

# In Mother's Light

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*Spiritual Significance of the Flowers  
given by The Mother*



*Realisation of The Riches*

*Can manifest only after the transformation of human consciousness.*

*Botanical Name - Pterospermum acerifolium*

*Common Name - Maple-leaved bayur*



## Surrender to The Mother

Sri Aurobindo

There is not much spiritual meaning in keeping open to the Mother if you withhold your surrender. Self-giving or surrender is demanded of those who practise this Yoga, because without such a progressive surrender of the being it is quite impossible to get anywhere near the goal. To keep open means to call in her Force to work in you, and if you do not surrender to it, it amounts to not allowing the Force to work in you at all or else only on condition that it will work in the way you want and not in its own way which is the way of the Divine Truth. A suggestion of this kind is usually made by some adverse Power or by some egoistic element of mind or vital which wants the Grace or the Force, but only in order to use it for its own purpose, and is not willing to live for the Divine Purpose,—it is willing to take from the Divine all it can get, but not to give itself to the Divine. The soul, the true being, on the contrary, turns towards the Divine and is not only willing but eager and happy to surrender. 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.

To seek after the Impersonal is the way of those who want to withdraw from life, but usually they try by their own effort, and not by an opening of themselves to a superior Power or by the way of surrender; for the Impersonal is not something that guides or helps, but something to be attained and it leaves each man to attain it according to the way and capacity of his nature.

On the other hand by an opening and surrender to the Mother one can realise the Impersonal and every other aspect of Truth also. The surrender must necessarily be progressive. No one can make the complete surrender from the beginning, so it is quite natural that when one looks into oneself, one should find its absence. That is no reason why the principle of surrender should not be accepted and carried out steadily from stage to stage, from field to field, applying it successively to all the parts of the nature.

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It is necessary if you want to progress in your sadhana that you should make the submission and surrender of which you speak sincere, real and complete. This cannot be as long as you mix up your desires with your spiritual aspiration. It cannot be as long as you cherish vital attachment to family, child or anything or anybody else. If you are to do this Yoga, you must have only one desire and aspiration, to receive the spiritual Truth and manifest it in all your thoughts, feelings, actions and nature. You must not hunger after any relations with anyone. The relations of the sadhaka with others must be created for him from within, when he has the true consciousness and lives in the Light. They will be determined within him by the power and will of the Divine Mother according to the supramental Truth for the divine life and the divine work; they must not be determined by his mind and his vital desires. This is the thing you have to remember.



Your psychic being is capable of giving itself to the Mother and living and growing in the Truth; but your lower vital being has been full of attachments and sanskaras and an impure movement of desire and your external physical mind was not able to shake off its ignorant ideas and habits and open to the Truth. That was the reason why you were unable to progress, because you were keeping up an element and movements which could not be allowed to remain; for they were the exact opposite of what has to be established in a divine life. The Mother can only free you from these things, if you really want it, not only in your psychic being, but in your physical mind and all your vital nature. The sign will be that you no longer cherish or insist on your personal notions, attachments or desires, and that whatever the distance or wherever you may be, you will feel yourself open and the power and presence of the Mother with you and working in you and will be contented, quiet, confident, wanting nothing else, awaiting always the Mother's will.

*CWSA - Vol 32, Page - 140*

If the growth of consciousness were considered as the principal goal of life, many difficulties would find their solution.

The best way of not becoming old is to make progress the goal of our life.

The Mother

## The Divine and His Creation

### The Mother

Truly speaking, to be practical, the problem could be expressed like this. If the Divine had not conceived His creation as progressive, there could have been from the beginning a beatific, immobile and unchangeable condition. But the minute... How shall I explain it, I don't know. Just because the universe had to be progressive, perfect identity, the bliss of this identity, the full consciousness of this identity had necessarily to be veiled, otherwise nothing would have ever stirred.

A static universe may be conceived. One could conceive of something which is "all at one and the same time": that there is no time, only a kind of objectivisation—but not an unfolding in which things manifest progressively one after another, according to a special rhythm; that they are all manifested at the same time, all at once. Then all would be in a blissful state and there would be no universe as we see it, the element of unfolding would be missing, which constitutes... well, what we live in at present.

