

Matrimandir

Matrimandir Journal

No. 6, Auroville, 2000

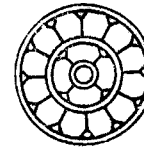
ॐ आनन्दमायि चैतन्यमायि सत्यमायि परमै
OM anandamayī chaitanyamayī
satyamayī paramē
Ari Anubandō

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

"Four great Aspects of the Mother, four of her leading Powers and Personalities have stood in the front in her guidance of this Universe and her dealings with the terrestrial play. One is her personality of calm wideness and comprehending wisdom and tranquil benignity and inexhaustible compassion and sovereign and surpassing majesty and all-ruling greatness. Another embodies her power of splendid strength and irresistible passion, her warrior mood, her overwhelming will, her impetuous swiftness and world shaking force. A third is vivid and sweet and wonderful with her deep secret of beauty and harmony and fine rhythm, her intricate and subtle opulence, her compelling attraction and captivating grace. The fourth is equipped with her close and profound capacity of intimate knowledge and careful flawless work and quiet and exact perfection in all things.

"Wisdom, Strength, Harmony, Perfection are their several attributes and it is these powers that they bring with them into the world, manifest in a human disguise in their Vibhūtis and shall found in the divine degree of their ascension in those who can open their earthly nature to the direct and living influence of the Mother.

"To the four we give the four great names, Maheshwari, Mahakali, Mahalakshmi, Mahasaraswati." 1



NORD Mahakali
SUD Maheshwari
EST. Mahalakshmi
OUEST Mahasaraswati

blissful

In the last journal we explored the worlds of Mother Nature - the creative force in its most material manifestation but veiled in action behind the play of nature forces. With this journal we take a giant leap into the infinity of the Spirit which is to be found at the other end of what Sri Aurobindo calls the *“mounting and descending hierarchy of planes of consciousness that like a double ladder lapse into the nescience of Matter and climb back again through the flowering of life and soul and mind into the infinity of the Spirit”*.² Here, at the very borders of the Supramental plane, the plane of Truth life, the Truth creation, we may meet the ineffable presence of the Mahashakti of this *triple world of the Ignorance* – the Universal Mother. It is from this plane, where she stands above all the Gods, that she puts out all her Powers and Personalities.

Sri Aurobindo reminds us that even the quickest mind and the freest and most vast intelligence will hardly be able to follow the movements of the Mahashakti – the divine Conscious Force – as she presides over her creation. It is only with our soul, our psychic heart, that we may sense her action in us.

