

In Mother's Light

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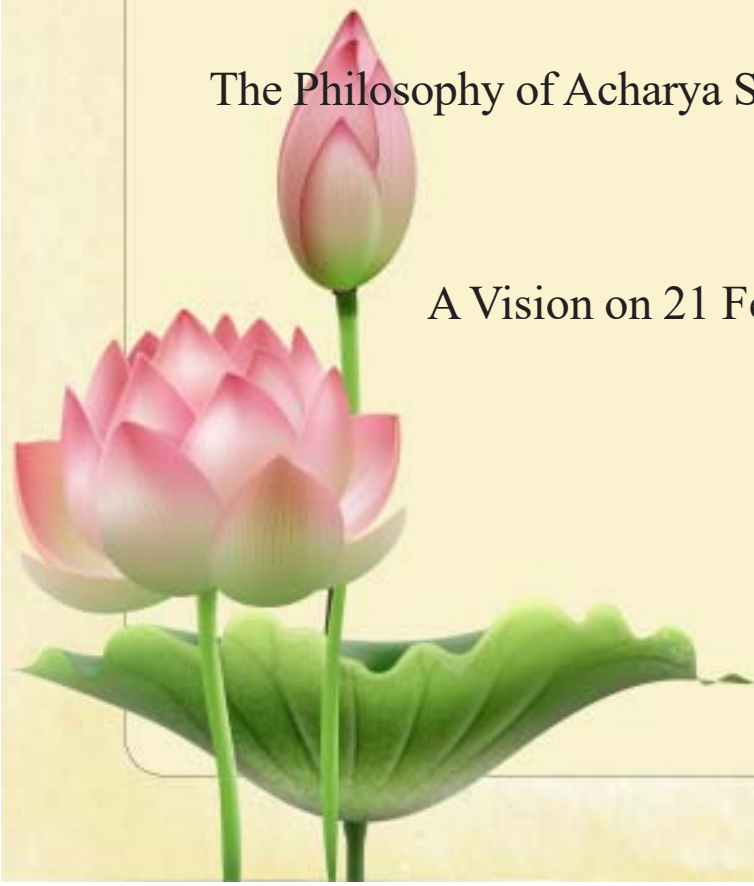
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*Spiritual Significance of the Flowers
given by The Mother*



The Aim of Existence is Realised

Exists only by and for the Divine.

*The aim of our life upon earth is to become conscious of
the Divine.*

THE MOTHER

Botanical Name - Cattleya

Common Name - Orchid

Entering Sri Aurobindo's Path

Sri Aurobindo

You had better send a copy of this letter to X and ask him to be careful in future with those whom he takes for the sadhana. Everybody must be made to understand clearly that this is not a sadhana of emotional and egoistic *bhakti*, but of surrender.

One who makes demands and threatens to commit suicide if his demands are not complied with, is not meant for this Yoga.

Also they must understand that they must not consider that they have a right to be called here at their own demand either for darshan or for permanent residence. Farther, it is not the habit of Sri Aurobindo or the Mother to answer every letter written to them; they do not answer unless there is a special reason for reply. Sadhaks who write about their sadhana will get the help they need if they take the right attitude and can receive it. But no written answer can be demanded for any letter.

You may write also to the boy himself to the following effect.

(1) If he cannot take the right attitude, he had better leave this Yoga and take to the ordinary life or follow some other path like Gandhi's.

(2) *Satyagraha* and *prayopavesana* are no parts of this Yoga—they are parts of Gandhi's teaching and practice, but anyone who tries to bring them in here will be considered unfit to be Sri Aurobindo's disciple. If he writes again in this strain, no farther notice will be taken of him and he will be left to his own ways.

(3) It is not the habit of the Mother to answer letters written to her; all letters are written by you under my instructions or at the Mother's order. But no disciple has the right to demand an answer to his letter. If he writes about his sadhana, he will receive *silent* help, provided he has the capacity to receive it and the right attitude. In future he must expect no

direct answer to his letters; if anything has to be said, you will write through X.

