



*I am with you*

*K.*



*Kailas Jhaveri*



*I am with You*

**Kailas Jhaveri**



**OVERMAN FOUNDATION  
KOLKATA**

Publisher : Anurag Banerjee  
Overman Foundation Trust  
235/1/2A Netaji Subhas Chandra Bose Road, Kolkata 700047.  
Contact numbers : (0)9830244192/(0) 9874011224.  
Email addresses : overmanfoundation@gmail.com.  
overmanfoundationoffice@gmail.com.

Revised and e-edition: 2 October 2024

© Sri Aurobindo Ashram Trust, Pondicherry.

No part of this book may be used or reproduced  
in any form without the written permission of the  
publisher except in the case of brief quotation  
embodied in critical articles and reviews or for research.

ISBN : 978-81-967004-0-9

## Acknowledgments

Sri Aurobindo Ashram Trust, Pondicherry for their permission to use excerpts from the writings of the Mother and Sri Aurobindo; Physical Education Department for photographs of the Mother and Sri Aurobindo; and Arvind Akki for the Front cover and the Canopy as well as other facsimiles in colour.

## Note on the Cover illustration

On my first birthday, in 1965, I took two lotuses to the Mother, one white and the other pink. The white signifies *Aditi — the Divine Consciousness* and the pink is the *Avatar — the Supreme manifest in a body upon earth*. One was bent downwards whereas the other was erect. Mother laughed and said: “It is exactly like that. Sri Aurobindo is looking up at the sky and I am looking down, busy with the earth!”

## Contents

Publisher's Note .....	vii
Invocation.....	viii
A Daily Prayer.....	ix
Dedication .....	x
Pencil Sketch by Mother of Herself and Sri Aurobindo, 1935 ...	xii
Sri Aurobindo's Gayatri Mantra .....	xii
Radha's Prayer.....	xiii
Prayer for those who wish to serve the Divine .....	xiv
Preface .....	xv
A Tiny Drop .....	1
Remembrance of the Mother and Sri Aurobindo .....	4
First Contact, 1950.....	4
Why hast thou forsaken me? .....	6
The Next Step, 1950–1954.....	10
Early Life in New York.....	11
The Turning Point.....	15
Serious setbacks and the following Assurance, 1956.....	16
And again, more of the Grace .....	22
In a quandary, yet waiting, nay, awaiting, 1960 .....	30
The Mother's Serious Condition and Her Experience, 1962.....	35
The Mother's Grace and my Offerings.....	38
The Beginning of a Lasting Friendship, 1962.....	41
'One foot in America, one foot in the Ashram', 1964 .....	43
Last Year in America .....	56
Finally, sailing back, July–August, 1964 .....	67
The Homecoming .....	69
Meditation with the Mother .....	72
Early Experiences.....	81
Communion through Flowers (1) .....	83
The Mother as Maheshwari.....	91

Work .....	92
Early Guidance .....	96
The Beginnings of Auroville .....	102
My First Birthday in the Ashram, 1965 .....	103
Change of Residence .....	106
On Human Relationships .....	114
Blessings on the Puja Days .....	117
Kalki.....	122
India-Pakistan War .....	124
Offerings .....	138
Communion through Flowers (2) .....	148
The Divine Help .....	150
My Birthday in 1966.....	152
Work on Compilations.....	155
The Reshaping of Humanity, a Compilation .....	155
Auroville, 1966.....	169
In 1967.....	173
Offering for 4.5.1967 .....	177
My Birthday in 1967 .....	179
On Medical Treatment.....	182
Some Prayers from My Diary .....	184
The Yantra.....	189
Working for Auroville, — Events in 1968.....	189
The Auroville Foundation Ceremony .....	193
The Auroville Charter .....	194
Auroville and the Ideal of Human Unity.....	198
To be a True Aurovilian .....	201
The 21st and 29th February, 1968.....	203
A Group Offering.....	204
Visit to Delhi for Auroville.....	207
A Prayer and the Message for 24th April .....	208
My Birthday in 1968 .....	209
A Prayer and the Message for 15th August .....	213
Work with UNESCO for Auroville .....	214
Conference on Adult Education and a Symposium on Auroville .....	217

The Experience of Mahasaraswati .....	220
The Interview of Dr. Adiseshiah on Auroville .....	224
The Mother's Guidance in 1969 .....	230
Harmony .....	234
The Mother's and Sri Aurobindo's Guidance on Human Relationship .....	235
My Birthday in 1969 .....	245
Work with Richard on Flowers .....	247
The Supramental Manifestation (A slide-show) .....	250
The Mother as Mahakali .....	264
Auroville and Education, a Compilation .....	267
The Greater India .....	270
On Gandhi .....	274
My Birthday in 1970 .....	278
Dream Experiences.....	281
Preparation for Sri Aurobindo's Centenary in 1969-70 .....	282
Work for Auroville in Paris, 1970 .....	286
Interview of Dr. Adiseshiah on Auroville .....	294
Auroville International University .....	296
Birth Centenary of Sri Aurobindo.....	299
The Mother and Sat .....	300
Matrimandir Foundation Ceremony .....	303
The Matrimandir, the Sanctuary of Truth, a Compilation .....	304
My Birthday in 1971 .....	310
Guidance on the Path.....	312
Sri Aurobindo's Birth Centenary Year, 1972.....	315
My Birthday in 1972.....	322
The Last Balcony Darshan.....	324
The Mother's Physical Withdrawal, 17th November, 1973.....	325
Ma, Thy Diamond Eyes.....	327
The Last Few Months .....	329



## Publisher's Note

The first volume of Kailas Jhaveri's reminiscences of her life with the Mother, entitled "I am with You", was published on the 29th of February, 2004, by Bhagawan Jena. The second volume, published by Sri Aurobindo Ashram, saw the light of day in 2008. The first volume, being out of print for a long time, was republished in 2019 by Overman Foundation. It was the earnest wish of Kailas-ben to incorporate both volumes as a single one with many letters sent to the Mother along with the guidance as replies. Illustrations of a few cards offered to the Mother and also those given by the Mother on special occasions have been included. The main intention being to bring out the care, the compassion and deep understanding that the Mother poured on Kailas-ben as on each one of her disciples. "For all are my children".

To honour this wish of hers, Anurag Banerjee, Founder of Overman Foundation, Kolkata, whom she loved as a son, happily took up the project, with Richard Pearson's help, who had been her dear friend and intimate collaborator. However, due to the outbreak of the Covid-19 pandemic in March 2020, the work proceeded at a slower pace.

On the 10th of May, 2021, Kailas-ben left her body, a month before her ninety-fifth birthday. The work continued with Richard Pearson's help who worked hard to make this dream come true. Larry Seidlitz helped with the typesetting and incorporating the final changes. The present edition of *I am with You* is offered at the lotus feet of the Lord and the Supreme Mother.

## Invocation



O splendid Sun! O Sun ever glorious! Thou art infinite in Being, unobstructed and unerring in Knowledge, all-powerful in Action, Immortal in mortals, constant and invariable in Bliss.

Yet Thou art also seated within us as the godhead of our being. Thou art the rapturous priest, Agni, the unsleeping envoy of our aspiration, the ever-wakeful Master of our house.

Thou art the leader of our march on the Path of the Integral Yoga, the ceaseless and untiring Worker in us, the invincible Warrior on our journey, piercing all darkness and removing all difficulties.

O flaming Sun of the Truth with divine perception of the steps of our journey! Uplift us from our limitations, deliver us from our ignorance and falsehood. Bring to us the victory of the Truth in all parts of our being and manifest Thy godhead seated within.

## **A Daily Prayer**

In the night as in the day, be always with me.

In sleep as in waking, let me feel in me always the reality of your presence.

Let it sustain and make to grow in me Truth, consciousness and bliss constantly and at all times.

Sri Aurobindo

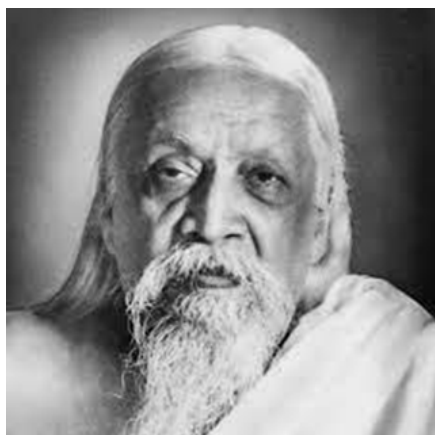
(A prayer given to Champaklal on his birthday: 2 February 1935)

## Dedication



She is the golden bridge, the wonderful fire,  
The luminous heart of the Unknown is she,  
A power of silence in the depths of God;  
She is the Force, the inevitable word,  
The magnet of our difficult ascent,  
The Sun from which we kindle all our suns,  
The Light that leans from the unrealised Vasts,  
The joy that beckons from the impossible,  
The Might of all that never yet came down.

(*Savitri*, p. 314)



All grace and glory and all divinity  
Were here collected in a single frame;  
All worshiped eyes looked through is form and face;  
He bore all godheads in his grandiose limbs.  
An oceanic spirit dwelt within;  
Intolerant and invincible in joy  
A flood of freedom and transcendent bliss  
Into immortal lines of beauty rose...  
His gaze was the regard of eternity...  
He seemed the wideness of a boundless sky,  
He seemed the passion of a sorrowless earth,  
He seemed the burning of a world-wide sun.  
(*Savitri*, p. 680)

**Pencil Sketch by the Mother of Herself and Sri Aurobindo, 1935**



“Without him I exist not. Without me he is unmanifest”

### **Sri Aurobindo’s Gayatri Mantra**

ॐ

तत् सवितुर्वरं रुपं ज्योति : परस्य धीमाहि।

यन्न : सत्येन दीपयेत्॥

*Let us meditate on the most auspicious (best) form of Savitri, on the Light of the Supreme which shall illumine us with the Truth.*

*- Sri Aurobindo*

## Radha's Prayer

Thine are all my thoughts, all my emotions, all the sentiments of my heart, all my sensations, all the movements of my life, each cell of my body, each drop of my blood. I am absolutely and altogether Thine, Thine without reserve. What Thou wilt of me, that I shall be. Whether Thou choosest for me life or death, happiness or sorrow, pleasure or suffering, all that comes to me from Thee will be welcome. Each one of Thy gifts will be always for me a gift divine bringing with it the supreme Felicity.

—The Mother



*Radha's Consciousness*  
Mussel-shell creeper,  
(*Clitoria ternatea*)

## **A prayer for those who wish to serve the Divine**

Glory to Thee, O Lord, who triumphest over every obstacle.

Grant that nothing in us shall be an obstacle in Thy work.

Grant that nothing may retard Thy manifestation.

Grant that Thy will may be done in all things and at every moment.

We stand here before Thee that Thy will may be fulfilled in us, in every element, in every activity of our being, from our supreme heights to the smallest cells of the body.

Grant that we may be faithful to Thee utterly and for ever.

We would be completely under Thy influence to the exclusion of every other.

Grant that we may never forget to own towards Thee a deep, an intense gratitude.

Grant that we may never squander any of the marvellous things that are Thy gifts to us at every instant.

Grant that everything in us may collaborate in Thy work and all be ready for Thy realisation.

Glory to Thee, O Lord, Supreme Master of all realisation.

Give us a faith active and ardent, absolute and unshakable in Thy Victory.



## Preface

It is probable that every child of Hers has received or is capable of receiving even more than what I have received from the Mother and Sri Aurobindo. However, for me, it is an irreplaceable bliss to experience Her constant presence and to commune with Her, and now I would like to share it with those who may wish to. All efforts were inspired by the Supreme Mother and the Lord. I was just an instrument in Their puissant hands with Them as the effective Force working from behind the scenes. And I can only sing hymns of adoration and glory to the Mother and Sri Aurobindo!

I have used the Mother's spiritual meaning for all the flowers offered, painted or received and also in slide-shows. These are taken from the book *Flowers and Their Messages*. For, I feel that what is important to develop is their inner quality, their help needed to stabilise it, to maintain it and finally to manifest it.

I have chosen the title of my book *I Am with You*, not only because the Mother had written this to me, but She made me realise the truth of it in my life. And now I realise that it must be true in everyone's life since all that is in this world is an expression of the Divine, as revealed by Sri Aurobindo. But this philosophical truth was made so evident by the Mother's living presence that everyone could experience it. As She assures us:

“I am with you, because I am you or you are I. I am with you on all levels, in all planes, from the Supreme Consciousness down to the most physical. In a general way, my Force is there constantly at work, constantly shifting the psychological elements of your being to put them in new relations, defining to yourself the different facets of your nature so that you may see what should be changed, developed, rejected... But that apart, there is a special personal tie between you and me. And this tie between you and me is never cut... It is always true and living.”



"I AM WITH YOU"

## A Tiny Drop

*"The whole universe lives in thy breast with all its life immeasurable and Thou livest in the immensity in the least of its atoms."* The Mother

Only a tiny drop  
on the vast ocean,  
insignificant, lone, forlorn.  
Tossed and turned around  
whirling at a dizzying speed,  
I sink to the bottomless pit,  
dark and strangling!  
Is this the end, O Lord?

Answering comes softly  
a hand of Grace,  
a tender touch,  
to glide me gently  
off to the shore  
to freely breathe.

As I lie there awhile  
on the itching sands of Time,  
the splendid sun invites me  
with a burning kiss  
to merge forever  
in His immortal bliss.

But before I vanish,  
comes an angel sweet  
and picks me up  
in his heart of love;  
he carries me away  
back to the ocean-bed,  
to teach me to dance  
on the crest of joy.

*"I AM WITH YOU"*

He sings me the Song of life,  
spurring me to soar  
beyond the grip  
of pain and strife.

Initiated to the rites of Love,  
to the secrets of Life,  
where in its inmost chamber  
I learn to sing  
a symphony of Light,  
a chant of Beauty,  
a serenade of adoration,  
a rhapsody of Bliss, —  
all-pervading, everlasting.

Now, moved by his call,  
fearless I dive  
deeper and deeper still  
until I reach  
the Inconscient base,  
there to unveil  
the resplendent face  
of my Lord,  
seated within,  
gracious and beloved  
in absolute peace,  
smiling and stark awake.

Truth-conscious and free,  
I toss and I play  
in the limitless ocean  
of Sat-Chit-Ananda,  
one with the wind  
and raging storm,  
one with the sea,  
I play the game of Life  
with ever new wonder

*"I AM WITH YOU"*

and a candid smile.  
Impelled by the indwelling Lord,  
immortal and vast, I live  
with carefree laughter,  
for the joy of adventure, —  
ready to plunge  
again and again.

A tiny drop  
in the ever-expanding universe  
of infinite Existence,  
fulfilled and blest,  
further I roll, on and on,  
from shore to greater shore,  
from deep to profounder deep,  
from height to supernal height,—  
marvelling at the endless vistas  
of Beauty and Splendour,  
forever dancing  
on the crest of joy enticing,  
safe in the sacred heart  
of eternal Time.

Only a tiny drop,  
I dance and sing  
from the centre of Bliss,  
the Song of Life  
everlasting.  
ever-heightening,  
awakening every atom  
of the universe  
to burst into  
a triumphant symphony  
of resplendent Ecstasy,  
and fill all existence  
with luminous Bliss.

“I AM WITH YOU”

In deep gratitude  
my being now sings  
an incessant hymn  
of adoration.  
Victory to the Lord,  
and the Mother sweet!

### **Remembrance of The Mother and Sri Aurobindo**

I would like to begin by invoking the Presence of Sri Aurobindo and the Mother with a prayer so that each day may bring us a greater light by a series of splendid and opulent images of the Lord:

You are the rapturous priest, Agni, whose Divine Flame has been kindled by the Mother and Sri Aurobindo. You are the Vast, the flaming Sun of the Truth, the discerner with divine perception of the steps of our journey. May your indestructible Light illuminate us on this path with your Divine Truth, and our life be blessed with the bliss of the living Presence of the Mother and Sri Aurobindo.

### **First Contact, 1950**

My contact with The Mother came through Sri Aurobindo. Since when I was studying for my B. A. (hons.) in Philosophy, my professor, the late Dr. J. N. Chubb, then head of the Department of Philosophy in Elphinstone College, Bombay, asked me to read *The Life Divine* and *Essays on the Gita* of Sri Aurobindo, saying that He would not only answer all the questions I had, but also help me to write critical appreciation of all the philosophies I was required to study, from Descartes to Kant and Thales to Plato and the Indian philosophies of Shankaracharya and Sankhya. I thought it would be easy. Of course, Sri Aurobindo does not deal with these philosophers directly, but His vision and experience being universal and integral, He has treated the most important subjects of the total Reality and hence we can receive His Light on the problems dealt with by these philosophers. So I went to a bookshop to buy these books.

As I looked at the contents of *The Life Divine*, I was happy that not only it touched upon the questions I had, but it contained new subjects I had not even thought of. Opening the first chapter. these lines from the Rig Veda captured my heart and soul, reverberating through my being:

“Become high-uplifted, O strength, pierce all veils,  
manifest in us the things of the Godhead.”

These lines went on repeating as the chant of a mantra. Going on further, these phrases again caught my attention: the search after pure Truth, and unalloyed, unmixed Bliss. Was it not what I was searching for? As I read on, my soul heard the Call:

“To know, possess and be the divine being in an animal and egoistic consciousness, to convert our twilit or obscure physical mentality into the plenary supramental illumination, to build peace and a self-existent bliss where there is only a stress of transitory satisfactions besieged by physical pain and emotional suffering, to establish an infinite freedom in a world which presents itself as a group of mechanical necessities, to discover and realise the immortal life in a body subjected to death and constant mutation, — this is offered to us as the manifestation of God in Matter and the goal of Nature in her terrestrial evolution.”

Yes, indeed, so far from the reality of our present condition and yet Sri Aurobindo makes us feel that all is within our reach, here and now.

The words — “God, Light, Bliss, Freedom, Immortality” — found a responsive chord within me. I knew I had found my Guru who promised me all that I was seeking and more: the Delight of Existence on this very earth. It was a two years’ course which, with Sri Aurobindo’s help, I did within a year and got my B. A. (hons.). Then I wanted to meet Him and study at His feet.

Writing for permission to see Him in 1950, for the November 24th darshan, I was told that He was not well, and so should wait for the February darshan. But He left His body on the 5th December

1950. In the newspapers it was announced that His body would be kept as long as the Supramental Light was visible on it.

Wanting to pay my homage to Sri Aurobindo, I decided to fly to Madras. It was interesting that my father, who was a staunch Jain himself and knew almost nothing about the Hindu religion, was touched by my respect for Sri Aurobindo and accepted to send me by plane to Madras.

I got my ticket for the night of the 8th and was entrusted to two Bengali gentlemen who were coming to the Ashram. From the plane, before it landed on the 9th morning, there was a most glorious sunrise. The whole sky was radiant with red, orange, gold, and without a single cloud. To this day, I have never seen such an uninterrupted unique splendour, ever vivid!

Well, we arrived at Pondicherry from Madras by train in the evening around seven o'clock, when the body of Sri Aurobindo was already interred in the Samadhi. So, after washing myself I joined the line of people at the foot of the Samadhi, offering earth to make the Samadhi. Tears uninterruptedly rolled down, but my aspiration became stronger and my prayer was intense. It was all offered to Him, my guru and Lord. I did not see Him physically, but He has always been with me, guiding and helping me whenever needed. And this was confirmed by the Mother on several occasions, as my remembrances of Her will tell.

This experience is captured in the lines below:

### **Why hast thou forsaken me?**

Why hast thou forsaken me,  
O mighty splendour of the Supreme,  
descended on earth to uplift the race?  
Why hast thou forsaken me,  
when I sought only Thy Light  
to guide me on Thy path of Delight?

I longed to sit at Thy lotus-feet  
to learn my lessons of life,  
and Thy way its ordeals to face.



*"I AM WITH YOU"*

Why hast Thou left me then,  
alone and helpless to strive  
and surmount its tempests,  
its deep and turbulent waters,  
O Lord of my sublime existence?

Following Thy luminous trail,  
I yearned to soar to the supernal heights,  
and roam in the infinite Vasts of Thy glory  
with Thee as my omniscient guide unerring.  
Why then, O my magnetic beacon-light,  
hast Thou forsaken me?

Where shall I find now  
Thy deep understanding and divine compassion  
and the incontestable certitude  
of Thy victory of Truth decreed?  
Thy transporting vision of the Future  
and Thy transmuting touch reassuring?

Where shall I seek Thy inspiration  
to uplift me on its wings, high-soaring?  
How shall I see the splendour and the glory  
of Thy creative Force, all-transforming,  
or find the plenitude of Thy Bliss Supreme?  
On the day of Thy transcending  
the mortal remains of Thy living,  
I asked Thee again and again,  
with tears incessantly streaming  
from the depths of my being:  
O Lord of self-effulgent Light,  
O Lord of Bliss everlasting,  
why hast Thou forsaken me,  
who sought none but Thee  
to lead me on Thy path of Bliss?

Deep came Thy reply,

*"I AM WITH YOU"*

ringing sure and clear,  
echoing in my vacant heart:  
"I've not left you, be sure,  
O my daughter of Delight.  
I shall ever be by your side  
and lead you through  
every ebb and perilous tide.  
Leave all your worries aside,  
I alone shall be your guide.  
Fear not. Be free and candid.  
Do my will and act as I bid  
in the luminous silence  
of your surrendered self.  
I shall answer your every call,  
The moment is yours, mine the goal"

All doubts ceased, questions erased  
in thy all-powerful Presence sweet.  
Then on the seventh day after Thy passing,  
I saw Thy resplendent face  
ever reassuring in the Mother sweet—  
Her eyes of Light penetrating my being,  
following me wherever I be,  
with Her look, Her smile,  
Her Presence, all-embracing!

Years rolled on and half a century gone,  
Rich with experiences of Thy decisive Presence.  
With absolute conviction now I can say:  
Thou art living, indeed present,  
My Master and my Guide,  
with our mighty Mother by Thy side,  
secretly leading the whole world  
by Thy unerring golden Light  
towards the advent of the New Race.  
Salutations to Thee, O Lord ineffable,  
and to the Mother ever-gracious!

“I AM WITH YOU”

People told me: “You can see the Mother, as She has the same Consciousness as Sri Aurobindo.” I did not understand, nor did I know anything about the Mother. But I had read a little booklet on the Mother as presented by Sri Ramakrishna’s disciples, based on the sayings of the Master. It had so much impressed me that a sort of longing had seized my heart. I too was searching as intensely for the direct vision of the Divine Mother. I waited....

She resumed *darshan* on the 12th December. Standing in the queue and not knowing what awaited me, but aspiring as intensely for that golden moment, when I stood before Her, my eyes were captured by Hers. Neither of us blinked. I knew nothing else. I was transfixed. I could not move till She nodded, and with a smile handed me the card with Sri Aurobindo’s last photo. I moved on, still looking into Her beautiful eyes as they followed me wherever I went.

I bought Her book *Prayers and Meditations* and two photos: one of the Mother while in Japan wearing a Japanese kimono, and the other of Sri Aurobindo in His forties.

The four following messages were also given to all:

The lack of receptivity of the earth and men is mostly responsible for the decision Sri Aurobindo has taken regarding his body. But one thing is certain: what has happened on the physical plane affects in no way the truth of his teaching. All that he has said is perfectly true and remains so. Time and the course of events will prove it abundantly.

(December 8, 1950)

To grieve is an insult to Sri Aurobindo who is here with us conscious and alive.

(December 8, 1950)

We must not be bewildered by appearances. Sri Aurobindo has not left us. Sri Aurobindo is here, as living and as present as ever and it is left to us to realise his work with all sincerity, eagerness and concentration necessary.

(December 15, 1950)

## *“I AM WITH YOU”*

Our Lord has sacrificed himself totally for us ... He was not compelled to leave his body, he chose to do so for reasons so sublime that they are beyond the reach of human mentality. And when one cannot understand, the only thing to do is to keep a respectful silence.

(December 15, 1950)

When it was time for me to leave. I went to the Playground to inform Her. She was sitting on a chair in front of the map of the true united India, frescoed on the wall. I did my *pranam*, and told Her that I was leaving. She said with a look of surprise: “Oh, you are leaving!” I said: “Yes, Mother. I have to finish my M. A.” She nodded mysteriously and gave me a rose. I again bowed at Her feet and left. This occasion was my most concrete contact. She had bound me — body, heart and soul. She, then unknown to me, never left me since.

## **The Next Step, 1950-54**

I finished my M. A. with no heart in it. I was intellectually drawn to Sri Aurobindo. I felt the call, but I was not ready for an Ashram life. I had to see the world and be something.

My father died in 1953. Significantly, on the day he left, there were rain-drops of saffron — used in worship of gods according to the Jain tradition — falling on the terrace of our house in Bombay and also on the terrace of our house in Surat.

He used to worship in the temple every day of his life, getting up at 4.00 a.m., then have his bath and sit in his meditation room from 4.30 to 5.30 a.m., then from 6.00 to 10 a.m. go to the temple for worship, bring a sadhu home to offer him milk, only then he would take his breakfast.

He, being a jeweller, for him I was his most precious jewel! He had tried to make me interested in Jainism, but I could not be interested in Jain mantric literature which being in Ardha Magadhi and Prakrit language, did not make any sense to me, nor could I be absorbed in Jain ascetic practices. However, I accepted to go with him to one religious worship of the Tirthankaras on each of my birthdays. This would fill his heart with such delight that he would

bid in the temple for me to be the first to worship all the gods, goddesses and yantras. Then he would take me to the most revered sadhu to receive blessings for the fulfillment of my aspirations. And I remember distinctly that on one occasion I prayed for Knowledge and was given a mantra which I had to repeat everyday for a hundred thousand times. I was so athirst for Divine Knowledge that I did go through the rigours of that practice.

There was something in me that dashed through life without care or thought, rushing ‘where angels fear to tread’. Yet I found out later that it was They who pushed me, and They were there to protect me too. I decided to go to the USA.

I left with the *Prayers and Meditations of the Mother*, *The Life Divine*, *Essays on the Gita* of Sri Aurobindo and with Their twin-photos. I had only Rs. 6,000/- with me, Rs. 4,000/-, for the round-trip ship fare and Rs. 2,000/- to maintain myself until I found a job. Everyone persuaded me not to take such a mis-adventurous step. But once my decision is made, I can neither look to the right nor to the left. This is true of me in every situation.

Newspapers came out with bold print on the front page: ‘Heavy Unemployment in the USA.’ Everyone came with double vigour to prevent my going. But I sailed off without really knowing any danger or risk, by the British passenger ship, ‘Canton’, on the 18th February, 1954.

At the pier in Bombay, it was my mother who saw me off. She was made of the very substance of Love — so pure, ethereal, perfect in selfless self-giving. This was to be my last physical contact with her. She wanted me always to grow in knowledge and gave me infinite freedom to do whatever I wanted.

### **Early Life in New York**

I hardly knew anyone in New York. Only a young couple was introduced to me by a friend when he had taken me to his friend’s wedding. It was a five minutes’ meeting. As they were leaving before me they invited me to call them when I was there. Besides that couple, the other person I knew was a young American lady, Louise, who had come to India on the International Exchange programme

and who had spent one week with my uncle. He had put me in charge of escorting her everywhere to acquaint her with Indian culture, our way of life, and of course for sight-seeing. She lived about 100 miles away from New York. However, on being informed of the date of my arrival, she came to receive me at the pier.

I mention this to convey to all that the Mother is not limited to Her physical body, though it was most beautiful to meet Her and to receive Her direct guidance. She knows us better than we do ourselves. She knows every need we have. She prepares and arranges every incident of our life, the time and place where we must be, the people we are to meet, the work we have to do or not do. This is my conviction in retrospect, as I review my entire life. I want to assure all that at every step of my journey, both of Them, the Mother and Sri Aurobindo, alternately or together, were with me, guiding and protecting. And there is not even one incident of my life, what people call good or bad, pleasant or unpleasant, happy or painful where I did not see the imprint of Her Grace and Benediction.

This very couple I was introduced to while in Bombay also came to receive me at the pier when my ship arrived in New York and took me to their home. It was the 29th March, 1954, incidently, the day, in 1914, when the Mother first met Sri Aurobindo!

Now, my first priority was to find a job and enroll in a university so that I did not have to go back to India empty-handed. There too They helped. For I got a job at the United Nations, since after reading the Charter I had fallen in love with the work. It felt as though many nations were gathered together to help each other and to work beyond their sense of nationality. True, I did live in my own dream-world, believing I was working in the temple of Human Unity. It was an exhilarating experience to be among people of different cultures.

The details of the experience are not important, but I wish to point to the general lines of my growth, since here again, it is They who had put me in this job, as if to prepare me for my future work in the Ashram. I used to attend the meetings of the three Councils and of the General Assembly, admiring the sharp distinctions the delegates made of certain terms like 'democracy', or the phrases of the Charter and their interpretation of its clauses. It was a training

of my mind to be able to look at an idea or a concept from so many different points of view.

So I decided to change my course of study from Psychology to the study of International Relations and International Organisations. I was given a scholarship at the New School for Social Research and Political Science.

In 1955, I went to San Francisco to attend the 10th Anniversary celebrations under the sponsorship of Dr. Graham. He was later to be the U. N. representative for the Kashmir dispute between India and Pakistan. I was treated like a princess and interviewed by journalists. My photograph, with the Governor of California, came out in the newspaper.



Once I was talking with Professor Ahmed Bokhari, the Under Secretary General. Then Dag Hammarskjold, the Secretary General came and as we were talking, a U. N. photographer took a picture. You must know that there were very few Indians in America at that time. So, to take a picture of an Indian in a sari was a rare and unique opportunity for any photographer!

It was a delight to hear all the delegates — some Presidents, Prime Ministers or Foreign Ministers — extolling the United Nations, its great work for humanity and rededicating themselves for the realisation of its worthy aims. As I said before, I was living in my dream-world and believed it to be sincere.

*"I AM WITH YOU"*

This was the most interesting period of my stay in America. I met many distinguished persons, with some of whom a personal contact grew into friendship. Pandit Ravi Shankar was one of them. I was very interested in Indian classical music, which I was missing in America. So when I heard that Ravi Shankar was making his debut in America, I contacted him and asked for his itinerary. I attended all his programmes in New York and one in Philadelphia. Later, I arranged a soiree at my home on East End Avenue, where I invited Professor Ahmed Bokhari and Hilary Barrett-Brown of the World Federation of United Nations' Association, besides others. It was a most captivating concert. Since then, we became good friends.

Soon after my return from California, I received one of Sri Aurobindo's most magnificent poems: 'Rose of God', sent to me by Mother with my name written by Her on the envelope. It was a message given on one of the Puja days:

Rose of God, vermilion stain on the sapphires of heaven,  
Rose of Bliss, fire-sweet, seven-tinged with the ecstasies seven!  
Leap up in our heart of humanhood, O miracle, O flame,  
Passion-flower of the Nameless, bud of the mystical Name.

Rose of God, great wisdom-bloom on the summits of being,  
Rose of Light, immaculate core of the ultimate seeing!  
Live in the mind of our earthhood; O golden Mystery, flower,  
Sun on the head of the Timeless, guest of the marvellous Hour.

Rose of God, damask force of Infinity, red icon of might,  
Rose of Power with thy diamond halo piercing the night!  
Ablaze in the will of the mortal, design the wonder of thy plan,  
Image of Immortality, outbreak of the Godhead in man.

Rose of God, smitten purple with the incarnate divine Desire,  
Rose of Life, crowded with petals, colour's lyre!  
Transform the body of the mortal like a sweet and magical  
rhyme;  
Bridge our earthhood and heavenhood, make deathless the  
children of Time.



*"I AM WITH YOU"*

Rose of God, like a blush of rapture on Eternity's face,  
Rose of Love, ruby depth of all being, fire-passion of Grace!  
Arise from the heart of the yearning that sobs in Nature's abyss:  
Make earth the home of the Wonderful and life beatitude's kiss.

Sri Aurobindo

I loved the poem so much that I read it again and again. It thrilled me to such an extent that I felt transported to a world of Light and Delight.

### **The Turning Point**

In the same year I was brought down to the reality of the world. My dream of the United Nations was shattered when the two crises erupted — the Anglo-French invasion of Egypt for the Suez Canal and the Soviet Russian troops marching into Hungary. These very nations which pledged to serve the United Nations a year ago, twisted its charter to suit their national interests, trying to prevent the United Nations from interfering in their affairs.

I was shocked and disgusted with the United Nations and knew that it would not be allowed to reach its goals by such self-seeking powers. My idea of working for the United Nations was over. I did not want to do a Ph.D. in International Organisations. And when I felt the very ground on which I was standing giving way, Sri Aurobindo came to my help.

I was attending a class on International Organisations. Next to me was an American lady, Marilyn Wiedman, with a book of Sri Aurobindo: *The Ideal of Human Unity*, which I had not read. After the class, I asked her if I could borrow the book. She lent me the book, happy to find a friend who was interested in Sri Aurobindo.

I read it with rapt attention and found therein a lucid explanation of the role of the United Nations as a step in the right direction, but not the ultimate answer to the problem of human unity. Sri Aurobindo very clearly states that for the ideal of human unity to truly succeed, it must be based on the spiritual foundation, the

recognition of the one Self in all, fulfilling Itself, variously in each. It is the finding of the law of the divine being in each unifying itself with the law of the divine being in all. This spiritual truth alone can provide the truly effective key. The ideal of human unity must take root in our soul, become *a necessity of our being* and a governing motive force in all our actions.

### Serious setbacks and the following Assurance, 1956

Significantly, at this period of my search in life, I received a darshan message of 24th November, 1956, with my name written by the Mother on the envelope and a blessing packet attached:

Thou hast come down into a struggling world  
To aid a blind and suffering mortal race,  
To open to Light the eyes that could not see,  
To bring down bliss into the heart of grief,  
To make thy life a bridge twixt earth and heaven. (VII, VI: 536)

Then, within a month or so, came the Bulletin from the Ashram where the Mother replies to the question: ‘do you want to serve humanity?’, saying: “For that, first you must serve yourself... transform yourself.” A little after that came into my hands another writing of Hers explaining why degrees or diplomas are not given in our Centre of Education.

I had almost completed my courses for Ph.D., but I found it all now useless — not completely, because it did help me to develop and widen my faculties of understanding — but useless for the purpose of Human Unity.

Now I had to embark on the spiritual path and give up my courses. That was a difficult period of my life. The United Nations no longer interested me and my contract with them was over. But I was on social security which would pay me half of my salary at the U.N. every week for six months. During this time I took a four-months’ secretarial course in speed-writing and typing.

I was taking divorce from Madhu, a wonderful man I admired as a friend but with whom I had no relationship as a wife, having an

absolutely different concept of marriage. For me, marriage meant companionship, growing together, making the whole of life a field of education and culture. The choice to marry him was made because I found him culturally alert, broadminded and noble in his thoughts and actions. This too was divinely arranged, as in his company I developed an interest in classical Indian music. Not only that, but he allowed me to continue my studies after my B.A. (hons.) up to M.A. even though he had to stop his own studies after Intermediate in order to support the family. Finally, he was considerate enough to allow me to go alone to the U.S. and join me after two years. However, my stay in America could not change my attitude towards marriage.

Now there was neither a job nor enough money since the period of social security was almost at an end. But I no longer wanted to keep the relationship of marriage, — this was not true for me.

During this time my mother, who loved me so dearly and guarded me in her heart, passed away, keeping my photo by her side. The family members reported to me that she had given up food and water for seven days during which she remained in meditation. On the eighth day, when her soul left, there was a distinct, absolutely clear impression of Mahalakshmi seated in *padmasana* on a lotus, formed in the rice flour put in a dish beside her bed. It lasted for three days and everyone could see it.

It was true that whoever came into contact with her received a spontaneous welcome and tender care. But she kept a very special place for me in her heart and never allowed me to do anything in the house. In her mind, I was meant for studies and an intellectual life.

It seems to me that the Divine Arrangement is so perfect! She waited exactly for the three years that I told her I would take to complete my studies after which I would return. She could not wait any longer, knowing that I was to lead a different life, leaving peacefully, entrusting me to the puissant hands of the Divine Mother, — secure under Her love, guidance and care.

Was the following message of fifth February 1957 sent to me by the Mother, a hint of the sacrifice of human love for the blessings of the Divine Love?

“Saraswati brings into active consciousness in the human being the great flood or great movement, the Truth-consciousness itself, and illumines with it all our thoughts.

*May purifying Saraswati with all the plentitude of her forms of plenty, rich in substance by the thought, desire our sacrifice.”*

Sri Aurobindo

But I missed her and felt all alone. However, gradually I was taught to live alone with God as my only friend and companion; so spiritually I was never alone. In America one is also taught to live independently, but only monetarily, by the force of social circumstances — though it does give one an opportunity for one’s individual development.

I used to keep \$50 in the bank. Then, whatever was saved after my monthly expenses I would send to the Mother. Her *Prayers and Meditations* was my guide. And there, in the introductory note, She writes:

“A few consecrate all of themselves and all they have — soul, life, work, wealth — these are the true children of God.... This book is meant for those who aspire for an utter consecration to the Divine.”

I wanted to be one of these chosen ones.

Well, I could not get a decent job. For in the fifties, nobody was interested in philosophy. For the countries’ delegations to the U. N., they found me too highly qualified for the job I was seeking. Besides, the selections for this were made in their own country. However, I did get one as an assistant to the permanent delegate of Nepal for her Foreign Minister, as Nepal was a newly admitted country to the U. N. and they knew very little about the U. N. and not much about their role. The Foreign Minister had to make a speech at the opening session of the General Assembly. I was to work for four hours, five days a week and my salary was fixed at \$100 per week. I prepared the Foreign Minister’s speech and acquainted them with their work. But they did not pay any salary.

Now, an interesting incident took place. Late one evening, the Foreign Minister was walking through Central Park. He was attacked and robbed of his wallet. There was exactly the sum I should have

been paid. This showed that what he did not pay willingly he was obliged to part with, and that too with a beating from a robber!

Then, I got a job with the Indian Delegation to the United Nations during the short period of the General Assembly session. I was to accompany the late Kannaiyalal Munshi as an assistant-cum-secretary. He admired Sri Aurobindo and much later had criticised the members of the Congress, particularly Gandhiji, who had not accepted the Cripps' proposal, saying "What does a recluse [i.e., Sri Aurobindo] know about the political affairs of the country?" It was very interesting to work with him. For we shared our common admiration of Sri Aurobindo's spiritual insight. But after the General Assembly I was again without a job.

My \$50 was now reduced to \$10. I received a letter from Usha reminding me of her birthday, when I used to send her some money to make something for the Mother as her offering. It was an occasion to offer something to the Mother. How could I refuse? So I sent her a cheque of \$5. Now, without any source of income to maintain myself, I felt desperate. At night, in my prayer to the Mother and to the Lord of the Universe, I wrote this letter, with tears streaming from my eyes:

"What has happened is beyond my power of understanding. I feel gripped by the deepest darkness of Night and am plunged into the bottomless abyss of void, too numb for sorrow or pain! Yet, I cannot believe Thou hast forsaken me, alone, forlorn and desolate!

I have felt Thy love at every step of my life and never for a moment have I doubted it. But now, I wish to hear directly from Thee if my trust was a mere imagination or dost Thou truly love me?

I know Thou hearest my voice and answerest my prayers in many ways. But now I wish to hear Thy sweet voice ringing in my ears to confirm that Thou lovest me and art ever with me!

I feel Thy rose-petalled hand on my forehead as I rise in the morning and when I go to bed with a prayer on my lips. I know as I look into Thy lustrous eyes that Thou sheddest Thy Light and fillest mine with a fixed, penetrating gaze. But I want to know it from Thee directly that Thou illuminest my path, guiding me at each step.

“I AM WITH YOU”

I know Thou always keepest me in Thy loving care. But I wish Thou wouldst confirm it in a concrete way and tell me that Thou art always protecting me.

Ma, give me these assurances in a way that I would never, even for a moment doubt Thy constant Presence, Thy Light and Guidance, and Thy Protection in my life. Wouldst Thou not come and give me these assurances?”

I wrote this letter and went to bed tired, with my eyes wet with tears. And She came to me so resplendently in answer that I have no words to describe my gratitude and my delight. It was so wonderful!

After writing this letter, I had a dream in which I was going to post it. It was night-time; as I came out of the house and was walking towards the post-box which was two blocks away, the street was flooded with *an unusual Light*. I wondered from where it came. So I looked down the street on my right.

As I turned, I saw a luminous Light of pinkish gold, brighter than a thousand suns, yet softer, flooding the street where a radiant figure of the Mother made of the same Light was walking in my direction. There was a gentleman clad in white who was talking to Her. He could not understand where She was going with such a fixed regard. He asked: “Mother, where are You going?” She said with the same fixed gaze towards me: “Someone is calling me.” And I ran towards Her, saying: “Mother, I am calling You.” She came near me and smiled. Taking the letter from my hand She glanced at the contents. Then, putting Her hands on my forehead, said: “I am with you. I love you.”

I was thrilled. She left me with that *dazzling Bliss*. But as I woke up, I realised that She had not answered my other questions. I was half asleep and thought perhaps She had not read everything carefully. How stupid of me! One who is with me knows everything and does not need me to tell Her anything. Still, I wanted an assurance from Her.

She came again the same night, this time dressed in a beautiful soft pearl-white silk saree. She took my hands and said with an indescribable smile: “I am guiding you.” As She disappeared, I woke up.

I thought: “True, Mother is guiding me, but is She protecting me

too and am I acting according to Her guidance and not in ignorance? Where is that guarantee?"

In Her great compassion and patience, for the third time She came in a pastel bluish green dress to satisfy my demand and assured me: "I am protecting you. Give drop by drop."

Waking up in the early hours of the morning, I could hardly believe that She came thrice during the same night, to completely reassure me of Her constant Love, Guidance and Protection. That golden Light radiating from Her golden body is still so vivid before me. All was gold — Her body, Her clothes and all around Her was made of the same Light — luminously soft, pinkish gold, so tangible and living and vibrating. This was in February, 1958 and incidentally a couple of years after the Supramental Descent.

The experience, though in dream, was so concrete that even the all-pervading silence ever whispers that promise. And I know beyond any shadow of doubt that She would always be with me casting Her sweet Love and tender Care. She would always guide me at each step of my journey as my path unfolded before me, — clear in Her all-powerful golden Light. And She would always protect me with Her all-puissant arms enveloping me. This is the invariable certitude She has graciously granted me. And I am sure this is true of every sincere child of Hers.

I felt light, though I had only \$5 in my hand and I was on tea and toast for days. My landlady came forward to tell me that I could pay the rent after I had a job. This was purely the Mother's Grace. And again, by Her Grace, I got a secretarial job with a friendly American Baptist Convention, in their literary section, where I also had to prepare their monthly Newsletter.

Now, I could borrow money and my first salary cheque could be offered to the Mother and the same amount given to the agency which got me the job. Within a month my debts were settled. With the following prayer, I sent a cheque to the Mother:

"Divine Mother,

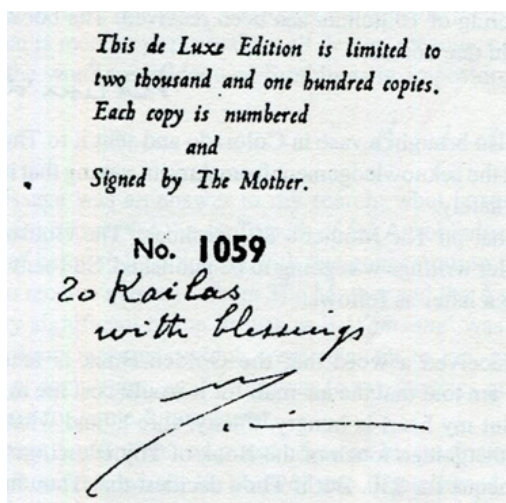
Thou hast lifted the veil and appeared before me in all Thy glory. From behind the veil Thou hast guided my life. I have realised Thy infinite Love behind all events in my life which were only means to make me progress in Thy Light. I feel Thy

“I AM WITH YOU”

strong hand of protection in everything and my heart smiles at the difficulties of the past, the agonies of the tormented heart. Thou hast broken my chains and made me free, — free of all the worries and anxieties, free of ego and all attachments.

Make me more and more pure so that every atom of my being may vibrate at Thy slightest touch and sing with joy. Make my surrender complete without any reserve in my inner and outer being. Make my love selfless, abiding and true.”

The Mother sent me the de Luxe edition of Sri Aurobindo’s *The Mother*, signed by Her with Her blessings:



**And again, more of the Grace, 1956-59**

Now this book had become my guide, just like Her *Prayers and Meditations* which had inspired my utter consecration.

While working at the American Baptist Convention I got an invitation to work as one of the leaders in the annual convention of Girl Guides to be held in Colorado Springs. We boarded the plane from New York via Chicago. Midway, before reaching Chicago, we encountered a cyclonic storm and the plane was moving precariously. Everyone was becoming nervous and panicky. But, confident of the Mother’s Grace, I sat quietly reading Sri Aurobindo’s poems, and we landed safely in Chicago. We had time to see the museum and the Michigan Lake, seeming as vast and large as a sea.



*"I AM WITH YOU"*

I had never been a Girl Guide myself, but they had a wonderful time with me, learning of Indian culture. There, we were taken once to see a spectacular performance of a Marching Drill performed by spotlessly white Arabian horses, specially trained in Vienna. They took various formations and moved in perfect unison to the rhythms of the music.

Some pictures of my trip were sent to the Mother, and Nolini Kanta Gupta acknowledged their receipt on 27-8-1959 as follows:

"The Mother appreciated very much the picture cards — they are so beautiful. She sends you her blessings.

Your offering of 10 dollars has been received. The books will be sent to you in due course."

Nolini-da

Later, I also brought a vase in Colorado and sent it to Her. I received an acknowledgement from Amrita, saying that it reached the Mother safely.

Then when hearing that for the Mother's 80th Birthday 'The Golden Book', containing Her writings was going to be published, I sent a cheque for \$30 with a letter, as follows:

"Ma, I received word that the Golden Book is ready. How delightful! I am told that the air-mail for it would cost me as much as the book, but my heart is hungry, thirsty and sore for it. And what would I not pay for the golden touch of the Book with Thy Blessings! Herein is a cheque for \$30. But if Thou decidest that Thou hast better use for it than spending the money for the air-mail, I shall keep still and wait with the patience of the night for the arrival of that Golden Dawn. I shall sit calm with the starry vigil for the hour of Thy Grace!"

However, I received it by air.

Later after coming in 1964 to the Ashram I gave the book to Usha, the one who had done so much for me while I was in New York.

In May, 1959, this message of the 24th was received from the Mother:

The divine perfection is always there above us; but for man to

become divine in consciousness and act, and to live inwardly and outwardly the divine life, is what is meant by spirituality; all lesser meanings given to the word are inadequate fumbblings or impostures.

Sri Aurobindo

This message was an answer to my search to understand what was spirituality and also to prepare me for the Sunlit Path of Sri Aurobindo. For me it was a state of being to be prepared with due concentration. You must know that to receive messages from the Mother and the Ashram had become very significant to me. It was as if 'Someone' was selecting particular messages as would be personally relevant. They came at certain particular times, as if in answer to my queries or as a hint to prepare me for some future event.

Once, I met Jayant Patel who had come on his business trip with gold brocade sarees, that he showed me. I purchased a golden coloured one to send to Her. When it arrived in Pondicherry, they asked for duty equal to the price of the saree which I thought was ridiculous since it was an Indian saree. She too refused to pay the duty, and it was returned. But the saree meant for the Mother had to go to the Mother so I sent it with someone else. It arrived during one of the Puja days and She used it on one of those occasions. I mention all this to let you know that in my contact with the Mother, everything was well-timed.

Soon I received a letter from Amrita, dated October 12, 1959:

"The Mother came down to bless us all — you included — on the 9th Durgashtami Day and on the 11th Vijaya Dashami Day. The Mother distributed messages on these two days. She gave for you the two messages but as a special mark of grace, She wrote on them 'Blessings' and initialed. I am enclosing them herewith.

P.S. 1) Gujarati translation of the messages enclosed herewith.

2) The special vase reached the Mother's safe. All your cheques reached the Mother regularly and safely.

3) A parcel intended for Mr. Hilary was sent to you to be sure of its reaching him. Amrita."

Here are the Puja-day messages:

*"I AM WITH YOU"*

October 9, 1959

The seed of Godhead sleeps in mortal hearts,  
The flower of Godhead grows on the world-tree:  
All shall discover God in self and things.  
But when God's messenger comes to help the world  
And lead the soul of earth to higher things,  
He too must carry the yoke he came to unloose;  
He too must bear the pang that he would heal:  
Exempt and unafflicted by earth's fate,  
How shall he cure the ills he never felt?  
(*Savitri*, Book VI, Canto II, p. 446)

October 11, 1959

Misery shall pass abolished from the earth;  
The world shall be freed from the anger of the Beast,  
From the cruelty of the Titan and his pain.  
There shall be peace and joy for ever more.  
(*Savitri*, Book VII, Canto IV, p. 507)

The last job I had was with a music company — BMI (Broadcast Music Incorporated) — from 1960 to 1964 as an assistant-cum-secretary to the Director of contemporary classical music. My boss, Oliver Daniel, was charming and was proud to have an Indian assistant wearing a saree. There were very few Indians in those days, and it was a well-paying job. Now I could send exotic things to the Mother from rich America and though far in distance, I wanted to be in close contact with Her.

My work with BMI was not only to look after my boss's correspondence, fix his appointments with composers, conductors and publishers, but also to prepare the material to write small brochures on the life and works of the contemporary composers affiliated to BMI in order to promote their music. This involved attending concerts where their music was included in different performances, and to assist in parties hosted by BMI. It was an interesting work with a dynamic director who appreciated my assistance beyond words, having acquired a spontaneous interest in western classical music by attending the best orchestras of the world.

“I AM WITH YOU”

I wanted to share this love of western classical music with the Mother and my Ashram friends. On coming later to the Ashram in 1964, I brought a set of ten records of the best classical composers such as Bach, Beethoven, Vivaldi, Mozart and Berlioz. I also brought about 45 records of contemporary classical music composed by BMI-affiliated composers like Hovanesse, Stravinsky, Stockholm and others. Besides these, I brought tapes of the best concert artists of the world: pianists Horowitz and Richter (Russian), violinists David and Igor Oistrach (Moscow Symphony Orchestra) and Yehudi Menuhin (British).

My life in New York was so full that it kept me on my toes. There was never a dull moment! Spiritually too, I lived, felt and thought of the Mother. She gave me the experience of Her messages. I was living on the top of the world, alone with Her at the centre of my being. I used to write letters to Her concerning my search, my joy of Her constant Presence and my prayers (see later).

Once I sent a painting done by me of a ballerina with a white rose and wrote:

“Ma, my infinite *pranams* to Thee! Today, I have tried to give shape to what I would like to offer Thee — a rose of integral love! But only Thou canst give it life.

I know my imperfections, but I don’t know how to perfect myself and I lay myself with surrender at Thy lotus-feet. And I am sure — I have faith — that under Thy loving care and with Thy Grace, all is possible.

Ma, I ask for nothing else but Thy infinite blessings so that Thou mayst make this instrument perfect for Thy use.

With love,  
Thy child.”

The Mother had asked me through Nolini-da if I would work with Mrs. Montgomery who ran the Sri Aurobindo International Centre of Education Foundation in New York. She knew about the difficulty of working with her, so I was warned; replying that if the Mother wanted me to work with her there would be no difficulty. She sent us Her blessings which Mrs. Eleanore Montgomery typed and sent to me as follows:

Sri Aurobindo Ashram

1.7.60

... association Eleanore — Kailas

Let its motto be — according to your own statement —

"Speak little, work much and feel the loving Presence all the time."

I knew that it would be a happy one. It will prove also fruitful; and it is blessed.

With my love and blessings to both.

Signed  
By the Mother

And I decided that whether rain or storm or shine, I would go to her every Saturday for whatever work she had. She was a perfectionist and meticulous in her demands. I took it to be a challenge, met under all circumstances. For me it was the demand of Mahasaraswati and I am proud to say that the Mother helped me. In fact, when I was about to leave for the Ashram, she was in tears, for no one could work with her comfortably.

During this period, she asked me to contribute to the Foundation for our Centre of Education instead of sending money directly to the Mother. When I wrote this to the Mother, She advised me to continue sending it to Her directly and not through the Foundation.

Later, Mrs. Montgomery introduced me to Admiral Rutledge who was coming on a visit to the Ashram. I thought of sending something with him for The Mother. I was informed that She generally did not ask for anything, but if I liked, I could send Her a packet of "wash-n-dry" paper napkins saturated with Eau de Cologne. So, I sent a packet from which Mother used one piece a day.

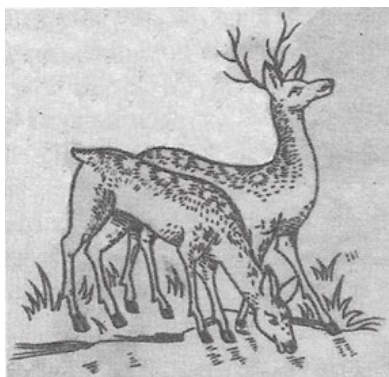
Now, as this was the only thing I knew the Mother wanted and since She liked it, I sent Her a bigger box by post. For me, these packets were my symbolic representation of coming close to Her body with a daily prayer: "Mother, 'wash-n-dry' me (that is to say purify me)." The packet sent through the admiral was coming to an end and Vasudhaben told the Mother: "This is the last packet." The Mother smiled and said: "Oh!"

And you would not believe it, my parcel arrived the very same day

in the afternoon. Lo and behold! The Mother asked: “Did you say in the morning that this was the last packet?” How wonderful! The contact with Her remained uninterrupted.

Once the Mother’s used things were on sale and Usha selected for me the Mother’s watch, telling Dyuman-bhai that she had no money to pay for it right away. Dyuman-bhai replied that if it was for Kailas, she need not worry. I used to send a cheque every month, but I did not send anything special for the watch. When the watch arrived, you cannot imagine my delight. It was as if the Mother was constantly with me, keeping Her second-to-second watch on me. I wore it day and night except when I took a bath.

The Mother was so much aware of Her Durga aspect acting in me that She not only received the saree I bought from Jayant Patel to wear during the Puja days, the previous year, but She sent me two messages of invocation to Durga — 28th September and 30th September, 1960 — with Her blessings inscribed on them and She chose a special card of Durga riding on a lion, killing a demon, and sent to me, enclosing the blessing packet with *Divine Love* petals specially blessed by Her. There was a stag and a deer on the front of the card signifying speed, an attribute of Durga.



*"I AM WITH YOU"*



Kailas wearing the Mother's watch

28th September 1960

Mother Durga! From age to age, in life after life, we come down into the human body, do thy work and return to the Home of Delight. Now too we are born, dedicated to thy work. Listen, O Mother, descend upon earth, come to our help.

Mother Durga! We are thy Children, through thy grace, by thy influence may we become fit for the great work, for the great Ideal. Mother, destroy our smallness, our selfishness, our fear.

30th September 1960

Mother Durga! Enter our bodies in thy Yogic strength. We shall become thy instruments, thy sword slaying all evil, thy lamp dispelling all ignorance. Fulfil this yearning of thy young children, O Mother! Be the master and drive thy instrument, wield thy sword and slay the evil, hold up the lamp and spread the light of knowledge. Make thyself manifest.

*"I AM WITH YOU"*

Mother Durga! When we possess thee, we shall no longer cast thee away; we shall bind thee to us with the tie of love and devotion. Come, Mother, manifest thyself in our mind and life and body. Come, Revealer of the hero-path. We shall no longer cast thee away. May our entire life become a ceaseless worship of the Mother, all our acts a continuous service to the Mother, full of love, full of energy. This is our prayer, O Mother, descend upon earth, make thyself manifest in this land of India.

Later in the same year this is the darshan message of 24th November:

Forsaking my godhead I have come down  
Here on the sordid earth,  
Ignorant, laboring, human grown  
Twixt the veils of death and birth.

I have been digging deep and long  
In a horror of mud and mire  
A bed for the golden river's song,  
A home for the deathless fire.

**In a quandary, yet waiting, nay, awaiting, 1960**

I was looking for a man with whom I could share my life and work but without any physical relationship. And I did meet a very fine Englishman equal to me in thoughts and feelings. We could understand each other without words and shared our interest in poetry and the arts. Both of us were idealists sharing the same concern and thoughts concerning the work of the United Nations. Aesthetically too we shared common tastes and feelings. But physically we were on different wave-lengths. And we had to reluctantly part, for, what I was really seeking — I was made to realise later, as She guided me step by step — was not the man in my life but the Divine in man. Here is my last 'song' to him:

"The sky is clear and the sun shines bright, but the trees...  
The trees have dropped their leaves so gay,



*"I AM WITH YOU"*

They dance no more, no more they play,  
In the heart of Fall  
My heart throbs to sing  
A song of spring!  
For planted at my door  
Is a tree called Evergreen,  
And everyday to me is a Spring!"

The breaking of a relationship is not easy in anyone's life and it gives a terrible pain when it is built with a vision or a dream to be worked out. But I must say that it was built on the mental and vital plane. So had it worked, I would have been entrenched there, moving in narrow circles of that opulence and its pleasures, never realising the Bliss I sought. And yet I must say:

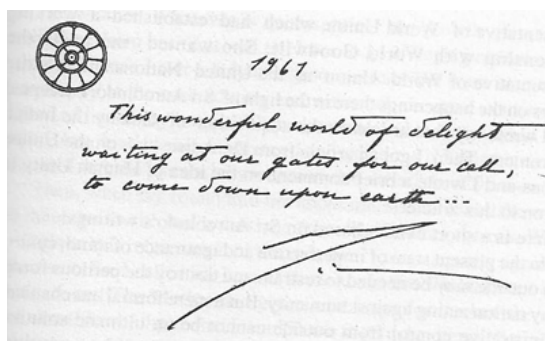
One who has shaped this world is ever its lord:  
Our errors are his steps upon the way...  
A mighty Guidance leads us still through all....  
The master of existence lurks in us  
And plays at hide and seek with his own Force.  
(*Savitri*, Book I, Canto IV)

The Mother's New Year message, 1961 arrived to lift my spirit. Was I ready to receive it? I aspired intensely, though knowing fully well there were many thresholds still to cross. Much later this was the question put to the Mother regarding this message asking whether this world has not already come down. Here is Her answer: "It is not the world of delight that has come down, only the supramental Light, Force and Consciousness." When further asked how one could effectively call down this world of delight, she clarified: "An absolute sincerity in the aspiration."

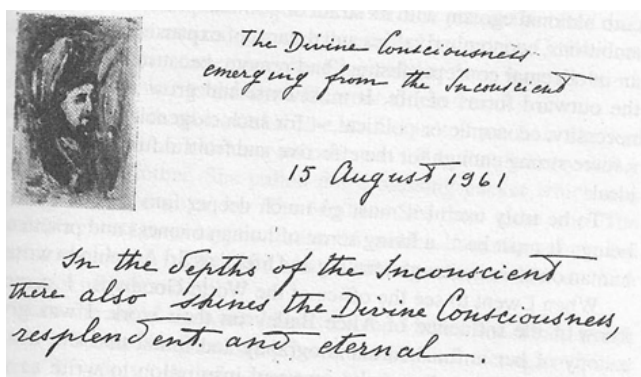
New Year Message, 1961

This wonderful world of delight  
waiting at our gates for our call  
to come down upon earth.

"I AM WITH YOU"



In the same year, the beautiful and significant message of August 15th, arrived, blessed by Her:



During that year my contact with Dr. Adiseshiah, — whom I had met earlier, grew into a friendship. Whenever he came to New York for the meetings of the Social and Economic Council of the United Nations, we used to meet and exchange our thoughts on world affairs. This was divinely planned as will be seen later.

Now, during this period, many interesting things happened. Maggi came to New York to represent World Union, which had established a working relationship with World Goodwill. She wanted me to be the representative of World Union at the United Nations and to write articles on the happenings there in the light of Sri Aurobindo. I accepted it and wrote my first article on the acquisition of Goa by the Indian government. Then, I got an article from Dr. Adiseshiah on the United Nations and wrote a brief comment on the idea of Human Unity in relation to this article. Here is a short extract, based on Sri Aurobindo's writings:

"In the present state of imperfection and ignorance of mind, control from outside may be needed to restrain and destroy the perilous forces of any nation acting against humanity. But a mere formal, mechanical, administrative control from outside cannot be an ultimate solution. For 'all repressive or preventive law is only a makeshift, a substitute for the true law which must develop from within...'

The idea of Internationalism is growing, thanks to the progress and contributions of science. It is noble and worthy too as it aspires to curb national egoism with its strain of political pride, the commercial ambitions, economic rivalries and dreams of expansion. But it is still an intellectual concept, abstract and remote, touching only the outward forms of life. It must exist and grow not by outward necessity, economic or political, — for such exigencies cannot create a force strong enough for the effective and fruitful functioning of this idea. To be truly useful it must go deeper into the roots of our being. It must be, as Sri Aurobindo writes, 'a living sense of human oneness and practice of human oneness in thought, feeling and life...'"

Once, when I went to see the office of the World Goodwill, I came to know of the influence of Alice Bailey on their work. I was given a copy of her unfinished autobiography and found that she was an occultist and a medium who received inspiration and write as was dictated to her by some Tibetan master. I was curious, rather interested in developing such a faculty. So, asking them if there was any training centre they gave me the address of the Rosicrucian Society in California. I wrote to them and they sent me papers to sign.

Before becoming a member of their Society, I wrote to the Mother. And Nolini-da replied:

"The Mother says categorically that you must have nothing to do with them. You must be miles away from such contacts. They will not only not help you; they are positively dangerous and misleading. You must have a complete and integral faith in The Mother. Whatever is necessary for the growth of your soul will come from her. You will not have to go abegging elsewhere."

Once when I met a lady at a grocery store, we struck on a certain conversation and I invited her to my house. When she came and saw books of Sri Aurobindo, she was amazed and asked me if I was a disciple, adding that she too knew someone who was a disciple of Sri Aurobindo.

So, when this lady told her about me, she wanted to meet me because she had a message from the Mother for me. Hearing this, I was naturally anxious to receive it and I called her up. She told me that she had been to the Ashram and the Mother had given a message for me but she could not reveal it over the phone; I would have to go to her house. Something within me told me not to go. I informed her that I did not go socially to anyone's house but asked whether it was possible for her to come to my house. She accepted and we fixed up for tea on the coming Saturday afternoon. She came, sat down and put three tiny packets on the table, one containing sugar, the second salt and in the third pepper. She also had bread or something else, adding that these were the bonds of friendship. I was told from within not to accept them.

When I brought tea and snacks, she started to tell me how she had gone to Chennai on a steamer and was led to Pondicherry where she met the Mother and pulled out a blessing packet signed with blessings by Her. This was the Mother cryptic message: "A golden butterfly comes and sits on my hand." I asked her what it meant and she told me: "You alone can understand it."

She then asked me when I had last seen the Mother. I said that it was in 1950; so she asked me if I would like to see Her again. When I said: "Certainly," she asked me why I had not gone. I replied that I could not afford to waste the Mother's money. To this she told me that money was no problem if I worked with her, adding that she saw the Mother on every 18th of the month and if I wanted to see Her, I could go to her house.

As she was inviting me, she began to shake and closed her eyes, pointing to the photos of Mother and Sri Aurobindo I had on the book-case. She suddenly got up, saying: "There! There! There is light! There is light! I cannot see. I must go" and prepared to leave. Puzzled by the phenomenon. I escorted her to the door. As she was waiting for the elevator, she said: "Come on the 18th, if you want to see the Mother."

Days passed, but I did not go to her house, nor did I call her or have any more contact with her. Then, when I met my friend again at the grocery, I talked about our meeting. She said that she knew it, adding that I was completely protected by the Mother and she could not do anything with me. She admitted that she was very powerful. For once they had gone together to a museum, and were in the Egyptian section. When she had put a stone in my friend's hand, she was lifted high above the ground. Well, such experiences are interesting and even inviting, but the Mother protected me from her influence. Again, this is to show that Mother is not limited to Pondicherry.

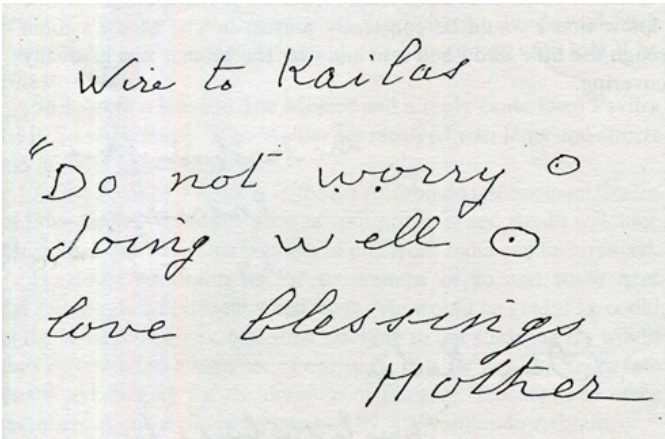
Then I wrote to the Mother about the message that this lady had revealed to me. Nolini-da replied on 18th April 1962:

“Your letter of April 7th. Of course, the para-psychological messages you have referred to are not Mother's. They are useless. The Mother sends you her blessings.”