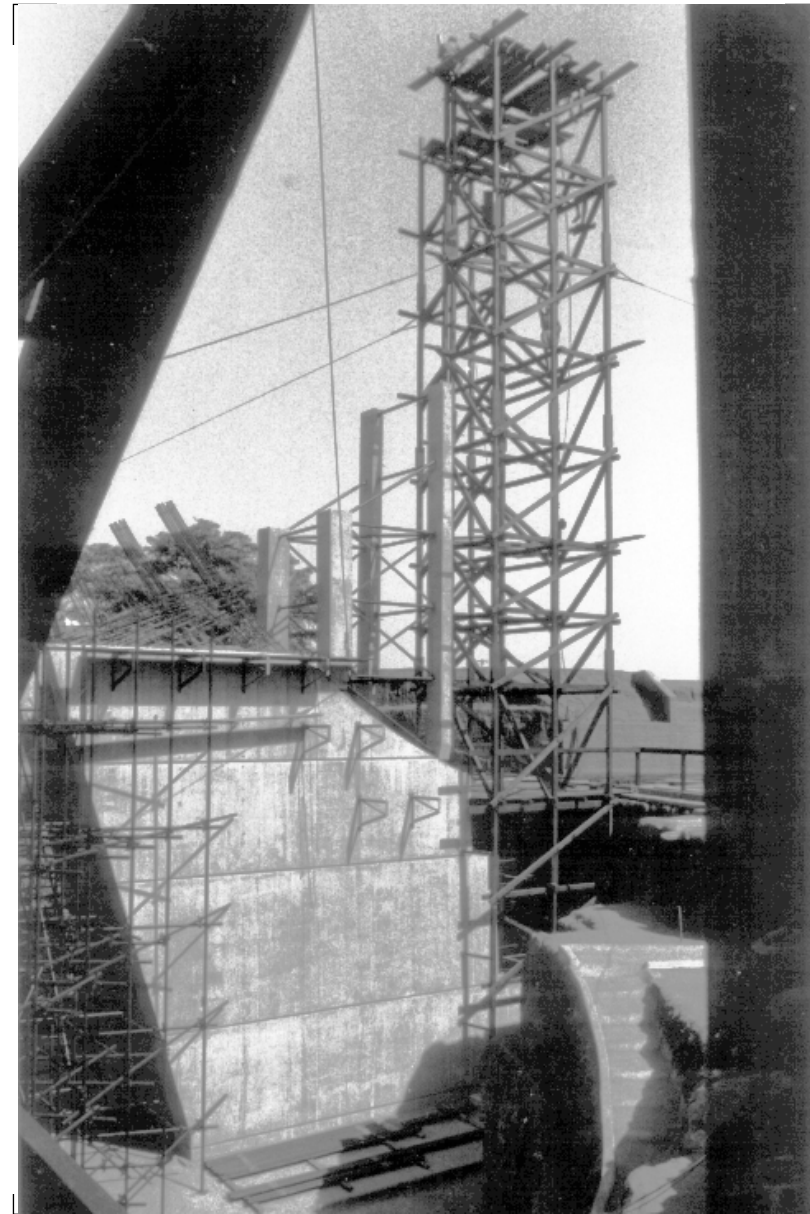


The Mother's Cosmic Godheads

Maheshwari, Mahakali, Mahalakshmi and Mahasaraswati. It is they who most closely embody the Mahashakti, expressing herself sometimes through one, sometimes through another of these Personalities of hers which have so far acted in the world play. But to begin to understand them we must have risen somewhat above the entangling web of our lower nature. For it is only then we may meet these Goddesses as Sri Aurobindo describes them.

In one of her conversations Mother indicated the plane from which they act:

“I believe I have already told you once that there are the original beings in their higher reality and these are of a particular kind; then, as they manifest in more and more material regions, nearer and nearer the earth, they assume different forms and also multiply in a strange way. If you like, the beings Sri Aurobindo speaks of here belong to regions quite close to the Supermind, they are still in quite a clear and conscious contact with the supramental origin. These beings manifest also in what



Matrimandir Pillar – North, 1972

*Sri Aurobindo calls the Overmind and there the form becomes as it were more marked, a little more precise and at the same time reduced in power and capacity. Then, from the Overmind they come down into the human mind, the terrestrial mind...".*³

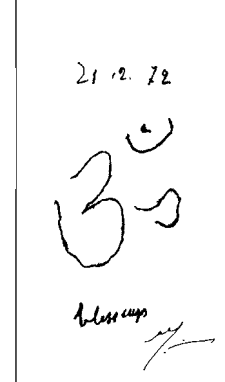
In his letters, Sri Aurobindo too has clarified:

*"These four Powers are the Mother's cosmic Godheads, permanent in the world-play; they stand among the greater cosmic Godheads to whom allusion is made when it is said that the Mother as the Mahashakti of this triple world 'stands there (in the Overmind plane) above the Gods'."*⁴

*"In a sense the four Powers of the Mother may be called, because of their origin, her Emanations, just as the Gods may be called Emanations of the Divine, but they have a more permanent and fixed character; they are at once independent beings allowed their play by the Adya Shakti and yet portions of the Mother, the Mahashakti, and she can always either manifest through them as separate beings or draw them together as her own various Personalities and hold them in herself, sometimes kept back, sometimes at play, according to her will. In the supramental plane they are always in her and do not act independently but as intimate portions of the supramental Mahashakti and in close union and harmony with each other."*⁵

When asked what exactly is meant by an 'emanation of the Mother', Sri Aurobindo explains:

*"An emanation of the Mother is something of her consciousness and power put forth from her which, so long as it is in play, is held in close connection with her and, when its play is no longer required, is withdrawn back into its source, but can always be put out and brought into play once more. But also the detaining thread of connection can be severed or loosened and that which came forth as an emanation can proceed on its way as an independent divine being with its own play in the world. All the Gods can put forth such emanations from their being, identical with them in essence of consciousness and power though not commensurate. In a certain sense the universe itself can be said to be an emanation from the Supreme. In the consciousness of the sadhak an emanation of the Mother will ordinarily wear the appearance, form and characteristics with which he is familiar."*⁶



A Spherical Consciousness

It is these four great Powers of the Universal Mother, as described by Sri Aurobindo, that are symbolized in the structure of Matrimandir by the four huge pillars that support and uphold the sphere which houses the Inner Room.