But once we admit this principle that the universe is progressive, the unfolding progressive, that instead of seeing everything together and all at once, our perception is progressive, then everything takes its right place within it. And inevitably, the future perfection must be felt as something higher than what was there before. The realisation towards which we are moving must necessarily seem superior to the one which was accomplished before.

And this opens the door to everything—to all possibilities.

Sri Aurobindo often said this: what appeared beautiful, good, even perfect, and marvellous and divine at a given moment in the universe, can no longer appear so now. And what now seems to us beautiful, marvellous, divine and perfect, will be an obscurity after

some time. And in the same way, the gods who were all-powerful at a certain period belong to a lower reality than the gods who will manifest tomorrow.

And that is a sign that the universe is progressive.

This has been said, this has been repeated, but people don't understand, you know, when it concerns all those great ages, that they are like a reduction of the universal progress to the human measure.

That is why if one enters the state in which everything, as it is, appears perfectly divine, one necessarily goes out of the universal movement at the same time. This is what people like Buddha or Shankara had understood. They expressed in their own way that if you could realise the state in which everything appears to you perfectly divine or perfectly perfect, you necessarily go out of the universal movement and enter the Unmanifest.

This is correct. It is like that.

They were sufficiently dissatisfied with life as it was and had very little hope that it could become better; so for them this was the ideal solution. I call it escaping, but still.... It is not so easy!

But for them it was the ideal solution—up to a certain point, for... there is perhaps one more step to take.

But it is a fact. If one wants to remain in the universe, one must admit the principle of progress, for this is a progressive universe. If you want to realise a static perfection, well, you will inevitably be thrown out of the universe, for you will no longer belong to its principle.

It is a choice.

Only, Sri Aurobindo often used to say: people who choose the exit forget that at the same time they will lose the consciousness with which they could congratulate themselves on their choice! They forget that.



## Sri Aurobindo

Prithwi Singh

What words can sing Thy praise,  
O Lord supreme!  
Thy Grace alone shall raise  
To Truth the dream.

Thy Love was absolute  
For humanity,  
Thy life a passion-flute  
Of Eternity.

World-sufferings were Thine  
And bleeding wounds,  
And bites Thou bore'st within  
Of dark Hell-hounds.

Thou hast set Thy Love's own seal  
In our being's core.  
We bow to Thy gracious Will  
For evermore.

As holds the sea unstirred  
The waves that pass,  
As shadows leave unmarred  
The tranquil glass—

So pain and sorrow's flame  
Could touch Thee not,  
O Master of cosmic game  
Beyond all thought.

A secrecy's veil is drawn  
Across Thy deeds  
Till springs the Golden Dawn  
From Thy Light-seeds

## A Conversation with Pranab Kumar Bhattacharya

*Question - Dada, you have written in your book that Mother gave you a present.*

*But what does it exactly mean?*

**Dada** - Yes, it was in 1968. I told Mother that I am receiving your present. She was very happy. She made the contact of outer personality with the psychic being inside. And it is permanent. It was permanently achieved. Whatever work one does the contact is always there. In the beginning the Mother told me that whenever it will appear that the contact has gone behind the veil, sit back in your chair and call me “Ma, Ma, Ma” and it will come back. Actually it was like this.

*Question - What is the effect of this contact or what does one feel when one is in conscious contact with one’s psychic being?*

**Dada** - One feels a sense of great certitude, a peace, a calm, ananda and an absolute trust in Her. One knows what to do or what not to, what is right from what is wrong and goes straight and secure on one’s way.

There is no more worry for anything.

*Question - How to know that what we are doing is right or wrong?*

**Dada** - When something is done which is not correct, one feels an itch, an uneasiness and becomes at once alert that something has gone wrong and corrects oneself.

*Question - Will it be the basis of the work we do?*

**Dada** - Whatever work we do, any, any work, this inner realisation must be the basis. Without this all outer perfection does not have much value for us.

Work is meant to be a bridge between the inmost being and the outer personality. What we gain inside must be stabilised in our mind, life and body through work only. You remember Her message “Whatever work you do, do it as perfectly as you can. That is the best service to the Divine in man.” Work must be done for this purpose, as a service to Her, always remembering Her, then only it becomes Sadhana.

