

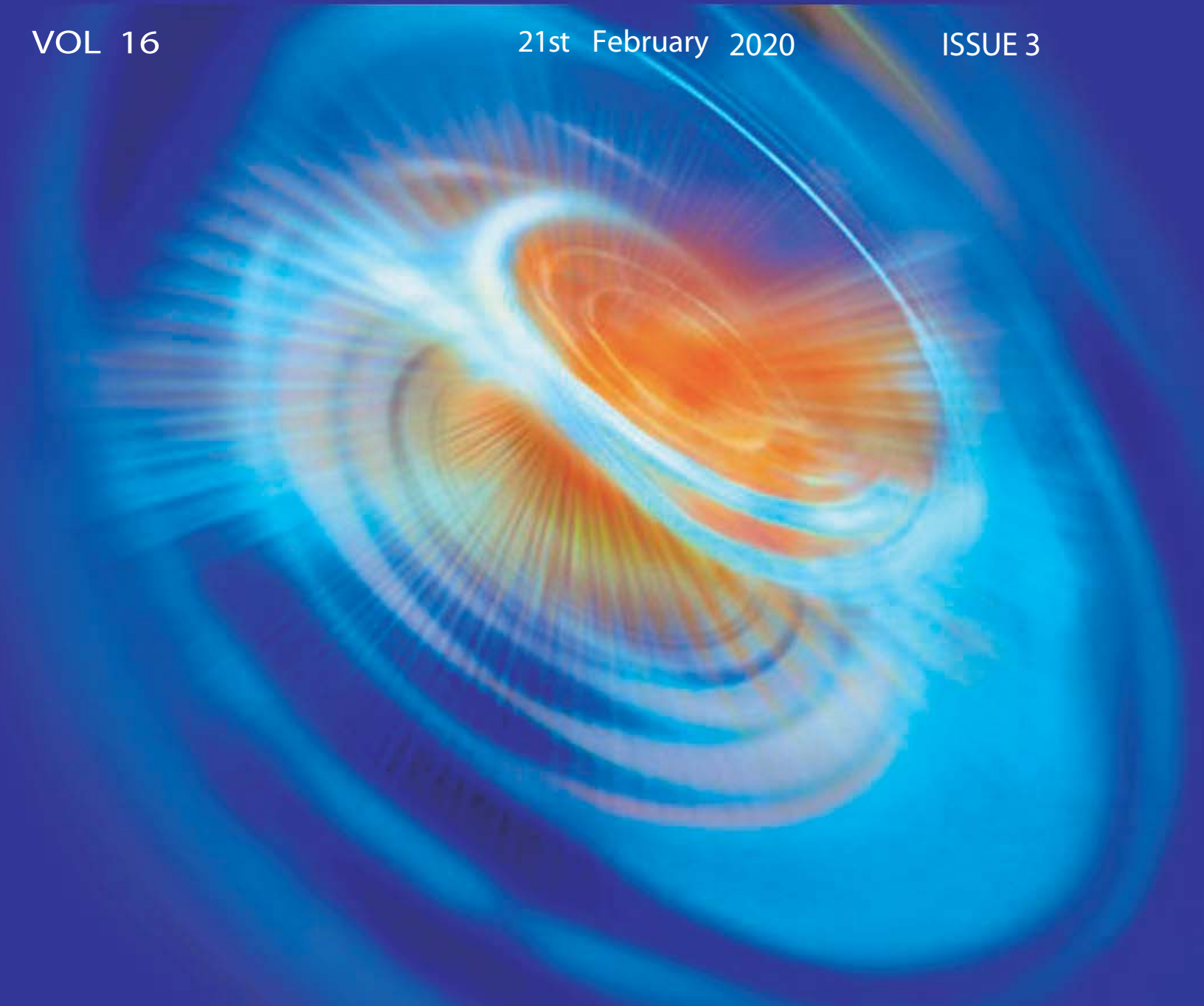
# In Mother's Light

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In Mother's Light  
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*In Mother's Light*



To celebrate the birth of a transitory body can satisfy some faithful feelings.

To celebrate the manifestation of the eternal Consciousness can be done at every moment of the universal history.

But to celebrate the advent of a new world, the supramental world, is a marvellous and exceptional privilege.

