

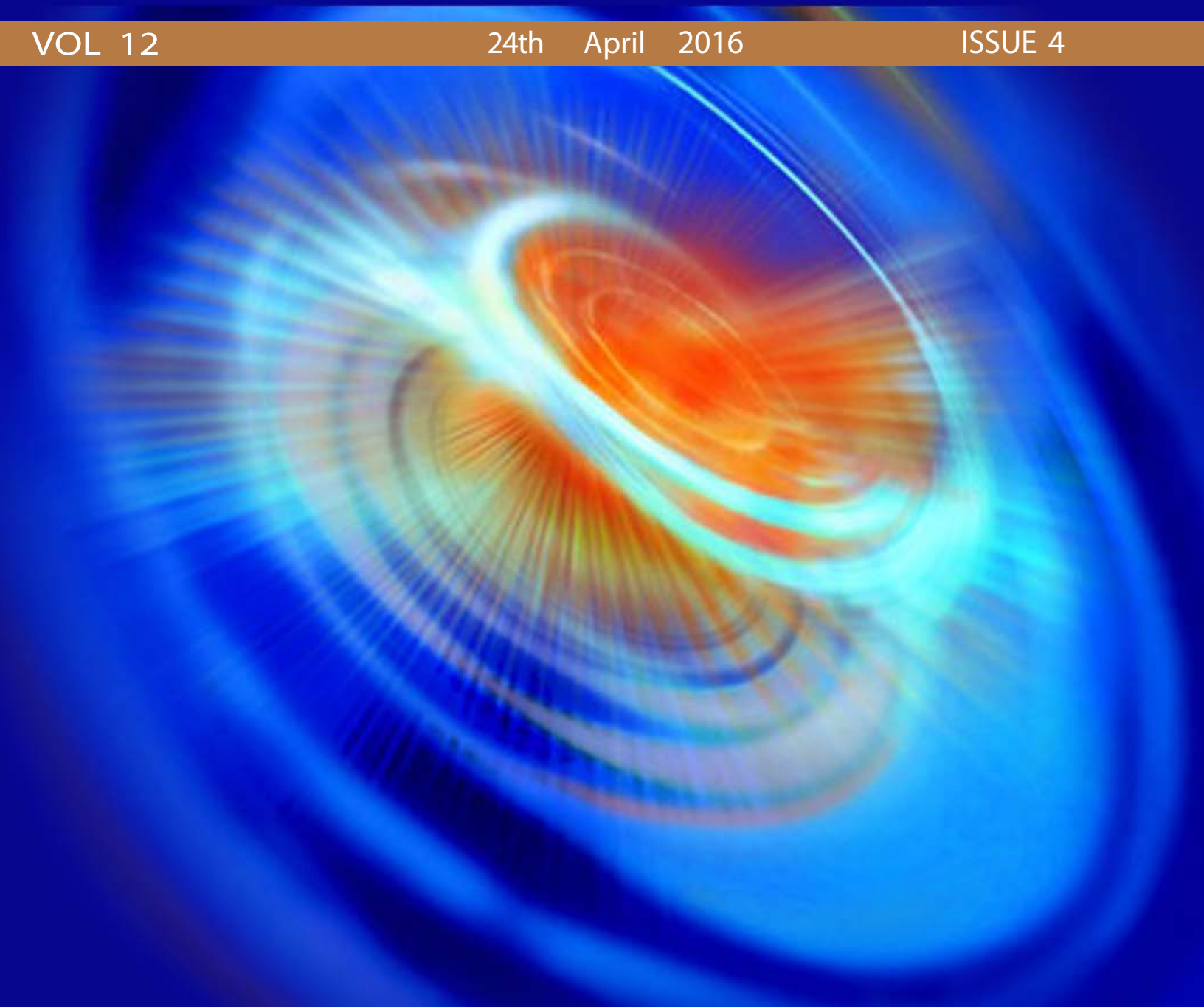
# In Mother's Light

 e-magazine

VOL 12

24th April 2016

ISSUE 4



*In Mother's Light*  
in this

# ISSUE

1. Flower and their significance

The Mother

2. The Difficulty and the Divine Grace

Sri Aurobindo

3. Touch of the Divine Grace

The Mother

4. Dada Remembers....

Pranab Ku. Bhattacharya

5. Darkness to Light

Nolinikanta Gupta

6. Spirituality and Humanity

M. P. Pandit

7. Three divisions of Work

Ramakrishna Das

8. Revolt, Restlessness and Calamities

Prapatti

9. The Symbolic Picture of Krishna

Anand Adhikari



Grace is something spontaneous which wells out from the Divine Consciousness as a free flow of its being.