(4) He must not expect to be called to Pondicherry. Only those are allowed who are ready for sadhana in the Asram or who are called for work for which they have a special capacity or training. For darshan, permission is given only when the Mother chooses; demands made in the spirit of his letter are always refused.

(5) This Yoga is not a Yoga of emotional egoistic vital bhakti full of demands and desires. There is no room in it for *abdar* of any kind. It is only for those who surrender to the Divine and obey implicitly the directions given to them by Sri Aurobindo and the Mother.

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A little boy of 7 or 8 after receiving blessings from the Mother came to the Samadhi for Pranam. He did not raise his head for long. His father waited and waited for him. Then he came up to his father and asked, “What does the word *tapasya* mean?”

“Why do you put this question ?” asked back the father. “I was calling to Sri Aurobindo, ‘Get up, won’t you, how long will you sleep? Then I heard his voice, ‘Do *tapasya* for me, then I will get up’ .”

Source – *Life in Sri Aurobindo Ashram* by Narayan Prasad

Yoga of Sri Aurobindo

The Mother

“Nature as Prakriti is an inertly active Force,—for she works out a movement imposed upon her; but within her is One that knows....”

“The individual soul or the conscious being in a form may identify itself with this experiencing Purusha or with this active Prakriti. If it identifies itself with Prakriti, it is not master, enjoyer and knower....”

The Synthesis of Yoga, p. 91. If Nature is led by the Power which is self-aware and if she does exactly what is imposed upon her, how is it that there are all these distortions? How can Nature distort things?

Yes, I was expecting that.

I tell you this is the theory of the Gita, it's not the whole Truth.

I heard this when I was in France; there are people who explain the Gita, saying there is no flame without smoke— which is not true. And starting from that they say, “Life is like that and you can't change it, it's like that. All you can do is to pass over to the side of the Purusha, become the governing force instead of being the force that is governed.” That's all. But, as Sri Aurobindo says at the end, it is the theory of the Gita, it's not the whole truth; it is only a partial way of seeing things— useful, practical, convenient, but not wholly true.

If that is so, how is it that some of the disciples of Sri Aurobindo preach the message of the Gita for the salvation of the world?

That's their business. If that makes them happy, it's all the same to me.

But it has no connection with Sri Aurobindo's yoga?

One can't say no connection; but it's narrow-mindedness, that's all. They have caught hold of a small bit and make it the whole.

But that happens to everybody. Who is capable of grasping the whole, I would like to know? Everyone grasps his bit and makes it his whole.

But Sri Aurobindo has explained...

Oh! but you are a propagandist! Why do you want to convince them? If they are content with that, leave them in their contentment....

If they come and tell you, “This is Sri Aurobindo’s theory”, you have the right to tell them, “No, you are mistaken, that is the traditional theory, this is not the theory of Sri Aurobindo.”

That’s all. But you can’t tell them, “You must change yours.” If it pleases them, let them keep it.

It’s very convenient. I saw this in France, in Paris, before coming to India, and I saw how very practical it was. First, it allows you to grasp a very profound and extremely useful truth, as I said; and then it shields you from all necessity of changing your outer nature.

It’s so convenient, isn’t it? You say, “I am like that, what can I do about it? I separate myself from Nature, I let her do whatever she likes, I am not this Nature, I am the Purusha. Ah! let her go her own way; after all, I can’t change her.” This is extremely convenient. And that is why people adopt it; for they imagine they are in the Purusha, but at the least scratch they fall right back into Prakriti, and then they fly into a temper or are in despair or fall ill. And that’s that.

I heard someone who had, however, realised precisely this kind of identification with the Purusha and radiated a very remarkable atmosphere; but he called dangerous revolutionaries all those who wanted to change something in the earth-Nature, all who wanted things on earth to change—wanted, for example, that suffering might be abolished or ultimately the necessity of death might be done away with, that there might be an evolution, a luminous progress requiring no destruction: “Ah! those who think like that are dangerous revolutionaries. If need be, they should be put in prison!”