The four pillars also mark the four entrances to the structure. Thus we may choose, for instance, to reach the Inner Room through the entrance of the Mahakali pillar or that of Mahasaraswati, just as in life, depending upon the particular construction and condition of our present human personality we may be instinctively drawn to one or another of these great Powers. And it may also be that we perceive in our lives and on our journey towards our soul the action now of one, now of another of the Personalities of the Supreme Mahashakti.

It is interesting to observe how the spherical shape which Mother chose for Matrimandir seems physically to mirror the demands of the Integral Yoga. The sphere stands upon all four pillars simultaneously, just as the aspirant to Sri Aurobindo's Yoga must allow for the development of a four-fold personality, one that will be capable of manifesting in balanced measure, Wisdom, Strength and Force, Harmony and Beauty, and Skill and Perfection in works. It is on this four-fold foundation, made possible by the psychic conversion, that the perfection of the spiritual and finally the supramental transformation can truly become effective.

In one of her conversations Mother spoke of the difference between a "spherical path" to realization as compared to a linear one [20.7.55]. In the Integral Yoga it is the former that must be achieved – a thing that can happen not by personal effort alone but in full, active and integral surrender to the Mother.



The Action of the Four

In response to a question about whether these four Powers are independent of each other, Mother gave this answer:

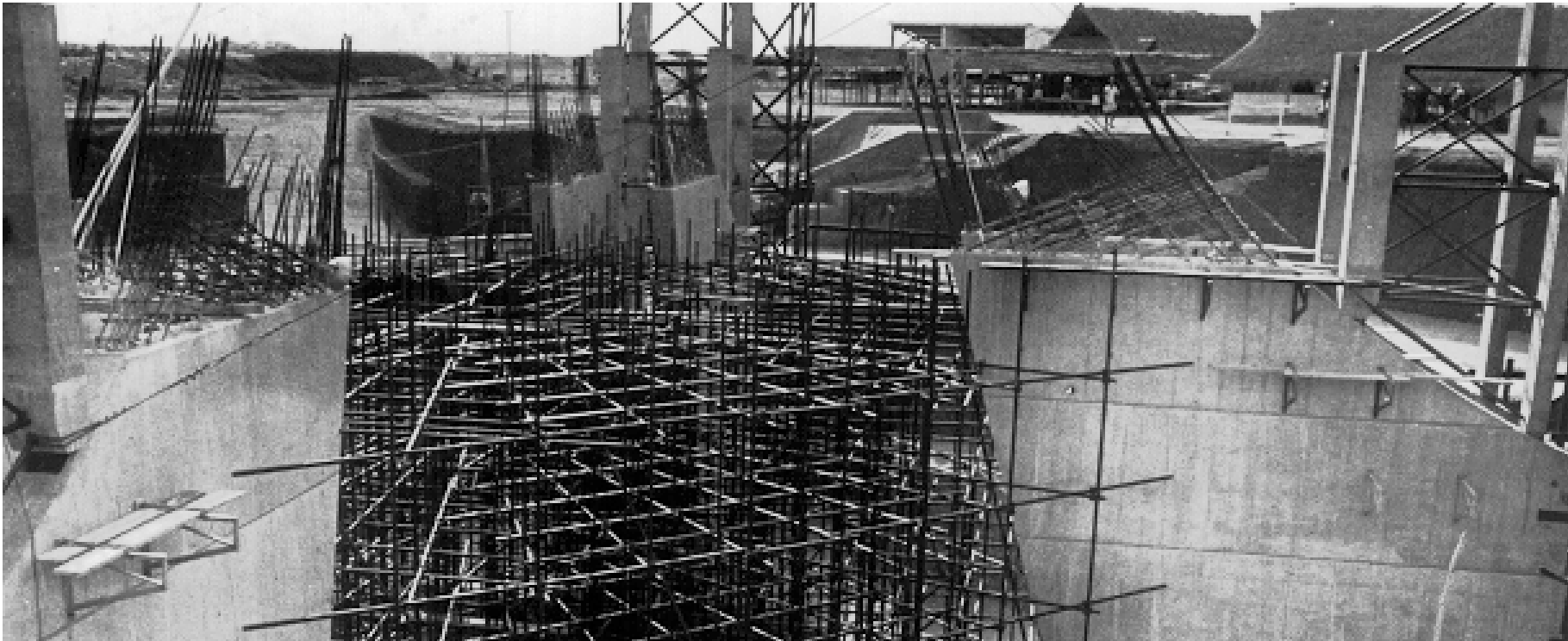
Q: ...but these four are independent of one another?