**Sri Aurobindo**

## Call of the Divine Grace

Not loud but persistent and very perceptible to those who know how to listen.



*Opercilina turpethum*  
Light Brown

Spiritual significance of the flower given by The Mother



# The Difficulty and Divine Grace

Sri Aurobindo

Do not allow any discouragement to come upon you and have no distrust of the Divine Grace. Whatever difficulties are outside you, whatever weaknesses are inside you, if you keep firm hold on your faith and your aspiration, the secret Power will carry you through and bring you back here. Even if you are oppressed with opposition and difficulties, even if you stumble, even if the way seems closed to you, keep hold on your aspiration; if faith is clouded for a time, turn always in mind and heart to us and it will be removed. As for outer help in the way of letters we are perfectly ready to give it to you.... But keep firm on the way – then in the end things open out of themselves and circumstances yield to the inner spirit.

\*\*\*

The difficulty must have come from distrust and disobedience. For distrust and disobedience are like falsehood (they are themselves a falsity, based on false ideas and impulses), they interfere in the action of the Power, prevent it from being felt or from working fully and diminish the force of the Protection.

Not only in your inward concentration, but in your outward acts and movements you must take the right attitude. If you do that and put everything under the Mother's guidance, you will find that difficulties begin to diminish or are much more easily got over and things become steadily smoother.

In your work and acts you must do the same as in your concentration.





Open to the Mother, put them under her guidance, call in the peace, the supporting Power, the Protection and, in order that they may work, reject all wrong influences that might come in their way by creating wrong, careless or unconscious movements.

Follow this principle and your whole being will become one, under one rule, in the peace and sheltering Power and Light.

The Grace is always there ready to act but you must let it work and not resist its action. The one condition required is faith.

When you feel attacked, call for help to Sri Aurobindo and myself. If your call is sincere (that is to say, if you sincerely want to be cured) your call will be answered and the Grace will cure you.

The Mother





# Touch of the Divine Grace

## The Mother

*Question : With the touch of the divine Grace, how do difficulties become opportunities for progress?*

Answer : Opportunities for progress? Yes! Well, this is something quite obvious. You have made a big mistake, you are in great difficulty: then, if you have faith, if you have trust in the divine Grace, if you really rely on It, you will suddenly realise that it is a lesson, that your difficulty or mistake is nothing else but a lesson and that it comes to teach you to find within yourself what needs to be changed, and with this help of the divine Grace you will discover in yourself what has to be changed. And you will change it. And so, from a difficulty you will have made great progress, taken a considerable leap forward. This, indeed, happens all the time. Only, you must be truly sincere, that is, rely on the Grace and let It work in you—not like this: one part of you asking to be helped and another resisting as much as it can, because it doesn't want to change... this is the difficulty.

All that he is saying, all the time, is: completely, totally, sincerely, without reserve. For there is one part of the being which has an aspiration, there is one part of the being which gives itself, and there are other parts—sometimes a small part, sometimes a big one which hides nicely, right at the bottom, and keeps absolutely quiet so that it may not be found out, but which *resists* with *all* its might, so as not to change.





And so one wonders... with, “Oh, I had such a beautiful aspiration, I had so much goodwill, I had such a great desire to change, and then, see, I cannot! Why?” Then, of course, your mental arrogance comes in and says, “I didn’t get the response I deserved, the divine Grace doesn’t help me, and I am left all alone to shift for myself”, etc., etc.

It is not that. It is that hidden somewhere there is a tiny something which is well coiled up, in there, *doubled up, turned in* upon itself and well hidden, right at the bottom, as at the bottom of a box, which refuses to stir. (*Mother speaks very softly.*) So when the effort, the aspiration wane, die down, this springs up like that, gently, and then it wants to impose its will and it makes you do exactly what you did not want to do, what you had decided you would not do, and which you do without knowing how or why! Because that thing was there, it had its turn—for small things, big things, for the details, even for the direction of life.

There are people who see clearly, who know so well what they ought to do, and who feel that they can’t.... They don’t know why. It is nothing else but that. There is a little spot which doesn’t want to change and this little spot awaits its hour.