### **The Mother's Serious Condition and Her Experience, 1962**

I used to keep my favourite plant of *Perfect Radiating Purity* (double Gardenia) at home and put the flowers in front of the photo of Mother and Sri Aurobindo. Remembering Her experience of identifying with a cherry blossom, I had brought home a small branch. In the evening when I came home, I saw that the twin photo of Mother and Sri Aurobindo had fallen on the ground with the branch of cherry-blossoms over it. I picked up the photo and found a crack in the glass on the Mother's side. My heart lost a beat for a moment. I sent a letter and a telegram to enquire about Her health. To console me She wrote on a slip of paper: “Wire to Kailas. Do not worry. Doing well. Love, blessings. Mother.” Nolini-da sent me this telegram and wrote to me separately enclosing that slip and another enclosure: “You will be further comforted, nay, delighted, ecstasied by the enclosure too, which is a copy of her tape-recorded message on the day of Her *victory*.”

This was when She was so weak that She could hardly hold a pen to sign. However, I was told that after receiving my telegram, She took a pen and wrote this to me. So great was Her nobility and Her concern! I was indeed grateful.

A photograph of a handwritten note on lined paper. The text is written in cursive and reads: "Wire to Kailas", "Do not worry o", "doing well o", "love blessings", and "Mother". There are small circles at the end of the second and third lines.

Wire to Kailas  
"Do not worry o  
doing well o  
love blessings  
Mother

The Mother's Message of April 13, 1962  
(Experience on the night of the 12th)  
'The Yoga of the world'

"Suddenly in the night I woke up with the full awareness of what we could call the Yoga of the world. The Supreme Love was manifesting through big pulsations, and each pulsation was bringing the world further in its manifestation. It was the formidable pulsations of the eternal, stupendous Love, only Love: each pulsation of the Love was carrying the universe further in its manifestation.

And the certitude that what is to be done is done and the Supramental Manifestation is realised.

Everything was Personal, nothing was individual. This was going on and on and on and on....

The certitude that what is to be done is *done*.

All the results of the Falsehood had disappeared: Death was an illusion, Sickness was an illusion, Ignorance was an illusion – something that had no reality, no existence.... Only Love, and Love, and Love, and Love — immense, formidable, stupendous, carrying everything.

And how, how to express in the world? It was like an impossibility, because of the contradiction.... But then it came:

*"I AM WITH YOU"*

"You have accepted that this world should know the Supramental Truth... and it will be expressed totally, integrally." (silence)

Later on, I will explain it more clearly. The instrument is not yet ready. It is only the beginning."

A second letter also came from Nolini-da. It was a delight for me to know that I would be constantly present in the Mother's room through the little bird I had sent.

Dear Kailas, Your little bird has reached safely and Mother has installed it on her writing table. It looks like the Divine's messenger — flying out and flying in, carrying messages to and from the Divine!

Mother is progressing very well in her physical conditions. She is slowly taking up again all the threads of her outward activities.

With her blessings to you and all my cordial greetings.

Nolini Kanta Gupta

\*

While working at BMI, I had the opportunity to meet the best harmonica player of classical western music — John Sebastian, who showed great interest in visiting India. I asked him if he would like to teach at our Centre of Education at Pondicherry. He showed keen interest and proposed to bring a dozen harmonicas with him if he was invited.

So I wrote a letter to the Mother and a reply came from Pavitra (P. B. Saint-Hillaire):

"The Mother has received your letter and directs me to write to you in answer.

As the Founder-President of the Sri Aurobindo International Centre of Education, the Mother accepts your proposal and would welcome Mr. John Sebastian if his passage to and from India can be arranged.

He could stay with us for six months or so and study here Sri Aurobindo's Philosophy and Yoga. We would be glad if he could at the same time give a part-time teaching to our students. He would then be treated as a member of our staff, i.e., he would receive free board and lodging for the duration of his stay.

*"I AM WITH YOU"*

Teachers and other members of our staff are maintained by Sri Aurobindo Ashram.

Please let us know whether this arrangement will suit Mr. John Sebastian.

With kind regards,  
P. B. Saint-Hillaire

This is to show how kindly the Mother arranged to look after the visiting artists.

**The Mother's Grace and my Offerings**

When I met Dr. Adiseshiah who had come to New York for the yearly U.N meeting. He had brought for me two cute little scent bottles from Paris. Since my birthday was approaching, I thought of sending them to Her by air. This was my way of consecrating to the Mother my relationship and all that would ensue from it.

I was happy to know that they reached Her for my birthday, again proving, beyond any shadow of doubt, that there was a perfect timing in everything that happened in my relation with Her.

Here is the letter from Nolini-da, dated June 11, 1962:

"Dear Sister, your two tiny scent bottles — Mother found them so pretty — have reached her quite safely. I think I have acknowledged your other dollar remittances.

For all that you are entitled to Mother's blessings — although her blessings do not depend upon anything.

With affection and greetings."

Nolini Kanta Gupta

In 1962, Purani had come to America. When he arrived in New York I arranged two talks for him. One at the Indian Consulate and the other in an Unitarian Church. I specially remember that when he spoke about Sri Aurobindo, his enthusiasm would light up his whole appearance. He was ecstatic and radiant.

One evening I took him to a shop to buy some records of western classical composers. He admired the arrangement of a sound-proof





Outside the Unitarian Church, 1st row from left; Annie, Purani, and Kailas; 2nd row from left: Chandrakant, Eric, Richard (Narad), Matilda Scott, Dr. Masha Keralitz, Karry and Eleonore Montgomery.

room where one could listen to the music before buying. Afterwards I took him home for dinner. During the meal we talked about many things such as his contact with Sri Aurobindo, his life in the Ashram and his plans for work in the future.

A photographer, Hy Reiter, of BMI, took several photos of me on different days in the office. I sent all these photographs to the Mother. [See photos below.]

I had also sent a contribution to the Defence Fund during our war with China in 1962 and received from Nolini-da a letter, acknowledging its receipt on the 12th December, 1962:

“Dear Kailas,

Mother has received your photographs. She was pleased to see you (in your photo). She sends you her blessings.

You must have had a good time with Purani. He is an enthusiastic and enthusiasing person. He has now invaded or is invading the old Continent, not the ancient one (which is Asia).

With affection and greetings,  
Nolini Kanta Gupta

*"I AM WITH YOU"*



Two photos sent to the Mother

P.S. Your second letter containing your contribution to the Defence Fund offered to the Mother is just received.”

Purani had a magnetic personality and radiated both quick wit and bold decision. He must have been vitally at home in America! I later learnt that he was a dynamic worker too. During his stay he visited the ranch of the Duncans in Sedona, a tiny township in Arizona, considered to be a vortex point of cosmic energy. It is truly a scenic spot with an atmosphere vibrant with artistic and occult activities and people there seem very open and friendly. Mrs. Duncan was devoted to The Mother and wanted to offer the ranch to Her.

Much later, this beautiful land of America, whose soil, colour of Auroville’s soil, was taken and placed in the Urn at the Amphitheatre on the 28th February, 1968. The soil of many other countries and various states of India was placed in the Urn as well.

As I wrote earlier, a beautiful friendship had grown between Ravi Shankar and myself. For, in my consciousness there was no division or separation between worldly life and spiritual life. I loved the spiritual essence of Indian classical music and whenever he came to America, he would inform me of his itinerary. On December 1st, 1961, he informed me of his programme.

"... Will ring you up as soon as I reach New York. Will discuss at leisure regarding the flyer-brochure. Hope this finds you in the best of spirits."

When the brochures were ready, I wanted to know where he wanted me to dispatch them. He wrote as follows:

"Kailas dear!

By your last letter I can see you're tearing your hair and giving me hell — mad with anger! I really have tried out our patience! Though whatever excuse I give won't sound convincing at all — but please believe me when I say I've never been so busy and worried in my life such as I have been (and still am) since last two months or so! The reason? Well, 'KINNARA' [The name of his Institute of music, naturally]... love, — Ravi." 28-1-1962

He gave me the list of agents in different countries where he wanted them to be sent. In the same year, on the 12th August, I received another letter. "...I am getting the Presidential award for instrumental music ... I have grown very fond of you, Kailas. It's a lovely warm friendship — yours and mine. God bless you. Do write please. Yours affectionately, R."

This was truly a beautiful friendship which taught me many of the intricacies in Indian classical music, drawing me deep into my being and making me one with the deep resources of my psychic being. I am grateful to this great maestro for the lessons I learnt from him. This shows that there is no event in life from which one cannot receive some spiritual benefit.

### **The Beginning of a Lasting Friendship, 1962**

Dr. Adiseshiah used to go to India for his annual vacation. However, for him 'vacation' meant the time to work for the projects of his own

choice, especially in the field of economics and education. Since he lived in Madras, I sent him a cheque for \$50, to buy a beautiful bedspread for the Mother and to send it to Her.

He wrote back: "Why did you send me the money? I could have done it for you — for us." Obviously, I sent money to him because I came to know that he was married and his wife was devoted to him and did not want therefore to disturb her. As a matter of fact, I decided to withdraw from this close friendship for two reasons: first, I did not want to affect his home-life; second, I wanted nothing to affect my spiritual life. But he wrote asking what was there in him that I did not like and why I wanted to withdraw when he was feeling a deep spiritual help from this friendship. I answered: "Thank you for your sweet letter. I thought you knew me enough by now through all my letters and personal contacts to understand my last note.

What is it that I do not like in you? There is so much in me that I need to correct, — then, who am I to tell you what is wrong in you? Each one has only to honestly look within and be conscious of the wrong movements, and work towards their transformation if one wants to bring out the best and the most beautiful. Besides, what does it matter what other people say or think about you. The only thing that counts is your relationship with the Divine.

What explanation can I give you? I had none when we met. Everything that happened passeth my understanding. Only I am not too happy with this sort of relationship. It is not in harmony with the truth of my being, nor with the ideal of 'The Beautiful', and so I asked your permission to go on my own way alone. Life is too short to drag on. For I must meet the Divine here upon this earth only, bringing out the Truth and Beauty and Love in everything. *Comprends-tu?* (Do you understand?)"

Keeping myself true to the word, learning many a lesson of sadhana, I wanted to be a true child of the Mother for She was inwardly helping me to raise my consciousness to a higher level and transforming the obstacles of human nature into steps of progress for the Integral Yoga. From that point of view this relationship played an important role in my life and consequently in the life of Dr. Adishesiah too. I had asked for the Mother's blessings for him,

(addressing him as Sat), which Nolini-da sent with the following letter on the 31st July, 1963:

"Here is the blessing packet for Sat from the Mother written in her own hand, as prayed for you in your last letter to her.

Mother sends her love and blessings to you also and I add my affection and cordialities."

The parcel containing the bedspread came to the Mother with my name as Kamala as he used to affectionately call me. However, after wondering for a while who it could be, they realised that since was sent by Dr. Adishesiah, it must have been from me. The Mother liked it very much and used it for Her birthday, the 21st February, 1963.

### **'One foot in America, one foot in the Ashram'**

It was June, 1963. I received a telegram for my birthday from the Mother with Her love and blessings. I was happily set in the USA, and was seeking guidance directly from Her. Still, I thought it would be better for me to be in the Ashram. but Her answer was always: "Not yet."

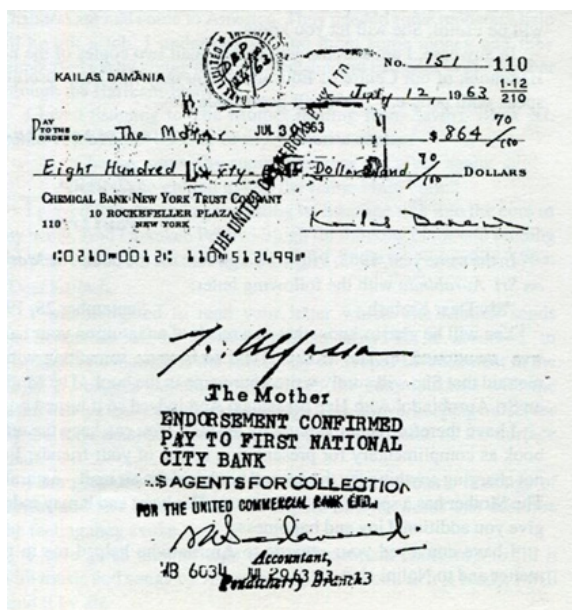
Were it not for The Mother, I would have not come back to India. Even in dream if I saw myself in India, I used to wake up with a fright. In those days people would even commit nuisance on the streets; beggars would run after pedestrians and pester them. I felt put off by all those memories. Was I ready for the sacrifice? I had to prepare myself, and I needed time.

Besides, I could understand the reason for the Mother's 'Not yet' when Usha wrote to me what the Mother had remarked: "Kailas has one foot in America and the other in the Ashram. How can I call her here?"

I had to be strong in my resolve. The psychic had to come forward and rule my being. I realised that I still had my preferences and attachments. I needed to work on myself. So I sent a cheque for the money I was saving up for my intended visit to Pondicherry in February 1964, saying that this was my offering for Her project of the proposed exposition in America on Cultural Pavilions. I sent it with a prayer for Her help to remove all in me that still stood in the way.

“I AM WITH YOU”

Here is the facsimile of the cheque signed by the Mother for the bank's endorsement, and to receive it was my heart's delight:



I had written to the Mother concerning UNESCO's East-West major project in relation to Her own project of Cultural Pavilions. In reply, I received the following answer from Pavitra:

“My dear Kailash,

September 19, 1963

Thank you for your letter given to me by Usha. The Mother's plan for a collection of national pavilions as a part of the Sri Aurobindo International Centre of Education still stands for the future. A tentative approach is being made with an American Centre, which is probably the form this plan will initially take. Another Centre may also take birth soon. I suppose this idea must take shape gradually as opportunities of people and of money present themselves. The time is perhaps not yet ripe to solicit the UNESCO's interest in this project as UNESCO would only act upon recommendation from India. Although the Government's attitude is now favourable, it is not yet ready to support such a big international scheme. But let us wait and



“I AM WITH YOU”

see. The Mother knows your proposal and if She thinks that your intervention will be useful, She will let you know.

In any case, I am sending to you by sea-mail two copies of the new Handbook of our Centre of Education. You may find them useful to speak with people.

Yours sincerely,  
Pavitra”

In the same year, 1963, Prithwi Singh sent me the book *The Mother on Sri Aurobindo* with the following letter:

“My Dear Kailash

September 28, 1963

You will be glad to know that as a result of an intuition your name was mentioned to Her. I did so because something within me said that She will surely write your name in the book “*The Mother on Sri Aurobindo*” with Her Blessings. And indeed, so it turned out.

I have therefore sent the book by air mail. You can keep the other book as complimentary for presentation to one of your friends. I am not charging anything for the second book and the air mail — naturally. The Mother has a special place for you in Her heart and it may indeed give you additional joy and happiness.

I have conveyed your regards to Amrita who helped me in this matter and to Nolini also.

“*The Lamp of Light*” and “*Future Evolution of Man*” are not yet out. I will send you the book as soon as I receive intimation from Usha.

“*Resurgent India*” by Sisir Kumar Mitra — price Rs. 26/- is published by Allied Publishers. It is a very well got up book and we are keeping a few copies for sale. The book has been printed for them in our Press. With best good wishes,

Always in The Mother  
Prithwi Singh

P. S. I am soon sending you by air mail a tape record with The Mother’s reading from ‘Savitri’ on one side and some New Year music on the other as suggested by Harikant.”

“I AM WITH YOU”

Urmi, Harikant-bhai's niece and her husband Chandrakant Patel had come to America and needed some monetary help till he got a job. I undertook to give them some money that they reimbursed me, giving, through Harikant-bhai, the equivalent amount in rupees to the Mother.

I loved listening to the Mother reading from *Savitri*, Book XI, Canto I, pp. 696-702, one of my favourite cantos:

“Choose, spirit, thy supreme choice not given again; ...  
Built is the golden tower, the flame-child born.”

I played it again and again letting its message sink into the core of my being. And I thanked Prithwi Singh for thinking of me and sending me the tape. He wrote back in reply on the 8th, 1963:

“Dear Kailash,

I was delighted to read your letter which The Mother sends me. It was so full of devotion and sincerity! To be absorbed in The Mother's thought is the surest way of a rapid advancement in the Yoga. It brings a certain luminosity in the consciousness with the result that we can see, judge, feel things from above, keeping ourselves all the time detached from the ordinary movements of the surface vital.

I am glad you have enjoyed so much The Mother's readings of *Savitri* and Her music. They are superb and no words can describe the feeling they evoke.

I have given another tape to the department concerned to fill it with music and songs by Ashram people. As soon as it is ready, I will send it by air. Usha has paid me the amount of the bill for the two books.

The weather here is fine after some days of rain and storm. The winter season has fully set in though it is nothing like yours there.

I am sending you a message given on the puja occasion.

With loving thoughts of The Mother,

Yours sincerely,”

Prithwi Singh

I felt myself so near to the Mother in close embrace that I did not



feel any need to come to the Ashram. Sri Aurobindo was guiding me through his books: the volumes *On Yoga*, *The Synthesis of Yoga*, *The Mother* and *Savitri* which I had purchased from Mrs. Montgomery. I used to take *Savitri* with me to work so that I could read it in the subway from home to work and on return, as well as during the noon-break for lunch. And the Mother's constant contact was with me through Her watch. And yet, as my relationship grew quite close, my aspiration to meet Her face to face concretely, physically, also grew. Whenever I asked Her when I could come to the Ashram, Her reply was always: “Not yet!”

So, I wrote a long letter asking why I was not allowed to come to Pondicherry to stay in the Ashram as this was the best place for sadhana. For as I was deepening my contact with Her, an inescapable and intense inner feeling was growing within me to search myself, my being, in all its parts and planes and develop the consciousness. This search was constantly going on and I was at the same time becoming aware of the complexity of my nature and the different forces which moved it. I used to become at once aware of the plane of consciousness whence my thoughts, feelings and actions arose. How to bring them under the light of my soul when my mind was so active?

It was at one of these moments that I wrote this long letter to Her; both Amrita-da and Nolini-da answered me. The former wrote:

23rd March, 1963

“Dear Kailash,

I received your long letter on the 19 inst. It was an interesting reading for me. The Mother for various reasons known to her did not make any reply to your questions for the simple reason answers to them were to be received within by you. Your question whether such answers when received are authentic will be known by the very tone and nature. As you yourself write in your letter your problems and your questions get resolved by themselves. You further say that The Mother must have known those problems and questions and hence the answers project on your consciousness.

Another of your problems, your impatience in your own words, living the sort of life you lead there without any end in view. You speak of life's futility. All this merely indicates

unsettled state in the central will in our consciousness. Since we declare to ourselves we have no preference and we are here to serve The Mother and Sri Aurobindo, life in this hemisphere or in the other or anywhere, it is immaterial, all movements, all actions directed by the central will within us turn themselves as preparatory askesis towards the main object.

If my feelings are inspired by true perceptions, you seem to be on the right track. I would request you to read *The Mother's Prayers and Meditations*, 7th February 1914. It throws much light on the subject.

As for your coming to India whether for good or for even a short stay visit, The Mother said that the time was not yet come. Perhaps your appointed work was not yet completed in America.”

Nolini-da also replied on the 25th June, 1963, as follows:

“Dear sister Kailas,

Mother has received your last letter which echoes a rather sad note. The Mother has not told you not to come here. Only the question is of the time. For you know time and place both are important factors. This is the best place, of course, as the Mother says to Huta. But the best time also must come — it differs according to persons. So hold your heart in peace and faith and delight, the thing will happen one day and you will not find it too late. The Mother sends you her love and Blessings.”

Nolini-da (Nolini Kanta Gupta)

When I received these letters, I had found my answer from *The Synthesis of Yoga* that the remedy can only come from the parts of the being that have already turned to the Light, but the other parts of my being — specially my vital and mental parts — were enamoured of their rich possibility and full development in America.

During my work with BMI, I was earning enough to enjoy that possibility. The period of four years, 1960-1964, was the most interesting and satisfying period when I enjoyed international culture, and developed my intellectual sharpness. Not only did I

benefit from attending the best musical performances of classical and contemporary composers and artists from all over the world, but I could afford to attend many other forms of the arts like internationally renowned classical ballet with the best performances of the Bolshoi (USSR) and The Royal Ballet Company of England, besides folk dances of Ukraine and the classical dance performances by Uday Shankar and his group. I also saw stunning presentations of famous stage plays like *My Fair Lady*, *Camelot* and *Sound of Music* as well as some Broadway plays. During the summer season in Central Park West there were several plays of Shakespeare performed by amateur artists; all were free and beautifully staged.

I also became a member of The Asia Foundation and American Friends' Service Committee. At The Foreign Policy Association, where I attended seminars I even participated in one dealing with the Anglo-French invasion of Egypt for the Suez Canal. I took the position of Egypt against the two others, Anglo-French and Indian. I studied the subject well, taking material from the U.N. and from the Egyptian Delegation's Office. I could defend Egypt so well that most of the questions at the seminar were shot at me. Since I was well prepared, I could answer them all. The best comment I heard from the audience was: "We have not yet met an Egyptian, but today we know what an Egyptian is like!"

During this period, I joined a club for swimming, the spa and sauna. Also, I joined a course for asanas and another for tennis. I took lessons from a French teacher to learn French and later joined the Alliance Française, because I wanted to know the language in which the Mother wrote and spoke.

In summertime, over the weekends, I used to go with a friend to different countryside resorts. And once we rented a cottage on a hill overlooking a lake for the whole summer, where, we rented a boat and would sail to visit Margaret Trester, my boss at the American Baptist Convention, who lived on the other side of the lake, Connecticut, New England. We would return in the evening, to climb back to our cottage. On other occasions, while we took long walks in the countryside, we could not help admiring a wide variety of floral displays in the gardens around the houses. Sometimes we would pluck wayside flowers to arrange in our cottage.

It was the most interesting, nay, exhilarating part of my life in America. Amrita was right when he wrote: “Perhaps your appointed work is not yet completed in America.” I then wrote to him and to Nolini-da:

“Thank you very much for your sweet and thoughtful letter. I understand it all. The Mother is marvellous even in Her supreme silence. From Her golden silence pours forth a stream of Light, illuminating my path; from Her smiling silence blooms a beautiful fragrant rose of Love, blessing my path. She is ever there wherever I may cast my eyes! And I receive Her with calm joy and intense gratitude.

Only, from time to time, my over-anxious mind gets agitated and disturbs the deep calm within — perhaps, it is a lack of integral faith, — perhaps, it is an unsettled central will. I have an unquenched inner urge to know everything — not from the half-illuminated thinking mind, judging from the appearance of things, events or people but to know from the higher, illumined, intuitive, all-seeing Mind of Light and looking straight at the truth behind appearances. Not having realised this myself as yet, nor seeing any possibility in the foreseeable future, I like to rely on The Mother’s decision directly conveyed to me in Her own words.

But all this — my struggles, Her silence, the way I receive Her guidance and the resolution of all the problems — remind me of what I wrote Her a long time ago, a copy of which I am enclosing and you may read it if you feel interested. Yes, I know She has led me even through my stumbling and in my heart rings Her steel-strong Voice: ‘Nothing is ever lost ... no moment is ever wasted .... in the great scheme of the Eternal.’

And I know I can never be led away from my chosen path. For the One who has called me to this Path is leading me onwards and upwards, still showing me different avenues and cross-roads of life ... but always leading me progressively towards my one and only aim in life! And thus, in my inner being, I remain still and calm, watching the ripples on the surface.

You have pointed me to the right source — Mother’s *Prayers and Meditations*. It’s my Bible — my Gita — an unfailing guide and

friend. And, so are the volumes of Sri Aurobindo on Yoga — my Light and Love. That is what Sri Aurobindo and The Mother are to me. Many a time when I read these books, words in them pulsate and vibrate in me with life, because they are an expression of my own aspirations and truly, they bear answers to all my queries, so fully satisfying that they seem to be written just for me.

Once the will settled and calm established after that brief period of agitation when I had written those two letters, I was inspired to read *The Synthesis of Yoga* where I found my answers in the chapter ‘The Ascent of the Sacrifice.’ And again, I proceed with patience, endurance, perfect equality and absolute faith.

I know The Mother is with me — in the front leading me, behind protecting me and always within me enthroned in Her resplendent Light, Love and Beauty!”

It was then that I understood the importance of the precision of perfect timing in relation to the Divine Plan and its arrangement of events for the execution of its intended purpose.

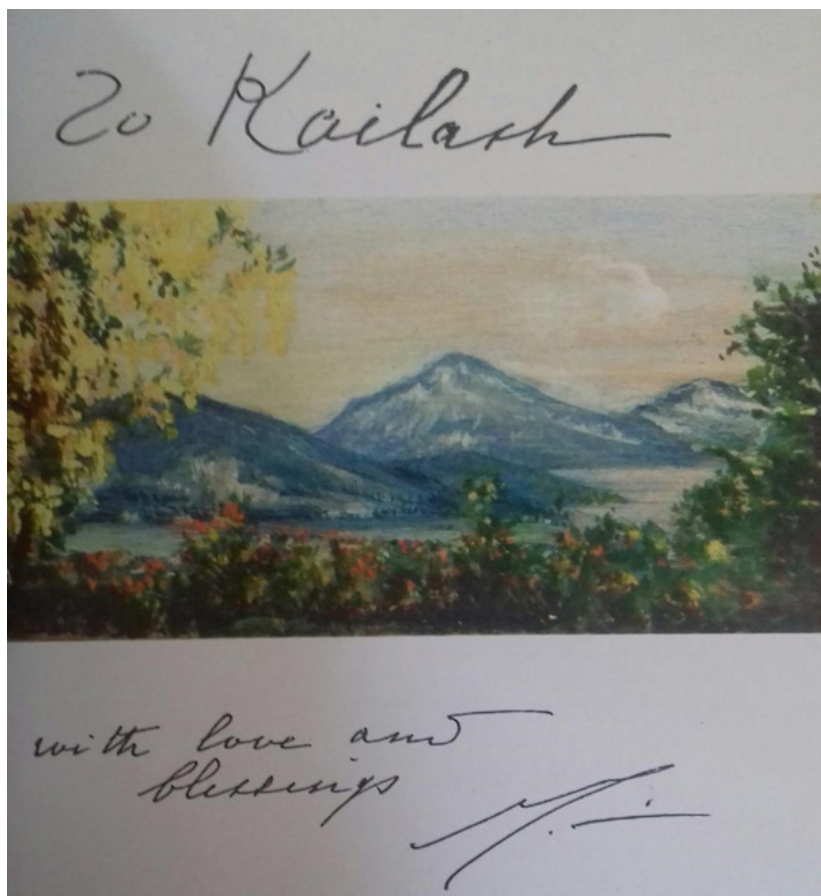
\*

About this time, Bula-da asked Usha if I could send “Beam-O’-Light” for the Mother. This is an automatic light that comes on when the usual current goes off. Whenever the current failed, She was in difficulty. What would I not do for the Divine Mother? I enquired at the place indicated and asked them if their equipment was compatible with Indian voltage and whether they could mail the literature on it to me and to the Electric Department of the Ashram, which they did. And on receiving the okay from Bula-da, I asked them to insure the packet and send it to him. The packet arrived on June 6th or so. And the light was duly installed on my birthday— 11th June, 1963. The Mother was pleased that there would always be light in Her room. For me, the identification with the Light was so strong that I was filled with Delight.

Already, I had received Her telegram wishing me a Happy Birthday with Her Love and Blessings, as She usually did. Besides, She sent me a card with a painting of blue mountains on a lake surrounded by a garden of flowers; there was a tree of Golden Shower — Laburnum,

“I AM WITH YOU”

hanging blossoms signifying the *Descent of the Light*. This was painted on a thin piece of sandalwood. The Mother signed it with Her love and blessings.



The message of August 15th, 1963, also came with the Mother's blessings:

About the present civilisation, it is not this which has to be saved; it is the world that has to be saved and that will surely be done, though it may not be so easily or so soon as some wish or imagine or in the way that they imagine. The present must surely change, but whether by destruction or a new construction on the basis of a greater Truth, is the issue. The Mother has left this question hanging and I can only do the same. —September 1945

When I reflected on this message, I felt that it was written just after the Second World War. The conditions had changed, though not drastically and although the Supramental Consciousness that manifested on the 29th February, 1956, one could feel the vibrations of its action in the individual life and in the general atmosphere too. Pundit Jawaharlal Nehru and President Nasser of Egypt were working towards a non-aligned movement. President Kennedy too was more or less open to this vibration. Well, I saw a ray of hope, and I came to the conclusion that because of The Mother's presence, everything was working towards a better future, on the basis of a greater Truth.

Whenever I saw something pretty or something that the Mother could use for Herself, I sent it by air. Once I sent Her a fruit cake that was so delicious that I wanted Her to taste it, but somehow, when it reached Her, it was a bit spoiled. But so great was Her love and so poignant Her consideration of my thought and labour, that She insisted on tasting it. It pained me to know this and thereafter I never sent Her anything cooked or perishable.

I had collected many stamps from different countries and the United Nations during my work there. And since I kept alive my dream of human unity, which I felt could be realised only by the Mother on the spiritual basis, I sent all the stamps to Her. In reply the Mother wrote me a short note of acknowledgment with Her love and blessings below on which a small puja photo of Her Maheshwari aspect was pasted.

In the second week of February, when Eric was leaving New York for a visit to the Ashram to attend the two darshans, February 21st and the 29th, I asked him if he would take something from me for the Mother. He agreed. So I went to the best shopping centre in New York — Saks Fifth Avenue. With \$50 in the bank, plus the savings of two weeks and my weekly salary which I would receive on Friday, — I thought that would be sufficient.

I chose the best French perfumes: ‘*Voulez-vous?*’ (Will you?), ‘*The Supreme Moment*’; these names were significant and important to me. I took also a Lotus talcum powder, three cakes of the French soap: *Arpège*, a packet of soap bubbles, etc. Then, I went to see the gowns. I saw a beautiful golden silk kimono with woven embroidery



of cherry blossoms. I remembered the Mother's experience of identification with the cherry tree and chose that gown for the Mother's birthday.

As I was about to leave, the sales-lady persuaded me to see other gowns, among which was one of orange-pink colour. It was an Indian silk brocade with a lovely design in golden thread. I liked it very much but my pocket was almost empty until Friday and Eric was to leave before that. I told the lady that I could not afford it before the day of my salary. She said that she could keep it in reserve for me. I said that it would not help since I had to send it to India with a person who was leaving before Friday. She called her manager in case he could help. He said: "I am only a manager, not the owner. I wish to help you, but I cannot. We can reserve it for you if you like." I left the shop, thanking them.

When I was turning the corner, an idea struck me that it could be used for the Lord's Day, on the 29th February. So, I called up John Kelly, an Aurobindonian, to ask him whether he could lend me \$75. He said: "Certainly, when do you want it?" I told him to kindly come the next day afternoon at lunch-time to my office. He came and gave me the amount.

So I went and bought the gown. I then went to a Japanese store to buy beautiful wrapping papers for all my gifts. America is known for the art of beautiful wrapping. And since all this was for the Mother, what would I not do to give Her the very best? I went with all these gifts to Eric. He laughed and said: "Kailas, I thought it was only one packet. You have brought so many! I won't have place in my suit-case even for my own clothing." I replied: "Please don't worry, Eric. Have the joy of carrying all these gifts for The Mother. In Pondicherry, you don't need much clothing. Just four pairs of shorts and shirts and one pair of good clothing would do. Just think, when would I find another chance of sending all this to The Mother?"

He said: "I understand you. But you have wrapped all your gifts. What will I do when the custom officers ask me to open them?" I said: "The customs won't even bother you. You are carrying it for the Divine Mother. Besides, I have made the list of everything. You can show it to them. And if they ask for duty, I will pay it. Please Eric, be positive and rely on The Mother. She will help you." He said: "I will



take them for you, but I don't even know if I would be able to see Her at this busy time.” I replied: “Of course, She will see you. I will write to Her.” He said: “You can use your influence.” I said: “I cannot boast of my influence, but She is the Divine Mother. If you sincerely aspire, She will certainly see you.” And She did.

When he arrived, he saw Usha and she helped to carry the things to the place from where Vasudhaben took them to the Mother's room. That day, the Mother's afternoon visitors: Nolini-da, Counouma, Amrita, Navajata and others were kept waiting outside while She took each packet in Her hand and asked like a child: “What is in this one?” She sprinkled the perfume on Herself, admiring the names and asked Vasudhaben to keep even the empty bottles carefully. You can imagine my delight when I heard all this. It was as if I were concretely there.

Later, Vasudhaben asked Usha: “Why did Kailas send two gowns? There are so many people here who make gowns for The Mother on these occasions.” When I received this information from Usha, my heart sank. A distressing thought came to my mind: “Have I wasted The Mother's money for my own ego?” You know She had sent me the de Luxe edition of *The Mother*, signed by Her with Her blessings where I had read the chapter on money. Sri Aurobindo writes that all money belongs to the Divine and one is only a trustee. For me, the Mother was divine and I had used it only for Her. But of course, I had aspired to be so close to Her, nearest than near can be!

Well, She is the Divine Mother. She knows us fully. She decided to use the cherry-blossom gown on Her birthday for meditation and the *jari* brocade gown with some alterations for the Balcony darshan on the 29th. She explained to Vasudhaben that the brocade border design should be preserved. It was Usha and her friends who made the alterations.

A letter to this effect had arrived. And, as if to relieve me quickly of my anxiety and to fill my heart with Her delight, I was sent home that day during my lunch break. I say ‘was sent’, because normally I never went home during the lunch-break. The letter was waiting for me and I was delighted that though not in Pondicherry I would be close to the Mother on both days and be included for Her blessings.

The Mother sent me a card with Her love and blessings on Her

*"I AM WITH YOU"*

birthday, including both the messages of February 21st and of the 29th:



Her single will opposed the cosmic rule.  
To stay the wheels of Doom this greatness rose.

(Bk. I, C. II, p. 19)

All earth shall be the Spirit's manifest home.

(Bk. II, C. I, p. 707)

### **Last Year in America**

In 1964, there was an International Cultural Exhibition where the countries of the world had built their pavilions and exhibited their unique products. I saw the Indian pavilion where Gandhiji was represented extensively as Father of the Nation, with his books, his sayings and handicrafts from the villages. Nehru was represented as the first Prime Minister, with his midnight message on Independence Day and his writings. And the different states were depicted by photographs of their different costumes and customs, so that one could feel the uniqueness and diversity of India.

But nowhere did I see any mention of Sri Aurobindo. So I went to the director, Mr. Panikkar and said to him: "A lot of thought must have gone into preparing this Exhibition..." He interrupted me and said: "Oh, yes! Do you like it?" I said: "It is good, but it is soulless." He asked: "Soulless? What do you mean?" I said: "In this large Exhibition, there is no mention of Sri Aurobindo, the soul of India, who ignited the nation with the fire of aspiration for Independence's much before Gandhiji came on the scene." He replied: "Sri Aurobindo is not only

the soul of India, he is the soul of the world. Tell us what we should have. Why don't you write a letter to us, stating how much space you need." I said: "I will, but in the meantime, you could at least, exhibit his books." "Oh, certainly!" he said. Then he called his secretary and asked him to send a telegram to the Ashram, requesting to send the entire set of Sri Aurobindo's works.

I wrote a letter to Mr. Panikkar and addressed it to his office at the Ministry of International Trade in New Delhi, on the 3rd of June. As the Prime Minister Nehru had just passed away. I said: "The beautiful dream of Nehru in his pledge on the 15th of August, 1947 would remain unfulfilled without the help of Sri Aurobindo and The Mother who alone can lead India to her true greatness. For, only when the nation is led by a leader of the elite, can it truly fulfill its highest destiny..."

It was a long letter with copies sent to the Mother, Shri Surendra Mohan Ghose and Sudhir Ghose, which the Mother approved and gave me twenty marks out of twenty. She wrote to me later that they were hurrying about the exhibits, of which Udar was put in charge. Let me give some extracts of the letter which the Mother so enthusiastically commended:

"It is indeed strange that the Americans who are looked upon as the most materialistic in the world, have a separate huge pavilion for one of their religious leaders, Billy Graham; whereas, we Indians who are proud and boast of having the greatest spiritual history, have completely ignored one of the greatest spiritual leaders of our times. It is indeed sad that the soul and spirit of India is conspicuously absent in the Indian pavilion.

If I love India and am proud to call it my heritage, it is the India that is being rebuilt at the feet of The Mother and Sri Aurobindo. Gandhiji has been given prominence at the Indian pavilion and I recognise him as a religious man, a moral and ethical man, a leader of the masses, but he was certainly not a spiritual man. He had no doubt the unique contribution of building the mind and the character of the masses. But it is not given to the leader of the masses to lead the nation to its highest glory. A great country like India whose true wealth lies in her spiritual culture, can be led to fulfill her mission only by Sri Aurobindo."

And I ended this letter with a request for a room by the side of the fountain for an exhibition of Sri Aurobindo's works, the Ashram products and the activities of the Sri Aurobindo International Centre of Education with relevant quotations from the writings of the Mother and Sri Aurobindo.

Mrs. Indira Gandhi was the chairperson of the Exhibition Committee and the letter was read out to her at a meeting. She commented that it was a strong letter and that they had to do something. They gave us the room I had asked for. This was communicated to the Mother and Udar was put in charge. I informed Narad and Anie about it. This was in June, and I left in July. But to my knowledge, in spite of the Mother's writing to me, “We are hurrying about the exhibits,” nothing came out of it.

In the meantime, Chinmoy had come to America and I was invited to meet him at Sam and Eric's house. He was just a shy young man and did not even lift his eyes when I was introduced to him. He simply gave me the gift the Mother had sent: Her Crown. It was such a most precious gift. I hardly felt worthy of it. I took it with utter reverence. As I touched it and concentrated on it I felt that a unique current passed through me, leaving me with supreme Bliss. I have passed days and nights meditating with it, and had many experiences. It not only gave me confidence in my spiritual destiny, but mystic wings to fly with too.

Then I received a copy of the letter signed by Nolini-da and sent to me by Mrs. Montgomery. The letter had evidently come to Dr. Sanyal, and copies were sent by him to some known disciples of Sri Aurobindo and the Mother. It is said that She had not sent Chinmoy to America to speak on Sri Aurobindo, but he had come of his own accord. When Chinmoy received this news, he was visibly shaken. I felt sympathetic and invited him to my house since in my way of looking at things, whoever had spent years of his life doing *sadhana* in the Ashram and had come from the Ashram deserved care and attention.

He told me that he had prepared talks to introduce Sri Aurobindo to the American public as he had felt an urge to do so. When all was arranged, he wrote a letter to the Mother informing Her and asked for Her blessings. He showed me his letter with the blessings of the Mother.

When I asked him further questions about his education, his stay in the Ashram, his life and work, he was both frank and truthful. I found him simple and well-intentioned. His only question was: “Why didn’t the Mother stop me?” To my mind it was clear. He had not asked to be guided by the Mother’s Will, but had presented Her with his plan and had asked for Her blessings. The Mother being *anumanta* (one who consents), lets one find out whatever one has to experience, — unless one specifically asks for Her advice.

In any case, I wrote a letter to the Mother reporting the conversation that took place between us, adding my own interpretation of the whole incident, saying that in my view, Chinmoy was a simple person who worked from the heart and was not an intellectual. That is why he had interpreted the Mother’s blessings as Her approval and consent. “Why did Nolini-da write such a severe letter?” I asked. And I added a postscript to say that She could show my letter to Nolini-da if She wanted. I showed it to Chinmoy. I was told by his sister that the Mother passed on my letter, saying: “This is what I call understanding”. She graciously replied to my letter:

15-5-64

“Kailas, my dear child,

Received and read your long letter about Chinmoy. What you have seen is correct.

Here is a quotation you can show him if you see him.

‘I give orders to those who are perfectly and totally surrendered, as these orders cannot be discussed or disobeyed.’

Most likely it is Ch. [Chinmoy] himself who has typed this quotation to which the following words can be added to make it more clear.

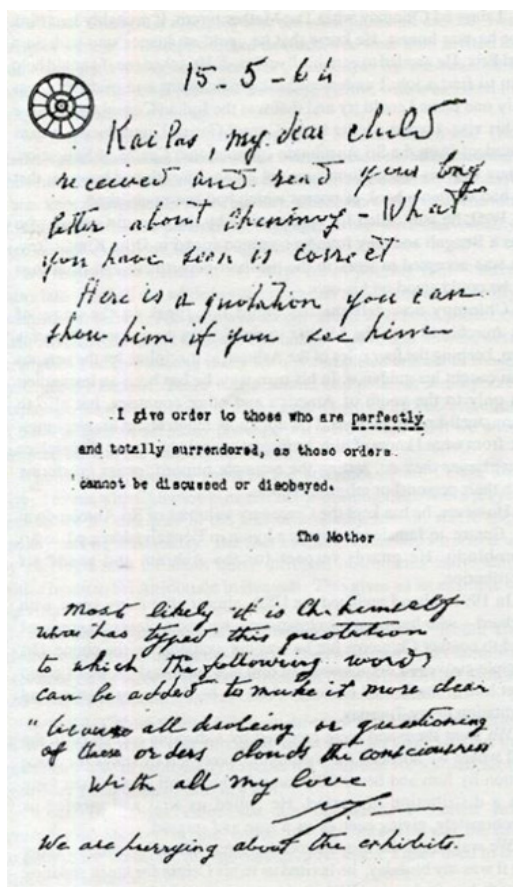
‘Because all disobeying or questioning of these orders clouds the consciousness.’

With all my love,  
The Mother”

I showed Chinmoy what the Mother had written. It probably hurt him. But he was honest. He knew that he could no longer stay with Sam and Eric. He needed to earn his livelihood. He asked me if I

"I AM WITH YOU"

could help him find a job. I understood his predicament and said there was only one place I could try and that was the Indian Consulate, because of his visa. I wrote a letter to the Consul General, introducing him as a student from the Sri Aurobindo International Centre of Education, where degrees and diplomas are not given. I mentioned however that he had written a book of poems which had been published.



Well, he was called for an interview by the Consul General who was a Bengali and they found a common friend in Dilip Kumar Roy. He was accepted to work in the passport department and from then on he could stand on his own.

Chinmoy now felt that he could not speak in the name of Sri

Aurobindo and the Mother in public. So, he started off on his own, keeping the four rules of the Ashram as discipline for the persons who sought his guidance. In his own way, he has been an inspiration not only to the youth of America and other countries, but also to many well-known persons. I do not know much about his teachings, but from what I know of him, he inspires people to exceed themselves in whatever they do, setting the example himself, never interfering with their personal or religious beliefs. However, he has kept the Centenary volumes of Sri Aurobindo at his Centre in Jamaica (New York), and sings a hymn in Bengali addressed to Sri Aurobindo. He guards respect for the Ashram and sends his contribution.

When Dr. Sanyal came for his operation, I visited him every day of his stay in the house of Mr. Tata who was the first to publish the books of Sri Aurobindo in America. I later used to see him in the hospital.

Whenever I went to him, I would ask about his experience as the Mother's and Sri Aurobindo's doctor. He told me that both of Them were extraordinary. They cured many disciples, when requested. Even from deathbed, when the doctors had given up all hope, they had brought a person back to life. But They preferred not to use this power since Theirs was a yoga of integral transformation. When I asked him how he treated the Mother, He said that with great difficulty he could give her only a little medicine. He would take Sri Aurobindo's permission and blessings and then only give half a tablet. He recounted: "Once, when She had become seriously ill (referring to the 1962 experience), She had warned us not to touch Her body even when everything seemed to be finished, even when Her heart stopped beating and the pulse too, even when to the doctor's eye all seemed to be over, She should not be declared dead; they should not touch Her. She would come back. And it happened exactly like that, — to our great relief and joy, and She again took up the charge of Her body. Oh! She is indeed boundless in Her love and self-giving. She pours and pours Herself into our being. Such a sacrifice I have not yet seen!"

I asked him how and why he left the Mother and Pondicherry to come to New York. He said: "I am a doctor. I did not believe in a miracle though I saw many things achieved by Her miraculously. I did not believe it would happen in my case." I asked him: "Are you happy



to have come here?” He laughed rather sadly and said: “Happy? The nurses are not so well trained. I miss my Vishvabandhu who would take care of everything simply and joyfully. I made a mistake. I had read about this expert surgeon for Parkinson’s, considered to be the best in the world according to a ‘Time Magazine’ report, so, my westernised mind opted for it. But there is nothing like the Ashram.”

I asked: “Well, having lived there so long close to The Mother, don’t you feel Her presence?” He replied: “You have not lived in the Ashram. It is heaven upon earth under Her care!” He then showed me a copy of the final proof in book-form of Satprem’s latest book, *The Adventure of Consciousness*, which was being printed in Mr. Tata’s press. I asked him if he could lend it to me to read at home, which he did readily.

When Mr. Tata came to know about it, he was angry. He telephoned me at night and asked me to return it immediately. I told him that I would do so next evening when I came to see Dr. Sanyal. I read the book through the night, thoroughly enjoying reading it and derived precious help from it too. All this inculcated in me a strong urge to come to the Ashram again.

There were many experiences I had with Her crown She had sent with Chinmoy and received certain powers, two of which were that I could know what was going on in another person’s mind, but I was asked to remain indifferent; that was a *sadhana* by itself. The second was that I could grant a person’s wish. But there too, I was asked to use my discretion even when it seemed to be the right thing for the right purpose. This taught me a willing control over myself, but I was not satisfied with all this, since I had much work to do within me, as I read the following from the Mother’s *Prayers and Meditations*:

“So long as one element of the being, one movement of the thought is still subjected to outside influences, not solely under Thine, it cannot be said that the true union is realised; there is still the horrible mixture without order and light...” (December 2, 1912). I knew I had to do the stupendous work of digging into all the parts of my being at varying levels of consciousness. Sri Aurobindo helped me tremendously through the yoga of Aswapati and that of Savitri in the Books II and VII of *Savitri* and through *The Synthesis of Yoga*.

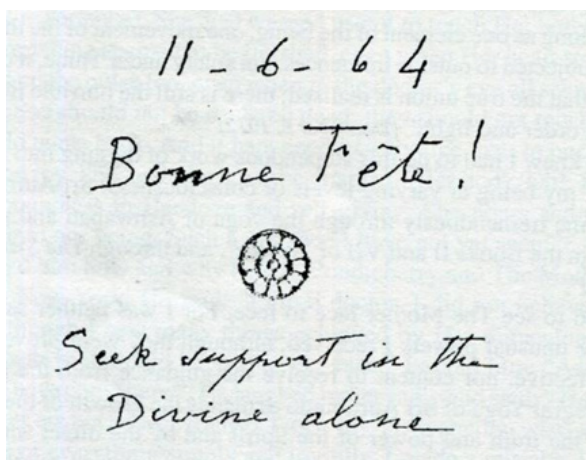


For I had to see the Mother face to face. I was neither satisfied with the unusual powers I received, although they were proven true and effective, nor content to receive the guidance from the books. The Integral Yoga of Sri Aurobindo demands the growth of the being “...into the truth and power of the Spirit and by the direct action of that power to be made a fit channel of its self-expression. For this one must reject all that belongs to the lower nature, all that stands in the way of opening oneself to the spiritual truth.” It is quite an absorbing programme for which the direct presence and guidance of my guru, the Mother was needed.

I now longed to come to the Ashram. Outwardly, I was at peace and extremely happy, but inwardly, there was a search and a battle going on. For I wanted a complete identification with the Mother’s Consciousness and to know Her will in all its purity. At the centre of my being I was united with Her. Nothing and nobody could break that union. But many things in me had to undergo the fire of purification. I had to be constantly alert and to put everything before Her. She was keeping Her watch over me. And yet, whenever I asked Her to come to the Ashram, Her answer was always, “Not yet.” She had to saturate me with the experiences of the material, vital and mental opulence in America, and the cry had to come from within — “Enough!”

My birthday was fast approaching. And I had asked Her impatiently: “What is the duration of this ‘Not yet?’” I prayed: “I spread the little white velvet carpet of my soul and light a golden candle at its centre. Roses in all shades of colour are strewn all around. Wouldst Thou not accept my worship, O Mother Supreme?”

Her reply came for my birthday in 1964 on a beautiful card with a painting of flowers signifying *Seeking for all support in the Divine* with a letter on beautiful Japanese bamboo paper:



"Kailas, my dear child,

I have received all your letters and especially the detailed report about your meetings with Chinmoy. It is just what I expected and Dr. Sanyal did well in drawing your attention to it.

It is quite true that the Mother's Consciousness is everywhere and in everything.

But each thing, especially each human being, has its own ego which coats and distorts the One Consciousness.

So, it is always wiser to avoid the "intermediaries" and to follow the inner guidance which will become more and more clear if you seek it with an absolute sincerity.

Before receiving your letter, I intended to write to you, "Look for a job, there is one waiting for you."

But with all these new developments the perception is no more so clear. Let us, however, wait sometime more. And if no clear road opens before you, I may ask you to come here, although the life is somewhat hard and dry for those who have had the habit of American comforts.

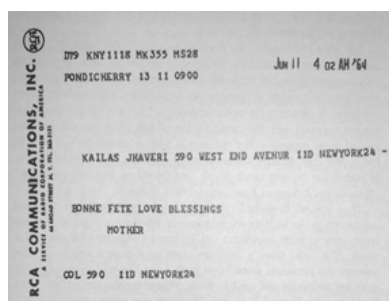
I have verified the date of your birth, it is indeed the 11th June. I am sending you my special blessings for that day, with the will that your way should become clear in front of you.

Listen to no exterior voice and have faith in the inner Guidance. With my love and blessings.

The Mother"

## “I AM WITH YOU”

As usual, I also received a telegram from the Mother at 4.00 a.m. on my birthday with Her love and blessings, wishing me *Bonne Fête* (Happy birthday):



In reply I wrote the following:

“Mother Divine, I am unable to express my gratitude to Thee for making my path clear in front of me. Whatever be my external work or occupation, at the centre of my heart art Thou, living and acting, guiding and inspiring. I know I am nothing without Thee. I aspire with all my being for the day when it is Thou alone who livest in me, Thy love that radiates in me, and occupies each moment of my life so that it can blossom every heart that comes near me with pure joy.

Mother Divine, I leave all my past behind and come before Thee like an empty vessel which has nothing to call its own. With joyous surrender I implore Thee to fill it with Thy Light and Love.

Grant that I may be ever more worthy of Thy Presence and Thy action be unhindered and decisive in me. With complete trust and confidence in Thy Wisdom and Love, ever Thy own.”

\*

As mentioned earlier, I would go to the quiet countryside over the weekends seeking to be alone with Her, in the beauty of the wilderness, or sit by a lake or a river, I used to be lost in the beauty and peace of Nature, feeling Her Presence, and would return home charged with Her energy and bliss. For me, it was like an experience of living at Her feet in the Ashram.

But what I had read in Sri Aurobindo’s admirable book, *Thoughts and Aphorisms*, continued to persistently ring in my ears.

“If mankind only caught a glimpse of what infinite enjoyments, what perfect forces, what luminous riches of spontaneous knowledge, what wide calms of our being lie waiting for us in the tracts which our animal evolution has not yet conquered, they would leave all and never rest till they had gained these treasures. But the way is narrow, the doors are hard to force, and fear, distrust and scepticism are there, tentacles of Nature to forbid the turning away of our feet from less ordinary pastures.” (*Thoughts and Aphorisms*, First Edition, April 1958, p. 3)

Now just see how the Divine responds to our inner aspiration and works things out in His own unique way. My boss wanted to give me more time to write brochures. So, he hired a secretary for the office work. She was from a southern state of America and could not tolerate my presence, since I was from Asia. She was an elderly lady with her own problems and used to drink. Whenever she had trouble with her files, she blamed it on me. My boss was compassionate, but I could not stand such lies. The time had come for one of us to leave. Naturally, my boss called me and explained: “Look, you are young, intelligent and very efficient. You will never have trouble getting the job you like. But she is old and has problems. You are from India and have a wider spiritual outlook. Be compassionate towards her if I ask you to leave.”

I said: ‘Very well. I will leave the job. But until I find another suitable one, I need social security. Would you tell them when they enquire that due to no fault on my part, I have been asked to leave?’ He said: “Certainly. Not only that, I will highly recommend you for any work you like to do.” Well, on a friendly note we parted. Believe me, it was not easy to leave that office where I was loved and respected. But I was not disturbed. For I knew that nothing ever happened in my life that was not divinely willed. For, when we dispassionately review certain painful events in our lives, we find the truth of what Sri Aurobindo writes: “God is our wise and perfect Friend, because He knows when to smite as well as when to fondle, when to slay us no less than when to save and to succour.” (*Thoughts and Aphorisms*, First Edition, April 1958, p. 83)

Besides, as Sri Aurobindo points out, “All life is Yoga.” It is obscure

in the beginning but gradually becomes quite clear to us. When years later, we review our life in retrospect, we find that everything is useful in our life and leads us towards the discovery and the final fulfillment of the Godhead seated within us.

All I had done so far was to work for the development of my mind, life and body. I used to do asanas for twenty minutes in the morning at home and went to a club for swimming and tennis in the evenings. All this was a preparatory and perhaps tentative training.

Well, one day I found an advertisement in the newspaper. An Indian cargo, 'Jal Jawaher', was leaving in July and there were a few seats available. An idea came to my mind: "Was it for this that I was relieved of the attachment to my job?" I was always anxious to come to the Ashram and see the Mother again. I thought this was a fine chance. Besides, being on social security which lasts for six months, if I went to India with four months remaining in my hand, I would still have enough time to settle again on my return. So, I called them up and asked: "How long is this offer valid?"

They asked: "Well, how long do you need?" I said: "I have to write to India and receive an answer from there." They replied: "Okay, we will keep it open for you till the last date of the ship's departure. Is that alright?" I was extremely thankful and gave them my name, address and telephone number. Writing a letter to the Mother and explaining the situation, I asked whether I could come and, if Her answer was "No," She should send me a telegram. But if Her answer was "Yes," She need not reply.

### **Finally, sailing back, July–August, 1964**

Well, as I did not receive any reply I got packed and sailed forth. When the letter came to the Mother's hand, I was already on my way and later I heard from Usha that She laughed and said: "Kailas did not wait for my reply." Did I need to wait for an outward answer from Her? Was it not a splendid 'Yes', since everything was so beautifully arranged for me? It was so wonderful on the ship with the wide expanse of the sea and the sky. There were only twelve passengers, and though I had booked a seat in a double cabin, there was nobody to share it, as if I was divinely left alone to read, to meditate,

“I AM WITH YOU”

to be with the Mother and Sri Aurobindo and to prepare for my meeting with Her. I had one month to enjoy the absolute splendour of the sky and the vastness of the ocean. I was in utter ecstasy, alone with the Eternal and the Infinite, as Sri Aurobindo expresses in the following poem, “Ocean Oneness:”

Silence is round me, wideness ineffable;  
White birds on the ocean diving and wandering;  
A soundless sea on a voiceless heaven,  
Azure on azure, is mutely gazing.

Identified with silence and boundlessness  
My spirit widens clasping the universe  
Till all that seemed becomes the Real,  
One in a mighty and single vastness.

Someone broods there nameless and bodiless,  
Conscious and lonely; deathless and infinite,  
And, sole in a still eternal rapture,  
Gathers all things to his heart for ever.  
(*Complete Works of Sri Aurobindo*, Vol. 2, ‘Collected Poems’, p. 573)

I experienced also what Walt Whitman has written in his inspiring poem, ‘Islands of Consciousness’ that echoes the call of the Vedic Rishis:

Sail forth — steer for the deep waters only,  
Reckless O Soul exploring,  
I with Thee, and Thou with me,  
For, we are bound where  
Mariner has not yet dared to go,  
And we will risk the ship,  
Ourselves and all.

O, my brave soul!  
O farther, farther sail!  
O daring joy, but safe,

Are they all not seas of God?  
O, farther, farther, farther sail!

### The Homecoming

I arrived in Bombay on the night of the 13th August, 1964. My brother, niece, as well as my uncle, came to receive me at the pier. I went with my uncle and asked my nephew to buy an airline ticket to Madras for the 14th and to send a telegram to the Ashram for a car to pick me up from the Madras airport. All this to be sure of being there for the Mother's Darshan on Sri Aurobindo's birthday, the 15th.

Next day my brother came with all my jewellery and said: "This is all your wealth, besides what you already have. You may keep it or offer it to the Mother, as you like.

I replied saying: "For me, She is the Divine Mother. All wealth belongs to Her. And to offer all I have and all that I am, is a unique opportunity." I told him never to worry about me, adding that I would certainly come to see my sister-in-law, who had brought me up like her own daughter.

I left them for Pondicherry and arrived at the Ashram in the evening around seven o'clock with a garland of jasmine (*Purity*) and some alphonso mangoes (*Divine Knowledge*) for the Mother with the aspiration for the realisation of these qualities in my life. Usha was the only person I knew in the Ashram and she was there with her warm hospitality. I gave the flowers and the mangoes to Vasudhaben, Mother's personal attendant, to take to Her and I offered myself at the Samadhi. I was met by Mohan Mistry whom I did not know though he recognised me. He took me to Dr. Sanyal's Nursing Home, where the Mother had arranged for me to stay, escorting me, bag and baggages. He introduced me to Richard who was convalescing there and was given the flower of *The Divine Presence* that the Mother had sent for me. Flowers do have an important role in the Yoga and in my sadhana. Each flower that I sent to the Mother or received from Her had an impact, a value and a meaning in my life, as I will recount later.

I spent the next day at Usha's place where she introduced me to her friends. It was the 15th August and my heart was concentrated

on Sri Aurobindo. In the evening, I went to have the *darshan* of the Mother at the Balcony with a prayer to realise the inner Guide and have the confidence and trust in its guidance, one with Her Consciousness and Will.

She came to the Balcony to give Her blessing to all assembled below, appeared slowly and gracefully then looked up as if to invoke Sri Aurobindo's blessings. She then gave an intense and concentrated look to bless us all, lifting us up to the vision of Her glory and magnificence so as to absorb what She had come to give. It was a summons to adore. I felt fulfilled. She left smiling, giving an ardent look on all with Her compassionate luminous eyes. It was only a few minutes' experience but it filled the thirst of ages!

Here is the message of the 15th August 1964:

Avoid the imagination that the supramental life will be only a heightened satisfaction of the desires of the vital and the body; nothing can be a greater obstacle to the Truth in its descent than this hope of glorification of the animal in the human nature. Mind wants the supramental state to be a confirmation of its own cherished ideas and preoccupations; the vital wants it to be a glorification of its own desires; the physical wants it to be a rich prolongation of its own comforts and pleasures and habits. If it were to be that, it would be only an exaggerated and highly magnified consummation of the animal and the human nature, not a transition from the human into the Divine.

– Sri Aurobindo

This message was extremely important to me for my *sadhana*, in life and in human relationships and has guided me at each step of my life.

The following day, I came to know Richard a little better. He was convalescing as he had been stung by bees and one of his fingers had turned septic. Dr. Sanyal had performed a minor operation to set things right. I heard with surprise that this had happened when he was trying to remove a bee-hive from a tree whose flowers the Mother calls *Health*.



As a teacher at the Sri Aurobindo International Centre of Education, he took classes of Natural History and was also a captain in the Physical Education Department for gymnastics. But I found that the work that was dearest to his heart was with gardens and flowers. Later, over the years, he compiled the spiritual significances given by the Mother of over 800 different flowers given by the Mother.

He was a young man of very quiet disposition with bright intelligent eyes. Gradually, we became acquainted with each other and found that we were very different in our external personality, but we had one subject of common interest, which was that of flowers and their spiritual significances. Of course, the Mother and the spiritual aspect of the Ashram linked us too. As time passed by, I was also to learn that it was divinely planned that we be of friendly help to each other. And though his quiet inexpressive personality was quite in contrast to my exuberant vibrant nature, he had deep spiritual resources. I did not want to have any social contacts in the Ashram and he handled all this leaving me free from those or necessary in daily life. So I hardly saw or knew anybody except those concerned with my work.

He was truly a wonderful person to be with, always smiling, ever ready to help anyone, even a stranger and loved by all, from children to elderly folk. He could give abundantly without care for himself or his own needs. Really a yogi in his attitude and his bearing, — a true friend. Another concrete example of the Divine Grace in my life. I found a brother whom the Mother called Her son and was truly privileged!

\*

Well, I had all I needed for the yoga of the Mother and Sri Aurobindo, but to partake in Their work and to have the advantage of Her personal guidance was now the most important thing to me. I had already established a personal relationship with Her while in New York and had felt Her to be so close to me that I did not feel the necessity of coming here for the yoga. But now, having left America, I was like a new-born babe in the Ashram atmosphere, intensely keen to learn whatever She had to teach me.

So when She granted me an interview on the 17th morning, I was ready for a personal meeting. Dr. Sanyal had sent me a flower,

*The Supramental Sun* (Kadam). It was just what I needed and came to me unasked. I collected flowers from the small garden: *Surrender* (Country Rose), and *Friendship with the Divine* (small red Canna). I went to see Her at ten in the morning with all my jewellery, money from different countries, the flowers, with an aspiration to make a clean sweep of all that I was, offering all that I had.

As I entered Her chamber, She said with a radiating and captivating smile: “Welcome here! Welcome here! Welcome here!” I ran to Her, feeling completely at home. Then, I offered Her the flowers. Taking them one by one with a smile and a knowing look She put them aside. Then, I offered Her all the money to the last penny and all my jewellery. She then waved to Champaklal who left closing the door behind him.

Putting my hands into Hers and saying: “Mother, you did not want me to come?” She held my hands tightly and answered: “You are welcome here. But there is a work waiting for you there.” I said: “But Mother, that must be Your work. To do that perfectly, I must know myself and prepare myself fully so that I can do it as Your instrument. And so, I have come to learn this from You. One day, when I am ready, I will go if You still want me to.” She listened to me attentively, nodding Her approval. She concentrated for a while and asked me: “Shall we now meditate?” I said quite enthusiastically: “Yes, Mother; go through all the parts of my being and remould me in Your Consciousness.”

After I had offered the flower of *Supramental Sun* I had the spontaneous aspiration to be like the Supramental Sun, — a golden flower of perfectly resplendent light whose white rays could radiate through every pore of my being. It seemed to be the perfect flower to express the one-pointed, intense aspiration of my being with which I came to the Mother for guidance and help. So I was happy to have this meditation in which I could commune with Her. It was the most wonderful meditation I had with Her, the memory of which can never be erased. Later, I described it as follows:

### **Meditation with The Mother**

A look formidable,  
intense and penetrating

*"I AM WITH YOU"*

every inch of the way,  
sets afire my body,  
life, mind and soul,  
dissolving every atom  
of separate existence  
with its vehement call,  
and commands my being.

Calm and still, it works  
in one concentrated gaze  
till there remains nothing  
but a splendid glow  
of golden Fire sparkling.  
A Fire of Consciousness,  
radiantly luminous,  
illumines my being.  
I bathe in its coolness  
and feel light and pure—  
free of all thoughts  
and every feeling—  
but conscious still  
of the Fire all-pervading.

Then, comes a smile,  
soft and sweet,  
intimate and endearing,  
to nestle me on Her lap,  
where in deep peace I lie,  
in never-ending oneness,  
invincible and safe.

The soft touch of Her fingers  
wakes me in mute adoration  
to drink deeply Her tender Love.  
And I kneel and bow  
at Her puissant feet,  
giving Her all I am

“I AM WITH YOU”

and all I have  
in silent surrender.  
Her power of Will  
raises me up  
to regard Her  
in Her full Glory  
of Consciousness-Force  
and supernal Bliss.  
I remain awhile  
charged by Her splendour,  
fixing my eyes into  
Her divine eyes  
of Beauty and Grace.

As She captures me  
by Her steady gaze of Light,  
pouring Herself incessantly  
till my being is soaked  
with Her Presence marvellous,  
infinite and ineffable,  
I am conscious of Her alone,  
unique and absolute.

And then She seals it all  
with Her indelible kiss,  
filling my being  
with Her inviolable Bliss!

She gifted me the flowers of *Supramental Sun*, *Friendship with the Divine* and a rose — *Love for the Divine*, — as Her blessings. Then She said: “*Au revoir, ma petite!*” (See you again, my little one.) I replied: “*Au revoir, Douce Mère!*” (Will see you later, Sweet Mother!).

\*

When I came to the Ashram and was put up in Dr. Sanyal's Nursing Home, some people thought that I was placed there to do the work

of Janina, a nurse who had died a month before my arrival. This was surprising, because I did not believe that to be my work, but I kept quiet. For I was told that the Mother sometimes gave work contrary to one's nature in order to break the mind's rigidity and resistance. Was I so rigid? As a matter of fact, I admired nurses who gave themselves so willingly to the service of humanity. But my mind was turned towards other areas of life's activities, to another kind of service to humanity.