“To a certain extent, but not totally. It is always the same thing. There is an independence which at times seems to be total, and at the same time a very close link and even one which is, so to say, absolute. The central consciousness, that is to say, here in the material world, is the Mahashakti, you know. Well, she always has the power to control the action of these different aspects – though they are quite independent and act according to their own aspirations. And yet she can control them. In the sense that if . . .

“Take, for example, the instance of Kali. If Kali decides that she is going to intervene and the Mahashakti, who has naturally a much more total and general vision of things, sees that the moment for intervention is not opportune or that it is too soon, well, she can very easily put a pressure upon Mahakali and tell her, ‘Keep quiet’. And the other is obliged to keep quiet; and yet she acts quite independently.”

Q: But why doesn't she let Mahakali act? For here he says that if Mahakali intervenes, what would have taken centuries can take place now.

“I say it is for this that Mahakali is there and does her work. But Mahakali has a particular way of seeing the work; and when one has the total vision, one can see that this, you know . . . She sees only her side of the work, and when one sees the whole, one may say, ‘Ah, no, this is not quite the time’.”⁷



Matrimandir – The four Pillars, 1973

Evolution through an Inner Perspective

This remark can lead us to the study of history as well of great historical personalities from a deeper psychological perspective. Which power acted when and through whom, we may ask? And if we develop further this psychological sense we can begin to perceive in so many world movements or personalities the presence or action of the particular power which acted from behind the veil. It is then easy to conclude that the great world revolutions must have had the touch of Mahakali. Expressions of harmony and beauty would reveal the action of Mahalakshmi, and those that show a detailed organization of parts, signs of Mahasaraswati's presence.

In response to just such questions about historical personalities we reproduce two very interesting letters of Sri Aurobindo:

Q: *Since all creation is her work, can it be taken that it is the personalities of the Mother who, behind the veil, prepare the conditions for the descent of the Avatar or Vibhuti?*

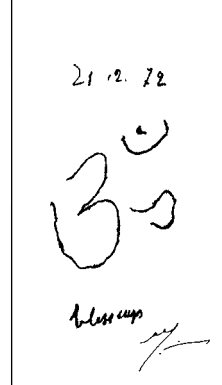
"If you mean the divine Personalities of the Mother – the answer is yes. It may even be said that each Vibhuti draws his energies from the Four, from one of them predominantly in most cases, as Napoleon from Mahakali, Rama from Mahalakshmi, Augustus Caesar from Mahasaraswati."⁸

Q: *What is the difference in the form of expression or realisation between the Vibhuti of the Ishwara and the Vibhuti of the Mother?*

"The Mother's Vibhuti would usually be feminine personalities most of whom would be dominated by one of the four personalities of the Mother. The others you mention (Christ, Buddha, Chaitanya, Napoleon, Caesar, etc.) would be personalities and powers of the Ishwara, but in them also, as in all, the Mother's force would act. All creation and transformation is the work of the Mother."⁹

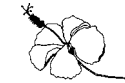
We begin to perceive that in lifting the curtain of our superficial surface consciousness we may discover a wholly different and much more fascinating approach to world history.

And we may find, in a completely different domain, that when we marvel at the perfect intricacies of detail in the structures of the human body, or the incredible complexities of species and types in the animal and vegetal kingdoms, or the



sheer beauty of natural rock and stone formations, we perceive sometimes the skill of Mahasaraswati at work. What wonderful realms of study can open out before us and we may even begin to look at our prosaic present day world with new eyes, those of a child who has not lost his sense of wonder at this marvellous mysterious universe.

The crucial point is that all creation, evolution and transformation is the work of the Mother. The term "Mother" refers after all to the Conscious Force that propels each least process in our evolving universe. When we grow in consciousness we can enter into personal relations with her both through her presence within us – the psychic being – and through her many emanations or embodiments and her works in the world.



Physical consciousness turned towards the Divine

The Creation of the Universe

Like a perfume redolent with the fragrance of other worlds, the more we read Sri Aurobindo or experience what he describes, the more we begin to sense the action of these four Presences in the processes of the world.

But yet a confusion may remain in our minds. Who then is the Transcendent Mother, we may ask, and what is her relation to the Universal Mother as well as to all her Powers and Personalities? And who is the Individual Mother? Where do the cosmic Gods stand in relation to her?

