

Matrimandir

Matrimandir Journal

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ॐ आनन्दमायि चैतन्यमायि सत्यमायि परमै
OM anandamayī chaitanyamayī
satyamayī parama
Ari Anubindoo

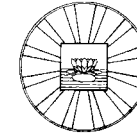
OM - She, the Delight
She, the Compassion
She, the Truth
She, the Supreme

29.2.2000

The 29th of February has a very special significance.

It was on this day in 1956 that the Supramental Descent took place, '**A new world is born, the things that were promised are fulfilled**', Mother later said about that day. The evolutionary leap from man, the transitional being, to the next species was no more just a promise but something living and realizable. A whole new phase of the work began thereafter, in which the creation of Auroville can be seen as part of the progression.

Then, in 1969, Mother experienced for the first time what she referred to as the 'consciousness of the intermediary', the Superman Consciousness she later called it. "**My own impression was that of an immense personality, immense (meaning that for it the earth was small like this [Mother holds a small object in the hollow of her hands], like a ball)...A smile, you know, a benevolent smile, and all that with a GREAT FORCE... a human of divine proportions ...without weaknesses and shadows: it was all luminous - all light and smile and.. sweetness at the same time. Yes, maybe the superman**" Until then she often wondered aloud about the method by which the new Consciousness would manifest. For many months thereafter, she would recount the experiences she had in relation to this new Consciousness.



29.2.60
The Golden Day

Henceforth the 29th of February
will be the Day of the Lord

Mother's message on the first anniversary of the Supramental Descent

It is this Consciousness that 'creates' the link between Auroville and the Supramental Descent when it announces to her the attempt to make Auroville **"the cradle of the Superman"** (with the significant corollary, of seeking the collaboration of those who will live in Auroville in this endeavour).

The whole perspective on Auroville seems to deepen. So far the Aims of Auroville had included: "Peace upon Earth" and "An Effective Human Unity". It is interesting to note that soon after, Mother begins to formulate the psychological conditions and processes by which those who wish to may collaborate in creating the necessary environment for the manifestation of the next species.

The first need seems to be to transcend one's 'humanness', as this Consciousness can only truly manifest in a being that 'casts no shadow':

"To be able to receive the new consciousness without deforming it one must be able to stand in the light of the Supreme Consciousness without casting a shadow."²

"A new consciousness is at work upon earth to prepare the coming of the superhuman being.

"Open yourself to this consciousness if you aspire to serve the Divine Work.

"To come into contact with this new consciousness, the essential condition is no longer to have any desires and to be wholly sincere."³

As we stand poised upon the threshold of a new century, in a leap year which also celebrates the anniversary of the Supramental Descent – The Golden Day, The Day of the Lord, we can ask ourselves what the measure of our collaboration is.



***"His laughter of beauty breaks out in green trees
His movements of beauty triumph in a flower;"***

Savitri X. 3

Supramental Invocation

"In the Physical the Divine manifests as Beauty."

The Mother.

In the last issue of the Matrimandir Journal we attempted to understand who Material Nature is in order to create the framework that would demonstrate the importance of the Matrimandir Gardens and Park. In this issue we approach the subject from another perspective – that of Mother's own work in the domains of material Nature.

In India, the Divine is sometimes described as *SatyamShivamSundaram*, that which is Truth,Purity,Beauty. The capacity to perceive in Beauty the Divine itself can be an experience that holds great power, particularly in a Yoga that wants to transmute the material condition. And the most intrinsic quality of vegetal nature is a harmony expressing itself materially in forms of beauty.

"To do this Yoga, one must have at least some sense of beauty. Without it, one lacks one of the most important aspects of the physical world.

"There is a beauty of the soul, a dignity of the soul – it is a thing to which I am very sensitive, a thing that moves me and arouses great respect in me, always ... it shows through in the face; this kind of dignity, beauty, harmony of an integral realization. When the soul shows through in the physical, it imparts this dignity, this beauty, this majesty, the majesty that comes from being the Tabernacle. Thus even things that have no particular beauty assume a sense of eternal beauty, of THE eternal beauty".⁴



Flower Significances

"Flowers are the moment's representations of things that are in themselves eternal."

Sri Aurobindo.

