

# The Mother

The One whom we adore as the Mother...



## *What the world knows...*

### ❖ **Mirra Alfassa (21<sup>st</sup> February, 1878 – 17<sup>th</sup> November, 1973)**

Mirra Alfassa who is known as **The Mother**, was a French-Indian spiritual guru, occultist, 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.

# What The Mother says about herself...

“Myself and my creed:

I belong to no nation, no civilization, 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.”

---The Mother

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

“I am not eager to be the Guru of anyone. It is more spontaneously natural for me to be the universal Mother and to act in silence through love.”

---The Mother

*(September, 1961, Pondicherry)*

# What Sri Aurobindo says about The Mother

...

"The One whom we adore as the Mother is the divine Conscious Force that dominates all existence, one and yet so many-sided that to follow her movement is impossible even for the quickest mind and for the freest and most vast intelligence. The Mother is the consciousness and force of the Supreme and far above all she creates. But something of her ways can be seen and felt through her embodiments and the more seizable because more defined and limited temperament and action of the goddess forms in whom she consents to be manifest to her creatures."

--- Sri Aurobindo (CWSA 32:14)

# Birth & Family Background

- Mirra Alfassa(The Mother) was born in 1878 in Paris to a Sephardic Jewish bourgeois family. Her father was Moïse Maurice Alfassa, a Turkish Jewish father who migrated from Edirne via Egypt, and Mathilde Ismalun, an Egyptian Jewish mother.
- Mirra's full name at birth was Blanche Rachel Mirra Alfassa. She had an elder brother, Mattéo Mathieu Maurice Alfassa, who later became a distinguished diplomat of France. The family had just migrated to France a year before Mirra was born. Mirra was close to her grandmother Mira Ismalum (née Pinto), who was a neighbor and who was one of the first women to travel alone outside Egypt.



Mirra Alfassa at the age of 5, 1883

## Early Life(Childhood, 1881 - 89)

- The Mother recounts about her early childhood: “From the age of five I was conscious that I did not belong to this world, that I did not have a human consciousness. My sadhana began at that age. I started contemplating or doing my Yoga from the age of four.”
- Around the age of five, she began to feel a Light and Force above her head penetrate her brain and gradually shape her life.
- Mirra learnt to read at the age of seven and joined school very late at the age of nine. She was interested in various fields of art, tennis, music and singing, but was a concern to her mother owing to an apparent lack of permanent interest in any particular field.



Mirra Alfassa at the age of 7, 1885

# The Mother recounts...

- “There was a small chair for me on which I used to sit still, engrossed in meditation. A very brilliant light would then descend over my head and produce some turmoil inside my brain. Of course I understood nothing, it was not the age for understanding. But gradually I began to feel, 'I shall have to do some tremendously great work that nobody yet knows'.”
- “... I was five or six or seven years old ... and I have a father who loved the circus, and he came and told me, “Come with me, I am going to the circus on Sunday”. I said, “No, I am doing something much more interesting than going to the circus!”



**Mirra standing by her little armchair**

## Early Life(Childhood contd.)

- She learnt tennis and piano; took private lessons in drawing and painting; frequently visited the Black Forest, near Baden-Baden, Germany, where she loved watching gnomes at play.
- She often meditated in Fontainebleau under ancient trees in the company of little birds and animals; gradually she learnt how to transform physical pain into Ananda.
- At the Louvre, she felt an occult familiarity with the ancient Egyptian Queen Hatshepsut.



**Mirra with her brother Mattéo Alfassa at the age of 8, 1888**

## Early Life(Adolescence, 1890 - 96)

- In 1887, at the age of nine, she joined 'cours', an exclusive school for the rich run by eminent professors; and was always at the top of her class in all subjects. On finishing school, she received the *prix d'honneur*.
- By the age of 14 she had read through her father's 800-volume library, which helped her to achieve mastery of French. Mirra had various occult experiences in her childhood but knew nothing of their significance or relevance. She kept these experiences to herself, as her mother would have regarded occult experiences as a mental problem to be treated. Mirra especially recalls at the age of thirteen or fourteen having a dream or a vision of a luminous figure whom she used to call **Krishna** but had never seen before in real life.



Mirra Alfassa at the age of 13, 1891

# The Mother recounts...

- “Between eleven and twelve a series of psychic and spiritual experiences revealed to me not only the existence of God but man's possibility of union with Him, of realizing Him integrally in consciousness and action, of manifesting Him upon earth in a life divine.
- ....Later on, as the interior and exterior development proceeded, the spiritual and psychic relation with one of these beings became more and more clear and frequent; and although I knew little of the Indian philosophies and religions at that time I was led to call him Krishna, and henceforth I was aware that it was with him (whom I know will meet on earth one day) that the divine work was to be done.”

--- The Mother (CWM 13:38)

## Early Life(Adulthood)

- In 1893, at the age of fifteen, after graduating from school, Mirra joined Académie Julian to study art. Later her grandmother introduced her to Henri Morisset, an ex-student of the Académie; they were married on 13<sup>th</sup> October, 1897. Both were well off and worked as artists for the next ten years. Her only child, André Morisset was born on 23<sup>rd</sup> August, 1898.
- She recalls herself being a complete atheist at this time, yet was experiencing various memories which she found were not mental formations but spontaneous experiences. She kept those experiences to herself and developed an urge to understand their significance.