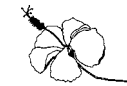
To perceive what is indeed beyond the understanding of a purely intellectual mind, we must become as children and enjoy this little story told by Mother one day:

"I am going to tell you a little story meant for children. The Supreme, having decided to create a universe, took a certain inner attitude which corresponded with the inner manifestation (unexpressed) of the divine Mother, the supreme Shakti. At the same time, he did this with the intention of its being the mode of creation of the universe he wanted to create, the creative power of the universe. Hence, first of all, he had to conceive the possibility of the divine Mother in order that this divine Mother could conceive the possibility of the universe. You are following? I tell you once again that it is not quite like that, but after all, it is meant for childish minds. So, we may very well say that there is a transcendent Divine Mother, that is, independent of her creation. She may have been conceived, formed (whatever you like) for the creation, with the purpose of creation, but she had to exist before the creation to be able to create, else how could she have created? That is the transcendent aspect, and note that this transcendent aspect is permanent. We speak as though things had unfolded in time at a date which could be fixed: the first of January 0000 for the beginning of the world, but it is not quite like that! There is constantly a transcendent, constantly a universal, constantly an individual, and the transcendent, universal and individual are co-existent. That is, if you enter into a certain state of consciousness, you can at any moment be in contact with the transcendent Shakti, and you can also, with another movement, be in contact with the universal Shakti, and be in contact with the Individual Shakti, and all this simultaneously – that does not unfold itself in

time, it is we who move in time as we speak, otherwise we cannot express ourselves. We may experience it but we can express it only by saying one word after another (unfortunately, one cannot say all the words at the same time; if one could say them all at the same time, that would be a little more like the truth).

"Finally, all that is said, all that has been said, all that will be said, is always only an extremely clumsy and limited way of expressing something which may be lived but which cannot be described. And there is a moment, when one lives the thing, in which one sees that the same thing can be expressed almost with the same exactness or the same truth in religious language, mystical language, philosophic language and materialistic language and that from the point of view of the lived truth, it makes very little difference. It is only when one is in the mental consciousness that one thing seems true to you and another does not seem true; but all these are only ways of expression. The experience carries in itself its absolute, but words cannot describe it – one may choose one language or another to express oneself, and with just a very little precaution, one can always say something approaching the Truth in all instances.

"I am telling you this not to throw you into confusion but simply to let you understand that there is a considerable difference between the truth of experience and the way of expressing it, whatever it may be, even the best."¹⁰



The Mind's Limits

We must keep ever in our consciousness Mother's and Sri Aurobindo's caution that it is NOT the surface mind which leaps at appearances that will allow us to recognize the Mother even when she is manifest before us but our deepest soul alone which answers to the truth. What we can attempt to do is to become increasingly aware of and bring to the front of our consciousness what is normally the veiled action of the Divine Shakti so that in time we can come to serve as conscious instruments.

But for this, the first thing we have to send packing is our surface mind and we should not stop just there! As Sri Aurobindo exclaims, in one of his inimitable letters:

“If everything were dependent on the surface consciousness of the Sadhak, there would be no possibility of the divine action anywhere; the human worm would remain the human worm and the human ass the human ass, for ever and ever. For if the Divine could not be there behind the veil, how could either ever become conscious of anything but their wormhood and asshood even throughout the ages?”¹¹

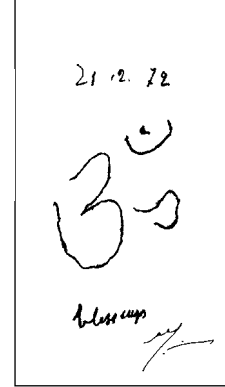
“In this Yoga one is supposed to go beyond every mental idealistic culture. Ideas and Ideals belong to the mind and are half-truths only; the mind too is, more often than not, satisfied with merely having an ideal, with the pleasure of idealising, while life remains always the same, untransformed or changed only a little and mostly in appearance. The spiritual seeker does not turn aside from the pursuit of realisation to mere idealising; not to idealise, but to realise the Divine Truth is always his aim, either beyond or in life also – and in the latter case it is necessary to transform mind and life which cannot be done without surrender to the action of the Divine Force, the Mother.”¹²

A salutary reminder for Aurovilians who have this great and vast ideal to realise in matter: we have to beware of becoming so comfortable holding this ideal that we forget to realize it!



The Power of Conceptions

While trying to understand the vast complexity that constitutes the inner domains, and even as we recognise that it is neither the surface mind nor the idealizing one that really help us on our journey, we must yet never forget the immense power exercised by our own thoughts and conceptions on the quality of our existence.



