

The Mighty Mother's Playmate

“Our sweet and **mighty Mother** was not there
Who gathers to her bosom her children's lives,
Her clasp that takes the world into her arms
In the fathomless rapture of the Infinite
The Bliss that is creation's splendid grain
Or the white passion of God-ecstasy
That laughs in the blaze of the boundless heart of Love.”

Savitri-286

“... I am waiting—I am millions of years old and I am waiting (to complete the Divine task).”¹

The Mother

“Since the beginning of the earth, wherever and whenever there was the possibility of manifesting a ray of the Consciousness, I was there.”⁷¹

The Mother

The agenda of the Divine Mother, which she holds back from our sight, is to embrace and realise the Divine in her own play and creation. Her greatness must act in every plane on earth, in heaven and in hell and she has a mighty responsibility of interfering, elevating and lifting every fixed fate and doom and cures the antithesis between Heaven, Earth and Hell and compels her playmate to arrive at Heaven's gate through the shortcut passage of hell. Her secret and humanly impossible task is to catch the boundless in the net of birth and cast the Spirit in the physical form and lend speech and thought to the Ineffable and push to reveal the ever Unmanifest mystery. Her Self and all she was, she had lent to her children to become conversant in their body's lives so that Heaven might natively grow on mortal soil. She came to help and save all the earth creatures, and to live with their grief and confront *Death*, Fate, Time and the riddle of man's birth on her way hewing towards Immortality. Her will has the capacity to alter and cancel the body's destiny through free swift Soul growth and fashion in the clay God's perfect shape. Our present fixed fate is a child of past energies of blindness of our will in cosmic sequences and it can be our doom if the pace of the change is slow or we give the name of doom to our own choice. Her material birth was not meant to submit and suffer but to lead and deliver and her Soul's issue was to win or lose the God like game for man thrown with Destiny's dice. So, by her Soul's force she must dislodge her past association, which stands as a block on the Immortal's road and shape anew her fate. The great World Mother in her rose to reverse the fate's cold dead turn, affirmed the Spirit's tread on the surrounding,

pressed back the dire senseless revolving wheels of Doom and she could bring oneness with the earth's glowing robe of Light. She is a flaming warrior from the eternal peaks, empowered to force open the door denied and closed and establish her absolute Power in *Death's* kingdom and burst open the limitation of Consciousness and Time.

The Divine Mother works as a Mediatrix between the earth consciousness and Supreme Consciousness and we adore Her as 'The Mother of all godheads and all strengths,'⁴ 'the Mother of all lives,'⁵ 'Mother of the universe,'⁶ 'a portion of the mighty Mother,'⁷ 'the Mother was she of Beauty and Delight,'⁸ 'Mother of works and force,'⁹ 'Mother of joy and peace,'¹⁰ 'mighty Mother of the worlds,'¹¹ 'The ancient Mother,'¹² 'The infinite Mother,'¹³ 'the great Mother,'¹⁴ 'the world-Mother and the Bride,'¹⁵ 'a wonderful mother of the unnumbered souls,'¹⁶ 'And mother of thy wants,'¹⁸ 'the deep child like motherhood,'¹⁹ 'The universal Mother's love,'²⁰ 'a mother draws her child to her arms,'⁵¹, 'the mighty Mother's violent force,'⁶¹ 'Our sweet and mighty Mother,'²³ 'The great World-Mother now in her rose,'⁶³ 'A Mother Might brooded upon the world.'⁶² Thus there is no end to her attributes. She is housed in the atom and buried in the clod and when she is most unseen, most mightily she works.

Sri Aurobindo observed that *Savitri*, the Eternal Mother of All Time, All Soil, All People, All Scene, All Clime and All Life, always lives 'with the soul of earth'⁷⁰ physically through one or 'too few in mortal forms'⁵¹ to hasten the evolution of the whole race and 'A force in her that toiled since the earth was made'²⁴ and when the earth will be ready for supreme transformation 'The Mighty Mother shall (again) take birth in Time'¹⁷ as last *Avatara*. In *Savitri*, 'the universal Mother is universally present and at work in the universe'⁷⁰ in myriad forms of 'high divine successor'⁵² who are 'citizens of that mother state'²² or 'virgin bridals of the dawn.'²⁷ Earth can be transformed into equal Heaven or Heaven's joy might have been earth's, when all humanity is fit to hold pure Divine Love, symbolised as the 'god revealed as *Krishna* and *Kali*, the happiest boy and strongest girl of the crowd'⁵⁸ and this purity will liberate earth from subjection and failure of the earlier human love of *Adam* and *Eve*.

