

# SPIRITUAL FORCE DIRECT FROM THE SUPREME

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*There is one divine Force which acts in the universe and in the individual and is also beyond the individual and the universe. The Mother stands for all these, but she is working here in the body to bring down something not yet expressed in this material world so as to transform life here—it is so that you should regard her as the Divine Shakti working here for that purpose.*

Sri Aurobindo<sup>1</sup>

As the greatest spiritualists of the second millennium of the Christian era, Sri Aurobindo and the Mother have made certain meaningful pronouncements on each other. Such comments enable us to comprehend the uniqueness of their existence as one supreme non-alienable spiritual Force descended in two separate forms. Take for example Sri Aurobindo's statement: 'Mother and I are one but in two bodies'; we '...stand for the same Power in two forms,...the two sides of the one Divine (Brahman)'.<sup>2</sup> According to him, thus, there is a total 'identity between' him 'and the Mother'. They 'are one'. In view of this he demolishes the myth of their separate individual identity and says 'the opposition between the Mother's consciousness and my consciousness' had 'emerged...when the Mother was not fully...accepted by some'<sup>3</sup> of the *ashramites*. But it is a 'meaningless opposition,' since 'the Mother's consciousness and mine are the same, the one Divine Consciousness in two...Nothing can be done without her Knowledge and force, without her consciousness'. Her 'consciousness is the divine Consciousness and the Light that comes from it is the light of the divine Truth, the Force that she brings down is the force of the divine Truth...All Light that comes from above, from the highest divine Truth is the Mother's.' This being the case, he warns the disciples that 'if one is open to' him 'and not to the Mother it means that one is not really open to him.'<sup>4</sup> According to him, 'There is one force only, the Mother's force, or if you like to put it like that, the Mother is Sri Aurobindo's Force.'

Similarly, 'there is no difference,' he avers, 'between the Mother's path and his; they 'have and have always

had the same path, the path that leads to the supramental change and the divine realisation; not only at the end, but from the beginning they have been the same.'<sup>5</sup> The attempt to set up a division and opposition' between him and the Mother, Sri Aurobindo warns, 'has always been a trick of the forces of the Falsehood...to prevent a *sadhak* from reaching the Truth.' Sri Aurobindo says 'whatever one gets from the Mother comes from myself also...So, too, if I give anything, it is by the Mother's Force that it goes to the *sadhak*'. He repeatedly seeks to establish the inalienable oneness of the Mother with himself but equally forcefully he emphasises the uniqueness of her stature. 'Mother,' he says, 'was doing Yoga before she knew or met Sri Aurobindo; but their lines of *Sadhana* independently followed the same course'.<sup>6</sup> According to him, 'when they met, they helped each other in perfecting the *Sadhana*. What is known as Sri Aurobindo's Yoga,' he concludes 'is the joint creation of Sri Aurobindo and the Mother, they are now completely identified'. Therefore 'all those who come here [the Ashram] for practising Yoga have to surrender themselves to the Mother'. It is she 'who helps them always and builds up their spiritual life'. Sri Aurobindo tells the *sadhaks*: 'Always behave as if the Mother was looking at you; because she is, indeed, always present'.<sup>7</sup> With the same intention he reveals additional facts about the Mother. For example, he says: 'The Mother was inwardly above the human even in childhood...She as an individual embodies all the Divine Powers and brings down the Grace more and more to the physical plane...Her embodiment is a chance for the earth consciousness to receive the supramental into it and to undergo first the transformation necessary for that to be

possible.' She is 'the Divine *Shakti* working here for that purpose'.<sup>8</sup>

Sri Aurobindo adds, 'The Mother is not a disciple of Sri Aurobindo' though 'she has had the same realisation and experience as myself'.<sup>9</sup> As an example he points out that 'the Mother was an adept in the Buddhist yoga and the yoga of the Gita even before she came to India. Her yoga was moving towards a grand synthesis.'<sup>10</sup> Similarly, 'the Mother's *sadhana* started when she was very young.'<sup>11</sup> By the time 'she was twelve or thirteen, every evening many teachers came to her and taught her various spiritual disciplines'. (One of them, the most important, was Sri Aurobindo himself.) Between eleven and thirteen, a series of psychic and spiritual experiences revealed to her not only the existence of God but man's possibility of uniting with Him, of realising Him integrally in consciousness and action, of manifesting Him upon earth in a life divine.<sup>12</sup> Between the age of nineteen and twenty, she had achieved conscious and constant union with the Divine Presence.