*Question - As Mother gave this present to you can this be given to anyone else?*

**Dada** - Whoever comes to me I always try to give him peace, calm, joy etc.

I always try to put the person in contact with the Mother, without the person knowing it. Whether one feels it or not depends upon the receptivity of the person. Something is done and problems are solved in some planes, but it takes time to take a physical shape. You know Mother saw that India was free in 1915 and it took 32 years to manifest. One should not be anxious to get this realisation. One should go on doing one’s work. The Mother will give it to an individual when he is ready.

This yoga demands a total dedication of the life to the aspiration for the discovery and embodiment of the Divine Truth and to nothing else whatever. To divide your life between the Divine and some outward aim and activity that has nothing to do with the search for the Truth is inadmissible. The least thing of that kind would make success in the yoga impossible.

– Sri Aurobindo



## The Mother – The Nature of Her Work

Nolini Kanta Gupta

It seems I am to tell you something about the Mother – a bit of her life, a bit of her activities.

Well, the first part of her life, as you all know, the Mother passed in France, she was born in France, in Paris. So, naturally it was very often pointed out to her that she was French, she was European. To this, however, she was always protesting, saying, “I am not European, I am not French.” It would indeed sound somewhat strange to say that her family came in fact from Egypt. Her parents, her father and mother went to France just a year before she was born, a year only. And in Egypt, her family, it seems, belonged to a very ancient Egyptian family – perhaps even to a royal family of Egypt, the Pharaohs. So she is not European or French by blood although she was brought up as such.

Strictly speaking, she would belong to the Middle East, that is to say, the portion joining east of Europe and west of Asia. It means the union of Europe and Asia, the two harmonised, and that reflects the character of Mother’s life and its destiny.

As I said, she spent the first part of her life in France. But why France? There is a meaning in the choice. We know now the meaning, the fundamental meaning of her life, her mission and her work. She came to bring a new light. She wanted a new world, not the old world with its old nature and old culture, but a new world, a new human race. She brought with her the new light that is to recreate, reshape man and the world. What was the relation between the new man and France? For the new light to come and manifest, you have first to receive it in your mind, that is to say you must see and recognise that

it is a new light and ask for it. And mind is the first or the topmost receptacle in man.

You may remember here the opening line of Dhammapada containing the epitome of Buddha's teaching:

“*Manopubbangama dhamma*” – mind is the foremost of all human functions. Mind surpasses all, embraces all. Now, the light as it comes down and enters you, the first thing it touches is your head, that is, your mind: you see it, you are conscious of it. France represents today just this mind of humanity at its best, the flowering of its culture and civilisation.

She was born there so that the highest mind of the human race may receive that light through her. She passed her life there in the company of the elite, the most cultured people of the time, scientists, artists, poets, all of the highest and most refined status. She was there so that through her contact and association she could bring into them the new light. With this end in view she started a society, rather a group, and the name given to it was “*Le cosmique*”. Cosmic means the whole world; in other words, what she was doing, what she was giving, was for the whole world, for all men, for East and West, for everybody. Also it means a cosmic or world-embracing consciousness. She was creating a new type of the mental world, through the highest mental development, to reach a still wider mind – beyond the individual egoistic mind. As I have said, the mind, the head, being the highest part in man, it is easy for man to receive the new light through his head first of all.

You may remember here, in this connection, Sri Aurobindo's poem “*The Golden Light*”: how it comes from above and first enters into the head, the brain. It illumines your thoughts, develops your understanding, widens it, deepens it and sharpens it. But

understanding is not sufficient, you must love it, then only you begin to possess it. So the golden light enters your heart. Then it proceeds farther down towards a more concrete and active expression, it enters into the vital region as we call it. Lastly the golden light enters your feet, that is, possesses your physical limbs, it becomes concrete materially and present, as though solidified, in your very body: it builds the body beautiful.

*to be continued in next issue ...*

You must go inside yourself and enter into a complete dedication to the spiritual life. All clinging to mental preferences must fall away from you, all insistence on vital aims and interests and attachments must be put away, all egoistic clinging to family, friends, country must disappear if you want to succeed in yoga.