Of all things it is flowers that most contain, in so light and ephemeral a manner, the beauty of soul – Eternity in an hour, as a poet called it – and it is quite natural

21.12.72



that Mother should have worked with these gossamer presences. For those who are aware of her flower significances, a fascinating and complex world of wordless communication is awakened; a new and loving sensitivity to the harmonies of form and colour that are their native expression. In Auroville flowers tend to be known by the psychological significances Mother gave them rather than their botanical names.

Mother worked out the significances she gave to flowers and plants with a detailed perfection that took into account a flower's form, colour, fragrance, even its use. As she herself explained, she could 'know' what a flower represented by entering into contact with its nature, its inner truth and then give it a more or less precise meaning according to what she felt. Flowers were most 'open' to her and were able to receive and hold the 'force' she put in them. Individuals who met her often received a carefully selected flower or flowers from her – a method she used to convey, wordlessly, deep messages or states of consciousness.

"In the vegetable kingdom there is a beginning of the psychic ... it is rather like the movement of a little baby – it is neither a sensation nor a feeling, but something of both; it is a spontaneous movement, a very special vibration. So, if one is in contact with it, if one feels it, one gets an impression which may be translated by a thought. That is how I have given a meaning to flowers and plants – there is a kind of identification with the vibration, a perception of the quality it represents and, little by little, through a kind of approximation (sometimes this comes suddenly, occasionally it takes time), there is a coming together of these vibrations (which are of a vital-emotional order) and the vibration of the mental thought, and if there is a sufficient harmony, one has a direct perception of what the plant may signify.

"In some countries (particularly here) certain plants are used as the media for worship, offering, devotion. Certain plants are given on special occasions. And I have often seen that this identification was quite in keeping with the nature of the plant, because spontaneously, without knowing anything, I happened to give the same meaning as that given in religious ceremonies. The vibration was really there in the flower itself.... Did it come from the use that had been made of it or did it come from very far, from somewhere deep down, from a beginning of the psychic life? It would be difficult to say."



The Aspiration for Light

When one compares Mother's flower significances to Sri Aurobindo's psychological analysis of the planes and parts of the being, a new and fascinating world of study opens out before us, a world in which the true necessity for the Matrimandir Gardens and Park can be deeply understood. The atmosphere of trees and flowers is unique. The help they can give in awakening the psychic vibration is invaluable. To know this one has only to enter into communion with the pure aspiration they embody and to allow this contact to give birth to the corresponding vibration within oneself.

"When one is in the countryside, when one walks under the trees and feels so close to Nature, to the trees, the sky, all the leaves, all the branches, all the herbs, when one feels a great friendship with these things and breathes the air which is so good, perfumed with all the plants, then one opens oneself, and by opening oneself communes with the universal forces."

"The movement of love is not limited to human beings and it is perhaps less distorted in other worlds than in the human. Look at the flowers and trees. When the sun sets and all becomes silent, sit down for a moment and put yourself into communion with nature, you will feel rising from the earth, from below the roots of the trees, and mounting upward and coursing through their fibres, up to the highest outstretching branches, the aspiration of an intense love and longing, — a longing for something that brings light and gives happiness, for the light that is gone and they wish to have back again. There is a yearning so pure and intense that if you can feel the movement in the trees, your own being too will go up in an ardent prayer for the peace and light and love that are unmanifested here."⁷

The aspiration for light is an essential quality of the vegetal world, a quality that becomes obscured in humans with the development of mentality. This is probably one reason why Mother found it easier to communicate states of consciousness through flowers:

"Have you never watched a forest with all its countless trees and plants simply struggling to catch the light – twisting and trying in a hundred possible ways just to be in the sun? That is precisely the feeling of aspiration in the physical – the urge, the movement, the push towards the light. Plants have more of it in their physical being than men. Their whole life is a worship of

Faithfulness

light. Light is of course the material symbol of the Divine, and the sun represents, under material conditions, the Supreme Consciousness. The plants have felt it quite distinctly in their own simple, blind way. Their aspiration is intense, if you know how to become aware of it. On the plane of Matter they are the most open to my influence – I can transmit a state of consciousness more easily to a flower than to a man: it is very receptive, though it does not know how to formulate its experience to itself because it lacks a mind. But the pure psychic consciousness is instinctive to it.”⁸



Mirrors of Consciousness

It was Jagdish Chandra Bose who first proved scientifically by rigorous experimentation the responsiveness or shrinking displayed by plants to different stimuli. Plants are extremely sensitive to atmosphere, to a certain kind of care, a fact we instinctively acknowledge when we speak of somebody having green fingers. Mother comments that flowers can say a lot about a person's inner state. When people offered her flowers, these flowers mirrored exactly the condition of their consciousness.