A mother Soul evolves like *Savitri* 'among these tribes'⁴⁶ and burst open her divinity if she carries with her increasing *Yoga Shakti* through dynamisation of Divine Will, Knowledge and Love; she will be in better position if she knows the ascending and descending stairs of *Chetana Shakti* through movement of exclusive, essential, multiple and integral Concentration; she acts as Mediatrix Power, if she masters the four Soul forces that of *Brahmana*, *Khetriya*, *Vaisya* and *Shudra* and four Spiritual forces that of the *Maheswari*, *Mahakali*, *Mahalakshmi* and *Mahasaraswati* aspect of

the *Matri Shakti* and she will be Supreme Creatrix Power, if she retains her Virgin Mother Power and arrests the wheels of Doom of the individual, collectivity and the race through activation of Virgin Time, Virgin Fire, Virgin Sun and Virgin Earth which symbolises marriage of untouched Time with Eternity, Marriage of the Divine Mother stationed in Psychic Being with untransformed Psychic Sheath, Marriage of the Divine stationed in Supramental Being with the Supramental Sheath and their manifestation through marriage of earth consciousness with the Supramental Sun respectively. Those who can carry and hold *Savitri's* absolute Force can never fall from the luminous track, never lose the white Spiritual touch, trample *Death's* Law with their living feet and claim from the Time their will's eternity and God's uninterrupted Presence.

Sri Aurobindo foresaw the dynasty of self-ruling virgin mothers, who will hasten the coming of the Supramental era. This vision hinted in *Savitri* can be complemented with the vision amply developed in *The Synthesis of Yoga* related with dynasty of self-ruling *Sadhakas*. A *Sadhaka* Soul of *The Synthesis of Yoga*, compresses his evolution through Yoga to enter direct contact with the Mother of Psychic and higher planes and ascends his status to become a *Sadhaka* of *The Life Divine*, compresses his evolution in Ignorance through evolution in Knowledge or Spiritual evolution; enters contact with the Mother of Spiritual and higher planes, resulting in heightening of Consciousness to become the *Sadhaka* of *The Mother*, a life of entire consecration and gets the special opportunity to receive Her Overmental and Universal Presence in this life, realises the Timeless Mother who projects Herself into Time, further extends his *sadhana* to become a *Sadhaka* of *Savitri*, to extricate the Mother of all lives and all Time, the Supramental Mother. If this effort is further extended, he will be the *Sadhaka* of the Eternal beyond any written truth and masters the inexhaustible mystery of the Existence in its comprehensiveness and enters the source of existence, the Bliss Mother. A *Sadhaka*, who has transcended the highest hinted Spiritual experiences of the above four books can wait to record his lyric of Divine Love experiences 'in the mystic volume of *Book of Bliss*.'⁴⁴ *The Book of Bliss* can be the extension of *The Mother's* last cellular transformation experience, 'the unfinished story of her soul'²⁴ which rests on the foundation of 'The dire delight that could shatter mortal flesh.'⁴⁷

When *Sri Krishna*, the Master Soul's Love, attained momentum with *Sri Radha*, the Mother Soul and further extended this love to His manifestation, the *Gopis*, the opposition raised by the then humanity from within and without *Brindavana* or when *The Mother*, the living representative of Divine Consciousness whose heart's strength could carry the grief of the universe entered communion with *Sri Aurobindo*, the living representative of 'the godhead by which all can change'⁵³

along with the growing disciples and children, the representative of earth's problem of untransformed nature, the opposition faced by Him from within His *Ashram* and outside world was the eruption of revolt and hostility from earth nature against the Mother Consciousness. The story of *the Mother's* childhood life confirms⁷² that She was *Para-prakriti* or virgin Mother Power⁷³ and Her mind, life and body were desireless from Her birth. We also observe that *The Mother* had to wait forty-five years after her material birth to get the recognition of Her Divinity and Motherhood though She had absolutely 'no desire and attachment'⁷⁴ from Her birth and memory⁷¹ of Her past births confirms⁷⁵ Her status of Divine Mother/feminine *Avatara* from the beginning of the creation. Her Divinity bloomed fully under the auspice of *Sri Aurobindo's* Light and Love. When She first met *Sri Aurobindo* in *Pondicherry*, She saw the Eternal who suffered in a human form, signed the 'salvation's testament with His blood'⁵⁶ and discovered Her ultimate destiny beyond Her own body, in melting within *Sri Aurobindo's* being. Her Physical and Subtle Presence presented the rarest opportunity for *Sri Aurobindo's* highest integral Realisation and special privilege for the children to get the protection against the lower vital urge, the source of greatest trouble, identified as the 'harlot (mother) Power'²⁵ and liberation from constructing mind, identified as the 'barren mother'²⁶ and She continues Her effort to transform the maimed vital desire and maimed mental achievements into Divine sweetness and integral fulfilment and delivers the heart and mind from all twilight thought. The entry into direct contact with *The Mother* in the subtle physical realm is the widest possibility available for the greatest number of conscious humanities.