Well, somehow, I could not believe this to be the case as far as I was concerned. For, from what I had read in Sri Aurobindo's and the Mother's writings and what I knew of myself, I did not feel this to be my work. Does not Sri Aurobindo say this in *The Synthesis of Yoga*? “He [the Teacher] will lead the disciple through the nature of the disciple ... He will aim at the growth of the faculties and the experiences by the natural process and free expansion.” He further says: “The Master of our works respects our nature even when he is transforming it; He works always through the nature and not by any arbitrary caprice.”

And the Mother also speaks about the individual's role in the manifestation as follows: “We have, every one of us, a role to fulfill, a work to do, a place we alone can occupy.” And I wanted to fulfill my role for which I was trained and prepared.

In any case I had come to do the yoga of Sri Aurobindo in which surrender to the Mother was the first condition; secondly, I thought that the people in the Ashram would not tell me anything unless they knew that the Mother wanted me to do that work, though I knew then very little about the Ashram and how things worked. So, I thought that the best thing for me was to wait for the Divine Will to manifest itself and let me know. And I waited.

I had two servants: an elderly man, pampered by Janina and another quite smart young boy, who evidently did not like his elder boss. They used to quarrel quite often. So I wrote to the Mother that I would like to remove the elder one and have another. To this the Mother okayed. The younger one, Abdul, asked me whether he could bring a young girl to help me. I said: “I would first have to see her.” So, he brought her. Vedavalli, a shy girl of fourteen with a pleasant disposition, but she did not know either English or Hindi and I did

not know Tamil. Abdul was my interpreter since he knew both Hindi and Tamil. She adapted perfectly to my American standards of cleanliness, regularity and efficiency, being respectful, obedient, smiling and willing to do anything I asked her to. Now the house was well taken care of and I must say she was the best servant one could find anywhere in the world. She too was a precious gift from the Mother.

Now I had to go to Bombay to clear my luggage and see my family as I had promised. I wrote to the Mother and She asked me to see Her. When I met Her, She said: “Do you have to go? Or can we send your keys and ask our people in Bombay to release the luggage and have it sent here?” I said: “Mother, since I am coming from America, there is the question of examining everything for duty. It would be more convenient if I go. Secondly, I have not seen my family in ten years and I promised them that I would come. They love me and would like to know why I have come here.” She said with a smile: “You cannot explain it to anyone, my child. It is your calling. People in the world cannot understand it. But you can go and try. Come back soon.” After doing my *pranam* and silencing my mind, I left with Her blessings.

My family had sold their house in Bombay and had moved to Surat. My sister-in-law was very happy to see me and was anxious to prepare for me whatever I liked. They wanted my other relatives and the people of my community to meet me. I told them that I had come only for three days to be with them, and I was not keen to meet other people. I saw my other brother and his family and the cousin brother, who was brought up with me as my own brother, as well as his family. During the three days that I stayed with them, I explained to them that it was not a *sanyas* and they could come and visit me. It was with a heavy heart that they bade me farewell and prayed for all that I wanted to achieve.

In Bombay, I got my luggage cleared with the help of Shankar of the Sri Aurobindo Society Centre there. They arranged with the lorry service to send it to Pondicherry. I had a luncheon meeting with Pandit Ravi Shankar who had become a good friend and wanted me to return to America, where he felt I truly belonged. I told him that my decision to stay at the Sri Aurobindo Ashram in Pondicherry was truly final. He was disappointed but wished me well, though he

neither understood nor approved.

The Mother was proved right. None of my family members or friends could understand my decision. For all of them I was a very vibrant, intelligent, self-willed girl, full of life and interested in all the good things that life has to offer. How could I be a recluse in an Ashram? They all predicted that I would leave the Ashram in a short period of time and return to them or go back to America. On the other hand, they also knew that I was too self-willed to be swayed from my decision.

Well, I returned to Pondicherry. Let me tell you that it was not at all easy for me to live there. Everything in the Ashram and in Pondicherry was quite contrary to my way of life and my nature. Ten years in America had changed my life so radically that I found it difficult to adjust or even to accept the living conditions in Pondicherry in 1964. For example, I was so used to 4½ inch high-heeled shoes, — of which I had five or six pairs — that I found it difficult to use flat ones. So, I had to constantly balance myself on the uneven bumpy roads of the town and as well as the footpaths which were considered to be each house-owner's private property, for they would often pull their chairs out for a family chit-chat or to put plants there, even building steps leading to their house. In those days foot-paths were generally not used by pedestrians.

My aesthetic sense which, well-developed and refined during my stay in America, was deeply hurt by the monotony of white: — walls, furniture, curtains, table-cloth, dinner set — and the lack of design in the Nursing Home where I was staying. Besides, I was so accustomed to using make-up, the finest perfumes and lotions before stepping out of the house that I found the contrast of the open gutters of Pondicherry and the nuisance committed on the roads objectionable and absolutely intolerable. And I had to cross an open sewage canal at least four times a day while going to the Ashram and returning home. I found it all disgusting.

Moreover, the severe heat of the Pondicherry sun was direct and excruciating, with no tall buildings or trees to give shade and protection. And on top of it all, there was no respite for me even at night, as the mattresses were narrow, uneven, lumpy and hard. I used to wake up more tired and with an aching back.

The Mother was *absolutely* right when She wrote: “Life [here] is somewhat hard and dry and difficult for those who have had the habit of American comforts.” But I was not the one to accept defeat and take a step back. Had I not thought and written to the Mother that if She, who had lived in greater comfort, could bear these inconveniences during the times She had arrived, would I not, as Her daughter, be able to equally endure them? Here is an extract from a long letter I had written to the Mother from America:

“... All the dreams I have dreamt I have woven from the depths of my being. However, if under Thy Divine Light, You find that they are the creations of my Desire-Self, I have no attachment to them. I pray that You burn and destroy them. I assure You I will not utter even one solitary cry of anguish, nor shed a drop of tear in pain. Only then, I ask You, to accept me at Your feet and pray to imprint a fresh, clean image of Your Vision on my inner being, which I will bring to You as a clean slate without any past or without any future. If I have faltered and fallen, I know I can rise again, because I am convinced that my Mother’s Grace exists in spite of all. But I believe in Your Wisdom and Your appointed hour for the fulfilment of all that I am. I leave all in Your hands with complete faith and trust. Give me the WORD and I will obey it with joy!

If I insist that I come to Pondicherry, to learn my lessons anew at Thy Feet, it is because I believe that it is my home, my shrine and I am not afraid of any dryness. What could be dry in the atmosphere which breathes in the love of my Divine Mother and Sri Aurobindo? And comforts? I am sure You have had a life of a thousand times more comforts when You first entered Pondicherry than I have, and that sacred place was not even half as comfortable — to say the least — as it is today for me. If You could bear that, I know I will be, should be, able to bear it too. After all, I am my Mother’s daughter!

And are all the American comforts much to give up when I consider in balance the perfume of Your living presence and the touch of the Earth, sanctified by my Gurus, the Divine Mother and the Lord incarnate — the earth where ‘enchanted from the fragrance of the flowers leaps every moment to remember and the joy recalled in the song of every bird’ would thrill my being with joy? How could this place be dry? The symphonies of the boisterous ocean and the



glorious Light of the Pondicherry sun, the Call of my Master’s Flute and sweet rhythm of my Mother’s Love enticingly beckon me. How can I stay away? And what for?

Mother, I will leave this ‘comfortable’ America — the Land that nourished and sheltered me with her hospitality and generosity and taught me many lessons of beauty and charm and gave me rare moments of Delight. I will leave this rich land of comfort with a salute of gratitude for all the charm she has added to my life with her luxuriantly beautiful forms and enriched my life. I will leave her not out of any disappointment or disgust, but because the time has come when I must embrace the loving dust of my Mother’s Land, where the Sun shines with all its Splendour and Glory, the Land that can grow and blossom, flower and fulfil my soul. I know I will be happy anywhere and under all circumstances where You place me, because You will be with me everywhere.

So, when I come on August 15th, if You approve, of course, I will be like white, newly dropped snow at Thy feet. I will await with deep gratitude Thy written reply and Thy guidance. Always with love, joy and adoration, Thy child.”

But as one knows, it takes time before the experience is established in the being as a solid realisation. Even then it is a promise of the state to be fully realised. As usual, I lived in my dream world. For this proved to be a great challenge and within me a tense battle was raging between my psychic being, kindled and made strong by the Mother and Sri Aurobindo, and the vital being which had blossomed during my stay in America.

The Ashram with all its facilities still seemed ascetic in its outward appearance. Besides, even the Dining Room food was not palatable to me except for its bread. As I was so much used to eating fruits, mild curd or cheese and boiled vegetables I wrote to the Mother that since my childhood I was used to living mostly on fruits because my father wanted to raise me on *sattvic* food, especially fruits that he considered to be ‘the food of the gods.’

The Mother kindly saw to my needs and granted me Rs.30/- a month, which was sent to me in an envelope with my name written on it by Her. In those days this was a great sum. For one could buy a dozen nice big *mosambis* (sweet limes), for two rupees. This was

besides Her permission to take fruits distributed by the Fruit-room. She also granted me the permission to take boiled vegetables and soup which was prepared in Mona's kitchen at Fenêtres for a few Europeans and certain resident sadhaks in Golconde. Richard too was later granted Rs.25/- per month for fruits.

When I was studying and working in America, I had the opportunity to buy many books in the field of literature, philosophy and political science. I had collected about 200 books among which were a set of Shakespeare's and Bernard Shaw's works; collected poems of Kahlil Gibran and Walt Whitman, Nietzsche's *Beyond Good and Evil* and *Thus spoke Zarathustra*, John Stuart Mills's *Liberty*, to mention but a few.

I had brought with me tapes and over 50 long-playing records of classical and contemporary Western music too. I offered all this to the Mother so as to share this with Her and my fellow sadhaks. Sutapa, who helped to carry them to the Mother, remarked: “You must have a well-trained mind!” I replied in all humility: “It has still to be chiselled and perfected by the Mother and Sri Aurobindo.” For, does not Sri Aurobindo tell us?

“The mental energies, the heart's emotions, the vital desires, the very physical being have to be compelled into the right attitude or trained to admit and answer to the right influences. It is only then, only when this has been truly done, that the surrender of the lower to the higher can be effected, because the sacrifice has become acceptable.” (*Sri Aurobindo Birth Centenary Library*, Volume 20, p. 54)

The Mother, in Her deep understanding and infinite compassion, allowed me to follow the inner Guide and graciously permitted me to write to Her whenever I wished. She would read everything — every single word of my letter, sometimes long letters — as I used to lay myself bare before Her. She would answer either through word, a letter, a blessing packet or in silence, just as She considered best. I could write about my work, sadhana and experiences. She would guide me and I could see Her when needed. This was the marvellous

privilege I had, putting me solidly and securely on the path with full confidence and trust in the Divine Guidance, giving me such an excellent opportunity of a concentrated sadhana. I really saw the Mother as Aditi, the Consciousness-Force of the Supreme, the Adi Shakti incarnate upon earth; She allowed me to live and act in Her intensely profound atmosphere of Light, Love and Bliss. Thus was I was drunk and addicted in the most sublime way one could imagine.

### Early Experiences

Once, in November, on the 10th, I wrote about my meditation experience: “Mother Divine, this morning when I was meditating at the head-centre before the photo of Sri Aurobindo in the Meditation Hall, I saw golden light coming like a waterfall from a great height. This continued for some time. I felt my throat was drying and choking and breathing almost stopped. I discontinued the experience, — because my head was very heavy. What happened? What was wrong? What would have happened if I had continued? Please enlighten me. With love and adoration, Thy own.”

The Mother replied on the letter, underlining my question ‘What was wrong?’

“Your fear and your lack of endurance. If you had continued quietly without minding the slight inconvenience, these small troubles would have stopped little by little and the experience would have been complete. Blessings.”

And I was to realise later on that there was to be a greater gift held for me behind the one taken away from me [the Crown]. By Her Grace, I had another opportunity to have a complete experience on the *Siddhi* Day, November 24th, when I participated in the collective morning meditation in the Ashram. I wrote this to the Mother:

“Mother Divine, *pranams*... This morning I meditated with Thy crown on. At once I saw the golden Light with blue inside, pierced by white rays, — thousands of them. It almost looked like a thousand-petalled flower with a golden edge. But it did not have the shape of a lotus or *The Supramental Sun*, though it resembled them. What was this?

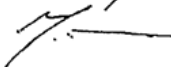
*"I AM WITH YOU"*

Slowly, as I was inwardly chanting the name of Sri Aurobindo and the Mother, my head became heavy, throat parched. I continued and my whole body was filled with this Light. For some time, I saw waves of colour — green, blue, and gold to very pale yellow turning to white — and a very luminous eye in the centre. Then I began to lose consciousness of my body, but not completely. For I observed that two fingers were touching each other. Suddenly, I did not feel the contact, as if there were no fingers. Then there was nothing but pure Light. I tried to think of the Samadhi and the people around me, but there was nothing except this golden Light. I had no weight, no shape or form, no feelings or thoughts — only the consciousness which was moving or floating in this Light. I came to Your room. I saw You and wanted to bow down, but all of a sudden You were not there, only the golden Light. This lasted for a long time.

The meditation time was over. I heard the gong, but I could not move. There was no floor underneath and I had no body. I heard someone laughing, but I could not move — as if there was no desire, no will in the body. I saw You, seated in my place with the crown on, but very, very tall ... all in gold. I felt people stirring, but soon again there was nothing. I heard the crows crowing, Marilyn laughing and saying: 'Her self is being separated from her body.' But I could not move. I had put the crown on after the meditation began and all eyes were down and I wanted to take it off before they awoke from meditation. I vaguely remembered this but my hands did not, could not move. I didn't know where they were. Then, I heard my joints cracking and slowly I was able to move, but for some time I was in a semi-trance. Please comment on this and enlighten me. With love, adoration and joy, Thy own.

*If the whole experience is  
the result of having  
put the crown on your  
head -*

*But you ought not  
to have done it in  
public - Shut up alone  
in your room, it is all right*

*Rassens*  


"The whole experience is the result of having put the crown on your head. But you ought not to have done it in public — shut up alone in your room, it is all right."

Well, after that I continued to meditate, but at home.

### **Communion through Flowers (1)**

There are three ways of blessing of the Mother: by sight, by touch, and through flowers. And it is through flowers that her blessing is most effective.

—Sri Aurobindo

Flowers were my means of communion with the Mother. The flowers sent by Her always printed an indelible mark on my consciousness and brought about a decisive change in my perception, attitude and action.

People were curious about me. They wanted to meet me, but I was not interested in anybody except the Mother, my relation with Her and the yoga. I wanted nothing but a communion with Her.

When I was in New York, I had received the book *Le Rôle des Fleurs* and was fascinated by the numerous and varied spiritual significances given by the Mother to flowers. For me, I felt that this exchange between the Mother and the disciples must be an inner communion with the Divine and it had a great importance for me. So I longed to have that communion with Her.

On my arrival I had received a flower of *The Divine Presence*, (Moses-in-the-boat), from the Mother. I wished to experience that Presence at every moment of my life. How could I achieve this unless I built a temple of purity to install that Presence in my being. What did I need to do? I knew that surrender — unconditional, integral and absolute — is the most essential condition required in the Yoga of Sri Aurobindo but if the mind has the habit of questioning it is equally difficult to acquire. Well, I had come to the Ashram to learn my spiritual lessons directly from the Mother so I started sending Her a dishful of jasmine, *Purity*, in spiritual parlance, with a country rose in the centre — meaning *Surrender* — placed in a white candle-holder that became a beautifully shaped vase. Vasudhaben kindly carried the dish every day to the Mother.

I sent to the Mother the first dish of flowers with this prayer: “Thou hast rent the veil and hast appeared before me in all Thy glory. From behind the veil Thou hast guided my life. I have realised Thy infinite love behind all events in my life which were only means to make me progress in Thy Light. I feel Thy strong hand of protection in everything and my heart smiles at the difficulties of the past, — the agonies of a tormented heart. Thou hast broken my chains and made me free, — free from all the worries and anxieties and above all free of my ego and attachments. Yet I know how far I have still to go!

Ma, make me more and more pure so that every atom of my being may vibrate at Thy slightest touch and sing with joy. Make my surrender complete without any reserve in my inner and outer bring. Make my love for Thee abiding, sincere and true. With love, Thy child.”

The Mother knew my aspiration since I had meditated with Her earlier. She was so gracious! For I was told by Vasudhaben that she took all my flowers one by one and filled the dish with the flowers

of *The Divine Grace* (*Hibiscus mutabilis*)..

Day after day and for months this communion went on through these flowers, representing my aspiration for purity and surrender with the answering force and blessings of the Divine Grace to achieve it. As long as the flower of *The Divine Grace* was in season, I was sure to receive it. I was spell-bound by the Mother for the sweet love and tender care she poured on me through the flowers which day after day she herself meticulously selected and sent me. The Mother's statement "...when I give them [flowers], I give you states of consciousness..." had also become a vivid experience for me as I shall now illustrate.

It was the 11th February, 1965, when I had sent her a single flower of *Surrender* (Country rose) in the usual vase and She had returned it with a single flower of the *Divine Grace*, which I kept in the kitchen, the coolest place in the Nursing Home. And it happened to be the Thursday when Richard and I used to go in the evening to Usha's house and read *The Adventure of Consciousness* to a small group of friends. Richard read it in his beautiful and expressive voice until it was time for them to go to the Playground for meditation. I always meditated at home, but that day, 'somehow', they asked me to go with them and we accepted. Now see how the Divine Grace arranges everything and protects.

After the meditation we were asked to remain seated since there was some trouble in the town due to a language riot and we were safer in the Playground. The Ashram members, our captains and elder students were like veritable soldiers in the Mother's service! They worked so well as one team, organised and devoted, ready to take and give blows and protect the honour of the Ashram. Richard was thus called for duty. Later, since the hooligans had ransacked the Nursing Home, located in the Tamil area, he was called to inspect the damage.

He found that everything of the surgical equipment, all the mattresses, pillows, bed-sheets, curtains had gone into the bonfire lit in the middle of the street. After that they emptied all the crockery and everything in the kitchen except the electric stove and my vase containing the *Divine Grace* that the Mother had sent. They could not even touch it. How could they?

Richard's room was emptied of all his clothes and other possessions except for the pressed flowers we had received from the Mother that he kept pressed in books. These were scattered all around. Then they came to my side of the house. All the books were thrown into the fire from the room near the street. *The Human Cycle*, *The Ideal of Human Unity* had remained intact as also *Hymns to The Mystic Fire*, *The Eight Upanishads* and *On the Vedas*. The dry flowers of *Satchidananda* and *Divine Grace*, which were sent by the Mother and had been pressed in the books, were scattered all over the room. The Divine Force was contained in them and they remained intact, protected from the hostile hands of the hooligans!

Then, they entered the middle room, where they found my precious Grundig three-in-one player (radio, record-player and cassette-player). Grundig was a well-known German company and famous for making the best equipment in the world. And I had purchased it since I wanted to offer the Mother the very best. Unfortunately, the record-player, capable of playing ten records continuously one after the other, was slightly damaged during the voyage due to the rough weather at sea. I had called the Projector-room people to see whether they could repair it and they said that they would require a part which could be supplied only by the company. Now, I could not offer a damaged object to the Mother and the idea had lingered in my head that in case I had to go back to America, I could sell this radiogram for at least Rs. 2,500/- and buy a ticket to return to America. For, the contrast of my life here and in America, especially on the physical plane, as described earlier, was very great. I realised that the difference between the Mother and Her daughter in consciousness and will-power was too great not to be ignored. And sometimes I was not comfortable with this idea, and though I used to think of my pleasant life in America, it implied a reservation in my surrender to the Mother. However my spiritual aspiration was equally strong and the Mother was ever-gracious and encouraging.

Usually I went to the Ashram in the morning to leave flowers for the Mother. Significantly, it was on that very morning of the eleventh that when I stood in the Meditation Hall before the photo of Sri Aurobindo placed in the middle of His symbol looking into His penetrating eyes, a spontaneous prayer arose in my heart:



“Lord, break the bonds I have not the strength to break and make me totally, absolutely Thine. Let my surrender be complete and integral”. Lo and behold! The Lord answered my prayer the very same day. This radiogram, my only hope of going back to America, was thrown into the fire. My attachment to America along with the good things of life was burnt to ashes. Besides, my cupboard containing perfumes, bath-oils, body-lotions, shampoos was emptied and all such toilette items and everything else was thrown out. The gutters of Pondicherry had never smelt so enticingly perfumed! This is to show that the Divine can afford to squander even a luxurious item with one hand and lift us up even a step higher with the other.

After that they must have run out of the house as if burnt by the Fire, because they also burnt the most precious thing the Mother had sent me while I was in America, — Her Crown, — along with a pile of clothes! All my silk sarees remained which I distributed later among friends and relatives. The matching silk blouses and petticoats I gave for the Theatre use. For, I did not want any attachment to stand between the Mother and myself. I knew that that was an ascetic way of detachment, but it was necessary to train my vital to see beauty in simplicity. I started wearing what was given by ‘Prosperity’. For me, it turned out to be a fire of purification. And at once I remembered the prayer I had noted in memory which burst forth from my heart:

‘A beggar, Lord, I ask of Thee  
More than a thousand kings could ask.  
Each one wants something which he asks of Thee.  
I come to ask Thee to give me Thyself.’

The room in which I meditated every day in the mornings and evenings remained intact and absolutely untouched, along with the books: *Prayers and Meditations*, *The Mother* and *Savitri* as well as the Mother’s photo of Realisation (so named by Her), and my meditation rocking chair. It was sent to me by Rishabhchand-ji when I had asked the Mother for a comfortable chair. They did not or rather could not even enter there.

Richard came back to the Playground after midnight with the flower of the *Divine Grace* that the Mother had sent me in the

morning. When he gave it to me, I was filled with gratitude. Later, at two o'clock in the morning someone came looking for me, asking: "Where is Kailas?" When he saw me, he said: "The Mother is anxious about you. She is asking how you are." I smiled, and pointing to the flower in my hand, I said: "Please tell The Mother that the Divine Grace is with me and so there is no need to worry about me at all. I am fine." Tears of joy surged up as I realised how the Mother cared for Her child! What a living Grace!

The Mother later declared regarding this occasion:

"Our position is very clear. We do not fight against any creed, any religion. We do not fight against any government. We do not fight against any social class. We do not fight against any nation or civilisation. We are fighting against division, inertia and falsehood. We are endeavouring to establish upon earth, union, knowledge, consciousness, truth; and we fight whatever opposes the advent of this new creation of Light, Peace, Truth and Love."

We all spent the night in the Playground and could go to our respective homes only in the morning. When I came back to the Nursing Home with Richard and saw the house, I was unmoved and calm. I was happy to see my meditation room untouched. When we were going later to the Ashram, we met two Ashram ladies who, lamenting our loss, said: "How are you? We feel sorry for you." I said: "Very fine. But why do you feel sorry when I don't feel sorry at all?" One of them exclaimed: "But you have lost everything you held precious!" I answered: "No, you are mistaken. What I hold most precious is still with me, intact." They asked: "Oh! What is that?" I said: "The Divine Grace." Perhaps they did not understand, nor did I explain, and they quietly went away.

After staying for a few days at Usha's place while the Nursing Home was being repaired, I went back to live there again. Richard was asked to continue to stay there too so that I would not be alone in the house. He was intelligent and conscientious in his work and sincere in his sadhana, and the most absolutely unassuming friendly person one could ever find, always ready to help with his unfailing smile, as if his own happiness consisted in making others happy.

The Mother sent a time-piece used by Sri Aurobindo for Richard and for both of us mattresses and other things needed. She even sent me Her lipstick, cream, manicure set and perfume. She did not want me to be an ascetic having earlier admired my taste when I first met Her on the 17th August, 1964, remarking to Dr. Sanyal: "She is very chic and smart!"

She asked Bula-da to send me a fan. In fact I used to sit in the room of Bula-da whenever I went to the Ashram. If he was there, I would talk with him about his contact with the Mother. He was a living example of simplicity and unreserved surrender to Her. Bula-da had become my friend, and although the head of the Electric department, he himself used an old-fashioned hand fan and would even fan me when I was sitting with him! Once Mr. Talwar told me of his encounter with Bula-da when a rich gentleman had proposed to offer him some money. Bula-da answered simply and spontaneously: "What for? I have everything I need from the Mother!"

When I went to see Her, she asked: "Are you sorry?" I replied: "No, Mother. But I regret only one thing. I lost the crown You sent me." She said: "Ah! But you have got all that I intended you to have with it." I said: "I am extremely blessed, but..." She interrupted me: "You were very much attached to it even when it had served its purpose. So it had to be taken away. It was an action of Kali. Do you like Kali?" I said: "Of course! She speeds up progress." She explained: "Yes, you have got all that I intended you to have with it. The experiences that you had are wonderful, but it is your attachment that is taken away. Nobody can take away from you what the Divine gives. You must now go on with my blessings. You will realise what you are meant to." I still asked hesitatingly: "Mother, is it a promise, — in this life?" She answered: "Yes, it is a promise. You will go very far, beyond your imagination, beyond your asking, very far, my child." I do not know how far I have gone, but I am certainly a different person than what I was. And yet, I know I have still very far to go.

As usual the Mother asked: "Shall we meditate?" I replied: "Yes, Mother." She took away all my anxiety about the crown. I felt as if my head was held between two puissant hands and I was sailing smoothly on a sea of golden light. Coming out of it as if from a trance, She held my hands and said: "Remember, I am always with

you. *Au revoir, ma petite.*” I replied: “*Au revoir, Douce Mère*”, returning as light as a feather.

\*

For four years I continued to send Her the flowers of my aspiration: *Radha’s Consciousness* (Mussel-shell creeper), *Constant Remembrance of the Divine* (Honeysuckle), and several others. She continued to return the dish with other flowers carrying Her blessings.

The Mother’s watchful eye and loving care established my determination to stay here. The stamp of the Divine Grace was indelible and I was to realise its imprint in all circumstances without exception. For me, this meant to maintain a constant communion with the Mother, a giving of myself ‘drop by drop,’ to receive Her incessant flow of Grace, Light, Power and Help.

This also established my relationship with the flowers I grew. Special flowers began to bloom on special occasions in harmony with my aspiration. At other times, Richard would bring a particular plant — which I had asked him for months ago — and unknown to him, it would arrive on the day when I needed it the most.

One day, Vasudhaben told me: “Kailas! Do you know that the Mother herself takes your flowers one by one and chooses herself the flowers to give you?” I said: “I am so grateful to know this. Maybe I could send Her flowers, but she doesn’t need to. Vasudhaben said: “Oh, no! She cannot just take your flowers without responding.” So, I said: “Alright then, I won’t send flowers. But instead send flowers painted on cards that she can use.” To this she agreed. So my offerings went on as before — making for Her various shapes of flowers, such as the lotus or with flowers of my aspiration painted on them and a prayer selected from *Prayers and Meditations* or some relevant passage from the writings of Sri Aurobindo. Sometimes she returned the card with a message meant for me or kept them for others. In this way my communion with the Mother through flowers evolved in different forms, — through gowns painted with flowers, or on special blessing packets. It became a many-splendoured fulfilment.

## The Mother as Maheshwari

While I was staying at Dr. Sanyal's Nursing Home, I was informed one day that a patient was coming and that I must prepare the room. Abdul did it as he knew how to do it. The person who was staying in Golconde had dysentery. I was a bit apprehensive, but inwardly surrendered to the Mother's Will. However, in the afternoon I was informed that the patient did not feel the need to come. In a way, the first test was passed.

After a few days, I was informed again to prepare a room for a patient. But this time I had to go to Bombay to clear my luggage. So no patient could come. And yet, soon after I returned, I was asked again to prepare a room. It was for Bula-da who was being operated on by Dr. Sanyal at his operating theatre. The doctor felt it more convenient to keep him on the ground floor of his own house.

Now, the fourth time I was asked to prepare a room for Satprem who was to be operated for appendicitis but he preferred to be looked after by Dr. Sanyal at home. Interestingly enough, four times I was asked to keep a room ready for a patient, but somehow none of the four patients came. How could they? The Divine knows beyond our knowings what work to assign to whom. So, when for the fifth time I was asked to keep a room ready for an elderly person, as they could not find a room for him in the General Hospital, I thought I should write to the Mother what I felt from within:

“Mother Divine, I have been told that you have given me the work of a nurse in place of Janina. But I have neither the training nor any inclination for it. Four times I have been asked to prepare a room for a patient, but no patient arrived. And I believe that it cannot be the Divine's intention to make a nurse out of me. However, since I consider you to be the Divine Mother, I put this before you so that you can correct my understanding. Pray guide me and give me the strength and the capacity to do what you intend me to do. I await your answer in all humility.”

Leaving the letter at the place for Vasudhaben to pick it up, I went to the Samadhi and offered my *pranams*. When I returned home, I was told that the patient had come and gone as a room had been found in the hospital. Mind you, I had not even seen the patient and

this happened even before my letter reached the Mother. This was as if Sri Aurobindo was guiding everything from above. The Divine does know every detail to work out perfectly even before our telling Him anything. As Sri Aurobindo says in *The Mother*: “Nothing can be here or elsewhere but what she decides and the Supreme sanctions...” In her aspect of Maheshwari, “she comprehends all things and all beings and their nature and what moves them and the law of the world and its times and how all was and is and must be.”

This is the Mother’s reply:

“Nobody ever thought of making you a nurse and you have been lodged in the Nursing Home because it was no longer used as a Nursing Home. And it was the most decent place available for you at the time of your arrival. I suppose it is by mistake that a patient came there and it is most probable that the mistake will not happen again. If ever the Nursing Home is used as such again, another quiet lodging will be given you.”

That settled the problem for me. The Mother sent me this message for the February darshan, and Her blessings:

Above all the complications of the so-called human wisdom stands the luminous simplicity of the Divine Grace, ready to act if we allow It to do so.

She also wrote Her blessings on the message for the April arshan with this quotation from Sri Aurobindo’s *Aphorisms*:

“Strive rightly and thou shalt have; trust and thy trust shall in the end be justified.”

## Work

During this time an offer came from Navajata to work with him for the Mother’s project of Auroville. I said: “I will do so only if She wants me to. Let me ask Her first.” He answered that he had already done that and She had said: “It would be very good, if she is willing. She writes very well.” I told the Mother that I would accept on

condition that I was allowed to work directly with Her. To which She agreed.

The Mother had written about an ideal society As early as 1912, when She was conducting meetings during which a question was once asked: "What is the most useful work to be done at the present moment?" And this is a portion of Her reply:

"The general aim to be attained is the advent of a progressive universal harmony. The means for attaining this aim in regard to the earth is the realisation of human unity through the awakening in all and the manifestation by all of the inner Divinity which is One. In other words, to create unity by founding the Kingdom of God, that is within us all. This therefore is the most important work to be done:

For each individually, to become conscious in himself of the Divine Presence and to identify himself with it.

To individualise the states of being that were never till now conscious in man and, by that, to put the earth in connection with one or more of the fountains of universal force that are still sealed to it.

To speak again to the world the eternal word under a new form adapted to its present mentality. It will be the synthesis of all human knowledge.

Collectively, to establish an ideal society in a propitious spot for the flowering of the new race, the race of the Sons of God." (CWM 02: 49-50)

Many were people who wanted to come to settle in the Ashram, but considering the facilities available it was not possible to accommodate more. Navajata, inspired by Her vision in 1912, asked Her to help create a similar community near the Ashram, — for She was always moving ahead to bring a concrete form to the New Consciousness! It is said that She first chose the area at Lake Estate to take up this new venture, however, later this was changed when She pointed to a spot on the map of Pondicherry and its surroundings and indicated where its centre would be. It was a place which

the Mother had once visited during an occasional long drive in the evening. This was the place where Matrimandir stands now as the centre and soul of this international township-to-be.

It was started as a project of Sri Aurobindo Society in 1965 and named Auroville. The Mother, while giving this name said, with supreme humility, that the prefix 'Auro' was not meant for Sri Aurobindo but for '*aurore*' which in French means 'dawn'; so the City of the Dawn was born in idea before taking material form as a place where one could learn to live 'as a willing servitor of the Divine Consciousness.'

At the time I took up this work, it was more of an idea than a project and the work went on very slowly. In the meantime, Udar had asked the Mother if I could do secretarial work for him. She wrote to me: "It is a very useful work. Can you do it?" I thought it was about getting the films for Saturday evenings, and I said: "I will try." Well, I must have tried for a couple of days. It was not as creative, nor as interesting as I believed. For I had to type letters dictated by Udar for the commercial enterprise of Harpagon and file them. I found it too mechanical for my frame of mind and wrote frankly to the Mother:

"Mother Divine! Would You forgive me if I am not able to go to Harpagon. I want some time, especially in the morning when I am refreshed and relaxed, to be by myself, alone and quiet. I shall however continue to go to the Society to work for the project of Auroville in the afternoon as that kind of work is in harmony with my background and training and congenial to me. Moreover there is enough freedom allowed to suit my needs — Navajata has been very understanding. With love, Thy own." She replied, and added later: "You can stop going to Harpagon. I am not at all angry and if you do not feel like doing, do not do. Blessings."

\*

Sat, the name by which the Mother and I addressed Adiseshiah; being a shortened form of his Christian name, Satyanandan, wrote to me that he was coming to Bombay and asked whether there was any possibility of me meeting him. He told me that he would of course



pay for the expenses involved.

I wrote to Her about it, adding: "I am enclosing the UNESCO chronicle which outlines their project of Appreciation of Cultures under the East-West Major project to indicate how UNESCO can be helpful once we become an affiliated member. And I feel that my relationship with Sat cannot be simply personal, rather it has a wider significance perhaps for our work." The Mother marked the last sentence and replied on my letter:

*this seems correct.  
at any rate you  
can go to meet him  
and see what  
happens -  
With love and  
blessings*

"This seems correct. At any rate you can go to meet him and see what happens. With love and blessings."

Then I went to Bombay and stayed with my nephew, Dilip Jhaveri. On the 29th March, 1965, truly a significant day, being the one, in 1914, that She first met Sri Aurobindo, I met Sat in the afternoon at the Taj Mahal Hotel where he was staying. After coming to the Ashram this was our first meeting.

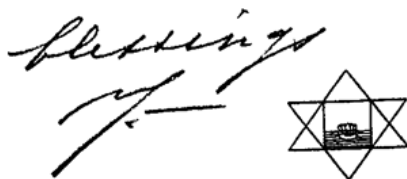
He asked me about my Ashram life, as he felt I was more suited for New York than for an ashram life. But I explained to him how our life was radically different from that of a traditional ashram or of a religious convent or monastery since it was a spiritual endeavour to transform and reorganise life on the basis of the Truth. Our Ashram included many of the activities of life. I explained to him that the Ashram came into existence six years after the Mother's final arrival in 1920, being a spontaneous creation where She led the

disciples towards the evolution of life which, as Sri Aurobindo said, 'would in the final end be moved by a higher spiritual consciousness and embody a greater life of the spirit.'

Then, I talked about the concept of Auroville as an international city whose aim was to realise human unity in diversity. After hearing about the Auroville project, he felt that my decision to join the Ashram was perhaps right, though difficult. I asked him if UNESCO could help in this project. He suggested that we should approach UNESCO through the government of India. I told him that we would not like the Indian government or UNESCO to interfere in our project. He then suggested that we should associate the Auroville project with UNESCO through the affiliation of the Society as a non-governmental organisation. It was a pleasant and fruitful meeting.

When I reported to the Mother about our meeting, She was very pleased and gave me a meditation for about fifteen minutes. She said: '*Très bien!*' (Very good)). I did my *pranams*. She gave me the flower of *Divine Grace* and I left.

She sent Her blessings for the 15th August and this printed message:



August 15, 1965

...some day surely,  
The world too will be saved from Death by love.

### Early Guidance

The Mother has written that humility is the first quality required in sadhana and that one must have this before beginning the yoga. So I wrote to Her:

“Mother, it is true that I do not have this quality of humility. For, I used to feel while studying in school that the teacher could not teach me anything that I could learn by myself. I had the capacity to grasp whatever I wanted to know and also the power of concentration and a photographic memory to absorb and remember whatever I read just once. The teacher would even ask me to coach those who were a bit weak or slow in understanding. This however did not make me self-conscious and proud. But is this a lack of humility? What should I do to correct myself? I know I have very far to go. Kindly enlighten me. With love, Thy own.” This is Her reply:

“Kailas, I did not mean humility towards the fellow-creatures. In relation to them, understanding, love and compassion are the rule. I meant humility towards the Supreme Lord and the clear sense of infirmity and imperfection in comparison with what is to be realised. Look attentively inside your soul and you will find out the reason of your feelings and attitude throughout your life. With love and blessings.”

After some time, I wrote the following letter: “Mother Divine: *pranams*. I would be grateful if you would cast some light on the following to clarify my understanding. Many years ago and for a long time I used to be interested in so many things and in order to master them all, I was rushing, rushing, full of energy and enthusiasm till my field of interests widened to such an extent that there was not time for everything, so I had to give up one activity to take up another — sports, music, intellectual activities, painting — everything caught me in its blaze of attraction. I never mastered anything in the sense of being a specialist on any subject, but I gained an understanding of each thing.

All the while, however, I was asking why I wanted to know all these things and where it would lead me. To the “why”, in my poor understanding, I could get only one answer: that it fascinated me or stimulated me, and I loved it. But is that enough? To the “whereto”, I found no answer. And it seemed as if I was drifting along without any purpose. Could you kindly throw some light as to what could be the divine purpose behind this? I would be grateful. With love

and adoration, *Ta petite* (Thy little one)."

It is a pity I have lost the page on which the Mother graciously replied. However, here is what She wrote, as far as I can remember: "Kailas, my dear child, as you go deep within, you would understand that the Divine manifests through many different aspects. And if one's search is to know the Divine fully, it is necessary to widen oneself. If your object is to attain fame, this cannot lead you anywhere. But if your aim is to find the Divine everywhere, it is important to understand the various expressions in which the Divine manifests Himself. With love and blessings."

Later I wrote to Her, after an introspective regard: "Mother Divine! As I look back upon my life, it seems to me that from the beginning of my birth in a particular family to this moment of my rebirth in You, all the happenings of my life in all its details, attest to the concrete reality of the Divine Grace. I have acquired and learned something from each member of my family: my father instilled in me a one-pointed concentration and the courage to follow the chosen path; from my mother I acquired selflessness in love and self-giving to the Divine in the human; my brothers taught me the love of music and painting, literature and sports and I learned too to follow an argument to its logical conclusion. Even from my sisters-in-law (my brothers' wives) I have acquired perfection in work and I learned the art of excellent cooking from my mother-in-law.

In adverse circumstances of life too, Your secret Hand of Grace has guided me from settling down into the rut of an ordinary way of life, thus leading me to ever higher levels of consciousness. And so I can say with absolute certitude that the Grace is always present. It is as You say in Your *Prayers and Meditations*: '*Rien n'est dans l'univers que Ta Vie, Ta Lumière, Ton Amour*. (Nothing is there in the universe but Thy Life, Thy Light, Thy Love).'" I was told by Vasudhaben that She heard this with a beautiful smile and sent me in reply a golden blessing packet.

Much later, on the 24th October, 1969, I wrote this personal letter: "Mother Divine, *pranams*. The description of the experience I sent to You three days ago was the first of its kind I had twenty years ago. During those days, I used to feel a relationship of marriage with the Divine, and till the age of thirty. I never liked anyone to touch

me. For me, ordinary marriage had no other purpose than companionship and growing together and later working together for the same cause. What was the plane of my relationship with the Divine? I ask this because now I experience the presence of the Divine as a vast expanse which contains everything, fills and penetrates everything. It is a relationship with the Divine which is no longer merely personal, but rather with the Infinite that contains and includes all. Why this difference and what is it due to? I will be grateful for Your reply and enlightenment of the subject. With humility, *Ta petite*."

The Mother put a cross against the question and gave this reply:

✕ *l'élargissement  
de la conscience.*

*"l'élargissement de la conscience."*  
(the widening of the consciousness.)

\*

Here is part of another letter to the Mother and Her reply: "... and wonder if this is my work, though a few years ago I would have jumped at it. But now, somehow, I feel very much cramped or limited in it. Why is it so Mother? Pray tell me. Is there something wrong in my seeing or attitude? What must I do to change it so that I can be a perfect instrument for Thy work?" She wrote in the margin: 'Because your consciousness has much progressed towards the Truth.'

The other work I am doing now is a compilation on specific subjects from Thy writings and from Sri Aurobindo's. I feel very much at ease and happy in this, for it clarifies and strengthens my own understanding and better prepares me for Thy work." To this She replied: 'This is quite all right.'

Recently I also brought some handkerchiefs to paint for Vasudhaben's department. I like this sort of work too, because I can do it quietly at home and express myself through flowers. Besides, I like to identify myself with various departments of the Ashram's activities. I do not know if You approve of this, but I await Your guidance on all points. With humility, ever Thy own.” The Mother's comment was: “This is — as you like.” Previously, when I had asked Her whether, as an Ashramite, I should do some work in any of the Ashram departments, She replied: “Not necessary.”

The Mother's infallible vision was directing and moulding me according to the truth of my being. I did compilations with infinite joy, but the work for the Embroidery Department was a training to discover myself and to know what was right for me to do. Though She said it was not necessary for me to work for any department, I carried a secret desire to be like others. She did not choose or insist, but allowed me to find out by myself the truth of my being. Here is the revelation behind this work as reported in my letter to Her on the 7th February, 1967:

“Mother Divine, *pranams* ... Prembhai and Usha thought that if I could paint for You I could paint for the department too. And with all their goodwill they brought a scarf for me to paint. I had tried that before, but I feel that when I do something for You, it is done by an inner impulsion. It is a spontaneous expression of Love, of Joy, of Gratitude. Besides, since I do it for You, my whole being is naturally concentrated, and everything in me — my action, thoughts, feelings — all is in a natural state of harmony.

On the other hand, when I do it for the department, I am told that it is for commercial purposes, and I become at once aware that I have no training as an artist. Besides, though I know that it is not really commercial in the ordinary sense but rather for the maintenance of the community of which I am a part, it is not the same thing for me as when I do it for You. I have perceived that I cannot do a thing with a motive. I can do it only because I feel like doing it or because I cannot help but do it. Something in me urges me to do it and it is a spontaneous expression. This seems to me to be the natural law of my being since I was very, very young; for I always rebelled when I was asked to do a certain thing for any motive, either

for pleasing somebody or gaining something. This was the result of being brought up in an atmosphere of extraordinary freedom and love. I put all this before You so that You may correct me in whatever I am doing wrong in my attitude or conduct and mould me in such a way that everything in me is in harmony with Thy Divine Truth and Law. Pray, guide me. I await Your decision. Ever, with humility, Thy own."

The Mother's answer: "You are quite right. Your feeling is true, do not go against it. Love."

On another occasion I asked Her: "I often find that the people here speak differently about the intent of the Yoga. What is the truth?" The Mother replied as follows:

*all opinions are  
an aspect of the  
Truth that can  
be reached only  
when you can  
make a comprehensive  
whole with all  
these aspects.*

"All opinions are an aspect of the Truth that can be reached only when you can make a comprehensive whole with all these aspects."

The Mother sent me Her blessings for the message of 21st February, 1966:

Truth does not depend on any external form, and shall manifest in spite of any opposition or bad-will.

## The Beginnings of Auroville

The first plot was bought, probably at the end of 1964, or in the beginning of 1965. It was an old custom office on the earlier border between the states of Pondicherry and Tamil Nadu. The Mother gave the name of *Promesse* to this land, where some of the pioneers, inspired by Her vision came later to settle and participate in the work.

In the beginning of Auroville's development, I was sent to New Delhi to contact important embassies and certain government ministries. While I was doing this work, a telegram came from Navajata: “The Mother approves your going to Bhopal and Lucknow. Sends blessings.” Somehow, I didn't feel like going to Bhopal and Lucknow, so I returned. Again when asked by Navajata to go to different states of India — first to Gujarat, to raise funds for Auroville, I wrote to the Mother explaining my position and asked for Her guidance. Keeping the first page of my letter, She answered on the second page which began thus: “...perhaps, I should accept it as part of my *sadhana*, remembering that it is for the Divine Mother and do it with love and joy. All that I care for is to grow evermore in my Love for Thee. Let this love be integral and pure, selfless and self-giving. For Love is the only *raison d'être* in my life and do not, cannot exist without it. It is the breath and soul of my existence. Is it not also the motive-force and élan of all beings? The world is sustained by Love alone. It seems to me it would collapse without it. Make my Love vast, infinite and invincible! In that total, joyful surrender of Love I await Thy *Adesh*, — (Command). With humility, ever Thy own.”



With love and blessings —  
you are quite  
right — the time  
for running  
about is over  
for you and it  
is much better  
that you should  
remain here quietly.  
You can use my  
letter as a reply —

In reply, She wrote: "You are quite right — the time for running about is over for you and it is much better that you should remain here quietly. You can use my letter as a reply. With my love and blessings."

### My First Birthday in the Ashram, 1965

Birthdays are an important and special occasion, especially in the Ashram, since on that day we are most close to our soul and conscious of what it has come to work out and realise in this birth. As She has explained to Mona Sarkar: "... it is truly a special day in one's life. It is one of those days in the year when the Supreme descends into us — or when we are face to face with the Eternal — one of those days when our soul comes in contact with the Eternal and, if we remain a little conscious, we can feel His Presence within us. If we make a little

effort on this day, we accomplish the work of many lives as in a lightning flash ... it is a very, very special day, for it is the day of the decision, the day when one can unite with the Supreme Consciousness.

For the Lord lifts us up on this day to the highest region possible so that our soul which is a portion of that Eternal Flame, may be united and identified with its Origin... It is one of those days when the Lord Himself opens the doors wide for us. It is as though He were inviting us to rekindle more powerfully the flame of aspiration... And this — this is a real chance in life — the day of the Grace ... It is an occult phenomenon that occurs invariably, without our knowledge, on this particular day of the year. The soul leaves behind the body and journeys up, till it merges into the Source in order to replenish itself and absorb from the Supreme, Power, Light and Ananda and then comes down, charged for a whole year.” (*Sweet Mother, Harmonies of Light*, 1995, pp. 17-19)

The Mother sent the following note: “Come at 3 P.M. on the 11th for your birthday, love and blessings.”

Richard told me that Mother gave books on one's birthday. So, I had asked for *The Life Divine* — the American edition with subject-wise index at the back — *The Synthesis of Yoga*, two volumes of *On Yoga*, as well as the early issues of the *Bulletin*, since these had been burnt during the language riot. I also asked for *The Supramental Manifestation upon Earth*, which I had not read.

I went to Her full of love and joy, since it was my first birthday here . I had taken to the Mother two lotuses, one white and the other pink: *Aditi*, — *the Divine Consciousness*, and *Avatar*, — *the Supreme manifested in a body upon earth*. She said: “*Bonne fête, ma petite! Bonne Fête!* (Happy birthday, my little one.)” When I gave these flowers, one bent downwards and the other looking straight up, She laughed and said: “It is exactly like that. Sri Aurobindo is looking up at the sky and I am looking down, busy with the earth!” [see the front cover]

I put my head in Her lap and meditated with Her hands on my head, filled with Her benign Presence, enveloping me with Her love. She said: “*Très bien!* (Very good!)” Then I bowed down at Her feet and got up. She gave me a beautiful birthday card in the shape and colour of a peepal leaf on which was a message from *Savitri* for me

very appropriate, as I had left America — all her beauty and opulence, her power and knowledge, — for the spiritual light and bliss in the Ashram. It was as if to reconfirm my decision to stay in the Ashram to do the yoga.



This is the message from *Savitri* in the card, with Her love and blessings:

"All is too little that the world can give:  
Its power and knowledge are the gifts of Time  
And cannot fill the spirit's sacred thirst."

(*Sri Aurobindo Birth Centenary Library*, Volume 28, p. 305)

Then, She gave me the books handed to Her by Champaklal. After I had taken three books, She turned to Richard who was standing nearby and said: "Are you not a gentleman?" Richard got the hint and took the books from my hands. Champaklal added the two volumes of *Collected Poems and Plays*. Then the Mother gave us each a rose, saying: "*Au revoir!*" And we too replied: "*Au revoir! Douce Mère!*"

Prembhai had made for my birthday an octagonal-shaped card on behalf of Usha, Richard, Jayshree and Bharati. It was covered in blue silk and painted by Prembhai with blue mountains behind a lake surrounded with trees, one of which was the tree with the flower of *Realisation*, the Flamboyant. Inside was this quotation from *Savitri*, describing The Divine Mother:

“I AM WITH YOU”

“She is the golden bridge, the wonderful fire.  
The luminous heart of the Unknown is she,  
A power of silence in the depths of God;  
She is the Force, the inevitable Word,  
The magnet of our difficult ascent,  
The Sun from which we kindle all our suns,  
The Light that leans from the unrealised Vasts,  
The joy that beckons from the impossible,  
The Might of all that never yet came down.”

(*Sri Aurobindo Birth Centenary Library*, Volume 29, p. 314)

\*

Among the make-up items sent by Mother after the language riot in February, were a hair-spray and hair-brushes which I did not need as I did not use them. I wrote to Her asking if She would forgive me if I returned them. Also, as my passport was burnt I asked Her what I should do. I received Her reply on the day after my birthday:

“Kailas, my dear child, you need not use these things, you can pass them on to Bhadratī (Millie-di) who may give them to be used at the Theatre. As for your passport, I know nothing about it. Speak to Amrita and see with him what is to be done. As for the *Bulletin* we are short of past copies to be able to part with them. With love and blessings.” Yet it was so arranged that later Vasudhaben asked me whether I would like to have her complete set. I was so delighted to have it!

### Change of Residence

Now a lady doctor from Gujarat, named Savitri-ben, was coming to stay here. The Mother thought of putting her in charge of Dr. Sanyal's Nursing Home where I was living. So I was asked to leave and a decent place was found for me. It was a beautiful independent suite in the Selvanathan house next to Udar's house, Fenêtres. But there were some inconveniences for me since it had been rented by the Ashram for a Russian lady named Tatiana, married to a Bengali gentleman, and who needed a permanent address in India. She had

promised to translate Sri Aurobindo's major works into Russian and the Ashram had kindly rented this suite for her. She came here for two weeks or so in a year and the rest of the time the suite remained locked.

Someone had suggested that I could stay there, and to this The Mother had agreed. There was a large room with windows opening on all sides and a small kitchen. A large terrace surrounded the rooms on three sides. The bathroom and lavatory were outside the suite in one corner of the terrace.

All of Tatiana's furniture except a cupboard was shifted and locked in the kitchen before I was asked to move in. This was a bit inconvenient to have the kitchen, dining room, living room, bed-room, study and meditation room all rolled into one. And when I wanted to go to the toilet I had to walk round the terrace with an umbrella in case of rain. I frankly wrote to the Mother about it. Her so well-expressed, incontrovertible reply came admonishing me thus:

"Kailas, sorry you misunderstood me. You must leave the Nursing Home because it will be once more a nursing home and the rooms are needed—as for the room of Tatiana, it was chosen because it is the only decent room free and I ask you to occupy it until something more suitable is available. As for the inconveniences, bear them as part of the sadhana."

I wrote in reply that I would keep myself open to Her decision, adding: "I know that whatever the Divine Mother wills must always be best for me. For I trust in Her infinite Love. And I can only implore Her Force to do what is needed to change my attitude. Please write and tell me what I should do and on what day You would like me to move in. On that day if You could spare one precious moment, I would like to offer myself to You and then move in my new home carrying with me Your radiant smile and benediction. With love and surrender, Thy own." This is the Mother's reply on my letter:

"I have not chosen this room for you. It was proposed in a case of emergency and I said yes, because there was nothing else available. The greatest inconvenience is that it is not your room,

but Tatiana's room, and you may have to vacate at a short notice, if she announces her return. Take it as a temporary measure and you may look yourself for a more suitable and permanent accommodation. Love and blessings."

I wrote in reply: "Mother Divine, I am grateful for your note. Having the supreme example of Sri Aurobindo and You, I ought to be simpler. And yet, what is this in me that always demands the material form of beauty and convenience, I do not understand. Only I know that even as a child, and ever since, I always wanted the very best in everything; but I could compromise and give in to anything for the sake of Love. For, I always aspired to grow in me 'Radha's Love,' that total, absolute and integral love in which self-giving and offering are a self-existent Delight. And yet, how far must I be from that goal to ask anything for myself. Yet somewhere in my heart I bear the certitude of that possibility and am confident, since Thou art that Reality I aspire to realise in myself. Mother, You did not say anything, but I would like to see You on Friday when with joy I move to my 'permanent home'. Am I permitted to have the honour of Thy Grace? With love and adoration, ever Thy own.

P.S. Here is the money I have left from the little I have been given by a few well-wishers for sundry expenses of soap, shampoo, tooth-paste, rickshaw, etc. Not much, but that is all I have. What I need and may have would come from You, as You think fit."

The Mother replied: "Yes, certainly."

She replied:

"Kailas, my dear child. You can come to see me on the 29th at 3 P.M. But keep your money now that I give it back to you with my love, blessings."

I went to the Mother, She smiled and spread out Her arms. I placed my hands in Hers. She drew me close. As I sat at Her feet, She took my head and gave me a kiss. She said: "Shall we meditate?" During the meditation I saw a torrent, a huge cascade of white Light in which I was bathed; thrilling with its ecstatic embrace I remained enveloped by it for some time. Then I was awakened by Mother's soft laughter. I looked into Her smiling eyes and bowing at Her feet,

got up. She was holding a vase with flowers of *Communion with the Divine* (Polyantha roses). She gave them to me, saying: "The vase is also for you." I said: "Thank You, Mother." She said: "*Au revoir, ma petite!*" I answered: "*Au revoir, Douce Mère!*"

Believe me, so real was the Force put in flowers by Mother that my stay in that apartment in the Selvanathan house during all those ten years became truly a period of union with Her and a communion with the Divine where I passed the most luminous and happy days of my life.

However, during those ten years in that suite, I had to move out three times, which was rather annoying. For whenever Tatiana arrived, I had to move out, bag and baggage to another home. It was also a problem to find some other apartment. The only great advantage was that I could see the Mother and meditate with Her before moving to the new temporary abode. This gave me the strength to bear the inconveniences and adjust to the new surroundings, besides helping to break certain rigidities in myself. On one such occasion, I wrote to the Mother the following note before moving to Chandanbala's suite above the 'Cycle House' ['Filter Room'] on the 14th September, 1966:

"Mother Divine, *pranams*. Yesterday noon I prayed to the Lord to intervene and find me a suitable place and Thy Grace has made me as light as a leaf with confidence and trust in Thy Love. And so that all the resistances against the Divine's Will are permanently removed, I ask for Thy Darshan and Blessings before I move into my new abode this afternoon. May I be in constant communion with Thee irrespective of everything — is my prayer to Thee. Ever with love and adoration and joy in Thee, Thy own."

She answered: "You can come at 3 P.M. today. Love and blessings"

I went to see the Mother in the afternoon. She asked me: "Do you like the apartment?" I said: "Well, it is near the Ashram and quite cosy. But being opposite the Atelier there is a lot of noise with banging going on all the time." She laughed and remarked: "But I can see you from my window." "Well then, I am truly blessed, Sweet Mother!" said I. She took my hands and asked: "Would you like to meditate?" I replied: "Of course, Mother!"

We must have meditated for ten minutes, truly feeling that even a short meditation alone with Her was sheer bliss. Generally, I had no difficulty in going into the state of meditation whenever I wished. But with Mother in front of me, it was almost immediate. In one sweep She took away all the ‘noise’ in my being and filled it with the soothing Light of Her Felicity. With a smile I came back to myself and She said: “There is no noise now! Silence is established, — remain with that peace.” She gave me one flower of *Joy of Integral Peace*, two of Golden Champa: *Supramentalised Psychological Perfection* and a bunch of white roses, *Pure Spiritual Surrender*. She wished me: “*Au revoir, ma petite!*” To this I replied: “*Au revoir, Douce Mère!*”

During my stay for two weeks in Chandanbala’s suite I could work from within in deep silence, shutting out all outside noise. I recall that in my college days too, when I was studying, I could be so completely one-pointed and concentrated in my studies that I would be oblivious to all sounds and would not hear anything around me.

When I returned to Tatiana’s suite. I found that all her furniture and things had been removed from the kitchen that was now free, except for Tatiana’s cupboard being a reminder that these rooms still belonged to her. Well, I lived in this manner for another year.


Towards September or October, Tatiana came back and I was moved, bag and baggage, to Sri Aurobindo Society’s posh Good Guest House. It was well looked after by Rege who gave me the best large suite on the top floor with two big rooms as well as a small kitchen and a large bathroom. There was an equally fair-sized terrace in front with a partial view of the sea since there were buildings and the Law Court in front just across the street. This was truly a VIP’s luxurious suite, where I spent several quiet and happy days.

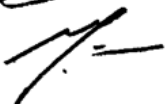
Finally, when Tatiana was to come during Christmas time and I was asked to move out for the fourth time, I wrote a frank letter to the Mother as I was told that it was the Ashram that paid the rent for Tatiana asking whether *she* could not be placed somewhere else since the furniture department and I had to go through the trouble of packing and shifting all things after she left in two weeks. The Mother saw my point and either wrote Herself or asked Counouma,



the late Managing Trustee, to inform her that it would be better if she could find another accommodation for herself.

Later Counouma told me, when he came to my house with a letter from Mother, that Tatiana had written a rather nasty reply to Her and so Mother had sent a note to me to be handed in person. He gave it saying that the Mother said 'no' only to those who were truly near and dear to Her and who could bear Her refusal. I assured him that he had nothing to worry and I would write to Mother and do whatever She willed me to do. He left with a peaceful and happy heart. After he had gone, I opened the envelope and saw the following letter with two painted flowers of *Obedience* (Pink Dianthus) in one corner. She was so gracious and direct:



10. 12. 66  
Kailas,  
It seems to be  
a competition of  
obstinacy ----  
Do you want  
to be more  
obstinate than  
Tatiana? ----  
dove  


"It seems to be a competition of obstinacy. Do you want to be more obstinate than Tatiana?"

I wrote to Her that I would be happy to obey Her Will with great joy. However, I asked to see Her before I moved to my next abode. She granted me this writing: "Come to see me and the 'joy' will be filled with my love, at 3 p.m. Blessings."

When I went to see Her, She made a sign to Champaklal to go outside and close the door as She usually did, so that we could be alone.

As soon as I sat at Her feet, She said lovingly: "*Ma petite* (My little child), we are trying to get this place for you. Do not worry. It will be given to you. You will have it." And She took my head in Her hands and gave me a kiss. I gave Her a rose of *Surrender* (Country rose), and *Constant Remembrance of the Divine* (Honeysuckle), growing in my terrace garden and blossoming practically all the year round. She smiled and said: "*C'est ça! C'est ça!* (That's it). Shall we meditate?" "Yes Mother!," I replied.

During the meditation I felt the golden shower of Her Light scintillating and filling my being with Bliss. When I got up, She said: "Remember I am with you." She gave me the flowers of *Supramentalised Plasticity* (Marigold), *Divine Smile* (white Champak) and a bunch of different coloured roses all of which I gathered in a large handkerchief.

I moved a second time to the same VIP's suite at Good Guest House where, for the New Year, I painted a gown for Her with the flowers of *Beauty of the Supramental Love* (large single salmon coloured Hibiscus). After Christmas, Prembhai, Usha and their group came to see the gown I had painted. They liked it very much and Prembhai even remarked that the flowers looked so beautiful, as if they were embroidered. As this was the first gown designed and painted too by me without his help, a certain pride crept into me. He added: "There is only one minor suggestion, if I may. There is a small gap where you could put in another flower." I agreed to this. Next morning, Richard brought a flower and sketched it on a piece of paper for me. Well, if you know Richard, his handwriting and sketches are large like his heart — wide open and frank. It was beautiful, but when I tried to paint this flower, looking at his sketch, in the place suggested by Prembhai, it was much larger and loomed out of proportion. I felt uneasy. And when I thought over it, I realised that it was an answer to the sense of pride that had crept in unawares.

I learned two lessons from this: first of all, I was trying to copy a flower done spontaneously by Richard. I recalled what Sri Aurobindo wrote: “Imitation is sometimes a good training-ship, but it will never fly the flag of the admiral.” (*Sri Aurobindo Birth Centenary Library*, Volume 17, p. 119). Secondly, I had assumed the credit of the doer for a work that was truly done by the Divine’s Grace and Help. I remembered what Sri Aurobindo wrote in *The Superman*:

“Learn thou first to be the instrument of God and to accept thy Master.... Accept thyself humbly, yet proudly, devotedly, submissively and joyfully as a divine instrument. There is no greater pride and glory than to be a perfect instrument of the Master.... Let thyself drive in the breath of God and be as a leaf in the tempest; put thyself in His hands and be as the sword that strikes and the arrow that leaps to its target....

O thou self-conscious instrument, take thou too the delight of thy own appointed workings. The sword did not ask to be made, nor did it resist its use, nor lament when it is broken. There is a joy in being made and a joy of being used and a joy of being put aside and a joy too of being broken. That equal joy discover.”

The Mother has so many ways of teaching us if only we can open ourselves to Her Light. Well, I humbly learned by Her Divine Grace to dissolve my ego and to act as Her instrument.

This time when Tatiana came again, she was told firmly that the Ashram would no longer be able to keep the suite for her, and she would have to find her own accommodation when she wished to visit the Ashram. The cupboard, her only possession in the suite, was removed for good and I was most happy.

At this suite another contact experienced was the wind. For often, when I felt very hot, I would call the wind as one invites a friend and he would truly come, entering by one or several sides at once, blowing freely as he played with me. I never felt the heat of summer while I was there. And even though I had a fan I hardly used it. The same friendship was established with the rain. It could rain heavily, and I loved the loud thunder and bright flashes of lightning, but

when I had to go out or to return home, it would magically stop for a while.

A ladder was fixed to climb up to the upper terrace from where, on the West, I had a view of Mother’s room and balcony, and on the East, a view of the sea — another of my great friends. I took to walking for exercise on the terrace in the evening, and in the morning, besides the practice of *asanas* for twenty minutes.

### On Human Relationships

Richard used to come every day to check whether I needed anything; later, he came to eat with me. He brought the food in the tiffin carrier, but was cautioned by some of our mutual friends against spending too much time with me, thus coming close to me, lest our relationship disturb his sadhana. When I came to know of this I told him that the persons who had spoken to him knew nothing about me, explaining that I considered him as my younger brother and a friend, so there was nothing to fear. However, I told him that he was always free to do what he felt best. He trusted me and continued to keep the relationship intact and allow it to grow, keeping the right attitude. Besides, he remembered what the Mother had told him when he wanted to go back to his previous room after the Nursing Home had been repaired: “No, you will continue to stay at the Nursing Home so that Kailas is not alone.”

When this suite in the Selvanathan House was fully given to me, he came to share my work for the Mother. He looked up to me as an elder sister, being younger to me by eight years. He could not hide anything from me. For he knew that I had the power to know whatever was going on within him. So, he would often come and tell me whatever was happening in him or what his reactions were in a particular case. The Mother advised me:

“Speak to him of himself only if and when he asks you to do it — otherwise not. Because it is a big responsibility for you and you must be sure that you see according to the Truth.”

On another occasion, I asked Her whether it was wise on my part

to tell him even if he asked. "For the truth I see at a particular moment could be relative and my perception may change as I myself progress." She wrote to me:

One human  
being, can  
never be sure  
of seeing according  
to the Truth -  
So whenever you  
express a judgment  
you must add  
"according to  
my present vision  
of things" -

"One human being can never be sure of seeing according to the Truth. So whenever you express a judgement you must add 'according to my present vision of things.'"

Richard, on his part, took this relationship and its responsibilities as part of his self-offering to Mother. And I must say that he never failed me in this. I didn't find a person as pure in his thoughts, feelings and action as he was — truly a sweet and caring brother! I, on my part, did whatever I could as his elder sister.

On another occasion, it happened that X had come to me and invited me to her house. We had a long conversation about my life in America. We kept talking till the early hours of the morning.

Our contact deepened. However, all this conversation must have disturbed her. So, next morning she wrote to The Mother. And soon after, she came to cancel our next appointment since the Mother did not approve of it. I told her that it was quite alright since what was not good for her must not be good for me either. But later on, whenever she had a problem, she would still send for me. I felt a bit hesitant and wrote to the Mother for Her advice:

“Mother Divine, *pranams*. A few weeks ago, X had come to see me since she was feeling a little low in spirits. She told me about her problem with Y and I told her that only You could guide her. So, she revealed what You had told her about Y and her relationship. She asked me what she should do. I told her: ‘I cannot tell you what exactly you should do. For, all depends on what and how you feel from within. Personally, I take such things as opportunities for self-finding, self-mastery and self-exceeding. One must either bear patiently and change oneself or give it up if one finds it to be utterly useless.’”