-THE MOTHER

## Supramental Manifestation

It will be welcome



*Scadoxus multiflorus*. Coral Pink

Spiritual significance of the flower given by The Mother



# OBJECT OF SEEKING THE SUPERMIND

Sri Aurobindo

These egoistic terms are not those in which my vital moves. It is a higher Truth I seek, whether it makes men greater or not is not the question, but whether it will give them truth and peace and light to live in and make life something better than a struggle with ignorance and falsehood and pain and strife. Then, even if they are less great than the men of the past, my object will have been achieved. For me mental conceptions cannot be the end of all things. I know that the Supermind is a truth.

It is not for personal greatness that I am seeking to bring down the Supermind. I care nothing for greatness or littleness in the human sense. I am seeking to bring some principle of inner Truth, Light, Harmony, Peace into the earth-consciousness; I see it above and know what it is — I feel it ever gleaming down on my consciousness from above and I am seeking to make it possible for it to take up the whole being into its own native power, instead of the nature of man continuing to remain in half-light, half-darkness. I believe the descent of this Truth opening the way to a development of divine consciousness here to be the final sense of the earth evolution. If greater men than myself have not had this vision and this ideal before them, that is no reason why I should not follow my Truth-sense and Truth-vision. If human reason regards me as a fool for trying to do what Krishna did not try, I do not in the least care.

There is no question of X or Y or anybody else in that. It is a question between the Divine and myself—whether it is the Divine Will or not, whether I am sent to bring that down or open the way for its descent or at least make it more possible or not. Let all men jeer





at me if they will or all Hell fall upon me if it will for my presumption,  
— I go on till I conquer or perish. This is the spirit in which I seek the  
Supermind, no hunting for greatness for myself or others.

10-2-1935

\*

My point about my Sadhana was that my Sadhana was not done  
for myself but for the earth-consciousness as a showing of the way  
towards the Light, so that whatever I showed in it to be possible —  
inner growth, transformation, manifesting of new faculties, etc. —  
was not of no importance to anybody, but meant as an opening of  
lines and ways for what had to be done. The question of degree of  
greatness does not come in at all.

May, 1933

**24th April 1956**

The manifestation of the Supramental upon  
earth is no more a promise but a living fact, a  
reality.

It is at work here, and one day will come when  
the most blind, the most unconscious, even the  
most unwilling shall be obliged to recognise it.

**The Mother**





# EXPERIENCE ON THE NIGHT OF 12 APRIL 1962

## The Mother

After several weeks of grave illness which threatened the Mother's life.

Suddenly in the night I woke with the full awareness of what we could call the Yoga of the World. The Supreme Love was manifesting through big pulsations, and each pulsation was bringing the world further in its manifestation. It was the formidable pulsations of the eternal stupendous Love, only Love. Each pulsation of the Love was carrying the universe further in its manifestation.

And there was the certitude that what is to be done is done and that the Supramental Manifestation is realised.

Everything was impersonal, nothing was individual.

This was going on and on and on and on.

The certitude that what is to be done is *done*.

All the results of the falsehood had disappeared: death was an illusion, sickness was an illusion, ignorance was an illusion — something that had no reality, no existence. Only Love and Love and Love and Love—immense, formidable, stupendous, carrying everything.

And how to express it in the world? It was like an impossibility, because of the contradiction. But then it came: “You have accepted that the world should know the Supramental Truth... and it will be expressed totally, integrally.” Yes, yes....

And the thing is *done*.

(*Long silence*)





The individual consciousness came back: just the sense of a limitation, a limitation of pain; without that, no individual.

And we set out again on the way, sure of Victory.

The skies are full of the songs of Victory.

The Truth alone exists; it alone shall be manifested. Forward!

Glory to Thee, Lord, Supreme Triumpher!

*(Silence)*

Now, to the work.

Patience, endurance, perfect equality, and an absolute faith.

*(Silence)*

What I am saying is nothing, nothing, nothing, nothing but words if I compare it to the experience.

And our consciousness is the same, absolutely the same as that of the Lord. There was no difference, no difference.

We are That, we are That, we are That.

*(Silence)*

Later I shall explain better. The instrument is not yet ready. This is only the beginning.

Afterwards Mother added:

The experience lasted for at least four hours.

There are many things which I shall say later.

A new world is born—all those who want to have a place in it must sincerely prepare themselves for it.

*15 August 1957*

**The Mother**





# ON THE MOTHER

Pranab Kumar Bhattacharya

*What was the nature of your relationship with Mother? When did she ask you to attend upon her? Did you have any correspondence with her?*

My relation with Mother was that of a Mother and child, of a Guru and shishya, of a leader and follower and that of a true friend.