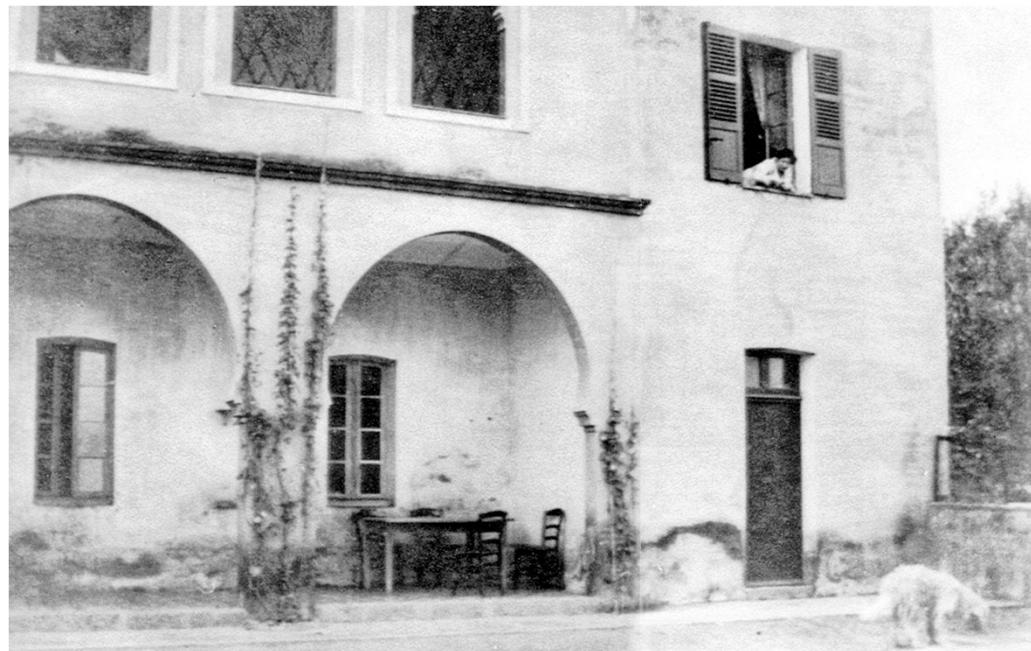
Mirra with son Andre at the age of 24, circa 1902

## Early Life(Adulthood contd.)

- The Mother recounts: “Between the age of nineteen and twenty I had achieved conscious and constant union with the divine Presence... all alone, with absolutely nobody to help me... not even books.”
- Mirra came across the book Raja yoga by Swami Vivekananda, which provided some of the explanations she was looking for.
- The Mother later recounts: “It made me gain in a few months what would have perhaps taken me years to do.”
- She also received a copy of the Bhagavad Gita in French, which helped her considerably in learning more about these experiences.
- She also recounts: “It was about twenty-one - I met a man, an Indian... who told me about the Gita... He gave me the key... The man said, "Read the Gita, and take Krishna as the symbol of the immanent Divine, the inner Divine"... Well in one month the whole work was done!”

# Practice of Occultism(1905 – 1912)

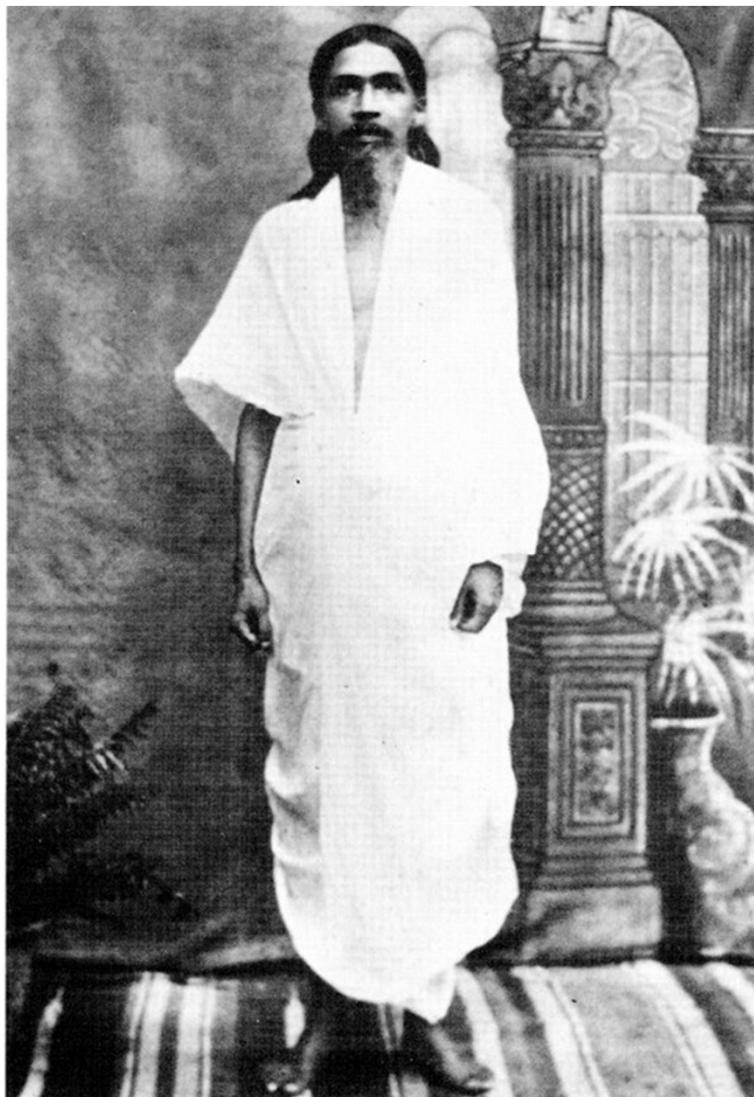
- During this period, Mirra made the acquaintance of Louis Thémanlys who was a friend of Mattéo and was the head of the Cosmic Movement, a group started by Max Théon. In 1905, at the age of 27, she met Max Théon for the first time.
- Through reading a copy of Cosmic Review, she attended Thémanlys's speeches and became active in the group. For the first time, on 14<sup>th</sup> July, 1906, she journeyed alone to the Algerian city of Tlemcen to meet with Max Théon and his wife Mary Ware and there she practiced and experimented occultism with the Theon family together.



**Mirra Alfassa in Theon's house at Tlemcen, Algeria  
(1906–1907)**

## That photograph...

- In 1908, at the age of 30, Mirra took divorced from Henri Morisset and moved to Paris, living alone in a small apartment and involving herself in discussions with Buddhists and Cosmic movement circles.
- Later in 1911, Mirra married Paul Richard, a well-known and well-read philosopher who was keenly interested in Eastern and Western spirituality as well as Vedantic Yoga. In the year 1910, in between April & May, Paul Richard visited Pondicherry for the first time and there he met Sri Aurobindo. He returned to France with a photograph of Sri Aurobindo and a feeling that he has the Knowledge, but failed to recognize Sri Aurobindo as the **Avatar**.