But if one wants to be wise even without becoming a great yogi, one must be able to look at all these things with a smile, and not be affected by them. You have your own experience; try to make it as true and complete as possible, but leave each one to his own experience. Unless they come seeking you as a guru and tell you, “Now, lead me to the Light and the Truth”; then, there your responsibility begins—but not before.

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In the night as in the day be always with me.*
In sleep as in waking let me feel in me always the reality of
your presence.
Let it sustain and make to grow in me Truth, Consciousness
and Bliss constantly and at all times.

Sri Aurobindo

**Champaklal had requested Sri Aurobindo to give a prayer
to him. In reply Sri Aurobindo wrote the above prayer. -
Champaklal's note*

A Conversation with Dada (Pranab Kumar Bhattachaya)

1) Dada asked, “In Orissa do people try to practice what they read”? Then we explained “Most of the devotees read every day something of Sri Aurobindo and The Mother. They also attend Sri Aurobindo Study Circles weekly or sometimes more frequently, where they read and discuss amongst themselves something from the Mother and Sri Aurobindo’ books. They generally attend every year some seminars, conferences etc where they listened to discussions of the books of Sri Aurobindo and The Mother. All these readings Influence their thoughts and direct their action, though very slowly”.

Dada replied , “Yes, Sri Aurobindo and The Mother’s books are full of Force. First this will express in thought; then action. The ideal must be present in the realm of thought and action will slowly be oriented”.

2) *Mayavadins* say “*Brahma Satya, Jagat Mithya*”, but we say “*Brahma Satya, Jagat Brahma.*”

Life becomes so different when one takes this attitude!

Lord Budha left the world for old age, disease, sorrow and death. But these are still present in full swing. Only Supermind can change the situation.

3) We are not’ only to see ‘God’ but be ‘God’. Complete surrender is our way and our mantra is ‘Ma’.

4) Mutual good will, understanding, selflessness and unselfishness - that can be the basis of true love. When you care for others, think and are concerned more for the welfare of others than yourself, this becomes a sign of true love.

Women are made by Nature to be selfless like this, so that they can take care of human being from their childhood, though we have enough

contrary examples of women, being absolutely self centered, only thinking of their own self, without caring for other's feelings.

But in general women are simple, loving and full of understanding.

THE MATTER OF FOOD

SAHANA: Now, the matter of food doesn't appear to be a problem. If anything good is sent to me the taste is enjoyable, but the former pleasure has changed its character. Once you said that these things can crop up after a long lapse. If I pay no attention to it, then what would you say?

SRI AUROBINDO: It is better to be careful in the matter of food etc.; as in the stage through which your sadhana is passing there is a considerable sensitiveness in the vital physical part of the being and it may be easily disturbed by a wrong impact or a wrong movement like overfeeding.

Source- At the Feet of the Mother and Sri Aurobindo by Sahana Devi

A Programme for The Second Century Of The Divine Manifestation

Nolini Kanta Gupta

It is an *Integration*. I am using a much used, much abused word but it happens to be *the* word. We have reached a status of consciousness within as distinct units, individual or collective: our effort should now be to co-ordinate, to harmonise the different and differing units or separate elements into a well-knit single whole. That means, the ego-centres that are still left and active are to be exorcised, purified - the separative knot has to be dissolved and the true centre of unity to be found - the psychic divine centre.

First each element in the individual, each level of his being must find its centre, its soul or psychic base - and then only a co-ordination of all would be possible. Next through the psychic level the general level of the being and consciousness, that is to say, its expression and its field of action should be lifted and raised to a higher potency of poise - the higher the better - towards the higher mind, towards the overmental - and beyond.