“When, therefore, you offer flowers to me their condition is almost always an index to yours. There are persons who never succeed in bringing a fresh flower to me – even if the flower is fresh it becomes limp in their hands. Others, however, always bring fresh flowers and even revitalise drooping ones. If your aspiration is strong your flower offerings will be fresh. And if you are receptive you will be also very easily able to absorb the message I put in the flowers I give you. When I give them, I give you states of consciousness; the flowers are the mediums and it all depends on your receptivity whether they are effective or not.”⁹

“Flowers are extremely receptive. All the flowers to which I have given a significance receive exactly the force I put into them and transmit it. People don't always receive it because most of the time they are less receptive than the flower, they waste the force that has been put in it through their unconsciousness and lack of receptivity. But the force is there, and the flower receives it wonderfully.”¹⁰

21.12.72



It seems obvious that something that wants to be so comprehensive and complete a symbol as the Matrimandir will need to have a detailed representation of this aspect of the material world. The central sphere and inner room would be as incomplete without it as would a bodiless soul. Matrimandir must symbolically mirror the soul's self expression through the triple world of mind and life and body. As one moves within the

Gardens one ought to be able to experience consciously the particular states of consciousness embodied in each of the twelve gardens – to be able, as Mother said, to experience 'Youth' in the garden of Youth, or 'Existence', 'Consciousness' and 'Bliss' in those particular Gardens! While all this remains a vast area of research which depends upon the growth of consciousness, it is obvious that these states will be created to some extent by the presence of particular plants and flowers selected on the basis of Mother's significances.



Nature makes an Offering of Her Beauty

Conscious Stones

It is not flowers and plants alone that Mother worked with. She speaks even of stones, particularly precious stones – which have a much more perfect structure, as being capable of holding a “charge” of conscious force. Modern man takes the mind to be synonymous with consciousness and so might find it difficult to rationally accept that a stone can be “receptive”.

“Perhaps they [stones] have even something resembling sensitivity. For instance, if you have a precious stone – precious stones of course have a much more perfect structure than ordinary ones, and with perfection consciousness increases – but if you take a precious stone, you can charge it with consciousness and force; you can put, accumulate force within it. So it is receptive, otherwise it will not receive it, it could not keep it. You can charge it. As one charges an electric battery, you can charge a stone with force, put conscious force into a stone; it keeps it and can transmit it to someone. Therefore this stone has a receptivity. Otherwise it could not do this.”¹¹

“Some stones can contain a force of protection... You can accumulate in a stone (amethysts especially) a force of protection, and the protection ACTUALLY protects the person wearing the stone...That’s very interesting. I experienced it. I knew someone whom I’d given such a stone (an amethyst) full of a POWER of protection, and while he wore it it was wonderful; then he lost it, and almost met with a catastrophe...Especially amethysts: the power of protection.”¹²

In an early conversation about Matrimandir Mother spoke of the pavements being lined with precious stones:

“There will be rockeries, in Japanese style, with varieties of cactus, small waterfalls, small pools with lilies, marble statues, marble fountains and pavements decorated with precious stones.”¹³



Numerical Values

Each morning huge baskets of flowers would arrive in Mother’s room and await distribution to all the people who saw her. Mother not only gave fresh

Aspiration

flowers to people, she also distributed packets with dried flower petals that had been charged with force. These packets could retain their charge of force for up to a year, after which Mother would ‘renew’ them. In her conversations one finds a lovely story about Mother’s ‘agreement’ with Nature regarding flower significances in relation to numerical values. There was a period during which thousands of the various flowers that were in season were brought to her each day. Each and every one was counted and reams of paper were filled with these numbers. During the season of the ‘Transformation’ flowers, these would come to her in the thousands, until the season changed to ‘Realization’ flowers and then the same process would begin again. Day after day, month after month, starting in the early morning she filled long sheets of paper with hundreds of calculations. All this painstaking work because Mother had ‘pre-arrangements’ with Nature (which depended upon a complex combination of total numerical value and significance) arrived at with a particular flower on a particular day, and whatever was agreed upon, Nature was bound to automatically ‘grant’ her:

“...if you remember the time when flowers used to be counted; you see, it was a kind of agreement between me and Nature. To each of these flowers I had given a particular value, not only its significance but its value...”