Another incident occurred with an Ashram lady facing the same sort of problem. She was the most extraordinary singer. I had never spoken to her before. But once, when passing by the Ashram, I felt her vibration and knew that she was disturbed and I should help her as one of the gifts I got from meditating with the Mother’s crown that enabled me to read another person’s mind. Spontaneously I asked her if I could help her, and she too responded as if we knew each other since ages. We had several meetings. She was a very sincere *sadhika*, conscious of her being, extremely devoted to Mother and to serving Her. She recovered fast as she passed through this difficulty in her sadhana. This friendship did develop into a beautiful lasting relationship. She never recorded her own singing, but she often sang for me. And what a delight it was to hear her lovely deep resounding voice and so truly heavenly! She too was graciously blessed by Mother and was in constant inner contact.

In those days, *sadhaks* who stayed near the Ashram were fortunate enough to receive hot water for bathing, if needed, from five in the morning till six. After that, they would be ready for the Mother's Balcony darshan at six-fifteen. A servant used to bring piping hot water in covered galvanised buckets suspended from a flexible bamboo pole carried on his shoulder. One could hear the water arriving from a distance by the creaking sound of the pole! Such was the care and concern for Her children!

The hot water was prepared very early in the morning at Padmasini's Servants' Department [Electric Department], where we could also go to ask for a domestic worker. She was a very sweet and considerate *sadhika* although she seemed quite a serious and even an angry-looking person! But that was only her outward appearance. She was chosen by Mother to be in charge of the servants since she was among the few who were from South India and knew Tamil. And I remember that when I would get angry about the servant, she would smilingly say: “Even your anger is sweet!” Anger was indeed my chronic defect. I know it was unjustifiable and I had to work on myself towards a greater perfection. But it was a mistake to expect everyone to be doing the same. Now, looking back, I wonder if I had the right to correct anyone but myself. Though there is no bitterness in my fury, — a burst of anger would as quickly disappear leaving no trace whatsoever. Padmasini was the only person who could see behind the surface and perceive this.

### Blessings on the Puja Days

The Puja days were arriving. It is the time in autumn when, in India, especially in Bengal, the descent of the Divine Mother in the form of Durga is celebrated for ten days till on the tenth day She wins victory over the *asura* (an anti-divine force). This is the Day of Victory, *Vijayadashami*.

On the 2nd November, 1964, I had written a note asking if I could come to Her during the Puja days. She replied with great humour:

“Certainly I have no intention to scold you. But you seem very greedy. Every day of the puja days — this is not possible.”

But in Her great compassion She granted me permission to come on *Durgashtami*, the eighth day of Durga Puja. I went to Her with these flowers from my garden: the *Constant Remembrance of the Divine* (Honeysuckle), and *Agni*, a double fire-coloured Hibiscus, with the will and prayer that Agni may remove all obscurity and ignorance, enlightening my being so as to be in union with the Divine at each moment of my life and to act in that purity. Aspiration was always there, but knowledge and achievement had yet to come. Always plants grew in my garden that represented my aspiration and a special rapport with them that had been established with these two flowers for they blossomed for me all through the year.

I loved Sri Aurobindo's *Hymns to the Mystic Fire*. There He speaks of Agni as an energy for fulfilment, the divine power present in us. I aspired for its Truth-Consciousness effective power to work in the being, united with the Divine Knowledge and inspired by the Divine Will. Our sacrifice, the abolition of the ego and all that arises from the lower nature, is a long journey towards the discovery of the Godhead seated within, and our life it is a pilgrimage towards the possession of this inner Divinity. We make our voyage with Agni, the Truth-Conscious One, to guide us on the way so as to overcome all obstacles and destroy the enemies who assail us. Thus, we propitiate Agni, this inner Flame to lead us ever-onwards.

It was in this spirit and aspiration that I offered these flowers and looked into Her eyes as She looked into mine. She concentrated deeply and asked: “Shall we meditate?” She signed for Champaklal to leave and close the door. As I meditated with Her, this sacrificial Fire was lit in my body as I offered myself — all that I was in my ignorance — as a sacrifice. When I came out of my meditation, She said with a smile: “Your sacrifice is accepted.” She gave me a flower of *Victory* (Allamanda), and the *Divine Grace* (Hibiscus mutabilis), saying: “Come on Lakshmi's day. *Au revoir, ma petite.*” Smilingly, I replied: “*Au revoir, Douce Mère!*”

Mahalakshmi Puja falls on the first full-moon day after Durga Puja. On this day I took the flowers of *Satchidananda* (Garland flower), being the first blooms on my plant. As I offered them, She smiled and said: “Shall we meditate?”

During my meditation, I saw a perfectly round red moon rising



from the sea and my being was filled with delight. As it was rising, I saw the most glorious figure of Mahalakshmi emerging with that reddish golden moon in the background. She had the most exquisitely beatific smile beaming on Her face. While I was absorbed in this vision, the Mother suddenly pressed Her hand on my head and said: "*Très, très bien!*" (Very, very good!). And as I looked up at Her, She was Mahalakshmi herself, with the same endearing smile.

She gave me a white water lily, signifying the *Integral Wealth of Mahalakshmi* and asked: "Do you know the meaning of this flower?" I said: "Mother, it is your blessings for the manifestation of inner beauty and harmony!" She nodded affirmatively. I was indeed happy but I also knew that though I saw the possibility of achieving that goal, far was I from realising it. She also gave me a white rose signifying *Integral Love for the Divine* and said: "*Au revoir ma petite!*" I replied: "*Au revoir, Douce Mère!*"

Thus, each flower She gave had for me a deep inner significance for my spiritual growth or as a great force in them would be experienced to realise their effect in my life.

In the following year, I wrote to the Mother the following note: "Tomorrow is the day of the Descent of the Divine Mother. It is also the date of my birthday — the eleventh. And I would like to make an offering to You if You would grant me this joy. When shall I come? With love, *Ta petite* (Your little one)." She gave this reply: "Come at 9 a.m."

I went to Her with a heart full of gratitude and joy and again took the flowers of *Constant Remembrance of the Divine* and *Agni* from my terrace garden. She was always happy to receive these flowers since they represented my true aspiration. I chose Agni because of the importance given to it by Sri Aurobindo in *Hymns to the Mystic Fire*. It represents, in terms of the Integral Yoga, an inner aspiration for the riches of the divine Wisdom, Knowledge, and Power and protects the truth of the inner Self against the enemies of our lower Nature — the robbers within us — animal propensities, physical inertia, obscurity and obstinacy; vital passions like anger, jealousy, greed; mental narrowness and rigidity of ideas and opinions.

That is why I wanted Her to free me from the grip of the Ignorance and the domination of the ego as well as its entanglement with

the working of the lower nature. I also wanted to kindle the fire of purification in my entire being so that She might help me in the journey, ascending to the higher divine nature and bringing down into my entire being its light of Knowledge, Consciousness-Force and Bliss.

She concentrated and looked deep into my eyes as I looked into Hers. with a gaze long and resplendent Then She asked: "Shall we meditate?" "Surely, Mother," I answered. During the meditation I prayed that She go through all the parts of my being and slay all that was anti-divine, all that was contrary to Her will and purify me completely.

At the end of the meditation, She asked me: "Do you know what it is to be pure?" I said: "Is it not Mother, to be what the Divine wants us to be, to will what the Divine wills and to do what the Divine wants us to do?" She said: "Good." I asked. "But Mother, isn't it the same thing every time?" She said: "No, it depends on the situation." I asked further: "Mother, then how to know the Divine Will in each situation?" She said, smiling: "Oh! for that one must be absolutely silent and wait for the answer. One must be as silent as a rock." I asked: "How to achieve that?" She said: "One day, you will realise it, my child." And she gave me a flower of the *Supramental Sun* (Kadamba) and a white rose, saying: "*Au revoir, ma petite!*" "*Au revoir, Douce Mère,*" I said, and facing Her, left with a smile as I walked out.

For the Puja days I had made about a dozen cards in the shape of a water-lily, each painted in a different colour. She sent back to me the lemon-yellow one, named *Generous Wealth*.

6.11.65

'Love and blessings to my dear child who knows how to be generous.'

During the year 1966 I wrote a letter to Her, regarding the flowers She had sent me: *Perfect Integral Offering* (Hollyhock), and *Purity* (Jasmine), in the form of a prayer:

"Let my aspiration rise constantly higher and higher towards Thee so that I may offer to the Divine for purification and transformation my all and at each moment to Thee, Mother. Oh Mother Divine! Divine Shakti! How can I ever express my joy and gratitude for Thy innumerable blessings which ever come to me at each moment and in so many ways leaving the eternal smile of calm

confidence in Thy infinite Grace! Thou hast granted me the joy of a simple offering and I lay my all at Thy feet with humility and adoration. Ever with gratitude, love, joy and surrender, Thy own.

P.S. You have granted me the privilege of coming to you for meditation during the Puja days. So far, it has been on the day of the Descent of the Mother, Durga's and Lakshmi's days. Would it be the same this year?" The Mother wrote on the same letter: "What are the dates of the Pujas?"

I wrote back: "Mother Divine: *pranams*. Actually, for me, after seeing You once, every day has become a puja day and though I have the thirst to drink down the ocean of Your Light and Love and make every moment of my life a worship of the Divine Mother, I am afraid You would call me greedy if I were to ask You to let me come to You every day. So, I suppose I should give You the generally accepted dates of the puja days this year for the worship of the Divine Mother. Of course, You may grant me whatever You will and I will accept it with joy and gratitude. Ever Thy own, *Ta petite*."

This is the list of dates for the puja days:

*Mahalaya*, the Descent of the Mother—Friday, October 14.

*Durgashtami* — Thursday, October 20.

Victory of the Mother — Sunday, October 23.

Mahalakshmi — Friday, October 28.

Mahakali — Friday, November 11.

Mahasaraswati — Tuesday, February 14, 1967.

The Mother — Tuesday, February 21, 1967.

She called me on the morning of the 23rd October, the Day of Victory, and took to Her a flower of *Victory* in a garland of *Purity*, with *Agni* (a double salmon-pink Hibiscus), *Flame* (a single red pendulous Hibiscus with finely cut petals) and *Constant Remembrance of the Divine*, all of which I constantly aspired to realise in myself. She smiled Her most exquisite smile and said: "*Bonjour!*" I said: "*Bonjour, Douce Mère!*" Then She asked: "What have you brought today?" I gave Her first *Agni* with *Flame*. Accepting it, She said: "Oh!" Perhaps one should know Her comment on *Flame*: "Triumphant and elegant in its ardour." And therefore, I had added this

flower to *Agni* for which Her comment is: "The flame of purification which must precede all contact with the invisible worlds."

After that, I offered Her a garland of *Purity* with the flower of *Victory* (Common Allamanda) in the centre, which I put around Her neck. She smiled. Next, I gave Her the flowers of *Constant Remembrance of the Divine* (honeysuckle). She took them and smelled them, saying: "*Ah! Que c'est bon!*" (How good it is!).

As usual, we meditated for about ten minutes. As I placed my hands on Her feet, suddenly, I saw my consciousness being lifted up out of my body. It was as if I was flying in a vast luminous sky, till I came across Sri Aurobindo riding a beautiful white horse and effortlessly galloping towards me at a tremendous speed. I was enthralled and closed my eyes, dazzled by the speed. He put His hand on my head and sped away as fast as He came. I opened my eyes, still trying to see Sri Aurobindo on a white horse. It was the Mother. For a moment, I had seen Sri Aurobindo and as if waking up from a dream, I asked: "Is it true, Mother?" Instead, She asked me: "Don't you believe it?" She touched my head, blessing me as I bowed to Her.

She returned my garland of jasmine, adding a flower of *Supra-mental Consciousness* (double golden Hibiscus), and an orange rose which signifies *Flaming Love for the Divine* and said: "*Au revoir, ma petite*". With a heart full of joyous gratitude, I said: "*Au revoir, Douce Mère!*" and left in a dream-like state.

Later, I had the experience of Kalki riding on a white horse. Kalki is the tenth and last incarnation of Vishnu in his capacity of the destroyer of the wicked and liberator of the world from its enemies.

### Kalki

I await day and night  
the triumphant sound  
of the galloping hooves  
of Thy horse, radiant white,  
with its golden mane  
dancing in the supernal air.  
Thou ridest in the silent vasts  
of my longing soul.

*"I AM WITH YOU"*

Thou comest without fail  
to delight my heart  
and enticing me sweetly  
with Thy magic call,  
lurest me to sit by Thy side.

My soul enraptured,  
heart enamoured,  
eyes adoring and  
mind silent at Thy feet,  
I forget all rites of worship  
and ride softly by Thy side.

So drunk are my senses  
with the elixir of  
Thy exalted presence,  
I am soaked in the perfume  
of Thy entrancing Beauty,  
thrilling with its transmuting touch  
every limb, tissue, nerve and cell,  
and its luminous peace descending.

What heavens of Light,  
Beauty and Bliss ineffable  
I visit with Thee by my side  
over the rainbow bridge  
of magnificent hues,  
day after day of sunlit effulgence,  
night after night of starlit splendour.

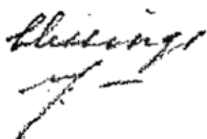
For, when I am with Thee  
I see only Thee,  
everywhere only Thee,  
In Thy majesty  
of miraculous Power,  
which reigns supreme,  
creating realms of Beauty

“I AM WITH YOU”

and immaculate Bliss  
with its Love, many-splendoured,  
transforming all into  
the light of Thy glory!  
leaving my soul in  
rapturous singing:

Glory to Thee, my Lord!  
Victory to Thee, Mother sweet!

For the *Siddhi* day, on the 24th of November, the Mother sent me this darshan message with Her blessings:



November 24, 1966

It is certainly a mistake to bring down the light by force  
— to pull it down.

The Supramental cannot be taken by storm. When the  
time is ready, it will open to itself — but first there is a  
great deal to be done and that must be done patiently  
and without haste.

Sri Aurobindo

### India-Pakistan War, 1965

After receiving a letter from Dr. Adiseshiah, expressing his moral despair concerning the war Pakistan had forced on India in regard to Kashmir, I asked the Mother if I could send him my comments on the subject in the light of Sri Aurobindo and the Mother, saying that I would rather like to begin with Her answer to his question:

“When India, who until recently held the hope for mankind in the light of her spiritual leaders, can get involved in such a war, who will lead the world?”

She replied: "Answer: Can be sent." Besides, She sent me Her own message with an accompanying note: "Kailas, herewith is my answer with two quotations from Sri Aurobindo which seem to have been written just now so much they are to the point.

With love and blessings."



*It is for the sake and  
the triumph of Truth  
that India is fighting and  
must fight until India  
and Pakistan have once  
more become One because  
that is the truth of their  
being.*

16.9.65.

"It is for the sake of Truth that India is fighting and must fight until India and Pakistan become One because that is the truth of their being."

1. "The fight in which we are engaged is not like the wars of old in which when the King or leader fell, the army fled. The King whom we follow to the war today is our own Motherland, the sacred and imperishable; the leader of our onward march is the Almighty Himself..."
2. "No real peace can be till the heart of man deserves peace: the law of Vishnu cannot prevail till the debt to Rudra is paid. To turn aside then and preach to a still unevolved mankind the law of love and oneness? Teachers of the law of Love and oneness there must be for by that way must come the ultimate salvation. But not till the Time-Spirit in man is ready, can the inner and ultimate prevail over the outer and immediate reality. Christ

and Buddha have come and gone, but it is Rudra who still holds the world in the hollow of his hand. And meanwhile the fierce forward labour of mankind, tormented and oppressed by the powers that are profiteers of egoistic force and their servants, cries for the sword of the Hero of the struggle and the world of its prophet.”

This is the compilation from Sri Aurobindo’s writings that I sent Her separately with extracts expressing His vision on unity, war and peace in relation to UNESCO’s motto. writing this: “Mother Divine, I am indeed grateful — Your answer and the quotations are just perfect for the question Sat has put, and I need not say anything more at this point. However, here is my compilation of quotations in the form of a letter in response to Sat’s question. Since it is going to UNESCO at a crucial moment of India’s history, I feel it should have Your approval before mailing. Please let me know if You wish me to cut it down anywhere. I don’t mind working further on it if You find it imperfect for the purpose. May I include a copy of *Sri Aurobindo on India and Her Future* or just the following quote of Sri Aurobindo? Please let me know. With love and humility, Ever Thy own.”

The Mother wrote in the margin against this paragraph: “Yes, you can send all the quotations you find fit as an answer.”

‘India today is free but she has not yet achieved unity... it is to be hoped that this settled fact will not be accepted and settled forever or as anything more than the temporary expedient. But if it lasts, India may be seriously weakened, even crippled; civil strikes may remain always possible, possibly even a new invasion and foreign conquest. India’s internal development and prosperity may be impeded, her position among the nations may be weakened, her destiny impaired or even frustrated. This must not be, the partition must go... by whatever means, in whatever way the division must go. Unity must and will be achieved, for it is necessary for the greatness of India’s future.’

And a spontaneous invocation arose in my heart: “But the time is



pressing, O Lord! Wilt Thou not act? And as I was looking intently at my meditation photo of Sri Aurobindo, I felt the absolute assurance in His eyes: 'It will be done and I act.' And looking at Your photo I had the feeling of the Victory.

This, Mother, was just a few days before the war was declared. During the war I very concretely felt a very decisive Force in action whenever I looked at Your photo. I could only smile. When You are India's heart and crown and at the helm, what is there to worry? And I am very much at peace, for Thy victory is certain and decisive. With adoration, Thy own."

The Mother marked the quotation and wrote in the margin: "This is the most important" and She boldly signed it with "blessings."

Here is the very long letter I wrote to Sat: "Sorry, but I must reiterate. Your moral despair, yes, I understand and sympathise, but cannot share. But spiritual despair there can never be. For the spirit can never despair. It knows and feels the Divine Hand behind everything and seizes upon Its purpose and thus eternally enjoys the supreme Bliss which nothing can slay. All is Brahman. All is He: gods and devils. Nothing is outside Him. It is Himself that He makes, Himself that He breaks, Himself that is the Creator and the Energy of destruction. And this world is the manifestation of His Delight. Out of Bliss it arose, — what is there to grieve?

Only, instead of judging everything from its appearances, we have to go deep behind and seize the Reality, the purpose towards which everything moves or the truth that is trying to emerge. And here the truth is the unity between the two nations which were one. Diversity can exist within unity. For unity is not uniformity. Look at our own states — even the states of America — how different they are in their ways of living, customs, etc.

Think of the millions of Muslims who live in India. I was very much moved when I read that the Muslim League unanimously stood behind our government in this fight against the 'aggressor' country, the country of their kinsmen. They declared themselves to be the sons of India first and foremost, India where they were born, where they were brought up and where they live, and they are ready

to fight for Mother India. One could be really proud of them and take inspiration from their example.

Pakistan, I have always felt, was no more than a madman's whim in spite of the days when people were moving towards internationalism and unity. It only showed the shallowness of a limited mind, narrow and dogmatic in its conceptions. If Stafford Cripps' proposals had been accepted, perhaps such a mishap might have been avoided.

And I don't understand how you can blame India for this war. Mind you, I am not so nationalistic as not to see our weaknesses or faults. Why can't you see that Pakistan played a foul game from the very beginning by sending 'irregulars' even after Kashmir's accession to India? After all, it was Jinnah's brain-wave that made the ruler's decision for accession binding rather than the people's will as Nehru would have wanted it. I don't know why you always think that it was our intransigence that prevented a plebiscite in Kashmir when Pakistan, who has no business to be there, was unwilling to withdraw her troops. Why must an aggressor not vacate its aggression first?

I agree that these quarrels are very petty and ignoble. Yet, there is a principle behind them which must be defended at any cost. As far as this war is concerned, I can only ask you, as Sri Aurobindo did. What would you have done when your country was invaded? Wait with arms folded humbly and righteously for the power politics of the Security Council to produce a balanced judgement on the issue (what a paradox!) and let the country be bombed and looted and raped in the meantime? You don't think that the members of the Council are high-stationed gods, do you?

To expect a sound judgement from that world-body in its present state with men and nations as they are can only be a simpleton's hope. The United Nations, with nations not governed by impersonal principles but by a balance of interest and a balance of powers, is not yet capable of delivering the goods of your expectations. All the aspirations and high hopes placed in it must remain mere wishful thinking till there is a radical change of consciousness. I am all for internationalism and your high idealism, but I must say that I do not find it in actual practice anywhere, though there are attempts of recognising them as necessary, which of course is a good sign.

I do hope, one day, it would be possible to have an amicable

reunion of India and Pakistan, and further still of the nations of the world, — a sort of world union on the lines perhaps of the Federation of all States, as in the USA — each developing autonomously its own potentialities and helping others at the same time, thus preserving between them diversity and harmony.

But till that time has come, I stand convinced that wars will be inevitable until 'the heart of man deserves peace,'— until people have changed their consciousness. I was rather shocked by the bewildering treatment of this problem by the members of the Security Council — out of all proportion unrealistic. And, I can only repeat to you what I wrote in 1965 to Dr. Frank P. Graham, the United Nations representative for Kashmir and will also write to Mr. Narasimhan, the Under Secretary General of the United Nations:

'The demand for a cease-fire is no solution to this problem. I cannot see how it can even ease the tension in view of the Chinese concentration of troops and menace on our border, as well as the frequent flirtation of Pakistan with China. I am afraid, on the contrary, it will make the situation more precarious and graver. I must emphasise with all humility what Sri Aurobindo writes:

To ask to lay down arms in the midst of the battle and leave the field clear for the trampling feet of Evil forces at work, is the most impractical of all solutions, to say the least. Besides, so long as the nature of mankind has not changed, this prevention must remain uncertain and precarious. And an unscrupulous ambition may even get by it a chance of the utilisation of a decisive moment which might conceivably give it victory and we might risk a tremendous chance. At least, the possibility has to be noted and guarded against by those who have the power of its prevention and the welfare of the race in their charge. The leaders of the nations and the responsible organisations [like UNO and UNESCO], who have the will to succeed and who will be held responsible by posterity for any avoidable failure, must be on guard against unwise policies and fatal errors.

And so, I reiterate my position that the only solution to the problem of Kashmir and the greater problem of war between India and

Pakistan and still greater, the conflagration of the world, is to unite the two countries which were one, living in harmony and peace as one mighty invincible nation. We can prove to the world that there is a bond of relationship — union in the Spirit — higher and greater, which stands above all conflicts, above all petty differences of colour, religion, sect, etc. In India, because of her spiritual traditions, all religions are safe and diversity is always welcome. In India it is possible to follow one's law of being without being coerced by the State. This is truly a worthy tradition.

Let me have the joy of giving below the Mother's own answer to your question:

‘When India, who until recently held the hope for mankind in the light of her spiritual leaders, can get involved in such a war, who will lead the world?’

‘It is for the sake and triumph of Truth that India is fighting and shall fight until India and Pakistan have once more become One, because that is the truth of their being.’ (16.9.1965)

To this I add two of Her messages, one of which was given years ago:

‘If there is a war, it will be over India. And it will be a very critical time for India. I want to avoid that war. India must be saved for the good of the world, since India alone can lead the world to peace and a new world order.’

‘The disappearance of Pakistan is inevitable. It should have already taken place, but human ignorance has delayed it.’ (June, 1971).

It might be of interest to you and very significant to know what She said when the proposal for partition came and was being accepted as a solution of our difficulties in organising Indian independence:

‘But do you know why the proposal has been made to us? It is to prove to ourselves the absurdity of our quarrels. Clearly, this is not a solution. It is a test, an ordeal which, if we live it out in all sincerity, will prove to us that it is not by cutting a country

into small bits that we shall bring about its greatness; it is not by opposing interests against each other that we can win for it prosperity; it is not by setting one dogma against another that we can serve the spirit of Truth. In spite of all, India has a single soul and while we have to wait till we can speak of an India one and indivisible, our cry must be: Let the soul of India live for ever!' (2.6.1947)

And listen to Her prayer on the day of India's independence:

'O our Mother, O Soul of India, guide us so that the horizon of freedom opening before us may be also a horizon of true greatness and of thy true life in the community of great ideals. Guide us so that we may be always on the side of great ideals and show to men thy true visage, as a leader in the ways of the spirit and a friend and helper of all the peoples.'

As you know Pakistan's frequent philandering with China has impeded the progress of India and endangered our security. Pakistan had to be made to realise by her own actions the futility of her misadventures. It is high time for India to take a strong action. Only a strong and victorious nation can effectively extend a hand of friendship. And the course of action to follow, as the Mother has indicated, must inevitably bring India and Pakistan together once again as one nation. By this union, the problem of Kashmir will automatically be solved. This may even serve as an example to other countries and pave the way for world unity, a 'federation of all nations on a principle of equality into which considerations of size and strength will not enter.' In all this, I believe, India can and will lead the world. For 'India preserves the knowledge that preserves the world.'

Listen to Sri Aurobindo:

'Mother India is not a piece of earth. She is a Power, a Godhead. Each nation is a Shakti... India is the Bharat Shakti, the living energy of a great spiritual conception.'

'Ours is the eternal land, the eternal people, the eternal religion, whose strength, greatness, holiness may be over-clouded, but never, even for a moment, utterly cease.'

'We are no ordinary race. We are a people ancient as our hills and rivers, and we have behind us a history of manifold greatness, not surpassed by any other race.... We are a people who have spiritual strength within them, greater than any physical force... we are a people in whom God has chosen to manifest himself more than any other at many great moments of our history.'

'India's nature, her mission, the work that she has to do, her part in the earth's destiny, the peculiar power for which she stands is written there in her past history and is the secret purpose behind her present suffering and ordeals.'

'...the function of India is to supply the world with a perennial source of light and renovation. Whenever the first play of energy is exhausted and the world grows old and weary, full of materialism, racked with problems she cannot solve, the function of India is to restore the youth of mankind and assure it of immortality. She sends forth a light from her bosom which floods the earth and the heavens, and mankind bathes in it like St. George in the well of life and recovers strength, hope, vitality for its long pilgrimage. Such a time is now at hand. The world needs India.'

Let us take note of these inspiring passages on the role and destiny of India. And here is the decisive word from the Mother:

'The future of India is very clear. India is the Guru of the world.... By following the Divine Will, India shall shine at the top of the spiritual mountain and show the way of Truth and organise spiritual unity.'

As for the war, I am sorry. It was not inevitable. But it became inevitable since no one among our leaders perceived the necessity of a reunion of India and Pakistan into one nation as envisioned not by

an ordinary great intellectual or a saint but by the seer-vision of Sri Aurobindo, as far back as 1947:

‘India today is free but she has not achieved unity...the old communal division into Hindus and Muslims seems now to have hardened into a permanent political division of the country. It is to be hoped that this settled fact will not be accepted as settled for ever or as anything more than a temporary expedient. For if it lasts, India may be seriously weakened, even crippled; civil strife may remain always possible, possible even a new invasion and foreign conquest. India’s internal development and prosperity may be impeded, her position among the nations weakened, her destiny impaired or even frustrated. This must not be. The partition must go. Let us hope that that may come about naturally, by an increasing recognition of the necessity not only of peace and concord but of common action, by the practice of common action and the creation of means for that purpose. In this way unity may finally come about under whatever form — the exact form may have a pragmatic but not a fundamental importance. But by whatever means, in whatever way, the division must go; unity must and will be achieved, for it is necessary for the greatness of India’s future.’

The destiny of India lies not in the hands of Gandhiji, the saint, but in those of Sri Aurobindo, the seer, where alone can it be kept safe. And I hope India will recognise this before it is too late. Do you know what Rabindranath Tagore said on meeting Sri Aurobindo in 1928? “You have the Word and we are waiting to receive it from you. India will speak through your voice: ‘Hearken unto me.’” Besides, I can assure you in Sri Aurobindo’s words: “... the leader of our onward march is the Almighty Himself.”

If we cannot arrive at the truth of unity between India and Pakistan as one nation by our natural perception and reason, if we cannot realise ‘that only in the life of our fellowmen is our own life complete, Nature (or say the Divine), uses such means, apparently opposed and dangerous to her intended purpose, to bring about the fruition of that purpose.’ Here, in this case, — unity.

That you are grieved at the state of affairs in the world and particularly by the involvement of our beloved Bharat in a war with her sister country, I note, not without concern, but I can only remind you of Sri Krishna's rebuke to Arjuna who was prepared to abandon his Dharma, the mission of a Kshatriya for the defence of his people, because his sentimental heart could not bear to see the massacre and blood of his kinsmen. 'His pity is nothing but a self-indulgence and weakness, a cry of emotions, ignoble and un-Aryan when he refuses to do his God-given work.' And Sri Krishna adds: 'Fall not from the virility of the fighter and the hero, O Partha. It is not befitting of you.... The dweller in the body of everyone is eternal and indestructible...Therefore, thou shouldst not grieve for any creature.... It is not slaughter, but non-slaying which would here be the sin.'

To this I may add Sri Aurobindo's commentary:

'War and destruction are not only a universal principle of our life here in its purely material aspects but also of our mental and moral existence...[for] we can make no real step forward without a struggle, a battle between what exists and lives and what seeks to exist and live. It is impossible at least as men and things are, to advance, to grow, to fulfil and still to observe really and utterly that principle of harmlessness which is yet placed before us as the highest and best law of conduct.'

'...the Asuric force in men and nations tramples down, breaks, slaughters, burns, pollutes, as we see it doing today, but then at its ease and unhindered and you have perhaps caused as much destruction of life by your abstinence as others by resort to violence... Evil cannot perish without the destruction of much that lives by the evil, and it is no less destruction even if we personally are saved the pain of a sensational act of violence and the abstention from strife and its inevitable concomitant destruction in its more gross and physical form may help one's moral being, but it leaves the Slayer of creatures unabolished.'

'It is not enough that our own hands should remain clean and our souls unstained for the law of strife and destruction to



die out of the world: that which is at its root must first disappear out of humanity.'

You have a clear, right and very perceptive motto in the preamble of UNESCO: "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed." In its true implication it cannot mean just an intellectual understanding and acceptance of the idea of brotherhood and tolerance of other people's ways of living. In its deeper significance, I believe, it must mean 'a change of consciousness.' It is the most radical change that is demanded and is inevitable for the realisation of Human Unity.

You know that the United Nations is incapable of solving any problem completely and permanently or effectively. It can only ease it temporarily. For, a mere formal, mechanical, administrative control from outside, though at times necessary, cannot be an ultimate solution. The idea of internationalism too is fine. But so long as it is not transmuted into a much higher ideal and practice of human unity — in the oneness of the Spirit — excuses for strife and war will always remain.

'Until man in his heart is ready, a profound change of the world conditions cannot come: or it can only be brought about by force, physical force or else force of circumstances, and that leaves all the real work to be done. A frame may have then been made, but the soul will have still to grow into that mechanical body.'

'No real peace can be till the heart of man deserves peace: the law of Vishnu cannot prevail till the debt to Rudra is paid. To turn aside then and preach to still unevolved mankind the law of love and oneness? Teachers of the law of Love and oneness there must be, for by that way must come the ultimate salvation. But not till the Time-Spirit in man is ready can the inner and ultimate prevail over the outer and immediate reality. Christ and Buddha have come and gone, but it is Rudra who still holds the world in the hollow of his hand. And meanwhile the fierce forward labour of mankind, tormented and oppressed by the powers that are profiteers of egoistic force and their servants,

cries for the sword of the Hero of the struggle and the word of its prophet.’

And so, I reiterate with absolute conviction what the Mother has said:

‘The future of the Earth depends on a change of consciousness. The only hope for the future is in a change of consciousness, and the change is bound to come. But it is left to men to decide if they will collaborate for this change or it will have to be enforced upon them by the power of crushing circumstances.’

Therefore I invite you to join your forces with ours in this one task: ‘a change of consciousness.’ It does not matter if UNESCO is not ready to employ persons with a spiritual background for a useful purpose. It should be enough if you, who have been appointed by Providence at the helm in a responsible administrative and director’s capacity, could open yourself to this necessity which is truly in line with UNESCO’s aims. For it will be ‘the leaders of nations and organisations, like yours, who will be held responsible for any failure’ and must be on guard, The hour is NOW.

Would you not then as a son of India first, and also as an administrative head of UNESCO,— both in your personal and official capacity — do your utmost and collaborate with us in our efforts?

‘To raise the world to God in deathless light  
To change the earthly life to life Divine.’  
(*Complete Works of Sri Aurobindo*, Volume 34, p. 692)

So that one day:

‘All earth shall be the Spirit’s manifest home,  
The earth shall be a field and camp of God.’  
(*Complete Works of Sri Aurobindo*, Volume 34, p. 707)

Later, when a declaration was signed at Tashkent by the then Indian Prime Minister, Lal Bahadur Shastri, the Mother wrote to me:

'I am sending you another copy of my message where I have made a necessary correction as a consequence of the bewildering attitude of the United Nations towards India and her problem. Blessings.'

*I am sending you  
another copy of  
my message where  
I have made a  
necessary correction  
as a consequence  
of the bewildering  
attitude of the United  
Nations towards India  
and her problem -*

*Blessings*

"It is for the sake and triumph of Truth that India is fighting and must fight until India and Pakistan have once more become One, because that is the truth of their being." (16.9.1965)

The Mother sent me Her blessings: with this message for the August darshan:

Not the blind round of the material existence alone and not a retreat from the difficulty of life in the world into the silence of the Ineffable, but the bringing down of the peace and light and power of a greater divine Truth and consciousness to transform Life is the endeavour today of the greatest spiritual seekers in India. Here, in the heart of such an endeavour pursued through many years with a single-hearted purpose, living constantly in that all-founding peace and feeling the near and greatening descent of that light and power, the way becomes *increasingly clear*. One sees the soul of India ready to enter into the fullness of her heritage and the hour of an unparalleled greatness approaching when from her soil shall go forth the call and the leading to the highest destinies of the race. — Sri Aurobindo.

### Offerings

I used to send to the Mother some offering on each of the Darshan days as well as for Christmas or on New Year's Day and my birthday, besides on some special days like the 29th March, which marks the Mother's first meeting with Sri Aurobindo, and for special dates, like the 29th February and 4.5.67. For me, it was the rite of my consecration.

My first offering was a long white georgette scarf, which I painted with lotuses. I learned from Prembhai how to use colours on silk and offered this scarf on Sri Aurobindo's birthday which was the first anniversary of my coming to the Ashram. She sent me a card with a painting done on a flat piece of sandal-wood. It depicted blue snow-capped mountains on a lake surrounded by flowers and trees, one of which was a Flamboyant tree, representing *Realisation*. The front of the card carried this line of *Savitri*: 'A heart of silence in the hands of joy'

"I AM WITH YOU"



15-8-65

To Kailas  
with love and  
blessings for the  
opening of her second  
year

15-8-65

To Kailas, with love and blessings for the opening of her second year.



The Mother wearing the gown made by Kailas during the darshan of 29th February 1968. The front of the balcony was painted with flowers of *Supramental Action* on golden satin. Two lions are shown holding the Mother's symbol in white, and surrounded by white flames.

Besides, I would stitch and paint gowns for Mother, sometimes for Her birthday or Sri Aurobindo's or mine, and also for the New Year in 1969 and in 1972. She invariably used these gowns for the Balcony darshan, consecutively on the Lord's Day (29th February, anniversary of the Descent of the Supramental Consciousness, in 1960, 1964, 1968 and finally in 1972).

In 1964, I had two gowns sent from New York: one with the design of cherry blossom on silk which She used for Her birthday meditation and the other golden *jari* brocade gown which She used for the balcony darshan on the 29th February.

Once in 1968, the leap year, I wanted to make two gowns for the Mother, one for Her birthday and the other for the Lord's Day. Richard's friend, Fred Pinn, was coming from England and a car was going to pick him up. I asked Mother if I could go in this car and buy some material from Madras for a gown I wanted to make for Her. She agreed.

Richard and I left in the morning and I purchased a pinkish

golden jari material for the gown and embroidered silk jari brocade for the cape. Dr. Adiseshiah had given me Rs.500/- and some other gentleman also offered me some money. Well, I used all the money given besides some money of my own to buy the material and later to make gold buttons with the symbol of the Sri Aurobindo International Centre of Education, I stitched the gown with the help of Bela-di, but my only difficulty was in making the button-*patti*. Each time I made a gown for the Mother, either Bela-di or Monghiben had to help me. It must have been quite annoying for them. Well, the truth is that I did not like stitching and had never used a needle in my life. But for the Mother, I could do any work and with joy.

For the Mother's birthday on the 21st February, I made a white silk gown and painted it with *Radha's Consciousness* and roses of different colours (roses express *Love for the Divine* in the different parts of the being). Richard prepared a box with two layers, all covered with golden satin. On the top of the box I painted a golden peacock in its full-blown train. Now, I put the cape with the gold buttons at the bottom and covered it with a golden satin lid, supported by golden wedges in each corner. On this lid I placed the pinkish golden *jari* gown and again covered it with another golden satin lid supported by the wedges. On this I put the white silk gown and closed it with the cover. I sent this box with Vasudhaben, who commented that I was quite late as She had already chosen the gowns to wear for the 21st and the 29th. I did not say a word, feeling confident that my labour would not be in vain.

On meeting her when she came back from the Mother. she informed me that She would wear the white gown for meditation on Her birthday. I asked her whether the Mother had said anything about the other gown and the cape. She was surprised and asked: “Where were they?” I said: “In the same box, below.” She said that she had given the box to Champaklal. “You must get it back, as on the cape there are gold buttons,” I replied.

She took back the box to the Mother who laughed saying: “Are there some hidden treasures?” Vasudhaben showed both gown and cape drawing Her attention to the gold buttons. the Mother said: “Well, these are for for Balcony darshan on the Lord's Day.” This was in 1968.

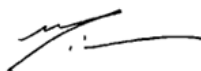
Richard and I saw the Mother from Udar's terrace. She looked

"I AM WITH YOU"

magnificent and I was thrilled by Her radiant look as She glanced at all around. Time seemed to stop for a while as She lifted us up to the vision of Glory that awaits us. She slowly retreated, engraving that Vision on our soul to last for eternity. She sent us Her messages for both the days, 21st and 29th, with Her blessings inscribed on them:

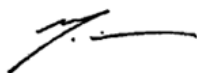
21.2.68

*The best way to hasten  
the manifestation of the  
Divine's Love is to collaborate  
for the triumph of the  
Truth.*



The best way to hasten the manifestation of the Divine's Love is to collaborate for the triumph of the Truth.

*Truth alone can give  
to the world the power of  
receiving and manifesting  
the Divine's Love.*



29.2.1968

Truth alone can give to the world the power of receiving and manifesting the Divine's Love.

Just notice how complementary these two messages are!

Again, for the Lord's Day in 1972, I went with a gentleman going to Madras in order to pick up his parcel from the railway station. The Mother in fact had enquired with whom I was to go. Amrita



gave me some money for food on the way which I refused, because I did not eat from any outside restaurant.

I went to the same shop as in 1968 and bought a golden *jari* material for the 29th February. The atmosphere in the city and particularly at the railway station was quite nauseating. People were lying on the floor, eating or talking; everything was so mediocre and mundane, noisy and chaotic, — quite contrary to my state of being which was immersed in thoughts of the Mother. It was very depressing for me to be in that kind of atmosphere and was feeling literally sick. Anyway, we finished the work late in the evening and started for Pondicherry.

On the way, I developed such a severe headache as I had never experienced in my life and even vomited. But the headache did not go. So strong was the effect of the vibrations in the atmosphere of the railway station that I did not know when I would recover. However, as soon as we entered the State of Pondicherry, the grip of those adverse vibrations began to loosen. And when we came to the Ashram, it was completely gone, leaving me free and light. This is to say that the subtle physical presence of the Mother and Sri Aurobindo can be concretely felt in the atmosphere of the Ashram and even in Pondicherry.

After stitching the *jari* gown with a golden satin lining and offering it to Her, She wore it for Balcony darshan on the Lord's Day in 1972.

Gratefully I felt a sense of fulfilment as She granted me the honour of being so close to Her on all three occasions, as they carried not only my love and adoration for the Mother and the Lord, but also my consciousness. Whenever I made anything for Her, I was fully concentrated and totally involved. It became a means to consecrate on and commune with the Divine

The message for the Day of the Lord in 1960 was printed on orange coloured paper, along with the special symbol she gave for this Day:



It is only when the Supramental manifests in the body-mind  
that its presence can be permanent. —The Mother

\*

Five years later, when I had made a gown of golden silk for Sri Aurobindo's birthday, and painted it with the flowers of the *Power of the Supramental Consciousness* (a single large yellow orange Hibiscus), I went to give it to Vasudha-ben on the 13th August; once again she told me that I was too late, since She had already selected the gowns for the darshan. So, I wrote the following letter and sent it with the Nagarseths who were going to the Mother for the husband's birthday:

"Mother Divine: *pranams*... I made this gown for Sri Aurobindo's birthday. But I am offering it through the Nagarseths since it is Madhusudan-bhai's birthday and they have offered the silk which is used for the lining. The silk for the gown was purchased with the Rs.50/- that You once returned to me for my use. The flowers are of the *Power of the Supramental Consciousness* which it seemed to me the Lord wanted me to paint. When I thought it was too difficult for me, He seemed to laugh and said: 'Never mind the difficulty.' It was a good lesson for me to realise my own infirmities and how the Divine Grace can work. Now, I offer it to You with all humility.

I am told that I am too late. But we can celebrate the Lord's birthday every day and You may wear it whenever it is His Will. I will be equally happy. Only, let me ever have this pure joy of the sweet 'labour of love' and self-offering to the One to whom I owe such infinite gratitude. With adoration and humility, ever *Ta petite*." With Her innate Grace, She replied on the back of my letter:

"You are not too late and I shall put on your gown on the 15th morning for meditation. With love and blessings."

The message for the Lord's birthday was truly significant for

India as a culminating note to the previous years’ turmoil:

Not the blind round if the material existence alone and not a retreat from the difficulty of life in the world into the silence of the Ineffable, but the bringing down of the peace and light and power of a greater divine Truth and consciousness to transform Life is the endeavour of today of the greatest spiritual seekers of India. Here in the heart of such an endeavour pursued through many years with a single-hearted purpose, living constantly in that all-founding peace and feeling the near and greatingening descent of that, the way become increasingly clear. One sees the soul of India ready to enter into the fullness of her heritage and the hour of an unparalleled greatness approaching when from her soil shall go forth the call and the leading to the highest destinies of the race.

In 1967, I wanted to make a gown for Sri Aurobindo’s birthday. Now, the \$50 I used to save in a bank in the USA for any emergency, I had still kept when I left America to use for anything I wished to buy for the Mother. So, I sent this cheque to my friend and roommate Jeannette in New York. I asked her to buy the best quality of three-metre long satin material in golden colour and send it to me. I told all this to the Mother and offered the gown to Her with a prayer for America’s collaboration in Sri Aurobindo’s work. The Mother graciously accepted it and used it for Her balcony darshan.

For another birthday of Sri Aurobindo, probably in 1968, I used my wedding saree of gold *jari* material with a golden satin lining for the gown I made for Her. She wore it for the balcony darshan. And She sent me Her darshan message with Her blessings.

For Sri Aurobindo’s Birth Centenary, in 1972, I painted *Supra-mental Sun* on a golden foot-stool cover. It was the most memorable experience to feel Mother’s feet gently pressed on my heart and with Sri Aurobindo’s blessings.

Then, I started making blessing packets, containing dry petals of the *Divine Love* (sterile pomegranate flowers) for Her. Vasudhaben told me that Mother used only the petals of roses and not of the Divine’s Love. So, I wrote the following:

*“I AM WITH YOU”*

“Mother Divine: I am told that you use only the packets of rose petals and not of the Divine’s Love, and hence you probably don’t need any more of the Divine’s Love. Would they be really useless? Somehow, I can’t believe it — perhaps because it is such a joy in making them. Do you want us to make only the packets of rose petals now? Please let us know. For it would be a greater joy to do what you want us to do. Ever with love, Thy own, *Ta Petite*.”

To this the Mother answered: “Do freely use the Divine’s love packets — I shall use them freely also. With love and blessings.” Later, She asked me to paint the flowers of the Divine’s Love on the envelope so that She could distinguish these packets from the others. Richard helped me with this work. Everyday, we used to make twelve to fourteen packets. On the envelopes I painted the flowers and Richard painted the leaves artistically.

Once Abhijit Gupta brought the envelopes, he had painted with different miniature landscapes for the Mother. I liked them very much and said that I would paint the letterheads corresponding to each envelope. We offered them to Her and She sent one card back, saying: “The papers are very nice.”



*Divine Love on blessing packet*



Letter-head with Japanese composition

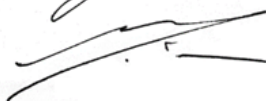
Once, for the 29th of March, while I was making a handkerchief for Her, I had a beautiful experience as I was pulling out four lines of thread from each of the four borders and replacing them by silk-coloured threads. When I sent it, I wrote the following letter: “Mother Divine! *pranams*. Yesterday as I was making this handkerchief for You, I felt Your very intense presence. It seemed as if I had only to tie my consciousness to the light of Your Consciousness and there was a secret hand of Grace which pulled and lifted me swiftly and smoothly on the path to the other shore.

How beautiful — this hand of Grace and the safe journey! Suddenly everything was lit with golden Light. I am indeed grateful for the marvellous reply that You sent me last evening. All the bubbles of illusion have now dissolved in Your golden Light which stretches out before me in an ever-widening and limitless expanse. Everything to the smallest atom of this universe seems to be the manifestation of this Light, Light ever-widening, endless Light! I am indeed grateful for this revealing experience. Ever, with love, *Ta petite*.”

"I AM WITH YOU"

She sent me her blessings on the 29th March, the date of Her meeting Sri Aurobindo!



29. 3. 66  
To Kailas  
with love  
and  
blessings  


### Communion with Flowers (2)

Each flower that I painted or offered became a link for me to unite with Her consciousness and a means of my spiritual growth and development. All this meant for me a constant communion with the Divine through flowers, which firmly established me on the sunlit path of Sri Aurobindo's Integral Yoga. I continued my work with flowers in different ways by taking photos of flowers to make slide-shows to put people in contact with the spiritual 'messages' given by the Mother for She remarked that "love of flowers is a valuable help for finding and uniting with the psychic."

Once I had a beautiful experience through roses (*Love for the Divine*) in different colours depicting different levels of consciousness: spiritual, psychic, mental, vital and physical:

“These roses five in front of me are in bloom and I wonder: Is it the colour or the perfume I note? Nay, these are not the elements that capture my soul. What do I behold then, when I gaze at their petals so soft? And whence comes that rapture I feel in every limb? I know, I know! It is thy beauty’s face, O Nature; it is Thy radiant gaze, O Mother, that entrances me and makes me forget my surroundings and draws me within till I perceive and feel the depth of my being and draw out the ecstasy from every limb and pour it into the emptiness around me and myself become a flower, pure and fragrant as Thou art!”

\*

The imprint of the Divine Grace was indeed indelible. Every event, every conversation, every action, even each movement, was perceived in the light of Her Consciousness. I could never complain about anything anymore. For example, I was put in charge of the UNESCO Section of Sri Aurobindo Society, but practically I had no office, no table, no chair, no cupboard, no typewriter, no secretary and no money. I learned to use any means available. For instance, I carried on with correspondence using the Society’s typewriter after office hours, sometimes working till after midnight and filing my papers at home in an Ashram cupboard.

It seemed that I was given responsibilities, but sometimes I had to find my own means to carry them out; even to go to Bombay, Madras, Delhi, or to Paris for a UNESCO conference. And the Divine provided whatever was needed from unexpected sources. Thus, I learned to depend on nothing and nobody except the Divine. This taught me never to worry or agitate but to keep my cool under all circumstances with complete trust in the Divine Grace, knowing that the Divine is aware of every aspect of my needs, of what is to be done and how it is to be done. Watching the unerring Divine Play playing out Her Divine Help acted constantly in my life. The following poem shows my experience with the *Divine Help* which is a little hibiscus-like flower, [*Malvaviscus drummondii*], that the Mother describes as: “Modest in appearance, powerful in action.”

*"I AM WITH YOU"*

### **The Divine Help**

At the Samadhi,  
that tiny red hibiscus,  
so potent with the Divine's power,  
named by The Mother  
the Divine Help,  
and yet so tiny, so tiny,  
easily lost to the sight  
among the pile of flowers.

But I search for it alone  
as if to confirm  
and be reassured  
that the Divine Hand  
is ever-present  
to succour, to guide,  
to protect.

For it is always there,  
without fail,  
stretching its mighty hand,  
though ever so tiny,  
I cannot find it.  
And when I am about to leave,  
frustrated and anguished,  
it calls me back, teasing:  
"No faith?"

Ashamed, I mumble:  
"Not quite so! but Mother,  
I need Your help  
at every step!"

Deep comes the Mother's voice,  
strong and reassuring:  
"What for? Do you not feel me  
in your heart-throbs?"



*"I AM WITH YOU"*

I know you wholly,  
in each and every part,  
and do what is needed  
before you ever ask."

"I know, I know, it is so true!  
And yet, effort has left me,"  
I say, "Am I not drifting?"  
"Are you happy?" She asks, smiling.  
"Oh, supremely happy, Mother!  
How can I not be  
when You are there,  
even without my calling?"  
"Then, why are you complaining?"  
She demands.  
"There is no effort anymore,  
and I cannot pray.  
All is quiet, at peace,  
as if there is nowhere to go!" I say.

The Mother laughs:  
"Did you achieve anything  
by your effort?  
Who made the effort in you?  
What did you achieve?  
Where do you want to go?  
All is here in the Eternal Now.  
Be one with it,  
and do effortlessly  
that which is impelled  
by a deep joy within."

"But your help, Mother?"  
"Is it not always there?"  
"It is, but your confirmation?"  
"Is it not there?"  
"It is, but..."

"I AM WITH YOU"

"No faith, eh?"

"I trust you, Mother.

Bless me!"

Chimes in the Lord: "So be it!

So be it! So be it!"

Rings the golden Voice.

### **My Birthday in 1966**

Before my birthday, I received a card with the painting of the flower of the *Divine Love* from the Mother, wishing me a Happy Birthday.

I had my favourite plant of *Surrender* rose and had established such a beautiful relationship of communion through flowers with Mother, when I aspired for the plant to give me flowers for my birthday. This communion with Her meant a training to surrender myself 'drop by drop.'

The plant was so receptive to my aspiration that it presented me with an unsurpassable splendour on that day of not one or two, but a cluster of flowers and buds. There were twenty-three on one branch, eighteen on the second and eleven on the third. My heart was thrilled and filled with gratitude to the plant!

I wrote the following prayer on a large square card which my friend Prembhai, an accomplished artist, painted for me. He showed the sun rising as it came up from behind snow-capped mountains overlooking a lotus pond. In front of the pond there were two peacocks, one with a full-blown train and the other by its side. On the back of the card, he painted a large Kadamba tree full of the flowers of *Supramental Sun* towards which a stag and a deer were hastening.

"O Thou who art ever present and watchest over us all, helping us on our journey, O Mother Divine, let me first offer my immense gratitude for the year that passed in which Thy vigilance and the most effective Presence was felt so concretely.

Now, on the threshold of a new year of my life, O Sweet Mother, all the atoms of my being are on fire, invoking Thee in an ardent prayer to remove all the obscurity, ignorance and coats of falsehood, to dispel all lassitude, torpour and the deep slumber

of my inconscient depths, to burn the ego in all its ugliness, to root out each element of this being that still refuses Thy Light and retards Thy Manifestation. Let Thy pure Beauty shine in them.

Work out Thy alchemy, O all-powerful Mother of my destiny, and transmute every atom of my being into a centre of Thy Light and Love to ever sing the hymn of Thy divine Harmony and Delight.

O Mother of Radiances, everything in this being must belong to Thee alone. My entire being prostrates before Thee in a sincere surrender and a joyful consecration awaiting Thy total reign. Do not wait. Take complete charge of Thy kingdom. Do not spare it its defects, nor condescend to its weaknesses, but charge it with Thy purifying Fire and transmuting Force so that it may serve Thee worthily.

Grant that I may have only one freedom, — freedom to live in Thee, to be in a constant and invariable union with Thee so as to obey Thy Will perfectly with love.

Let me have only one Delight, —the delight to live in Thy Truth and commune with Thy Light so as never to falter in the accomplishment of Thy Law.

Grant that I may have only one love, O Mother sweet, the Love in which I become Thou and give myself every moment in Joy without any reserve, wholly to Thee, — Thou who art everywhere in all things so that all may realise the plenitude of Thy Presence which is a sweet rain of Bliss.

Let Thy Divine Consciousness be awakened in each tissue and nerve, in each element of my being, — in all parts and planes, — and make me a centre of Thy Luminous Love and Truth for the perfect accomplishment of Thy Work so that I may fulfil my sacred mission and earth may become Thy home of Love and Light and manifest the Life Divine.

Let me offer my all to Thee and let me ever be Thy most humble, fervent and faithful servitor consecrated to Thee in absolute love. May Thy Truth, Love and Ananda reign in all hearts. Ever with love and adoration, *ta petite*."

The Mother returned this prayer with Her blessings.

"I AM WITH YOU"

I went to Her with the flowers of *Surrender* and *Constant Remembrance of the Divine* from my terrace garden.

She greeted me as I entered with a beautiful smile, saying: "*Bonne Fête!*" And I too, smiling, ran to Her. As usual, She signed to Champaklal to leave and close the door. I offered Her my flowers with a deep aspiration. She took them and looked intently into my eyes. Then She said: "*Bon* (Good). Shall we meditate?" I was always eager to meditate with Her. So I said: "Yes, Mother!"

During this meditation I felt as if I was held in the embrace of Her Divine Love and a profound peace settled in me. When I opened my eyes, She was smiling and gave me a flower of the *Divine Grace*, a white rose and *Supramentalised Psychological Perfection*, with a large card wishing me *Bonne Fête* with love and blessings:



11-6-66

*Bonne Fête!*

*to Kai las*

*with love and  
blessings*

It carried this message from *Savitri*:

In moments when the inner lamps are lit,  
And the life's cherished guests are left outside,  
The Spirit sits alone and speaks to its gulfs.  
A wider consciousness opens then its doors;  
Invading from spiritual silences  
A ray of the timeless Glory stoops awhile  
To commune with our seized illumined clay  
And leaves its huge white stamp upon our lives.

(*Savitri*, Book I, Canto IV, pp. 47-48)

## **Work on Compilations**

Besides painting and working with Navajata, I did many compilations during this period. 'The Reshaping of Humanity' is one of the early ones, published in a special issue on Culture; another one on 'Peace and International Co-operation' was done for UNESCO. Besides, other important compilations on Auroville were made for the U.N.'s project 'World University for Human Unity', including 'Religion and Spirituality', 'On Human Unity', 'The Aim of Education', 'Matrimandir', 'Auroville and Education', 'Cultural Pavilions' and 'Sri Aurobindo and the Future'.

### **The Reshaping of Humanity The Aim and Action of a True Spiritual Culture, a Compilation**

These are extracts from Sri Aurobindo's writings and the Mother's talks on various themes. All of them carry Her typical dynamism, at once deep, direct and acute, working everywhere for a new human life and reshaped in a greater light.

"Wherefore God hammers so fiercely at his world, tramples and kneads it like dough, casts it so often into the blood-bath and the red hell-heat of the furnace? Because humanity in the mass is still a hard, crude and vile ore which will not otherwise be smelted and shaped..."—Sri Aurobindo.

After all, the whole problem is to know whether humanity has reached that state of pure gold in which the ways of violence and destruction will be rendered unnecessary. Evidently there is nothing of the kind and man is still attached to all the ways of being and acting which make such processes necessary and even inevitable. That is the cause of the general distemper from which all countries suffer today and of that war atmosphere which yet hangs upon the earth.

However, if humanity has not reached the state of pure metal, something has happened in the history of the world which gives us the hope that a selected portion of this humanity, a small number

of beings is ready to be transmuted into pure gold and that they will then be able to manifest force without violence, heroism without destruction and courage without catastrophe.

Further on, Sri Aurobindo gives us the solution to the problem. "If man could once consent to be spiritualised..." He says 'could consent'! Something in man demands, aspires, — but all the rest refuses and continues to be what it is: a mixed ore that requires to be cast into the furnace.

Once more we are at this moment at a decisive turn in the history of the earth. I am being asked from many sides: 'What is going to happen?' Everywhere there is an anguish, an awaiting, a fear. 'What is going to happen?'

There is but one answer: If man could once consent to be spiritualised! Perhaps it will be sufficient if just a few individuals become the pure gold so that their example may change the course of events. But this is an urgent necessity.

Then this courage, this heroism that the Divine requires of us, why not make use of that in order to fight against one's own difficulties and imperfections and obscurities? Why not face heroically the furnace of inner purification so that it may not be necessary once again to pass through one of those formidable titanic destructions that sweep away a whole civilisation? That is the problem before us. Every one of us has to solve it in one's own way.

This evening I am answering the questions put to me and my answer is the same as Sri Aurobindo's: 'If humanity could once consent to be spiritualised!' And I add: 'the time is pressing, — from the human point of view.'

*How can one work to help in changing the conditions of the present world?*

Looking at the actual state of the world many are the people who despair and groan: 'Why is the world so frightful?' But it is quite useless to lament, what is useful is that it should change. Since the world is detestable — we all agree on that point — since it is not what it should be, the only thing for us to do is to work so that it may be different.

*But how, individually, to make it otherwise?*

There is one means within the reach of all — and that is to change oneself. If you can tell yourself: 'I do not know very well what I am, but this combination of things that constitute me is perhaps my share of work and if I can do it as best I can, perhaps that would be the best that I could do.' That is a very great beginning, very great. And it is not crushing; it is not beyond the limit of your possibilities. You have always in your hand, one might say, a field of action in proportion to your strength and it is manifold, complex, vast and profound enough to be interesting, an unknown world into which to go for new discovery.

A victory, however small it may be, that you win in your character is a victory which can then be won in the whole world. And that is what I wanted to say just now: all the things that are done externally without changing the inner nature, — hospitals, schools, etc., — are done through vanity, through the feeling of being great, while small obscure things conquered in oneself bring an infinitely greater victory, although the efforts may be hidden. Each movement in you that is false and contrary to the truth is a negation of the divine life. Your small efforts have considerable effects, which you do not even have the satisfaction of knowing, but which are true and precisely produce an impersonal and general result. If you want truly to do something good, the best thing to do is to win your little victories in all sincerity, one after another, and winning this way you will do for the world the maximum of which you are capable.

*Will our victory act for the whole world?*

If you gain the victory it will necessarily have an effect upon the people around you. But if there is even one commercial element, if you do such a thing in order to get such a result: 'I want to conquer my defects, but that person also should conquer his,' that will not do. It is the attitude of the businessman. 'I give this, but I will take that.' That spoils everything. There is neither purity nor sincerity. It is bargaining. Nothing must come and mix with your sincerity, with your aspiration, with your motive. You do a thing for the love of the

Divine, for the truth, for perfection without any other motive, any other idea. And that produces results.

*Where does the true spiritual life begin?*

The true spiritual life begins when one is in communion with the Divine, in the psychic. When one is conscious of the Divine Presence in the psychic, and in case the communion with the psychic is as yet not constant, at least the aspiration and effort for the thing must be there, then and not before begins the spiritual life, the true spiritual life.

When one is united with one's psychic being and conscious of the Divine Presence, when one gets the impulse for action from this Divine Presence, when one's will has become a conscious collaborator with the Divine Will, then that is the starting-point. Before this, one can be an aspirant for the spiritual life, but has not got the true, spiritual life.

*What is the fundamental virtue to be cultivated to prepare oneself for the spiritual life?*

I have told you many times, but it is an occasion to repeat it. It is sincerity, a sincerity that must become total and absolute, because sincerity alone is your protection for the spiritual path. If you are not sincere, even at the very second step you are sure to fall and break your nose. There are all kinds of forces and wills and influences and entities that are lying in wait for the least breach in this sincerity and they immediately rush through this breach and begin to disorganise you. Therefore, before doing anything, beginning anything, trying anything, be sure first of all that you are not only as sincere as you can be, but you intend to become still more sincere. For it is your only protection.

*Is it possible for a human being to be perfectly sincere?*

Certainly not, if he remains what he is. But it is possible for him to transform himself so as to become perfectly sincere. First of all,



it must be said that sincerity is a progressive thing; and as the being progresses and grows and as the universe unfolds itself in the becoming, sincerity also goes on perfecting itself continuously. If there is a cessation in the growth, that necessarily would turn the sincerity of yesterday into an insincerity of tomorrow.

To become perfectly sincere one must have no preference, no desire, no attraction, no disgust, no sympathy or antipathy, no attachment, no repulsion. You must live in a total, integral vision of things in which everything is at its place and you have the same attitude to everything, the attitude that gives the true vision. Evidently it is a very difficult programme for a human being to realise, and unless one decides to divinise himself, it is almost impossible for him to free himself from all these contraries. And yet so long as he carries them within him he cannot be perfectly sincere. The mental, vital and even physical functioning automatically gets falsified.

I lay stress on the physical, for even the functioning of the senses is falsified; you do not see, you do not hear, you do not taste, you do not feel things as they are in their own reality, as long as you have a preference. As long as there are things that please you and things that displease you, as long as they awaken in you an attraction or repulsion, you cannot see them in their reality; you see them through your reaction, your preference or your repulsion. The senses are instruments that become false in the same way as sensations or feelings or thoughts become false. Therefore, you must reach a state of complete detachment if you want to be sure of what you see, what you feel, what you experience and what you think. Evidently this is not an easy task. But till then your perception cannot be wholly true and therefore it will not be sincere.

Naturally, that is the maximum. There are cruder types of insincerity which everybody understands and which, I think, it is not necessary to emphasise. As for example, to say one thing and think another, to pretend doing one thing but do another, to express a will which is not your true will and so on — I do not speak of the blatant falsehood which consists in saying a thing other than what is, nor of that diplomatic way of behaving which consists in doing a thing with the idea of getting a result, saying a thing for the sake of producing a certain effect, and all such combinations that lead you

to contradict yourself; that is a type of insincerity obvious enough for everybody to be able easily to recognise.

But there are others, more subtle and they are more difficult to discover. For example, as long as you have within you sympathies and antipathies, quite naturally and, so to say, spontaneously, you will have a favourable view of that for which you have sympathy and an unfavourable view of that for which you have antipathy. Here too the lack of sincerity will be flagrant. However, it may happen that you deceive yourself and do not perceive that you are insincere. In that case the reason is that you have the collaboration — if one may say so — of a mental insincerity. For, while it is true that the principle of sincerity is the same everywhere, insincerity takes a somewhat different character according to the states and parts of the being.

But the source of all insincerity whatsoever is always a similar movement arising from desire and a seeking for personal ends, from egoism and the combination of all sorts of limitations arising from egoism, and from all the deformations arising from desire. To say the truth, so long as the ego is there, you cannot be perfectly sincere even if you try to be so. You must go beyond ego, give yourself entirely to the Divine Will, give yourself without reserve or calculation. Then only can you become perfectly sincere, not before.

However, this does not mean that you should not make an effort to become more sincere than you are, saying: 'I wait till my ego disappears to become sincere.' For one can turn the phrase round and say that if you do not exert yourself sincerely your ego will not disappear.

Sincerity is the basis of all true realisation. It is the means, it is the way and it is also the goal. Without sincerity, you may be sure of taking false steps without number and having to constantly repair the harm you would do to yourself and to others.

Besides, there is a wonderful joy in being sincere; every act of sincerity carries in itself its own reward; the feeling of purification, uplifting and liberation that one feels when one rejects, even if it be a particle, falsehood. Sincerity is safety, protection and guide; ultimately it is a transforming power.

*What must one understand by 'not to have preferences?' Must not one*

*prefer order to disorder, cleanliness to dirt, etc.? Not to have preferences, does it mean to treat everybody in the same manner?*

What you call here preferences, I call choice. And every moment of your life you have to choose, choose between that which pulls you down and that which pulls you up, between that which makes you go forward and that which makes you go backward. But that I do not call having a preference, I call that making a choice, choosing. And that choice is indispensable; and it is infinitely more than choosing once for all between cleanliness and dirt, whether physical or moral. This attitude of choice must be there constant and perpetual, you must never fall asleep; but I do not call that having preferences.

To prefer means just not to choose. The word has for me a very clear meaning. Preference is a blind thing, it is an impulse, an attachment, at times an unconscious and generally an obstinate movement.

