



The Day of the White Peacock - 2

The letter from Thea explaining the true position vis-à-vis P. Sobel's statements in her regard to Auroconference on-line members, many of whom belong to the community of disciples and devotees of Sri Aurobindo and the Mother, elicited an interesting response; or better said, non-response. There was of course more venom spewed out against Thea over her letter, - but it appears that not one member of Auroconference sought any clarification from P. Sobel himself.

This serves to reveal the 'agenda' of such groups. Their actions reveal what truly lies at the heart of their activities, contrary to their stated objectives. Sobel may freely spread misinformation because that is the way he serves their cause. And his input is valuable. He is the one who has direct information. He knows Thea personally, he claims, for which reason his statements carry the weight of this alleged first-hand account. But when the lies are exposed, as now, not one of Auroconference members protests that he had been leading them astray.

This is similar to the deception regarding the Mother's Inner Chamber of Matrimandir. Though MAC had exposed the true state of affairs in that devotees and disciples were being fooled into believing that the Chamber was 'the Mother's original', none seem to care! To our knowledge, there was no protest voiced; no approach made to the authorities of both the Ashram and Auroville voicing concern over the malpractice. This may be explained by the fact that none truly understand the importance of the Mother's legacy and therefore anything can be built 'in her name' and it would not matter. It would not alter one's innermost feelings and direct contact with the Mother. Or so they believe.

The first instalment (26 April 2006) served to set the tone for the entire process that lies ahead. We propose to reveal just how clever the Asura has been in his efforts to stymie the Mother's work. The cliché that this exposure is not 'spiritual' and should not occupy the consciousness of those in quest of spiritual realisation has been, of course, his primary weapon. With the tamasic surrender holding sway under the guise of yogic equanimity, he could easily overtake the fields established for her yogic endeavour; and through these centres a web was created encompassing the whole world. This was demonstrated in our exchange with Auroconference. In this age of the Internet, weaving a web of this nature has been greatly facilitated. But exposure of falsehood is equally greatly facilitated by the same impersonal interface.

*With Matrimandir Action Committee's first messages, the Manifesto and the Chronicles of the Inner Chamber (see www.matacom.com), the response from those quarters determined to preserve the reign of Falsehood was swift in coming. MAC will reproduce them in the course of this series and the reader will note that the same attitude was encountered in every individual who was a channel for spreading these falsehoods regarding MAC's convenor. For example, there was a letter to MAC from Paulette of Auroville in which she states, '**...a most active detractor of the work carried on at the Matrimandir construction site was Patrizia Norelli-Bachelet (who will later have to leave the Ashram). The call by this Italian astrologer was readily picked up by D....**' (Paulette to MAC, 5.2.2003).*

*Paulette had stated that she was preparing a research paper in which 'facts' such as above were to be included. Therefore among the items to which MAC replied was the above statement regarding its Convenor. The implication was that she would be made to leave the Ashram, implying an expulsion of some sort. MAC wrote, '**In the research paper you are preparing...you make statements which are based on hearsay and do not conform to truth. You would do well to check your facts when writing about people and events unknown to you, or not personally verified by you, as this may lead to further complications.**' (MAC to Paulette, 8.2.2003)*

*Paulette later reaffirmed her statement in the following words by letter to the MAC committee:
'Patrizia will later have to leave the Sri Aurobindo Ashram because of her "multiple spiritual" claims...' (Paulette to MAC, 2.3.2003)*

Several letters were sent to Paulette requesting her to retract her statements since they were false. She lamely had to retract in the end, but clearly she preferred to harbour these notions even when presented with irrefutable facts that could prove her wrong. One such was a statement issued by the then seniormost trustee of the Sri Aurobindo Ashram, Dyuman, in the effort to counter these falsehoods that were being circulated wherever possible to discredit Thea:

This is to affirm that Patrizia Norelli-Bachelet, residing in Kodaikanal, Tamil Nadu, came to the Sri Aurobindo Ashram in September, 1971, where she remained until 1980.

Of her own accord, she left the Ashram in 1980 for Kodaikanal, to continue her work there, where she enrolled her son in the Kodaikanal International School, in preparation for his admittance into a college in the USA.

(Signed)

Dyuman

(Seal of Sri Aurobindo Ashram Trustee)

Pondicherry, 13 December, 1986

Indeed, as we discussed in the first instalment of TDWP, the tactic is clever and rewarding. When falsehoods alone constitute one's arsenal, the only tactic to further the cause of the darkness is to fill the atmosphere with these lies in the effort to bring down the stature of the targeted party, in this case MAC's convenor. If that is effectively and persistently done, anything that is written or said by the discredited party will be taken in the light of statements such as Paulette and Sobel have made. It is a sure and successful method for undermining. No matter how irrefutable the revelations, such as those made in MAC's communications ('The Chronicles of the Inner Chamber'), the reader will be influenced

by these ‘right from the horse’s mouth’ reports. And who will put any time and effort into discovering the truth? Who even cares? And in this way the atmosphere is polluted by these lies, often beyond repair.

Let us apply this understanding to the Mother’s temple as it stands in Auroville. MAC has amply proven that it is erroneously being marketed as ‘the Mother’s original’, when it is actually completely different. Many changes have been made, crucial to the overall objective of the Mother’s original plan. But if we put ourselves in the place of a devotee who enters the room in Auroville BELIVING IT TO BE THE MOTHER’S CREATION ENTIRELY, naturally one’s experience will be coloured by this belief. It is a means to manipulate the visitor’s reaction to the temple. S/he is not left free to experience WHAT IS, but manipulated into believing that if one does indeed have a negative experience, or even a hint of discomfort entering the Auroville room, the devotee will seek to suppress his or her reaction. After all, how can the experience be negative in a room created by the Mother? No, it must be MY CONSCIOUSNESS that is amiss; the Mother’s creation cannot be put in doubt, he will tell himself.

Likewise, an insidious tactic to undermine the quality of Thea’s Knowledge was what Sobel used when he boldly stated, among several preposterous inventions, that the Mother did not want PNB to publish her discoveries (see TDWP 1). This is so insidious because anyone who opens one of her books, whose mind has been poisoned by Sobel’s falsehood, will react to what s/he reads in the same way that the devotee’s response to the room in Auroville was manipulated. If the Mother herself rejected PNB’s Knowledge, how can I respond differently?

For centuries this has been the tactic in various disguises, but the overall aim is to manipulate the flock in order to secure power and to hold on to it at all costs. This cannot be done legitimately – i.e., through the worth of one’s realisation because that does not exist; hence, power and position must be secured by surreptitious means, for the most part underhanded and malicious.

Contrary to Paulette’s statement, the reason why Thea left the Ashram was plain and simple. Her son wished to leave. He intended to go abroad for higher studies and an altercation with the director of Physical Education, who became the de facto head of the Ashram School after the Mother’s departure (see ‘The Tenth Day of Victory’, Aeon Books, 2003), decided the issue. There was no rejection of her ‘multiple spiritual claims’ involved, as Paulette of Auroville declares.

This was a total fabrication on her part.

But it sounds good. It goes to the arsenal of lies being spread throughout the world as FACTS regarding the life and work of Thea. Happily, the time has come to counter these falsehoods and to expose those who further them.

Committee Members
Matrimandir Action Committee
5 May 2006