She gradually took me into her fold after she saw me for the first time in 1942. From 15th August 1947, she gave me the permission to see her whenever I wanted. The responsibility of attending on her came about slowly.

As I was almost always with her, I did not need any correspondence. I have perhaps a few letters written to me by her.

*Can you describe her daily routine?*

Mother had various daily routines at various times. They could be divided into five main phases and I can say only what I have seen: (i) up to 1946, when she did not come out from the Ashram main building; (ii) from 1946 when she started coming to the Playground up to 1950, when Sri Aurobindo left His body; (iii) from 1950 to 1958 when Mother stopped coming to the Playground regularly; (iv) from 1958 to 1962 when she stopped coming down from her room on the second-floor and (v) from 1962 to 1973 when she left her body.

Her day always started very early and finished very late at night. Up to 1950 her main work was to look after Sri Aurobindo and His needs. Then she attended to the spiritual and material needs of the sadhaks staying in the Ashram. She gave several darshans throughout the day. Thus we had Balcony darshan at 6:30 a.m. Before coming







for the Balcony darshan she would meet some individuals. At about 8 a.m. there was the Window darshan. At about 10 a.m. Terrace darshan. After that there was Staircase darshan. At about 12 noon there was Children's darshan. Then for some time we had Vegetable darshan, when she came down near Nirod-da's room to see the vegetable products of the Ashram-farms which were kept in the courtyard in front of staircase.

There was even that Cow darshan on Sundays at about 3 p.m. when she came to the balcony to see our cows waiting on the road in front of the balcony. In the evenings she presided over a meditation of people sitting in the Meditation Hall and in the courtyard.

Mother came and stood on the staircase just behind where her big picture is now kept, and gave darshan in the Meditation Hall. Then she went up and stood at the top of the staircase and people came, one by one, to do pranam.

Four times a year she and Sri Aurobindo gave Darshan to the devotees. Then there was Prosperity darshan on the 1st of every month. She also used to see the books of various departments which contained the reports of the work being done and in which she wrote her instructions. She would see those department heads who needed her urgent guidance. People who had birthdays had their special darshan and disciples with special personal problems went to her for advice.

Nolini-da, Pavitra-da, Amrita-da and some others used to take to Mother the letters of devotees staying in India and abroad, and who placed their problems before her for her advice. On top of all this, she used to write messages for people and for the centres, articles, books, plays etc., guiding and instructing the organisers of





the 2nd December programme. She also played the organ and read her message for the New Year at midnight and gave her blessings. For her food, sleep, rest, bath, etc., she had very little time left.

On 2nd December 1946, she came to the Playground for the first time to see the physical demonstration in the afternoon. That year our cultural programme was held at Salle Jeanne d'Arc in the morning. Mother did not go there but she had seen it little by little in bits every day in the I room above the Meditation Hall when children used to go to her at midday. Gradually she started coming out more and more and would see people and follow the Playground and Ashram activities closely.

By this time table tennis had started in the Ashram. There were tables in several houses. In Nanteuille, there was first one and then a second table. Mother started playing table tennis there.

Then Mother started coming to the Playground more often and giving increasing time to the children. Then we got the Tennis Ground in 1948 and our physical education programme got widened. Mother started playing tennis every day. At 4 p.m. she came out from the Ashram main building to go for her tennis. Then she came to the Playground to see the physical education activities; attend to training and competitions; distribute roasted ground-nuts to all members of physical education; censor films before they were shown to people; attend to the practice of the cultural and physical demonstration programmes for the school anniversary; distribute school and physical education prizes and, before that, she would sign all the Cards, besides doing so many other small things.

Up to 1947 the cultural programme and physical demonstration were both held on 2nd December, the cultural programme in the morning and the physical demonstration in the afternoon. Both took





place in the Playground. But it was found too much for the organisers to hold two programmes on the same day. So Mother fixed 1st December for the cultural programme and 2nd December for the physical demonstration and both were held in the Playground in the afternoon. When we got our Theatre and the Sports Ground, the cultural programme shifted to the Theatre and the physical demonstration to the Sports Ground.

On 5th December 1950, Sri Aurobindo left His body and His body was put into the Samadhi on 9th December. When things in the Ashram got settled again Mother started giving herself more and more to the work and to her children.