# The Mother recounts...

- “In the year 1910 my husband came alone to Pondicherry where, under very interesting and peculiar circumstances, he made the acquaintance of Sri Aurobindo. Since then we both strongly wished to return to India -- the country which I had always cherished as my true mother-country. And in 1914 this joy was granted to us.”

--- The Mother (CWM 13:38)

# The First Journey to India



Kaga Maru Ship

- In the year 1914, on 7<sup>th</sup> March, at the age of 36, the Mother embarked for Pondicherry, India from Marseilles aboard the Kaga Maru.
- On 29<sup>th</sup> March, they finally reached Pondicherry after 22 days of journey .
- At 3:30 PM, The first meeting of the Mother and Sri Aurobindo occurred. Mirra, when she saw Sri Aurobindo, immediately recognized in him the one whom she had so often met in her dreams and whom she had called '**Krishna**'.

# The First Meeting

- “I came here..... I had an appointment for the afternoon. He was living in the house that's now part of the second dormitory, the old Guest House. I climbed up the stairway and he was standing there, waiting for me at the top of the stairs....EXACTLY my vision! Dressed the same way, in the same position, in profile, his head held high. He turned his head towards me...and I saw in his eyes that it was He. The two things clicked (gesture of instantaneous shock), the inner experience immediately became one with the outer experience and there was fusion - the decisive shock.”

---The Mother

*from The Mother's Agenda, Vol. 2*

(20<sup>th</sup> Dec., 1961)

# The Mother & Sri Aurobindo about their *first meeting*

- The Mother recounts: “As soon as I saw Sri Aurobindo, I recognized in him the well-known being whom I used to call Krishna. I was seated close to him, simply, like that, on the floor... suddenly I felt within me as if a great Force - Peace! Silence! Massive.”
- On her way out, she notices “I didn't have a thought in my mind... I was absolutely in a complete blank.”
- Sri Aurobindo later at some point recounts: “I had never seen anywhere a self-surrender so absolute and unreserved.”

## *He whom we saw yesterday is on earth...*

- On 30<sup>th</sup> March, 1914, the day after The Mother first met Sri Aurobindo she noted in her diary:
- “It matters little that there are thousands of beings plunged in the densest ignorance; He whom we saw yesterday is on earth; his presence is enough to prove that a day will come when darkness shall be transformed into light, and Thy reign shall actually be established upon earth.”

# Travel to Japan(1916 – 20)



- Meanwhile, due to some work of Mirra's husband in Japan, both of them embarked on the long journey at London to the Far East on 13<sup>th</sup> March, 1916.
- They reached Japan in June 1916 and stayed for four years in the land of the rising sun, the first year mostly in Tokyo, the last three years in Kyoto. In between they also visited other places, especially places of pilgrimage. They briefly touched China too.

# Thoughts of The Mother about Japan

- “For four years, from an artistic point of view, I lived from wonder to wonder.”
- “Beauty rules over Japan as an uncontested master.”
- The Mother recounts that on 20<sup>th</sup> Dec., 1916, **The Buddha** appeared in front of her and told: “*I see in thy heart a diamond surrounded by a golden light.... Learn to radiate and do not fear the storm.... Turn to earth and men... thy heart... carries a blessed message for those who are athirst for compassion. Henceforth nothing can attack the diamond.*” After that Buddha came often and engages in conversation with her.



## Return to Pondicherry(1920-26)

- On 24<sup>th</sup> April, 1920, Mirra finally returned at Pondicherry from Japan for good. When their boat was approaching Pondicherry, the Mother experienced Sri Aurobindo's aura through '*a physical change in the air*' while her ship is still several nautical miles away.
- The Mother recounts: “I was on the boat, at sea, not expecting anything (I was of course busy with the inner life, but I was living physically on the boat), when all of a sudden, abruptly, about two nautical miles from Pondicherry, the quality, I may even say physical quality, of the atmosphere of the air, changed so much that I knew we were entering the aura of Sri Aurobindo. It was a **physical** experience...”
- Later Sri Aurobindo uttered: “...the Sadhana and the work were waiting for the Mother's coming....”

## The Divine Collaboration

- In November, Mirra's husband left Pondicherry and she stayed behind of her own will and continued to do her yoga with Sri Aurobindo.
- In 1920, between Sept. to Oct., Sri Aurobindo and Mother, together took up residence at 9 rue de la Marine, the present Ashram building.
- In 1920, from 15<sup>th</sup> Aug. to 24<sup>th</sup> Nov., Sri Aurobindo left to her increasingly the charge of the household and he also told seekers who turned to him for guidance that he would help them 'through Mirra'. Her devotion and respect for him gradually brought about a change in the relations between Sri Aurobindo and his disciples.

## Foundation of the Ashram

It was at this moment that the foundation of the Ashram was laid, even though it was not consciously planned or discussed. Things took their own course and there was an organic development. It is characteristic of the Mother that even at this stage she already included in these developments members of the animal and plant world. Along with devotees and disciples from all over the world, a well-kept garden took shape in the courtyard, and some cats which received the Mother's special attention found their way into the small community.



**Andre Morisset, Eleanor-Montgomery & The Mother with other disciples at the Ashram Playground**

## From Mirra to The Mother...

- There was now an increasing number of disciples who approached her to seek her guidance. It was obvious that Sri Aurobindo was more and more withdrawing, leaving to the Mother not only the outer organization, but also the responsibility for the inner sadhana of the disciples. Some time in these months it also happened that he did not call her any more '**Mirra**', but '**Mother**'. Even earlier the disciples had noticed that he often uttered the name 'Mirra' with a slight hesitation and was stopping, as it were, with the **M**. Then finally the great moment arrived when the predestined name came over his lips, but the exact date shall be remain forever unknown.