But each of these flowers had a numerical value, and I used to write it down; I had them counted, because I was noting the numerical value. I stopped when my pages... I had long pages like this, you see [Mother stretches out her arms to indicate the length of the pages], because I was totalling up the numerical values. I had my reasons for it, it was not just like that.... I did a great deal of work with it... I had to stop because it was taking too much time. ...

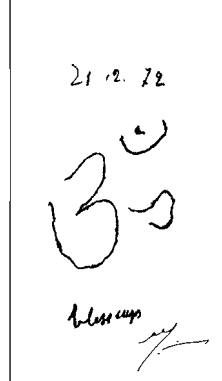
“Well, it was an agreement like this: the numerical value corresponded to something that it was understood Nature would give me for my work, but the significance of the flower also was something agreed upon between me and Nature. For example, take ‘Transformation’. When there was a computation – it was sometimes by thousands during the season, you know – well, it represented (it was an understanding with Nature) that the same number of men would be transformed... And it was even much better than this. It was that when I gave somebody one, two, three, four, five flowers I gave him at the same time the power to transform as many elements within him. But naturally, for this to work in all sincerity, it had not to pass through the head; because when their head starts working – not always in the right way – men spoil everything. That is why I never used to say anything about this.

“It was the same thing for all flowers, ‘Aspiration’, for example: the ‘Aspiration’ flowers which used to come in large basketfuls, you know; there were thousand and thousands of them all counted... Well, each one represented an aspiration; and even now, sometimes, when I have flowers like ‘Prayer’ ... I have at times told you when I distribute ‘Prayer’ flowers, ‘It is a prayer. Be careful this prayer is granted.’ And I told you, ‘Take care of your ‘Prayer’. Pray only for what you want should be! Take great care! Because this prayer is granted.’ I give the flower, but at the same time the possibility of... the prayer you will make. Well, it will be granted.”¹⁴

Q: “What you said about the time you used to count the ‘Transformation’ flowers. The figure showed the number of people who would be transformed?”

“That depended on the previous arrangement I had made, you see... One day it could be one thing, another day it could be another. Sometimes it was only movements, elements, cells... Sometimes it was people. It depended on what I saw as possible and the arrangement I had made before counting.

“It was as when I used to give people a certain number of flowers: at times it meant, ‘As many movements in you, as many elements of your being can be changed.’ At other times I used to give them a certain number of flowers, well: ‘You will have the power to change, to bring transformation to as many people as there are flowers’ – and all kinds of things like that. It was not



always the same thing. But it was always a power of transforming something... it could be the transformation of the will, it could be the transformation of action, it could be the material transformation of the cells, it could be a transformation of yourself... the transformation of stars in the universe... of many things... It depended on people.

Q: “When it was for people was it total transformation, Sweet Mother?”

“Sometimes. Usually there were also associations with other powers... There were times when one could organise one thing more than another... There were times when I arranged flowers in this way... for some people it was a total transformation. But when...

“The time factor sometimes eludes us, it is difficult... In organizations of this kind, the most difficult thing to control is the time. One does not know if it will be in a year or in a hundred years... It is difficult to control. I never had the opportunity to give the time-sense to flowers, and probably it is not possible. Perhaps it will come, but for the moment it is an element difficult to gauge.”¹⁵



Flower ‘Mantras’

At different times both Sri Aurobindo and Mother speak of the need for a language which is more plastic and responsive to the expression of spiritual experience. How often Mother comments, even as she is recounting an experience, that words seem to make things too fixed and flat. On the other hand, the language of the Vedic mantras is of a totally different inspiration. Mother remarks that one can use flowers to create images similar to those of the Vedic period. In fact there was a time in the early years of the Ashram when Mother played a ‘flower game’ with a group of disciples. Based upon their significances, Mother would use a few flowers to make up a sentence. Looking at the flowers, the disciples were then asked to guess what this sentence could be. For instance, three flowers – ‘Agni’, ‘Psychic Centre’ and ‘Transformation’ – could make the sentence: “To keep Agni burning always in the psychic centre is an indispensable condition for transformation.”