In addition to all this she started evening classes in the Playground three times a week for the green group children; once a week for the red group boys and girls and twice a week for the grown-ups. She started giving interviews after coming to the Playground from her tennis, holding meditation once a week and distribution every day. She used to return to the Ashram very late at night and there again she would see people, give blessings in special cases and do lots of other work. This routine continued up to 3rd December 1958 when her programme changed.

After the programme of the Centre of Education, on 3rd December 1958, Mother became badly indisposed. She had to stop coming out altogether and remained in her room on the second-floor. When she became all right again she would go down to the first-floor in the morning, give Balcony darshan at 6:30 a.m., see some people and then come up and do some writing work. After lunch she would take a little rest before going for her bath. After that she went to the first-floor to see people and this continued up to 5 p.m. Then she came up and I would give her some exercises and





make her do some walking in the room. Her exercise programme continued up to the end of 1972.

During this time she used to go to the Playground to attend Darshan March Past and to the Sports Ground to see the final programme of 2nd December. She used to come down to the Meditation Hall to give special blessings on puja days and she used to go to the Theatre to see the Christmas celebrations. This routine continued up to April 1962.

Then she was indisposed again and completely stopped coming down from her room on the second-floor.

From 1962 up to August 1972 she used to come out of her room at about 4 a.m. She would have her morning walk in her room for about 30 minutes. At about 7 a.m. She changed into fresh clothes, etc. and then she had her simple breakfast.

After breakfast she saw people, listened to various problems regarding the running of the Ashram and offered her guidance. She used to attend to the individual problems of the Ashramites. Nolini-da, Amrita-da, Pavitra-da and other secretaries communicated to her

**24 April 1956**

Without care for time, without fear for space,  
surging out purified from the flames of the ordeal,  
we shall fly without stop towards the realisation of  
our goal, the supramental victory.

**The Mother**





# SUPRAMENTAL VISION

Nolini Kanta Gupta

In the supramental vision there is a direct, full and immediate knowledge of things, in the sense that you see all things at the same time totally, integrally; you see the truth of a thing in all its aspects simultaneously.

But as soon as you want to explain or describe it, you are obliged to come down to a lower level.

Sri Aurobindo calls it the Mind of Light. Here things have to be said or even thought or expressed and realised in action one after another in a certain order, in a certain relation to each other. Therefore the simultaneity disappears; for, in the present condition of our way of expression it is impossible to say everything at once outright. We are obliged to veil a portion of what we see and know in order to bring it out little by little. Sri Aurobindo therefore calls it a transparent veil; for you see all, you know all at the same time, you have the entire or total knowledge of a thing, but you cannot express it whole and entire at one stroke.

There are no words, no possible modes of expression for the supramental vision, so long as we are what we are. We have to use an inferior procedure to express ourselves, and yet we possess at the same time the full knowledge. It is because of the necessity of transferring this knowledge into words that we are compelled, so to say, to hold back a part of what we know, letting it come out step by step in a succession. It is the veil of expression that suits our need both for utterance and understanding.





The knowledge is there, really there, we have not got to search for it and we have not got to express it as we go on finding it; no, it is there in its totality, only the necessity of expression makes us say things one after another, and that naturally diminishes the omnipotence ascribed by Sri Aurobindo to the vision. For what is omnipotent is the total vision expressing itself totally. Omniscience is there, in principle, it is perceptible; but this omniscience cannot act in its full power, for it has to come down a step to be able to express itself. To live totally in the supramental knowledge, one must have other means of expression than those available at present. New modes of expression have to be developed for expressing supra mental things in a supramental way. At present we have to raise our mental faculty to its maximum, to a sort of frontier that is hardly visible and which yet exists; for our means of expression still belong to this mental world and they do not possess supramental power. We do not have the necessary organs. We must become beings of the supramental world, with a supramental substance, a supramental inner organisation, to express the supramental knowledge in a supramental way. Till now we could, in some part of our consciousness, come out wholly into the supramental vision and knowledge, but could not express it from there. We had to come, as I say, one plane lower down to be able to express ourselves.

That is how this veil is transparent to the consciousness, for the consciousness sees and knows things in a supramental way, but a part remains veiled and comes out only progressively, for it has not the means to do otherwise.





# SUPRAMENTAL TRUTH

M. P. Pandit

Naturally there are exacting conditions to be fulfilled before one can hope to receive the supramental truth in oneself.