# Siddhi Day: Descent of Sri Krishna, into Sri Aurobindo's physical being

- It was in the late afternoon that the Mother had all the disciples called for a special gathering. At about 6 o'clock all had gathered on the verandah in front of Sri Aurobindo's room.
- Whilst there was a deep silence, the disciples felt the pressure in the atmosphere. Some saw a flood of Light rushing down from above. Then Sri Aurobindo and the Mother came and a meditation was held. Thereafter the two avatars blessed their disciples, and again there was a short meditation. They all felt distinctly that something special had happened, the atmosphere was so much charged with vibrations of Light. When Sri Aurobindo and the Mother withdrew, Datta spoke in a moment of inspiration, "The Lord has descended into the physical today."
- Later on, Sri Aurobindo explained the significance of this descent: "[The 24<sup>th</sup> November, 1926 was the descent of Krishna into the physical. Krishna is not the supramental Light. The descent of Krishna would mean the descent of the Overmind Godhead preparing, though not itself actually, the descent of Supermind and Ananda. Krishna is the Anandamaya; he supports the evolution through the Overmind leading it towards his Ananda.](#)"

# The Birth of the Ashram

- On the Siddhi Day, the 'birth' of the Ashram happened with about twenty-four sadhaks. The sadhana here, declared Sri Aurobindo, is to grow 'into a divine life in the Mother's consciousness' and entrusted its full material and spiritual charge to the Mother.
- Sri Aurobindo soon retired into seclusion and the whole material and spiritual charge of the Ashram devolved on her. Later he explains: "I am seeking to bring down the Supermind... into the earth-consciousness... I feel it ever gleaming down on my consciousness... I am seeking to bring it down into the earth-consciousness... to take up the whole being"



## Major Events at the Ashram

- In 1928, the publication of **The Mother** began.
- In 1932, the Publication, in the original French, of **Prières et Méditations de la Mère(Prayers and Meditations of the Mother)**, selections from her spiritual journal began.
- On 10<sup>th</sup> Oct., 1936, the Mother initiated the building of **Golconde(Golconda)** at Pondicherry, which was the first modernist building in India. Golconda is a modern fifty-room dormitory for Ashram inmates, designed by an international team of architects, built mainly by sadhaks and funded largely by Sir Akbar Hyderi, the Prime Minister of Hyderabad and a devotee. The construction lasted up to 1947.

## Major Events at the Ashram(contd.)

- On 2<sup>nd</sup> Dec., 1942, foundation of the school at Ashram began that later became **International Centre of Education**. After two years later Andre Morisset arrived to Pondicherry.
- On 8<sup>th</sup> Oct., 1950, the Mother draws an outline of the **Spiritual Map of India** on a wall in the Ashram Playground, from which is prepared a relief map in plaster. Thereafter she took the salute standing in front of the map during march pasts by P.E.D. groups.
- On 5<sup>th</sup> Dec., 1950, Sri Aurobindo left his body and the body was placed at the Samadhi, constructed as per guidance of the Mother on 9<sup>th</sup> Dec.

## The Mother Recounts...

- 24<sup>th</sup> Nov., 1934: “I have sunk down into the unfathomable depths of Matter, I have touched with my finger the horror of the falsehood and the conscience.... I know we are unworthy, I know the world is not yet ready. But I cry to Thee with an absolute faith in Thy Grace and I know that Thy Grace will save.”
- In 1969, The Mother recounts to Satprem: “When Sri Aurobindo left, I was standing near his bed (later on, when he was alone, when there was no one left), and all the supramental force he had concentrated in his body (what was left in his body), he passed on to me. I stood near his bed; he had been declared ‘dead’, but all that supramental consciousness which was there came out of his body, slowly, and directly entered mine. It was so material that I felt the friction of the force everywhere, all over...”

## Major Events at the Ashram(contd.)

- On 29<sup>th</sup> Feb., 1956, The descent of the Supramental force on Earth consciousness. From that day onwards, 29<sup>th</sup> Feb. is celebrated as "**The Golden Day**".
- In 1960, a series created as **The Agenda** – The Mother's narration of the Sadhana of her physical body's transformation. Infact, The Mother's Agenda is the complete logbook of her exploration in the cellular consciousness of her body and the necessary work of their transformation, as recorded by Satprem, a disciple of the Mother, in the course of numerous personal conversations with her. It covers 23 years of experiences which are parallel to some of the most recent theories of modern physics, and are perhaps the key to man's passage to the next species.

# The Mother Recounts...

- 29<sup>th</sup> February, 1956: “This evening the Divine Presence, concrete and material, was there present amongst you. I had a form of living gold, bigger than the universe, and I was facing a huge and massive golden door which separated the world from the Divine.

As I looked at the door, I knew and willed, in a single movement of consciousness, that ‘*the time has come*’, and lifting with both hands a mighty golden hammer I struck one blow, one single blow on the door and the door was shattered to pieces.

Then the supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow.”

