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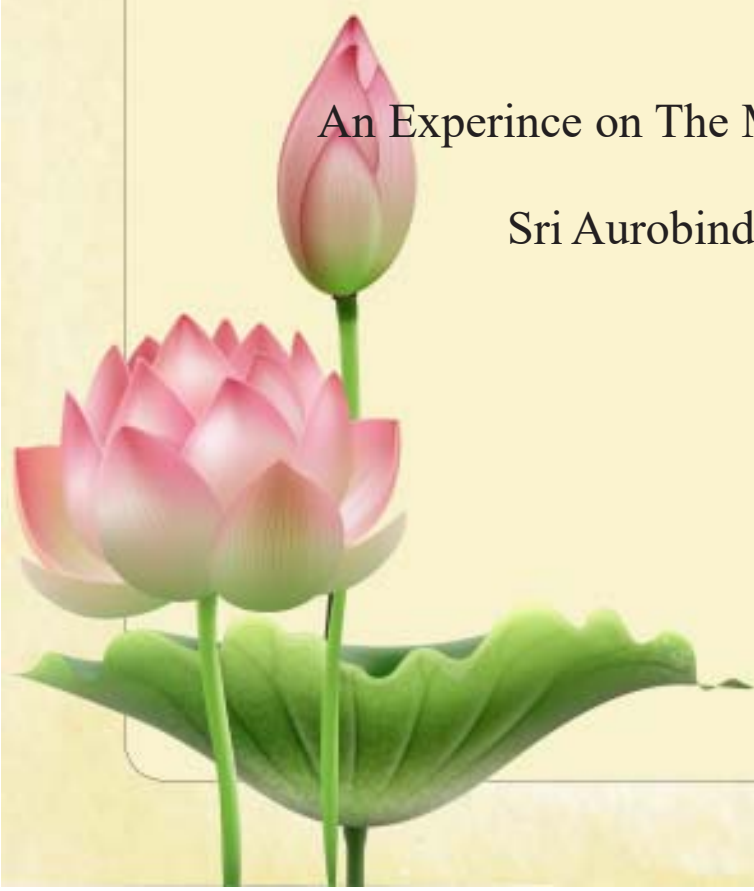
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*Spiritual Significance of the Flowers
given by The Mother*



Humility in the love for the Divine

*Delicate, effective and surrendered, but very
persistent in its feeling.*

Rosa. Lavender or mauve

The Truth to be Realised Now

Sri Aurobindo

The cardinal defect, that which has been always standing in the way and is now isolated in an extreme prominence, is seated or at least is at present concentrated in the lower vital being. I mean that part of the vital-physical nature with its petty and obstinate egoism which actuates the external human personality, – that which supports its surface thoughts and dominates its habitual ways of feeling, character and action. I am not concerned here with the other parts of the being and I do not speak of anything in the higher mind, the psychic self or the higher and larger vital nature; for, when the lower vital rises, these are pushed into the background, if not covered over for the time, by this lower vital being and this external personality. Whatever there may be in these higher parts, aspiration to the Truth, devotion, or will to conquer the obstacles and the hostile forces, it cannot become integral, it cannot remain unmixed or unspoilt or continue to be effective so long as the lower vital and the external personality have not accepted the Light and consented to change.

It was inevitable that in the course of the sadhana these inferior parts of the nature should be brought forward in order that like the rest of the being they may make the crucial choice and either accept or refuse transformation. My whole work depends upon this movement; it is the decisive ordeal of this yoga.

For the physical consciousness and the material life cannot change if this does not change. Nothing that may have been done before, no inner illumination, experience, power or Ananda is of any eventual value, if this is not done. If the little external personality is to persist in retaining its obscure and limited, its petty and ignoble, its selfish and false and stupid

human consciousness, this amounts to a flat negation of the work and the sadhana.

I have no intention of giving my sanction to a new edition of the old fiasco, a partial and transient spiritual opening within with no true and radical change in the law of the external nature.

If, then, any sadhak refuses in practice to admit this change or if he refuses even to admit the necessity for any change of his lower vital being and his habitual external personality, I am entitled to conclude that, whatever his professions, he has not accepted either myself or my yoga.