The Divine Presence in the heart - the central psychic should not only be felt constantly there in the heart but in all other parts or levels of the being: it must create or awake its figure or norm everywhere so that it can inspire and control directly all activities and movements in a global and total gesture. It has to be an integral dynamic Presence, that is the way of uplifting the poise of the *iidhiira*, its global existence. The process is first to deepen the Presence, that is from the surface to dive into the inner realm and then float up again into a wider and higher expanse, deeper and deeper means truer and truer truth - nearer the pure fundamental reality - the Eternal and Infinite, the supreme Spirit, the bedrock of existence. Higher and higher means formulations of the Reality in a gradually evolving

expansion up the ladders of the physical, the vital, the mental consciousness and towards the higher mental and overmental, indeed towards the Supramental.

The Advent – November 1972 Issue

A STEADY PERSISTENT ACTION

MYSELF: I am ever busy with thinking of myself, seeing and giving importance to myself. Even the progress I make is to my credit. My ego at every step brings in front the “I” as the master, and due to habit I accept it again and again. The play of this “I-ness” is going on; the road out of it shown by Sri Aurobindo in so many ways and so beautifully remains out of reach. As long as this “I” is there, how shall I realise you or become entirely yours? This feeling is getting the upper hand and making me suffer, even depressed.

SRI AUROBINDO: You cannot expect to drive the ego out of the movements in a short time. What is necessary is to see it quietly without being discouraged by its presence, and by a steady persistent action work it out of the system.

From - At the Feet of the Mother and Sri Aurobindo by Sahana Devi

When The Electron Vibrates

M. P. Pandit

Our universe is constituted of several planes of existence.

Each plane represents an organisation based upon a particular principle of Consciousness. On each plane there are many worlds set into the type of manifestation proper to the plane concerned. There are thus seven planes—with many sub-planes in each—in gradation, commencing with the plane of Sat. Truth-existence and culminating in the plane of physical Matter. Though these several planes are based and established on their particular principles, governed by their appropriate Laws, each functioning in the pattern special to it, they are not closed to each other. There is an interaction throughout the scale of this manifestation.

Sri Aurobindo describes how there is a continuous action from the higher worlds on those that are below, seeking to reproduce the truths of the higher in terms of the lower or extend their sway in the domains that are below. Of course the truth of a higher plane cannot manifest in the lower in exactly the same form or manner as in its native home. It has to express itself within the formula that obtains on the lower plane and in the process it does undergo some modification.

It also happens that there are intervening planes between the higher plane in question and the plane where the action is sought to be effected. In that case, the middle planes are also affected by the Force or Truth in transit.

And that is not all. It is possible to exert an influence, a pull, from the lower worlds on the higher. Thus, for instance, a strong aspiration from the earth-plane can reach its destination in the higher worlds and evoke a responsive action which may be direct or through the intervening planes of

existence. Thus it is one great system with constant interchange between the planes or worlds comprising it. All is One. Whatever happens in one corner has its consequences everywhere else. This oneness, unity, obtains at every level, whether of physical matter or of life or mind or spirit.

Nothing is in total isolation. Division is an appearance, it is only on the superficies of things. No wonder a scientist like Eddington is led to exclaim, “When the electron vibrates.
the universe shakes.”

Selected Works of M. P. Pandit, Vol 1

Question : I dreamed that I had gone away from the Asram, to my native place. My misery and utter helplessness cannot be described.

I think the significance of my dream was that life outside will be a hell for me. I am meant for this life and must stick to what I am called for.

Answer : Yes, obviously.

Question : The hostile thoughts which may and do arise in me sometimes, can they not be partly due to my relatives' thought- waves disturbing my poise and equilibrium ?

Answer : Yes.

Question : Then how to prevent them ? By constant aspiration and your kind help and blessings?

Answer : Yes, and by elimination of old interests and attachments.

Source – Correspondence with Sri Aurobindo, Vol 1 by Nirodbaran

A Peep into the Past ...

Chitra Sen

Sri Aurobindo Ashram in Pondicherry has always stood for an integral approach to spiritual life. Here work on the material plane is a means to become aware of the need of self-perfection in oneself and harmony with others through physical and other activities. Even those whose personal way of communion with the Divine was through art, music or poetry, were usually given a physical work in some department of the Ashram in the earlier days. The Mother was their guide and whenever any problem came up she would decide what was to be done. For, only thus could they understand their individual nature, make the necessary progress and create a more perfect collectivity.

