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Of Enlightenment

Summer
SESSIONS



The Mother

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Mirra Alfassa (21 February 1878 – 17 November 1973), known to her followers as The Mother or La Mère, was a French-Indian spiritual guru, occultist and yoga teacher, and a collaborator of Sri Aurobindo, who considered her to be of equal yogic stature to him and called her by the name "The Mother". She founded the Sri Aurobindo Ashram and established the town of Auroville; she was influential on the subject of Integral Yoga.

Mirra Alfassa (Mother) was born in Paris in 1878 to a Sephardi Jewish bourgeois family from Turkey. In her youth, she traveled to Algeria to practice occultism along with Max Théon. After returning, while living in Paris, she guided a group of spiritual seekers. In 1914, she traveled to Pondicherry, India and met Sri Aurobindo and found in him "the dark Asiatic figure" of whom she had visions and called him Krishna. During this first visit, she helped publish a French version of the periodical Arya, which serialized most of Sri Aurobindo's post-political prose writings.

(Wikipedia)

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During the First World war she was obliged to leave Pondicherry. After a 4-year stay in Japan, in 1920 she returned to Pondicherry. Gradually, as more and more people joined her and Sri Aurobindo, she organised and developed Sri Aurobindo Ashram. In 1943, she started a school in the ashram and in 1968 established Auroville, an experimental township dedicated to human unity and evolution. She died on 17 November 1973 in Pondicherry.

(Wikipedia)

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MYSELF

I belong to no nation, no civilisation, no society,
no race, but to the Divine.

I obey no master, no ruler, no law, no social
convention, but the Divine.

To Him I have surrendered all, will, life and self;
for Him I am ready to give all my blood, drop by
drop, if such is His Will, with complete joy; and
nothing in His service can be sacrifice, for all is
perfect delight.

from Volume 2, Words of Long Ago, p.166
(February, 1920, Japan)

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...The most important thing for an individual is to unify himself around his divine centre; in that way he becomes a true individual, master of himself and his destiny. Otherwise, he is a plaything of forces that toss him about like a piece of cork on a river.



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... It is a rather unpleasant sensation to feel yourself pulled by the strings and made to do things whether you want to or not -- that is quite irrelevant -- but to be compelled to act because something pulls you by the strings, something which you do not even see -- that is exasperating. However, I do not know, but I found it very exasperating, even when I was quite a child. At five, it began to seem to me quite intolerable and I sought for a way so that it might be otherwise -- without people getting a chance to scold me. For I knew nobody who could help me and I did not have the chance that you have, someone who can tell you "This is what you have to do!" There was nobody to tell me that. I had to find it out all by myself. And I found it. I started at five.

from Volume 5, Questions and Answers 1953, p.139
(1 July 1953)

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Now remember one thing. Sri Aurobindo and myself are one and the same consciousness, one and the same person. Only, when this force or this presence, which is the same, passes through your individual consciousness, it puts on a form, an appearance which differs according to your temperament, your aspiration, your need, the particular turn of your being. Your individual consciousness is like a filter, a pointer, if I may say so; it makes a choice and fixes one possibility out of the infinity of divine possibilities.

from Volume 13, Words of the Mother, p.77
[1957]

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61.252—This body is no longer at all what it used to be: it is hardly more than a concentration, a kind of agglomeration of something; it's not a body in a skin—not at all. It is a kind of agglomeration, a concentration of vibrations. And even what we are used to calling an "illness," even these disorders in its functioning do not have the same meaning for this body as they have, say, for doctors or for ordinary people—it's not like that, it doesn't feel them like that. It feels them like a ... like a kind of difficulty to adjust to a new vibratory need.

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62.185-The only sensation that remains in the old style is physical pain. And it gives me the impression that they are symbolical points of what remains of the old conscious- ness-pain. It's pain that I feel as I used to. For example, food, taste, smell, sight, hearing-all that has changed com- pletely. It belongs to another rhythm. Which means that State the whole functioning of organs-is it the organs that have changed or is it the functioning? I don't know, but it obeys another law.

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The only thing that remains materially concrete in this world—this world of illusion—is pain. That appears to me to be the very essence of Falsehood. I am even forbidden to use my knowledge, my power and my force to abolish pain in that way, as I used to do—I used to do it very well before. No, I have been totally forbidden to do it. But I have seen that something else is in sight, something that is being done.... That's still, I can't say a miracle, because it's not a miracle, but a sense of wonder, the unknown. When will it come? How will it come? I do not know

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68.1610-It's strange, the consciousness has become more and more intense and widespread, and the body is like something floating within this consciousness, but it's not active. I can't explain. It's like an ocean of light that keeps doing its work, and then, in it, there floats something... It's deep ultramarine blue. Do you know that color?... That's it.