And very often preference goes the contrary way to a choice. Here is an example that I come across daily. You are in front of a problem and you make the choice of placing yourself entirely at the disposal of the Divine Will so that the true solution may come. It comes, but how is it that you are disappointed? It is because something in you wished, desired, preferred more or less consciously a different solution. And it is just because of this preference, it happens that if the answer to your aspiration or your prayer is not what you desire, you feel unhappy and have to struggle to accept it. On the contrary, if you have no preference, whatever the answer to your aspiration, to your prayer and whenever it comes, you adhere to it in a sincere urge, joyously, spontaneously.

A choice you have to make every minute, every minute you are put in front of a choice to go up or to go down, to go forward or to go backward. But this choice does not imply that you would prefer things to be rather like this than that. It is a fact of every instant, it is an attitude you take.

A choice is a decision and an act. Preference is a desire, an impulse. Choice is made and should be made, and if it is truly a choice, it is made without the least care for consequences, without the expectation of any result you have chosen; you have chosen according

to your inner truth, according to your highest consciousness, what the consequences will be is no business of yours, you have made your choice and the true choice. On the contrary, if you have a preference, it is the preference that will make you choose one way or the other, it is the preference that will distort your choice. That will be calculation, which will be bargaining; you will act not because that is the truth, the true action to do, but with the idea of getting a certain result, and that opens the door to anything.

Preference attaches itself to a result; choice is independent of the result. I repeat, every second you are put under the necessity of choosing; and you do not choose truly well, in all sincerity, unless it is the truth of the choice that interests you and not its result. If you choose in view of a result, that falsifies your choice. So, you see now there has been confusion in your mind.

As for treating everyone in the same way, it is a still greater confusion. It is the kind of confusion one makes when one expects the Divine to act in the same way towards everybody. In that case it would be of no use that there is diversity in the world, it would be of no use that there are no two individuals alike. To treat everyone in the same way would be contradicting the very principle of diversity.

You can or you should, if you cannot, aspire to have the same deep attitude of understanding, unity, love, and perfect compassion for all that is in the universe. But this very attitude will be applied in each case differently according to the truth and the necessity of the case. In other words, while the origin of the action may be the same, the action itself can be wholly, diametrically opposite according to the case and the truth of each one. But that is possible only for the highest, the deepest or essentially the truest consciousness, that which is free from all contingent movements. There you see every minute not only the essential truth of things, but also the truth of action and this is different in each case. And yet, I repeat, the state of consciousness in which one acts remains in every case essentially the same.

To understand that you have to enter into the essential depth of things or see them from the highest height. You are then like a centre of light and consciousness, high enough or deep enough to see all things at the same time not merely in their essence, but in their manifestation. And although the centre of consciousness is

one and the same, the action is as diverse as the manifestation; it is the realisation of the divine truth in its manifestation.

Otherwise you suppress all diversity of the world and bring it back to the essential unmanifest Unity. For it is only in the non-manifestation that the one exists in unity. As soon as you enter into manifestation, the One becomes diversified and expresses itself in multiplicity, and multiplicity implies a multitude of actions and means. To conclude, I would say that choice is to be made without caring for the consequences and action to be done according to the truth of multiplicity in manifestation.

*What does 'mental honesty' exactly mean?*

It is a mind that does not try to deceive itself. And in fact, it is not a trying, for it succeeds very well in doing it. It would seem that an almost constant function of the mind, in the usual psychological constitution of man, is to give an explanation which would be acceptable to what happens in the desire-being, the vital being, the most material parts of the mind and the most subtle parts of the body.

There is a kind of general complicity among the members of the being to give an explanation, even a comfortable justification of all that we do in order to avoid as much as possible the painful impressions that arise from errors that we commit and movements that are hardly desirable. Unless you have gone through or have been made to go through a special training, the mind gives to itself, whatever one does, a sufficiently favourable explanation in order not to feel uneasy. It is only under the pressure of external reactions or circumstances or movements from other people that one gradually consents to look less favourably at what one is and what one does and begins to ask oneself if things could not be better than they are.

Spontaneously the first movement is to justify oneself, to excuse oneself. You at once put yourself on your guard, and quite spontaneously you want to prove that you are in the right even in the very smallest things, things absolutely without importance, and this is the general attitude in life.

These explanations you give yourself. It is only when circumstances compel you that you give them to others or to another; but

first of all you make yourself very comfortable: 'It is like that, because it should be like that and it has happened because of that,' and always it is the fault of others or the fault of circumstances. It requires truly an effort, — unless, as I have said, you have passed through a discipline, unless you have formed the habit of doing it automatically, — to begin to understand that perhaps it is not like that, perhaps you did not do exactly what you ought to have done or not reacted as you ought to have reacted and even when you begin to see it, you need a much greater effort to recognise it... officially.

When you begin to see that you have made a mistake, the first movement of the mind is to cast the thing behind and put a veil in front, the veil of a fine little explanation; and as long as you are not obliged to show it, you hide it. This is what I call want of mental honesty. First of all, you deceive yourself through habit, but even when you begin by not deceiving yourself, there is an instinctive movement in the being to try to deceive yourself in order to feel comfortable. And then you have to take a bigger step once you have understood that you made a mistake, to avow frankly: 'Yes, I was mistaken.'

All these things are so habitual, so automatic that you do not even notice them. But when you seek to impose a discipline on your being, you make discoveries that are tremendously interesting. You find out that you constantly live in a state of wilful self-deception; you spontaneously deceive yourself, you need not think at all, spontaneously you throw a nice veil over what you have done so that the thing may not appear in its true colours, and that for things which are so insignificant, which have so little importance! One could understand dissimulation when its recognition might have serious consequences for life itself, — the instinct of self-preservation drives you to do it, it is a protection, — but the question is not that here, the question is about things absolutely indifferent, without consequence, one has just to tell oneself: 'I am wrong.' That is to say, to be mentally sincere you need an effort, a great effort, a discipline. I do not speak naturally of those who tell a lie in order not to be caught, for that, everybody knows, is a thing not to be done.

When one speaks of mental honesty it is of a thing that is acquired by a constant and continued effort. You catch yourself, don't you? You catch yourself all on a sudden giving to yourself, some-

where there in the head or in the heart, — but there it is more serious, — a little explanation very favourable to you. And when you can so pin yourself down, hold yourself and look straight in the face saying, 'You think it is like that?' Then if you are courageous enough and put a strong pressure you tell yourself in the end: 'Yes, I know very well it is not like that.'

Sometimes that takes years. You must allow time to pass, you must change very much within yourself, and the vision of things must be different; you must have a different relation with circumstances so you may see clearly, completely how much you deceived yourself, even at the very moment when you believed yourself to be sincere. Probably perfect sincerity can come only when you will have risen above this sphere of falsehood that the life as we know upon the earth is, even the higher mental life.

Only when you have ascended into the higher sphere, into the world of the Truth, you will be able to see things truly as they are and when you have seen them as they are, you will be able to live them in their truth. Then all falsehoods will drop naturally and favourable explanations having no longer any reason for existence will disappear. For there will be nothing to explain. Things will become evident by themselves, the possibility of error will disappear and the Truth will shine forth in the forms.

### *Thermocautery*

When you make a mistake without knowing that it is a mistake, through ignorance, it is evident that as soon as you learn that it is a mistake and your ignorance goes away, you do not commit the mistake any more, provided you have the goodwill and so come out of the state in which you might do it. But if you know that it is a mistake and still you do it, that means there is something perverse in you, something that has wilfully chosen to be on the side of disorder or bad will or even on the side of anti-divine forces.

It is also evident that if one chooses to be on the side of anti-divine forces or if one is so weak and inconsistent as not to be able to resist the temptation of being with them, then it is infinitely more serious, from the psychological point of view. It means there

is something vitiated somewhere: an adverse force is already established in you or you have an innate sympathy for these forces. It is much more difficult to correct that than to correct ignorance.

To correct ignorance means to remove obscurity: you kindle a light, the obscurity disappears. But to repeat a fault which you know to be a fault would be like putting off the light willfully after you have kindled it. That would be exactly making it dark in a willful manner, for the argument of weakness does not hold. The Divine Grace is always there to help those who have resolved to correct themselves and they cannot say, 'I am too weak to correct myself.' They should rather say that they have not yet taken the resolution to correct themselves. Somewhere in the being something there is which has not decided to do it and that is serious.

The argument of weakness is an excuse. The Grace is there to give the supreme force to whosoever takes the resolution. This means that there is insincerity, not weakness. And insincerity is always an open door to the adversary. It means that there is a secret sympathy with what is perverted. And that is serious. When it is a matter of illumining the ignorance, it is sufficient, as I have said, to put on the light, but in the case of conscious relapse what is needed is thermocautery.

### *How to unite one's will with the Divine Will?*

First of all, you must will it. Next continue to will it, always continue, never waver when there are difficulties and continue till you succeed. That is all. And a few other things are necessary, as for example:

Not to be egoistic,

Not to have a small narrow mind,

Not to live in one's preferences,

Not to have desires,

Not to have mental opinions, etc.

It is a long process, because one must change the ordinary nature. Break all mental limits, break all vital desires, break all physical preferences. After that you can hope to be in contact with the Divine Will.



And when you are in contact with it, you must live it integrally, that is to say, you must be unified in your whole being, all in one single will; for a unified will alone is capable of identifying itself with the Divine Will.

*What is the first step towards reaching the true knowledge?*

To lose the illusion of the concrete and absolute value of human knowings, and perhaps that is also the most difficult step. If you study the sciences, for example, the different branches of science or philosophy or any other similar activity, if you study seriously and deeply, then you arrive easily at the sense of the relativity of all these knowings. But when you come down one step to a lower level of mental activity, which determines and governs your attitude to the practical problems of life, you see that like all reasonable beings or those that are on the way to it, you form every instant a set of ideas about things which are not true knowledge but knowings, mental constructions made out of observations and experiments and studies which increase in number as you grow in age. You live in this mental construction with an innate, spontaneous and unshakable conviction of the absolute value of your experiences and observations, unless you possess a strong intelligence and have an opening to higher worlds. Indeed, all these mental constructions act in your being automatically, requiring no conscious reflection on your part, by a sort of habit of associating two movements, that such a thing will bring about inevitably such other thing and when you have seen the phenomenon repeating very often, that creates in you the feeling of the absolute value of these knowings about yourself and your life.

And here it is infinitely more difficult to come to understand the relativity, the uncertainty that goes even to the extent of illusoriness of this way of knowledge. You are aware of it only when, through a will for discipline and spiritual progress, you look at these things with a deep critical sense. You discover then to what slavery you are subject automatically, even without your being conscious of it, by the mechanical play of reflex action, supported by the subconscious which produces the fact of cause and effect being linked together in

a customary order without your perceiving in the least the mechanism of it.

If you want to attain true knowledge, the first indispensable step then is not to believe in the validity of all these things; because these knowings, in which you have almost an absolute faith and which very reasonably appear to you as evident, are just the limitations that prevent you from arriving at the knowledge by identity.

*When can one say that one is ready for the integral Yoga?*

When one has established in oneself a perfect equality of soul in all circumstances. That is the indispensable condition, the absolute necessary basis; something very quiet, very calm, very peaceful, and the feeling of a great force. Not the quietness that comes from inertia, but the feeling of a concentrated strength which keeps you always equal whatever happens, even in the midst of the most terrible circumstances of life.

Certain signs precede this state and show that you are well on the way. A time comes, for example, when you feel literally imprisoned in the ordinary consciousness, squeezed as it were within something extremely narrow and hard. You feel suffocated; the constraint becomes almost unbearable; you try to free yourself only to knock against walls that seem to be made of bronze.

That means that the consciousness within has reached a point where the outer mould has become too small for it. The ordinary life, the ordinary activities, the ordinary relations, all appear so small, so petty! You feel within yourself a force that is about to burst open this too narrow covering.

Yet another sign is that whenever you concentrate and aspire, you feel a force, a light, a peace coming down into you, you aspire and the answer is immediate. This shows the relation is well established.

\*

Regarding the compilation on 'Culture, Peace and International Co-operation,' which I did for UNESCO, there is an interesting comment of the Mother. Dr. Indrasen-ji had sent me a circular that had

come from UNESCO, asking affiliated organisations to submit a paper on this subject. I asked the Mother if I could prepare a compilation based on Sri Aurobindo's and Her writings. She replied: "Leave me out. Sri Aurobindo is enough for UNESCO." She always put Sri Aurobindo in front and kept Herself in the background. What humility and reverence towards the Lord!

When Rishabhchand-ji read this compilation, he liked it very much and praised it highly. He sent for me and asked if I would read to him passages from Sri Aurobindo's writings for his book of Sri Aurobindo's biography. He was not able to sleep and his eyes had been affected. So I agreed and we fixed up the time for two o'clock in the afternoon. This continued almost till his departure.

We had many interesting readings and conversations. It was a delight to work with him. He was unassuming, but intellectually very alert and a sincere sadhak. He has written two memorable books: 1. A compilation on the Integral Yoga. 2. A biography of Sri Aurobindo which the Mother had asked him to write.

### **Auroville, 1966**

On the basis of my talk with Dr. Adiseshiah in 1965, I told Mother that since Auroville was to be an international township, we should work for this project through UNESCO. For this I proposed that the Society should be affiliated with UNESCO as a non-governmental organisation. She appreciated this idea.


So, when Navajata was going to Delhi, I asked him to meet the President of the Indian National Council for UNESCO for this purpose. He came back and said that it was not possible since UNESCO did not accept affiliation with religious organisations. I said: "We are not a religious organisation but a spiritual one. We should explain to them the difference between the two." He said: "I put you in charge. You do it."

Preparing a paper on 'Religion and Spirituality', I pointed out the difference between the two in the light of Sri Aurobindo and stated that our aim covered the whole of life, its relationships and activities, on the spiritual basis, the aim of Auroville being the realisation of Human Unity. To begin with we were admitted in 1966 to

*"I AM WITH YOU"*

the 'C' category of relationship, which meant an exchange of information of our mutual activities. This was the beginning of a work that was to occupy a major part of my life in the Ashram until 1975.

I was asked to go to Delhi to contact the Embassies about the project of Auroville. In response the Mother sent me a card with the following words: "Kailas, my love and blessings are with you."

14.12.66   
Kailas  
my love and  
blessings are  
with you /:-

When I went to Delhi, it occurred to me that I needed some designation to approach the Embassies. So, I wrote to Navajata. He sent me a telegram saying that the Mother had designated me as 'Secretary-in-charge, UNESCO section.' A second telegram arrived, conveying Her approval to contact the Ford Foundation for funds.

I contacted a few important embassies representing all the six continents. I also met Dr. Prem Kirpal, President of the Indian National Commission for UNESCO. Then, I worked together with Mr. Salah-El-Din Tewfik, UNESCO's representative in New Delhi. He was from Egypt and we worked out a resolution for Auroville to be proposed by the Government of India for UNESCO's General Conference in Paris. We offered the project of Auroville as a token of our collaboration with the aims of UNESCO for its 20th anniversary celebration.

Here is our first resolution on Auroville, unanimously passed by the General Conference of UNESCO in November, 1966.

"The General Conference,

Being appraised that in connection with the commemoration of the twentieth anniversary of UNESCO, the Sri Aurobindo Society, Pondicherry, India, a non-governmental organisation affiliated to the Indian National Commission for UNESCO proposes to set up a cultural township known as 'Auroville' where people of different countries will live together in harmony in one community and engage in cultural, educational, scientific and other pursuits,

Noting that the township will have pavilions intended to represent the cultures of the world, not only intellectually but also by presenting different schools of architecture, painting, sculpture, music, etc. as part of a way of living,

Appreciating that one of the aims of Auroville will be to bring together in close juxtaposition the values and ideals of different civilisations and cultures,

Expresses the belief that the project will contribute to international understanding and promotion of peace and commends it to those interested in UNESCO's ideals."

\*

Once I asked the Mother: "I often find that the people here speak differently about the intent of the Yoga. What is the truth?" The Mother replied as follows:

"I AM WITH YOU"

all opinions are  
an aspect of the  
Truth that can  
be reached only  
when you can  
make a comprehensive  
whole with all  
these aspects.

"All opinions are an aspect of the Truth that can be reached only when you can make a comprehensive whole with all these aspects."

\*

The Mother sent me the message for November 24th, 1966, with Her blessings:

Blessings



November 24, 1966

“I AM WITH YOU”

There are these three powers: (1) The Cosmic Law of Karma or what else; (2) the Divine Compassion acting on as many as it can reach through the nets of the Law and giving them their chance; (3) the Divine Grace which acts more incalculably but also more irresistibly than the others.

\*

For Christmas I made some small cards with marbling effects done on glass, choosing various colours of the planes of consciousness and sent them to the Mother. She liked them very much, especially the quotations I had used for each plane of consciousness. The Mother sent me a card with the picture of Huta's painting: “The Eye of the Soul”, wishing me *Bon Noël* (Happy Christmas).

**In 1967**

On New Year's Day, I sent Mother a short prayer: “Mother Divine, *pranams*... Thou hast lit a flame in my being. I pray that Agni, the Force of God, instinct with Knowledge, be the immortal Guest in this earthly frame and burn with all its ardour. May its flame of Will go deep down and touch the profoundest depths of the very Inconscient. May it rise from there to reach the highest heaven and bring down its Truth and Bliss into all the parts of my being.” She sent me Her blessings.

On the 2nd January, when Dr. Adiseshiah was coming to see me, I wrote as follows: “Sat (calling him Sat, a short and significant name for his Christian name, Satyanadanam) is coming here tomorrow morning. Can I bring him to You in the afternoon? Shall we show him different departments of our activities? I know he would be interested. He would be leaving the same day. Please advise. With joy in Thee, ever Thy own.” The Mother answered thus: “As there is no time for both, better show him some activities than take him to me. Blessings.”

So, I wrote again: “Mother Divine: *pranams* ... I know that given a choice — rather Your Grace — Sat would like to see You first. And

would it not give him a new vision of seeing things, activities and people around here! He is coming at 10:30 a.m. and I will certainly take him to our Centre of Education, as that's the field he is most interested in.

And I will ask him to come again before he leaves for Paris, which he himself would like to do since now he has become one of us, believing in our aim and ways of working. May I bring him to your presence? I know he would be grateful. With humility and love, Ever Thy own." The Mother replied:

"If you come with him this morning at 11 o'clock, I shall see you." Note Her words. She knew that Sat's relationship with Her was through me!

So we went to the Mother and as this was his first meeting with the Mother, I stood on one side. A few minutes passed in silence as She concentrated. No words were spoken. But I felt as if the silent vibration of Her Force took the current of Her blessings to the highest and inmost depths of his being. He seemed to become visibly a changed person! She then called me and asked: "Would you take him to our Centre of Education?" I replied: "Certainly, Mother." She then gave us each a rose and said: "*Au revoir!*" We replied: "*Au revoir, Douce Mère!*" too and parted.

I showed him our Centre of Education, explaining the free system of education, the ratio in classes between students and teacher being ten to one, at the most. I also told him that the freedom of choice was given with respect to certain subjects and the general emphasis was on the growth of the soul rather than on the academic standard. He was quite impressed with this new approach to education and the method of education which was true to the spirit of educating the best in an individual being.

I also asked him if the Society could not be promoted to B category of consultative relationship with UNESCO, in view of Aurville having been proposed as a project to celebrate the 20th anniversary of UNESCO in 1966. He said that we should do it through the Indian Council to UNESCO before the General Conference in 1968.



“I AM WITH YOU”

On Her birthday, the Mother sent me the darshan message with Her blessings:

*Blessings*  
*F*



**February 21, 1967**

When darkness deepens strangling the earth's breast  
And man's corporeal mind is the only lamp,  
As a thief's in the night shall be the covert tread  
Of one who steps unseen into his house.  
A voice ill-heard shall speak, the soul obey,  
A power into mind's inner chamber steal,  
A charm and sweetness open life's closed doors  
And beauty conquer the resisting world,  
The truth-light capture Nature by surprise,  
A stealth of God compel the heart to bliss  
And earth grow unexpectedly divine.

(*Savitri*, Book I, Canto IV, p. 63)

She regularly sent me Her messages for every occasion, marked with Her blessings and sometimes She gave me a special card with a message which had a meaning for me. On the 29th March 1967, She sent me a card with the following lines of Sri Aurobindo:

“The Mother's Force is there with you even when you do not feel it; remain quiet and persevere.”

"I AM WITH YOU"



29.3.67

blessings



For the Darshan day of Mother's final arrival in 1920 on the 24th April, She sent me Sri Aurobindo's message.

For after all it is the will in the being that gives to circumstances their value, and often an unexpected value; the hue of an apparent actuality is a misleading indicator. If the will in the race or civilisation is towards death, if it clings to the lassitude of decay and the laissez-faire of the moribund or even in strength insists blindly upon the propensities that lead to destruction or if it cherishes only the powers of dead Time and puts away from it the powers of the future, if it prefers life that was to life that will be, nothing, not even abundant strength and resources and intelligence, not even many calls to live and constantly offered opportunities will save it from an inevitable disintegration or collapse. But if there comes to it a strong faith in itself and a robust will to live, if it is open to the things that shall come, willing to seize on the future and what it offers and strong to compel it where it seems adverse, it can draw from adversity and defeat a force of invincible victory and rise from apparent helplessness and decay in a mighty flame of renovation to the light of a more splendid life. This is what Indian civilisation is re-arising to do as it has always done in the eternal strength of its spirit.

### Offering for 4.5.67

I used to send to Mother some offering on each of the Darshan days as well as Christmas or New Year's Day and my birthday, besides some special days like the 29th March, or on unique dates, such as 4.5.67, wehn I sent a special card with a message from the writings of Sri Aurobindo.

Dr. Kamuben asked me to design a painting on a gown, to be offered for this special date, 4.5.67. I selected for this occasion the flowers of *Godhead*, and designed it on the gown, which she later embroidered and offered to Mother and chosen to be worn for meditation on that day.

By the way, it is interesting to note that *Godhead* is the name given by the Mother for a beautiful large cream-coloured single Hawaiian hibiscus with crinkled broad petals and a light pink centre. This flower was initially chosen by the Mother as the flower of Auroville. Afterwards She selected another hibiscus named *The Beauty of the Supramental Love*, a single salmon orange coloured hibiscus, with the colour of Auroville's soil, also as the symbol of Auroville, the City of Dawn, whose aim was, as She would say later, that of Human Unity. Well, I too wanted to offer Her something on that occasion, but having nothing except Mother's gold watch, I sent it to Her along with this prayer:

"All my thoughts, my emotions, all the sentiments of my heart have found their eternal home in Thee. I do not exist without Thee. Let all in me belong to Thee alone, — all the movements of my life, each cell of my body, each drop of my blood... to Thee alone. This is my sacred troth to Thee.

"This watch, worn by Thee, was sent to me while in New York. Thy puissant Force has kept a constant watch over me while I wore it constantly all these seven years for almost twenty-four hours a day,. Today, may I offer its gold, — whatever its worth, — to Thee for Thy use?

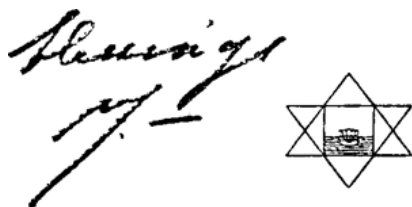
It is the symbol of my troth. I am Thine, Thine without reserve, — altogether and absolutely Thine. Do what Thou wilt of me. Ever with joy and love, Thy own."

*"I AM WITH YOU"*

The Mother replied on the back of my letter:

"My very dear child, your offering is accepted, — but now I ask you to let this watch continue to protect you and, wearing it, take it as the symbol of my presence with you. With love and blessings."

This was the message for the day:



**4 - 5 - 6 7**

Earth-life is the self-chosen habitation of a great Divinity and his aeonic will is to change it from a blind prison into his splendid mansion and high heaven-reaching temple.

— Sri Aurobindo

The Mother commented on this message thus: "The Divinity mentioned by Sri Aurobindo is not a person but a condition to be shared and lived by all those who prepare themselves for it."

*Blessings*  
*7-11*



November 24, 1967

### My Birthday in 1967

I had passed the whole year after my birthday in 1966 in a prayerful aspiration to make my surrender total and absolute. Would you believe it! The *Surrender* rose plant on the terrace responded with a unique blossoming of flowers changing their colour from pink to white, the symbol of integrality. To this day and forever I remain grateful to the Mother and to the plant for revealing the miracle of flowers' receptivity to a sincere call and aspiration. From *Surrender*, these flowers became *Pure Spiritual Surrender* (bunches of small white roses)!

Before my birthday, I wrote this prayer to Her: "Mother Divine: *pranams*... My being kneels at Thy feet and I call Thee, O Mother of Love, from the depths of my soul to bridge the gulf between what I am and what I must be: Thy Divine Love.

Transfigure me from the lowest depths of my being into Thy sweet and sublime Love — Love which is Thy victory over all bad will and obscurity; Love which heals all discords and manifests Thy harmony; Love which is Thy radiant smile of Joy, dispelling all evil, ignorance and suffering.

This love is Thy Law in the truth of my being. Let its Light surge out from the dense darkness of egoism. Let it manifest in me more and more totally in its pure splendour so that it may awaken Thy Presence everywhere and this earth be transformed into a beautiful abode of Thy Love.

This being lies at Thy feet in complete and total surrender. Let all its elements be fully consecrated to Thy Truth and thus be purified so that it may serve Thee worthily. Ever Thy own, *Ta petite*."

The Mother sent back this prayer with Her blessings and later called me to see Her in the morning for my birthday. I went to see Her with the flowers of *Pure Spiritual Surrender, Purity, Victorious Love* and *Realisation*. She greeted me with a happy smile and said: "*Bonne Fête! Ma petite, Bonne Fête!*" I responded, bowing at Her feet: "*Merci, Douce Mère!*" I gave Her the flowers and She laughed; then asking: "Shall we meditate?" To that I nodded with a happy smile.

During the meditation, I saw Mother sitting under a tree of Kadamba, — Sri Krishna's tree, where he played his *ras-lila* and whose flowers symbolise the *Supramental Sun*. I was approaching Her with joyous enthusiasm. She was smiling and stretched out Her hand with a bunch of flowers of *Realisation*. I was absorbed in this vision when she put Her hand gently on my cheek. I woke up as if from a trance. She said: "Very good," and gave me a card which had a beautiful painting of glass marbling in the colours of gold and orange done by Champaklal. Inside the card, there was a print of two birds sitting on a bamboo tree [photo follows].



11 - 6. 67

*Bonne Fête !*

*To Kailas*

*with love*

*and*

*blessings  
for the fulfilment  
of her aspiration*

"*Bonne Fête! To Kailas with love and blessings for the fulfilment of her aspiration.*"

After giving me the card, She handed me a bunch of *Realisation* flowers (Flamboyant), and put a flower of *Victorious Love* (pink Hibiscus mutabilis) in its centre. Then, smiling luminously and with an intent gaze, She gave me another round card prepared by Prembhai on behalf of his group. She put in my hands a white rose and said: "*Au revoir, ma petite!*" Smiling happily, I responded: "*Au revoir, Douce Mère!*" And left in an inner and outer state of joy.

\*

In August 1967, Usha had bought three sarees used by The Mother for Kusumben, Jayshree and myself. The Mother had instructed her to let me choose first. So, Usha asked me to select one which I selected and sent it to Her with this letter:

"Mother Divine: *pranams*. Is this the saree that You want me to have? But, Sweet Mother, I have not yet lost the sacred memory of Your most precious gift, the crown You sent me while I was in New York, — nor the guilt of having lost it [during the language riot]. Somehow, I can never forgive myself. How then can I accept another gift?

Grant instead, I pray, that I be pure and worthy of Your Presence and each breath of my life be a loving service to You. Show me how to serve You integrally and worthily. I realise my limitations which are overwhelming. Grant me Your Grace and Benedictions for the fulfilment of this prayer: 'May I be perfect in my love for You and the Lord. Let me be so completely one with You that I become You and see with Your vision of Truth-Consciousness and act with Your invincible Force. Then will I be able to do Your work and shall be truly fulfilled!' With humility, ever Thy own, *Ta petite*".

The Mother's answer: "You can wear this saree — I used it quite a lot. So something may have remained in it. With love and blessings."

\*

In the same year, Navajata had asked me to invite Dr. Adiseshiah to come to Pondicherry, or to go to Madras and bring him to Pondicherry. So, I wrote the following note to the Mother:

“Navajata has asked me to write to Sat and ask him when he could come here so that we may discuss together the prospects of Auroville. He suggested that I should go to Madras and bring him in our car because it would give more time to talk with him at length. I have written a note but I feel hesitant about going to Madras, firstly because I have so much work to finish before the 21st February and I do not like to be pulled out of this concentration. Besides, the air of Madras is too heavy — perhaps not harmonious with my present state of consciousness which likes to be immersed fully in You. However — all preferences apart — if You too find it necessary for the work of Auroville, I will certainly go. Please advise and let me know Your Will. With loving surrender, ever Thy own, *Ta petite*.” To this She replied on the back of my note:

“You need not go but you can write.”

### On Medical Treatment

At the end of August, I had pain in my knee, and explained to Mother my condition, asking for Her blessings: “Mother Divine: *pranams*... When I was about two years old, I had a fracture in the tibia of the right leg that was operated. After fourteen years, in 1940, I had a very excruciating pain in this knee and was bed-ridden for two months. But I relied on the Divine Grace and it was cured. It did not show any sign of recurrence for a long time. In New York however, once in a while, I used to feel a little pain in the cold or moist weather. In 1959, a tiny piece of bone had emerged in the right knee and gave me an abscess which was removed through an incision by a doctor.

After coming here, I have been getting pain in the cold weather, especially in the rainy season. But a hot water-bag sufficed to relieve it and I have not paid much attention to it. But this time the pain has increased and the area is swollen. It has become very sensitive. So, I went to Dr. Sanyal. He said that another piece of bone might come



out by an operation or he could suppress it with drugs if I wanted, suggesting I should first write to You for advice.

My general feeling is not to suppress anything, but to face it and let it be thrown out. Besides, I never take drugs for pain or sleep, but I am fully open to Your decision and would be grateful if You would tell me what is the best way. I await Your word. With gratitude, ever Thy own, *Ta petite*”.

The Mother replied in the corner of my letter: “Better do what the doctor says and keep faith that the Grace will cure you. Both together are successful. Love.”

On the 8th September, I wrote again to the Mother: “O Mother of Love: *pranams*... please relieve me of the pain since it is most acute just when I am doing a card for You, perhaps because I have to keep my legs down instead of in a resting position. I do not know, but I cannot bear it; for, even the touch of a passing breeze is painful now.

I put all my trust in You alone. Ever with love, *Ta petite*.”

This is Her reply: “It is no use suffering if you can be relieved soon. Go to Sanyal and do what he says. In any case, my love and blessings are with you.” Needless to say, I went to Dr. Sanyal and he did a minor incision and took out the bone. Dr. Sanyal had a very soft and gentle hand.

★

The Mother sent Her blessings with the November 24th darshan message which had a meaning for me when later I was to go through the experience of Nirvana as we shall see. Many a time I have observed that these messages sent by the Mother were relevant to my spiritual life, either as a confirmation of my experience or as a preparation for obstacles to be overcome.

Here is the message in Sri Aurobindo’s words:

There is always this critical hostile voice in everybody’s nature, questioning, reasoning, denying the experience itself, suggesting doubt of oneself and doubt of the Divine. One has to recognise it as the voice of the Adversary trying to prevent the progress and refuse credence to it altogether.

Christmas was coming and I had made some cards in the shape of the flower of *Light without Obscurity* (Cup-and-saucer lily). As an offering I sent all of them to the Mother. She sent back one of them on Christmas Day, wishing me, "*Bon Noël*." She also sent me a diary and a card with Her message on it for the coming New Year, 1968, inscribing it with "*Bonne Année*" (Happy New Year), and Her signature.

*Bonne année*



JANUARY 1, 1968

### Some Prayers from My Diary

On the eve of the New Year I wrote this first prayer: "Mother Divine: Grant that the New Year which is about to begin be filled with the blazing Light of Truth-Consciousness, penetrating all the elements of our being so that we may live and move in Truth, and collaborate in Thy work upon earth with love."

And for the New Year, I wrote this one: "May this New Year, opening its eyes, be filled with the Light and Beauty and Power of Thy Truth, Thy Love and Thy Bliss, O Lord, so that all may be awakened to Thy Call and collaborate with love and joy in Thy work upon earth."

I sent this prayer with a folder painted with the flowers of *The Supramental Sun* (Kadamba). The Mother sent me a golden packet with Her blessings.

*"I AM WITH YOU"*



*"I AM WITH YOU"*



Accepting Her blessings, on the second day of the New Year, I wrote another prayer:

"My New Year begins with intense gratefulness — gratefulness for Thy gifts and gratefulness for Thy denials, for the ecstasies as well as the shocks of agony through which Thou hast been shaping my life. Thou art the all-puissant navigator of my life, who wilt surmount all storms and obstacles and wilt carry the ship to its shore of Victory. The struggle is over and so also the anxiety, because I belong to Thee alone and Thy Will is mine. Thou art at the helm of my destiny and my destiny is Thou.

Lord, my eternal Master, marvellous Teacher and Friend, accept my deep gratitude and make me Thy useful and effective servitor who wills always what Thou willest and offers its all to Thee with love."

The *Service* tree (Rusty Shield-bearer) over the Samadhi, spreading out its branches in all directions and laden with flowers, looked so magnificent that a prayer arose in my heart and I wrote:

"Mother Divine: *pranams*... Every time I see the Service tree, with its beautiful, broad, majestic branches spreading over the Samadhi waving with their happy, golden laughter, I am so moved that the only inspiration that rings in my heart is to equally serve the Lord equally worthily. And so, day after day, I weave a garland of my prayers for true service, and though the flowers are becoming less and less, my heart rings with a more intense invocation to make me Thy perfect instrument and 'drive me on the wheels of Thy works.' Ever gratefully, Thy own."

On January 6th, I wrote:

"O Mother Divine, this being is filled with tears of joy and gratitude and prostrates before Thee in humble adoration. Thy Grace has helped me to realise that Thou art my centre of Life, Love and Bliss. Thou art my fulfilment and the Crown. And Thy Grace is constant. My heart never ceases to sing a hymn of thanksgiving to Thee for this supreme delight that Thou accorded to it at each moment without interruption. The clouds of doubt and depression and gloom have vanished forever, and I live in the full splendour of Thy Sun whose light of Truth warms and illumines my life at each instant. O Mother of Love, O Mother of Radiances, let all realise the marvel of Thy Presence upon earth. Let them seek Thee so that they too may



drink the nectar of Thy Love and know the invariable bliss of living in Thee and for Thee."

On 9th January, I wrote this prayer:

"It is the ecstasy of belonging to Thee completely without any reserve or restraint that liberates me from all desires. For, there is such peace, calm strength, inexpressible freedom and delight in this state of an absolute love where nothing matters except Thou, that it seems as if there is nothing more left for me to realise.

And yet, there is one sovereign aspiration which arises in my heart, — to share this Delight with all. Is it not the only way that I can express the deep gratitude that I owe to Thee for many lives to come till this earth has become 'a field and camp of God!' Is it not Thy Will which accorded me this mission on earth?

O Mother Divine, whatever Thy Will, let me be totally united with Thee in love in every part of my being so that this instrument may become Thy direct, uninterrupted, pure and clear channel of Thy Work. Let there be no existence for it outside Thee, no joy except in Thee.

Already I hear Thy promise and wait with patience for the day when Thou wouldst possess me so completely that there will be nothing in this being except Thou, a song of Thee in every part of its being; Thou in all its thoughts and feelings and actions, Thou in every movement and impulsions, Thou filling every moment of its life!"

After writing a prayer for the 10th January, I sent the diary to Her. She heard them all and wrote Her blessings on this last one:

"Ma, Thy radiant face beckons me with love and my soul rushes forth to be engulfed in Thy Light. But at times, my vagrant thoughts stop to pluck the wayside flowers and delay the journey. My soul enamoured of Thy secret Presence everywhere waits in patience.

Ma, is it Thy Will that it be so? I know not. But deep within me I do know that all is ready and gathered together in one centre of aspiration, — to merge in Thee. And I pray that everything within and around manifests Thy beauty so that there is nowhere to go or to arrive, because all will be manifestly, Thou!"

## The Yantra

A yantra is a sacred geometrical symbol on which a particular mantra is written. This is traditionally used in the Tantras to invoke a particular deity for a specific purpose. Now, Madhav Pandit's residence was quite opposite to my apartment and we used to meet often in the street and sometimes discuss certain things. Once he asked me if I would like to meet the tantric from Rameshwaram, Shree Neelkanth Shastri. I said: “Surely.” He took me to meet him. After the introduction, I asked him: “What aspect of the Mother do you invoke?” He said: “The Divine Mother. I can give you a yantra, if you wish.” I said: “But the Divine Mother is already there, physically present among us. Why do I need a yantra to invoke Her?” He asked: “Do you believe that She is the Divine Mother?” I replied: “Of course.” Truth to speak, I knew what I believed and had more faith in my direct relation with the Mother than in the Tantrik. I truly saw and worshipped the Divine Mother in Her.

Now, when I was inwardly meditating over this meeting, I had a dream at night. Sitting at the landing near the Mother's room with closed eyes, I was repeating to myself: “The Mother is my Yantra!” She came and put Her hand on my head. I felt as if my head was feeling the pressure of Her Force and everything around me began moving in swift circles. It lasted for a few minutes. I felt soaked through and through with golden Light and finally became that Light.

When I went to Her I reported the whole thing. She said softly, putting Her hand on my head: “My dear child, I am with you concretely. You just have to remember me, invoke me and you will see and feel me physically present with you. Keep this faith and work towards its realisation. You do not need to go anywhere else.”

## Working for Auroville, — Events in 1968


On the 24th January, I wrote this letter: “Mother Divine: *pranams*. I feel a sort of inner impulsion to see Sat before he leaves for Paris and perhaps bring him closer to You in his consciousness and love so that when he works for Auroville, he works for You. I do not say

"I AM WITH YOU"

that I can achieve this by my unaided strength and I rely solely on Your Force which does not depend on this instrument either. But I ask only because I have been feeling this persistent impulsion for a few days. I am prepared to go only if it is Your Will. Please advise. With loving surrender, ever *Ta petite*."

The Mother replied:

*Your feeling is  
right - If you  
can meet him  
in Madras, go  
with my help and  
blessings, and  
do what you  
want to do -  
With love*



"Your feeling is right. If you can meet him in Madras, go with my help and blessings, and do what you want to do. With love."

When I went to Madras and met him, we discussed the project of Auroville and I informed him about the proposed foundation on the 28th February as well as the details of the ceremony to take place. He was very much impressed by the Mother's vision and said that his best wishes were with us.

I also explained the importance of the following day, the 29th February, because it was on this day in 1956 that the Supramental



Force and Light came down upon the earth. This is the momentous experience the Mother had during the collective meditation in the Playground. She described it as follows:

"This evening the Divine Presence, concrete and material, was there present amongst you. I had a form of living gold, bigger than the universe, and I was facing a huge and massive golden door which separated the world from the Divine.

As I looked at the door, I knew and willed, in a single movement of consciousness, that 'the time has come' and lifting with both hands, a mighty golden hammer I struck one blow, one single blow on the door, and the door was shattered to pieces.

Then the Supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow."

It was an event of vast significance for the Earth-Consciousness, changing the world scene. After this descent of the Supramental or Truth-Consciousness many new things took place: Gorbachev came to power, ushering new possibilities of change in the foreign policy of Russia, the cold war division between Russia and the USA almost came to an end, the wall raised between East and West Germany came down erasing the division of the past; the students' revolution in France demanding a new foundation for education was also one of the effects of the descent of this Force into Matter. There is a continuous series of such revolutionary incidents questioning and even breaking the old norms and standards of living and being, seeking for something truer and better. There is also a marked difference in people's attitude towards spirituality. On the other hand, we also see all around us in the world today the opposing forces of ignorance, disintegration, falsehood, bringing violence and terrorist attacks. It may well be said that 'the night is darkest before the dawn'.

When I told Sat that the Mother called this day 'The Day of the Lord' and I was going to offer the Mother a jari gown and a brocade cape with gold buttons, he pulled out his purse and gave me Rs. 500/-, saying that this was his contribution. I made my offering to the Mother for February 29th, 1968, as described earlier in the section of Offerings.

In 1968, we were preparing for the Foundation of Auroville. It was decided that a boy and a girl below twenty-five years of age would come from each country, carrying the soil and ribbons of the colours in the flag of their country. I was asked to go to Delhi in order to contact the foreign embassies there and invite them to send their youth to participate in the Foundation ceremony of Auroville for this momentous experience. So I wrote to the Mother:

"Mother Divine: *pranams*. Navajata asked me this morning if I could go to Delhi for about five days and contact the different embassies regarding the participation of the youth of their respective country for the inauguration ceremony of Auroville that is planned.

I write this because You told me that the time for running about was over for me. Personally, I feel that we have provided all the facilities and extended our hospitality; so their response has to be spontaneous. In fact, some have already responded. Now, do You feel this to be necessary? Maybe I am wrong in my attitude. Then I pray to be corrected. I shall go if You find it necessary. I pray for Your guidance. With love and adoration, *Ta petite*." To this She replied:

You must go to Delhi  
only if you feel that you  
can do the work effectively  
and usefully.

In any case my  
blessings are with you



"You must go to Delhi only if you feel that you can do the work effectively and usefully. In any case, my blessings are with you."

Now, since there was no direct answer from Mother, I was left to decide for myself. Could I do the work effectively and usefully there? I had no doubt about it. But frankly I had no impulse to go to Delhi, being too deeply concentrated in sadhana. There was a churning within to find the right answer. Was not my work also a part of my sadhana? Lo! The answer came when I was browsing in the Ashram bookshop and saw this card with Mother's message printed on it:

"It is in life that the true victory is to be won. You must know how to be alone with the Eternal and the Infinite in the midst of all circumstances. You must know how to be free with the Supreme for companion in the midst of all occupations."

I sent this card to Her with the following note: "Mother Divine! I often hear Your war-cry to meet You on the battlefield of the world. And if this is the plunge I must take from the quiet summits of my communion with You, I await Your call with all my love and its joy of self-giving, *Ta petite*." The Mother sent me back the card, since this was the answer to my question: "To Kailas, with all my love and blessings."

And so I replied: "I received Your blessings for my trip to Delhi. But I want to come in person. May I not be allowed to see You at ten tomorrow when I leave? With love, Thy own." On this card on which I painted the flower of *Adoration*. She replied: "All right, blessings."

After seeing the Mother and receiving Her blessings, I went to Delhi to do this appointed work, and there I also invited Mr. Salah-El-DinTewfik, the UNESCO representative for India, to come for the inauguration of Auroville and its foundation ceremony.

### **The Auroville Foundation Ceremony**

Now the inauguration function of Auroville would be marked as decisive for the advent of a new consciousness, uniting the whole of humanity as the soil from the different countries was poured into a three-feet high urn, shaped like a white lotus bud, This was prepared with marble chips by an Italian artist with the help of students

from the Sri Aurobindo International Centre of Education.

Everything was well organised. There was a pin-drop silence among the thousands of people sitting in the amphitheatre around the ramp leading to the urn. The atmosphere was solemn; it was awaiting the propitious moment.

As the Auroville charter was read out in French by the Mother in her strong voice from her room, relayed by All India Radio, Kiran Poddar carried aloft the Mother's flag which the Mother had earlier shown her how to do it properly and Vijay Poddar carried the Charter sealed in a stainless-steel cylinder and the earth from the Samadhi in a glazed pot in his left hand. Earlier the Mother had attached a large silk ribbon to the stainless steel cylinder and explained to Vijay how he should use it to lower it gently inside the Urn.



Kiran Poddar with the Mother's flag. Vijay Poddar with sand from the Samadhi and the Charter.

### **The Auroville Charter**

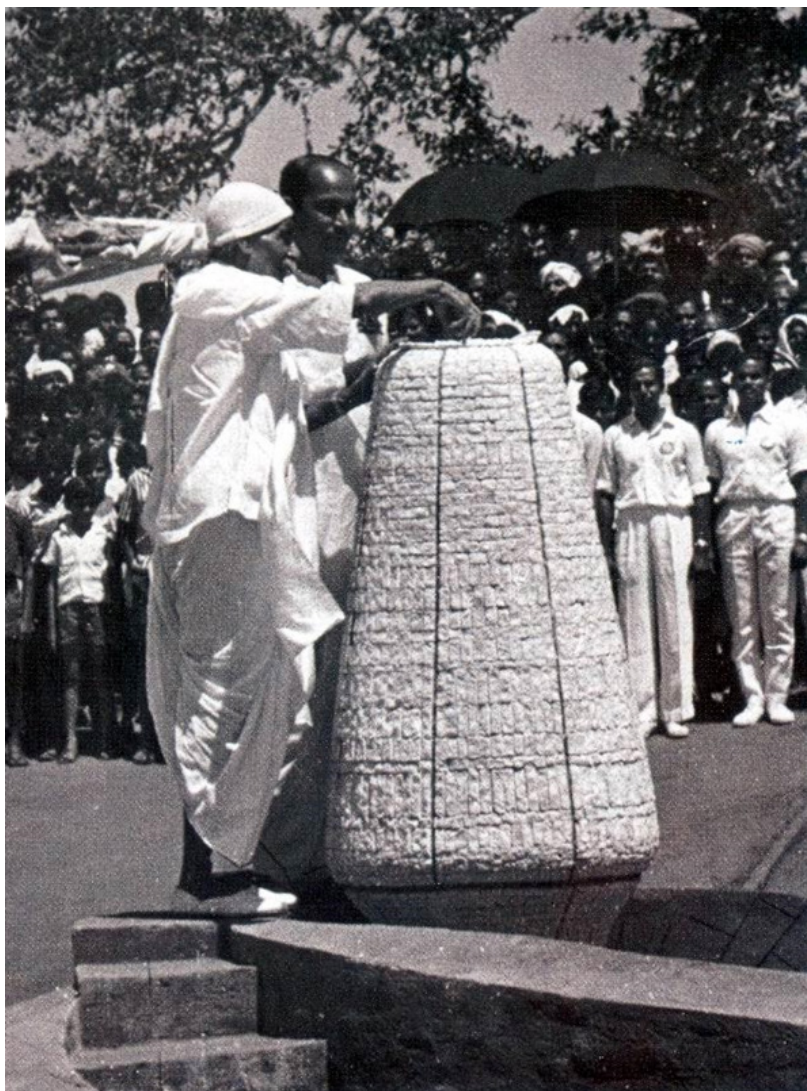
1. Auroville belongs to nobody in particular. Auroville belongs to humanity as a whole. But to live in Auroville one must be the willing servitor of the Divine Consciousness.
2. Auroville will be the place of an unending education, of constant progress and a youth that never ages.

3. Auroville wants to be the bridge between the past and the future. Taking advantage of all discoveries from without and from within, Auroville will boldly spring towards future realisations.
4. Auroville will be a site of material and spiritual researches for a living embodiment of an actual Human Unity.

The charter was then read in English, Sanskrit, Tamil and other regional Indian languages as well as in other international languages, like Russian, Chinese, Arabic, etc. Simultaneously, a girl, carrying the flag of her country and a boy carrying a small pot with its soil, came up the ramp to place the soil in the Urn. In alphabetical order these pairs ascended to offer soil from the states of India and other countries, thus uniting all their aspiration for human unity.

The last soil to be placed in the urn was the soil of Auroville, carried by Mother's great grand-children: Kalya holding the soil and Fabienne bearing the flag of Auroville designed by the Mother for the occasion. It symbolised the coming together of all peoples of the world here in this spot — sanctified by the Mother and Sri Aurobindo — to achieve the aims and objectives of Auroville as defined in its charter.

At the end, Nolini-da (Nolini KantaGupta) put this charter written in French by the Mother in the urn and it was sealed. It was the memorable unique beginning of Auroville and marked a golden page in the history of the world.



Nolini Kanta Gupta placing the Charter

The Mother seemed to be watching the whole ceremony as the photo taken at that time revealed Her face peeping out of the Banyan tree, which is the symbol of Unity, the aim of Auroville.

Later, in the afternoon of the 28th, Salah-El-Din Tewfik came with me to the Mother. I had sent a book of *Prayers and Meditations*

to Her to be given to him. When he knelt before Her with joined hands, She gave him this book and looked into his eyes. Then She gave us a rose each.

When we returned to my house from the meeting, he confided to me: "I have never bowed to another human being. But when I looked at Her, very spontaneously my heart sang: 'Thou art the One! Thou art great! Thou alone art!' This sacred salutation I give to no one else but to Allah during my prayer. Thank you for this meeting." He then opened the book and said: "Thank you again. I shall treasure this gift."

After the celebration and a luncheon gathering, the youth were called for a discussion in the afternoon. The most pertinent and interesting question asked was: "If there are no rules and no single authority, who would guide the project?" The Mother's answer, succinct and clear, is: "The Supreme Lord!"

The second question was: "If people are not ruled by laws, how would there be order?" I remember very well that Salah-El-Din Tewfik spontaneously answered: "By obeying the Truth!" "How does one know the Truth?" was the next query. "Well, that is the supreme work that each individual is supposed to do freely, honestly and sincerely and with all the goodwill possible." The meeting ended by passing a resolution prepared by the Youth with the help of Salah-El-Din Tewfik.

In the evening a second general meeting took place where Mr. Tewfik addressed the gathering. He emphasised the aim of Auroville and outlined its prominent features. He described how UNESCO was trying to achieve peace, unity and co-operation through science, culture and education. Quoting from the Charter of UNESCO, he said: "Wars are made in the minds of men and so the defences of peace must be constructed in the minds of men too." He then spoke of some of the common objectives before Auroville and UNESCO, for which a mutual collaboration was necessary.

Mrs. Satpathy proposed a resolution which I was asked to second. Before doing so, I pointed out that mind was not capable of solving the problem of war and peace, nor of achieving human unity. What was needed was to ascend to a step higher than the mental consciousness, which even at best, is divisive and half-lit. So, the



aim of Auroville, as well as that of UNESCO for human unity, could only be realised by a change of consciousness, universal in its principle and the law of its action. Hence it was imperative to remember that though Auroville belonged to the whole of humanity, to live in Auroville one had to become "a willing servitor of the Divine Consciousness." Based on Sri Aurobindo's writings, I sent the following paper to UNESCO.

### **Auroville and the Ideal of Human Unity**

It has been customary to dwell on the division and difference between all nations and especially between the two sections or divisions of the human family — Orient and Occident — and even oppose them to each other, but in the light of Sri Aurobindo's vision, Auroville wants to insist on oneness and unity rather than on division and difference.

As far back as 1916, Sri Aurobindo wrote: 'In Europe and in India, respectively, the negation of the materialist and the refusal of the ascetic have sought to assert themselves as the sole truth and to dominate the conception of life. In India, if the result has been a great heaping up of the treasures of the spirit...or of some of them...it has also been a great bankruptcy of life. In Europe, the fullness of riches and the triumphant mastery of this world's powers and possessions have progressed towards an equal bankruptcy of the things of the spirit. Nor has the intellect, which sought the solution of all problems in the one term of Matter, found satisfaction in the answer that it has received.

However, East and West, Orient and Occident, have the same human nature, a common human destiny, the same aspiration after a greater perfection, the same seeking after something higher than itself, something towards which inwardly and even outwardly we move. There is a common hope, a common destiny, both spiritual and material, for which both are needed as co-workers. It is no longer towards division and difference that we should turn our minds, but on unity, union, even oneness necessary for the pursuit and realisation of the common ideal, the destined goal.'

Further on, Sri Aurobindo says: '...a one-sided world would be



poorer for its uniformity and the monotone of the single culture. We must draw together, and reconcile all the highest ways of thinking, feeling and living. Both tendencies therefore, the mental and the vital and the physical stress of Europe or the Occident and the psychic impulse of India and the Orient are needed for the completeness of the human movement. Therefore the time grows ripe and the tendency of the world moves towards a new and comprehensive affirmation in thought and in inner and outer experience and to its corollary, a new and rich self-fulfilment in an integral human existence for the individual and the race.

In Sri Aurobindo's view: 'What the modern spirit has sought for is the economic social ultimate — an ideal material organisation or civilisation and comfort, the use of reason and science and education for the generalisation of the utilitarian social being in a perfected economic society where it is hoped that he would subordinate his ego for the sake of the right arrangement of the life of the community. But it has not been found in experience whatever might have once been hoped that this can change man, nor can any amount of social and political adjustments help us to realise the unity of the human race enduringly or fruitfully. For the way humanity deals with an ideal is to be satisfied with it as an aspiration, which is for the most part left only as an aspiration, accepted only as a partial influence. The ideal is not allowed to mould the whole life, but only more or less to colour it.'

What is needed the most is not just a change of mind or heart or attitude, but a change of human consciousness. Unless man transcends himself and comes out of his egoistic and egocentric groove of life and limited consciousness, there is no hope for humanity. The future of the world depends on this change of consciousness.

It is evident that this 'living sense of human oneness and practice of oneness in thought, feeling and action' can only be achieved by the inner change or transformation of the egocentric human nature and by man's progression or evolution to a greater consciousness in which he is universalised and perfected. There is in the heart of each human being a deep and irresistible urge for universality and unity. In the welter of forces working in the world today, Auroville proposes to insist on the development of the psychological element

as a saving factor so that it may grow much deeper into the roots of our being and become a central or dominant force or a natural spring of all actions.

As Sri Aurobindo says: 'It is only when man becomes aware of others not merely as brothers but as part of himself and he has learned to live in a large universal consciousness' that human unity can be realised.

Each human being is consciously or unconsciously seeking harmony within himself and with his environment. But unless he realises the harmony within himself, it is impossible to realise or to create the conditions which are externally harmonious. In order to realise this harmony within, it is necessary to be aware of the nature and needs of the various parts and planes of one's being and to train and develop them around the central self. One of the primary aims of a world university of Auroville will therefore be to stress on the integral education of one's being.

Secondly, as the individual becomes conscious of himself and realises his true self as distinct from his egocentric and desire-self, not only the personality of the individual is naturally integrated around his true self, but he also grows in the awareness of himself as one with others and further realises others as part of himself. In this awareness of the essential human unity it is natural for him to harmonise his life with the life of the social aggregate and aid its growth and perfection, by which alone can he truly fulfil himself.

We are told by the Mother: 'Humanity is not the last step in terrestrial creation. Evolution continues and man will be surpassed.' In Auroville, the emphasis therefore will be on this evolutionary urge in each human being to transcend his egocentric and half-lit humanity so that he may grow beyond the faltering mental consciousness and step into the consciousness of the 'blazing sunlight of the Truth.' In this supramental consciousness there is a greater and spontaneous harmony and unity, because it is the Truth-Consciousness with an inherent and self-existent knowledge of everything.

This is the inevitable change of consciousness needed to solve all problems of discord and disharmony between individuals, between societies, and between individuals and the society or the nations. The future of mankind depends on this change of consciousness.

The individual as well as the collective effort would be consciously dedicated towards the expediting of this process of evolution. Consequently, a complete reorganisation of life and its activities is envisaged in Auroville on the basis of this change of consciousness.

All the projects of Auroville will be oriented towards bringing about a change of consciousness, the realisation of human unity and the manifestation of progressive universal harmony. In the words of Sri Aurobindo: 'When we find this oneness, the principle of variation is not destroyed, but finds rather its justification. It is not by abolishing ourselves, our special temperament and power that we can get at the living oneness but by following out and raising it to its highest freedom and action in this matter?'

In conformity with this directive from Sri Aurobindo, the project of international cultural pavilions will bring the cultural heritage and the values of all nations and civilisations into close juxtaposition in order to help individuals to become conscious of the fundamental genius of the soul of the nation to which they belong and at the same time to put them into contact with the modes of living of other nations so that they may know and respect equally the spirit of all countries and realise the unity behind a multifarious diversity.

The first condition set to live in Auroville is to be convinced of the essential unity of mankind and the will to collaborate in the material realisation of that unity. Aspiring to be a centre of evolution and a place of constant progress and to be, in the words of its Charter, 'a site of material and spiritual researches for the living embodiment of the actual human unity,' Auroville will be a living symbol of the ideals and values cherished by all cultures and civilisations throughout the ages and hence our true and spontaneously living common cultural heritage.

Much later, on the 13th June, 1970, The Mother gave the qualities to be developed for becoming a true Aurovillian:

### **To be a True Aurovillian**

The first necessity is the inner discovery by which one learns who one really is behind the social, moral, cultural, racial and

hereditary appearances. At our inmost centre there is a free being, wide and knowing, who awaits our discovery and who ought to become the acting centre of our being and our life in Auroville.

One lives in Auroville in order to be free of moral and social conventions; but this liberty must not be a new slavery to the ego, its desires and its ambitions. The fulfilment of desires bars the route to the inner discovery which can only be attained in peace and the transparency of a perfect disinterestedness.

The Aurovillian must lose the proprietary sense of possession. For our passage in the material world that which is indispensable to our life and to our action is put at our disposal according to the place we should occupy there. The more conscious our contact is with our inner being, the more exact are the means given.

Work, even manual work, is an indispensable thing for the inner discovery. If one does not work, if one does not inject his consciousness into matter, the latter will never develop. To let one's consciousness, organise a bit of matter by way of one's body is very good. To establish order around oneself helps to bring order within oneself. One should organise his lives not according to outer, artificial rules, but according to an organised, inner consciousness, for if one allows life to drift without imposing the control of a higher consciousness, life becomes inexpressive and irresolute. It is to waste one's time, in the sense that matter persists without a conscious utilisation.

The whole earth must prepare itself for the advent of the new species, and Auroville wants to consciously work for hastening that advent.

Little by little it will be revealed to us what this new species should be, and meanwhile the best measure to take is to consecrate oneself entirely to the Divine.

The only true liberty is that obtained by union with the Divine. One can unite with the Divine only when the ego is mastered.

A year later the Mother added these two messages:

"The only true freedom is that obtained by union with the Divine."

"One can unite with the Divine only by mastering one's ego."

### **The 21st and 29th February, 1968**

I had written my prayer for the 29th February on a round card which I painted with the flower of *Consciousness one with the Divine Consciousness* (double pink Hibiscus), on blue silk set in the form of a heart, which was peeping out of the card. Richard prepared a round-shaped envelope, painting it with the flower of *Victory* (yellow Allamanda) on the front. I sent it to the Mother with this prayer: "Mother Divine: *pranams*..."

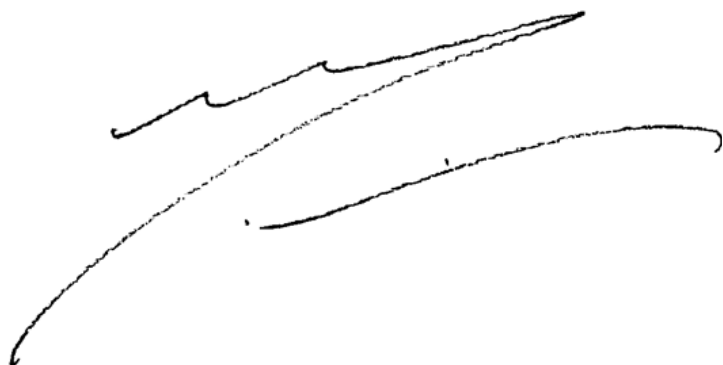
On this sublime and sacred Day of the Lord, my being kneels before Thee and cries to Thee in an ardent aspiration: Let me consecrate myself utterly and forever to Him who is the source and fulfilment of my life. Let Thy Divine Consciousness govern my life and movements completely so that I may serve Him worthily.

United with Thee, I pray to the Sun ever-glorious: Be Thou the pure priest, officiating and carrying the sacrifice of my being 'to the Lord of Love, the Lord of Truth, and the Lord of Bliss and bring His Force, His Light, His Bliss,' into our humanity.

United with Thee, I pray to the Lord Supreme: O Lord, be Thou the Master of this being consecrated to Thee and reveal the truth of my being, the truth of all its actions and movements, the truth of all beings and things, the truth of my mission, and manifest Thyself in every breath and word and act.

Let Thy Truth and Force flow freely in each tissue and cell and govern all my being so that I may be Thy humble and worthy servant. Ever, with loving surrender, *Ta petite*." The Mother sent me back my prayer, inscribing it with Her Love and blessings in bold letters.

Blessings



### A Group Offering

The Mother called me to see Her with Prembhai's group since I had made a gown for Her given to me by Prembhai to paint. It was painted with roses of all colours, symbolising *Love for the Divine* and in which Richard painted the flowers of *Radha's Consciousness*, (Mussel-shell flower), Kusumben helped me with the stitching.

"Mother Divine, *pranams*... You have asked me to come tomorrow with Prembhai and the group. But can I bring Richard and Kusumben with me since they have also helped in the work? It pains me to come alone to You when they have aspired with me and have worked very happily together. They have not worked much with Prembhai and the group but I feel their aspiration and know that they too would be grateful to come and offer their *pranams*. With love and surrender, Thy own, *Ta petite*."

The Mother replied:

"You have done beautiful things that I have just seen. Come all three tomorrow with Prembhai's group. Love and blessings."

She had worn my white silk gown with the roses — *Love for the Divine* — and *Radha's Consciousness* for the meditation on Her birthday. For the 29th February, as mentioned earlier [see Offerings], She used the golden jari gown and the brocade cape with the gold buttons for the balcony darshan.

The balcony was covered with the flowers of *Supramental Action* painted by Prembhai on golden satin and the front of the balcony equally on golden satin, was painted by him showing two lions holding the symbol of the Mother.

On the 21st February and the 29th February, 1968, we all saw the Mother at Balcony Darshan from the street below. To me She always looked serene and blissful in Her beatific Glory. She blessed us all, — each and every one, wherever one was standing, — and we felt that She gave the summons to surpass all absurdities, all narrow vision and pettiness, so as to climb up steadily to Her heights of Beauty and Splendour and to fill all our thoughts, feelings and actions with Her divine Bliss. Even the five minutes of this vision of Her splendidly smiling regard was enough to fill our life and mind and body with these infinite blessings.

She sent us both the messages with Her blessings for these two days.

The experience that the Mother described immediately after the Playground meditation on the 29th February 1956 was as follows:



29.2.56

Pendant la méditation au coucher  
du Mercredi

le soir, la Présence Divine était là,  
présente parmi vous, concrète et  
matérielle. J'avais une forme  
d'or vivant, aussi grande que  
l'univers, et je me trouvais devant  
une immense porte d'or massif —  
la porte qui séparait le monde  
du Divin.

Regardant la porte, j'ai su et  
voulu, dans un unique mouvement  
de conscience, que le temps est venu  
(the time has come); et soulevant un  
certain marteau d'or que je tenais  
à deux mains, j'en assénai un  
coup, un seul, sur la porte et la porte  
a été mise en miniettes.

Alors la lumière, la force et la  
conscience supramentales, se  
répandaient en flots ininterrompus  
sur la terre.

"This evening the Divine Presence, concrete and material was present amongst you. I had a form of living gold, bigger than the universe, and I was facing a huge golden door which separated the world from the Divine.

As I looked at the door, I knew and willed in a single movement of consciousness that the time has come, and lifting with both hands a mighty golden hammer I struck one blow, one single blow on the door and the door was shattered to pieces.

Then the supramental Light and Force and Consciousness rushed down in an uninterrupted flow."



Note also that for 1956, the New Year Message was indeed prophetic:

The greatest victories are the least noisy.

The manifestation of a new world is not proclaimed by beat of drum.

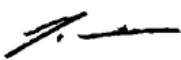
One must make persistent efforts over considerable time, yet the fulfilled realisation or experience, may come, 'concrete and visible,' all of a sudden and spontaneously natural.

### Visit to Delhi for Auroville

In March, I told Mother about my idea of going to Delhi to meet Sat concerning my work for Auroville. She wrote to me on 6th March a very personal letter which She asked me not to reveal, giving me Her instructions to guide my action and put the seal of 'all Her Love and Blessings,' adding that the idea of going to Delhi for my work with UNESCO was good.

On the 8th March, I wrote a prayer to Her, beginning with these words from Her prayer in French: "*Oh T'appartenir sans ombre et sans restriction!*" ('Oh, to belong to Thee without any shadow or restriction!'). I am grateful for Your gifts and I am grateful for Your denials, which too are ever so sweet! Grant that I may be true to Thy law, true to my being as an individual centre of Thy manifestation and radiate Thy truth through the purity of my being. Let me have no other thought than Thine, no other love than Thine, no other will than Thine, no other consciousness than Thine. Let me ever wear the perfume of Thy Divine purity.

Be ever present at all moments, I invoke Thee with the fire of my being, O supreme Mother, in every thought and feeling, in every movement and impulsion, in every cell, tissue and nerve — every atom of my being— so that I may become Thy worthy servitor. With humility and loving surrender, ever *Ta petite*." The Mother sent me back this prayer, inscribing on it Her 'bénédictions' in large letters:

*bénédictions*  


So, I went to Delhi and stayed with Mrs. Nandini Satpathy, then Minister of Information and Broadcasting. I contacted the President of the Indian National Commission for UNESCO, Mr. Prem Kirpal and discussed with him the possibility of promoting the Society to the B category of affiliation, giving it a consultative status with UNESCO. I also worked with Mr. Tewfik for a second resolution on Auroville. Unquestionably, the Mother's Force and guidance in everything was concretely felt throughout my stay and work in Delhi.