Whatever has to come as outgoing energy or action, must proceed from the Truth once discovered and not from the lower mental or vital motives, from the Divine Will and not from personal choice or the preferences of the ego.

*– Sri Aurobindo*



## Essentials in Japa

M. P. Pandit

Whatever may be the mechanics of the repetition of a name or a syllable – a prescribed number of times, with or without understanding its meaning – japa as a spiritual exercise has different requirements. It is not just a matter of uttering the mantra, audibly or inaudibly. The whole being has to participate in the movement. The Mother specifies the details of the process while dealing with the role of japa in the yoga of the body. But before we come to that stage there are certain essential conditions to be fulfilled. There is a gem of a verse in the *Brahmananda Purana* giving a most helpful guidance on the matter.

*The mind must be cleansed and serene.*

It is necessary that we clear the mind at least for the period of the japa of its erratic, mechanical and downward movements. Thoughts and imaginative forays must be brought under reasonable control and the mind quieted.

All kinds of memories, apprehensions, anticipations, images. crowd in the mind the moment we sit quiet for a while. Often they pull us down and keep us engaged in mechanical rounds or indulgences of the lower vital. We must remember why we are sitting and gather ourselves for the purpose. A willed drawing back of ourselves from the external flow of life is the first step. To be aloof, however, is only a beginning. It is a neutral state. We must cultivate a positive serenity of mind: it must get into a poise of trustful ease. Neither bitter nor agitated, the mind must be held in a state of pleasant quietude. It must be *prasanna*.

*There must be silence.*

Physical silence is only the preliminary stage. What is more important is an inner silence. The loud and hectic thought-activity in the mind must be brought to a standstill.

The agitation of emotions in the heart and the surge of impulsions and desires in the vital must be checked. It is only then that our inner being gets a chance to make itself felt and participate in the japa. For the true movement of japa starts only with the inner being taking up the repetition.

*To dwell upon the meaning of the mantra.*

For any serious japa sadhana it is indispensable to know the meaning of what we are to repeat. To know and to meditate upon it. We need to keep before ourselves the idea ensouled in the mantra and identify ourselves with it. The truth of the idea grows and out consciousness must also expand keeping pace with it. In due course the truth of the mantra occupies more and more of our being and fills it with its vibrations, subtle and physical. We become one with the Deity of the Mantra.

*One-pointedness.*

Not only the mind but the entire being must be brought into a focus and held there, concentrated on the mantra that is the fulcrum of the japa. Even if old movements tend to repeat themselves, we must be vigilant and bring the faculties back to the centre. After a time, the old pulls lose their strength and lie low, maybe to surge up in double force after the sessions. But that too can be dealt with provided we have the necessary patience and sincerity.

*We must not be prone to depression.*

Depression — mental or vital, is a negative condition. It sours everything and puts us into a state of wrong repose. It acts as a dark cloud covering the rays of the soul. During such moments of

depression, both meditation and withdrawal from activity become counter-productive. The mood gets gloomier. We must be careful to throw away vibrations of depression the moment they begin to gather around us, however justified they may appear to be. The main strength of depression is our consent to it. Something in us likes to indulge in it even though the more enlightened parts know it is an exaggerated recoil and harmful to us. We must keep depression at bay and for this purpose the very practice of japa proves helpful. Its positive vibrations neutralise and then displace the negative deposits of depression and its consequent formations in our psychological being.

The sadhana of inner concentration consists in:

1. Fixing the consciousness in the heart and concentrating there on the idea, image or name of the Divine Mother, whichever comes easiest to you.
2. A gradual and progressive quieting of the mind by this concentration in the heart.
3. An aspiration for the Mother's presence in the heart and the control by her of mind, life and action.

– *Sri Aurobindo*



## August 15

K. D. Sethna

On August 15 it will be eighty years since Sri Aurobindo was born. Out of these eighty years, seventy-eight made up his life in the physical sense. But the physical sense cannot limit Sri Aurobindo. Has he not said that he will remain in the earth atmosphere, a dynamic personal presence till he consummates the work for which he came? Memorable, therefore, is the day of his coming: it has brought the hope of a new birth for all human life. That new birth Sri Aurobindo exemplified in his own spiritual realisation when he was in the body. Beyond the visions and forces that play in the ordinary life of man he plunged – not to the denial of them but to their prime forms, their pure types from which they have departed in their usual functionings. This deep where his consciousness dwelt is not some solitude where no birds sing. It is the plenary plane from which, we, might symbolically say, all bird-song has derived to keep us aware of some supreme harmony in which life is an ever new discovery of the Divine's endless potentialities.