And the day it is allowed, through laxity, fatigue, somnolence, through a little inertia, allowed to show itself, it will show itself with all concentrated, accumulated energy, and will make you do, will make you say, make you feel, make you act *ex-act-ly* contrary to what you had decided to do! And you will stand there: “Ah, how discouraging this is!...” Then some people say, “Fate!”

They think it is their fate. It is not fate, it is themselves!... It is that they don’t have, haven’t used, the light, the searchlight. They have not turned the searchlight into the small hidden corners of





their being, they haven't discovered what was well hidden. They have left it there, and then have done this (*Mother turns away her head*) so as not to see it. How many times one suddenly feels one is on the point of catching something, "Hup!" It hurts a little.... It is troublesome.... So one thinks of something else, and that's all! The opportunity has gone. One must wait for another occasion, again commit a few stupidities, before being able to find an opportunity to catch the thing by the tail, like this, or by the ear or the nose, and hold it firmly and say, "No! You won't hide any longer now, I see you as you are, and you must either get out or change!" One must have a strong grip and an unshakable resolution.

As in our Japanese story of the other day, that soldier who had a knife in his knee in order to make sure of not falling asleep... and when he felt very sleepy, he turned the knife in such a way that it hurt him still more. One must have something like that. This, *this* is determination: to know what one wants and to do it.

There we are!

The Grace is always with you; concentrate in your heart with a silent mind and you are sure also to receive the guidance and the help you aspire for.

The Mother







## DADA REMEMBERS

### Pranab Kumar Bhattacharya

During the holidays, when we had some free time, a few of us used to go on motorbike rides.

All sorts of strange things happened on our trips, we met strange people and even got close to some of them. I can't help marvelling when I think of them.

Early one morning, Bharati and I set off for Mahabalipuram. We reached Madurantakam at about seven feeling rather hungry. We got into a restaurant called Karpagam. A respectable-looking gentleman of about forty was sitting at a table not far from ours. Two other men sat with him.

The gentleman called the waiter and said: "You see those two persons? Serve them well with piping-hot food."

We presumed he was the owner of the restaurant, After our sumptuous breakfast I asked for the bill.

I went up to the counter and asked: "Where's our bill?" Our waiter appeared and said pointing to the gentleman: "He has already paid your bill."

I was rather embarrassed and approaching the gentleman asked: "Why did you pay our bill, we are..."

He just smiled and said: "Friendship." Perhaps he did not know much English but he managed with just that one word to convey everything. We thanked him profusely and as we came out we saw a big expensive car parked outside. Our generous host came out and got into it along with his two companions.





The car moved out. I asked some people who were standing there, "Could you tell me who this gentleman is?"

They were surprised: "Don't you know him? He is a very well-known rich man, very rich indeed. He lives in Madurai. He is a gifted guitarist. The other two friends are a violinist and a vocalist. They had all been to Madras for some shooting or audition."

I still remember his nice warm smile as he uttered "Friendship." On another occasion we went to Pannamalai, about 40 to 42 miles from the Ashram.

There is an ancient Pallava temple on the hill. We visited it and saw everything there.

Savitri's sister Aditi was with me.

From Pannamalai we went to Gingee fort, about 25 miles from there.

On the way our motorbike had a puncture. This was rather annoying.

We had neither a spare tube nor the necessary tools. What is more, I did not know how to repair a motorbike puncture. I was thinking about what to do when a chap walking on the road stopped and said: "There is a rice mill nearby. Go there, you might find a mechanic."

Pushing the bike we got to the rice mill. The owner of the rice mill was a Muslim gentleman. We told him of our problem.

He said: "I have a mechanic here working in the mill. Let me call him."

He called the mechanic and told him: "This gentleman has a problem. Stop the mill work and go and repair the motorbike."

The mechanic said; "There are no repairing facilities here, I would have to get it done in Gingee."





The mechanic removed the wheel and took me along to Gingee in a rickshaw. Aditi remained behind.

When we returned after repairing the puncture, I saw Aditi had in the meantime got together some young children of the area and was playing Hopscotch with them on the roadside.

We gave some money to the mechanic and went to thank the owner. Very courteously he made us sit and began to talk to us about various things. He had just returned from Mecca from the Haj pilgrimage. He showed me his five-year-old grandson and said: "You know, Sir, my grandson can't stand studies."

I recited a Hindi couplet I knew:

*"Padhe tota padhe maina Sher ka baccha kyon padhta hat?"*

(The parrot studies and the Mynah studies, Why does a tiger-cub study too?)