I am well aware that this change is not easy, the dynamic will towards it does not come at once and is difficult to fix, and, even afterwards, the sadhak often feels helpless against the force of habit. Knowing this, the Mother and myself have shown and are still showing sufficient patience in giving time for the true spirit to come up and form and act effectively in the external being of those around us. But if in anyone this part not only becomes obstinate, self-assertive or aggressive, but is supported and justified by the mind and will and tries to spread itself in the atmosphere, then it is a different and very serious matter.

The difficulty in the lower vital being is that it is still wedded to its old self and in revolt against the Light; it has not only not surrendered either to a greater Truth or to myself and the Mother, but it has up to now no such will and hardly any idea even of what true surrender is. When the lower vital assumes this attitude it takes its stand upon a constant affirmation of the old personality and the past forms of the lower nature. Every time they are discouraged, it supports and brings them back and asserts its right to freedom, – the freedom to affirm and follow its own crude and egoistic ideas, desires, fancies, impulses or convenience whenever it chooses. It claims secretly or in so many words the right to follow its nature, – its human unregenerate nature, the right to be itself, –

its natural original unchanged self with all the falsehood, ignorance and incoherence proper to this part of the being. And it claims or, if it does not claim in theory, it asserts in practice the right to express all this impure and inferior stuff in speech and act and behaviour. It defends, glosses over, paints in specious colours and tries to prolong indefinitely the past habitual ways of thinking, speaking and feeling and to eternise what is distorted and misformed in the character. This it does sometimes by open self-assertion and revolt, branding all that is done or said against it as error or oppression or injustice, sometimes behind a cover of selfdeception or a mask of dissimulation, professing one thing and practising another. Often it tries to persuade itself and to convince others that these things are the only right reason and right way of acting for itself or for all or even that they are part of the true movement of the yoga.

When this lower vital being is allowed to influence the action, as happens when the sadhak in any way endorses its suggestions, its attitude, whether masked to himself or coming to the surface, dictates a considerable part of his speech and action and against it he makes no serious resistance. If he is frank with himself and straightforward to the Mother, he will begin to recognise the source and nature of the obstacle and will soon be on the direct road to correct and change it. But this, when under the adverse influence, he persistently refuses to be; he prefers to hide up these movements under any kind of concealment, denial, justification or excuse or other shelter...

... To be continued in the next issue

CWSA 31, p-151

2nd April 1972

The Mother

For centuries and centuries humanity has waited for this time. It is come. But it is difficult.

I don't simply tell you we are here upon earth to rest and enjoy ourselves, now is not the time for that. We are here... to prepare the way for the new creation.

The body has some difficulty, so I can't be active, alas. It is not because I am old, I am not old. I am not old, I am younger than most of you. If I am here inactive, it is because the body has given itself definitely to prepare the transformation. But the consciousness is clear and we are here to work—rest and enjoyment will come afterwards. Let us do our work here.

So I have called you to tell you that. Take what you can, do what you can, my help will be with you. All sincere effort will be helped to the maximum.

It is the hour to be heroic.

Heroism is not what it is said to be: it is to become wholly unified—and the Divine help will always be with those who have resolved to be heroic in full sincerity. There!

You are here at this moment, that is to say upon earth, because you chose it at one time—you do not remember it any more, but I know it—that is why you are here. Well, you must rise to the height of the task. You must strive, you must conquer all weaknesses and limitations; above all you must tell your ego: "Your hour is gone." We want a race that has no ego, that has in place of the ego the Divine Consciousness. It is that which we want: the Divine Consciousness which will allow the race to develop itself and the supramental being to take birth.

If you believe that I am here because I am bound—it is not true. I am not bound, I am here because my body has been given for the first attempt at transformation. Sri Aurobindo told me so. Well, I am doing it. I do not wish anyone to do it for me because... because it is not very pleasant, but I do it willingly because of the results; everybody will be able to benefit from it. I ask only one thing: do not listen to the ego.

If there is in your hearts a sincere Yes, you will satisfy me completely. I do not need words, I need the sincere adhesion of your hearts. That's all.

CWM 11, p -308

Question: Everywhere in me I see nothing but obscurity and ignorance. When shall I stop wasting time? Where are my obedience and my sincerity? Where is the peace, the happiness? Why has my zeal dried up? Where am I, Mother?