That is the special character of Sri Aurobindo's spiritual poise. His the luminous centre from which all things radiate, but with which the manifest world has lost direct connection. Indirect connection there always is: without it there would be no cosmos, no creative urge, no passion for a more abundant, more illumined life. Faint, however, are the golden gleams that show on the surface where we exist. Sri Aurobindo sought the source of these gleams, followed them through a Yogic discipline to the parent Sun of Truth and identified himself with that fiery heart of being. And he not only went towards it with an absolute self-offering and found it to be his

own hidden Actually but, having reached it, turned his face back to the point he had started from, so that in him the Superconscious grew one with the conscious, and the depth looked out through wide-open eyes to guide us with a full understanding of our needs, a complete grasp over the complexities of normal existence.

In other word: Sri Aurobindo was a mighty synthesis of the spiritual and the secular, the troubles of time were his concern no less than the raptures of eternity – he was bent on evoking in all the fields of human activity the Truth-Light and the Truth-force of the Divine and on subjecting the myriad issues of those fields to a selective and transformative process. Thus all that is really progressive is to be retained – “human to the red-ripe of the heart” – but saved from wastefully zigzagging and from the slowness with which nature carries on her evolution, even when intelligence is added to instinct. The saving is to be done precisely by calling into operation the supra-intellectual light which Sri Aurobindo has termed Supermind, the Consciousness which does not have to seek for truth but possesses it and has only to bring it forth in the forms of nature according to the possibilities.

The presence of the infinite Supermind that holds in a perfect harmony the divine secrets it has evoked from the ineffable Transcendence which is its own background being and within which they he forever implicit this presence is the very breath of the Ashram Pondicherry where Sri Aurobindo is at all moments a Power from behind the visible scene companioning the visible Love and Wisdom that guides and re-creates his disciples, that radiant co-worker of his, whom they call the Mother.

*– Mother India, August 1952, Editorial*

## Evolution

Ramakrishna Das

Man is progress oriented. He is always moving towards his goal, knowingly or unknowingly just like a river. His aim is to attain unalloyed bliss without being tainted by sorrow or conflict to have a divine eternal body bereft of disease, old age and death and a paradise laced with mutual love, friendship and truth. But he is full of ignorance due to his attachments. His idea regarding his real aim in life is not clear. Actually who is he? Why has he come to this world? What should he do? He does not have answers to all these questions. He is Brahman, he should endeavor to achieve the aim that he has come here to manifest the Divine.

Actually, he is a part or representative or the very image of the “*Satchitananda Parambrahma Purushottama*”. The Brahman in his endeavor to manifest Himself in many, expressed Himself willings in many forms, with the help of His own “*Maya*”, He accepted the darkness and the ignorance in nature and hid Himself in the same ignorance and nescience of matter. Then, in course of the evolutionary process of the nature, He transformed Himself from matter to plant and then to birds and animals and finally into man. But the process will not stop there as per the theory of evolution and there will be a progress towards the creation of Godman with a Divine body and full of knowledge, which is the ultimate aim. The Superman will be established following the human race and then the world will become a paradise. This is the inevitable goal of man.

The evolution which took place from the matter to the animal world was supported and carried out by the Nature. Once, man acquired mind and intellect, the evolution did not depend on nature only and needed the help of man.



Whereas evolution took thousands of years when it was carried out by Nature alone, it took much less time to materialise with the co operation of man with Nature. However, since man has evolved from in conscience, although he has acquired mind and intellect, he is still steeped in ignorance and in conscience.

The personality of a man has developed due to the presence of the mind, life, body and the soul. All these have originated from the divine “*Satchidananda Brahman*”. Only the soul is present in its form, because its knowledge still exists.

However, the mind, body and the vital have been deformed and are covered by darkness and afflicted by ignorance. But, since the knowledge of the soul is not altered, it is conscious of its own divine nature and its own aim and how to achieve that aim. However, the soul is being supported by the mind and the vital.