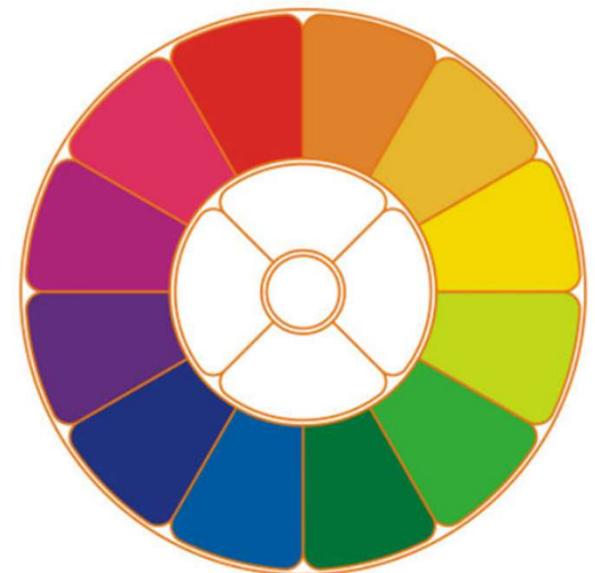


## Major Events at the Ashram(contd.)

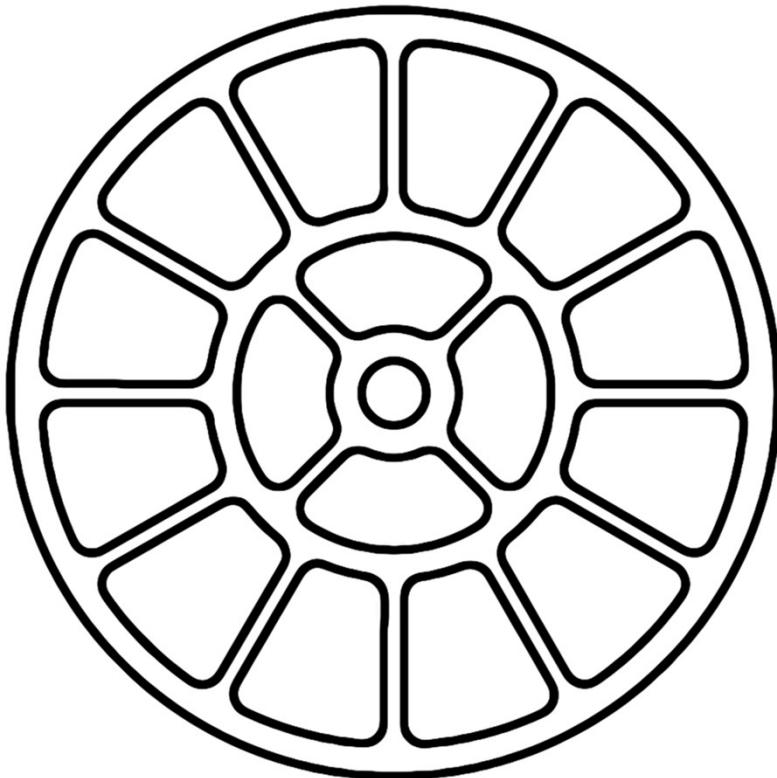
- On 28<sup>th</sup> Feb., 1968, at 10 km. to the North from Pondicherry, representatives from 124 countries came together. The Mother read off the charter of Auroville. It was the day **Auroville, the City of Dawn, an International Township** was Founded.
- On 15<sup>th</sup> Aug., 1973 she gave her **last Darshan** from the Terrace. A shower began before she appeared on the Terrace.
- On 17<sup>th</sup> Nov., 1973, in the evening, she left her body at 7:25 P.M.
- On 20<sup>th</sup> Nov., 1973, The Mother's body is placed in the Samadhi in the Ashram courtyard, in a vault above Sri Aurobindo's, at 8:20 A.M.

# The Mother's Symbol

- The central circle represents the Divine Consciousness.
- The four petals represent the four powers of the Mother.
- The twelve petals represent the twelve powers of the Mother manifested for Her work.
- The four central petals are the four aspects of the Mother—and the twelve petals, Her twelve attributes.
- The 4 petals of the Mother's symbol and the four pillars which support Matrimandir represent the four Aspects or Personalities of the Mother:
  - 1) Maheshwari (Wisdom)
  - 2) Mahakali (Strength)
  - 3) Mahalakshmi (Harmony)
  - 4) Mahasaraswati (Perfection)
- The 12 petals of the Mother's symbol represent the 12 Aspects :
  - 1) Sincerity
  - 2) Humility
  - 3) Gratitude
  - 4) Perseverance
  - 5) Aspiration
  - 6) Receptivity
  - 7) Progress
  - 8) Courage
  - 9) Goodness
  - 10) Generosity
  - 11) Equality
  - 12) Peace



# The Mother's Symbol



# Auroville: The City of Dawn

- “Auroville is for those who aspire for the supramental and make an effort to reach there.”

--- The Mother

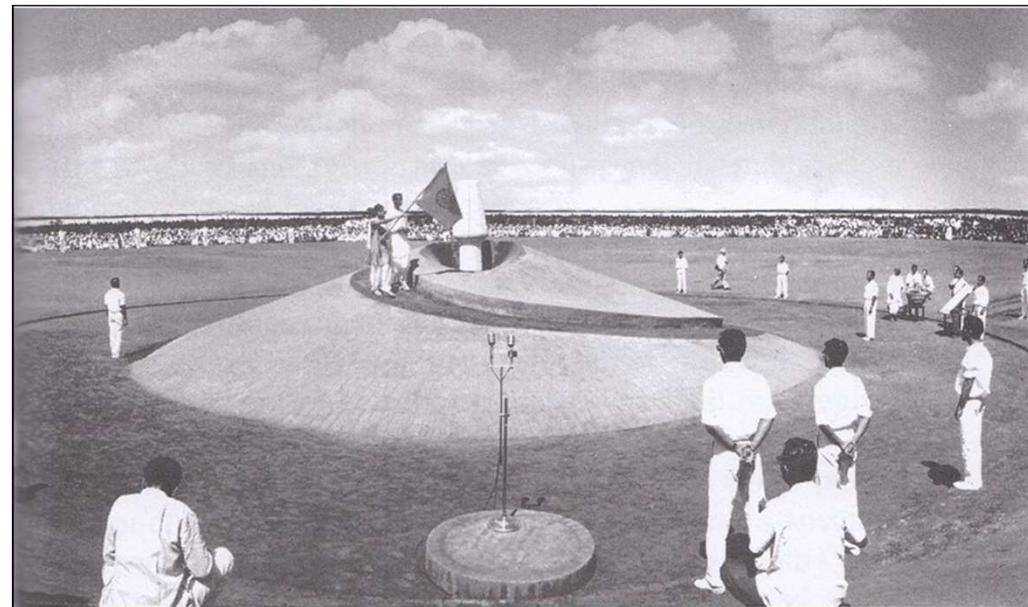
- “Auroville wants to be a universal town where men and women of all countries are able to live in peace and progressive harmony, above all creeds, all politics and all nationalities. The purpose of Auroville is to realize human unity.”