Mr. Tewfik had invited me to the party he was giving for Dr. Adiseshiah. The car he sent for him picked me up too. There was a big gathering and we were as if divided between two groups: one around Dr. Adiseshiah and the other around me. Mr. Tewfik was moving from one to the other, assisting in the conversation. For the first time the invitees came to know about Auroville as an international township which was being developed on a spiritual basis. Mrs. Satpathy had also arranged a short talk on Auroville by Dr. Adiseshiah to introduce Auroville on television. He exalted the project beautifully and emphasised its importance both for India and for the world.

### **A Prayer and the Message for 24th April**

On the 24th April, the day of the Mother's final arrival in 1920, this is the prayer I wrote:

"Mother Divine: Thy coming is the advent of Truth. Thy Presence is the sweet reign of Love. Thy Force is the promise of the victory of the Divine.

In the name of India, I bow to Thee with infinite gratitude for Thy coming and choosing her wide, open welcoming heart as Thy seat. Let India realise her soul in Thee so that she may fulfil her glorious destiny.

In the name of the earth, I salute Thee, O Mother Supreme, for Thy divine manifestation and implore that we may consecrate our all to Thee and collaborate in Thy work so that this earth may be 'a field and camp of God' and Thy Will may be accomplished in all its details.

Ever with love, *Ta petite.*"

The Mother sent me the message for the occasion with Her blessings:

In the spiritual order of things, the higher we project our view and our aspiration, the greater the Truth that seeks to descend upon us, because it is already there within us and calls for its release from the covering that conceals it in manifestation.

— Sri Aurobindo.

### **My Birthday in 1968**

On the 15th May, I wrote this to the Mother: “Thou hast let me drink ever so deep from the fountain of Thy Divine Love that it floods my being and yet Thou pourest more and more. It has lighted an eternal flame in my heart which ever purifies all the elements of my being and charges them with the Force of Thy Truth.

All through my life Thou hast taught me one thing above all: how to love purely, selflessly, profoundly, infinitely and eternally and thus to be an instrument of Thy Truth. O Mother Supreme, my heart melts with gratitude and sings a hymn of gladness, for it knows no joy greater than to be Thy Divine Love.

O sweet Mother of Love, my being prostrates before Thee in a humble supplication: Intensify in me this deathless Fire of Thy Divine Love and let me be consumed by it so that I may be transformed into a being of Thy Truth, a being of Thy Love and collaborate with Thee for a more and more perfect manifestation of the Divine on earth. Ever with love and joy, Thy own.”

It so happened that Chunibhai took us to visit the garden of Castellini where he was in charge. He showed us a plant, the flower of which the Mother named *Truth*, which she later changed to *Effort towards the Truth* (*Wormia* sp.). He said to Richard: “This plant gives buds, but before they bloom, they fall down.” Richard examined the plant and advised him not to give too much water. He later brought me this plant, to which I silently said: “You must give me at least one flower for my birthday.” What a wonder! The plant responded to my sincere call and I would be able to take one flower to Her on my birthday.

Since the Mother graciously accepted to wear the gowns that I offered for balcony darshan on each of the Lord's Days (29th February), a certain writing of Sri Aurobindo's gripped me with its mystic force: "The boon that we have asked from the Supreme is the greatest that the Earth can ask from the Highest, the change that is most difficult to realise, the most exacting in its conditions. It is nothing less than the descent of the supreme Truth and Power into Matter, the supramental established in the material plane and consciousness and the material world and the integral transformation down to the very principle of Matter. Only a supreme Grace can this miracle.

The supreme Power has descended into the most material consciousness but it has stood there behind the physical veil, demanding before manifestation, before its great open workings can begin, that the conditions of the supreme Grace shall be there, real and effective.

A total surrender, an exclusive self-opening to the divine influence, a constant and integral choice of the Truth and the rejection of the falsehood, these are the only conditions made. But these must be fulfilled entirely, without reserve, without any evasion or pretence, simply and sincerely down to the most physical consciousness and its workings."

On the first day of my birthday month, I sent the following prayer to the Mother: "O supreme and beloved Mother, all my being prostrates at Thy feet and invokes the Power of Thy Presence. Let me be totally united with Thee in love and live in Thy Consciousness so that Thy divine Truth may manifest in me in its full splendour and power, that this instrument may serve Thy Will in total surrender and fulfil the work for which Thou hast brought it upon earth."

On my birthday, She called me with this note:

*I shall see you  
Tuesday the 11<sup>th</sup>  
at 3.30 P.M.  
Love M.*

"I shall see you Tuesday, the 11th at 3:30 p.m."

"I AM WITH YOU"

I was making a garland of jasmine when someone came to my house saying: "The Mother is calling you." It was 3:00 o'clock and I thought there was plenty of time since the Mother always saw me the last as She wanted to give me enough time for meditation with Her. But that day She happened to have a toothache and She wanted to see me first so that She could give me the time needed. I hurriedly went to Her. Champaklal angrily shouted: "What, do you think you are trying to catch a train?" As I went in to the Mother, She asked Champaklal to leave and close the door.

When I was alone with Mother, I apologised for being late. She smiled and said: "It does not matter." The Mother was always sweet, understanding and loving.

I gave Her my half-finished garland and She smiled. I offered Her also a single beautiful large cream-coloured hibiscus, *Godhead*, a rose of *Surrender* and the flower of *Effort towards the Truth* that had bloomed in response to my silent prayer. She steadily looked into my eyes for a long time and said: "*Bon!* Shall we meditate?" I said: "Surely, Mother!"

After the meditation, She said: "You have asked me for a New Birth and I have given you that." She blessed me with Her hand on my head. I remained kneeling with my head on Her lap. When I got up, She gave me back the flower of *Godhead*, along with a white rose signifying *Integral Love for the Divine* and an orange rose, signifying *Flaming Love for the Divine*. Then, She gave me the birthday card, with Her 'love and blessings for a luminous and progressive year':

11. 6. 68

Bonne Fête

to Kailas

with love and blessings for  
a luminous and progressive year

And as I reflected on the Mother's remark this is what I remembered reading about the New Birth: "[It] is the birth into the spiritual life, into the spiritual consciousness. It is bearing in itself something of the spirit which, in the individual, through the soul, can begin to govern the life and be the master of existence."

She gave me another card, saying: "This is from your friends, Prembhai and his group. It is very pretty." I thanked Her. Prembhai had painted on white satin a rising sun over the mountains. At the base, there was a lotus pond with white and pink lotuses and a pair of peacocks, one of which was standing with a full-blown train. And the back of this square card was painted with a Kadamba tree with its flowers of the *Supramental Sun*, towards which a deer and a stag were running.

Inside, The Mother wrote: "*Bonne Fête!* From Prembhai, Usha, Richard, Jayshree and Bharati." As I was leaving, She said: "You know that one life is not enough for realising the integral love for the Divine, nor for making an integral offering of oneself to the Divine. But I have granted you my blessings for this." I felt overwhelmed by Her Grace, and said softly: "*Merci, Douce Mère!*"

Then, as I was looking at the first card, She said: "It is a new way, the card peeps out of a very pretty envelope! It is made by Chanda Poddar." I replied: "It is indeed beautiful, Mother!" She said: "*Au revoir, ma petite!*" I answered: "*Au revoir, Douce Mère!*" and left.

Soon after that, on the 22nd June, I asked: "Why is one life not enough to realise integral love for the Divine and to make an integral offering of one's being to the Divine? Maybe, I do not know the full implication of my aspiration. But there is something in me that always burns with the fire of this aspiration and it grows more and more intense, as if this alone is its *raison d'être* and delight. And all questions die out in this fire, leaving me only the joy of aspiration.

Let it take many lives if that is the way it must be, but teach me, O Mother of Radiances, how to love Thee integrally and grant that my love for Thee may always grow more and more intense, more profound, pure and integral and thus become one day more and more perfectly perfect and absolute as Thy Divine Love, if such is Thy Will, to which I offer myself with tears of joy. With trust and joy in Thy Love and Wisdom, ever, *Ta petite*." The Mother heard my prayer, concentrated a while and sent for me Her blessings in a golden envelope.

## A Prayer and the Message for 15th August

For the 15th August, Sri Aurobindo's birthday, I selected a prayer from the Mother's *Prières et Méditations* and wrote it out on a card painted with two pink lotuses and sent it to Her:

O Lord! Eternal Master! Supreme Realiser, Thou who art on the threshold of the Unknown, I salute Thee!

Lord, unique Reality, Light of the light, Life of the life, supreme Love, guide our steps, liberate us from all ignorance, liberate us from ourselves so that we may open wide the doors of Thy manifestation.

With veneration, with devotion, in a joyous consecration of all my being, I give myself, O Lord, to the accomplishment of Thy Law.

O divine adorable Mother, with Thy help what is there impossible to achieve? The hour of realisation is near and Thou hast assured us Thy help to accomplish integrally Thy supreme Will. And in the joyous plenitude of perfect harmony, I salute Thee, Thy works and Thy principle.”

“All Nature exults and sings a hymn of joy. All Nature is at festival: The Force is there!”

The Mother sent me back the card with Her *bénédictions*, written boldly.



In August, the Darshan message from Sri Aurobindo's writings was given to us. Would this not be relevant and essential for many years to come?

“One needs to have a calm heart, a settled will, an entire self-abnegation and the eyes constantly fixed on the beyond to live undiscouraged in times like these which are truly a period of universal decomposition.”

### Work with UNESCO for Auroville

As I began to feel that my work with UNESCO would later come to an end with Sat's retirement in 1970, I wrote the following to be sure of my understanding: “Mother Divine: Ever since I left the UNESCO work there is a constant pressure on me from all sides, and especially since the letters of X for a Design for Living and to U. Thant for the World University, inviting a committee of educationists, as well as our application for B category of relationship with UNESCO, all of which seemed undiplomatic and unnecessary.

Prem Malik is trying to persuade me to take up this work. Yesterday again, he had come and said: ‘I know it is difficult for you to come down from your *sadhana* but it is a sacrifice that is demanded of you. If you do not like to go to the office, I can arrange the mail to come to you, and will do what you do not feel like doing.’ Kireet also said the same thing: ‘If you want to change anything, you have to get involved in it and accept the sacrifice.’

Mother, I understand all this. And for me there is no question of sacrifice, because Your Work is my joy and I am prepared to do anything for it; nor am I afraid of any involvement if it achieves Your purpose. For me everything can be a field of experience, *sadhana* and progress. And You alone can tell me what is best and needed for Your Work. I offer my will at Your feet — my abilities, weaknesses and shortcomings — all without exception. I offer everything to You with all my love and joy. For my heart's aspiration is only You. I want to be what You want me to be. I want to do what You want me to do.

For me You are the Divine Mother, and I am here to serve You.



Nothing is more important to me. Difficulties do not matter to me and I am prepared to do whatever You expect of me. Give me the command, the direct and distinct Word and I will obey it with joy. Make me pure so that Your Light and Force may work through it without any shadow or obscurity. With all sincerity, I offer myself to You. Ever with love and trust, at Your feet, *Ta petite*." The Mother's reply came in large and bold handwriting:

*Do not worry.*

*after all it is the  
Supreme Lord who  
organises everything  
in you and in the  
others — and each  
one plays his role, convinced  
that it is the only Truth,  
while all are true in  
the Supreme*

*With love and blessings*  
*J.*

"Do not worry. After all it is the Supreme Lord who organises everything in you and in the others — and each plays his role, convinced that it is the only Truth, while all are true in the Supreme. With love and blessings."


To this I replied on the 4th December: "Your answer is so refreshing and reassuring. For in the depths of my heart I do not worry. I realise more and more how the Lord inspires and guides and moves

everything so perfectly. For quite some time I have been feeling the same, as if each one carries an aspect of the Truth and serves the Lord's purpose in some way towards this great élan.

But I aspire for the total Truth to be embodied in my life and actions, my feelings and thoughts, and my mind has not lost its habit of searching. And so I ask with all humility and await Your reply: 'Is it not possible to combine all these aspects in oneself and live the total truth?' Ever with love, *Ta petite.*" Here is Her beautiful reply:

*Each one is meant to represent  
one aspect of the Truth which  
realises itself by the perfect union  
of all the aspects.*

*But each individual has the  
possibility of becoming, by a conscious  
union with the Supreme, conscious of  
His consciousness, and thus to know at  
once the part he has to play and the  
whole of the play. This is the  
supreme realisation.*

*Blessings* 

"Each one is meant to represent one aspect of the Truth which realises itself by the perfect union of all the aspects. But each individual has the possibility of becoming, by a conscious union with the Supreme, conscious of His Consciousness, and thus to know at once the part he has to play and the whole of the play. This is the supreme realisation. Blessings."

The Mother not only gave me Her reply, but also in my life the force of its realisation with this beautiful message. In *The Life Divine* especially, further elucidation of this message is given; one should read the chapters, 'Brahman, Purusha and Ishwara,' and 'The Eternal and the Individual.'

**Conference on Adult Education  
and a Symposium on Auroville**



Dr. Adiseshiah,  
Deputy Director-General of UNESCO

In December, Dr. Adiseshiah was invited as chairman of the conference on Adult Education to be held in Pondicherry. He informed me about it. He planned to have dinner at my house on all three days. I wrote a note to the Mother as follows: "Mother Divine: *pranams*... In August Sat had written to me saying that he would be glad if he could see You when he comes to Pondicherry. He will be here for three days — 22nd, 23rd and 24th—but I don't know when he will arrive on the 22nd. Can he come to You on the 23rd or the 24th, any time at Your convenience?" The Mother asked Her attendant to mark 24th and write: "At 10 a.m. with you."

I asked further: "He would like to have dinner with me every evening. What is Your Will?" The Mother told Her attendant to write: "*C'est bon*" (It's good).

I arranged with Suresh Hindocha to bring us home in his car on each day of the Conference. Suresh was thoroughly in his element when driving: precise, efficient, fast yet careful, and truly excellent. When Dr. Adiseshiah commented on his perfect ability, he replied: "I suppose one who can drive in Pondicherry can drive well anywhere in the world!" I added: "Obviously so, because here the laws are not followed to the letter, and to drive carefully is difficult unless the underlying spirit is preserved."

During the conference on Adult Education which he addressed as its chairman, he said — besides many other things: "If man's purpose, as I believe, is to extend the limitless horizons of his mind and soul, to move forward from man the animal to man the divine, then there can be no interregnum, no hiatus in his upward, onward march. That march—slow, steep and tortuous — leads slowly but surely to his destiny."

It was attended by Pavitra-da and Mother's son, André. When they reported all this to the Mother, She remarked: "He is very open to my Force. Many good things will come from his contact with Kailas."

A symposium on Auroville was to be held at the Theatre after the conference: So I wrote to the Mother, the day before the Symposium:

"Mother Divine, *pranams*...For a radio-symposium on UNESCO, Navajata and has asked me to give a ten-minute talk on Auroville and the Ideal of Human Unity where Sat will be the moderator... I was very hesitant as these days I feel shy about giving talks, but when he insisted, somehow I accepted it. Now I pray for Your guidance and blessings so that I may be only an instrument of Your vision and voice. Ever with love and humility, *Ta petite*." To this She wrote on the bottom of the letter: "It is all right. Love and blessings."

This symposium on Auroville was arranged by All India Radio, Pondicherry on the 28th December. It was held in the Ashram Theatre. Dr. Adiseshiah was invited to chair it. Navajata gave an overall picture of Auroville. Then Kireet Joshi spoke on Education in Auroville, Mrs. Anjani Dayananda on Administration, Gilbert on the

international aspect of Auroville; Gloria spoke on architecture and I spoke on Auroville's cultural aspect and that of human unity, both on the spiritual basis. Dr. Adiseshiah summed up the presentations with these inspired comments:

"Well, my friends, does all this sound too good to be true? Do you feel what I felt when I first read Jules Verne? But Jules Verne has come true today with the successful visit of the three astronauts to the moon and their splash-down in the Pacific yesterday. And so a fiction, the spiritual fiction of Auroville that we have heard today, is being built into a reality on this platform, in the audience and outside this audience.

I ask whether we go back with the feeling that this is too good to be true, that this is a vision, that this is an ideal, that this is a dream. Well, apart from what Apollo 8 demonstrated that yesterday's dream is today's reality, I want to tell you that one lesson that we are considering in the Conference and the Seminar that many others are attending on Adult Education, is that there is no alternative way we have heard of, if peace, unity, harmony are realisable, because we in UNESCO, and outside Auroville, have tried other ways of living together and we have seen them ending in stark tragedy. We are told that the precision bombing of London during the world war by the German aviators was possible, because the pilots were British Council Fellowship holders studying in Oxford, Cambridge and London, and knew precisely what to bomb, how to bomb and where to bomb.

We know that bringing people together, alas, does not lead to human unity and universal harmony. We also know that international understanding — when people begin really to understand — does not necessarily lead to peace and understanding. It is when Stalin understood what his other allies were after, from 1946 — after Potsdam,— and when the allies — the British, the Americans and the French — understood what Stalin was after, it was when there was a clearer understanding of each other's motives and thoughts that the cold war started. We have tried in UNESCO, and the UNESCO world, which represents the pluses and the minuses of humanity, which represents the world as it is and not the world as it can be or should be, we have tried every way and we have failed.

And so now, we turn to Auroville, and to its foundation, the firm foundation on which its human unity, its universal harmony, is to be built. That foundation is Man, Man in all his glory, in his divinity, in his unfathomable depths which he can reach, and which Auroville will make it possible for man from everywhere to achieve. It is not surprising therefore that UNESCO has embraced Auroville as a programme which embodies its major and fundamental purposes. At the fifteenth General Conference of UNESCO attended by its 125 member-states, which ended this month and from which I am coming almost directly to you, adopted unanimously the resolution, making Auroville the concern of every one of the member-states of the world and the responsibility of every man, woman and child in these member countries.

And so, on behalf of UNESCO, on behalf of all of you present here, and not present here, I hail Auroville, its conception and realisation as a hope for all of us, and particularly for our children, for our youth, who are disillusioned with the world that we have built for them, and who will find in Auroville as they found at the time of its foundation ceremony, a living symbol, inspiring them to live the life to which they are called."

It was a significant and memorable occasion. The Mother was very happy to hear about the event. For, Dr. Adiseshiah helped in promoting the project of Auroville in many ways, proving the truth of Her comment about him that 'many good things would come out' of his visit. And She was very particular about my relation with Dr. Adiseshiah, as we shall see.

### **The Experience of Mahasaraswati**

Now let me mention how the Mother gave me the experience of Her Mahasaraswati aspect. Early that year, in February, on the day of Mahasaraswati, I had sent this prayer: "May purifying Mahasaraswati by her Power of Perfection, awaken in us the great flood of Truth-Consciousness and illumine all our thoughts, all our feelings and the very impulses in all the elements of our being." She had sent me Her blessings.

Later, in December of the same year, Dr. Adiseshiah had come to

Delhi and I felt consistently that I should go and meet him, though I had no idea of the work to be done. So, I wrote what I felt to Mother and She replied thus: "All right. Love and blessings." Now, I wish to describe to you the experience that Sri Aurobindo gave me of working in the state of absolute silence.

Well, I had no money to fly to Delhi, but a friend, Purnima Hazarat, who was visiting the Ashram from Baroda asked me: "How much do you require?" I said: "At least 3000/-." She spontaneously gave me the money. So I flew to Delhi and booked a room in the same hotel as Dr. Adiseshiah.

The following morning Nanda, a disciple of the Mother and Sri Aurobindo, who worked in the television section of Doordarshan, came to see me and said: "Kailas, do you know that Mrs. Nandini Satpathy — then the Minister of Information and Broadcasting — has arranged tomorrow an interview of Dr. Adiseshiah by Dr. Melville de Mello on Auroville?"

I said: "No, but would you do me a favour? I would like to write the questions for this interview. Would you give them to Dr. de Mello?" He asked, laughing: "Do you know that Dr. de Mello is a very famous interviewer who has done many such interviews of diplomats and dignitaries like Nehru and others? I would be considered a fool to take questions to him, prepared by you or anybody else for that matter." I said: "I know all that. But first of all, if anybody would be considered a fool, it is I who would be so considered, not you. Would you not do it, for the Mother?"

He said: "I will do it if you so insist, but I don't think it would work." I said: "That's a different matter. I will give you the questions tomorrow morning." On this note we parted.

You would not believe it, but I had an absolutely silent mind and ten questions came pouring down. I got them typed with two copies. When he came, I gave him the paper, and asked him: "If you would kindly do me another favour, I would be very thankful. Could you ask Dr. de Mello if I could be present at the interview?" He laughed again, naturally, before these two great men I was nothing and nobody. However he agreed.

Now, when the car came to pick up Dr. Adiseshiah, it picked me up too. During the interview I was sitting with a glass partition

between Dr. de Mello and Dr. Adiseshiah. The Mother's Force was concretely felt as he answered the questions, again proving Her incisive perception that many good things would come out from my relation with Dr. Adiseshiah.

At the end of the interview, I asked Dr. de Mello if I could have a copy of the tape of the interview. He was surprised at my request and said: "But, my dear, we do not let anyone have a copy before it is broadcast."

I said: "I know that, but I would play it only before the Mother, I promise." He relented, but said: "We have to edit it. When are you leaving?" I said: "The day after tomorrow." He asked: "Are you coming to Mrs. Satpathy's party tonight? I will see if I can have it edited and bring it there for you." I said: "Yes! Thank you!" And we parted.

He brought the tape and gave it to me. My heart was filled with gratitude for the Mother's concrete help. You can understand my relief and my delight. For, to do Her work perfectly, my mind had to be completely silent and absolutely open to Their Force. I was directed from within, and I did what I had to do without questioning and with full confidence. Everything happened spontaneously, without thinking, or planning or trying to arrange anything. I was truly blessed by the Mother and had been given the capacity to do it.

As Sri Aurobindo says,

"...this power of silence is a capacity and not an incapacity, a power and not a weakness. It is a profound and pregnant stillness. Only when the mind is thus entirely still like clear, motionless and levelled water, in a perfect purity and peace of the whole being and the soul transcends thought, can the Self which exceeds and originates all activities and becomings, the Silence from which all words are born, the Absolute of which all activities are partial reflections manifests itself in the pure essence of our being. In a complete silence only is the Silence heard; in a pure peace only is its Being revealed. Therefore, to us the name of That is the Silence and the Peace."

It also proves what the Mother can do if only we let Her work without our so-called all-knowing mind interfering! Our mind has



to be silent and surrendered to Her Force sensitive and receptive to Her Will alone.

Now I wanted to play the tape before Her and asked for an interview. She significantly called me on Mahasaraswati's day. Mahasaraswati is known for Her perfection in work. Sri Aurobindo says in His mighty book, *The Mother*:

"Always she holds in her nature and can give to those whom she has chosen the intimate and precise knowledge, the subtlety and patience, the accuracy of the intuitive mind and conscious hand and discerning eye of the perfect worker ... In her constant and diligent arrangement and rearrangement of things her eye is on all needs at once and the way to meet them and her intuition knows what is to be chosen and what rejected and successfully determines the right instrument, the right time, the right conditions and the right process... Kind, smiling, close and helpful, not easily turned away or discouraged ... A mother to our wants, a friend in our difficulties, a persistent and tranquil counsellor and mentor ... she is firm, quiet and persevering in the deep and continuous urge that drives us towards the integrality of the higher nature."

Richard and I went with a tape-recorder and played the tape for Her. She listened to it attentively and even smiled occasionally, as She listened to the recording. Then, She held my hands and said with a pleased look in Her eyes: "Kailas, do you know what I felt when I listened to the interview?" I was anxiously waiting to hear what She had to say.

The Mother said with great force:

"A very powerful being came down and tied Auroville to the ground. It was needed and he did it. Now, Auroville will be a reality and the world will see it."

I could not have been happier. She gave us roses and said: "*Au revoir*." We replied "*Au revoir, Douce Mère*," and left.

So powerful was the working of the Mother's Force during this interview that I felt Her concrete Presence! Every single thing was initiated and carried out perfectly by Her to give me the experi-

ence of Mahasaraswati's perfection in working. Thus, though She denied me the joy of seeing Her every day during the puja days, She eventually fulfilled my true aspiration in a most marvellous way. This interview was to be broadcast on 28th February 1969, the first anniversary of Auroville.

Thus, sometimes, though in our everyday life we do not see, know or understand the action of the Divine Mother in Her refusals or denials of the immediate fulfilment of our aspiration, there is always a marvellous surprise awaiting us. And as She rightly says: "With confidence we shall advance. With certitude we shall wait."

### **The Interview of Dr. Adiseshiah on Auroville**

*Melville de Mello: Dr. Adiseshiah, we are very happy to welcome you once again to our studios. As you know, it is always a pleasure to be able to bring your voice, your views and your ideas to listeners in India. Now, at the Auroville-UNESCO Symposium in Pondicherry, you spoke of Auroville as a hope for humanity to come out of its present chaos. Would you like to elaborate on that statement of yours?*

*Dr. Adiseshiah:* Yes, but first I want to reciprocate your kind words by greeting you and the people of India and thanking you all for the kindness I have received on this, my annual official visit to my own homeland as the Deputy Director General of UNESCO and to give the Government, the President, the Cabinet and the leaders and people of this country UNESCO's very good wishes for 1969.

You have referred to what I said in Pondicherry at a symposium organised by AIR on Auroville, where I characterised Auroville, the plan and programme for an International City to be established on the outskirts of Pondicherry, as the hope for humanity, as a means of deliverance from the present chaos. The political chaos, I think, is evident. One has only to refer to Vietnam, to Biafra, to West Asia and no more to see that. In spite of the hopes of humanity embodied in the United Nations Charter and the UNESCO Constitution, I don't think that since the end of the last War we have had one single day when the world has been free from war.

The confusion in the economic and social realms is also obvi-

ous. This great country was host to Unctad, and I believe that Unctad was a demonstration of the economic confusion and the economic chaos in the world, where the curious spectacle of the rich getting richer and the poor getting poorer daily was demonstrated, and Unctad could do little about it. And so one could go on.

And even education, which is the special domain of UNESCO, and deals with men's minds, with men's spirits — even education, as it has so far been practised, has not led to peace, has not led to harmony and understanding. The people who start wars are not the illiterate farmers, are not the ignorant workers in Europe or America, the people who burn buses and trams in our country are not the illiterates, and since the torch-bearer of this confusion is the educated elite, UNESCO's responsibility for seeing what kind of education should be developed is, therefore, an urgent one. And when I spoke of Auroville as being a hope, I had this very much in mind.

*Q. You also said that by unanimously adopting the resolution on Auroville, the General Conference of UNESCO made the Auroville project the concern and responsibility of every man, woman and child in every one of its hundred and twenty five member-states. Now how do you think this responsibility can be best fulfilled, and what steps will UNESCO take to stimulate the awareness of this concern in order to fulfil this responsibility?*

*Dr. Adiseshiah:* Well, the first task here is for every member-state, and every man, woman, and child in the member-state, to understand Auroville as the international city where the ideals that we have been so long seeking for, of peace and harmony, of human unity, will be realised very concretely, not simply as resolutions, as declarations, as flag-waving, but through the schools, through the colleges, through the workshops, through the factories, through the farms and through the international airports which will bring men and women from all over the world. So the first thing that UNESCO will help member-states to do — and is already doing — is to understand the Auroville programme, and then see what of this programme would be the responsibility of a government, or an organisation, or a university, or an individual.

*Q. In the light of your experience of the present-day educational system all over the world what strikes you as unique in the proposed free-progress Auroville system of education?*

*Dr. Adiseshiah:* The Auroville system of education, by the way, is not a paper plan; it is already being worked out in the International Centre of Education which is run by the Sri Aurobindo Ashram in Pondicherry. If I am not mistaken, I think it has been running for the last twenty years. There, in that institution, the dream has become a reality, the dream of the pedagogue, the dream of the philosopher for the free development of the human mind, — for the absence of compulsion on the child, for a system of learning not ridden by the fear and the terror of the examination, — for seeking and searching for what a person, a child or an adult wants to know and not what he is forced to learn by a curriculum and syllabus which is out-dated, has no relation to the world we are living in.

And the world we are living in is a world which is frighteningly progressive, frighteningly fast-moving. We had last month the splash-down of the three astronauts who have visited the moon; we had last week Zond-6 being sped on its way to Venus, and we had last night the docking of Soyuz-4 and Soyuz-5. Well, that is the kind of world we are living in, and the educational system that Auroville will have, which is now being already developed and perfected, is the system in which every man, woman and child will learn to live, and live to learn, freely and harmoniously.

*Q. Sir, in view of the fact that UNESCO is intensifying its efforts in educational research and programmes, how do you think UNESCO should, could or would help in the Auroville project of a World University?*

*Dr. Adiseshiah:* I must tell you frankly we have not come to that stage yet in UNESCO. We have not yet thought of a way through, of what we will do in the individual projects that constitute Auroville. But I can say that just as the basic pedagogy, the psychology and the spiritual foundation of the educational system of Auroville, which I have just referred to, is that of UNESCO, embodied in UNESCO's

Charter which we are striving after, which we have not been able to realise elsewhere, so too is the programme for a World University where men and women at the highest level, the intellectual elite of the world, could be banded together, not to split the atom and produce new bombs, not simply to explore space in complete secrecy, but to explore the heart of man and the minds of men in order to promote knowledge, to build development in our under-developed countries in the third world, and to assure peace.

*Q. It is said that Auroville, by its very ideology, architecture and aims, would present a spontaneous design of integrated living, the kind that is sought after in the UNESCO resolutions on the Design for Living. How far do you think this will be realised in Auroville?*

*Dr. Adiseshiah:* Now you touch on another programme of UNESCO for which we are grateful to this country. It was at the International Symposium held here in 1966 in New Delhi, to commemorate the life and contribution of Jawaharlal Nehru, that this great programme called the 'Design for Living' was initiated. It is a programme, an interdisciplinary, an international programme for restoring man's lost equilibrium with Nature. Well, we are making a start on this programme and it is our hope that Auroville will be one demonstration of this large programme which will once more restore to man his primacy over the world which he inhabits, and bring him into equilibrium with Nature and with his environment, whether it be the rural countryside or the urban living conditions which characterise so many of our countries.

*Q. What gives you the hope that Auroville will be a site for material and spiritual researches and of endless progress as its Charter declares?*

*Dr. Adiseshiah:* Well, I think it is the Aurovilians whom I met, that are the basis of my hope. They remind me of the astronauts and the cosmonauts, who, as you know, spend years training themselves for the tremendous task that they have to undertake. The Aurovilians are the cosmonauts and astronauts of this new international

city of hope, of development, of prosperity and of charity. And it is their spirit which I have seen for myself, the training which they are undergoing and the concrete pilot-work which they are doing now in actually digging the foundations of this great city, that are for me the basis of what you call my hope for Auroville.

*Q. If I can project that question a little further, Sir, would you assess the importance of Auroville for India and the world?*

*Dr. Adiseshiah:* For India, I believe that we need, as a country, everything that can help us to live together as a people with many different cultural backgrounds, religious backgrounds and social backgrounds. Our programme for national integration is one expression of this, and I believe that in Auroville we shall have yet another start, a start based on the fundamental unity of the human mind and of human consciousness for the flowering of the kind of unity which our country needs so desperately today. And I have no doubt that we will find it. I am not one who is discouraged or is pessimistic about our future in spite of the daily riots and strikes and difficulties — social, economic and political — that we face. I think this is a transitional phase. And in that phase I believe Auroville is one of the pilots that can lead us on to that land of unity where we can all join together in working for the development of our country which is our only and major task.

As far as the world is concerned, in addition to development, the need for peace does not require any repeating on my part. I believe it is the peace passing beyond the economic and political arrangements on which the present uneasy truce relies, it is the peace based on the consciousness of men as men, the certainties in our hearts and spirits, on which Auroville and its programme are founded, that will assure the peace we are looking for in the world.

*Q. Sir, in view of the vast programmes and importance of Auroville as a universal, cultural township, aiming to synthesise the cultures of all nations and paving a way for human unity, don't you think that UNESCO should give Auroville a corresponding importance and emphasis in its budgetary programme, especially when it is destined to*

*play such an important part in the fate of humanity, showing a model way of living together in peace and progressive harmony?*

*Dr. Adiseshiah:* Yes. I think what you are getting at is that UNESCO should take the kind of action we have taken in the last five years in restoring the famous temples of Abu Simbel in Nubia in the United Arab Republic where we brought together over sixty countries which contributed forty million dollars for saving these precious monuments which belong to all mankind.

Yes, I believe it will come, but it will come only when the member-states of UNESCO, and the men and women and children behind the member-states and the organisations in the member-states, begin to be conscious of the reality of Auroville. I would not rush an international campaign now for Auroville through UNESCO. It might, in the wrong way, at the wrong moment, provoke difficulties rather than help in the realisation of the ideals; for do not forget that when mankind came to save the Nubian monuments, the famous temples of Abu Simbel, it was at the last moment when they were going to be submerged.

When, therefore, we shall reach such a stage, the world will turn towards Auroville, or rather the Aurovilles, because Auroville will have to spread, Auroville will not be confined simply to Pondicherry. If it is, it will fail. It will be a world movement, and when the critical moment comes, I have no doubt that UNESCO will take the kind of campaign leadership, which is implied by what you are asking me.

*Q. Now what steps would you like the Government of India, as the sponsor of the Resolution, to take in order to fulfill its part in the responsibility?*

*Dr. Adiseshiah:* I have been talking to the Minister of Education, to members of the Planning Commission here, and I will mention this also to the President whom I am seeing tomorrow. I have talked to the Chief Minister of Madras and the Governor of Pondicherry. The first thing to do is to assign the land on which this International City is going to be built. This is the task for the Madras Govern-

ment mainly, and the Pondicherry Government. And then, I think that the Government of India will have to come forward with a certain amount of financial contribution, as well as the fourteen State Governments, for erecting their state pavilions and the institutions which would be in the interest of this country. This is not simply charity, just for charity's sake; it will be in the interest of our country — educationally and economically — to develop Auroville.

*Q. Sir, you said that UNESCO has embraced Auroville as one of its major programmes, which fulfils its fundamental aims and purposes. Now what does this imply as far as UNESCO's involvement in the fulfilment of the Auroville project is concerned, and how far is UNESCO willing to finance the project or to raise the finances for its fulfilment?*

*Dr. Adiseshiah:* I have already, I think, answered this, by the way, when I said I do not believe the financing by UNESCO is appropriate at this moment. We are just completing today one year of the foundation of Auroville, and we are proud of the fact that most of the member-states of UNESCO sent part of their soil, exactly a year ago, for the foundation ceremony. That symbolic action in giving a part of their land — land over which man through the ages has fought, fought bloodily, fought at the cost of the lives of many men and women and children — this free giving of a piece of their own land in the creation of a new city is a hopeful augury of the time when UNESCO and all its member-states would make their contribution — financial, material, and spiritual — for the building of Auroville.

*Melville de Mello:* Dr. Adiseshiah, thank you very much.

### **The Mother's Guidance in 1969**

On the 1st January, I had offered to the Mother a gown painted with the flowers of that beautiful Hibiscus, *The Beauty of Supramental Love*. It was a special day when the Mother had called about a hundred persons, we were told, including myself. The Mother had an experience at two in the morning, which was recorded by Udar and approved by Her.



“A consciousness descended into the earth’s consciousness and materialised there. It was a most marvellous descent, full of consciousness, force, light, joy and peace and suffused the whole earth’s atmosphere.”

This descending consciousness was afterwards identified by the Mother as being the intermediary level between the mental consciousness and the Supramental Consciousness.

“This descending consciousness is that of the superman which is still that of man but with a very enlarged range and power, but not transformed into the gnostic being. This consciousness of the superman has not only descended into the earth’s atmosphere but is established there and is fully operative.”

On the 23rd January, I wrote this letter to Her: “Mother Divine: *pranams*... I have the experience of the invariable Bliss of the constant remembrance of You as my life, my all and my fulfilment. I am further grateful that by Your Grace it was possible to bring Sat to the present stage of his conviction that Sri Aurobindo’s is the saviour Light. For, they have tried all other ways to bring about peace and unity at the United Nations and UNESCO, but have failed. And Auroville is the only hope for humanity to come out of its present chaos.

So, my first question is: ‘Is it still necessary for me to continue to do this work? Or has it come to a stage when it would go forward by its own momentum since Sat seems convinced about the merits of Auroville and the teachings of Sri Aurobindo, and has promised UNESCO’s support and cooperation? Can someone else like Jullie Medlock, Jay Smith or Anjani Dayanand take over? Or would my withdrawal affect Your work through Sat?’ (The Mother asked the attendant to underline the three names and write an emphatic *Non! Non!* And added: ‘It is better if she continues’).

I further asked: “I am asking this because for me to continue this work under the present circumstance by which I am constantly hindered, seems rather precarious and difficult — precarious because of his close relationship with me and difficult and time-consuming because of the distance.

I am prepared to withdraw and do whatever work You may have for me with You. For I have only one joy in life — to love You totally and integrally, to serve You with a total self-giving without any reserve whatsoever and with perfect sincerity and surrender. I am absolutely certain that I want nothing but what the Divine wills for me or His work to be done through me, and I am prepared for anything. (The Mother told Her attendant to put two lines against this paragraph and write: ‘That is why you can do better than others that work.’)

So now, please tell me:

1. What is my true work—the mission with which I have come upon earth to serve You? (The Mother replied: ‘This is revealed’ – *au fur et à mesure que le travail est fait* — ‘gradually, as the work is done’).

2. What is the place of Sat in the fulfilment of this mission? (To this She replied: ‘For the moment as it is’).

3. What is my true relationship with Sat? How can I help him to realise his fulfilment and joy in You? (The Mother replied: ‘For the moment as it is’).

4. How can all this be best realised? (‘By being steady and quiet’ was Mother’s comment).

I shall be immensely grateful for Your reply, Your guidance and help.”

After receiving the replies to my question, I asked Her again: “You said that the truth of my relationship with Sat is ‘as it is for the moment,’ Now, if it is the truth, why for the moment?” Again, She gave me a cryptic reply: “You will know it *au fur et à mesure que tu progresses vers la Vérité.*” (‘Gradually, as you progress towards the Truth’).

This is another letter written to Her: “Mother Divine, *pranams*. What this state is I do not know, but I put it before You as a study and a search for the Truth. I am interested in everything, including the flight to the moon but not for its own sake, whatever its importance in the general amelioration of life. What interested me in this adventure was the infinite capacity and the preparedness of Man in his search for the Unknown, his consecration in self-giving, the discipline, sacrifice and harmonious working behind the collective

effort before which this historical event seems quite insignificant to me. But is it really so insignificant?

I am beginning to feel the same about everything: It is not the work, but the person behind the work who is being prepared through the work that seems to be important. Is it a true understanding? Under such a state of consciousness, it seems to me that as far as the external work is concerned, any work can be useful if it helps to manifest the Godhead within or to remake oneself in the image of the Divine. And perhaps, one could offer any work as a disinterested service to the Divine for His manifestation in the world.

However, though there may not be any real personal necessity to choose one work rather than the other and one can do any work with equanimity and sincerity, is there no meaning behind one's temperamental preferences, one's natural aptitudes and abilities as far as the choice of one's work is concerned? Must not one choose the work according to the law of one's nature? If not, how to choose the work? Is there only one law of nature and that is to be divine, in which case the question of the choice of one's work is not at all important from the point of view of the higher consciousness? I await Your reply and guidance with all humility."

Here is Her reply at the end of my letter:

*only one thing is  
important, it is to  
find the Divine.  
For each one and for  
the whole world anything  
becomes useful if it helps  
to find the Divine  
all the rest is mental distractions.  
Blessings.*

"Only one thing is important, it is to find the Divine.

For each one and for the whole world anything becomes useful if it helps to find the Divine.


All the rest is mental distractions. Blessings."

## Harmony

On the 4th May, 1969, I wrote a letter, asking for Her guidance concerning the problem of harmony: "Mother Divine. *Pranams*, I find that I am becoming more and more sensitive to the problem of harmony. The slightest disharmony within or without makes me unhappy. I cannot rest till the problem is solved. It seems to me that each person is seeking harmony, but each one has his own ideas, desires and preferences around which he builds up a sense of harmony. And perhaps, it is only when one goes above all this that one can build up an atmosphere of true harmony. Is this true?

Is it not possible to have harmony between two persons who live and act from different planes of consciousness? I don't mean between You and us, but between the persons in neither of whom the Divine is fully manifest, yet who are on different planes of consciousness? What is the best way of their working together? What should be their approach? What are the conditions under which they can live and act in harmony, especially when their values are different? I shall be very grateful for Your reply, light and guidance. With humility, ever *Ta petite*."

*The solution is  
to go deep in ~~the~~ oneself,  
and to find the place  
where all the differences  
combine to constitute  
the essential and  
eternal Unity.*

*With love and blessings*  


"The solution is to go deep in oneself and to find the place where all the differences combine to constitute the essential and eternal Unity. With love and blessings."

### **The Mother's and Sri Aurobindo's Guidance on Human Relationship**

When I received a letter from Sat the extracts from which I shall give, I was quite conscious of these words of Sri Aurobindo's guidance concerning all egoistic vital demand, claim and desire, besides its conflict with the purity of the psychic aspiration:

"Not the satisfaction of these vital clamours nor, either, an ascetic retirement is the true solution, but the surrender of the vital being to the Divine and a single-minded consecration to the supreme Truth into which desire and demand cannot enter. For the nature of the supreme Truth is Light and Ananda, and where desire and demand are, there can be no Ananda.

It is not the vital demand but the psychic urge that alone can bring the nature towards the supramental transformation; for it alone can change the mental and vital and show them their own true movement...The cry of the psychic is always: 'Let the Truth prevail, let Thy will be done and not mine'...

The only creation for which there is any place here is the supramental, the bringing of the divine Truth down on the earth, not only into the mind and vital but into the body and into Matter."

The letter I had received from Sat pointed out the difference between him and me and I wrote to the Mother, giving some excerpts: "You are called to a life of Yoga, of mysticism...whereas I am not. I am of the earth, earthy. For me work, toil, ignorance and strife are my daily companions. I live among them. There is a radical spiritual difference between us. When I see you, I desire you physically, and so, I can never be an Ashramite or an Aurobindoite.

You are not of this earth, but I love you and want you to be as you are. To me, you are a symbol of all that is good, true and beautiful. But to love you is like trying to catch the air in one's palm which

slips out of one's fingers. You are free like the wind. You do not belong to anybody. No one can contain you and you must not allow anyone to contain you either. I will never attempt to.

You are living on spiritual heights. I live in daily struggling earth. However, you do not seem to accept our being two different and distinct persons, living at two different levels. And so we should now separate and each go one's separate ways. There is no alternative, because we are two different persons, living two different lives with different values, goals and means.

I am and will be a different person for having known you and loved you. There are many things you have taught me, and they will abide with me. And so, let us part in peace and friendship." However, in the same breath he writes: 'I would discipline myself to meet you, if you so desire, in pure friendship. For that I need time. Will you give me that? I should not meet you when I come to India in December. But after that we can meet and we will not hurt each other. Or, do you prefer that we do not see each other, ever? That would be sad.'

After writing these extracts, I further wrote to Her: "I was so moved by his letter. And though I was always aware of our apparent differences, they have never overpowered me. For, I am always reminded by Sri Aurobindo:

'All problems of existence are essentially problems of harmony. They arise from the perception of an unsolved discord and the instinct of an undiscovered agreement or unity... The greater the apparent disorder of the materials offered or the apparent disparateness, even to irreconcilable opposition of the elements that have to be utilised, the stronger the spur, and it strives towards a more subtle and puissant order than can normally be the result of a less difficult endeavour.'

For me, spiritual life is a life of a conscious search for the truth, constancy to the truth and the manifestation of the truth in all our feelings, thoughts and actions. Besides, I feel that he may not be doing the yoga consciously. However, what he is attracted to is nothing else but what You and Sri Aurobindo have made of me. Yet, I know I

have still very far to go. And I do believe that in the ultimate analysis, it is You whom he loves in me to the extent You are manifest in me. So, however earthy he might be, I recall Savitri's words:

'Because he is infant, shall he never grow?  
Because he is ignorant, shall he never learn?'  
'If the chamber's door is even a little ajar,  
What can hinder God from stealing in?  
Or forbid his kiss on the sleeping soul?'

But Mother, I am aware of the great difficulty. For, at the moment, I feel his relationship with You is indirect, — through me. However, I believe in the power of the Divine's Love. And I pray for a heart that can manifest pure love, love for the sake of love, for the joy of loving. Perhaps this is my sadhana for which all my life seems to be a preparation. And now that I am at the source and fount of that power, You, the Divine Mother, this possibility seems to be a certainty. With Your Grace and Love, what is there impossible to achieve? I put all my trust in Thy Will and Thy Grace.

I do not believe that my love for Sat can ever take me away from You, nothing can. For in the depths of my heart I feel Your constant Presence which I cherish. And in the depths of my being I know that You are my only Delight without which I cannot exist. And yet, if You see anything perverse or wrong in my feeling or seeing, or if You find any insincerity anywhere, something that is contrary to my love for You, I pray with all my strength for You to intervene and to strike at the penury of this heart that is consecrated to You. I do not want any compromise or any concession to my weaknesses. I want only that which is true to me, true to You and Your Work and what is best for Sat and for all. For myself I ask for only one thing above all: the joy of loving You and serving You in whatever way You want me to.

And so, I give myself to You without any reserve. Whatever You choose for me, I know it will always be for the best. I will accept it without question. For, Your Will is my strength. And Your Will is my joy. I want nothing but what is Your Will. Pray tell me and I will obey it with love and joy. This is my troth of sincerity and I pray You to guard it safe."

On the 26th March, 1970, I wrote again to Mother, concerning my work and relationship with Sat: "Mother Divine, *pranams*, Sat will be retiring from UNESCO in 1970 and much work is pending as regards Sri Aurobindo's Centenary as well as Auroville. But with the recent interruption in his relationship with me, I am somewhat at a loss as to how to do it.

I believe implicitly in the assurance You gave me in 1958 when You came thrice successively in my dream, — once in Your supramental form, — in answer to my prayer, and told me with Your hand on my forehead: "1. I love you. I am with you. 2. I am guiding you. 3. I am protecting you. Give drop by drop." All of this is so vivid and true even now that for me it is not just a dream, but a concrete experience.

And so, I am convinced that it was the Will of the Divine Mother that brought Sat and me together, sustaining our relationship against all odds, teaching me all the lessons that I must learn for Her Work and preparing me for all the hazards of life. And yet, I have a far way to go. For there is no end to one's perfection. So the training still continues. However, I believe it is only the Will of the Divine Mother that can maintain this relationship or elevate it to its true and rightful status or break it for whatever purpose it may serve for our perfection and Her Work.

For me, any disharmony is a result of some imperfection somewhere and hence a sign of need for further progress. Behind everything I feel Your Presence very concretely and I am even grateful for such shocks which push me towards a greater perfection and progress, towards a more and more complete manifestation of the Divine. So, like a child nestled in her mother's arms who has neither worry nor fear, I watch and marvel at all this Play and smile a constant smile of peace and joy.

But since this is a serious play and I had felt and hoped that a great deal of work in the world could be done with and through Sat, I write all this to ask if You would find it profitable now to do the work through someone else under the circumstances since the time is pressing and I may not be able to do the work as effectively



as before, or would You rather I wait with immutable peace and patience?

My only aspiration is to be Your loving and adoring instrument serving You everywhere in the temple of Your world. I am prepared to do anything You expect of me. I await Your guidance with complete trust. Ever Thy own with love and joy."

The Mother wrote on my letter:

"Why interruption? Is it S. who stopped seeing or writing to you, or you? I do not understand. If you wrote this to me I missed your letter and ask for an explanation. Where is Sat? Are you no longer writing to him? Has he stopped writing to you? I would like to know. Love and blessings."

I sent extracts from my previous letter in reply to the questions of the Mother on the 1st April: "Mother Divine, *pranams*:

1. He is mostly in Paris. 2. I have not stopped writing to him, nor have I changed my feelings for him, but I have not heard from him since his last letter, saying: 'Let us now separate and each go one's own way. There is no alternative.' 3. 'Why interruption?' He feels that we are two distinct persons, living on two extremely opposite or different planes, living different lives with different values, goals and means. And the twain shall never meet unless I accept him as he is. He says that when he sees me, he desires me physically.

He further says: 'You are not of this earth. But I love you and want you to be as you are. To me, you are a symbol of all that is good, true and beautiful. But to love you is like trying to catch the air in one's palm which slips out of one's fingers. You are free like the wind. You do not belong to anybody. No one can curtail you and you must not allow anyone to curtail you either. I will never attempt to. I am and will be a different person for having known you and loved you. There are many things you have taught me and they will abide with me. And so, let us part in peace and friendship.'

If I want a relationship of pure friendship, I must give him time to discipline himself, — at least two years, — during which time he will not see me and perhaps not write either... I do not know.

What is to be done? These two years are quite crucial for our

work since he retires from UNESCO in 1970 and much ground-work has to be prepared for Sri Aurobindo's Centenary and for Auroville before the General Conference in the same year. The Executive Board of UNESCO meets in April and the change of status of the Society is equally imperative. I await Your guidance."

The Mother replied: "If you feel like writing to Sat for the work you can do so even if he does not answer. That is all I can tell you, but my love and blessings are with you and will help you to do the needful."

I churn and churn within and without till I come to grips with the forces involved and finding the truth behind, harmonise all movements from within. One must never be afraid to search, to discover, to reject, to rebuild — to go through error and pain so that one may know the truth and the delight it unveils. One must be prepared to go through hell so that it too may bear the footprints of heaven and know its bliss. I remembered what the Mother had once said:

"Truth is not a dogma that one can learn once and for all and impose it as a rule. Truth is infinite like the Supreme Lord and it manifests at each instance to those who are sincere and attentive."

In order to search for the Truth, I always tried to unravel the mystery of the Lord's purpose in everything that happened in my life and in the world, and I often looked intently into myself for an answer. It was during one of such periods that the above reply from the Mother came to me.

As I was reflecting on this illuminating reply, my attention was drawn to one of Her prayers, which I felt was exactly the work I was called to do. So, I wrote this prayer to the Mother on a card, painting a flower of *Radha's Consciousness* on it and pasting on one flap a small sprig of *Humility* (the common sacred grass):

*"C'est en soi-même que sont tous les obstacles, c'est en soi-même que sont toutes les difficultés, c'est en soi-même que sont toutes les ombres et toutes les ignorances...."*

“I AM WITH YOU”

*O Seigneur, je T'implore ! Permets que je sois parfaitement consciente et maîtresse de l'agrégat qui constitue cette personnalité, enfin que je sois délivrée de moi-même et que Toi seul vives et agisses à travers ces multiples éléments.*

*Vivre dans l'Amour, par l'Amour, pour l'Amour, indissolublement unie à Ta manifestation la plus haute...”*

“It is in oneself that are all the obstacles, it is in oneself that are all the difficulties, it is in oneself that are all the shadows and all the ignorance.

O Lord, I implore Thee! Permit that I be perfectly conscious and master of the aggregate that constitutes this personality so that I may be delivered from myself and that Thou alone mayst live and act through these multiple elements.

To live in Love, by Love, for Love, indissolubly united with Thy highest manifestation....”

The Mother wrote “*bénédiction*s” (blessings) on the card in large hand and sent it back to me.

Let me give some more glimpses of my life and relationship with Sat in order to show my difficult journey on the path of the Integral Yoga and the time taken to sublimate human love to the height of its purity in the service of the Divine. For I was constantly guided by Sri Aurobindo's luminous direction:

“The work which the sadhak of the supramental Yoga has to do is not his own work for which he can lay down his own conditions, but the work of the Divine which he has to do according to the conditions laid down by the Divine. Our Yoga is not for our own sake but for the sake of the Divine...”

The supramental creation, since it is to be a creation upon earth, must be not only an inner change, but a physical and external manifestation also. And it is precisely for this part of the

work, the most difficult of all, that surrender is most needful; for this reason, that it is the actual descent of the supramental Divine into Matter and the working of the Divine Presence and Power there that can alone make the physical and external change possible...

Only a calm, pure and surrendered physical consciousness, full of the psychic aspiration, can be its field; this alone can make an effective opening of the material being to the Light and Power and the supramental change a thing actual and practicable.”

\*

I wrote to the Mother about the difficulty of my meeting Sat in Madras because of his marriage and I did not wish to disturb the peace of his wife. I prayed to Her:

“Mother Divine: *pranams*. I give myself to You in complete abandon with tears of a sincere prayer: Take away all my preferences, my preconceptions, my ideas of good and bad — all that comes in the way of Your work. Let me stand before You like a blank page so that You may inscribe Your Will freely and clearly and I be what You want me to be. Let me die to myself and be reborn in You so that I see You everywhere and serve You with love and joy.

O Mother Sweet, make me Thine completely and without any reserve, absolutely and altogether Thine and let me merge in Thee in that indissoluble union of Love so that Thou alone livest in me. I am here for Thee alone. Let me have no other will than Thine. Pray, tell me what exactly is Thy Will and how best I can collaborate with it. Let me have this one joy — to live in Thee, by Thee and for Thee. With humility and loving surrender at Thy feet, Thy child.”

The Mother answered:

“Kailas, do not worry. Keep quiet and calm. It is the only way to know the Truth and to do the proper thing. With love and blessings.”

However, as the desire to see Sat left me, I began to move towards Nirvana. I sent all his letters to the Mother as an offering, saying that

they were sacred to me, but I had no longer any attachment to them as they did not seem to have any relation to the present. She accepted the offering, asking me to keep them as a souvenir of the past and said: “I received your offering and accepted it. But I am sending back the letters to you as I have no place to keep them, adding:

“There is a stage for human beings when they need to love the Divine through a human being because they are not ready for a direct relation with the Divine. But when the body consciousness progresses and it becomes possible for the cells to enter in constant relation with the Divine without needing the visible presence of another person, the love for another person becomes superfluous and may stop.

Keep these letters as a souvenir of the past, if you wish so. Let your love be exclusively for the Divine.

Keep your mind silent and quiet. Aspire and wait for the command and you will know what you have to do. Meanwhile remain here peacefully. If something is to be done, I shall let you know. With love and blessings.”

And I remembered Sri Aurobindo’s guidance while reading *The Mother*:

“...By the force of your devotion your contact with the Divine Mother will become so intimate that at all times you will have only to concentrate and to put everything into her hands to have her present guidance, her direct command or impulse, the sure indication of the thing to be done and the way to do it and the result.”

As a frank and candid expression of my feelings I wrote this to Her: “Mother Divine, *pranams*. It was interesting, the picture of the flowers stuck on the envelope You sent me were exactly what I needed: *Endurance* (Zinnia).

I aspire to love You everywhere as does the rose, the wind and the sun. Grant me, O Lord, the selfless sweetness of Your Love which can endure all, heal all, unify all. Let the invincible Power of Your

Divine Love arise from the very depths of this heart of Void and let it transfigure my whole being so that I can serve You worthily, effectively.’

And I heard Your Voice saying ‘I am with you, through the flowers of indomitable courage and endurance.’

This morning, I awoke with a feeling of being slowly filled with the white purity of Thy Divine Love and I began to understand that this Void was Thy gift of liberation to me, — liberation from myself and the gift of realising humility before Thee. It was the emptying of the cup to be filled by Thee so that Thou alone mayst live in me and act as Thou wilt. I welcome Thee with all the joy of my love and pray: ‘Come. Take Thy seat. This instrument is of Thy own making and Thy very own. It shall serve no other master. This is my oath to Thee. Come, so that I may see with Thy eyes, know in Thy Light and do Thy Work as Thou wilt.’ Ever with love, *Ta petite*.”

I was told that the Mother heard all that I wrote with great attention and with deep calm. She even uttered with a smile: “*Très bien* (Very good)!” She sent me a golden blessing packet and flowers of *Communion with the Divine* (the Polyantha rose) along with the following note:

“My love is always with you and the Grace will fulfil your prayer. I shall call you as soon as it is materially possible, blessings.”

In this connection I remembered what Sri Aurobindo points out most emphatically:

“What is needed now is not insistence on physical nearness... but the psychic opening in the physical consciousness and the constant presence and guidance there.”

Also, in this connection, this is what I read on Total Love by Swami Venketeshananda:

“To live is to love. It is only when the ‘I’ is completely abolished that love prevails effortlessly. It is love without attachment — not binding but liberating — Love that is freedom, divine love. As

long as you love someone, there are two — there is a division. Love is the natural expression of Oneness that alone exists. All the rest is attraction, attachment, infatuation. It is bound to have its own reaction.”

Lord Krishna says “Enter into me.” To enter into God is to become infinite as God, to remain constantly united with Him or with the cosmic Being, to be possessed by it, to be transformed and transmuted by it so that it is impossible not to love.

### **My Birthday in 1969**

On the first of June, as my birthday was approaching, I made a round card, windowing the flower of *Agni* painted on blue satin in the shape of a heart. Inside it, I pasted the florets of the *Supramental Sun* in the shape of the Mother’s symbol under which I placed Her Victory photo, where She is seen standing on a large white lotus. I sent it to Her in a round envelope, painted by Richard with the flower of *Victory* (yellow *Allamanda*) on the front. Inside I wrote my prayer to Her:

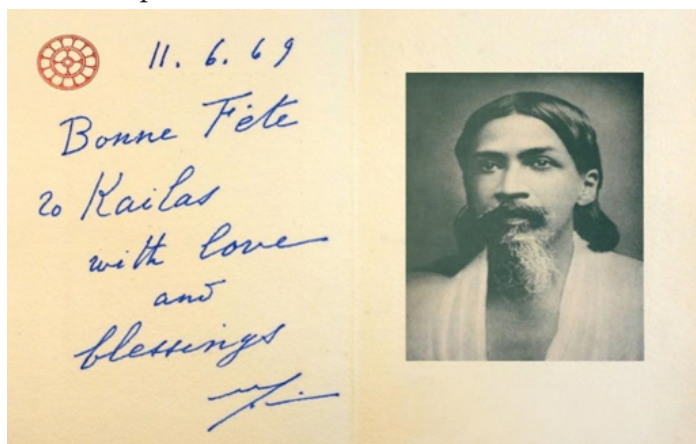
Mother Divine: “Today I bring to Thee the most humble offering of my being, all aflame with love for Thee. Let this fire consume all my thoughts, all my emotions, all the sentiments of my heart, all my sensations, all the movements of my life, each cell of my body, each drop of my blood, — all of me, without any reserve. Let my being be utterly consecrated to Thee and forever. Let it be all charged with the pure and luminous fire of this deathless Sun so that nothing of me may remain in it any longer and Thy rays of Truth-Consciousness may manifest in all its movements. Let all in it be a harmonious chant of love and adoration for Thee so that all may be awakened to the supreme Felicity of Thy Presence and seek to belong to Thee alone.”

The Mother sent me back my card, inscribing in big letters: “To Kailas with love and blessings”, adding this too: “Come the 11th for your birthday. Blessings.”

“I AM WITH YOU”

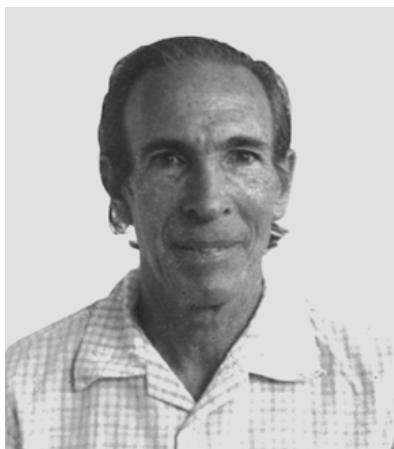
I went to see Her on my birthday with the flowers of *Power of Supramental Consciousness* (Golden double Hibiscus with a red centre), *Joy of Union with the Divine* (Basil) and *Detailed Surrender* (Queen Fairy Rose). As soon as I entered Her chamber, She said with a radiant smile: “*Bonne Fête! Ma chère enfant.*” (Happy Birthday, my dear child)). I said: “*Merci, Douce Mère.*” (Thank you, Sweet Mother). I gave Her the flowers which She took from me with an intent regard. Then She said: “Shall we meditate?” I replied eagerly: “Surely, Sweet Mother.”

We must have meditated for about ten to fifteen minutes in which I felt being emptied of all my thoughts, feelings and anything I could call myself. I felt like an empty vessel. Nothing stirred. All was blank within. And suddenly, as if a cry went out: “Ma!” As soon as I uttered this I felt some coolness within. I saw a little flame of light, a soft light of pale blue colour, around which there was an aura of gold, which seemed to be spreading with white rays. It almost looked like the flower of *Supramental Sun* (Kadamba). I saw it growing bigger and bigger, occupying an infinite space in which I felt myself to be a tiny point of consciousness. At this point, I was brought back to myself by Her light touch. I looked up to Her with a smile and She blessed me gently. She gave me the flowers of *The New Creation* (Tuberose), *The Divine Grace* (Hibiscus mutabilis), called in Bengali, *stolopodo*, meaning the ‘lotus on earth’ and a white rose (*Integral Love for the Divine*). She gave me another card for my birthday with Sri Aurobindo’s photo.





## Work with Richard on Flowers



The Mother has given spiritual significances to more than 800 flowers from India and abroad. Richard was planning to bring out a book with all these significances. When Tara came to know about this, she asked The Mother whether She would help us verify the names both in English and French. She agreed to see about five flowers every day. Besides, She also gave orally a short commentary in French for each flower which Tara wrote down and verified the next day. Later, it was felt that the book could be brought out first in English. She named new flowers as well, both from the Ashram gardens and those brought from the Matrimandir Nursery by Narad. Many line drawings were also meticulously done by Lyn to be included.

Richard started to compile the material with the help of Narad — who came from Auroville in the evenings for this work, — checking the botanical names and improving the descriptions. On my side, I felt that since the Mother’s significances of flowers had a deeper value for me in terms of the Integral Yoga of Sri Aurobindo, perhaps pertinent texts from Their writings would help to enlighten the readers too in understanding and appreciating the psychological help that flowers can give. So, I began to search for the relevant passages from Their writings to include for many of the flowers. This was my contribution to the book *Flowers and Their Messages*, completed and published later.

There were many people who were interested in knowing the significance of flowers, but since there were no coloured photographs of the flowers to identify them, they often used to come to Richard or send him the photographs of the flowers for identification. So, I began to colour the line drawings in my book and painted more flowers to make it easy for people to recognise the flower and its significance.

At the inauguration of Auroville in February 1968, the Mother had already given the names of the twelve gardens to be planted around the Matrimandir. Many extraordinary Hawaiian hibiscuses were being grown in the Ashram gardens and also at the Nursery in Auroville. It was for us, one might say, the golden period of hibiscus flowers, and these original blossoms from Hawaii were much larger!

Later, around 1970, when She wanted to choose the central flower for each garden, She asked Richard to bring all the different hibiscus flowers growing in our gardens and in Auroville along with the list of the twelve gardens She had named. When he brought the first batch, She asked: "What is the first garden?" Richard said: "It is Existence, Mother." She picked up a light pink single hibiscus and asked him with spontaneous modesty: "But, how possibly have we named this flower?" He replied: "*Power in the Psychic*." After concentrating for some time, She said: "We shall call this *Psychic Power in Existence*."

She then picked up a double golden hibiscus, saying: "How beautiful this is! What do we call it?" He replied: "It is *Supramental Consciousness, Douce Mère*." This flower was chosen to represent the second garden of Consciousness.

For the garden of Bliss, She chose the small single light cream flower, already named *Ananda*. Thus, on the first day, She had selected three hibiscus flowers for the first three gardens.

Since there were many hibiscus flowers with a variety of shapes, textures, sizes and colours, we wanted to be sure that the flowers chosen by the Mother were precisely recorded in our memory. So I suggested that they should be painted by the Ashram artists on white sheets of hand-made paper. And, we gradually distributed these flowers one by one among Krishnalal, Prembhai, Usha Patel, Dilip Patel, Richard and myself. I painted the flowers most close to my heart: *Supramental Consciousness* and *Ananda*!

It was with the help of Narad, who was working at Auroville's Nursery and growing plants to be planted later around the Matri-mandir, that Richard was able to bring each time more Hibiscus from which the Mother could choose. He brought a large flat-bot-tomed wicker basket to carry them safely. On the next appointed day when Richard went to the Mother, She chose a single white hibiscus, previously named *Integral Power* for the garden of Light, changing its significance to the *Light of the Purified Power*.

For the garden of Life, She picked up a medium-sized double light red hibiscus, saying: "It is pretty, isn't it? What is it called?" Richard said: "Mother, this is the *Power of Consciousness*." It was a medium-sized 'happy' red blossom. It is so significant that life begins with an awakening of consciousness and develops with the Power of Consciousness. There is a close association and relation-ship between the two!