Besides, lessons in occultism were given to the Mother by the occultists Max Theon and his wife for two years.<sup>13</sup> Her stay with them enabled her to gain a comprehensive understanding and practice of the occult science vis-à-vis the tremendous spiritual heights the Mother was destined to scale as one of the two Yogis leading the evolutionary march of man. Theon was well versed in the Rig Veda and he had received his initiation in India<sup>14</sup>. He used to speak of a tradition which held the view that the summit of evolution would be the divinization of everything objectified. He was the first to give to her the idea that the earth symbolises concentrated universal action allowing divine forces to incarnate and work concretely. His wife was an extraordinary occultist having incredible faculties. With their help the Mother would go out of her body and become conscious in the vital world through many intermediary states, then she would unconsciously go out of the vital body and enter the mental world. Next she would leave the mental body and enter into a more subtle world. In this way she would successively leave twelve different bodies one after another. She learned the technique and process of doing 'the thing' with great dexterity. In her passage through the inner bodies, she could halt on any plane, do what she had to do there, move around freely, see, observe, and then speak

about what she had seen. Her last stage in the process bordered on the Formless or the Supreme. From this last stage, one was beyond all possible forms. In this domain (the last stage before the formless) one experienced total unity in something that was the essence of Love with a denser expression of THAT and with the sense of Perfect Unity. She says, 'one time I was there,' though 'Theon used to warn against going beyond this domain'.<sup>15</sup> Just then 'I found myself in the presence of the 'principle'...of the human form...At that time...no one had ever seen or said anything' about it. Only when she met Sri Aurobindo, he told her that it was the prototype of the supramental form. Beyond that form there is no more ascent and descent. There's only a sense of a sort of inner transformation. She adds, 'from there I would re-descend, re-entering my bodies one after another' with 'a real feeling of re-entry'. She made this experiment in 1904 and learned to repeat it at will as a voluntary process.<sup>16</sup> Theon and Madame Theon also taught her how to tackle the question of 'new heavens and a new earth' of which the Vedas speak. In their company the Mother had the more important experience of death and discovered the location of the *mantra* of life that has the power to create life and to withdraw. When Theon wanted her to give it to him, she refused in view of his non-spiritual nature. But when she found it again in the company of Sri Aurobindo, she gave it to him.

This brief account of her supernatural qualities sufficiently shows the nature and extent of the spiritual potencies acquired by the Mother before joining Sri Aurobindo. As she points out, such spiritual potencies enabled her to meet and convert the four *Asuras*—the *Asura* of Unconsciousness, the *Asura* of Suffering, the Lord of Death (that was Theon) and the Lord of Nations or the Lord of Falsehood. It was necessary for the Mother to come into close contact with each one of the Adversaries and to try to convert them as a part of her work of transformation.

As is well known now, the Mother saw Sri Aurobindo for the first time on the physical plane on 29 March 1914. The physical meeting was 'exactly my vision'.<sup>17</sup> He whom she was seeing in her vision since 1904 corresponded exactly with Sri Aurobindo. The inner experience immediately became one with the outer experience and there was a fusion. Even so, a total oneness or de-alienation of the two was established

only after her ten-month sojourn in Pondicherry, five years of separation, then her final return to Pondicherry on 24 April 1920.

By the time the Mother returned to India and began to work with him, Sri Aurobindo had brought down the Supramental light into the mental world and was trying to transform the Mind.<sup>18</sup> But he found it an endless work. Nothing seemed to get done. The Mother gave him her personal impression of how to go about it. Adopting her method, both of them descended almost immediately from the Mind into the Vital, and so on quite rapidly, leaving the Mind as it was fully in the light but not permanently transformed. Actually, it was the Mother who went through the experience practically, objectively, whereas Sri Aurobindo experienced it only in his consciousness, not in the body. But her body always participated. When she descended into the Inconscient in this manner, she found the Divine Presence there, in the midst of Darkness.