The will of the soul is expressed through the mind and the vital. Therefore this will gets distorted by the darkness of the mind and the vital, just as pure light passing through a coloured glass changes its colour. That is why man considers the physical body holding the mind and the vital as “I”.

He forgets that he is a part or a representative of “*Satchidananda*”. Instead of nourishing the determination to express “*Parambrahma Paramananda*” in his mind, vital and the body, man due to his mental delusion, seeks pleasure in the company of his wife, son and with name, fame, comfort etc. As a result, he suffers. Still then, his ultimate aim of receiving the supreme bliss (*Paramananda*) remains concealed in a subtle form in his being. He is not completely oblivious of it, although he becomes steeped in ignorance. The world is full of sufferings, death, diseases, old age etc., man does not want all these things. He wants happiness untainted by any sorrow. This desire is the same for a common

man as well as a very important person. Man performs all his actions in the world with the aim of getting happiness. Since he is ignorant about himself and his ultimate goal and the means of achieving it, he cannot achieve his goal and gets deluded in the miserable cycle of worldly action, birth and death. When the ignorance of man increases, he gets involved in injustice, suffers more and becomes restless. The other name of this situation is degeneration of religion and this is the situation of the common path of progress adopted by man.

*–Translation from ‘ Siddhant Samanwaya’by Prof Asok Mohanty*

To cleave to the path means to follow it without leaving it or turning aside. It is a path of self-offering of the whole being in all its parts, the offering of the thinking mind and the heart, the will and actions, the inner and the outer instruments so that one may arrive at the experience of the Divine, the Presence within, the psychic and spiritual change. The more one gives of oneself in all ways, the better for the sadhana. But all cannot do it to the same extent, with the same rapidity, in the same way.

How others do it or fail to do it should not be one's concern – how to do it faithfully oneself is the one thing important.

*– Sri Aurobindo*

## The Task Ahead

Anand Adhikari

Our effort to give shape to Sri Aurobindo's Vision and the most important work, the plan that should draw our full and immediate attention is to look after the great Ideal from mostly four different angles.

1) The first will be the base on which a great mansion of the Future is to be built. All of us carry a hidden Light within which is infallible, the unfailing Guide in the worst days of our lives, to whom we can look up for everything, and who will never fail us; no aspiration directed towards It can be in vain, no expectation is ever frustrated. It is the Divine Presence, The Mother's Presence in us. And She has described It as the source of all Peace, all Joy and all Security. This is our prime task towards which all our efforts – '*sarbabhabena*' (as described in Gita)-are to be directed. We have to be conscious of this living Presence, not as an imagination, but a concrete Reality. We have to base our lives on this solid foundation, so that gradually all our earthly existence will be a true expression of this Presence.

2) The second task is to be perfect and faithful channels of the profound glories of the subtle worlds that seek to manifest on this earth.

3) The third responsibility is to put forth amongst the people, in a comprehensible manner, the certainty of the birth of a New World, and gradual disappearance of ignorance and the utter darkness of the inconscient. This itself helps the emergence of the manifesting Spirit, which fills the heart and the life of the human race for the ages of expectation for God's Kingdom to be established upon earth.



4) The Fourth is the formation of a group, one in thought, spirit and aspiration where the members will be an example of the great Ideal. *This will be a new experiment in collective living.* More the collective living is perfected and formed in accordance with the Truth above, more will it expand and the possibility of the New Race become an actuality.

The dream of the Supreme Mother is a fact already realised in the subtle domain and the time gap to its concrete manifestation is shortened to the proportion we are sincere, receptive and faithful to Her Call.

Even the greatest God is my child Krishna is my child also they all are like children before me. Of course, I have two ears, one nose and a human form but my Spirit and Force are everywhere. My Consciousness is wider than the Universe.

I go in my subtle body in various ways to people in all kinds of places, I fondle and embrace people and what they feel of my Presence and contact is perfectly right.

They must concentrate in their hearts and find me there, for I am always there.

The Mother

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2. 24<sup>th</sup> November
3. 21<sup>st</sup> February
4. 24<sup>th</sup> April

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