We ought to conceive the Divine in the vastest, most perfectly integral, most beautiful, even the most loving terms; for the Divine may meet us in the guise we expect of him. For each one of us experiences this eternal reality in his or her own quite unique way

As Mother explains, ***“In reality the Divine gives to each individual exactly what he expects of Him. If you believe that the Divine is far away and cruel, He will be far away and cruel, because it will be necessary for your ultimate good that you feel the wrath of God; He will be Kali for the worshippers of Kali and Beatitude for the Bhakta. And he will be the All-knowledge of the seeker of Knowledge, the transcendent Impersonal of the illusionist; He will be atheist with the atheist and the love of the lover. He will be brotherly and close, a friend always faithful, always ready to succour, for those who feel Him as the inner guide of each movement, at every moment. And if you believe that He can wipe away everything, He will wipe away all your faults, all your errors, tirelessly, and at every moment you can feel His infinite Grace. The Divine is indeed what you expect of Him in your deepest aspiration.***

“And when you enter into this consciousness where you see all things in a single look, the infinite multitude of relations between the Divine and men, you see how wonderful all that is, in all details. You can look at the history of mankind and see how much the Divine has evolved according to what men have understood, desired, hoped, dreamed and how He was materialist with the materialist and how He grows every day and becomes nearer, more luminous according as human consciousness widens itself. Each one is free to choose. The perfection of this endless variety of relations of man with God throughout the history of the world is an ineffable marvel. And all that together is only one second of the total manifestation of the Divine.”¹³

And thus with man’s evolution the Divine evolved accordingly and we come to the present moment which Mother and Sri Aurobindo have spoken of as an ‘hour of God’. It is at this moment in time that the Supramental Mahashakti, if given a clear field for action, can herself take up unveiled the world play .





Beginning of the Supramental Realization

The Form and The Force Behind

As Mother has explained when we humans come in contact with higher beings the forms we 'see' them in will depend largely upon our upbringing, our education, our mental predisposition and most of all, on the state of our consciousness. The Mother has been worshipped through the ages and in different traditions in many different guises as well as at many differing levels. To Homer's Odysseus, Maheshwari would have appeared as Pallas Athene; to a Christian worshipper the Mother will be the Virgin Mary.

But it is important to note that invoking the Mother as an earth goddess is different to calling her as a nature or life-spirit or even for that matter as a power of peace – for each time, in response to the call, a particular Being may answer, and much will depend upon the power of our aspiration, even on the effectivity of our understanding and finally and most importantly, on the plane to which we direct our prayer.

“All creation has two sides, the formed and the formless, — the gods too are formless and yet have forms, but a godhead can take many forms, here Maheshwari, there Pallas Athene. Maheshwari herself has many forms in her lesser manifestation, Durga, Uma, Parwati, Chandi, etc.”¹⁴

It can be a very interesting effort to develop within ourselves the sense of discrimination that attempts to know and understand from which plane of consciousness a particular deity or Power or Personality acts.

To be able to do this without losing our way the very first thing needed is a purity of aspiration for only so can we avoid the pitfalls that await the seeker. This is one reason why in the natural scheme of things human beings are normally shut up safely in their somewhat blind sense of the ordinary. In the end our very ignorance is a protection. To step out of well-trodden paths without a great purity and discernment is a dubious undertaking for the journey into the subtle worlds can be fraught with peril.



Mahakali and Kali

It may even happen that human beings in their ignorance offer their worship to what may be malignant beings rather than those of light. Mother speaks in numerous conversations of such dark beings – sometimes comfortably ensconced as deities in places of worship – feeding upon the fears of their devotees. This is because humans have often perceived the Divine as cruel and angry and punishing – the very antithesis of Divinity. And this in turn has created an open door for adverse forces to step in.

In India, it is to the Mahakali Power that the most distortions and deformations have been rendered – precisely because she IS the goddess of power. This is so very unfortunate particularly when we consider how in another context, Mother explains why she distributed petals of Divine Love (pomegranate flowers) on Kali Puja days; precisely because this Power is the most loving of the Four! How uncomprehending we humans are of Divine Love!

Mother also describes encounters with what may even be dark vital entities worshipped in homes or in temples as the goddess, Kali. And, it can certainly be added that where blood sacrifice is offered, such dark beings – literally ‘feeding’ upon the sacrifice – must definitely preside:

“Take for instance this poor Mahakali; you have a multitude of Kalis, one more horrible than another; some are absolutely terrifying and horrifying, and they sometimes become quite repulsive beings who are exclusively human formations, that is, the outer form is given by human imagination, by the human mind’s capacity of formation. There may be within that a vague reflection of the force of Mahakali, but it is so diminished, deformed, dwarfed, brought within the range of human consciousness, that truly she can very well deny that it is she! I have seen all possible horrors by way of images representing Mahakali. . . I gave the example of Mahakali, because the conception of Mahakali in the human consciousness is specially horrible. When one goes to other divinities like Mahasaraswati, for instance, to whom all kinds of artistic, literary and other capacities are ascribed, it is no longer so terrible. But Mahakali particularly. . . Their conception of power, force, warlike energy is so terrible that what they bring down is indeed a little dangerous for those who worship it.