It does not help to get upset or to torment yourself. Only in calm and peace the good experience return.

22 August 1934

THE MOTHER

Department of Physical Education

Pranab Kumar Bhattacharya

When one of the young students approached me with an idea, to give broader exposure to physical education and culture in a magazine Sport Spirit , I thought it was a good movement.

This enthusiasm and attempt to understand the spirit and effort behind all our activities is a good endeavour. I wish this project all the best.

When asked to write something as a foreword to the magazine, I am giving below an article which I wrote a few years back and which still seems relevant.

Like many other activities of the Ashram, the organisation of Physical Education here, as you see it now in our daily routine, has a long history of its development behind it. You find the facilities offered by this department so natural, easy and normal, and you are accustomed to take them in such a care-free manner -that, I often feel whether any of you ponder, how all that came into existence. Yet each and every item in connection with physical education such as our students, group, uniform, equipment, grounds, instructors and captains, medical examination, Ashram Band, afternoon tiffin, our programmes and competitions, etc. Each one has an interesting story to tell. There is about 45 years of thinking, planning, hard work and sacrifice behind our organisation of physical education. It has not grown out of nothing!

We started our work in May, 1945 with the Blessings of The Mother and Sri Aurobindo. The Mother must have seen some possibilities in physical education as regards Physical Transformation and Integral Education for making a more perfect and more complete being. So, She gave her help, support and guidance in all possible manners and the department of Physical Education grew up as you see it today.

In the early part of its development, The Mother once told me: “*The organisation that you are going to build up will be so nice that people from everywhere will come to see it.*”-and her prediction has come so true! People who have seen and travelled much, have told us that they have not seen such an organisation anywhere in India and only a few abroad. I should like to mention here the special features of our organisation each one of which can be an interesting topic for discussion.

1. We draw our inspiration and motivation from the teachings of The Mother and Sri Aurobindo. The object of our Physical Education is to help the individuals in their efforts towards physical transformation. (For students -it is a part of their integral education. For the *sadhaks* – it is a part of *sadhana*).

2. We have a hundred percent participation of our student community following a complete programme.

3. We have an all-round programme as far as our present condition permits us catering for an all-round physical perfection.

4. Our programme of physical education is conducted round the year. All the three hundred and sixty-five days.

5. We offer the boys and girls the same programme and facility and do not stop the girls from participating in such an activity because they are girls.

One of my friends asked me, what do I see about the future of this Department. I would like to answer -all depends on how best we can utilise it for our Ideal – the Ideal of Physical Transformation. Things live and grow as long as they are useful. When the utility finishes they die out. As long as we are able to take advantage of this Department for the achievement of our Ideal, it will survive and grow and there is no end of its possibilities. If we cannot make use of these opportunities it shall be denied to us. The survival and growth of this Department then depends on us, and our activation.

Opening To The Psychic

M. P. Pandit

We spoke of the psychic. The psychic, as we know, is the divine essence in each being. It is the soul which is involved in the movement of evolution unlike the self which is not involved but supports the evolutionary movement from its immutable status behind. If the self is termed Atman, the psychic may be described as *antaratman*, projection of the self within the movement as the soul. This psychic is our direct link with the Divine and the source of all impulses towards the Divine and all qualities and modes that lead to the Divine. Much of the labour in yoga for the Divine is lightened if we can open to the psychic and let it act in moulding our nature and developing our consciousness.

How do we do that?

It goes without saying that there has to be change in our daily pattern of life. Movements that are inconsistent with the demands of psychic verities like truth, purity, harmony, joy, love, must be rigorously eschewed. Those that build these elements in our life must be promoted. This is what is called building the climate of the psychic. Besides this general orientation, there are certain techniques in yogic discipline that Sri Aurobindo mentions.

To make the mind quiet. Normally the mind is full of restless activity, jumping from thought to thought, so much so that some even confuse mind with thought. Thinking is only one activity of the mind. Apart from thoughts there are sensations of all kinds, eagerness, fear etc. There are flights of imagination, fantasies. All in all, the mind is always occupied with one thing or other and along with the mind we are lost in its incessant rounds. This uncontrolled activity of the mind must be checked and the mind stabilised into a quieter state. Then alone can our deeper elements

like the psychic get an opportunity to send up their intimations to the surface. It is only in silence that the psychic can be felt and its direction received. Whether by practice of meditation or concentration, the mind must be controlled, disciplined and quieted into a habitual calm.