I am in my office, late in the evening. [*The writer is associated with the distribution of work in the Ashram for Ashramites, volunteers and visitors.*] That is the time when people who want to work in the Ashram nowadays come to meet me. One lady, visiting the Ashram for the first time, commented, “Life here is so different from the *one* we are used to outside. One difference is very obvious, everyone here is working, is doing some work or another.” True, I thought, most of the people here, Ashramites or visitors-young or old-are engaged in some form of work as their service to the Mother.

At times, I have to face different types of enquiries. These may come from both the Ashram inmates and visitors. “Don’t you feel bored?” they ask, or, “You are here at this hour; are you not tired?” Though surprised at such comments, my spontaneous answer has been, “It is the Mother’s Work!” I used to wonder at such questions. However, I began to *see* our work in a more objective way.

There are those who are not Ashramites but have settled in Pondicherry and have expressed their desire to work a few hours a day in the Ashram. They feel that they need some activity to keep themselves occupied and also as a means to be part of the Ashram community. They are happy to participate in the Mother's work.

There are others who have been accepted as Ashramites and these are expected to give some service to the Ashram and the majority of them do the work given to them. Each one is allotted some work in one of the departments of the Ashram. However, as expected, one observes differences in the actual performance. The attitude in the work varies with each individual and it is that which gives its real value to the work done.

Some people do the job because it is a routine they have to follow in order to stay here as if the work is, as it is done in most of the other places, just to satisfy some regulations. They do their duty and expect much in return. They seem to consider their own needs only.

This reminds me of a comment made by Ravindra, to whom the Mother had given the responsibility of allotting work to people in the Ashram. He remarked once that each one is given work for about eight hours a day; but very soon they reduce their working hours. "You know," he said, "if you enquire you find that they are not idle, they are busy, but busy with their own work. How much of their time are they giving to the Ashram?" It makes us wonder as to how far the values we held true in our lives, are anymore true for the present generation and what will be the picture in the future!

There are also those who are happy with their work and perform it with care. Of course, there are others, who have always been sincere and hard-working, efficient in their own activities. The satisfaction of a work performed well is enough for them. Efficiency in a job is a valuable quality in one's nature and to achieve that, one needs to work with care.

Yet, here in the Ashram, it is not enough. Work must also have a deeper dimension: it is an offering and a dedication of oneself through one's work to the Mother. Only when it is done consciously in this spirit that it becomes a means of personal enrichment and a progress - a part of *sadhana*. This is a fundamental concept in the Yoga as explained by Sri Aurobindo.

Now and then, this question keeps rising at the back of my mind, and I think about it, and sometimes travel back rambling slowly along the lanes of my memory.

Work as Sadhana under the Mother's Guidance

Now from the point of view of Yoga, it is always better to attach no importance to superficial things and to keep an inner poise and a quiet mind, taking refuge in the Divine and giving importance only to the real relation with the Divine.

The Mother

Reminiscences of Sri Aurobindo

Professor G. Monod-Herzen

A TALK BY PROFESSOR G. MONOD-HERZEN TO THE
STUDENTS OF THE SRI AUROBINDO INTERNATIONAL CENTRE
OF EDUCATION

(Professor Gabriel Monod-Herzen of Paris is a Doctor of Science in Physics from the Sorbonne. He has behind him a rich experience not only as a Professor, a Dean and a Director of several Science Institutes in various universities ranging from Paris to Kabul, Hanoi and Sagon, but also as a member of the “Free French?” movement during the last World War and later as the French Consul in Ethiopia. His connection with the Ashram in Pondicherry goes back to 1935-36, and since then he has remained an admirer and follower of Sri Aurobindo and the Mother.)