The old man was very pleased. Whether his grandson would study or not did not matter, but I had called him a tiger-cub and that made the old fellow very proud and happy.

He thanked me and escorted us part of the way to see us off.

On another occasion, we were on our way to Tiruvannamalai, Savitri was with me.

With about twenty miles still to go the rear wheel had a puncture. This was trouble indeed. We stood on the roadside pondering what to do. Just then a car came along and stopped. The gentleman inside asked: "What's the matter?" After hearing about our trouble he said: "Take your things and come into the car."

Then he called a man on the road. We noticed that the man obeyed the gentleman and stood respectfully beside him. We





thought the person must be a local respectable rich man. The gentleman gave him a chit and said: “You stay here and guard this motorbike.

If anyone comes with a similar chit give him the motorbike but let no one else touch the bike.”

He asked me then: “Where do you want to go?”

We said: “We were going to visit the Ashram of Ramana Maharshi.”

The gentleman took us to a mechanic he knew and giving a chit to him said: “Take your motorbike’s rear wheel with you on a bus. Go to this place and you’ll find this gentleman’s bike on the side of the road. Fix your rear wheel onto it and go and get the punctured tube repaired. After it’s repaired fix the wheel back and bring his bike to Ramana Ashram by three o’clock.”

After making all these arrangements he called for a horse-drawn cart and settled the fare.

He then told us: “I have to go for some work or else I would have taken you to my house.” And giving us visiting card he drove away.

We got to Ramana Ashram on this cart and after going round we began waiting expectantly. The mechanic had not arrived till then and as it was still a little before three o’clock, we started walking down the road hoping to meet him on the way.

We reached the garage and found him still working on it. However, soon the wheel was repaired.

After giving the mechanic a tip we rang up the gentleman’s number. We were told that Mr. Murti, as he was called, had not yet arrived. He had gone to Satanur on some work.





We later came to know that Mr. Murti was an important rich businessman.

On our return I wrote a letter to thank him.

On another occasion, I was going with Gangaram to Tanjore. Just beyond Chidambaram our motorbike had a puncture. By then I had learnt how to repair a puncture. We also carried a spare tube. We got busy changing the tube. Anyone who passed by expressed some sympathy and continued his way.

Much later a young man came and began circling around us. Then while leaving he said: "Sir, be on your guard as there are thieves round here."

After he had left, Gangaram discovered that his wallet was missing. The chap must have been a very clever thief indeed, for not only did he pocket the wallet but civilly also warned us of possible theft. We felt sorry but also quite amused.

However, we got to Tanjore. There we visited the art gallery, Saraswati Mahal, the Brihadeshwar temple and many other things as well.

It was time to return. When we came to our motorbike we found the handle bar wobbly. The left side of the fork was broken. Now what could be done on a Sunday, with all the shops closed? We were pondering over our problem while slowly driving the motorbike, when at the end of the town we found a garage. Luckily it was open.

A chap at the garage said: "I have no spare parts with me, and moreover it is Sunday, all the shops are closed. But I have a friend nearby, he may have some parts."





The man then closed his garage and took us with him to his friend. We arrived there and found that his friend had gone for his meal. He made us sit and wait while he went to fetch his friend.

When he returned with his friend we saw that a D.M.K. flag was fluttering on his cycle. But he soon got down to repairing our bike. By evening all the repairs were done. On the way back, we stopped at the door of the first mechanic and thanked him. We returned to the Ashram at midnight.

Some time after this, I went to Tanjore with Sri Tejbabu. We took a big box of sweets as a present for the first mechanic. As he saw us his face brightened up with joy and he accepted the box of sweets with great pleasure. He insisted on our going to his house for a meal. He was really very keen.

But Tejbabu was reluctant: "Come let's go, I cannot stomach all that vegetarian food. Let's go somewhere where we can have some chicken."

The Divine Grace is with us and never leaves  
us even when the appearances are dark.

The Mother





# Darkness to Light

Nolini Kanta Gupta

The Darkness is the measure of the Light. The world as it is is exactly the opposite of what it has to be and shall be. And in order to be what it shall be it had to become what it is now, just not that which it will be. The antipodes go together unavoidably: the depth of the precipice is the precise measure of the height. Man's fall represents the ascent he has to make, he is destined to make. .