Or, the mind must be educated to withdraw from its customary preoccupations with purely mundane interests without and within-and turn towards the Divine. Once the mind starts taking interest in things leading to the Divine, it learns to dwell on the higher or deeper aspects of existence.

And if it so wills, it can impose its choice upon the rest of the being. An opening is created for the psychic to extend its influence and participate in the life-movement.

Still another way is to separate the *purusha* from the *prakriti*. We learn to disassociate ourselves from the routine movements of our nature and hold back our consciousness in a witness position. Activity goes on – and has to go on in a substantial measure – but we do not identify ourselves with it. We treat it as mechanical movements of nature and we stand back as observers to begin with. This gives a release to our being from helpless involvement in the gyrations of nature. And in this status there is an effortless opening to the soul within. It is understood that a strong will and ceaseless vigilance are needed for this purpose. But if we are earnest about it, it is not as difficult as it may appear. The difficult part in this discipline is at the beginning: to effect a breakthrough. Once a separation is effected, the rest follows. We have only to remain unmoved in our detached position.

Selected Works of M P Pandit -1, p-196

The Eternal Flame

Chitra Sen

I will start by saying that I don't agree with the word reminiscence or remembrance. The Mother is not of the past. She is not even perhaps the present. She is the Future.

I was very apprehensive, I am still apprehensive. When we try to say something about the Mother, we are actually presenting to others things that She had told us at certain psychological moments. Whether it is true for everyone, we don't know. We can only repeat the words, which might be just the shells, leaving the kernel aside. However, when amongst friends or children of the Mother, like Ananda and Deepshika, I can talk because we are just exchanging views amongst ourselves.

Another reason for the apprehension is that we have to understand that our relation with the Mother is not on the physical level. Yes, a glance, a touch, a little smile of Hers while passing by changed everything in our lives and took away our difficulties. Once She told me, when I had complained, "Nowadays we can't meet you so much physically" (obviously I was not satisfied): "Strange," She said, "I come thrice a week to the Playground, and I distribute groundnuts, toffees, etc." During the distribution in the Playground, She would sit in front of the map of India and as we got into a file and passed by Her, She would distribute to us very fast. Often you would feel that She has not even looked at you. But She would say, "One moment is enough for me, I am working in each one of you." Thus, our words may be very very inaccurate.

The Mother has been and is constantly working on us, in us. And for me, the work is to bring awareness and perfection in all the parts of our being. That is what She had been doing with all of us here at that time. I

am sure that is what She is even now doing with all Her children, wherever they might be in this world.

To give you an idea how She used to help us to become conscious of the different parts of our being - in 1948, the Mother used to take a class on Prayers and Meditations, upstairs - in the long room where we go for the Darshan now. It started with a few of us, later many people wanted to come and it became a big class. One day, suddenly the Mother started asking us: “What are you thinking?” She did this to one or two people.

Some said very nice things. Suddenly She pointed a finger at me: “And you? What are you thinking now?” Confused, I just said, “Nothing, Mother.” “Oh!” She said, “You have become a very great yogi. You have no thoughts in your head!” I said, “No Mother, it is not that. The thing is, I was terribly nervous. I was thinking, ‘If you ask me, what am I to do?’ And I forgot everything when you asked me!” Later on, when I went to Her to take Her blessings, Her special smile made me understand that She was pleased with my sincere assessment of myself. This is the work She was doing, making us a bit more conscious of ourselves. That is why many of Her communications were not by words at all.

I would write very few letters to Her. But even when I wrote, I hardly got an answer. I used to feel very bad. My friends got such beautiful letters! I have answers written to me for very few of my letters. Once, in the Playground, while passing in front of Her, during the distribution, She stops, holds my hands, “You got my answer?” “No Mother, you have not answered my letter.” She looked at me and said, “I have answered you and I know that you have received it. And that’s why I have not written to you.” So you see what I mean. We may be saying certain things in words but it is impossible to gauge the Mother, to understand humanly what She wanted, what She did or didn’t do. The scope of Her actions is beyond mental conception.