“....In the earth atmosphere there is indeed a Kali who deals with earthly things and is somewhat, one cannot say independent, yet not quite the expression of Mahakali; but she is altogether obedient to her and has her major qualities. They are diminished in power and efficacy, but they exist and the beauty of her nature is there. Perhaps some of you have had relations

21.12.72



with that Mahakali, She does not avenge herself, she never does harm to those who love her, she does not strike with epidemics the countries which do not show her sufficient respect and consideration. But she likes violence, she likes war and her justice is crushing.”¹⁵



The Gift of The Supreme

“If the curse of disquiet and disharmony and perversion is to be lifted from Life, the true soul, the psychic being, must be given its leading place and there must be a dissolution of the false soul of desire and ego.”¹⁶

In India, there has been the sense that we embodied humans can enter into relations with any of the beings that inhabit the subtle worlds from the highest plane to the lowest, depending upon our aspiration or lack of it, or upon our greed and desires.

Indeed the Indians, always deeply sensitive to the subtle worlds, portray creation as peopled with a million ‘spirit-world’ denizens: from little tree spirits to vast divine and asuric beings: yakshas, gandharvas, apsaras, rakshasas, asuras, devas – spirits profane, spirits divine; gods, goddesses – every inch of subtle space is seemingly occupied by beings. The paintings of Ajanta, the many sculptures in temples across the land, are a living testament to this awareness of subtler worlds.

And this space stretched from the most material to the highest Overmind plane – the plane that borders on the Supramental. Here we find the ‘assistants’ of the Mahashakti, those whom mankind, in its highest conception, has worshipped as Gods. It is from this Overmental plane, says Sri Aurobindo, that the great Gods, creators of the world’s great religious traditions, have acted and continue to act on the world play.

But through all this India had one more idea that transcended it all – and that was that the human being was potentially superior to the gods. For if the gods wished to progress in an evolutionary sense they had to take a body. Mankind possessed a unique gift given to this evolutionary world directly by the Supreme – the presence of the Immanent divine, that which Sri Aurobindo calls the psychic being – with its power of utter selfless love. A love that in supreme moments can suffuse the whole being, until through inner askesis it is made into a permanent and manifest state.

The Psychic Being

It is when we come to Sri Aurobindo that we can fully comprehend the meaning of this idea. The Gods, he says, exist, are even numerous, but they are typical, non-evolutionary beings. Whether they are lesser or higher divinities they are complete and divine in their little or large perfection. But they cannot 'evolve' in the manner that humans do.

In one of her conversations Mother explains:

"..the earth is symbolic, representative – symbolic of concentrated universal action allowing divine forces to incarnate and work concretely..."

Q: In this respect, you say somewhere that the gods too must incarnate to become fully conscious...How is this possible? Aren't the gods already fully conscious?

"No. they have no psychic being, so that whole side of life does not exist for them.



Works of love

"In all the traditions here in India (and in other countries and other religions as well), most of the time these gods behave impossibly! This is simply because they have no psychic being. The psychic being is the one thing belonging specifically to terrestrial life; it has been given as a grace. . . to repair, to undo what has been done."¹⁷

The possibility for progress exists only within this terrestrial world of which the most evolved species is the human. This is precisely because in man's inmost heart a spark of the Conscious-Force awaits his discovery. All living creatures unless they are direct incarnations of the vital world have the psychic spark.

As we saw in Journals 4 and 5, this presence is there in a purer, though more rudimentary form in plants. In the human being through a process of long evolution it becomes formed and ready, and may if 'invited' step forward and begin to act as master of the being. The psychic being is a spark of the Mahashakti, a portion of herself, and it is this that can consciously conduct our evolution, from behind the veil or from in front – our choice seems to rest between these two possibilities – and help us grow into our larger self.

"It is your soul in itself, your psychic being that must come in front, awaken entirely and make the fundamental change. The psychic being will not need the support of intellectual ideas or outer signs and helps. It is that alone that can give you the direct feeling of the Divine, the constant nearness, the inner support and aid. You will not then feel the Mother remote or have any further doubt about the realisation; for the mind thinks and the vital craves, but the soul feels and knows the Divine..."