Hurdles and obstacles are put there in the way: not merely to test your strength, but to train it, to increase it, to discipline it. Difficulties abound precisely because by overcoming them you attain to the fullness of your perfection. You have been built with elements and forces that are exactly in keeping with what you are expected to do with them: you are placed in the midst of conditions and circumstances that are absolutely in proportion to what you have to realise. Indeed you carry within yourself all the difficulties that are necessary to make your realisation perfection itself.

When you receive a blow, do not draw back or blink and sink down: hold up your head with courage and fortitude and say to yourself, here is another opportunity given to take another step forward. The blow is a finger of light pointed towards a dark spot to be illumined, a weak link that has to be forged anew. In meeting and surmounting a difficulty you add another degree to your ascension, another sinew as it were to your muscle. Remember a difficulty is never out of proportion to your strength: it comes in the exact measure of your power to face it. It is your mind, your notion that makes the contrary suggestion, a kind of illusion possesses you that you are beyond your depth and must go adrift.





You may not be able to do the ideal things at a given moment. You may not command the perfect gesture that is expected of you in a set of circumstances; the Divine may seem to be veiled from you and you do not hear the direct voice. But it does not matter. What is expected of you is to do your best, do the best' that you are capable of at that moment. That highest that is present to you, the summit available for the time and under the circumstances – that should be the source and inspiration of your act. Act on the heights where you stand and aspire for still higher heights.

Once more, the lack of faith of the human mind brings complications and pain where with a quiet faith in the Divine Guidance all could be very simple and easy.

It is for the growth of this faith and confidence that I have been working for many years.

Obviously the resistance is obstinate.

The Mother







# Spirituality and Humanity

M. P. Pandit

It is a fairly common charge of the "active" circles in the social and political spheres that people who take to spiritual pursuit are selfish, concerned with their own selves regardless of the rest of mankind who are left to their unhappy lot. Now, while there may be some substance in this accusation as far as certain extreme forms of asceticism are concerned, it does not hold water with regard to an enlightened spiritual effort, much less with those lines of inner development which embrace the world in their scope of liberation and perfection.

What in the first place is the help that can best be rendered to humanity?

Clearly, it is to lift it out of the state of Ignorance which is the source of most of its ills. This cannot be done by experiments of amelioration of economic and social conditions which touch only the fringe of the problem. Proper psychological conditions have to be created in which the vitiating movements of disharmony, conflict and strife can be eliminated and replaced by movements of harmony, unity and peace. The change in the conditions of human living is to be brought about from inside, not from outside.

To help another one has got to be in a condition or status higher than that of the other. We cannot educate others unless we ourselves are first educated. That is why those who want to raise the level of consciousness of humanity must first lift themselves to a higher rung. That is the meaning of the first requirement of self-conquest and self-perfection. Only so can one be in a position to





impart and establish in others what one has gained. No one can transmit what he does not have in himself.

Secondly, there is a close identity between the movement of forces of life in the universe and that in the individual. The frame differs but the working is the same. Any set of circumstances, any knot of the convolution of forces resolved in oneself has an automatic effect on identical situations in the universe. One who has done this in oneself can do it naturally in others.

The victory in oneself can be repeated in others. Each conquest of ego and desire, each spiritual realisation, releases certain vibrations in the atmosphere of the person and anyone who comes into it is enabled by them to repeat that conquest in himself. In the general life also the possibility of that realisation is assured to anyone who seeks after it.

Further, the transcendence of the natural limits, the change of consciousness effected in the spiritual seeker - wherever he is - give a fillip to the universal forces of progress in combat with those of inertia and reaction.

The aim of all spiritual endeavour is to attain identity with the Divine. And this Divine is the real Source of all in the universe. From this station at the heart of things one can act effortlessly on all that is in the Manifestation.

For one does not then act on one's own limited resources but from the depths of the Infinite with infinitely more consequential results.

As the Mother says the first humanity is yourself. There is the real key.





# Three Divisions of Work

Ramakrishna Das

The work which was discussed here is divided into three parts: the forbidden work, the ordinary work and the divine work. In this work also there are several layers, viz, theft, murder, pain caused to others etc. are forbidden, contemptible work. The result of this type of work is sorrow, suffering and infernal pain. The ordinary work is the work done not for the sake of the Divine, but for the self, the family, for agriculture, business, job etc. which belongs to the lower level, and service to the country with sincerity, service to the others for their welfare are actions of a higher order. But in both these kinds of work, there exist desires and wishes. For this reason this kind of work becomes the cause of the bondage of birth and death. The work surrendered to the Divine and performed without any desires, is divided into three parts, viz, the divine work surrendered, the divine mechanical work and the pure divine work.