The collaboration of the two supreme spiritualists continued from the time of the Mother's return in 1920. By 1926, the Overmind was brought down into Matter and an Overmental creation came into view. The great realisation of 24 November 1926—when there occurred the descent of Krishna into the physical, preparing the descent of Supermind—marked a turning point in Sri Aurobindo's *sadhana*. Then onwards the descent of the Supermind into the inconscient, and its manifestation in material life became the clear object on which Sri Aurobindo and the Mother worked together. A major portion of this work, in its external aspect was the development and organisation of their research laboratory that was 'Sri Aurobindo Ashram'. It was created for a dynamic *sadhana* which would accelerate the terrestrial evolution. All activities were under the minute observation of Sri Aurobindo and the Mother, everything was under test. In this task the Mother began to work as *Shakti* in action. After all, she was 'the Divine Mother'<sup>19</sup> though in an appearance of humanity which she had assumed in order to bring down the Supramental. When they were together engaged in the stupendous task 'all...hostile forces were fighting. They tried to kill' the Mother. But Sri Aurobindo 'always saved her'. All 'this seemed to create very great bodily difficulties for him.' Consequently, he concluded that one of them must leave the body. They discussed this a great deal and the Mother told him, 'if one of us must go, I want

it should be me'. 'It can't be you', he replied 'because you alone can do the material things...You must remain'.<sup>20</sup> As is well known now, after this decision, Sri Aurobindo gradually let himself fall ill and left his body. He however knew that the Mother's body was indispensable for the work. 'Without your body the Work cannot be done,' he had said.<sup>21</sup>

After Sri Aurobindo left his body, it was the Mother's spiritual task to be 'the protagonist and the continuator of His work'<sup>22</sup>. She says that in order to be able to continue the work, the first thing was to continue to be in her body.<sup>23</sup> She understood that now onwards she had the entire responsibility for all the work. During the first ten years (1951-1960) after Sri Aurobindo's passing, she established the Sri Aurobindo International Centre of Education. Next, on 29 February 1956, she brought about the Supramental Manifestation. From that day, she began to have experiences of the Supermind in Matter. On 7 November 1958, for instance, she had the experience of 'a formless, limitless Vast, generator of all creation at the very bottom of inconscience'.<sup>24</sup>

Towards the end of 1958 the Mother formulated the central question of how to fix the Supermind in the body.<sup>25</sup> On July 24, 1950, the Supramental light entered directly into her body and ushered her into the world of Truth. She remained there for only one hour because she had to withdraw and set to work here again—for the transformation of the body. She was also building a new body—body of the Supramental light and power. She hewed a new path and a new curve of development in terrestrial evolution. A turning point in the Mother's work for the earth came in March 1962 in the form of the beginning of the formation of a "new type" on earth.<sup>26</sup> During the night of April 12, 1962, the old body was utterly failing on account of the formidable pulsations of the eternal, stupendous Love which was carrying the universe further in its manifestation.<sup>27</sup> But this experience meant that the Supramental Manifestation was realised. At that instant, the new "something" entered a terrestrial body. Now 'there only remained...to develop the new body'.<sup>28</sup> For that work, eleven years were left to the Mother before coming to the Mystery of 1973. In those eleven years the incredible "process" unfolded step by step. Finally in the year 1973 something happened, perhaps the complete fusion of the two worlds. However, it remained the 'most extraordinary secret'.<sup>29</sup> For the Mother left her body without revealing it. It

was a secret in which the experiences of a new terrestrial transition were laid out step by step. Before her, Sri Aurobindo also had left without telling us his secret. But, perhaps, the Mother's secret was Sri

Aurobindo's secret as well. For they are the same. That secret had nothing to do with philosophy, but with living evolution. Both of them came to open that new evolutionary stage.

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