“You can easily make a speech using flowers and I have noticed that this can effectively replace the old Vedic images, for instance, which no longer hold

meaning for us, or the ambiguous phraseology of the ancient initiations. Flower language is much better because it contains the Force and is extremely plastic – since it's not formulated in words, each one is free to arrange and receive it according to his own capacity. You can make long speeches using flowers!"¹⁶

"I have brought you a whole discourse! (Mother gives S some flowers) **First, the goal of the Vedas: 'Immortality'. That was their goal: the truth that led to Immortality. Immortality was their ambition. I don't think it was physical immortality – but I am not sure, because they do speak of the forefathers and this refers to the initiatory tradition prior to the Vedas as well as the Kabbala, and immortality on earth is spoken of there: the earth transformed – Sri Aurobindo's idea. So although they didn't state it, perhaps they knew.**

(Mother gives more flowers) **"This one is more on the personal side: 'Friendship with the Divine', the friendly relationship you can have with the Divine – you understand each other, you don't fear each other, you're good friends! And this one is a wonder** (Mother gives 'Divine Love Governing the World') **What strength! It's generous, expansive, without narrowness, pettiness, or limitations – when that comes..."**¹⁷



Mahasaraswati's Perfection

It is always marvellous to read her "flower discourses" with their insights into the qualities of each flower. Her remarks are filled with the charm and beauty of a faery world where the gods and man may meet in a new intimacy; where one can experience the immense love that pervades this beautiful creation; where the sometimes crooked meanness of life disappears. One is filled with a pervasive sense of Mahasaraswati's presence and her insistence on a detailed perfection. It is this Power upon whom the work in matter rests.

"Mahasaraswati. Yes because she is... (silence) precisely the goddess of perfection. For her everything must be done down to the last detail, and done in an absolutely perfect way. And she wants, she insists that it should be done physically, totally, materially, that it should not remain in the air, you see, like a mental or vital action, but that it should be a physical realisation in all its details, and all the details be perfect, that nothing be neglected. So all that the others [Powers of the Universal Mother] undertake in the other domains she concretises and brings to material perfection."¹⁸

Flower Discourses

We reproduce here a series of her flower discourses that cover a whole range of subjects so our readers can experience for themselves these wondrous worlds

"Here, I have brought you two flowers. They have two different yet very typically Indian fragrances: this one is 'Straightforwardness', and this 'Simplicity'. I have always found that this one (Mother holds out the Simplicity) **has a cleansing fragrance: When you breathe it, ah, everything becomes clean – it's wonderful!** (Mother breathes in the flower's fragrance) **Once I cured myself of the onset of a cold with it – this can be done when you catch it at the very beginning. It fills you completely, the nose, the throat... And this ['Straightforwardness'] is right at the other end of the spectrum. I find it very powerful – strange, isn't it?"**

Q: "It's not at all sweet smelling."

"Oh, no! It's quite strong.

It's largely the fragrances that have made me give flowers their significance... I find these studies quite interesting; it corresponds to something really TRUE in Nature.



Enthusiasm



"Once, without telling me anything, someone brought me a sprig of tulsi. I smelled it and said, "Oh, 'Devotion'!" It was absolutely a ...a vibration of devotion. Afterwards, I was told it's the plant of devotion to Krishna, consecrated to Krishna.

"Another time, I was brought one of those big flowers (which are not really flowers) somewhat resembling corn, with long, very strongly scented stalks. I smelled it and said, 'Ascetic Purity!' [subsequently Mother named this flower 'Spiritual Perfume'] just like that, from the odour alone. I was later told it was Shiva's flower when he was doing his tapasya.

"These people have an age-old knowledge – the ancient Vedic knowledge which they have preserved. In other words, it is something CONCRETELY TRUE: it doesn't depend at all on the mind, on thought or even on feelings – it's a vibration.

Q: "What about this flower, this long corn-like stalk?"

"Yes, this flower is Shiva, doing his tapasya.

"And interestingly enough, its smell is fantastically attractive to snakes; it makes them come from far away to nest in the shrubs. And as you know, the serpent is the power of evolution, it is Shiva's own creature; he always puts them on his head and around his neck because they symbolize the power of evolution and transformation. And snakes like this flower; it often grows near rivers, and wherever there is a cluster of the plants you are sure to discover snake nests.