**DIVINE WORK SURRENDERED:** When the work is done for the sake of the Divine, as service to the Divine and is surrendered to the Divine, it becomes the divine work surrendered. The sense of the doership is present here. As the work is done only for the Divine, no other desire is present in it. After the God-realisation, the desire for the realisation of the Divine gets abolished and the person becomes entirely free from desires.

**MECHANICAL DIVINE WORK:** The work done not under the inspiration of the mind and the vital, but by the inspiration of the Divine Shakti, is called the mechanical divine work. In this kind of





work, there exists the sense of separativity from the Divine and the feeling of separateness in being the instrument of the Divine. **PURE DIVINE WORK:** Even though the whole being of the individual is united with the supreme Sachhidananda consciousness, he performs work as service to the Divine and both the feelings, that of the union and of the separativity, exist in the person side by side and at the same time. This happens when the whole being of the person is completely transformed by the supramental Power. These three types of work constitute different strata or different steps of the pure divine work.

**Question:** *Wherein lies the speciality of the work done to spread the teaching of the Mother, like establishing the study circles, organizing study circle conferences, construction of the study circle buildings, establishing and managing schools in the line of Sri Aurobindo's International Centre of Education, the dissemination of Sri Aurobindo's literature, Sri Aurobindo Students' Society, Sri Aurobindo Youth Association, Sri Aurobindo Women Association etc, in comparison to the work done for the family as service to the Mother and surrendered to Her? In what way, these above activities serve as the easy way to reach the goal?*

**Answer:** All these activities directly belong to the Mother, done for Her sake. It is easy to perform this work as service to the Mother and surrender the same to Her.

The work done for the family does not directly belong to the Mother; it is performed for the family or for one's own self. It requires a lot of efforts to establish this feeling in the consciousness that this work is to be done for the Mother and is to be surrendered to Her.





The speciality of the Mother's work is that in these organizations, there is the Mother's presence and the Mother's Shakti works there. With the spread of this kind of work, the spiritual atmosphere is created. This work is very helpful and is necessary for one's Sadhana, for others' welfare and for the "siddhi" for the establishment of superman upon the earth. For this reason this work retains its speciality more than the domestic work.

The other reason of this speciality is this: the personality of the individual is constituted by the ego and egoism; for that reason, from the beginning of creation, the person's considering the work as his own, is mixed with his blood and has been converted into *Samskāra* or a fixed notion. When one does the work directly for himself and his family, he has to put forth a lot of efforts to always become conscious that the work is done for the service of the Mother.

But as the work of the dissemination of the Mother's teachings is done directly for the Mother, in that work not much effort is needed to become conscious. On the other hand, in this work, by the touch of the Divine Shakti, the consciousness of the individual is transformed to some extent and the domestic work can be considered easily as the work done for the service of the Mother.

**Question:** *From this discussion we could understand clearly that by doing the work surrendered to the Divine, the individual can easily reach his goal. The receiving of this work is our greatest opportunity. This also we could clearly comprehend that it is not possible to organize this spiritual organization according to any worldly method; this can be done spontaneously by the divine love. Because, if we make this spiritual organization stern, tradition prone, bound by*





*external rules, the divine love can not make any entry there. The example of this type of spiritual organization is the work organization of the Ashram. In order to constitute this organization in the pattern of divine love is there any need for personal effort or can it be spontaneously done?*

**Answer:** The personal effort is necessary. As in Sri Aurobindo's Integral Yoga, the Sadhana is done by the Divine Shakti, but to facilitate Her work the person has to prepare his adhara by aspiration and surrender, similarly the organisational work of this Divine Association is done by the Supramental Power; but in order to become His instrument, the person has to perform the divine work.

The closer you come to the Divine, the more you live under a shower of overwhelming evidence of His immeasurable Grace.

The Mother





# Revolt, Restlessness and Calamities

## Parapatti

Revolt and restlessness are the sign of evil. The consequence of evil is disaster. In modern times, an all swallowing revolt, unbearable worries, restlessness and a disaster is the common go of the world. Many have presumed that, the humanity can not last longer . Passing through this deep calamities it may be totally ruined. Even reaching the maxim of grandeur and prosperity, Man is passing through a total discomfort and discontentment.