A *Sadhaka* of integral Yoga foresees in the worm 'the coming god'⁴⁰ who climbs slowly from the plasm to immortality in All Life and if he can change the pace of this slow ascension towards constant, high, comprehensive and instantaneous transformation then only the earth's last salvation can come where all is known and clasped by Love and unity, and doom could be left to sleep for all time and nobody would turn back to ignorance and pain. In this sense he cannot despise but adore the motherhood in a harlot, the representative mother of lower vital world, as the veiled Divine who bears in her heavy heart a large burden of earth's darkness and black Idea to relieve the rest of humanity from 'greater portion of churned poison of world ocean,'²⁹ nor can he abhor and dislike the 'barren mother,'²⁶ the representative mother of lower mind and sole creator of this apparent world, but by consecration and adoration he liberates her unreal child, this world of falsehood and the burden of dull and disgusting barren Time, nor can he remain indifferent to the 'mother of seven sorrows,'³¹ the representative mother of seven-fold Ignorance,²⁶ the mother of the 'barren and harlot mother' but descends the Divine force to this dangerous nether domain of Subconscious sheath. Lastly, he meets 'the Mother of Evil,'⁵⁹ a shape illimitable and vague, in the Inconscious Sheath who has many (or seven) sons of

darkness and daughter of seven sorrows preoccupied with making this creation a dangerous Hell and she ‘sits on *Death*’⁵⁹ who swallows all things born on this perishable earth. *Savitri* hints that both *Death* and harlot are representatives of ‘soul slaying truth,’⁶⁶ opponent of the Divine Mother’s ‘soul saving truth’ and are the progeny of ‘the Mother of Evil.’ So, those who want to live a greater life must reject the falsehood of *Death* and reject the harlot’s lure and live in the close proximity of *Savitri*’s virgin Influence. Each human Soul is accepted as delegate of the Divine Mother, who chooses to watch, receive and actuate her Supreme play through nether, intermediate and the highest stations of Inconscient, Subconscient, Physical, Vital, Mental, Psychic, Spiritual, Overmental, Supramental and *Ananda* planes. Our consecration to the Divine Mother can neither be sufficient nor can it be entire if we exclude the adoration of ‘thousand icons they have made of her,’⁴⁵ ‘These Emanations...which men have worshipped her under different names throughout the ages’⁶⁵ as all the multiple Mother personalities of all Time, all Plane and all Life.

The norms of integral Yoga proposes that a *Sadhaka*’s adoration of the Transcendent, fundamental Being, identified as *Vedantic* Sacrifice, is not complete ‘if it is not offered to him wherever he manifests (as effectual Becoming) or wherever even he hides his godhead—in man and object and every creature,’⁶⁷ identified as *Vedic* Sacrifice. All creatures are ‘seen and felt as the Divine manifested in many disguises.’⁷² This adoration is equally received by the Supreme when directed towards ‘our fellow-creatures or to lesser Powers and Principles’⁴⁸ and extended even towards the worship of god, idol, human magnets and human Leaders⁵⁰ as ‘steps through which the human race moves towards that blissful passion and ecstasy of the Infinite.’⁴⁹ Integral Yoga provides further guideline to obey, worship and adore the Divine in *the Guru*,⁵⁰ *Avatara* and ‘Divine personality’³ in three successive gradations that in which a *Sadhaka* is capable to discern the particular form, catholicity and quality of the Godhead of which He is a living representative; secondly, He is the one real Person, the All-Personality, the *Ananta-guna* and not divisible by any sect, creed, schools of thought and Nationality etc. and thirdly, we get back to the ultimate source of all idea and fact of personality in which He is considered as one with the Absolute, the *Purushottama*.