First, there must be an opening to the Truth. Opening, in terms of Sri Aurobindo's definition, is to be open to no other influence except the Divine's. It is understood that there are many truths that can be realised by the seeker.

Each truth should lead to another. No truth should be allowed to arrest the progress towards the integral truth. So while recognising the role of the intermediary truths on the way, the sadhaka must always have his aim fixed on the highest—the supramental. It is not enough that he keeps his mind open to the influence and action of the Truth. He has to open the rest of his being likewise: his heart, his life energies, his very physical system, all these must be kept open with a seething aspiration for the supramental. Consciously or otherwise, they must learn to tune themselves to the vibrations of this Truth-Power.

Secondly, the centre of consciousness must be lifted up as high as possible in the direction of the Truth. The aim must be to raise the centre to the plane of the supramental. By steady practice, the centre of consciousness—which may normally be situated in the mind or in the heart, must be seated as a rule on the supramental plane. One lives from there.

Thirdly, a discipline must be cultivated by which a growing harmony is established between the natural movements of the different parts of the being. They must not be allowed to run each in its direction. Each must be taught to take notice of the needs of the others and to function in harmony with their movements. It needs an intelligent organisation to put the normally discordant elements in some state of





harmonious adjustment. This can be done most effectively not by the reasoning mind or the emotional being, but by the psychic. It is a long labour to relate each part of the being to the psychic centre and train it to cast itself in terms of the psychic. This results, automatically, in a sound organisation of all the movements of one's nature around the psychic nodus which is directly open to the influence of the supramental.

Thus an integral opening to the Truth of the supramental, fixing of the centre of consciousness on the supramental plane, harmonisation and organisation of the victorious movements of nature around the psychic, are the three main conditions for the establishment of the supramental Truth in the being of the sadhaka.

**Beyond all question it is the supramental light.**

**Do not tense yourself, be open, passively allow it to penetrate your body. It has the power to restore you to strength and health.**

**The Mother**







# NAMA-JAPA IN WORK

Rama Krushna Das

The aim of Sri Aurobindo's yoga is the transformation of the sadhak's mind, life and body into Divine Truth and Principles and to realize the Divine in the transformed mind, vital and body.

Work is always done with the body. The energy behind the work is that of the vital. The method and skill of doing the work are those of the mind. Work is accomplished by the combination of these three beings, mind, vital and body. Since in Sri Aurobindo's yoga, mind, vital and body will be transformed, the work done by them cannot be excluded from this yoga. All necessary work should be done well and should be offered to The Mother with an attitude of service to Her, as a sadhana to reach the goal. Work performed with this attitude becomes Divine work. When the sadhak always remains in a higher consciousness, then he will have such an attitude. But in the early stages of sadhana it is not possible for all sadhaks to remain in a higher consciousness while working. It may be possible during meditation. The sadhak remains in the mental consciousness during the initial stages of sadhana.

By surrender, aspiration and the transforming work of the Divine Power, the sadhak may remain in the higher consciousness and surrender his work, but this may take a long time. For many sadhaks, it may even take years. While working, the sadhak wanders in various worlds of thought.

He cannot even think that the work he is doing is Divine work. With a little effort though, if the sadhak repeats The Mother's name, *Ma*, he can do the Divine work and offer it at Her feet right from the





beginning of sadhana. If the sadhak remains vigilant, conscious, and firmly determined, then he can always do Nama-Japa and does not forget it even while working. While doing any work, the sadhak may repeat The Mother's name with the help of his tongue or silently in his mind and along with it maintain the attitude: "I am Yours, I have taken refuge in You"; or he can hold on to the idea of surrendering his whole being to The Mother; or he can aspire for awakening the *Psychic Being* (the immanent Divine in the individual). If the sadhak repeats Mother's name, and works with this attitude, then he will find interest, enthusiasm, happiness, inspiration and joy in his work and even after doing a lot of work, he will not feel any tiredness. Work done with this attitude becomes Divine work and is an offering at the feet of The Mother.

By doing Divine work with this attitude, the change of consciousness takes place easily and in a comparatively shorter time. Also, work done with this attitude brings reliance on The Mother's Grace. The Mother has said in *Questions and Answers*: "In all pursuits, intellectual or active, your one motto should be, 'Remember and Offer' ". The Mother has said that in all actions, one has to "Remember and Offer". Unless you remember, you cannot offer. By doing Nama-Japa of *Ma*, one can remember Her.