For the garden of Power, She chose the large single red hibiscus with broad petals and white freckles on one edge at the back of each petal, originally named *Aesthetic Power*. In this case She did not change the name. Naturally, because when you know the Mother's comment for this flower, it is: 'Beauty is a great power.'

During the third interview, for the garden of Wealth, the Mother preferred in place of hibiscus, water lilies and cactii in general, as they express, respectively: *Wealth* and *Riches* in various forms.

For the garden of Usefulness, She chose a beautiful single dark maroon red hibiscus with darker centre and crinkled petals. This was named *Usefulness of Auroville*. She changed this afterwards to *Usefulness of the New Creation*. Here too, for the Mother, Auroville is created in order to express the New Creation, but obviously, She did not wish to limit the New Creation to Auroville alone.

For the garden of Progress, She had already recently named for Auroville a flower, *Progress of Auroville*, changed to *Progress of the New Creation*. This is a medium-sized single white-flower with pink centre and veins; exceptionally the stigmas are orange. Later She added also *Power to Progress*, another similar hibiscus. She com-pleted on the same day the remaining three gardens which were: Youth, Harmony and Perfection. She chose the flower *Supramen-tal Beauty* for the garden of Youth, changing the name to *Beauty*

*of Supramental Youth.* This is a single salmon-orange flower with a deeper coloured centre. Next She took up the garden of Harmony for which She picked a beautiful single, soft yellow hibiscus with light reddish veins and centre. She named it *Power of Harmony.* For the last garden of Perfection instead of hibiscus She selected all the different varieties of *Psychological Perfection* (Plumeria).

Later, when Richard was going to the Mother, I had told him to put to Her this question: "Since the purpose of the gardens is, in my view, to awaken in us the consciousness of the flower each one represents, could we select plants with flowers having spiritual messages which can help in that awakening?" She said enthusiastically: "Certainly. That would be very good."



*Supramental Manifestation*

**The Supramental Manifestation**  
(A slide-show)

A slide-show was prepared with the flowers given by the Mother that were chosen corresponding to the meaning of each symbol. The spiritual significances of these flowers appear in italics and all the texts are selected from either Sri Aurobindo's or the Mother's writings, woven together with some connecting words.

“I AM WITH YOU”

### Sri Aurobindo's Symbol



In the symbol of Sri Aurobindo, the descending triangle represents Satchitananda. The supremely conscious and blissful Being is willingly involved into its extreme opposite, — Nescience and secretly presides over its evolution.

### The Descending Triangle Sat or Existence

The descending triangle represents Sat, Chit and Ananda. Here, *Psychic Power in Existence*, is the flower chosen by the Mother for the Matrimandir's first garden of Sat, — the eternal, infinite and conscious Existence. It is the active force of conscious Being which realises itself in all the marvellous variations of its existence through its psychic power.

The *Psychic Centre* is behind the heart and it is through the purified emotions that the psychic most easily finds an outlet. Its power organises the activities of the nature to make us progress by bringing the psychic forward and by opening the mind, the vital and the physical to receive the Light of the higher consciousness.

This light can only be received by a complete *Silence* in the being — the silence in which all is quiet and one remains as a witness while something in the being spontaneously calls down the force of the higher consciousness upon the mind, life and body. In silence we feel the eternal *Divine Presence* of a supreme Master, Friend, Lover and Teacher.

### Chit or Consciousness-Force

The Mother chose the flower of the *Supramental Consciousness* to represent Chit or Consciousness-Force; it is a Consciousness which is gloriously awake and powerful, luminous, sure of itself and infallible in its movements. Each of its steps is dictated by an innate spiritual vision, a comprehensive and exact penetration into the truth of all and the truth of each thing.

Here, truth, will and power are not separate, but one and united. It has not only the knowledge of what is to be willed, but also the *Supramental Power of Consciousness* to effectuate its knowledge. The whole radical change in the evolution from a basis of Ignorance to a basis of *Knowledge* can only come by the intervention of the *Effective Power of the Supramental Consciousness* and its direct action — *Supramental Action* — in earth-existence.

### Ananda or Bliss

The flower chosen by The Mother to represent *Ananda* is calm, tranquil, equipoised, smiling and very gentle in its truly simple austerity. Another plane of Ananda is *Krishna's Ananda*. Krishna is the Anandamaya Purusha; he supports the evolution through the Overmind, leading it towards the *Divine Ananda*, which is our source. For, from the Divine Bliss, the original Delight of Existence, the Lord of Immortality comes pouring the wine of that Bliss, the mystic ‘soma’ into these jars of mentalised living Matter; eternal and beautiful, he enters into these sheaths of substance — physical, vital, mental — for the integral *Transformation* of the being and the nature.

Sri Aurobindo, realising this Supramental Consciousness, its power and bliss in Himself, has fixed it in the earth-consciousness and given us the path of the Integral Yoga to attain it. This is the perfect path of Truth, lit by the *Supramental Sun* for our journey to the other shore beyond the darkness, ever beckoning us with its irresistible call:

‘O Truth-Conscious, be conscious of the Truth. Cleave out many streams of the Truth.’

## The Ascending Triangle

It represents the aspiration from Matter under the form of Life, Light and Love. Let us see in terms of the Integral Yoga what this *Triple Aspiration* necessitates as our personal effort.

### Life

The flower chosen by the Mother to represent Life is *Power of Consciousness*. It is the power of controlling and dominating the lower movements of inconscient Matter.

As the spokes of a wheel in its knave, so in the *Life Energy* is all established — the triple knowledge and the sacrifice, and the power of the strong, and the purity of the wise. Under the control of the life energy is all established in the triple heavens.

The true life-force reveals itself as no longer this troubled, harassed, divided, striving surface energy, but as a *Purified Life Energy*, which is a great and radiant divine power, full of *Peace* and strength and bliss. Our aim therefore must be the purification of these energies, their transformation, control and utilisation — *Supramentalised Life Energy*.

The proper function of this *Energy turned towards the Divine* is to do what is bidden by the divine principle in us, to reach and to enjoy what is given to it by the indwelling Divine and to desire nothing else at all. In order to realise this, there must be a renunciation of attachment and the craving of desire — the *Integral Renunciation of Desires* — in the senses and the heart, of self-will in the thought and action, and of egoism in the centre of the consciousness — *Abolition of the Ego*.

Sri Aurobindo tells us in no uncertain terms: “Whoever clings to the desires and the weaknesses of the flesh, the cravings and passions of the vital in its turbulent ignorance, the dictates of his personal mind, unsilenced and unilluminated by a greater knowledge, cannot find a true inner law and is heaping obstacles in the Divine fulfillment.” There must therefore be the total *Absence of Desire*.

We must *Live only for the Divine* and realise that intense joy of existence only by the Divine and for the Divine and the feeling that

without him nothing exists, that life has no longer any meaning, nothing has any purpose, nothing has any value, nothing has any interest unless it is this call, this aspiration, this opening to the supreme Truth — to all that we call the Divine.

In other words, we must aspire for the *Conversion of the Aim of Life from the Ego to the Divine*. Our instrumental being must convert itself into a receptacle of Divine Knowledge, an instrument of the Divine will-power — *Will one with the Divine Will* — a force of being, a channel of divine love, joy and beauty, the realisation of the *Godhead* seated within.

## Light

This light is the *Light* of the Divine Consciousness. The aim of this Yoga is first to come into contact with this consciousness and then to live in its Light and allow this light to transform the whole nature so that the whole being will live in union with the Divine and the nature become a field of action of the *Divine Knowledge*, the divine Power and the *Divine Ananda*.

It is a *Light without Obscurity* which can only be seen and grasped when we have reached the summits of mental being, entered into Overmind and stood on the borders of an upper, a greater hemisphere of spiritual existence, where in the light of the *Supramental Consciousness* the ignorance and the inconscient cease altogether. That means the *Intensity of the Consciousness in the full Supramental Light* to transform our being. For even the enlightened spiritual mind can be defective in its greater power and knowledge and still be subject to a partial and local obscuration or a limitation by the original Nescience.

Therefore must our *Consciousness* be *one with the Divine Consciousness* without any shadows, delivered from the Inconscience and Ignorance, aware of its own truths and powers, determining freely its manifestations in a movement always concurrent and in tune in every detail with its supreme and universal reality.

Let us then have the *Joy of Union with the Divine*. For it is impossible to change the human nature into the divine or to make it an instrument of Divine Knowledge, will and joy of existence unless



there is a union with the Supreme Being, Consciousness and Bliss, and unity with its universal Self in all things and beings — an *Intimacy with Universal Nature*.

## Love

*The Divine Love* never fails us. But our capacity to receive it increases in proportion to the love we offer to the Divine. This is our *Communion with the Divine*, through love. Let us therefore have *Humility in the Love for the Divine*.

Now, it is imperative for the mind to understand that it is only an instrument and not the master. Therefore our mind must make a *Detailed Surrender* and our *Human Passions changed into Love for the Divine*. This means that each movement of love, spiritualised, should no longer depend on mental preference, vital passion or physical craving.

Love must be restored to its fundamental spiritual and psychic essence. Let this *Psychic Love for the Divine* be the spur and goal of our being, its élan of truth. And there must be a *Balance of the Nature in the Love for the Divine*, — love that is passive and active, calm and ardent, strong and sweet, silent and expressed! It will then become a *Flaming Love for the Divine*, ready for all heroism and sacrifice.

There must be an *Integral Love for the Divine* in all the parts of our being — a love that is pure, complete and irrevocable and gives itself forever. Also, this love must be a flowering of joy and union, pure and confident in its self-giving which is a state obtained by a *Loving Surrender to the Divine* — an inner *Offering* of the heart's *Adoration*. This is the intensest way of purification.

However, it is the power of love supramentalised that alone can take hold of all living relations without hesitation or danger and turn them godwards, delivered from their crude, mixed and petty human settings and sublimated into the happy material of a divine life. It is this *Beauty of Supramental Love* that we must realise in ourselves. For *Beauty offering itself in Service of the Divine* is an incomparable splendour.

Above all, we must realise in ourself *Radha's Consciousness*. Radha is the personification of the absolute love for the Divine, total and integral in all parts of the being from the highest spiritual to the physical, bringing the absolute self-giving in total consecration of the whole being — *Entire Self-giving*— a calling down into the body and the most material nature the supreme Consciousness-Force and Ananda, *Sachchidananda*.

### The Square

The central square is the perfect manifestation, at the junction of the triangles, — the *Supramental Manifestation* — with its effective power of *Supramental Action*. The supramental or gnostic life will exist and act for the Divine in itself and in the world, for the Divine in all. The increasing possession of the individual being and the world by the *Divine Presence*, Life, Power, Love, Beauty will be the sense of life to the gnostic being. It will be a manifold expression of the *Divine Love governing the world*. However, *the Beginning of the Supramental Realisation* will demand a wide calm and deep delight of all existence as its first steps of self-realisation.

At the centre of the symbol is the pink lotus, *Avatar* — *the Supreme Manifested upon Earth in a Body*. It is He who makes the realisation of the *Supramental Manifestation* possible for the Multiplicity, the creation.

*Water* is the symbol of creation. When supramentalised, it will exist only for the divine manifestation in all its glory — *Supramental Manifestation*.

The seven waves of water represent the seven planes of Consciousness. [See Sri Aurobindo's Symbol]

“I AM WITH YOU”

## The Mother’s Symbol



The Mother comes in order to bring down the *Supramental Light in the Subconscious*. And it is the descent on earth that makes her full manifestation here possible. It is *The Divine Sacrifice*. For in her deep and great love for her children she has stooped down into the Darkness that she may lead it to *Light*; into the Falsehood and Error that she may convert it to the Truth; into this Death that she may turn it into godlike Life — *Supramentalised Life Energy* — into this world-pain and its obstinate sorrow and suffering that she may end it in the transforming ecstasy of her sublime *Ananda*. Nothing can be here or elsewhere but what she decides and the Supreme sanctions. Alone she harbours the absolute Power and the ineffable Presence — *Divine Presence*. The Supreme is manifest in her forever as the everlasting Sachchidananda. But she acts in the universe and directs the working out of her thousand forces through the personalities embodying her powers.

The centre of The Mother’s symbol represents the Mother as the Divine Consciousness-Force of the Supreme and is far above all she creates. She is the Adya Shakti, the one original transcendent *Divine Consciousness, Aditi*.

The four petals represent the four great powers of the Mother: Maheshwari, Mahakali, Mahalakshmi and Mahasaraswati — *Mahasaraswati’s Perfection in Works*.

### Maheshwari

Imperial Maheshwari is seated in the wideness above the think-

ing mind and will, and sublimates and greatens them into Wisdom and largeness or floods with a splendour beyond them. For she is the mighty and wise One, who opens us to the Supramental infinities and the cosmic vastness, to the grandeur of the Supreme Light — the *Supramental Sun* — to the treasure-house of a miraculous knowledge — the *Supramental Knowledge* — to the measureless movements of the Mother’s eternal forces.

Nothing can move her because all wisdom is in her: nothing is hidden from her that she chooses to know; she comprehends all things and all beings and their nature and what moves them and the law of the world and its times and how all was and is and must be, by the power of her *Divine Knowledge*. A strength is in her that meets everything and masters and none can prevail in the end against her vast intangible *Wisdom* and high tranquil power — the *Effective Power of the Supramental Consciousness*.

Tranquil is she and wonderful, great and calm forever — *Psychic Tranquility*.... Equal, patient and unalterable in her will she deals with men according to their nature and with things and happenings according to their force and the truth that is in them.... For the truth of things is her one concern, knowledge her centre of power and to build our soul and our nature into the divine Truth her mission and her labour — *Absolute Truthfulness*.

### Mahakali

Mahakali is of another nature. Not wideness but height, not wisdom but force and strength are her peculiar power — *Dynamic Power*. There is in her an overwhelming intensity, a mighty passion to achieve, a divine violence rushing to shatter every limit and obstacle — *Conquering Fervour*. All her divinity leaps out in a splendour of tempestuous action — *Power of Action*... for she is the warrior of the worlds who never shrinks from the battle — *Conquest of the Armies*.

The impulses that are swift and straight and frank — *Straight-forwardness, Frankness*; the movements that are unreserved and absolute — *Entire Self-giving*, the aspiration that mounts in flame, the *Flame of Aspiration*, are the motion of Mahakali. For she too is the

Mother and her love is as intense as her wrath and she has a deep and passionate kindness — the *Divine Love*.

Nothing can satisfy her that falls short of the supreme ecstasies, the highest heights, the noblest aims, the largest vistas. Therefore with her is the victorious force of the Divine — *Victorious Love*, and it is by grace of her *Fire* and *Passion* and speed if the great achievement can be done now rather than hereafter.

### Mahalakshmi

The Mother manifests herself as Mahalakshmi through her powers of Beauty and *Harmony*. There is no aspect of the Divine Shakti more attractive to the heart of embodied beings than this miracle of eternal beauty, an unseizable secret of divine harmonies, — *Power of Harmony* — the compelling magic of an irresistible universal *Charm*. She throws the spell of the intoxicating *Sweetness of the Divine*.

To be close to her is a profound happiness and to feel her within the heart is to make existence a rapture and a marvel — *Spiritual Happiness*. Wherever she fixes her wonderful gaze or lets fall the loveliness of her smile, — *Victorious Beauty* — the soul is seized and made captive and plunged into the depths of an unfathomable bliss — *Divine Ananda*. Magnetic is the touch of her hands and their occult and delicate influence refines mind, life and body — *Refinement of Sensations, Refinement of Habits, Refined Taste* — and where she presses her feet, course miraculous streams of an entrancing Ananda.

And yet it is not easy to meet the demand of this enchanting power or to keep her presence. Harmony and beauty of the mind and soul, — *Spiritual Beauty* — harmony and beauty of the thoughts and feelings, — *Aristocracy of Beauty* — harmony and beauty of every outward act and movement, — *Abundance of Beauty* — harmony and beauty of the life and outward surroundings, — *Collective Harmony* — this is the demand of Mahalakshmi.

But all that is ugly and mean and base, all that is poor and sordid and squalid, all that is brutal and coarse repels her advent — *Detachment from all that is not the Divine*. Where there is affinity to the rhythms of the secret world-bliss and response to the call of the All-Beautiful and concord and unity — *Beauty Aspiring for the*

*Supramental Realisation* — and the glad flow of many lives turned towards the Divine — *Spiritual Beauty, Beauty of Attachment for the Divine* — in that atmosphere she consents to abide. For it is through love — *Victorious Love* — and beauty — *Power of Beauty* — that she lays on men the yoke of the Divine — *Power of Spiritual Beauty*.

Life is turned in her supreme creations into a rich work of celestial art and all existence into a poem of sacred delight — the *Beauty of Tomorrow Manifesting the Divine*. The world's riches are brought together and concerted for a supreme order — *Splendour and Opulence of the Material Life* — and even the simplest and commonest things are made wonderful by her intuition of unity and the breath of the Spirit— *Supramental Riches*.

### Mahasaraswati

Mahasaraswati is the Mother's power of work and her spirit of perfection and order — *Mahasaraswati's Perfection in Works*. The youngest of the Four, she is the most skillful in executive faculty and the nearest to physical nature — *Skill in Works*.

Maheshwari lays down the large lines of the world-forces, Mahakali drives their energy and impetus. Mahalakshmi discovers their rhythms and measures. But Mahaeshwari presides over their *Organisation of Details* and execution, relation of parts and effective combination of forces and unfailing exactitude of result and fulfilment. Always she holds in her nature and can give to those whom she has chosen the intimate and precise knowledge, — *Intuitive Knowledge* — the subtlety and *Patience*, the accuracy of the *Intuitive Mind Centre* and conscious hand and discerning eye of the perfect worker — *Accurate Perception, Clear Mind*.

This power is the strong, the tireless, the careful and effective builder, organiser, administrator, technician, artisan and classifier of the worlds — *Result of a Harmonious Organisation*. When she takes up the work of *Transformation* and new building of the nature, her action is laborious and minute and often seems to our impatience slow and interminable, but it is persistent, integral and flawless — *Faultless Planning of Work*.

For the will in her works is scrupulous, unsleeping, indefatiga-

ble; leaning over us she notes and touches every little detail, finds out every minute defect, gap, twist or incompleteness — *Integral Thoroughness*. Moulding and remoulding she labours each part till it has attained its true form, is put in its exact place in the whole and fulfils its precise purpose — *Thirst for Perfection* ... all is solid, accurate, complete, admirable. Nothing short of a perfect perfection satisfies her and she is ready to face an eternity of toil if that is needed for the fullness of her creation — the *Perfect New Creation*.

Kind, smiling, close and helpful, not easily turned away or discouraged — *Eternal Smile* — insistent even after repeated failure — *Eternal Youth* — her hands sustain our every step on condition that we are single in our will and straightforward and sincere — *Resolution, Determination, Concentration, Straightforwardness, Sincerity*.

A mother to our wants, a friend in our difficulties — *Friendship with the Divine* — a persistent and tranquil counsellor and mentor, chasing away with her radiant smile — *Divine Smile* — the clouds of gloom and fretfulness and depression, reminding always of the ever-present help, — *Divine Help* — pointing to the eternal sunshine, she is firm, quiet and persevering in the deep and continuous urge that drives us towards the integrality of the higher nature — *Perseverance*.

There are other great Personalities of the Divine Mother — most of all one who is her Personality of that mysterious and powerful ecstasy and *Ananda* which flows from a supreme *Divine Love*, the *Ananda* that alone can heal the gulf between the highest heights of the supramental spirit and the lowest abysses of Matter — *Aspiration for the Supramental Guidance in the Subconscious*.

Only when the Four have founded their harmony and freedom of movement in the transformed mind and life and body — *Integral Conversion* — can these other rarer Powers manifest in the earth movement and the *Supramental Action* become possible.

### The Twelve Petals

The twelve petals of the Mother's symbol represent the twelve powers of the Mother manifested for her work:

**Sincerity** — To be sincere is to be pure. As Sri Aurobindo tells us, "Desire nothing but the purity, force, light, wideness, calm, Ananda of the Divine Consciousness, and its insistence to transform and perfect your mind, life and body."

**Humility** — The Mother says: "True humility is humility before the Divine. It is a precise, exact, living sense that one is nothing, one can do nothing, understand nothing without the Divine... Even if one is exceptionally intelligent and capable, this is nothing in comparison with the Divine Consciousness."

**Gratitude** — "There is nothing which gives you a joy equal to that of gratitude. One hears a bird sing, sees a lovely flower, looks at a little child, observes an act of generosity, reads a beautiful sentence, looks at a setting sun — no matter what — suddenly, this kind of emotion comes upon you so deep, so intense, that the world manifests the Divine, that there is something behind the world which is the Divine."

**Perseverance** — "The road of yoga is long. Whatever method is used, persistence and perseverance are essential. A yoga like this needs patience, because it means a change, both of the radical means and of each part and detail of our nature."

**Aspiration** — "One must have a fixed and unfailing aspiration, vigilant and constant — an aspiration of the entire being — an aspiration that takes hold of you completely, an aspiration to unite with the Divine... to give oneself totally to the Divine, not to live outside the Divine Consciousness, so that the Divine may be all in all."

**Receptivity** — This means... "to receive the Divine Force...and allow it to work, guiding one's sight, will and action. There must be a complete and never-failing assent, a willingness to let the Divine Power do with us whatever is needed for the work that has to be done."

**Progress** — "The very first condition of inner progress is to recognise whatever is or has been a wrong movement in any part of



our nature—wrong idea, wrong feeling, wrong speech, wrong action — and by wrong is meant what departs from the truth, from the higher Consciousness and the higher Self, from the way of the Divine. Once recognised, it is offered to the Divine for the Light and Grace to descend and substitute for it the right movement of the true Consciousness.”

**Courage** — As Sri Aurobindo says: “The forces that stand in the way of the sadhana — the spiritual discipline—are the forces of the lower mental, vital and physical nature. Behind them are the adverse powers of the mental, vital and physical worlds... All I say is, keep the mantra of success, the determination of victory, the fixed resolve... and go bravely on with your yoga... The inner doors will open.”

**Goodness, Benevolence** — The Mother says: “One should not be good with an interested motive.... One should not be good so that others may be good to you. It is always the same lesson: One must do as well as one can, the best one can, but without expecting a result. One must be good for the love of goodness.

**Generosity** — “It is to give unstintingly, selflessly, without bargaining or any expectation. It is to give for the joy of giving. It is an opportunity that the Divine gives us for the liberation of the ego and the servitude to self-indulgence, replacing it by the joy of participation in the divine work upon earth, for a true and beautiful and harmonious equipment and ordering of a new, divinised mental, vital and physical existence in whatever way the Divine Mother herself decides in her creative vision.”

**Equality, Equanimity** — The very first necessity for spiritual perfection is a perfect equality.... “The perfect equality of our Spirit and nature is a means by which we can move back from the troubled and ignorant outer consciousness into the inner kingdom of heaven and possess the Spirit’s eternal kingdoms of greatness, joy and peace....”

**Peace** — “In the liberation of the soul from the Ignorance, the

very first foundation is peace, calm, the silence and quietude of the Eternal and Infinite.... A consummate power and greater formation of the spiritual ascension takes up this peace of liberation into the bliss of a perfect experience and realisation of the eternal beatitude, the bliss of the Eternal and the Infinite.”

\*

The supramental change is a thing decreed and inevitable in the evolution of the earth-consciousness; for its upward ascent is not ended and mind is not its last summit — *Steps to the Supreme*.

Follow your soul and not your mind, your soul that answers to the Truth, not your mind that leaps at appearances — *Psychic Aspiration*. ... trust the Divine Power — *Trust in the Divine* — and she will free the godlike elements in you and shape all into an expression of Divine Nature — *Total Conversion*. If you desire this *Transformation*, put yourself in the hands of the Mother and her Powers without cavil or resistance and let her do unhindered her work within you — *Detailed Surrender*.

The Mother’s power — *Aditi, the Divine Consciousness* — and not any human endeavour and *Tapasya* can alone rend the lid and tear the covering and shape the vessel and bring down into this world of obscurity and falsehood and death and suffering, Truth and Light and Life Divine and the Immortal’s Ananda. Then *the Aim of Existence is Realised*.

### **The Mother as Mahakali**

As mentioned earlier I had seen the Mother in Her three aspects: Maheshwari, Lakshmi and Saraswati. But I had to wait for the experience of the Kali aspect and to be prepared within myself.

The most evident expression of Her Grace came in 1969, when the United Nations had asked UNESCO to establish a World University with a view to realise human unity. The latter had sent a circular to all their member-states and affiliated non-governmental organizations with consultative status, asking them to send a project report for this university. The letter was received by Navajata’s office

and unfortunately it remained on his table for a long time. Then he called a meeting of his committee members for Auroville to discuss the project. One of them admitted later in confidence that none of them had really a clue about what such a university should be, but certain ideas were discussed and a report sent to the Mother.

When only two weeks were left before the dead-line Navajata came urgently to me, saying: “Kailas, we have to make a project-report on a World University for human unity in Auroville. Can you do it? It must be sent to UNESCO within two weeks.” I said: “*Bhai-ji* (elder brother), I don’t know if I can do it at such a short notice.” To this he answered: “I will send you all the papers so you need not worry, just prepare it on the basis of the ideas already put forward and approved by Her.” Feeling reluctant, but since he insisted, I sent a draft for Her comments before dispatching it to UNESCO, adding that it was urgent. As you will see, I had to learn a great deal from this incident of the Mother’s way of working.

Well, I heard that when it was read out, She was furious! Throwing the papers on the ground, She asked: “Who has asked her to prepare such a report?” When I heard this, I was shaken to my bones, literally shattered to pieces. I could neither eat nor sleep for two days; for this was the severest blow of Mahakali. I felt I could do nothing and was incapable of doing anything. It was truly a stroke of Kali in her fullest strength, perhaps to remind me of my commitment to Her, when for the day of Mahakali Puja, I had prepared a round card on which she sent back her Blessings. Besides, I had once wrote to Her: “Do not spare me, Mother! Be Kali with me, but mould me in Thy image!” Even another card had been sent to Her with this aspect of Mahakali, as described in Sri Aurobindo’s marvellous book *The Mother*:

“When she is allowed to intervene in her strength, then in one moment are broken like things without consistence the obstacles that immobilise or the enemies that assail the seeker.”

Besides, I should have remembered Her comments when I asked whether I could do a script for a film on the Ashram, She said: “Yes, provided you do not ask anybody else for help.” Evidently, She wanted me to work exclusively under the direct guidance of Sri Aurobindo and Hers. Going to the Samadhi I prayed to Sri Aurobindo

to help me and bring me out of this state of Nihil — Nothingness. True to His everlasting promise: ‘I will be with you, rest assured, in every ebb and perilous tide,’ He came to my help.

You would not believe it! I had to accept to be nothing and nobody for the Lord to act freely through me. It was the breaking of the ego, or the consciousness of myself as the doer, — the emptying of the cup ‘drop by drop’ for the Lord to fill it with His Light and Delight. And what a delight it is to lose oneself in His Light! It is an experience to cherish in one’s life, for it is the feeling of a New Birth, the birth into the Spirit.

And Rumi’s verse translated into English burst forth:

“Only Your Presence revives my withered heart.  
You are the Sun that lights the whole world,  
And I am an empty vessel to receive your Light!”

I had the experience of absolute calm and confidence as Sri Aurobindo came to my help. My hands touched the appropriate book and I opened it on the page required where I found what was needed for my presentation. Ideas came pouring down and a vision was given to me. I worked without a break and extracts were found that perfectly fitted in. Then I sent the whole project to Her with a synopsis and this note:

“Mother Divine: *Pranams*... How magnificently Sri Aurobindo is at work everywhere! I offer my gratitude to the Lord as to You, whom I see as the Divine Mother upon earth, for all the gifts and experiences You shower upon me in my life, through pain as through joy, always widening and enriching the horizon of my understanding till all has become a part of me.

Let all taste the miracle of this divine alchemy which is at work and share in its experience of Peace, Light and Ananda. Let me have the joy and the honour of being Your humble, obedient, supple, strong and joyous servitor. Let this be my constant will, arising from love for You and Sri Aurobindo.”

Here is the synopsis:

## Auroville and Education, a Compilation

This material, consisting of three parts, is compiled from the following books of Sri Aurobindo: *The Life Divine*, *The Human Cycle*, *The Ideal of Human Unity*, *War and Self Determination*, *The Foundations of Indian Culture* and *A System of National Education*. There are also excerpts from the Mother’s writings: *On Education*, Her messages to the students and the teachers of the Sri Aurobindo International Centre of Education, as well as other works of Hers in relation to education and Auroville. These excerpts are either woven together with the passages from Sri Aurobindo or stand in a body on their own. Some introductory or connective sentences have been added here and there by me to make the whole a running text appropriate to the theme.

“Basically, we may say, Auroville is education. For, the educational future of the world is bound up with this growing International City of the Dawn, where a new consciousness is to be variously ‘educated’. But, for the sake of convenience, we have three sections in the material compiled here. A paper on ‘Auroville and its Raison d’être’ precedes that on ‘Auroville University’ and one on ‘Education and Research in Auroville’ succeeds it.

The first paper shows how Auroville with its ideology and the background of cultural pavilions of all nations of the world offers the right and unique conditions for a free search after the Truth and hence serves as a necessary basis for the fulfillment of the aims and objectives of the kind of university envisaged in the second paper.

This one, on Auroville University, indicates its lines of research, the vision behind them and the programme, its ideals and aspirations, its aims and objectives, its own unique contribution and its necessity for humanity. It is an attempt to sketch in brief the crisis of our age, the basic issue, the proposed solutions by International Agencies, the reason of their failures to end war and revolutions and to bring about peace, order and unity through systems of international law and control of armaments, education, ideal of brotherhood, religion, etc. The true solution of all problems and the unique role of Auroville University — to state very briefly and adapting some words of Sri Aurobindo’s and The Mother’s — are as follows:

"A perfected world cannot be created or composed by men who are themselves imperfect. For, the conditions under which men live are the result of their state of consciousness." It is stated in UNESCO's preamble: 'Wars are made in the minds of men and it is therefore in the minds of men that the defences of peace must be constructed.'

We go a step further and call for a change of consciousness which alone, we believe, can transform not only the mind, but all the other members of one's being, including the body itself. For, to seek to change the conditions without changing the consciousness is a vain chimera. For man is not a machine and cannot be changed by any machinery of laws — social, political, economic, religious or moral. However, a change of consciousness can only be brought about by a conscious evolutionary process and an attempt at self-finding, self-perfection and self-transformation.

'To be or become something, to bring something into being is the whole labour of the force of Nature... But knowledge, thought, action — whether social, political, religious, ethical, economic or utilitarian — cannot be the essence or object of life; they are only activities of the powers of being or the powers of its becoming, dynamic symbols of itself, creations of the embodied Spirit, its means of discovering or formulating what it seeks to be.' (*SABCL*, Volume 19, pp. 1023-24)

To be and to be fully is Nature's intention and the necessity in Man. To become complete in being, in consciousness of being, in force of being, in delight of being and to live in its integrated completeness is the perfect living. To be fully is to be universally, to be one with all.

This implies that the function of the university in Auroville will not stop with providing conditions and facilities for the development of all the powers of one's being through the study of arts, humanities and sciences and their researches, which are a necessary part of the disciplines of university education, but above all, through all this the true function of this university will be to bring forth from the inner potentialities of its students, a new creation, the creation of a divine race.

The distinguishing feature of Auroville University will therefore

be not only the research into all that was and even all that exists and their synthesis — synthesis of all Knowledge, synthesis of all aspects of the Truth, synthesis of all ideologies, synthesis of all realisations of the Past, Present and Future, synthesis of all cultures, synthesis of all nations — paving a way for the realisation of human unity in diversity, peace, development and progress in all parts of the world, but to be a bridge between Matter and Spirit or Science and Spirituality; a bridge between man's external realisations and his highest aspirations.

In other words, the unique contribution of Auroville University will be a new creation with a new consciousness and a new culture that will be integral and universal, thus changing the whole life of the earth-consciousness and bringing about a new world-order.

The aim of Auroville University will be to move always forward ceaselessly towards a greater and greater perfection, by an endless education, constant progress and a youth that never ages. We are confident that Auroville will provide the right and necessary conditions to make a full and free enquiry into the glorious future of the human race by a rich and vast synthesis of all our gains on the material and spiritual planes, which will fulfill the highest and most noble aspirations of humanity everywhere ‘for a living embodiment of an actual human unity.’”

This time the Mother, having heard the letter and the synopsis, wanted to listen to the whole paper, keeping waiting outside the usual Ashram departmental heads. She listened with rapt attention to the whole report. which later came out in the monthly *Mother India*. The Mother was pleased. Pournaprema returned the synopsis and the papers, writing as follows: “*Chère Kailas* (Dear Kailas), *C'est très, très bien*” (It is very, very good), and adding separately:

"I AM WITH YOU"



1. 3. 70

Kailas

It can be  
sent.

Blessings

J. —

"Kailas, it can be sent."

You can imagine the peace that descended into me, and the joy that filled my heart. I learned my lesson to listen to no other voice than to that of Sri Aurobindo.

Later, André, the Mother's son, commented in a short note to me:

"The two papers, 'Auroville and its *raison d'être*' and 'Auroville and Education' are excellent and it is a very good thing that they are on file at UNESCO and the U.N. Such as the last paragraph on Auroville, the beginning describes what should be any good system of education. Regarding Auroville University, it is a remarkable selection of Sri Aurobindo's views on Human Unity."

### The Greater India

In early 1970, Pakistan provoked Bangladesh by attacking it. And many of its people fled and took refuge in India which was besieged with the problem of these homeless refugees who were arriving in



increasing numbers. Mrs. Indira Gandhi, the Prime Minister of India at that time, went around the world to solicit support from the international community to wage war against Pakistan.

The Mother had given a message which was put on the Ashram Notice Board:

“Silence! Silence! This is the time to gather one’s energy and not to waste it in useless words which have no meaning. Whoever proclaims loudly his opinions on the present state of the country must understand that his opinion has no value and cannot help our Mother India to come out of her difficulties. If we want to be useful, we must be master of ourselves and keep quiet.

Silence! Silence! Silence!

It is only in silence that anything great can be done.”

I wrote to The Mother what was coming to me insistently: “Mother Divine, *pranams*... While working on the message of the 15th August 1947, which indicates the work of Sri Aurobindo and his five dreams, I got stuck on His first dream for the unity of India. Somehow, since a very long time I feel haunted by the following strong imperative, though I do not know its source:

‘India must take the lead without worry or care for international laws to help this movement for the liberation of East Bangladesh and pave the way for unity. If it is allowed to be crushed, this opportunity might be lost. There is a danger of war with China, but it has to be dealt with decisively sooner or later. Now is our opportunity when we can turn the tables of this constant threat of China back upon her by a bold action.’

In view of Your advice to everyone to be silent, I am at a loss. However, I could not keep to myself what was rushing forth with force and insistence. And hence a paper has emerged on the subject. May I put it before You? Ever with love, *Ta petite*.”

The Mother marked the first sentence of the last paragraph of my letter and answered with seven question marks and three exclamation marks!

"I AM WITH YOU"

X | In view of Your advice to everyone to keep quiet,  
I am at a loss. However, I could not keep to myself what  
was rushing forth with force and insistence. And hence a  
paper has emerged on the subject. May I put it before  
You?

—end— with love  
—a Patriote

X ? ? ? ? ? ? ? ! !

This is the enclosed paper: "We are passing through a period which is a test of our faith in ourselves, faith in our convictions, faith in our aspirations, faith in our destiny, faith in God or a higher Power of Wisdom and Action, when the only way open to us is to transcend or to rise above our narrow self-interests and self-concern, to unite with the World-Spirit that is guiding the destiny of humanity and to fight the battle of the imminent Future that is pressing to emerge out of this chaos. The choice is ours: 'Truth or the Abyss!'

The particular situation with which we are concerned today and which demands all our attention is the situation that has shocked the conscience of humanity. But it is the one in which we are called upon urgently to take the lead. For it concerns those who were, however estranged from us through misunderstanding and ignorance, the partners of our common destiny.

We are called upon to help those who are ruthlessly massacred on our neighbouring soil which we knew, as we grew up together, as the soil of India. We are called upon to support those whom we know as our brothers and sisters. For, they were born as Indians and were brought up with us as Indians. We, in the true spirit of our land, are all one voice in our sympathy for them and are united in their struggle for liberation. Unity is the truth of our being and it must be realised today or tomorrow.

In the time of crisis such as this, moral support is not enough. It has to be followed up immediately by a concrete action in whatever

way that action is possible. And the time for this action is running short. Any delay is ruinous to our cause of democracy, to our ideal of brotherhood, and to all that we cherish in our highest aspiration. The situation concerning East Bangladesh under the threat of Yahya Khan and his colleagues in China has the peculiarities of the situation we witnessed in Korea two decades ago. For the problem has not been solved decisively.

Sri Aurobindo has repeatedly warned us in no uncertain terms about the nefarious motive of China. And that threat is at our door as much as at Asia's and America's. It will continue in one form or another, till it is decisively dealt with. Militarily, China is perhaps stronger than us. Its population is formidable. But we who have been nourished by the spiritual culture of India know that the strength of the Kauravas in manpower and military force was twenty times as great as that of the Pandavas. But they were powerless to prevail against the spiritual strength of Sri Krishna on the side of the Pandavas.

Physical might has not much importance and the mechanical men of China will crumble in no time if we are determined as England was under the leadership of Churchill to fight the German invasion. What helped him at that time was the power of Truth he decided to serve, his faith in the divine power, and his unswerving will in the face of all difficulties.

One may still ask: 'But where is that invincible leader who can guide us? Where is that Sri Krishna who can protect us?' He is in our hearts as eternal Friend and Guide. And those who are open to His Light know that the Purushottama, the Supreme Lord, who manifested as Sri Aurobindo, incarnated in Himself the Force of the Supramental Consciousness, the Truth-Consciousness, infallible in its vision, will and action. Its decisions are final and its actions are decisive. It has already entered the earth-consciousness and has lifted the veil of Ignorance for all mankind. And it is active in the world today.

It is up to us to lend ourselves willingly and joyfully to its action, to collaborate with it and be uplifted or to oppose and be crushed by its power. For, breaking all barriers, it will rush forth and win its decisive victory of the Future. Its battle is against ignorance and falsehood, against all that is narrow, perverse, petty, self-centred

and selfish, which must be rooted out so that the path may lie virgin and clear for the future of peace, light, love and bliss in the New World with a new world-order and progress towards an endless perfection.

The question therefore is whether we calculate our gains, bargain and wait for others to take action or take the lead like ‘hero-warriors to fight the battle of the Future,’ for the sake of the Truth and its victory without care for ourselves. And that depends on our vision of the Truth, the strength of our convictions, our sincerity as well as our humility, our love for others and last but not the least our faith in our destiny and in the victory of the power that guides us. For there is a great Power that is at work to help India.... The Power that is bidding us and guiding us is ‘invincible, it is immortal, and it is irresistible and it will do its work.’”

I sent this paper to Mrs. Indira Gandhi though she had gone abroad to seek the support of the international community. She got a sympathetic hearing but did not get military support to fight against Pakistan. A few weeks after I wrote my letter, India entered the war. Within fourteen days the war was won.

## On Gandhi

On 18th February, 1970, I had received a letter from Sat about Gandhi and I wrote some extracts from it to the Mother before I replying: “Mother Divine, *pranams*... I received a letter from Sat, the excerpts of which I give below:

‘Firstly, you sounded so negative about Gandhi and his spiritual insights and contributions. You are not really so fanatic about Sri Aurobindo as to deny the great values in other great sages. But you seemed as if you are so blinded by the glory of the Mother and Sri Aurobindo that you could not see beyond them. Surely, Truth is too big to be confined to any one person or view, however large and comprehensive. And all men have a part glimpse of that Truth. Am I too harsh and dogmatic myself?

Secondly, I meant what I told you on the phone as to why I could not come to Pondicherry to see you. I was very busy and preoccupied during this visit. My friendship and admiration and love for

you will never change. I am coming to Madras in December, this time for good. I hope and will certainly visit you. One does not wipe out all that has happened and all that is involved just overnight. And so, I send all my thoughts and love to you.'

"Mother, I offer now this love and admiration that he expresses at Your feet for Your Work. I would like to write to him, if You approve, that first of all there is a lot of difference between Gandhi's morality and true spirituality. Secondly, Sri Aurobindo is not just a great man or a sage, greater only in degree. And though what he says has truth in it as regards all men, however great and spiritual, it does not apply to Sri Aurobindo who incarnated the very Truth-Consciousness in himself and showed the path to it.

In the light of this Consciousness all aspects of the Truth find their right meaning and legitimate place in harmony with other aspects of the Truth and one need not emphasise one aspect of the Truth against another as Gandhi did regarding non-violence, thus turning it into a cock-eyed vision and a valueless dogma. It seems to me that it is not a question of recognising the value of non-violence, but accepting the limitation of the vision of Gandhi which makes it a fetish.

I put this before You to check the accuracy of my perception and its truth. And I will write it only if You approve. However, I would be happier if You give me Your answer which I await with all humility. Ever with love, *Ta petite*." The Mother replied:

"In the effort of humanity to reach the Truth and manifest it, all those who made a discovery however small it may be, have a place, and Gandhi is one of them. But the great mistake has always been to oppose these partial discoveries instead of unifying them in a supreme harmony.

That is why humanity is still groping in the dark.

Sri Aurobindo has come to reveal that this supreme harmony exists and to show us the way to discover it.

Kailas, you can include the above in your answer. Blessings."

In the effort of humanity to reach  
the Truth and manifest it, all  
those who made a discovery <sup>however</sup> ~~valuable~~  
small it may be, have a place,  
and Gandhi is one of them. But the  
great mistake has always been to  
offer these partial discoveries instead  
of uniting them in a supreme harmony.  
That is why humanity is still groping  
in the dark.

Sri Aurobindo has come to reveal  
that this supreme harmony exists and  
to show us the way to discover it.

Keilas, you can include the  
one in your answer  
blissing J.

To the remark Sat made asking whether I was so blinded by Sri Aurobindo as not to see any truth in another great man I replied to him as follows: "I wanted to reply to your last letter since there seems to be an eternal controversy between us on the subject of Gandhi. But I got so involved with more important work that I could not write as soon as I wanted to. I never meant that Gandhi had nothing to offer for the upliftment of the masses. But I have always felt that it is not given to the leader of the masses to lead the nation. Frankly he had nothing of any real value to offer me. For,

*"I AM WITH YOU"*

much of what he said was borrowed from other writers and turned into such a hotchpotch and a dogma that it lost its value. You cannot deny that he was dogmatic and rigid.

I know that you would think me to be obsessed by Sri Aurobindo, but I would rather be consumed by His flaming seer-vision of man's glorious destiny to rise again transformed by His deathless light without obscurity. India perhaps needs to go through all this suffering to be awakened to the light of Sri Aurobindo and realise the glory and splendour envisioned for India by Him, What is happening today in India and in the world too seems horrible — but it may be like the great churning of the ocean as depicted in our mythological story, or as a God's labour, chiselling and hammering man to perfection so as to become as perfect as He is: wide in vision and understanding, deep and profound in love, high and infallible in wisdom, one-pointed in will and action and therefore strong and invincible. That is my prayer."

\*

We had the darshan of The Mother on the 24th April 1970. On this magnificent day She sent me Sri Aurobindo's message with Her blessings and it has remained engraved in my heart:

To know the highest Truth and to be in  
harmony with it is the condition of right being,  
to express it in all that we are, experience and  
do is the condition of right living.

*Sri Aurobindo*

*Blessings*  
*7-*



April 24, 1970

## My Birthday in 1970

In the beginning of the month, I sent the following prayer to the Mother on a square card on which I painted *Transformation* flowers cut out in golden paper. Inside I pasted flowers of *Knowledge* (*Acacia farnesiona*) and a sprig of *Humility* (the feathery 'sacred' grass):

"First, my gratitude for Thy constant presence, its blessings and its bliss. Here is my offering, — the symbol of my aspiration and my prayer. As I reflect on the truth of my being, the Work of works, I find that everything in my life to the smallest detail has been guided and prepared by the Grace.

Let every element of my being and all its movements be penetrated by Thy divine Sun so that all in me may be transformed into Thy divine Truth, and radiate Thy Light. Let the golden lotus in the temple of my being be fully open by the power and action of Thy Truth-Consciousness so that, truth-conscious, I may live in Thee and the Lord and serve Thee worthily. Let this be my fulfillment on earth. Ever with all my love, *Ta petite*." She sent back the card with her love and blessings.

On the 11th I went to the Mother with a small bouquet of *Vital Attachment with the Divine* (*Spathoglottis*, a ground Orchid) and *Constant Remembrance of the Divine* (*Honeysuckle*) from my garden. Seeing me, she burst into laughter and said: "*Bonne Fête! Ma petite, Bonne Fête!*" (Happy Birthday! My little one!). I smiled and kneeled at Her feet and then gave the flowers. She clasped my hands and looked into my eyes. It was a moment of Delight. She said: "*Bon*. Shall we meditate?"

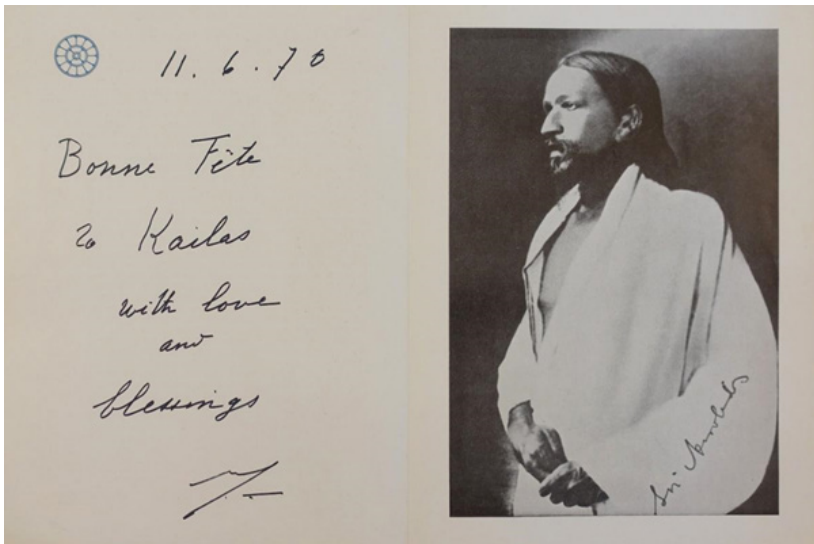
In my heart was ringing this prayer: "Mother mine, make my love for You so total and absolute that I merge into You completely and know the Truth!" With this prayer I was diving deep into my being till I reached a dark hole, with my being repeating "Ma, Ma, Ma" without stopping. I was then led from chamber to chamber lit with different coloured soft lighting and emitting some lovely perfume till I came to the last one which was suffused with a soft golden light and fragrant with sandal perfume. I remained there for some time until the Mother woke me with a soft touch.

She gave me a card with the picture of Her painting, 'Ascent to



"I AM WITH YOU"

the Truth.' I felt it to be quite significant in relation to my quest for Truth. Sri Aurobindo's photo was inside. I felt truly blessed.



After Sat left UNESCO, I thought I could leave the work of Auroville in its relation with UNESCO. And I asked the Mother about it. But She did not respond. So, I wrote again: "Mother Divine, *pranams*... You did not answer my last note in writing, but as I reflected on it, I felt that my work did not depend on Sat or anybody. However, all can be helpful in the Lord's service. So, I offered myself to the Lord to use me if and as He willed. And I decided to wait.

Last evening, Anjani asked me if I would work on drafting the resolution on Auroville for the UNESCO Conference so that Auroville may be accepted as its Major Project as Sat suggested that it could be. I feel that it would be best if we could link it with Sri Aurobindo's Centenary and it could be taken up by UNESCO as homage to Sri Aurobindo.

However, I do not want to proceed on this matter until I know from You directly what is Your Will. I put this before You again because it seems to me that due to my work and study at the U.N. I know the procedures and the ways of their work, their strengths and weaknesses perhaps a little more than anyone else here. And the work keeps coming to me in one form or another.

Besides, when I told them about my feelings and approach to UNESCO's programme of 'Design for Living' and the World University, they did not agree with me. But Sat told them the same thing and I felt that perhaps it would save a lot of wasteful efforts on their part if I resumed this work. And while reconsidering the matter, I felt that though the real work would always be within me, I can use the field of work for which I am trained for Your Work. I also remembered what You told me once that if I feel I can do the work effectively, I must do it. And I do feel often that I can do it, because You have given me the capacity to adapt to any situation and difficulties do not matter to me. Besides, I am prepared to do anything, provided it is Your Will.

So, in view of Anjani's proposal, I ask again: 'What is Your Will? Is this the work You have chosen for me? Shall I resume the work with UNESCO or do You have something else for me to do? I have just finished the compilation work for the Centenary. I wait for Your

reply with all humility and surrender. Ever with love, at Thy feet, *Ta petite*." The Mother replied in a corner of my letter:

Yes, do the work. at my feet  
- petite  
It is all right.  
Do it with care and confidence, it will  
be what it has to be.  
Love and blessings

The Mother sent two flowers of Divine's Presence, saying that one represented Sri Aurobindo and the other represented the Mother.

"Yes, do the work. It is all right. Do it with care and confidence, it will be what it has to be. Love and blessings."

She sent back my letter along with two flowers of the *Divine's Presence* with Poornaprema, saying: "If she asks, tell her that one represents the presence of Sri Aurobindo and the other represents mine."

### Dream Experiences

In my dream I never walked on the ground. Whenever I wished, I could lift myself up at any height I wished. Once I had a dream experience which I wrote to the Mother: "Mother Divine, *pranams*... Once I saw in my dream that I was driving with Sat through a park. He was going to bring his wife. And all on a sudden, I saw a 'bomber plane' dropping a fiery substance, and — by the same will that I lift myself above the ground and glide in the air when I am in the dream state — the whole car was lifted up, I chased the enemy plane which disappeared, destroyed in its own fire."

Another such experience that took place in a dream which I also put before the Mother was on the eve of my birthday: "Mother Divine, *pranams*... I was on a steamer with many persons from the Ashram. There was someone — a sort of demon — who challenged the forward movement of the ship and was trying to sink it and drown the crew. Many of our boys jumped into the water to fight

with him, but he was very powerful and resisted their attempts. I prayed and someone from the shore came forward and single-handedly vanquished the demon.”

I wrote another experience of mine to Her: “Last night I was with You, weaving a garland of stars for You. You enfolded me in a robe of royal blue and took me on a journey where earth was unspoiled and green, laden with flowers of magnificent hues, the wind was light and cool, carrying the mystic perfume of God’s Love in which all creatures breathed.”

I had sent these three experiences to the Mother and asked Her what they signified. The Mother sent a blessing packet and asked Vasudhaben to tell me they meant I had the capacity to overcome all obstacles.

Much later, in another dream, I was thinking about the conversation on cellular transformation, where I had said: “I have never experienced the cells of my body.” I suddenly heard the Mother questioning me: “How can you say that? Have you not experienced the joy in the very cells of your body?” At this I woke up. And I remembered that all my inner and outer contacts with the Mother and the reading of *Savitri* and *The Life Divine* had given me an experience of walking lightly, my whole being vibrating with joy. But though I can say that my physical being participated in joy and radiated it visible to all who saw me in this state, I always thought that it was an experience of being transported to another realm of bliss where I did not feel myself to be of this world.

### **Preparations for Sri Aurobindo’s Centenary in 1969-70**

The Centenary of Sri Aurobindo was approaching and we were preparing for its world-wide celebration through UNESCO. So, I put forward my proposal to the Mother, saying: “This will include translations of Sri Aurobindo’s works in the major languages of the world, conferences, seminars, radio and television talks, lectures in universities, performances of Sri Aurobindo’s plays, opening of Sri Aurobindo Study Centres, etc.

The Mother approved this, but wrote the following against my proposal for writing the details of Sri Aurobindo’s life:

"Sri Aurobindo belongs to the future and all these details of the past are without interest."

When I asked Her whether this book should be a compilation of articles in Sri Aurobindo's own words or writers' introduction and presentation of Sri Aurobindo's contribution, She replied that it should be a compilation in Sri Aurobindo's own words. I proposed the following persons for collaboration, which the Mother sanctioned:

Rishabhchand	Integral yoga
Kireet Joshi	Metaphysics
Kailas Jhaveri	Indian Culture
Kishore Gandhi	Social and Political philosophy
K.D. Sethna (Amal Kiran)	Literature
Indra Sen	Psychology
Sisir Kumar Mitra	On India
Arindam Basu	Editor

So, I wrote to each of the collaborators: "The date of publication of the book is fixed for the 15th August, 1970. It would be published by Sri Aurobindo Society in the Ashram Press, which would require one year's time before publication. The editor would need at least a month and the final typing would take at least two months. So the deadline for the material to be received would be June 1969. Each section is limited to 30-50 typed sheets. The book is intended to be kept within the limit of 250-300 pages. I hope that you will kindly collaborate in this collective effort." Everyone gave the manuscript in time. But in place of Amal, Tehmi undertook the subject of literature.

During this time, I wanted to prepare a resolution on the Centenary of Sri Aurobindo. So, I asked The Mother if I could see Her. When She agreed, I prepared this resolution for Sri Aurobindo's Centenary to be passed by UNESCO and took it to the Mother for Her comments. I told Her that I proposed it to be forwarded by the Indian Government or if possible, it could be presented by UNESCO. I read it out to Her:

“The General Conference of UNESCO,

*Noting* that 15th August, 1972 marks the Birth Centenary of Sri Aurobindo;

*Certain* of the importance of the vision and the work of Sri Aurobindo for the future of humanity;

*Aware* that the mental consciousness even at its highest is still a groping consciousness;

*Recognising* the value of the original contribution of Sri Aurobindo to the study of the evolutionary process and his diagnosis of the present crisis of mankind as an evolutionary crisis, necessitating the mutation of man into the next higher evolutionary species which would possess a new consciousness, the Truth-Consciousness, far exceeding the mental consciousness;

*Convinced* that mind is not the last summit of evolution and the supramental change is inevitable in the evolution of the earth-consciousness;

*Realising* that a perfected world cannot be created by men who are themselves imperfect and that to change the conditions without changing the consciousness is a vain chimera;

*Believing* that the future of humanity depends upon this change of consciousness;

*Appreciating* that the method proposed by Sri Aurobindo to realise peace, unity and progress is through this further step in the evolution of the mental consciousness into the Supramental Consciousness in which man will be universalised and perfected;

*Confident* that the integral and integrated education for self-transcendence, self-transformation and self-perfection as proposed by Sri Aurobindo is an indispensable means for fulfilling the highest aspirations and aims of humanity in a true and effective way;

*Certain* that the integral, synthetic and unifying vision of Sri Aurobindo and his work for the manifestation of the Supramental Consciousness are decisive steps which will radically transform the earth-consciousness and bring about a new creation, a new world culture, and a new world order at the service of the Truth;

*Appreciating* Sri Aurobindo's insistence on the necessity of this radical transformation for the glorious future of humanity;

*Affirming* that Sri Aurobindo presents a new and secure hope to our perplexed and bewildered humanity;

*Calls upon* all the Member-States, National Commissions, Non-Governmental Organisations, International Agencies, Educational and Research Institutions, Cultural Organisation, Foundations, Mass Communication Agencies and all individuals everywhere to observe the period of 15th August 1972 to 15th August 1973 as the Sri Aurobindo Centenary Year and to that effect,

*Urges them* to undertake whichever of the following activities that may come within their scope:

- (i) to organise centres for the study of Sri Aurobindo's writings;
- (ii) to encourage and assist the publication of the major works of Sri Aurobindo in different languages of the world;
- (iii) to devote special issues to the writings of Sri Aurobindo;
- (iv) to organise meetings, talks, seminars, exhibitions, recitations, films and stage plays and any other means of communication to expound the integral and uplifting vision of Sri Aurobindo and its application in life;
- (v) to organise, collaborate and assist in every way possible activities which will implement the vision of Sri Aurobindo;
- (vi) to consciously collaborate with the aim of Nature by presenting and putting into practice the ideal of Sri Aurobindo for self-transcendence, self-transformation and self-perfection and thus to accelerate the manifestation of the new consciousness, the new creation and the new world order;
- (vii) to establish a Sri Aurobindo Memorial Fund for continuously supporting such activities as may be needed in order to prepare the earth for this new creation;
- (viii) to celebrate the Centenary of Sri Aurobindo in any other way befitting his glorious vision and his work for the future of humanity;

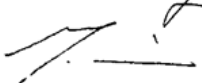
*Authorises* the Director-General to initiate and organise these activities and do whatever may be necessary for their execution, and

*Requests* the UNESCO Secretariat and all concerned to take every step necessary for the fulfillment of the terms of this resolution in homage to Sri Aurobindo.”

She listened to it carefully, nodded Her approval with a smile and said: "Excellent! It would be a good beginning for Sri Aurobindo's work. Do you think they would accept it?" I said: "It has not been done up till now. But could not there be a new beginning?" The Mother laughed and said: "Do you mean UNESCO can change their established rules?" I said: "Why not? I intend to write to Sat and point out its value." To this She said: "*Bravo! Ma petite.*" Then we meditated for ten minutes. She gave me a flower of *The New Creation* (tuberose) with a pink lotus (*Avatar The Supreme Manifested in a Body upon Earth*), and said: "*Au revoir, ma petite!*"

The Mother had given me this special message for Sri Aurobindo's Centenary for UNESCO:

an Avatar  
is not  
a human being  
although he has  
accepted to use  
a human body



An Avatar is not a human being although he has accepted to use a human body.

### Auroville Work in Paris, 1970

In November 1970, Prem and Roger were insisting that I should go to Paris for the General Conference of UNESCO before Dr. Adishiah retired. I had no such feeling. I felt like declining but they asked me to write to the Mother. Here is my letter:

"Prem and Roger have asked me to go to Paris because they feel that it will be very useful if I can establish relations with UNESCO



and with the foreign delegates by the help of Sat. Moreover, they feel that now is the time to do it since he will finally be retiring from UNESCO at the end of the year.

They have asked me to put all this before you as I will go only if, in Thy vision, this visit is necessary. I exist only for Thee and I give myself for Thy service without any reserve for all that you want of me, here or elsewhere. Ever with love, Thy little one."

The Mother replied on my letter: "*Vas-y et fais le nécessaire. Tendresse et bénédictions.*" (Go there and do the needful. Tenderness and blessings.)

And continuing, I wrote: "Sweet Mother, *pranams*. Prem and Roger have asked me to go to Paris, because they feel that it will be very useful if I could establish contacts with UNESCO and foreign delegations with the help of Sat. Besides, they feel that the time to do it is now since Sat leaves UNESCO definitively at the end of this year.

They asked me to put everything before You, because I will only go if, in Your vision, this visit is necessary. I exist only for You and I give myself unconditionally in Your service for all that You may want of me, here or elsewhere. I pray for You to tell me what I should do. Ever with love, Thy little one."

Again, I wrote to Her: "Mother Divine, *pranams*... I have been silently meditating over Your note, '*Vas-y et fais le nécessaire.*' What is it that You expect of me in Paris? And last night, in a dream, when I was seated on a moving swing, I saw You speaking to me: 'What they say is impossible, you must achieve.' I responded enthusiastically: 'Yes, it is impossible, therefore it must be achieved.' You said encouragingly: 'Yes, it is the challenge that draws out the very best from a person. It is the challenge that will make you realise what you are. It will be a new opening for you.' I replied: 'Mother, I always love such challenges.' Then You made me very still and the swing too stopped moving.

This communication was very significant for me, as it is Your concrete Presence that gives me courage and strength. The whole thing was so real that I put it all before You. And I quoted the following from one of the Mother's prayers: 'Thy march is triumphant and uninterrupted. With Thy help what is there that is impossible?'

Let me lie down at Thy feet, melt in Thy heart, disappear in Thee, dissolve myself in Thy beatitude, or rather be solely Thy servitor without pretending to be anything else. I do not desire, I do not aspire for anything else, I want to be solely Thy servitor."

The Mother replied on my letter: "*Très bien*, love and blessings."

I had been in the Ashram for six years without any money of my own since I had offered everything to the Mother. But I used to receive some money from Madhuri, my niece and from Jaya, another niece. However, I had given away most of my clothes to friends after the attack on the Nursing Home. Now, since I was asked to go to Paris, I required suitable clothes. So, I bought some material and sarees from the money I had received and wrote to Her:

"Sweet Mother: *pranams*... Since I needed some blouses and petticoats, I asked Dayabhai and Govind to make them. Both accepted it joyfully in a spirit of collaboration. They would like to know whether You want them to charge Auroville or the Society for the work or to consider it as an offering to You. With a prayer for Your blessings to both, ever with love, *Ta petite*."

The Mother asked the attendant to underline 'to consider it as an offering to You.' This shows how precise and perfect She was in Her vision of things and in execution. When I gave a light blue coloured saree for painting to Milli-di's department of Batik Work, (Art House), she got beautiful artistic work done on it according to my suggestions. When I asked her about the amount to be paid for it, she graciously replied: "You need not pay anything. You are going to Paris for the Mother's work. You are our ambassador."

Before I left for Paris I asked to see Her: "Mother Divine, *pranams*... This seems to be another phase of my sadhana after such a tranquil, invigorating and inspiring life at the Ashram—a descent into the world of Matter, a re-entry and acceptance of life and its activities on the plane I have left long ago and which no longer seems natural to the present state of my consciousness. It seems a bit difficult, but all difficulties melt away in the joyous smile of Your love which finds its fulfillment only in service.

Inside me I feel to be a different being and no longer recognise myself. I have no feeling, nor is there any stir within, no action, nor any reaction or question, as if it is You who will do what is to

be done, as You have initiated it. I feel myself like an empty reed through which You will pipe in Your sweet and mighty tunes, a blank page on which You will inscribe Your message of the Truth. This is my faith and I trust in Your Wisdom and Will.

I am only a servitor, an instrument put upon earth for Your Play. And I offer my all without reserve at Your feet, in Your service. Let me love and serve You in all things, in all beings everywhere, at each moment of my life so that this earth may be a home of light and love and bliss. Ever with love, *Ta petite*.

P.S. Tomorrow at nine in the morning I shall be leaving for Bombay whence I will take the United Arab Republic plane on the 21st or earlier, if possible. May I come to You before I leave?”

The Mother gave me an appointment at nine o'clock. As soon as I entered Her room, She smiled and asked me: “You don't like this state of silence? It is very good. People take years to silence their mind!” “But Mother, I do not know what I can do in this silent state of mind!” She burst out into Her most exquisite laughter and said: “I can work better through you now. It is very good, *ma petite*.”

Then, I meditated with Her, after which She gave me flowers of the red lotus (*Avatar — The Supreme Manifested upon Earth in a Body*) and a blessing packet with Sri Aurobindo's photo on it. She said: “It is Sri Aurobindo who will work through you. Be confident. *Au revoir, ma petite!*” I said: “*Merci, Douce Mère. Au revoir!*” And I left.

Roger had given me a ticket on the United Arab Airlines along with a membership card of Jeunesse sans Frontières. He had arranged with his friend Yolonde for me to stay with her in her guest apartment in Paris, having introduced me to her while she was here. She extended her hand of friendship and welcome.

I had to go to Bombay to board the U.A.R. plane. Prem had given me the telephone number of Mr. R. K. Talwar, Chairman of the State Bank of India, in case I had any difficulty. I had originally planned to stay at the Sri Aurobindo Society Centre's guest room, but it was occupied. I tried to call another acquaintance, but unfortunately the person was not at home. So I was obliged to call Mr. Talwar. I was indeed grateful for this divine arrangement.

I did not know him personally. But he was kind enough to receive any child of the Mother in need at his palatial residence and

with a lovely garden tended by his wife Shaktiben, and helped by her gardener. There was a retinue of twelve helpers provided by the Bank to assist them. I must say that she was a most efficient and well-read person in spiritual literature. Mr. Talwar was sincere, honest and a man of integrity. They took very good care of me during my stay till the departure of my plane was announced. Well, our meeting was providential since it grew into a lasting friendship after they arrived to settle in Pondicherry in 1975.

I had to change my U.A.R. plane from Bombay in Cairo for Paris, and I thought all my baggage would be automatically transferred to the plane I was to board for Paris. But when I landed in Paris, my luggage was missing, and I had to fill up the forms for the airline to send it to my residence in Paris. In the meantime, I was given some money to buy clothes. Until then I had only the saree I was wearing, given by Jayshree and painted by Prembhai with the flowers of *Beginning of the Supramental Realisation* (Flame of the Forest).

On arrival as it was very late at night, I called up another friend of Roger to pick me up from the airport to go to Yolande's apartment where an independent suite was given me.

This was my first visit to Paris. Next morning, I called up Roger's friends, Clara and Dominique who were very helpful in acquainting me with this cultural heart of Europe where the Mother was born, educated and had spent Her youth. It was a beautiful experience.