The mystery of sacrificial death and limitation of *Avatara* is partly hinted in *Savitri*. When the *Avatara*, the incarnating Divine is caught by the Wheel of earth’s doom that He had hoped to break, His crucified voice proclaims at the brink of death, ‘I, I am God;’⁵⁷ during that critical moment of death, Heaven reminds Him with an equal and all compassionate cry, ‘Yes, all is God.’⁵⁷ There is nothing here that is not the Divine. If a concealed Soul in the form of seed grows into flower of Godhead in the world tree then all shall discover God in Self and Nature and ascend into universal

incarnation of Godhead. The physical departure of *Sri Aurobindo's* earthly body is a part of bearing of earth's burden of sorrow, suffering and death of the ascending Godhead through sacrifice of *Purusha*, *Purusha Yajna*, *Vedantic* sacrifice, in order to lift mankind to Light, Joy and Truth through willed death, *Ichha Mrityu*. His decision to leave and continue this work from the subtle world was from the observation that His cells of the body did not help in the further transformation work when He put the descent of higher Supramental Force on them. Similarly *The Mother's* physical departure from earthly body is a part of bearing of earth's burden of sorrow, suffering and death of the descending Godhead through much more greater and deeper sacrifice of *Prakriti*, *Prakriti Yajna*, *Vedic* sacrifice, 'the holocaust of *Prakriti*, the sacrifice of the Divine Mother,'⁶⁴ in order to call down Light, Joy and Truth for the whole of mankind, through non-willed death, *Uniccha Mrityu* or bearing death through fierce confrontation with the Wheel of earth's doom. Her cells of the body had long collaborated in the transformation work and permitted the Supramental force and higher Divine Love Force to act in Her body. So, it is proposed for ascending Soul *Sadhaka* and descending Soul *Sadhaka* of integral Yoga to prepare them for both willed and unwilled death of traditional and integral Yoga respectively based on the truth of their Soul, *svadharma*, and truth of their Nature, *svabhava*. An ideal *Sadhaka* must be absolutely free from fear of death through two Spiritual experiences of Psychic and Spiritual immortality and must be in the line as recounted by *the Mother*, "God knows, never, not one minute in my life, even when things were the darkest, the blackest, the most negative, the most painful, not once did the thought come, "I would like to die.""⁶⁸

How can a *Sadhaka* be the 'playmate in the mighty Mother's game?'²¹ That is the secret of 'wedding of the Eternal Lord and Spouse'⁵⁴ and 'Long romance of Thee (the Divine Mother) and Me (Supreme)'⁵⁵ in our heart and other planes of Consciousness. This Spiritual experience is extended to realise 'This whole wide world is only he and she.'⁶⁹ How can a *Sadhaka* be aware of the Divine Mother's mighty plan, which she prefers to 'hold back from our sight?'⁶⁹ The secret of becoming the *Ishwara*, one with the *Vasudeva*, who is all, is revealed in *the Gita*. The highest secret, *rahasyam uttamam*,²⁸ of becoming the cosmic Divine as hinted in *the Gita* is further developed and perfected by *Sri Aurobindo* into four stages of Supramental experiences beyond the written truth that of (1) secret all-inclusive knowledge, *guhya*³² *vijnana*, and corresponding Supramental transformation, *sadharmyam*³³, (2) more secret all-inclusive knowledge, *guhayataram*³⁴ *vijnana*, and the corresponding transformation of *Sva Prakriti*,³⁵ (3) the most secret all-inclusive knowledge, *guhayatamam*³⁶ *vijnana*, and the corresponding Divine nature, *Madbhavam*,³⁷ and (4) more than the most secret all-inclusive knowledge, *sarva guhyatamam*³⁸ *vijnana*, and corresponding supreme Nature, *Param bhavam*.³⁹

Each of these Supramental experiences strengthens the *Ishwara's* active relation with *Ishwari, milana*, resulting in corresponding leap in earth's grand and high Spiritual destiny. The *Ishwari's* active love with the *Ishwara* in Supramental plane becomes most powerful, pure, rare, profound and intense of all divine energies when she throws herself into the nether land of Subconscious and Inconscious sheath, far from the child God *Krishna* fluting to rapture, a long seclusion of inner woodlands with passive silence and passive love, *biraha*; Her isolation from Divine union will necessarily prepare the field for determination and formation of the Divine creation and manifestation and builds in the abyss of Hell a road for Heaven's descent. This *Ishwara-Shakti* and *Brahman-Maya* realisation of active and passive Divine union, one of the Suffusion of Supramental Being into higher and lower Nature and the other of the melting of lower Inconscious and Subconscious Nature in the higher Supramental Self, can bring participation in the discovery of total dynamism of the Transcendent by whose descent 'this world and self will be empowered to break their disguising envelopes and become divine in revealing form and manifesting process as they now are secretly in their hidden essence.'³⁰ Thus the gulf between the Eternal and Abyss is reconciled to mingle Matter and Spirit and realise their utter Oneness.