By whatever name it is called, the Supramental is a truth and a fact and its reign is certain.

**The Mother**





# CALL OF THE FUTURE

## Prapatti

You have gained the fruit of your simple faith by the grace of the Mother. And it happens very often like this, although this may not happen equally in every field due to various reasons.

If one has faith, love and devotion in any work, it surely gets fulfilled. Those who worship The Mother know this very well.

But these are not The Mother's work nor are these some great indications of Her spiritual power. The Mother has come to accomplish the work of integral transformation of human life and its nature. Man is a half-beast oppressed by ignorance, old age disease and death. He will be free if he turns himself towards the Divine. In his heart he is the son of God, should be turning himself towards Him always, but for his greed and desires he is bound to the world. This does not mean that he would abandon all work and do meditation and *Kirtan* or wander about as a dejected *sannyasi*. This is not at all like this. Man will remain in the world and will do every work. But he will do everything for the Divine and surrender it to Him.

No person or country becomes great without the refuge and blessings of the Divine. If any person or any country prospers without the Name of the Divine, then that prosperity does not become last for a long time.

It will be an audacity to write anything about The Mother and Sri Aurobindo. Everything of the Mother and Sri Aurobindo has been unified with the Divine. Their body, life, mind, work, resolve and even their will and breaths have been identified with the absolute Divine Being. Hence chanting their Names or worshiping them will make the realisation of the Divine easy. Whether they are Divine or





not can be understood only through realisation. So when one starts doing *yoga sadhana* one understands this. For now, it is enough to understand that with The Mother and Sri Aurobindo's help man can see the Divine. Gods and goddesses are parts of the divine; they work at many levels and many fields. Just as the Divine is true so are His parts.

THE SUPRAMENTAL MANIFESTATION UPON  
EARTH

29 February 1956

*During the common meditation on Wednesday*

This evening the Divine Presence, concrete and material, was there present amongst you. I had a form of living gold, bigger than the universe, and I was facing a huge and massive golden door which separated the world from the Divine.

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

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

**The Mother**





# SHE IS PRESENT

Anand Adhikari

Scientists measure the distance in space in terms of light years. They derive the unit from the speed of light which travels 299792 kilometres per second. Thus the distance of stars are calculated by the time their light takes to reach the earth. Now we can calculate the speed of light in minute, hour, day, month and year. The distance is measured by “light year”, that is the kilometres covered by light from the star in a year. The distance of stars from earth is measured by light years. One light year would be  $299792 \times 60 \times 60 \times 24 \times 365$  km! There are stars that take lakhs and lakhs of years to reach the earth. The entire Universe is filled with galaxy of infinite number of stars. There are many stars from whom the light has not reached the earth till now!!!

But who has created this miraculous infinite number of Universes with infinite number of material, sub - material and non-material objects. And each Universe has its own law, own discipline. Here there is no direction, no east, west, north and south. There is only ‘*Shunya*’, ‘*Mahashunya*’. Where is He who has created this *Mahashunya*? This concept is beautifully described by Sri Aurobindo “...these are His Works... but where is He then...is He Brahma or Vishnu? Twin or Alone??”

This question has baffled all great seers, seekers ever since the power of reasoning and observation was granted to the ‘thinking animals’ alias human beings. In all great Indian scriptures: *Vedas*, *Upanishads* and *Puranas* they have come to the conclusion that The Supreme Divine, Omnipotent and Omniscient the creators of Miracle of Miracles is Present in our hearts with all His Consciousness.





Now the million dollar question is how is it when we carry the All Consciousness, the supreme *Luminosity* within our hearts that we still continue to live our life like wretched beings. How the veil in front of our central being is so thick that His radiating rays cannot penetrate the darkness and illumine our lives?

We can say it is Her Lila, but She has given us option to choose; that if we do not desire to be in darkness, not to indulge in the earthly mundane rasa of lower status of life, no one can halt our upward journey.

The key is getting liberated from the ego and uprooting desires from the consciousness. Once the very movement of 'purification and unification' by calling in 'Peace' into the being has been initiated, the grossness of nature will start to be refined and Her radiating rays will gradually illumine the age long thick crust that separates us from the Presence. The secret of a faster progress, as pointed out by our Masters, is to call in peace, calm, quiet and silence into the being than struggle by personal effort to fight the negativities of the ego and desire.

### **The Golden Day**

Henceforth the 29th February will be the day of the Lord.

1960

**The Mother**





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