--- The Mother (1965)



# Auroville Charter written by the Mother

1. *Auroville belongs to nobody in particular. Auroville belongs to humanity as a whole. But, to live in Auroville, one must be a willing servitor of the Divine Consciousness.*
2. *Auroville will be the place of an unending education, of constant progress, and a youth that never ages.*
3. *Auroville wants to be the bridge between the past and the future. Taking advantage of all discoveries from without and from within, Auroville will boldly spring towards future realizations.*
4. *Auroville will be a site of material and spiritual researches for a living embodiment of an actual human unity.*



Inauguration of Auroville

## Auroville: The City of Dawn

- Auroville: The City of Dawn was founded in 1968 by The Mother, currently has a population of 3200 people, with the Auroville Foundation owning 3,300 acres of land.
- A plan, known as the Galaxy Plan, envisages a city of 50,000 residents.
- Auroville has its origins in the French language, "*Aurore*" meaning dawn and "*Ville*" meaning village/city. Additionally, it is named after Sri Aurobindo.
- The purpose of Auroville is to realize human unity – in diversity. Today Auroville is recognized as the first and only internationally endorsed ongoing experiment in human unity and transformation of consciousness, also concerned with – and practically researching into – sustainable living and the future cultural, environmental, social and spiritual needs of mankind.

# Matrimandir: Temple of The Mother

The Matrimandir(Sanskrit for Temple of The Mother) is an edifice of spiritual significance for practitioners of Integral yoga, in the centre of Auroville established by The Mother of the Sri Aurobindo Ashram. It is called soul of the city and is situated in a large open space called Peace.



Matrimandir, in Auroville, near Pondicherry

# The Mother about Matrimandir

- 2<sup>nd</sup> July, 1970: “It is like the Force, the central Force of Auroville, the cohesive Force of Auroville.”
- 15<sup>th</sup> November, 1970: “The Matrimandir will be the soul of Auroville. The sooner it is there, the better it will be for everybody and especially for the Eurovilians.”
- “Matrimandir is here to teach people that it is not by escaping from the world while ignoring it, that they will realize the Divine in life. Matrimandir must be the symbol of this Truth. I don't want it to be made into a religion; with all my force I refuse. We don't want dogmas, principles, ritual, absolutely not, absolutely not.”



# Relationship with Flowers

- Flowers bring a touch of eternity, joy and beauty which lie beyond the sorrows and cares of the human world. According to The Mother, apart from the colour, fragrance, beauty of form and texture of a flower, there is something more - an aspiration, an emanation, an aspect, a psychic giving, wordless prayers of Nature and a progress in the evolution of the Earth. All these attributes together form the spiritual significance of a flower. A conscious and intimate relationship with flowers can give an experience of communion with the Divine and awakens the true consciousness in us. At the Ashram, The Mother, over time, has given spiritual names to nearly nine hundred flowers revealing their deepest aspiration.
- “We have much to learn from life.... Flowers know much better than we do. It's spontaneous, it's not thought, not willed: they are divine vibrations expressing themselves spontaneously.”

--- The Mother (from The Agenda, 14<sup>th</sup> Jan., 1967)

- Growing in contact with flowers is also a part of Integral Yoga since the Mother used flowers as a help in sadhana, teaching us how to master and transform our lower nature and realize the highest possibilities that await us. Love of flowers can help us to find our own psychic being, the Divine within us.

# Organ Music of the Mother

- “Mother of course does not play for the sake of technical musical effect, but to bring down something from the higher planes and that anyone can receive who is open.”                    --- Sri Aurobindo (16<sup>th</sup> Sept., 1933)
- “Before sitting down I don’t even know what notes I am going to play. The region? It is always the same region. This is why I can speak with some experience about the origin of Berlioz’s music, because it is a region very well known to me, one I frequent assiduously. But I do not at all know what will come. Nothing at all, nothing. I don’t even decide what feeling or idea or state of consciousness is going to be expressed, nothing. I am like a blank page. I come and sit down, concentrate for a minute and let it come. Afterwards, sometimes I know, not always. But when I hear it a second time here, in the afternoon or evening, then I know; because it is no longer I, it is something that comes from outside. So then I know quite well what it is like.”

--- The Mother to Satprem



# A Declaration by The Mother

## A DECLARATION

I want to mark this day by the expression of a long cherished wish; that of becoming an Indian citizen. From the first time I came to India -- in 1914 -- I felt that India is my true country, the country of my soul and spirit. I had decided to realize this wish as soon as India would be free. But I had to wait still longer because of my heavy responsibilities for the Ashram here in Pondicherry. Now the time has come when I can declare myself.

But, in accordance with Sri Aurobindo's ideal, my purpose is to show that truth lies in union rather than in division. To reject one nationality in order to obtain another is not an ideal solution. So I hope I shall be allowed to adopt a double nationality, that is to say, to remain French while I become an Indian.

I am French by birth and early education, I am Indian by choice and predilection. In my consciousness there is no antagonism between the two, on the contrary, they combine very well and complete one another. I know also that I can be of service to both equally, for my only aim in life is to give a concrete form to Sri Aurobindo's great



# The Mother's Signature & its Significance

- "The bird of Grace messenger from the Supreme"
- "This is a graphic representation of the signature. It means 'The Bird of Peace Descending upon Earth'. It has its wings tilted towards the earth. It is coming down to the earth. You see the angle of its wings and how it is descending towards the earth? It is to bring Peace. It is the messenger of Peace. The Bird of Peace Descending upon Earth. The Bird of Peace Descending upon Earth. You see?..."
- Now I am going to explain to you how this bird corresponds to the signature. Look, first this, this is the tail of the bird. Here are the two points of the tail I am drawing. You have seen the tail of a bird, it is like this..."

--- The Mother



## Sri Aurobindo about The Mother

“The Mother's consciousness and mine are the same, the one Divine Consciousness in two, because that is necessary for the play.”