Those who will do this *sadhana* their witness Spirit have to take retirement from surface living and review all Time. Thus, they will travel back layer after layer Subconscious memory towards the past of this life and that of past successive lives and even they live in a Silence 'before the world was born'⁶⁰ for transformation action. And the most unique part of this Divine Mother's Play is to participate in her Spiritual experience of the Spirit travelling back⁴¹ to the yoke of ignorance, fate and stress of mortal unnumbered past lives or 'A mighty Hand then rolls the mind's firmaments back'⁴² and 'Her mind moved in a many-imaged past'⁴³ to light the pathway through strange symbol dreams; a fire consumes the limiting figure of the past enlarging the capacity of subtle sheaths and thus Nature steps into the eternal Light. Eternal Night is the shadow of the Eternal Day. Night is conquered by that feeble beam; its faint infiltration drills the blind deaf mass. A golden fire comes in and burns the Inconscious Night and then only a few black remnants stained that Divine ray. Then in her Divine Play the dream of nether life is ended and earth experiences her final Victory.

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- 4: Savitri-313,
- 5: Savitri-525,
- 6: Savitri-345,
- 7: Savitri-486,
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- 15: Savitri-691,
- 16: Savitri-695,
- 17: Savitri-705,
- 18: Savitri-720,
- 19: Savitri-723,
- 20: Savitri-8,
- 21: Savitri-60,
- 22: Savitri-262,
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- 25: Savitri-185,
- 26: CWSA-21/The Life Divine-512,
- 27: Savitri-401,
- 28: The Gita-4.3,
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- 31: Savitri-503,
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- 33: The Gita-14.2,
- 34: The Gita-18-63,
- 35: The Gita-9.8, 4.6,
- 36: The Gita-9.1,
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- 39: The Gita-9.11,
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67: CWSA-23/The Synthesis of Yoga-159-160,
68: The Mother's Agenda-5/288,
69: Savitri-62-63,
70: The Mother's Agenda-2/277-83,
71: The Mother's Centenary Works/13/37, The Mother's Agenda-3/222,
72: "When I was five years old...well I began with a consciousness. Of course I had no idea what it was. But my first experience was of the consciousness here (gesture above the head), which I felt like a Light and a Force; and I felt it there at the age of five. It was very pleasant sensation. I would sit in a little armchair made especially for me, all alone in my room, and I had a very pleasant feeling of something very strong, very luminous, and it was here (above the head)... Then I would pull it down, for it was...it was truly my *raison d'être*." The Mother/Conversation with a disciple, July 25, 1962,
73: "But above, on a plane within us but now superconscient to us, called heaven by the ancient mystics, the Lord and the *Jiva* stand together revealed as of one essence of

being, the Father and the Son of certain symbolisms, the Divine Being and the divine Man who comes forth from Him born of the higher divine Nature, **the virgin Mother**, *para prakriti, para maya*, into the lower or human nature.” CWSA/19/Essays on the Gita-162,

74: “But you see, you see all the way I have come...And I was born with a consciously prepared body—*Sri Aurobindo* was aware of that, he said it immediately the first time he saw me: I was born free. That is, from the spiritual standpoint: without any desire. **Without any desire and attachment.** And mon petit, if there is the slightest desire and the slightest attachment, it is IMPOSSIBLE to do this work.

A vital like a warrior, with an absolute self-control (the vital of this present incarnation was sexless—a warrior), an absolutely calm and imperturbable warrior—**no desires, no attachments...Since my earliest childhood**, I have done things which, to human consciousness, are “monstrous;” my mother went so far as to tell me that I was a real “monster,” because I had neither attachments nor desires. If I was asked, “Would you like to do this?” I answered, “I don’t care.” If people were nasty to me, or if people died or went away, it left me absolutely calm—and so: “You are a monster, you have no feelings.”

And with that preparation... It is eighty-six years since I came here, mon petit! For thirty years I worked with *Sri Aurobindo* consciously, without letup, night and day... We shouldn’t be in a hurry.” The Mother, 28th March-1964, The Mother’s Agenda-5/100,

75: “The Blessed Lord said: Many are My lives that are past, and thine also, O Arjuna; all of them I (Avatara) know, but thou (Vibhuti) knowest not, O scourge of the foe.” The Gita-4.5,

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