Dear Friends, Amrita told me the other day that since I had had the good fortune to see Sri Aurobindo and since this is the Centenary Year of his birth I could try to relate something of that encounter. Then I thought of applying “Free Progress” to the occasion: that is, I asked several among you to tell me what you would like me to speak about.

In this way I collected six different questions which will be the basis of my talk; it is not I therefore who have chosen the topics.

To begin with, how did I meet Sri Aurobindo?

There are several ways to meet a person; it can be as I am meeting you now, personally; or else one can meet a person through his works. Well, it so happened that I met Sri Aurobindo without realising how.

One day in Paris a very good lady-friend who was interested in India and who had been there and, knowing I was also interested, spoke to me of

a young Indian who had just arrived in Paris to study science: would I like to introduce him to people and allow him to work with me at the University? Naturally I said “Yes”. He was a charming young man born not far from Madras, whose name was Ramaya Naidu. We both gave our Physics examinations at the Sorbonne at the same time. He was actually from Pondicherry. He invited me to his house and there introduced me to a big, magnificent man named Paul Richard whose wife, I was told, had remained in Pondicherry and would stay there for the rest of her life. Though I was greatly surprised I did not doubt for a second that this was the Mother. Sometime later the lady who had introduced Ramaya to me said, “You know that a journal was brought out in Pondicherry in French called the *Arya*.” Then she lent me all the numbers she had.

I was fired with this literature, and not long ago I found the Notes I had made while reading *The Secret of the Veda*. I never doubted what Sri Aurobindo was to be for me later. I had completely forgotten that reading, which was my first contact with him.

Many, many years passed. When I came to Pondicherry during the period that I was Professor in Afghanistan it was in order to spend my vacation with my mother who lived here since she could not bear the altitude of Kabul because of her health.

The first time I came down, a lady whom many of you know, *Suvrata* (Madame Yvonne Robert Gaebele) said to us, “You know, there are two absolutely extraordinary people in our town, and I must introduce you to them.” She took us to the Darshan of November 24, 1935. That was the first time I saw Sri Aurobindo and the Mother.

I see on this paper that the questioner would like to know what my first impression was. It is very difficult to say in a definitive manner what it was. When I saw Sri Aurobindo seated next to the Mother I had a feeling of certitude, of stability an impression I had received often before on

seeing a huge mountain At the first glance I had the surety that what I had so long searched for, the solution of my problems, was there. I did not know why, there was no logic in it; but it was an absolute certitude which has never since changed. At that time I did not know any of his works; I began studying them from that period on: that is, 1935-36...

Mother India Aug - 1972 Issue

Sufferings and difficulties are there for everybody until one has united consciously with the Divine.

So, the only thing to do is to be quiet and face what comes, good or bad, with patience and endurance — Because all restlessness makes difficulties more difficult.

The Mother

The Philosophy of Acharya Shankar is not the Final Goal of Man

Ramakrushna Das

After leaving behind the earlier condition, the human race went on marching ahead continuously in its own path of progress. In spite of the teaching of “*Nirvana*” of *Buddhadev* being propagated, there was a need for a new education appropriate to the times. *Acharya Shankara*, who was a “*Vibhuti*” or a partial incarnation of Lord Shiva, established the “*Adwaitya*” or monotheism philosophy. He announced : “*Bramha Satyam, Jaganmithya, Jeevo Bramhaivo Naparah*” i.e. only *Bramhan* is the Truth; man, animals, birds, all living beings and the entire world are false”, just like dreams or illusion *Shankar* refuted the philosophy of *Buddhadev* by declaring the world as false and giving the example: “*Rajju Sapabat, Shukti Rajatbat, Mrigatrishna Jalabat*” i.e. the rope can be like a serpent, the oyster like silver, and the mirage like water”. The *Vedas* are self established Truth, but *Buddhadev* refuted them. Because of the above fact, it was necessary to refute the philosophy of *Buddhadev*. He had already refuted the “*Karmakandas*” or rituals recommended in the *Vedas* by dissuading people from the “*rajasika*” work. But man had great attachment towards such work. It was therefore necessary to state at that time that, the world is false or an illusion so that man rejected such “*rajasika*” work. As a result of this, the worldly work and the spiritual liberation became altogether separate. Earlier in this work, it has been stated that the human personality is constituted by a combination of body, mind, vital and the soul. Only the soul is conscious and possesses knowledge and divine vision.