Now the question arises what could be reason of this all total revolt and restlessness? The first reason is that both individually and collectively , Man has been uprooted from his prime spiritual Origin. Anything if it separates from its origin, becomes instable, unsteady, restless, unprotected and finally destroyed, similarly humanity has make itself completely separate from it's inner, spiritual and Divine Origin. How can the humanity will survive leaving this Supreme Presence and Existence which is most Essential, supremely Good, Auspicious, which is the only Bliss, Knowledge, Light, Love and the very origin and basis of harmony ? This very Presence and Existence is within the man – this is the Supreme Discovery. Here lies the essential value of life.

The Mother has said “It is the Divine Presence that gives value to life. The Presence is the source of all Peace, all Joy, all security. Find this Presence in yourself and all difficulties will disappear.” One comes in contact inside with a heavenly consciousness by aspiration, a great hankering, surrender, self offering and a deep eagerness.





This is New Birth. A peaceful, harmonious, luminous, soothing atmosphere is created within. This Presence, Inspiration, Indication and Guidance or Information becomes a living fact. This is the real source of strength and protection.

The Mother has said – “True strength and protection come from the Divine Presence in the heart.

If you want to keep this Presence constantly in you, avoid carefully all vulgarity in speech, behaviour and acts.

Do not mistake liberty for license and freedom for bad manners: the thoughts must be pure and the aspiration ardent.”

It is when all seems lost that all can be saved. When you have lost confidence in your personal power, then you should have faith in the Divine Grace.

The Mother







# The Symbolic Picture of Krishna

Anand Adhikari

The grand picture of Lord Krishna sleeping in the bed with Arjuna at His Feet and Duryodhana near His head and the million dollar question of the Lord - “to whom would my wealth and army go and who would take me alone without wealth and army”- Duryodhana chooses the Lord’s army and wealth but Arjuna prefers Him, the Presence of the Lord.

The logic of Duryodhana’s decision is very practical. ‘What would be the use of Krishna without army and wealth?’ So, he desires prosperity from King Krishna. But Arjuna always aspires for the Presence of the Lord and for Him it is more important than all the wealth in the world.

This reminds one of the words of Maitrayee in Brihatarnyaka Upanishad where she questions her husband Rishi Yangyavalka – “With the wealth of the whole world can I realise Immortality?” Yangyavalka replies – “Never can Immortality be gained by wealth.” But still, in our thoughts and feelings, we commit the same mistake. We give importance to wealth and power over spiritual aspiration. If one is offered on one side the psychic realisation and on the other wealth and the power, we very naturally choose the latter. Readily we give nice explanations to support our choice that with the strength of money and power we can carry out The Mother’s Work more efficiently and perfectly too. Psychic touch will come and go but with money and power the work is carried out. Subtly The Mother’s place will be occupied by the money force. One who donates will slowly put conditions to suit the undermined purpose





and be considered more important than the ideal, committed person with spiritual realisation.

With this trick, the adverse forces will take the upper hand and reestablish their grip over our organisation as its instrument. Let us not forget that The Mother had never accepted money with conditions, which would give more importance to money than the ideal.

From one point of view, the organisational arrangement of Christianity and Buddhism are simply superb. We are not going to compete with them. But here The Mother speaks of a new world. New world cannot be constructed with the material stuff of cement and rod of the old creation; the very basis should be Psychic realisation, Self Realisation. In our consciousness when this becomes secondary, then fall from true ideal is inevitable.

Let us pray for the Truth to descend into our hearts and look straight and be close to Her Presence. This is our Protection; this is our long cherished Path.

Through this apparent chaos a new and better order is being formed. But to see it one must have faith in the Divine Grace.

Cheer up.

The Mother





## Published in four Darshan Days

1. 15th August
2. 24th November
3. 21st February
4. 24th April

We are grateful to the Sri Aurobindo Ashram Trust for the permission to include Photographs of Sri Aurobindo & The Mother as well as extracts from Their writings in this *e-magazine*.

**Edited by Sri Gadadhar Mishra,**

*Published & Owned by*

Sri Aurobindo University, Dalijoda

Office - Matrubhaban, Sri Aurobindo Marg,

Cuttack - 753 013

Kindly send your valuable suggestion to the Editor,

In Mother's Light, [matrubhaban@gmail.com](mailto:matrubhaban@gmail.com)

Please Visit us: <http://www.motherorissa.com/>