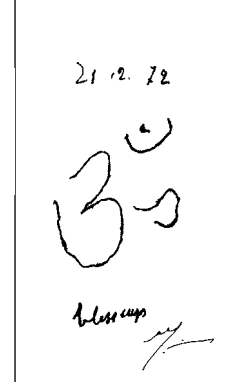
"I find this very interesting, for WE didn't decide it should be like this: these are conscious vibrations in Nature. The fragrance, the colour, the shape are simply the spontaneous expressions of a true movement."¹⁹

"Look, it's 'Enthusiasm', see how beautiful it is! It must be put in water right away, otherwise ...It needs vital force and water is vital force. It's lovely! What fantasy! And this one is 'Consciousness one with the Divine Consciousness', but supramentalized – beginning to be supramentalized. And here is a very pretty 'Promise of Realization', and here's 'Balance' and... the 'Peace of Faithfulness'."²⁰

"Each time I have a 'Cheerfulness,' I will bring it to you. It is a GREAT FORCE, a great force."²¹

(Mother gives S. a flower she has named 'Supramental Action') "Don't you find it beautiful? "How living, vibrant ! Isn't it lovely!

"Oh, the other day I had some zinnias ('Endurance') – literally works of

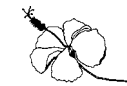


art, as though each petal had been painted, and all together so varied at the same time. Oh, Nature is wonderful! ...In the end, we are just copycats, and clumsy one's at that.²²

"I don't know if it's our perception that progresses, or if really, as Sri Aurobindo said, 'When the supramental Force comes on the earth, there will be a response EVERYWHERE.' It seems to me to be like that, because these flowers are so, so vibrant, full of life. In the morning I always arrange them (it's a work that takes me at least three quarters of an hour, there are more than a hundred flowers in different vases that I have to arrange, and to each person I give a special sort of flower – I arrange all that), and in the vases, some flowers say, 'Me!' And indeed they are just what I need. They call out to me to say, 'Me!' ... But that's not new, because when I was in Japan, I had a large garden and I had cultivated part of it to grow vegetables; in the morning I would go down to the garden to get the vegetables to be eaten that day, and some of them here, there, there (scattered gesture) would say, 'Me! Me! Me!' Like that. So I would go and pick them. They literally called me, they called me.

"That's a long time ago, 1916-17...Fifty years ago!

"But now in the morning, I just have not to think, to remain quiet, and I go straight to the flower, they say, 'Me! Me!..' In spite of myself I am surprised, I say, 'Wonderful, this is just what I wanted!'"²³



Responsive Matter

The atmosphere of these domains of material Nature is summed up in this message Mother gave to a flower nursery in Auroville: "**Flowers are the prayers of the vegetal world. The plants offer their beauty to the Supreme.**" However the vegetal is only one part of the material world. There are also the dark and brooding presences of the subconscious and inconscient which can hardly be ignored in a Yoga aimed at transformation. The most difficult thing to accept about this work of transformation is that there is little obvious result one can see – no visible siddhis by which one can demonstrate one's yogic prowess. The aim is to bring about a change in matter and so it is a necessary to descend into its

depths – to the subconscious and the inconscient. Whereas in the domains of mind and life and even the body consciousness, a certain individualization is possible, the inconscient and the subconscious are generalized and so therefore is the scope of the work. Thus change, if any, has to happen at a collective on even a terrestrial level before there can be any visible result. That is one reason why no spiritual discipline yet has ever proposed such an attempt. Relatively, it is so much easier to ascend to summits of consciousness and to overpass the binding necessity of rebirth and karma. But this is not what Sri Aurobindo is talking about when he speaks of the earthly life becoming the Life Divine. Each one who accepts his call needs to recognise that what one is accepting is the decision to work upon one's own domain of 'darkness' and that by transmuting the sum of vibrations one represents, one can correspondingly contribute towards terrestrial progress. No wonder Mother repeatedly speaks of Auroville as being a place not for rest and comfort but for an effort and a striving, for endless progress. Matter has to be made to 'respond', as Mother explains:

"No, receptive is one thing and responsive is another. To respond: Matter will respond to the conscious will. Indeed, this is why there is hope – how else would there be a transformation? Things would always remain as they are! What kind of earth would it be for the supramental race to live on if Matter gave no response, if Matter did not begin to vibrate and respond to the Will? The same difficulties would always be there. And it isn't limited: for instance, even if we imagine a power over the body making corporeal life different, this new corporeal life still has to exist within an environment – it can't remain hanging in thin air! The environment must respond.

"It's quite obvious that the Inconscient, the Subconscious and the semi-conscious are accidental; they are not a permanent part of the creation, so are bound to disappear, to be transformed.