The mind and the vital are covered with ignorance. They carry out proper work and proceed in the right path, when they are directed by the soul. The Knowledge of the Self is obtained by spiritual education. Because

of the philosophy that the world is false and an illusion, the spiritual activities and the worldly affairs became altogether different. There was a gap between the two. The worldly people, due to their ignorance, forgot their real goal and were engaged in unjust worldly activities. Thereafter, they went around the worldly sorrow, births and death. The spiritual “Sadhakas”, who had renounced the world, remained immersed in indescribable bliss due to liberation of self. The worldly persons rotted in misery.

Monotheist “Sadhakas” who attained indescribable bliss announced that the world is false and full of illusions. When name, appearance and materials are false, then from where will misery come? Because, in that case, how will the work be true? In those days, people were so much attached to worldly affairs that, if the world was not considered false, spiritual liberation could not have established. But this is a part of the perfection in man’s life.

Unless man realises this liberated state, the other aspect of his life, which brings perfection to it *i.e.* divine work cannot be accomplished. Without divine work, the supreme goal of man which is “*Paramananda*” (Supreme bliss) cannot be attained. For the attainment of perfection of man, liberated state suggested by *Shankracharya* was inevitable. But that was a part of the perfection of man’s life.

Without analyzing from the point of view of philosophy, the liberated state was accepted as the final goal of life. Since the actual mystery of life was not revealed in the philosophy of *Shankara*, it was refuted by *Acharya Ramanuja*. But, since the experiences of *Shankar* were real, they became permanent with the development of life. They would remain like that in future too. There is never an extinction of truth. *Acharya Shankara* had declared his philosophy as the ultimate goal in life; it was necessary and true for that period. But, actually this philosophy of *Acharya Shankara* is not the ultimate goal in life. If it is accepted as the Supreme goal in life,

then some contradictory questions arise, whose solutions do not exist at all. A question may be asked, ‘How was the world created?’. “*Jeeva*” or a living being is ideal with “*Satchidananda*”. Therefore, if he were to leave the material world and return to his own heavenly identity, then why did he come to the world at all? If it is assumed that, “*Jeeva*” came to the world after being stupefied by illusion and bound by ignorance, then from where did the illusion come? If it is assumed that, the world was created by some interim sudden incident, then the sudden incident and the interim state are also part of illusion, untruth and delusion. The “*Brahman*” is one and is embodiment of knowledge. How can other things exist without the “*Brahman*”? There is no answer or solution to this question. But the true solution is available in the “*Upanishadas*”. “*Brahman*” by its own resolution – ‘*Ekoham Bahusyam*’ – it becomes many from one so that it can express itself in man. This philosophy is correct and justified. There is no contradiction of philosophies in this. The philosophy of Sri Aurobindo is the synthesis of scriptures like the Vedas, the Upanishadas and the Geeta etc. and the solution of the problems of life and the world.

Siddhant Samanwaya, translated by Prof Ashok Mohanty

Do not let the mud of ugly thoughts and low feelings stain your consciousness and take you out of my protection.

The Mother

A Vision On February 21, 1972

L'O1zO GAZOUILLE

An American and a Christian Indian were looking for the American's girlfriend, and came to Pondicherry. While walking in the streets they saw a huge crowd of people and decided to see what was happening. They asked a man nearby. He told them that this was the Sri Aurobindo Ashram, home of the Mother who was 94 years old today, Feb. 21st, and was giving Darshan in a few minutes. All those people were waiting to see her. The two fellows decided to stay and see what it was like.

After a short time, the Mother came out on the balcony, stayed for a few minutes, then went inside. The Indian said to his friend: "That lady was no more than forty!