"If you want to succeed in this Yoga, you must take your stand on the psychic relation and reject the egoistic vital movement. The psychic being coming to the front and staying there is the decisive movement in the Yoga."

"It is by faith and surrender and the joy of pure self-giving – the psychic attitude – that one grows into the Truth and becomes united with the Divine."¹⁶

Thus it is only when we find our psychic being and unite with it that the sunlit path can unfold before us and we may verily walk through life armoured against fear, peril and disaster for the Grace of the Divine Mother will guide each least step of our journey.



21.12.72

30
Blessings

The Conditions for the Transformation



Avatar

We conclude with Sri Aurobindo's advice to anyone who desires the transformation that can be effected by the four Powers, and which is finally the only path to the New Creation:

"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. Three things you must have, consciousness, plasticity, unreserved surrender. For you must be conscious in you mind and soul and heart and life and the very cells of your body, aware of the Mother and her Powers and their workings; for although she can and does work in you even in your obscurity and your unconscious parts and movements, it is not the same thing as when you are in an awakened and living communion with her.

"All your nature must be plastic to her touch, — not questioning as the self-sufficient ignorant mind questions and doubts and disputes and is the enemy of its own enlightenment and change; not insisting on its own movements as the vital in man insists and persistently opposes its refractory desires and ill-will to every divine influence; not obstructing and entrenched in incapacity, inertia and tamas as man's physical consciousness obstructs and clinging to its pleasure in smallness and darkness cries out against each touch that disturbs its soulless routine or its dull sloth or its torpid slumber.

"The unreserved surrender of your inner and outer being will bring this plasticity into all the parts of your nature; consciousness will awaken everywhere in you by constant openness to the Wisdom and Light, the Force, the Harmony and Beauty, the Perfection that come flowing down from above."¹⁷



With the present journal, we introduce a series that will explore in detail the four great Powers of the Mahashakti. We wish to remind our readers that this is the third time we come to the subject of the Universal Mother. Already in Journals 2 and 3 we began our exploration of this ineffable Consciousness – Creatrix of the world – from various perspectives. The present issue of the Matrimandir Journal is only a continuation of what was presented therein and ought to be read in conjunction with Journals 2 and 3 to create a somewhat more comprehensive picture.



Supramental Sun

We must remind ourselves that we are attempting to explore the very source of Creation and what we can gather are mere hints and suggestions as to her vast action. Many subjects raised in this journal will receive fuller treatment in future issues, among which are the cosmic gods, the psychic being, and consciousness.

And always our endeavour is to better understand the inner dimensions of Auroville's soul-symbol, the Matrimandir. In the next issue we will explore the Power of Maheshwari.

REFERENCES

- | | |
|---|-----------------------------------|
| 1. Sri Aurobindo Birth Centenary Library (SABCL) Vol. 25, p. 26 | 11. SABCL, Vol. 25, p. 110 |
| 2. SABCL, Vol. 25, p. 23 | 12. SABCL, Vol. 25, p. 132 |
| 3. Collected Works of The Mother (CWM), Vol. 4, p. 396 | 13. CWM, Vol. 13, p. 78 |
| 4. SABCL, Vol. 25, p. 63 | 14. SABCL, Vol. 25, p. 74 |
| 5. Ibid | 15. CWM, Vol. 4, p. 398 |
| 6. Ibid | 16. SABCL, Vol. 20, p. 164 |
| 7. CWM, Vol. 6, p. 290 | 17. Mother's Agenda Vol. 2 p. 297 |
| 8. SABCL, Vol.25, p. 78 | 18. SABCL, Vol. 25, p. 175 |
| 9. Ibid | 19. SABCL, Vol. 25, p. 37 |
| 10. CWM, Vol. 4, p. 394 | |

Printed at All India Press - Pondicherry

It is through individual donations that the Matrimandir, along with its gardens, has been and is being built. A lot of work remains to be done and financial support is needed. If you wish to collaborate in this effort, and to receive this journal or more information on various aspects of the work, please write to MATRIMANDIR, AUROVILLE 605 101, Tamil Nadu, India.

Contributions to Matrimandir are exempt under sec. 80-G or 35(1)(ii) of the Indian Income Tax Act. Cheques, drafts or money orders may be made payable to "Matrimandir" and sent to the address given below.

MATRIMANDIR - AUROVILLE 605101 - TAMIL NADU - INDIA