-- Sri Aurobindo

## The Mother about Sri Aurobindo

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

-- The Mother

## To all of us...



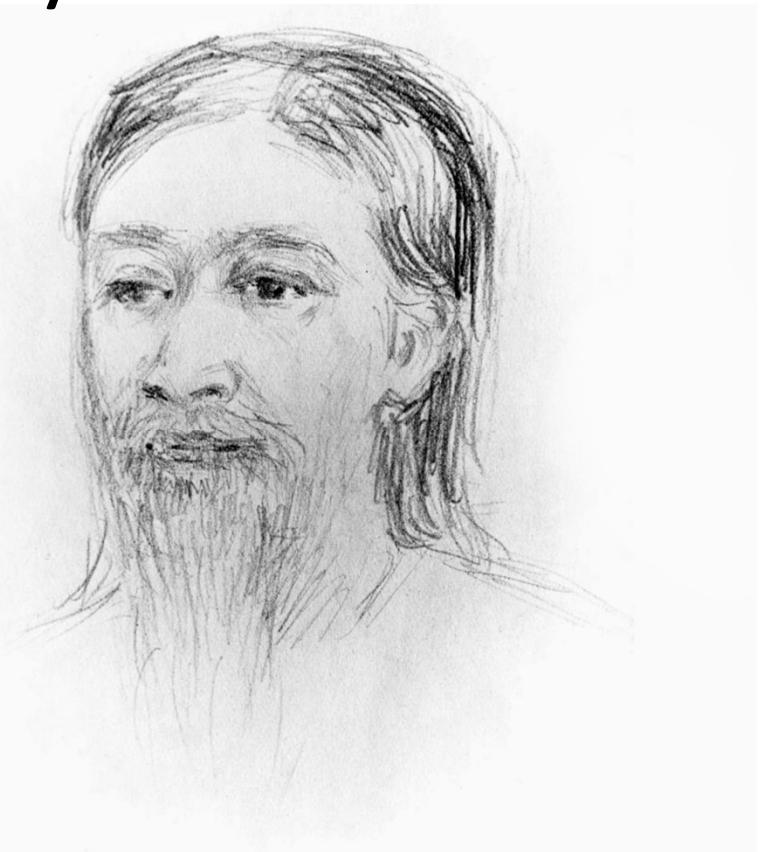
**The Mother and Sri Aurobindo's final joint photograph**

- The foundation for a new creation has been laid and whosoever is today living on earth, participates in it, whether he knows it or not, whether he wants it or not. In 1958 the Mother had said to her disciples:
- “I may tell you that by the very fact of your living on the earth at this time – whether you are conscious of it or not, even whether you want it or not – you are absorbing with the air you breathe this new supramental substance which is spreading out in the earth atmosphere now. And it is preparing in you things which will manifest very suddenly as soon as you have taken the decisive step.” --- The Mother