I thought they said she was ninety-four today." The friend said that he *had* seen a 94 year old lady. The Indian swore that she was no more than forty and began to question the people around him. He told them that they were all being tricked, that it was all a hoax that someone maybe was masquerading as the Mother, but this lady was *not* 94. He became very intense, and finally some people took him inside the Ashram and showed him some pictures recently taken of the Mother. He said no, this was not She. He was convinced that the entire Ashram was under an illusion. The next day, the American and the Indian went to see M. P. Pandit. The Indian showed obvious signs of strain and tension. He related to Pandit what he had seen.

Pandit explained to him what this yoga of transformations was about, who the Mother was, who Sri Aurobindo was, and the fact that we are not composed of just our outer body, but of a subtle body also. This subtle body of the Mother's was what the Indian had seen. He had had an opening of the subtle vision, even unknown to himself.

Pandit later showed him a picture of the Mother taken in 1950, but the Indian said no, she had been even younger. He spotted another picture in the office, when the Mother had been in Japan in 1916, as a young woman with brown hair tied back in a bun. He said *that* was She.

Pandit later told the whole story to the Mother, who was very amused and pleased, and confirmed that the Indian had truly seen her as she looks in her subtle body. She sent down the picture to the Indian as a gift from her. He told Pandit that he was almost entirely convinced after listening to his explanation. He had never heard of the Ashram before and had been on his way to Australia. But he decided to stay a few days and see what it was like.

Pandit said that we only see the Mother's outer sheath, which is 94 years old. Her transformed subtle body is fully ready behind, but has not yet precipitated itself in the outer layers of the being, though some others also have had glimpses of it.

Mother India October 1972

Remain in my arms, enveloped by my love and blessings.

The Mother

The Crisis

Anand Adhikari

We are passing through a situation of unparalleled crisis such as never witnessed before and the likes of which will never again be repeated. In every field of human activity, wherever one casts one's eyes the crisis is unmistakably perceived. Things that were so easily accepted, now man has become a prisoner of confusion, a small straw in the great whirl wind. The solution seems to be just slipping out of hand. Why it is like this, one simply does not know.

Sri Aurobindo points out – *At present mankind is undergoing an evolutionary crisis in which 'is concealed a choice of its destiny ; for a stage has been reached in which the human mind has achieved in certain directions an enormous development while in others it stands arrested and bewildered and can no longer find its way.*

-The Life Divine-22/1090

Man has developed an enormous structure, tainted by deep falsehood and the torturing ego which he is now unable to handle. Like the ageold story of *Bhasmasura* who was turned to a heap of ash in his effort to deceive the Divine...

Akin to the situation of an underage Prince where the kingdom is ruled by ministers who have their own way of dealing with the problems. Now when the Prince has come of age and is capable enough to manage the affairs of the state and has decided to take over ruling of the kingdom the ministers do not want to give way and resist, unwilling to handover charge to Prince who is now the King..

Similarly previously, as the Psychic being in a dormant condition, man was ruled by unruly thoughts and intelligence of mind, life instincts, and tamas and old habits of the body. Now the psychic essence is on the way to a fully awakened psychic being and attempting exercising its right

to be the Ruler of Life instead of the old, unevolved, unregenerate outer nature which attempts to persist. If the regime of Divine Mother is the promise, this resistance is bound to disappear. Sri Aurobindo not only assures us but indicates the Path in Savitri –

*“Earth must transform herself and equal Heaven
Or Heaven descend into earth’s mortal state.
But for such vast spiritual change to be,
Out of the mystic cavern in man’s heart
The heavenly Psyche must put off her veil
And step into common nature’s crowded rooms
And stand uncovered in that nature’s front
And rule its thoughts and fill the body and life.”*

(Savitri/487)

We march fearlessly on Her Path to Victory.

One thing you must know and never forget — it is: all that is true and *sincere* will always be kept — Only what is false and insincere will disappear.

The Mother

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