On the darshan day, 24th November, I wrote my first letter to the Mother early in the morning at five o'clock: "Mother Divine, *pranams*... For me here in Paris it seems to be a new life and a new experience. Away from the Ashram, life as it is no longer attracts me; neither does it repel me, for I understand it all. But to participate in life on a plane I left far behind is a bit difficult and yet easy at once — difficult because it does not interest me for its own sake, and easy because it does not affect me. I see how each circumstance is precisely directed and I watch the play as a conscious observer and a person in this big world-game and drama that gradually unfolds its secrets before me though its end remains unforeseen. But I am not afraid, because You are the Centre of this drama and the *Directrice* in control.

I can no longer plan, nor question anything; neither expect nor

worry about anything. For it is another Force, another Consciousness than I am accustomed to that directs everything and does what has to be done at each step. It is marvellous to no longer agitate, but to leave oneself with complete surrender and trust in the hands of this Force. For, I found that what seemed to be contrary to the expectations, preferences and understanding of the mind has turned out always to be an act of the Divine Grace. You have taught me how to trust the love of this supreme Wisdom that always guides and is the Power that never fails. And so I am at peace. There is silence in my heart that throbs in joy, for I feel Your presence in everything!"

I met Dr. Adiseshiah at UNESCO and he asked me to explain to him, as to a child, the subject of spirituality, the Integral Yoga of Sri Aurobindo and his unique contribution to humanity. After going home I sat down to write a paper on the subject. Again, Sri Aurobindo helped me. Here is the gist of the paper:

"You want me to explain the Integral Yoga and Sri Aurobindo's contribution as to a child. I will try, though I do not know if I would succeed. However, this is a humble attempt and here are some points and questions for your reflection:

Do you believe that there is a Reality of which all that there is, is a becoming? Do you know the nature of this Reality? Do you believe that this Reality is a conscious Reality — that it has a purpose in its manifestation and a significance in our existence as conscious beings? And do you know the meaning of our existence? From where does it derive its meaning? And towards what does it lead? It is important to know all this if we are to achieve the ideals we glimpse and aspire for.

Now, do you accept that this Reality is indivisible in spite of its diversity of multifarious manifestation of which we are one of its partial manifestations? It is only when we are connected with this source or our origin that we begin to understand the purpose of our existence and can fulfill our highest or truest destiny?

Do you believe in evolution — evolution not only of forms of Nature but of the force of Consciousness which determines its forms? Our nature is also a part of universal Nature. So, without becoming aware of this significance and consciously collaborating

with the evolutionary aim of Nature, all our attempts will fail of realising peace, unity, love, truth and the other qualities essential for development.

Now, we observe such an evolution of consciousness in Nature from Matter to Life, from Life to Mind, from Mind to higher states of Mind. Yet, we have not attained the highest state of evolution of consciousness — the absolute, the perfect, or the divine consciousness.

Do you know that it is possible for man to unite with this highest consciousness? For, only then can the god in us manifest in his full glory and splendour! You know that man as a mental being has an imperfect life, because mind is not the last and the highest power of consciousness. And even if the mind were to be trained by education, religion, ethics or morality, there would be always something lacking in its perfection. For the mental consciousness is a divisive consciousness. It can see and deal with only a part, not the whole and is unable therefore to synthesise all the different parts of the whole Reality.

Man has reached the highest stage of mental development, but refuses to go beyond mind, although mind is still a limited term of evolution and is partial and obscure in its vision. But what is involved in us and must emerge or evolve is the consciousness of a total and luminous vision of the whole, the consciousness of the Truth termed by Sri Aurobindo as the Supramental Consciousness or the Truth-Consciousness.

Do you accept that knowledge, thought, action, whether religious, ethical, mental, social, economic, political, utilitarian, hedonistic or philanthropic, cannot be the essence or the object of life? These are only means to discover our true self so that we may become our true self and not live in our egoistic self or be self-centred. To become our true Self in the highest sense of the word is the most important and the one thing to be done. For, that alone can solve all our problems and help us to achieve our goals because we are normally centred in our ego-self built by our environment, education, circumstances of birth, nationality, religion and other such influences. We need to go beyond all these conventions and environmental influences. It is only when we become our true self, in harmony with the universal and transcendental Reality, that we can have an infal-

lible knowledge, an invincible and effective power, an undying love, an indivisible and divine complex unity, the source of inexhaustible energy and unalloyed, uninterrupted Delight of existence.

This then is the aim of the Integral Yoga, a union with the highest self or godhead within us, whose consciousness is one with the universal and the transcendental consciousness. This must direct our development and bring about the transformation of all the parts of our being: physical, vital, mental, psychic and spiritual. It is only then that we can truly realise peace and unity on the basis of freedom, mutuality and harmony. As you know, it is impossible to achieve this without an inward living; it cannot be achieved by living in the external consciousness.

As Sri Aurobindo elucidates:

‘For, in addition to the imperfect accommodation of the minds, hearts, lives of the constituting individuals in a human society, the mind and life of the individual himself are activated by forces that are not in accord with each other. Our attempts to accord them are imperfect and still more imperfect are our force to put any one of them into an integral and satisfying execution in life.

Thus the law of love and sympathy is natural to our consciousness; as we grow in Spirit, its demand on us increases; but there is also the demand of the intellect, the push of the vital force and its impulses in us, the claim and presence of many other elements that do not coincide with the law of love and sympathy, nor do we know how to fit them all into the whole law of existence or to render all of them either justly and entirely effective or imperative. In order to make them concordant and actively fruitful in the whole being and whole life, we have to grow into a more complete spiritual nature.’

He has given the sunlit path of the Integral Yoga to reach the highest possibility of evolution of our consciousness, which he termed as the Supramental Consciousness or the Truth-Consciousness. And it is only in that Supramental Consciousness that we can see the truth of each thing and harmonise it with the truth of the whole in order to realise unity in diversity in a true way. This is Sri Aurobindo’s unique contribution to humanity.

Through the Integral Yoga he makes us realise the whole constitution of Man in all its parts and helps us to transform and harmo-

nise them around the central truth of our being. Finally, he helps us towards achieving the manifestation of the godhead seated within in all its glory and splendour. He gives us the key to realise 'the manifestation of God in Matter and the goal of Nature in her terrestrial evolution.'

Writing this with the help of Sri Aurobindo at night till four in the morning without having dinner, yet neither feeling hungry, tired nor sleepy, I went to bed because I had finished my work. In the morning I awoke at the usual time feeling perfectly refreshed and ready for the day. The concrete presence was there of the Mother and Sri Aurobindo, directing my silent mind and filling me with Their inexhaustible energy.

After having read this paper we had two meetings, where he asked me to elaborate on certain points. Needless to say, this paper did help him later in answering many of the questions put to him by Georges, Svetlana's brother, who had unexpectedly met him for an interview on Auroville for the French television; Georges worked for a television channel in Paris and had asked me if he could help me in any way. I requested him to arrange an interview on Auroville with Dr. Adiseshiah, the Deputy Director-General of UNESCO for his channel. Having agreed, we arranged a luncheon meeting with Dr. Adiseshiah at a rendezvous decided upon by a friend. A group of friends were invited and we had a pot-luck luncheon with dishes suggested by me.

Georges interviewed Dr. Adiseshiah in French and he answered the questions in French too. Later, I translated his answers in English and sent them to the Mother. She was very pleased with the interview since it carried Sri Aurobindo's Force and the message was conveyed not only to UNESCO, but also to the general public.

### **Interview of Dr. Adiseshiah on Auroville** (14th December, 1970)

1. In Auroville, I believe all the different cultures of the world will be able to live harmoniously and fruitfully in unity.
2. Auroville will give us all the possibility of a high level of life which will produce a new civilisation.



3. The foundation of Auroville is a new kind of spirituality, a new consciousness which we lack in our world today. With this new consciousness Auroville will have a sure basis for the development of society in all areas of life — social, economic, cultural, political, etc.

4. The unique importance of Auroville is that it will never cease to evolve. It will always grow towards an ever greater perfection. This will give us the possibility of infinite growth of the human spirit.

5. We have arrived everywhere in Europe — as in Asia, North America, Africa — at a stage which drives home to us the faith that there is no way forward for us except by a conscious spiritual development.

6. It is difficult for me to explain clearly all the implications of this new consciousness, but Sri Aurobindo has given in his works a concrete illustration or a crystallisation of the new Man with a new Consciousness. In our world the great error of our thought has been to divide our life between spiritual life and material life. But the great dream of Auroville, based on Sri Aurobindo's life-work, is to unite the two. With this reunion or marriage of Spirit with Matter we shall have truly the possibility of a new world and a new man, a universal and integral man. Auroville is an attempt to realise Sri Aurobindo's philosophy on the terrestrial plane: the integration of a total man.

7. In our great universities — Oxford, Cambridge, Sorbonne — and also in the Roman Catholic monasteries as well as in the temples of Islam, of Buddhism, etc. — we have tried to develop simultaneously the inner and the outer life but in its application the ideal has not gone deep enough, nor become integral. However, the genius of Auroville, based on Sri Aurobindo's vision, is the concept of a new man with a new consciousness that will unite Spirit and Matter.

8. I believe that in Auroville we shall have a true democracy that does not exist anywhere in the world; that has never existed before, even in the ancient cities of Greece — from where in the Occident we learned the democratic way of life — because theirs was a life based on slavery. In the great democratic countries also, we have many social problems which constitute a negation of the democratic life. In one-third of the world we have economic problems. Well, I think that true democracy does not yet exist anywhere.

9. In Auroville however all institutions, economic, social, cultural, based on the concept of the Integral Man with a new consciousness, will assure a true democracy where each person will have a special role in the decisions and actions of the township. And thus, we shall also have a new form of political life. No person will be excluded from Auroville because of his sex, age, colour, race, religion or nationality, or any other social or cultural accident. Auroville is open to all and not exclusive.

10. As regards tax — the word which always evokes in me a feeling of compulsion and imposition — I believe that in Auroville, with this new consciousness, there will be no necessity of imposing any taxation. For everyone will naturally and voluntarily contribute to the welfare of all.

11. Our General Conference of UNESCO has thrice successively declared that the great project of Auroville is a profound expression of the spirit of UNESCO. On that basis, freely and unanimously adopted by 135 member-states of UNESCO, I believe that the moment has come for all the member-states of all the five continents, for all the voluntary organisations and most particularly for all individuals to help in the fulfillment of Auroville.

12. UNESCO, on its part, will certainly continue to give all the assistance of which this great project has need. I urge all — governments of the member-states, private societies, foundations, non-governmental organisations, specialised agencies — to observe the Sri Aurobindo Centenary Year which commences on August 15, 1972 and help the Sri Aurobindo Society in the development of Auroville in every way possible.

### **Auroville International University**

On the 22nd November, 1971, I wrote this in reply to a letter of Mr. Pouschpa Dass: "Thank you very much for your warm response to my letter regarding the Auroville International University. I should indeed be happy if we could keep in touch and evolve some programme of mutual interest.

I am enclosing for your information copies of my letter to Mr. Kirpal concerning our project of the cultural pavilions of all na-

tions as well as a general letter regarding Auroville and UNESCO's participation which might interest you. I do hope at the same time that you may be able to initiate some action through UNESCO for this project.

I feel that India can take the initiative through this cultural project to lead the world towards peace and progressive universal harmony. For, I believe that a true Indian is by temperament and culture a universal being — integral and open-minded in his vision and synthetic in his attitude and action. And it would be truly marvellous if we could work together for these two main projects in Auroville: International University and Cultural Pavilions.

I have asked Mr. Kirpal to consider a possibility of laying a foundation stone for the pavilions through the International Council for the Future of Cultural Relations, as well as through UNESCO. If this could be done on the 15th August, 1972, it will serve a dual purpose: the celebration of the Centenary of Sri Aurobindo and the 25th Anniversary of India's Independence.

Since UNESCO has already passed three resolutions and Auroville was dedicated in commemoration of the 20th Anniversary of UNESCO, would it not be possible for UNESCO to initiate its participation through this project? Could you investigate ways and means of doing it? Can it not be done on governmental as well as non-governmental levels in whatever spontaneous way such participation may be possible? Can UNESCO not write to them on the basis of these resolutions? I do look forward to your frank comments and suggestions and hope to hear from you soon. With best wishes."

I had also sent the following letter to the Mother: "Sweet Mother, *pranams*... I had a discussion with Sat concerning the Government of India's offer of Rs. 5 crores for a Sri Aurobindo University. It seems we could accept this offer for a university in Auroville. He asked me to discuss the various problems and possibilities in connection with it with Karan Singh and Kothari. Sat will support it. May I try this with Your help and support? What is Your will and advice? Ever with love, *Ta petite*." The Mother's answer: 'You can speak to Counouma or André.' Well, neither of them saw the possibility or the necessity of another Sri Aurobindo University in Pondicherry.

In spite of all these efforts on my part, neither the Indian Gov-

ernment nor Sri Aurobindo Society saw their way to put my proposed resolution on Sri Aurobindo Centenary through UNESCO's Executive Board or the General Conference and what was passed was a very mild resolution. And the book of compilations for the Centenary of Sri Aurobindo could not be published due to lack of funds. So, the manuscripts were returned to their authors. Well, I did my bit of *nishkama karma* (selfless service).

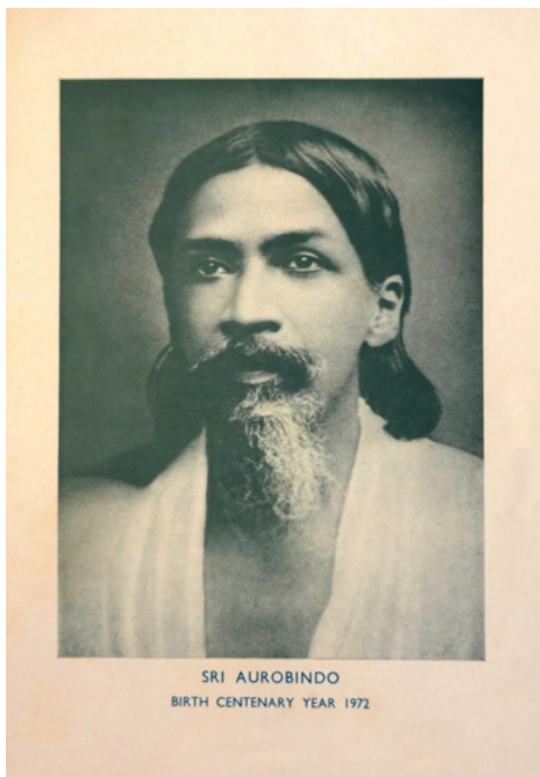
I understood that I was expected to realise Sri Aurobindo's message:

“There must be no attachment to the work or the result, no laying down of conditions, no claim to possess the Power that should possess you, no pride of the instrument, no vanity or arrogance. Nothing in the mind or in the vital or physical parts should be suffered to distort to its own use or seize for its own personal and separate satisfaction the greatness of the forces that are acting through you. Let your faith, your sincerity, your purity of aspiration be absolute and pervasive of all the planes and layers of the being; then every disturbing element and distorting influence will progressively fall away from your nature.”

Was I far ahead of my time as Sat believed? In any case, for myself, I believe, the real homage to Sri Aurobindo is paid by doing the work within — whether anyone else is ready or not — and for that nothing can stand in the way. I am only grateful to the Mother and Sri Aurobindo for giving me the vision of the work to be done within and without.

*"I AM WITH YOU"*

## **Birth Centenary of Sri Aurobindo**



This was the message given by the Mother on the birth centenary Sri Aurobindo:

15.8.1872—15.8.1972

The best homage that we can give to Sri Aurobindo on his centenary is to have a thirst for progress and to open all our being to the Divine Influence of which he is the messenger on earth. Blessings.

We received this message as we passed through Sri Aurobindo's room. As we came out after the darshan and descended to the Meditation Hall, She gave us another message enclosed in a beautiful small golden envelope.

*"I AM WITH YOU"*

15 August 1972

Sri Aurobindo's message is an immortal sunlight  
radiating over the future.

One step more towards Eternity.


In the evening a huge gathering of disciples and devotees assembled below the balcony anxiously waiting for the Mother. As She appeared, radiating Her aura of Love and Light, an absolute silence descended on all. She cast Her luminous and enrapturing look on all who had gathered, ushering a glorious future for all humanity.

It is worth remembering what the Mother said in 1956 about the birth of Sri Aurobindo:

1. Physically, the consequence of the birth will be of eternal importance to the world.
2. Mentally, it is a birth that will be eternally remembered in the universal history.
3. Psychically, a birth that recurs for ever from age to age upon earth.
4. Spiritually, the birth of the Eternal upon earth.

### **The Mother and Sat**

Sat was coming to see me on the 14th of February, Valentine Day. I sent a ring with the symbol of the Lord's Day for him to the Mother and asked for an appointment. She replied:

*If you come with him  
this morning at 11 o'clock  
I shall see you*  


"If you come with him this morning at 11 o'clock I shall see you."

I took Sat to The Mother and we did our *pranams*... She concentrated for a few minutes and gave the flower of the *Divine Grace* to Sat and to me a flower of the *Beauty of Supramental Love*, the flower of Auroville. She smilingly said to us: “*Au revoir!*” We too said: “*Au revoir, Douce Mère!*”

After he left, I wrote to him: “Thank you for coming with me to the Mother on the 14th and giving me a double occasion of celebrating: to be with you and the Mother at the same time on this very special day. For me it was like the fulfilment of all that I am and a promise of what I am intended to be. Do you know the meaning of the flower She gave you? It was the *Divine Grace*. In Sri Aurobindo’s words:

‘The Grace of the Divine Mother is the sanction of the Supreme and now or tomorrow its effect is sure, a thing decreed, inevitable and irresistible.’

To me She gave the flower of *Beauty of the Supramental Love*, which is also the flower of Auroville, and commenting thus: “*It invites us to live at its height*. I write this so that you may know what was given us on that day and in which is concealed the significance of our meeting, and yet more what will be revealed to you if you are open to it.”

Kumudben had forgotten to give the ring and scolded me as to why I did not remind Her. In my mind my position was clear since I wanted the Mother to decide and to act freely as She chose to give or not to give the ring or to give it on the day of Her choice. For in my case, the time and the occasion always played an important and significant role.

On Her birthday, the Mother sent me Her darshan message of 21st February, 1970, with Her blessings:

Truth is a difficult and strenuous conquest. One must be a real warrior to make this conquest, a warrior who fears nothing, neither enemies nor death, for with or against everybody, with or without a body, the struggle continues and will end by Victory.

Now, it so happened that Sat came again in May or June and I

took him to the Mother. It was the day of *guru-purnima* [full moon of the Guru] as well as the day of *vad-savitri* [*vad*: well-speaking; *savitri*: Mother]. This time, when he was seated at the Mother's feet, Champaklal asked him to give his hand to the Mother as She was holding the ring for him. When he gave his hand, She slipped the ring gently on his finger. He smiled and said: "*Merci, Douce Mère!*" She then gave us both a rose and said: "*Au revoir!*" We said: "*Au revoir, Douce Mère!*" and left.

Needless to say, I was happier that it was given on the day of the Divine's choice than on Valentine's Day. For me, it confirmed that it was not just an ordinary human love. This is what I wrote to him later:

"As for the Mother, She has a special place for you in Her heart and something to give you too, though I am not sure whether you would be as happy to have it. But then, for me She is the Mother and I would like you to believe that She knows better than either of us what to give, whom to give and when to give. As for me, it is a joy to see Her. It is an occasion to celebrate. I feel myself to be an integral part of Her, put out from Her for Her Play. I see myself as a child formed and made by Her out of Herself. I am nothing without Her and Sri Aurobindo.

I would like you to know that without Them, I could have never known what I am, nor realised the truth of my relationship with you, nor experienced what it is to love truly or how to truly love. Without Them, I would never have been able to sustain this relationship with you, nor realise its bliss. It is They who have guided my path; it is They who have given me the strength; it is They who have moulded me and made me what I am and it is They alone who guard my destiny for what I am intended to be. This too I am absolutely certain of, certain without the least shadow of doubt, and happily so! For me She is the Mother of the universe.

On my part I wish to assure you, believe me if you can, I could not have done anything, anything at all, had She not willed it, nor would I care for anything that is not Her Will. For me, She is the Divine Mother who inspires, initiates and carries out all in me as She wills. And I am supremely happy to be used by Her who is the source of my being. And I pray for the day when united with Her Consciousness and Will I can be so one with Her that my



consciousness reflects the light of Her Consciousness without any obscurity, when Her Will acts in me in its pristine purity, when there will be no difference between Her and me. I will be then an eternal portion of Her Consciousness and Will and Force.

I believe each person is unique in his being and the consciousness of the truth of his being, and therefore the path of his journey cannot be formulated nor imposed. Each must decide the course of his search freely and independently and have the joy of the effort and of the discovery.

As Sri Aurobindo says:

‘...a play of self-concealing and self-finding is one of the most strenuous joys that conscious being can give to itself, a play of extreme attractiveness. There is no greater pleasure for man himself than a victory which is in its very principle a conquest over difficulties, a victory in knowledge, a victory in power, a victory in creation over the impossibilities of creation, a delight in the conquest over an anguished toil and a hard ordeal of suffering. At the end of separation is the intense joy of union, the joy of a meeting with a self from which we were divided. There is an attraction in ignorance itself because it provides us with the joy of discovery, the surprise of new and unforeseen creation, a great adventure of the soul; there is a joy of the journey and the search and the finding, a joy of the battle and the crown, the labour and the reward of the labour.’ (*Sri Aurobindo Birth Centenary Library*, Volume 18, p. 410)”

### **Matrimandir Foundation Ceremony**

21st February 1971 and 21st February 1972

On February 21st 1971, the Foundation ceremony took place at sunrise while music especially composed by Sunil-da was being played along with this message of the Mother read out for the occasion:

Let the Matrimandir be the living symbol of Auroville’s aspiration for the Divine.

This created a magnificent, uplifting atmosphere. Nolini-da and Aurofilio had brought a precious wooden box from The Mother which was sealed in the ground between the banyan tree and the present site of the Matrimandir because the land for the Matrimandir was not yet purchased.

The following year, on the 21st February 1972, there was a ceremony for the cementing of the Matrimandir Foundation in the early morning when about 2000 persons filed past the cement mixer at the site of the Matrimandir, each placing a small granite piece in the machine. It was the symbolic beginning of the construction by the cementing of the foundation. The Mother had inscribed on a stone the date, the AUM symbol with blessings and Her signature. This was placed at the base of the eastern pillar, Mahalakshmi.

She had given another message for the Matrimandir which She considered to be the soul of Auroville:

"Matrimandir wants to be the symbol of the Divine's answer to man's aspiration for perfection: Union with the Divine manifesting in a progressive human unity."

The following is a compilation from Sri Aurobindo's writings of passages relevant to this message given by the Mother.

### **Matrimandir, the Sanctuary of Truth, a Compilation**

*What is this perfection for which man aspires and to which the Divine responds?*

The perfection of the human being is our aim. We must know then, first, what are the essential elements that constitute man's total perfection; secondly, what we mean by a divine as distinguished from a human perfection of our being. That man as a being is capable of self-development and of some approach at least to an ideal standard of perfection which his mind is able to conceive, fix before it and pursue, is common ground to all thinking humanity,

though it may be only the minority who concern themselves with this possibility as providing the one most important aim of life. But by some the ideal is conceived as a mundane change, by others as a religious conversion.

The mundane perfection is sometimes conceived of as something outward, social, a thing of action, a more rational dealing with our fellowmen and our environment, a better and more efficient citizenship and discharge of duties, a better, richer, kindlier and happier way of living, with a more just and more harmonious associated enjoyment of the opportunities of existence.

By others again a more inner and subjective ideal is cherished, a clarifying and raising of the intelligence, will and reason, a heightening and ordering of power and capacity in the nature, a nobler, ethical, a richer aesthetic, a finer emotional, a much healthier and better governed vital and physical being. Sometimes one element is stressed almost to the exclusion of the rest; sometimes in wider and more well-balanced minds the whole harmony is envisaged as a total perfection. A change of education and social institutions is the outward means adopted or an inner self-training and development is preferred as the true instrumentation. Or the two aims may be clearly united, the perfection of the inner individual and the perfection of the outer living.

The object of our synthetic Yoga must, in this respect too as in its other parts, be more integral and comprehensive, embrace all the elements or these tendencies of a larger impulse of self-perfection and harmonise them or rather unify, and in order to do that successfully it must seize on Truth which is wider than the ordinary religious and higher than the mundane principle.

All life is a secret Yoga, an obscure growth of Nature towards the discovery and fulfilment of the divine principle hidden in her which becomes progressively less obscure, more self-conscious and luminous, more self-possession in the human being by the opening of all his instruments of knowledge, will, action, life to the spirit within him and in the world. Mind, life, body, all the forms of our nature are the means of this growth, but they find their last perfection only by opening out to something beyond them, first because they are not the whole of what man is, secondly, because

that other something which he is, is the key of his completeness and brings a light which discovers to him the whole high and large reality of his being.

Mind is fulfilled by a greater knowledge of which it is only a half-light; life discovers its meaning in a greater power and will of which it is the outward and as yet obscure functioning; body finds its last use as an instrument of a power of being of which it is a physical support and material starting-point. They have all themselves first to be developed and find out their ordinary possibilities and all our normal life is the trying out these possibilities and the opportunity for this preparatory and tentative self-training. But life cannot find its perfect self-fulfilment till it opens to that greater reality of being of which by this development of richer power and a more sensitive use and capacity it becomes a well-prepared field of working.

Intellectual, volitional, ethical, emotional, aesthetic and physical training and improvement are all so much to the good, but they are only in the end a constant movement in a circle without any last delivering and illumining aim, unless they arrive at a point when they can open themselves to the power and presence of the Spirit and admit its direct workings. This direct working effects a conversion of the whole which is the indispensable condition of our real perfection. To grow into the truth and power of the Spirit and by the direct action of that power to be made a fit channel of its self-expression, — a living of man in the Divine and a divine living of the Spirit in humanity, — will therefore be the principle and the whole object of an integral Yoga of self-perfection.

*What is needed to fulfil this aspiration for divine perfection?*

In the process of this change there must be by the very necessity of the effort two stages of its working. First, there will be the personal endeavour of the human being, as soon as he becomes aware by his soul, mind, heart of this divine possibility and turns towards it as the true object of life, to prepare himself for it and to get rid of all in him that belongs to a lower working, of all that stands in the way of his opening to the spiritual truth and its power, so as to possess by this liberation his spiritual being and turn all his natural movements

into free means of its self-expression.

It is by this turn that the self-conscious Yoga, aware of its aim begins; there is a new awakening and upward change of the life motive. So long as there is only an intellectual, ethical and other self-training for the now normal purposes of life which does not travel beyond the ordinary circle of the working of mind, life and body, we are still only in the obscure and yet unilluminated preparatory Yoga of Nature; we are still in pursuit of only an ordinary human perfection. A spiritual desire of the Divine and of the divine perfection of a unity with him in all our being and a spiritual perfection in all our nature is the effective sign of this change, the precursory power of a great integral conversion of our being and living.

In *The Mother* Sri Aurobindo writes... “the personal effort required is a triple labour of aspiration, rejection and surrender, — an aspiration vigilant, constant, unceasing, — the mind’s will, the heart’s seeking, the assent of the vital being, the will to open and make plastic the physical consciousness and nature; rejection of the movements of the lower nature, — rejection of the mind’s ideas, opinions, preferences, habits, constructions, so that the true knowledge may find free room in a silent mind — rejection of the vital nature’s desires, demands, cravings, sensations, passions, selfishness, pride, arrogance, lust, greed, jealousy, envy, hostility to the Truth, so that the true power and joy may pour from above into a calm, large, strong and consecrated vital being — rejection of the physical nature’s stupidity, doubt, disbelief, obscurity, obstinacy, pettiness, laziness, unwillingness to change, tamas, so that the true stability of Light, Power, Ananda may establish itself in a body growing always more divine, — surrender of oneself and all one is and has and every plane of the consciousness and every movement to the Divine and the Shakti.”

A yoga of integral perfection regards man as a divine spiritual being involved in mind, life and body; it aims therefore at liberation and a perfection of his divine nature. It seeks to make an inner living in the perfectly developed spiritual being his constant intrinsic living, and the spiritualised action of mind, life and body only its outward human expression.

In order that this spiritual being may not be something vague

and indefinable or else be imperfectly realised and dependent on the mental support and the mental limitations, it seeks to go beyond mind to the supramental knowledge, will, sense, feeling, intuition, and dynamic initiation of vital and physical action, all that makes the native working of the spiritual being.

It accepts human life, but takes account of the large superterrestrial action behind the earthly material living and it joins itself to the divine Being from whom the supreme origination of all these partial and lower states proceeds so that the whole of life may become aware of its divine source and feel in each action of knowledge, of will, of feeling, a sense and body, the divine originating impulse. It rejects nothing that is essential in the mundane aim, but enlarges it, finds and lives in its greater and its truer meaning now hidden from it, transfigures it from a limited, earthly and mortal thing to a figure of infinite, divine and immortal values.

*The Divine's response is the second stage.*

There are two powers that alone can effect in their conjunction the great and difficult thing which is the aim of our endeavour, a fixed and unfailing aspiration that calls from below and a supreme Grace from above that answers. But the supreme Grace will act only in the conditions of the Light and the Truth....

These are the conditions of the Light and Truth, the sole conditions under which the highest Force will descend; and it is only the very highest supramental Force descending from above and opening from below that can victoriously handle the physical Nature and annihilate its difficulties.... There must be a total and sincere surrender; there must be an exclusive self-opening to the divine Power; there must be a constant and integral choice of the Truth that is descending, a constant and integral rejection of the falsehood of the mental, vital and physical Powers and Appearances that still rule the earth-Nature.

A greater perfection can only be arrived at by a higher power entering in and taking up the whole action of the being. The second stage of this Yoga will therefore be a persistent giving up of all the action of the nature into the hands of this greater Power, a

substitution of its influence, possession and working for the personal effort, until the Divine to whom we aspire becomes the direct master of the Yoga and effects the entire spiritual and ideal conversion of the being.

It proceeds by a personal effort to a conversion through a divine influence and possession; but this divine grace, if we may so call it, is not simply a mysterious flow or touch coming from above, but the all-pervading act of a divine presence which we come to know within as the power of the highest Self and Master of our being entering into the soul and so possessing it that we not only feel it close to us and pressing upon our mortal nature, but live in its law, know that law, possess it as the whole power of our spiritualised nature.

The conversion its action will effect is an integral conversion of our ethical being into the Truth and Right of the divine nature, of our intellectual into the illumination of divine knowledge, our emotional into the divine love and unity, our dynamic and volitional into a working of the divine power, our aesthetic into a plenary reception and a creative enjoyment of divine beauty, not excluding even in the end a divine conversion of the vital and physical being.

It regards all the previous life as an involuntary and unconscious or half-conscious preparatory growing towards this change and yoga as the voluntary and conscious effort and realisation of the change, by which all the aim of human existence in all its parts is fulfilled, even while it is transfigured.

To open oneself to the supracosmic Divine is an essential condition of this integral perfection; to unite oneself with the universal Divine is another essential condition... a union with the supreme Being, Consciousness and Bliss and a unity with its universal Self in all things and beings.

Moreover, since human life is still accepted as a self-expression of the realised Divine in man, there must be an action of the entire divine nature in our life; and this brings in the need of the supramental conversion which substitutes the native action of spiritual being for the imperfect action of the superficial nature and spiritualises and transfigures its mental, vital and physical parts by the spiritual ideality.

“I AM WITH YOU”

## My Birthday in 1971

In the beginning of the month, I wrote the following prayer to the Mother, beginning with Sri Aurobindo's Gayatri mantra:

ॐ

तत् सवितुर्वरं रुपं ज्योति : परस्य धीमाहि।  
यन्न : सत्येन दीपयेत्॥

*Let us meditate on the most auspicious (best) form of Savitri, on the Light of the Supreme which shall illumine us with the Truth.*

*- Sri Aurobindo*

“Today my being ceaselessly chants a song of adoration for Thee and the Lord. Thy Grace has always been ever-present in my life, leading me on with the plenitude of wide and rich experiences to that Land of Thy Light and Love and Bliss where all movements are the steps of the Truth, where all beings are souls and powers and bodies of the Divine Light, where all existence is a marvel and the sweet rapture of Love and where ‘all experiences are seas and floods and waves of an intense and absolute Ananda.’

O Thou, All-Beautiful, for whom my being yearns ever with joy, Thou art with me everywhere with Thy sublime gift of invincible Bliss in the midst of all circumstances, — the Bliss of Thy Presence and Thy Love and Thy Light.

With a deep and intense gratitude my being kneels before Thee in a total self-giving. All that it truly seeks is to ever know and manifest Thy Truth, Thy Love, Thy Consciousness and Thy Bliss so that it may serve Thee effectively. In its depths it carries Thy promise and the certitude of Thy victorious manifestation and it knows that it shall be done, because it is Thy puissant will in my being which nothing can ever obstruct though it may take lives!

O sweet and supreme Mother of my being, this being is Thine, utterly and forever. Penetrate through all its pores and possess it completely. Let all its atoms be charged with the Light



of Thy Presence so that it may be pure and divinely clairvoyant and know Thy Will in its pristine purity at each instant and in everything. Let Thy Beauty of Love radiate through it so that all may be awakened to the felicity of Thy sweet Presence and seek to serve Thee alone.

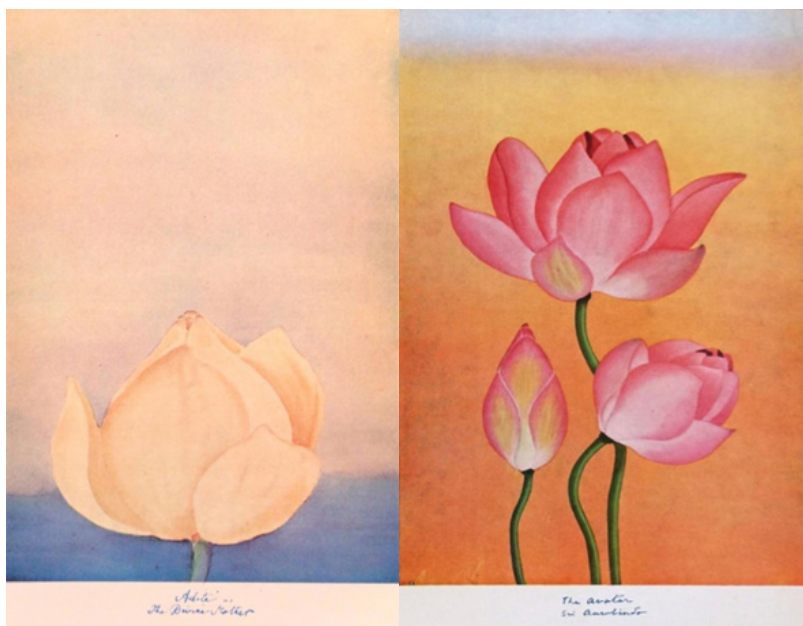
Ma! Accept this humble offering, integrally. Spare it not, nor delay any longer and possess Thy child in every cell and atom, in every drop of blood, — all is Thine. Possess this child entirely, this child whom Thou hast put forth from Thy own Being and whose only strength and joy are to belong to Thee, to love and to serve Thee and the Lord. And I offer this being on behalf of all, so that all may realise the plenitude of this Bliss and this earth become Thy home of Love and Light and Ananda."

On the 11th, going to the Mother I had as usual a meditation with Her and I started inwardly praying for the realisation and manifestation of the Truth in my life. During that time, I heard Her soft laughter. When I opened my eyes, She was holding the card with Her message on Truth which She gave also for the opening of the Corner House. While giving the card, She said smilingly: "We are celebrating your birthday in the Corner House!" Significantly, the message inscribed on the card was the answer to my prayer:

"Supreme Lord, Eternal Truth. Let us obey Thee alone and live according to Truth."

This was the same mantra given by the Mother for all people in the country during that time of crisis. She gave me back my prayer along with my birthday card, sealing both with Her love and blessings. She also gave me a card with the print of a white lotus in front and one red lotus inside, both painted by Champaklal.

“I AM WITH YOU”



Birthday card for 1971

On the following day I wrote to Her: “Mother Divine, *pranams*, I had a strong certitude of Your victory during my meditation when You put Your hand on my head and the clock struck twelve, as if to indicate that the Sun of Truth was in its fullest glory. The phenomenon repeated itself as if to reaffirm that certitude. And again, the third time, I was finally reassured when You gave me as Your blessings the flowers of *The Supramental Sun* (Kadamba), *Agni* and *The Power of the Supramental Consciousness*, — the Truth-Consciousness.”

### Guidance on the Path

Later, I wrote to the Mother an experience seen in dream: “On the morning of the 20th I had a beautiful dream in which I saw people open to the Force of the Truth-Consciousness and everything was arranged in its proper place. When I woke up, I was greeted by my plant with the flower of *Supramental Consciousness* (double

Hibiscus of golden-yellow colour). The following evening during my meditation I had the decisive experience of complete and total liberation, accompanied by a massive force of Ananda.”

I was told that the Mother heard this with rapt attention and sent me a flower of *Ananda* and a golden blessing packet. I knew that this was an indication of what was to come as a realisation, a promise in a happy and radiant future. But the work to be done within myself was equally demanding and seemed impossible to realise in one lifetime. As Sri Aurobindo says in *The Synthesis of Yoga*:

“...truth of the Spirit has not to be merely thought but to be lived, and to live it demands a unified single-mindedness of the being.... He, who seeks the Divine, must consecrate himself to God and to God alone.”

Besides, these complimentary sentences of Sri Aurobindo were a source of inspiration for me:

“Our whole being, — soul, mind, sense, heart, will, life, body — must concentrate all its energies so entirely and in such a way that it shall become a fit vehicle for the Divine.”

“There is an ineluctable persistence of the inner being and against its circumstances are in the end powerless, and no weakness in the nature can for long be an obstacle.”

For the Siddhi Day, November 24th,, I made a chair-cover and a stool cover for the Mother with the flowers of *Radha's Consciousness* (Mussel-shell creeper), painted by Richard and *Entire Self-giving* (Moonflower), painted on the chair cover and embroidered on the stool cover by me. This was an offering of our aspiration.

Continuing more and more the search within, I wrote to the Mother seeking Her guidance: “Mother Divine, *pranams*. Again, I come before You to put the result of my experience and seek Your Light and Guidance. It seems to me that though there may be errors and faults from the point of view of what should be, they serve a purpose in the ever-progressive march towards the most perfect

manifestation of the Divine Plan. For, revealing the nature of the dark nether forces of the Inconscient, the unregenerate forces of the Subconscious and the obscurity or inertia of the physical part of our being, the unpurified emotional being, the vital desires and blind attachments, as well as the uncompromising puerile dogmas, egoistic insistences, prejudices and ignorant judgments of the mind, they do all help us in understanding ourselves better and prepare us more solidly in every detail for the Divine Manifestation.

In this light even the individual will, however half-lit, is only a part of the Universal and Eternal Will. Is this true? Finally, is there not only one Will, the Divine Will working out its own intention even through ignorance and darkness? But is it necessary to progress towards Knowledge through ignorance and error? Is it necessary to descend into the depths of the Night to arrive at the light of the Truth? Is it necessary to pass through pain and suffering to obtain the eternal and invincible Bliss?

Then I wonder if there is really any error and pain and suffering. It seems to me that since in the Supreme Divine Being there is no ignorance, error, pain or suffering, since it is the Supreme who is involved in every atom of the total reality for the eventual divine manifestation, and in reality there is nothing but the Divine everywhere, though hidden to our external vision, there can be no real error, pain or suffering. However, when we feel pain, error and suffering, it must be due to our sense of separation from the Divine, as ordinarily we are centred in the ego which thinks of itself as separate from the Divine. When all is united, all is one, there is nothing but *sat-chit-ananda*. Is this not so? With loving *pranams*, Thy own, *Ta petite*.” The Mother heard this attentively, smiled and sent me a golden blessing packet.

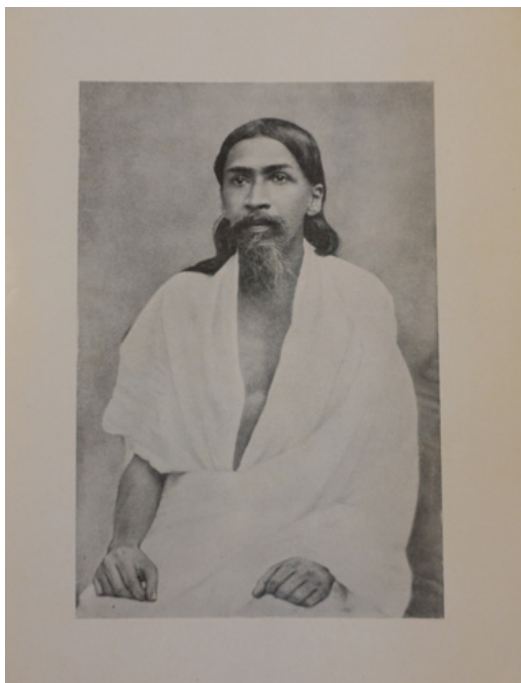
During the same period, I added these reflections: “Mother Divine, *pranams*. All is a beautiful Play of the Divine Mother who can no longer hide Herself from me. Where would She hide? There is not even an atom in the whole universe which is not Her very own self!

Mother mine, I feel so light and free, carried on the wings of the joyous wind! Sweet melodies surge out from my heart, as if I want to clasp the whole world in this joy. For at the centre of my being,

“I AM WITH YOU”

determining everything for me, my Bliss is You and You are ever-present everywhere! There is not a heart where I do not see Your Beauty; there is not a single place where I do not see Your foot-prints. Mother mine, to You my infinite gratitude! Ever Thy own, with love, *Ta petite.*”

### **Sri Aurobindo’s Birth Centenary Year, 1972**



The Centenary Year began with the Mother’s message, read by Her and incorporated in Sunil-da’s musical composition:

Let us all try to be worthy of Sri Aurobindo’s Centenary.

She sent me the card bearing Sri Aurobindo’s photo with Her blessings on the New Year Day of the Centenary Year 1972, and carrying these lines of *Savitri*:

“I AM WITH YOU”

All grace and glory and all divinity  
Were here collected in a single form;  
All worshipped eyes looked through his from one face;  
He bore all godheads in his grandiose limbs.  
An oceanic spirit dwelt within;  
Intolerant and invincible in joy,  
A flood of freedom and transcendent bliss  
Into immortal lines of beauty rose...  
His gaze was the regard of eternity...  
He seemed the wideness of the boundless sky,  
He seemed the passion of a sorrowless earth,  
He seemed the burning of a world-wide sun.  
(*Savitri*, Book XI, pp. 680-683)

For the Centenary Year, I wrote to Sat: “As the first glorious dawn of this New Year rises with its resplendent beauty, my thoughts turn towards you! In the light of this marvellous and unique morn, life reveals its true sweetness and charm and the whole universe seems to exult in joy! This is to wish you the ecstasy of the Song of songs, arising from the very heart of this magnificent universe.” And quoting some lines and phrases from *Savitri*, I sent him my best wishes:

“Infallible, leaping from Eternity  
An authenticity of intuitive Truth,  
A glory and passion of creative Force,  
A plenitude of illimitable Light,  
A Power, a flame-white Love,  
A magic and a marvel of immortal Love,  
A rapture of beatific energies,  
An inexhaustible splendour of Beauty.  
A secret of divine Harmony,  
An absolute intensity of flaming Ananda,  
Miraculous streams of the Delight of Existence,  
The spell of the intoxicating sweetness of the Divine, —  
The invincible Victory of Truth and Love!

May all that 1972 contains in its bosom of Glory be yours!”

He sent a New Year card with some scintillating comments and to which I responded: "I am ignited by your remarks, but I do not know what exactly you mean by 'you seem to be mellowed'. Does it mean soft? Well, it depends: 'ripe and mature?' In some ways, though not in all. You think me to be 'experienced and wise!' Well, I am sure I have a far way to go. Perfection you know is a never-ending process. And then you describe me as 'perk and fiery.' Well, there is an 'inextinguishable supreme Fire' that burns eternally. Isn't that so?

Let the Mother inspire us with these lines:

'We are attending on the birth of a New World, not yet recognised, not yet felt, denied by most; but it is there. It is there endeavouring to grow and is quite sure of the result. Yet, the road to reach there is a new road that has never before been traced; none went by that, none did that. It is a beginning, a universal beginning. Therefore, it is an adventure, absolutely unexpected and unforeseeable... We are preparing for a New Creation, entirely new, carrying in it all the unforeseen, all risks, all hazards, a true adventure of which the goal is sure victory, but of which the way is unknown, and has to be traced out step by step in the unexplored. It is something that has never been in the present universe and will never be in the same manner... We must leave behind whatever has been foreseen, whatever has been designed, whatever has been built up and then on the march unto the Unknown, come what may.... I invite you to the great adventure, and in this adventure, you are not to repeat spiritually what others have done before us, because our adventure begins from beyond that stage.'

And now, in equally inspiring words, I give you another fiery 'invitation' from Sri Aurobindo, his poem titled "Invitation":

'With wind and the weather beating round me  
Up to the hill and the moorland I go.

"I AM WITH YOU"

Who will come with me? Who will climb with me?  
Wade through the brook and tramp through the snow?

Not in the petty circles of cities,  
Cramped by your doors and walls I dwell;  
Over me God is blue in the welkin,  
Against me the wind and the storm rebel.

I sport with solitude here in my regions,  
Of misadventure have made me a friend.  
Who would live largely? Who would live freely?  
Here to the wind-swept uplands ascend.

I am the Lord of tempest and mountain,  
I am the Spirit of freedom and pride.  
Stark must he be and a kinsman to danger  
Who shares my kingdom and walks at my side."

For his birthday on the 18th April, I sent him a card, painted with a crane and wrote:

"This is to wish you again and ever again all the best that life has to offer with this prayer.

May the glory of the rising *Sun* fill your life with its plenitude of infallible light.

"May the freshness of the evergreen *Earth* fill your life with its varied fragrances and beauty.

May you feel the calm strength of the tireless ever-moving *Wind* and the peace of its cool sea-bourne breeze.

May the constantly flowing living *Waters* fill you with their vigour and inexhaustible energy.

May the clear transparent *Ether* shower your life with its benedictions.

May this *crane* bring you a long life filled with every happiness, now and forever!"



It was during this year that I came to realise the significance of what Sri Aurobindo mentions in *The Synthesis of Yoga* regarding human love changed into love for the Divine:

“...there is concealed behind the individual love, obscured by its ignorant human figure, a mystery which the mind cannot seize, the mystery of the body of the Divine, the secret of a mystic form of the Infinite which we can approach only through the ecstasy of the heart and the passion of the pure and subliminal sense, and its attraction which is the call of the divine Flute-player; the mastering compulsion of the All-Beautiful can only be seized and seize us through an occult love and yearning which in the end makes one the Form and the Formless, and identifies Spirit and Matter. It is that which the Spirit in love is seeking here in the darkness of the Ignorance and it is that which it finds when individual human love is changed into the love of the Immanent Divine incarnate in the material universe.”

Sat wrote: “...You are the only person with whom I share my personal life, but for you Sri Aurobindo is your supreme master.” To which I replied: “Sri Aurobindo is indeed my supreme master, because for me he represents the supreme Consciousness and is the Future in the making. But I have felt an identity with you on all the planes of my being and loved you as my own self. You have never been absent from my consciousness though in my search for the knowledge of the Divine Truth in its totality I wanted to know the Divine Plan of the universe and realise integral oneness with all that is on the basis of this Truth. For me love is incomplete and imperfect without this knowledge, because for me love is more than sex, help, friendship, respect and many more imponderables. It is more than sharing and learning from each other and growing in evermore perfection. In order to be true and manifest its own intensity of Delight, it must be a dual flame arising from the soul, not dependent on anything external, so that it may have the inner strength to last beyond Death to the end of Time and weave the myriad patterns of a progressive universal harmony on the basis of the Truth.

*"I AM WITH YOU"*

I wanted to realise this divine fulfilment in our relationship. For I felt in it the strength to bear the pressure of the New World. I have therefore not questioned the sincerity or the authenticity of your feelings when you said: 'I belong to you.' But I believe that the stress and travail of Man's evolution consists in his becoming conscious of the Divine Plan and the spiritual hierarchy in order to see the innumerable possibilities and choose the inevitable in accordance with the truth of his being, in order to play his role and aid the evolutionary march of the collectivity.

To be integrally truth-conscious and to live in the fullness of one's being is the only destiny and mission worthy of the godhead in man. To know and act in the truth of this knowledge is the Yoga. And here there is neither East nor West. There is man alone with the Supreme, the Divine and the Truth, all within himself."

\*

During the same year I wrote to the Mother about a Resolution meant to introduce several other projects of Auroville to UNESCO. To this She replied:

*Let Sat do as he  
feels — it is the  
best.  
with love and  
blessings*

"Let Sat do what he feels, that is the best."

As Sat's birthday was approaching, I asked him whether he could come. He declined as he was busy. So, I replied: "I know you are busy, but I have never wanted you to spare time from your work. I thought you could spare a few moments from your life, not for personal, emotional satisfaction, but because the Mother had a

beautiful message for you and something that She wanted me to give you. She asked me if I would see you. And I said: 'Perhaps, on the 30th. She, very spontaneously, eagerly, and with so much love, pulled out a blessing packet and said, smiling: 'This is for him. Would you give it to him?' And then almost immediately, She added a little sadly: 'If he wants!' I knew as well as She that all this does not mean much to you, but let me tell you, my dear, that there is something like spontaneous love and its expression of delight that knows no bounds, no laws, and no restrictions. It was just to convey this to you, to bring Her warmth, Her love and Her blessings to you. *Tu comprends!*

I wish and pray for you all the joys of heaven and earth which are reflected in this card I made for your birthday that comes to you with the Mother's Will, Love and Blessings for the realisation of its message.

The painting on the envelope signifies *The Call of the Divine Grace* (Wooden Rose). The card inside is a golden square of the Perfection of the Supramental Light, strewn with the flowers of the *Divine's Love* (the sterile flower of Pomegranate). Inside the square is the circle of the *Divine Grace* (Hibiscus mutabilis), carrying the flower of the *Divine Consciousness* (white lotus), which envelopes and supports *Agni* (a salmon coloured-double Hibiscus), representing the living aspiration of the being and the sacred Fire of sacrifice for becoming a being of Truth, — *Sat*. On the top of the messages inside the card is the flower of *Effort towards the Truth* (Wormia) ending with these words:

'From the non-being to the true being, — *Sat*  
From darkness to Light, — *Chit*,  
From Death to Immortality, — *Ananda*.  
OM! Peace, Peace, Peace!

*Tathastu* (So be it.)'

The golden peacock on the back of the card signifies the Supramental Victory. To this Mother added the flower of *Ananda* — Bliss, which She gave me with the card signed by Her. So, I send it to you with my heart full of prayers and all my love."

Significantly, this was to be Her last card to Sat.

## My Birthday in 1972

This *Bonne Fête* was coming near, and I prepared a square card on which I wrote one of my favourite prayers that was called "The Mother of Radiances."

Originally, it was thought that it was written by Sri Aurobindo. Later it was found to be written by Amrita-da and blessed by Him. I love it as it expresses my being and its total aspiration:

"An inner fullness has come in like the coming in of light in dark caves. It fills, it illumines, it vibrates the multiple strings of life; it has found the contact with the forgotten achievements of the past to enable me to start the new ones of the future on the basis of the changing formations of the present. The currents of life well up to meet the descending rays of light from the upper heavens for transmutation of the base and the dark into the luminous and the true, for transmutation of the ugly and the wrong into the beautiful and the right.

O Mother of Radiances, you have dawned in the narrow horizons of my mind. Out of its depthless rigidities, in the midst of its walled-up spaces you have created a heart-like something that will live its eternal life. You have revealed to me a chamber alive and warm within the mind's substanceless polar regions and there I can safely retire and find in you my refuge.

The lower network of moving forces remains, but I feel your presence in its midst. The higher network of moving forces remains, and here you have stepped in also shedding a warmth of life that was not there before, you have turned the dull grey luminosity into a brilliance of living waters. Your active and living presence is everywhere; you have heeded my words of aspiration, the fire of my demand for your omnipresence. More than what I ignorantly sought for, you have revealed to me. You are intimate and one with me when in truth and law and yet away and far off from me when in error and in falsehood.

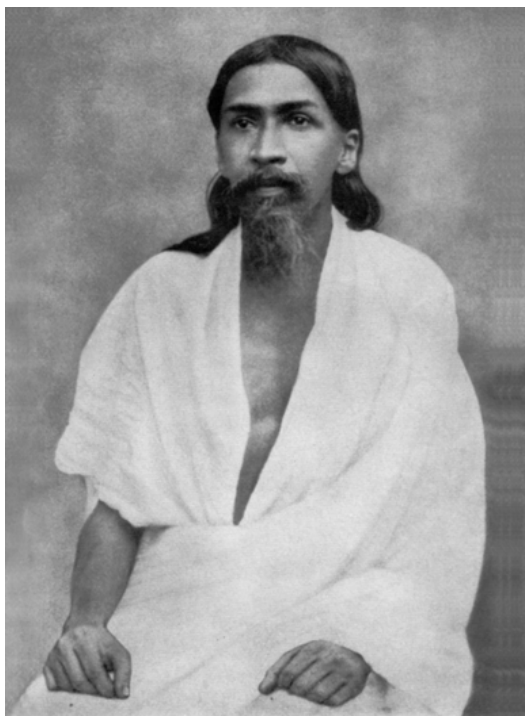
When there are no more darkening shadows about me; when you see me bared of all shams and shows in every part of my being; when you see in every cell of my body an eternal home for you and

an eternal temple; when you see me one with you in identity and still worshipping you; when you melt the compact gold of knowledge in the living and running waters of devotion; when you break my earth and release the energies; when you turn my weakness into power in your hands and my ignorance into light, my narrowness into wideness, my selfishness into a true gathering together of forces in one centre, my greed into a capacity of untiring search after the Truth for the attainment of its substance, my egoism into the true and conscious instrumental centre, my mind into a channel for you to descend, my heart into your hearth of pure fire and flame, my life into a translucent substance for your handling, my body into a conscious vessel for holding what of you is meant for me; then O Mother of Radiances, my aim in life now and hereafter will be fulfilled in the true and right and vast way. Aspiration wakes in me! Achieve in me all that I flame for!”

The Mother sent back the card with Her blessings written in large bold letters.

Now when I went to The Mother with a white lotus, — *Aditi*, — and a pink lotus, *Avatar*, She greeted me with a smile and said: “*Bonne Fête, ma petite!*” I gave Her the lotuses along with a flower of *Supramental Manifestation* (Blood lily, *Haemanthus*). She concentrated for a while and asked me to sit and meditate with Her. I put my head lightly on Her lap and She pressed it with both Her hands. I saw Sri Aurobindo sitting majestically in his silk dhoti on His chair, piercing the Beyond with His deep penetrating eyes. Suddenly, a smile flickered on His lips and I met His benign compassionate gaze. I fell at His feet, whose golden touch I would remember for lives to come!

The Mother softly caressed my head and I looked up to Her softly smiling eyes. As I got up, She gave me the flowers of *Supramentalised Psychological Perfection* (golden Champak) and *Divine Smile* (white coloured Champak), along with an orange rose, signifying *Flaming Love for the Divine*. She then gave me a light blue-coloured card with Sri Aurobindo’s symbol on it and inside was His photo during the early days of His stay in Pondicherry, signed with Her love and blessings.



As I was about to go, She called me again and held my hands tightly. I bowed my head and She gave me a kiss, blessing me as if to make me feel Her constant Presence with me throughout my life, as if to see Her Light guiding my vision for Her work, — to sense in my very body Her Divine Ananda coursing through my veins! I was in a trance and transfixed as She released my hands. I moved away slowly facing Her in an absolute blissful state without a word of exchange, not knowing that it was to be my last physical contact with Her.

### **The Last Balcony Darshan**

This darshan of the Mother for Sri Aurobindo's birthday, the 15th August, was very uncertain because She had difficulty in standing or walking without support. However, a lot of visitors had arrived, many of whom were Her devotees from Orissa and had come specially for the occasion. And Her all-loving heart could not see them go back disappointed; at the last moment it was announced that She would

give Balcony Darshan as usual. And what a showering Grace it was! We were standing in my terrace of the Selvanathan House and saw Her walking with slow steps holding Pranab-da's hand till She came to the railing of the balcony and a radiant smile, while Pranab-da stood behind. She walked slowly holding on to the edge of the balcony and looked at each one standing below and then in front upto the horizon with a determined look. She gave Her benedictions, opening the heavens and then... torrential rain poured down, with thunder and lightning, soaking us all. What a momentous darshan!

### **The Mother's Physical Withdrawal, 17th November, 1973**

Some time before Her passing, when I had gone to the Ashram, I heard Her asking Pranab-da: “What is the time?” After some time, She asked again. Nobody could understand why She was asking this again and again. Besides, She was coughing frequently. I could not bear all this; I left after praying at the Samadhi.

On another day, I went at another time; Pranab-da was persuading Her again and again to eat. I felt something was not right. Then I heard that Her health was weakening. This was not the Mother I knew. What had happened? Was it the result of all our problems and difficulties that we had poured into Her? The Mother who relieved entirely our sufferings, why was *She* suffering now? Again, before leaving, I prayed at the Samadhi.

In a dream, as if this was my normal activity, I was taking a glass of grape juice to the Mother, that is *Divine Ananda* in spiritual parlance. Her commentary for grapes is: “Abundant, succulent, nourishing, full of vigour.” I saw Her like a young goddess, stretching out on Her reclining couch. She took it from my hand with a beautiful smile, saying: “*Bonjour, ma petite!*” (Good morning, my little one). I replied: “*Bonjour, Douce Mère!*” She drank the juice and gave the glass to the attendant. I bowed at Her feet and She held my hands. I woke up from my dream as I heard Richard coming to me at the fag-end of the night and he said in a grave voice: “The Mother has left Her body.” I asked in surprise: “What?” He repeated: “Yes. She has left and I am called for duty. I just came to inform you. Come to the Ashram when it opens at four o'clock.

He left. I took my bath and got ready to join the line and pay my homage. I kept gazing at Her as, placed on a couch, Her body was laid in state. All was silent, but peace was on Her face which seemed still full of Her Light and Her warmth of Love. I still could not believe that She had left us. I continued to go to the Meditation Hall to see Her on all the next three days, after which I would sit near the Samadhi.

On the 20th morning Richard was one of the volunteers steering the crowd of people who came to pay their homage. I was hoping and praying, though his name was not in the list, he would be called to have the honour of carrying the casket to the Samadhi, remembering that She called him Her son. And mysteriously, She Herself inspired someone to inform him to get ready to assist the other ones chosen to bear the casket.

All India Radio had recorded my reading of "The Mother of Radiances!," to be relayed with the live commentary of the proceedings on the Mother's Samadhi Day. I did not hear the commentary as I was sitting silently near the Samadhi till the last minute, praying constantly that She may continue to guide us.

Sri Aurobindo brought down the Supramental Consciousness into His body which was suffused with its light when He left the 'material envelope,' as a supreme sacrifice. And then the Mind of Light got established in the Mother. He knew that one of Them had to leave, but knowing that Her body was more prepared, the work of physical transformation was left for Her to carry forward.

She bravely and confidently carried on the work and brought down the Supramental Consciousness, Force and Light into the earth consciousness as an active principle in 1956, during the common meditation at the Ashram Playground, a momentous and unique event.

The Mother's body was the first to take up the stupendous work of cellular transformation, a work nobody had ever done before. She was the pioneer, as recorded by Satprem in the volumes of *The Mother's Agenda*. Here it is that we get to realise the arduous work She was doing, fighting like a warrior with confidence, courage and absolute surrender to the Lord's Will against the millennial habits of the physical. It was the transformation of the very cells of the body



in the midst of the work for the Ashram, for Auroville, for the World and for thousands of devotees, allowing little time to concentrate Her full attention and energy on Her own work.

However, She never slept, yet rested, working during the quiet hours of the night, infusing consciousness into the cells of Her body. She had to bear from all around the atmosphere of ignorance, incomprehension and even ill-will. She kept repeating Her mantra, *Omnambhagavaté*. This means, in Her own words:

“Om — I implore the Supreme Lord,  
Namo — to Him,  
Bhagavaté — Make me Divine.”

During the last few months, She had surrendered Herself absolutely to the Supreme. She had seen the luminous supramental body built in the subtle physical one.

Suddenly the life in the Ashram visibly changed. There was a perceptible difference, though the imprint of the Mother’s Consciousness in the life of the sadhaks was felt and ever-strong. No doubt everyone missed the physical presence, the tangible love and direct guidance. I still felt we had lost an opportunity of Her direct guidance.

For me, as surely for most of us too, She *is* concretely present, guiding forward with Her benign smile. One has simply to utter Her name, even to think of Her, pray to Her. The concrete Presence and Help are always there. We have just to be open and conscious.

Certainly, She had given to each of us whatever was needed for the growth of our consciousness. Now, She is still with us, working for our integral and spiritual progress towards a greater perfection, — always loving, guiding and protecting with an endless compassion, provided we are sincere and earnest in all we think, feel and do.

### **Ma, Thy Diamond Eyes**

(This prayer was composed afterwards and truly I believe that everything in my life was an action of her Grace from the day of my birth).

*"I AM WITH YOU"*

Ma, Thy diamond eyes reflecting blue  
and every colour and hue  
which mirror the infinite sky,  
so radiant and ever so bright,  
beckon me to the loftier height.

Without resistance I am upborne  
and lifted to myriad vistas of Light.  
Awakened to ever new creations,  
dipped in Thy roseate beauty,  
I marvel at Thy infinite variations.

Mother Sweet, I follow Thy eyes  
leading my way to worlds unknown,  
to let me sip the nectar of Thy Delight  
in Thy marvellous play of Light!

Ma, Thy lustrous eyes  
hold infinite heavens of Delight,  
ever inviting me to soar  
to the supernal heights.

In one swift flight I rise  
to Thy splendid abode,  
where I behold Thy palaces  
built in ornate gold,  
whose sealed chambers  
with jewels of Light  
open up at the touch,  
following Thy call  
with murmur so soft.

Beings are there, noble and pure,  
guarding Thy treasures  
of Beauty true and sure!  
At the centre stands a jewelled jar  
filled with nectar never tasted so far.

“I AM WITH YOU”

I am offered an emerald chalice  
to commune with the Creatrix,  
supreme and divine.

As I sip drop by drop,  
lighter than air am I lifted  
to Thy home of Bliss,  
where a thousand resplendent suns  
blossom like lotuses of variant hues,  
awaiting Thy command to new-create  
Thy worlds of Truth, Beauty and Bliss.

Thou art seated there, Mother supreme,  
with Thy radiant majesty divine,  
Wisdom piercing through lustrous eyes  
and Love through every breath of Thine,  
weaving with soft delicate fingers  
Thy perfections of Beauty, —  
splendours of Love, Truth and Delight!

Spontaneously my being sings:  
Victory to Thee, O Mother Divine!  
And Glory to Thee, Sri Aurobindo!  
Salutations to the Lord Supreme!

**The Last Few Months**

The Mother worked on the cells of her body during the last few years, as is recorded in *Notes on the Way* (CWM 11). The New Year Message of 1973 was to be the last one distributed:

When you are conscious of the whole world at the same time,  
then you can become conscious of the Divine.

In February she met and spoke to a small group of teachers as recorded in the *Agenda*, and in *On Education* (CWM 12) in February and March, 1973. During the last meeting she says,

regarding her body, it is a *difficult time*, adding that “one must be very quiet, very quiet, very quiet.” Then She mentions her mantra, *Omnambhagavaté*:

Om — I implore the Supreme Lord,  
Namo — Obeisance to Him,  
Bhagavaté — Make me Divine.

She ends by saying: “And that calms everything.”

\*

Throughout life with its ups and downs, there was a shower of love; even denials were realised later to be just a form of intense concern for our total well-being, — the love of a mother who knows when to strike and when to fondle.

Let us take the last two slokas in English from a Sanskrit text written by Sri Aurobindo and named *Sri Aurobindo Upanishad*:

“For Lila (the play) indeed is the world. He has become playful for joy. Therefore, become engaged in Lila, O sons of Bliss! Being united, play. Enjoy the Bliss. Having attained the One enjoyable Divine, enjoy him in all things.

As commanded by the Divine, I shall indeed expound the Bliss. Let the Bliss manifest itself removing the obscurity. O sons of Bliss, O sons of Bliss!”

One could well ask: ‘*Is this the end?*’ The answer is indeed given, let us say, at the end of a poem of Sri Aurobindo with the same title:

“Is this the end of all that we have been,  
And all we did and dreamed, —  
A name unremembered and a form undone, —  
Is this the end?

Till all is done for which the stars were made  
Till the heart discovers God  
And the soul knows itself. And even then  
There is no end.” (*Collected Poems*).