# Photo Gallery



**Self Portrait by The Mother**



**Portrait of Sri Aurobindo by The Mother**

# Photo Gallery



The Mother in France, about 1897



The Mother amid flowers in Japan

# Photo Gallery

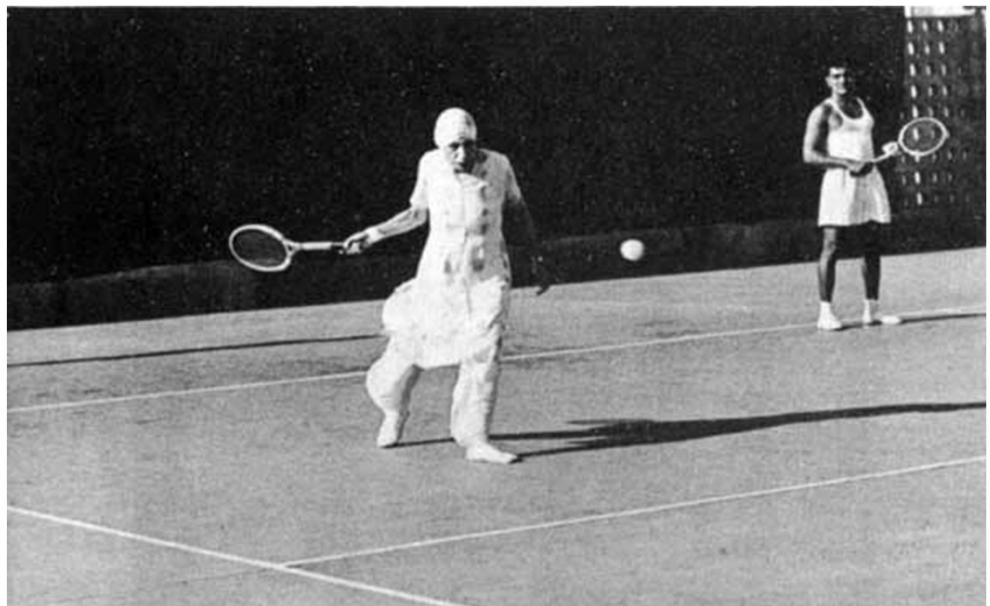


**The Mother at one Darshan Day**



**The Mother from Auroville**

# Photo Gallery



**The Mother playing Tennis with disciples in the  
Ashram Playground**



**Sri Aurobindo Ashram, Pondicherry**

# Photo Gallery



**The Mother and Sri Aurobindo**

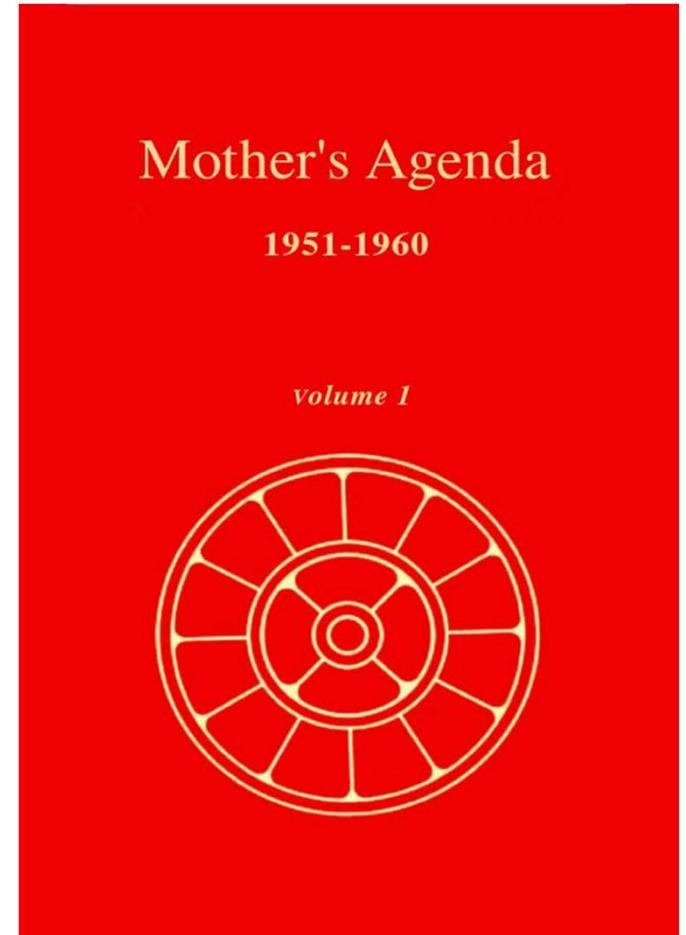
# Collected Works of The Mother(CWM)

- 1) Prayers and Meditations
- 2) Words of Long Ago
- 3) Questions and Answers (1929-1931)
- 4) Questions and Answers (1950-1951)
- 5) Questions and Answers (1953)
- 6) Questions and Answers (1954)
- 7) Questions and Answers (1955)
- 8) Questions and Answers (1956)
- 9) Questions and Answers (1957-1958)
- 10) On Thoughts and Aphorisms
- 11) Notes on the Way
- 12) On Education
- 13) Words of the Mother - I
- 14) Words of the Mother - II
- 15) Words of the Mother - III
- 16) Some Answers from the Mother
- 17) More Answers from the Mother

Source: <https://motherandsriaurobindo.in/The-Mother/books/>

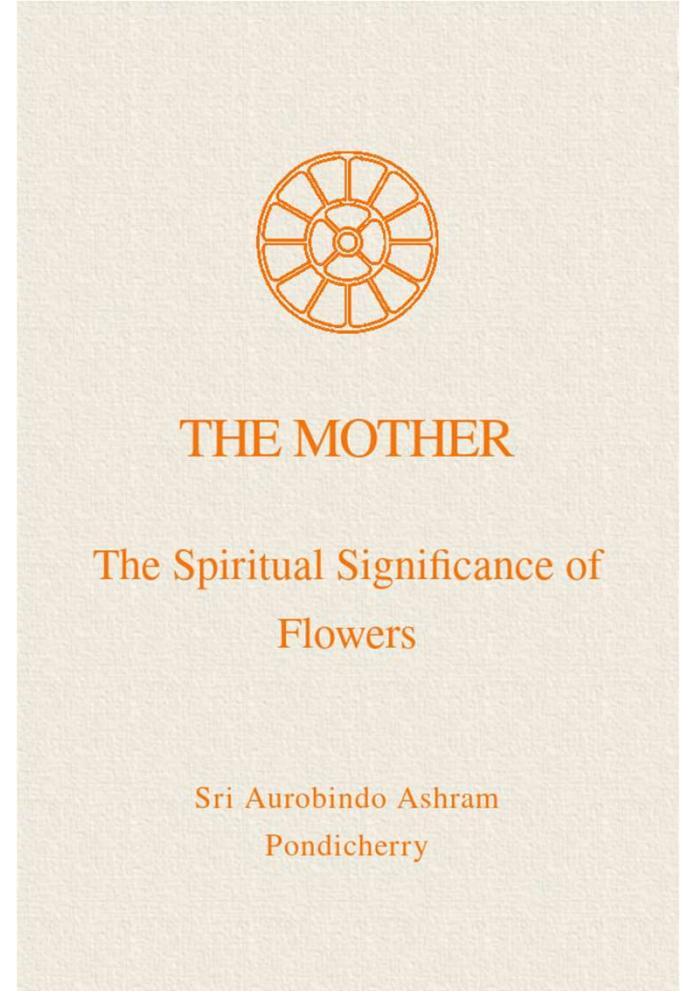
# The Mother's Agenda

- 1) Mother's Agenda volume 1 (1951-1960)
- 2) Mother's Agenda volume 2 (1961)
- 3) Mother's Agenda volume 3 (1962)
- 4) Mother's Agenda volume 4 (1963)
- 5) Mother's Agenda volume 5 (1964)
- 6) Mother's Agenda volume 6 (1965)
- 7) Mother's Agenda volume 7 (1966)
- 8) Mother's Agenda volume 8 (1967)
- 9) Mother's Agenda volume 9 (1968)
- 10) Mother's Agenda volume 10 (1969)
- 11) Mother's Agenda volume 11 (1970)
- 12) Mother's Agenda volume 12 (1971)
- 13) Mother's Agenda volume 13 (1972-1973)



# Miscellaneous

- 1) The Spiritual Significance of Flowers
- 2) Flowers and Their Messages
- 3) Paintings and Drawings
- 4) Guidance In Work
- 5) Tales of All Times
- 6) Letters to my little smile
- 7) Darshan
- 8) Blessed are those



# Facts about The Mother, before becoming *The Mother*

- Name: Blanche Rachel Mirra Alfassa (the Mother)
- Birth: 1878, Feb 21 (10:15 A.M.), at 41, boulevard Haussmann, Paris.
- Mother: Mathilde Alfassa
- Father: Maurice Alfassa
- Brother: Mattéo Alfassa
- Maternal grandmother: Mira Ismalun
- First husband: Henri Morisset (married 1897, divorced 1908)
- Son: André Morisset (born 1898)
- Second husband: Paul Richard (married 1911, divorced 1929)