"Years ago, when Sri Aurobindo and I descended together from plane to plane (or from mode of life to mode of life) and reached the Subconscious, we saw that it was no longer individual: it was terrestrial. The rest – the mind, the vital and of course the body – is individualized; but when you descend below this level, that's no longer the case. There is indeed something between the conscious life of the body and this subconscious terrestrial life – elements are thrown out as a result of the action of individual consciousness upon the subconscious substance; this creates a kind of semi-consciousness, and that stays. For example, when people are told, 'You have pushed your difficulty down into the subconscious and it will resurface,' this does not refer to the general Subconscious, but to something individualized out of the

subconscious through the action of individual consciousness and remaining down there until it resurfaces. The process is, so to speak, interminable, even the personal part of it.”²⁴



The Inconscient

In the work of materially realizing Auroville it is these individualized subconscious domains with which Aurovilians have sometimes had to grapple. The only way to create any lasting change is to bring the consciousness down into the inconscient because it is to a conscious higher will that Matter truly responds. A first condition might exist in ceasing to manifest certain types of vibrations – specifically those that come from the unregenerate parts of oneself. Here the importance of the Matrimandir, symbol of the Divine Grace responding to man’s aspiration for perfection, becomes obvious. Auroville has at its centre, both individual and collective, a living symbol and reminder of the will to find one’s consciousness, one’s inner being. The human aspiration rises up and brings down the divine response. And this response penetrates not just the triple world of mind, life and body but descends also into the deepest inconscient. Mother’s point about these domains being generalized and terrestrial remind us of Her image of the serpent’s tail [ref. Journal # 4]: it is at the bottom of the Inconscient that She found the springboard to the Superconscient.

“...I understand why people have never tried to change it [the subconscious]: stir up that quagmire...It takes a lot (laughing) a lot of courage! Oh, it’s so easy to escape, so easy to say, ‘None of that concerns me. I belong to higher spheres, it doesn’t concern me.’

“Anyway, it’s obvious that nobody has succeeded, so far not a single person – and I understand! I understand. When you find yourself face to face with it, you wonder. ‘How could anything possibly withstand this!’

“My body was strongly built, solid, full of endurance – it had a tremendous energy, yet ... it’s beginning to feel that it isn’t easy,

Q: “But is it necessary to descend to the same level as all these subconscious things? Can’t they be acted upon from above?”

“Act from above ... My child, I have been acting from above for more than thirty years! It changes nothing – or if it changes ... it doesn’t transform.”

Q: “Then one must descend to that level?”

“Yes. By acting from above, one can keep these things under control, hold them in place, prevent them from taking any unpleasant initiatives, but

21.12.72



that’s not... To transform means to transform.

“Even mastery can be achieved – it’s quite easy to do from above. But for the transformation one must descend, and that is terrible ... Otherwise the subconscious will never be transformed, it will remain as it is.

“One can even pose as a superman! (Mother laughs)

But it remains like that (gesture in the air), it’s not the real thing. It’s not the new creation, it’s not the next step in terrestrial evolution.

“You might as well say, ‘Why are you in a hurry? Wait for Nature to do it.’ But Nature would take a few million years and in the process squander away a host of people and things. A few million years are unimportant to her – a passing breeze.

“Anyway, I was sent here to do this work, so I am trying to do it, that’s all.”²⁵

Auroville wants to be a collectivity that aims at real perfection, at transformation. And as Mother remarks, it is not just a question of “keeping things under control” or even “achieving mastery from above”, it is a question of working to remove once and for all the “accidental” presence of the Subconscious and Inconscient. Until then, even the so-called superman will not be the real next step in terrestrial evolution. No wonder Mother speaks of the need to be a hero to do this yoga. Can Auroville keep the inner faithfulness, rigour and austerity that it needs in the face of such an aim? Can people accept to work in the quagmire as simple, anonymous workers, or to become what Sri Aurobindo describes in Savitri as: “...labourers in the quarries of the Gods”?



“All Nature reproduced her in its lines,...
She was a subconscious life of tree and flower,
The outbreak of the honied buds of spring;
She burned in the passion and splendour of the rose,
She was the red-heart of the passion-flower,
The dream-white of the lotus in its pool.”

Savitri VII. 7

1958

O Nature, Material Mother,
thou hast said that thou
wilt collaborate and there
is no limit to the splendour
of this collaboration



With this issue of the Journal we have completed our introductory series on the Matrimandir, its Gardens and Park. We have so far attempted to demonstrate the comprehensive nature of this living symbol which wants to encompass each state of consciousness embodied by the Conscious Force. The next step will be to take up the four Powers of the Universal Mother and explore in detail each of their personalities.



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