I came quite as a child. I had started talking to Her sometimes. One day She asked me - I was 15 or 16 at that time - "Why are you studying?" Now, what does a child answer? "Just like that, Mother." Then She told me, "There is no need to do anything unless one likes it or unless one feels one wants to express oneself in a certain way." She wanted to develop us. She said, "You need not study simply because it is the old way. Learning is necessary for the development of some portions of the mind, but one has come here to do something else - to know oneself. There are many ways through which one can express oneself."

From The Eternal Flame

Question: Certainly I have no doubt that one day I will have love; but how can I spend even a day without love? Rather die than remain without love for You - that is the suggestion that came to me.

This is absurd.

It is not by dying but by living that one can realise love.

20 August 1934

THE MOTHER

The Mother's Attitudes and Actions

K D Sethna

To ensure the success of the Mother's workings on our behalf we were called upon to accept implicitly her advice, however difficult or unpractical it might look, and not wonder whether she had truly her finger on the pulse of changing day-to-day reality. A particular episode in this connection has got impressed indelibly on my mind.

A couple put before the mother a difficult life-situation. Her instructions were accepted without argument, but in the course of time various unexpected circumstances, seeming to show a path out of the impasse, arose and made them think of new possibilities. They wrote to the Mother about the fresh turn of events and asked a number of questions. When the Mother failed to answer for a few days I inquired the reason. She wrote back:

"I did not answer because their minds are terribly restless, they do not know how to make use of the force and they spoil my formations. But you need not tell them that — send them only blessings." (13-5-1955)

A formation, as I understand it, is a subtle mould created in the stuff of the inner world for a person and empowered to guide the outer process of events to a happy issue, a fortunate pattern, even out of an apparently unfavourable posture of things. Naturally, it is important not to come in the way of any such occult phenomenon.

The next day I wrote again to the Mother: "Please allow me to tell them what they should do not to spoil your formation. This seems to me very necessary. They are not at all unwilling to try their best to co-operate, but they don't know how and the position is indeed difficult. Please forgive their ignorance. Don't give them up.

They need your help very badly. But of course they must not spoil your work and waste your Grace. At least in order to prevent them from

doing so, I should like to tell them what to do. They will be very grateful to know whatever will enable them to co-operate with you when you have been so kind. Shall I tell them something like the following? — “Have simple, unthinking, firm faith. Do just what you have been told by the Mother. Trust her vision and her work. Don’t spoil the occult formations she makes for you. Don’t bring in all kinds of fears. Don’t start looking in diverse directions, muddling the situation by trying this, that and the other. Stop being so restless and snap out of all depression. Be natural, cheerful, and co-operate calmly, clearly, single- heartedly with the Mother’s plan.”

The Mother drew a line in the left margin against the last paragraph of my letter and wrote underneath:

“Yes, you can write that, with my blessings.” (15-5-1955)

About a month later I heard again from the couple. They reported a good chance to solve their problem.

From Our Light and Delight, p - 201

Question : I have not penetrated deeply into the yoga. Why is my consciousness still so dispersed?

The observation is correct, but it should lead to a will to enter more deeply and steadily into the yoga.

THE MOTHER

16 August 1934

Conversation with Babaji Mharaj

Babaji Maharaj: This is indeed true. But what has the Sadhak to do? If the Sadhak imagines that ‘Mother’s Force is with me, Mother will protect me from all dangers and crisis. If he imagines just this then he will be protected from every danger. Whatever the nature of the crisis he would call the Mother. It is because of this it has been said:

जाना चाहैं गूढ़ गति जेऊ। नाम जीहँ जपि जानहिं तेऊ॥
साधक नाम जपहिं लय लाँ। होहिं सिद्ध अनिमादिक पाँ॥
जपहिं नामु जन आरत भारी। मिटहिं कुसंकट होहिं सुखारी॥
राम भगत जग चारि प्रकारा। सुकृती चारिउ अनघ उदारा॥

jana cahahin guurha gati jeu, nama jihan japi janahin teu.
sadhaka nama japahin laya laen , hohin siddha animadika paen .
japahin namu jana arata bhari, mitahin kusankata hohin sukhari.
rama bhagata jaga cari prakara, sukruti cariu anagha udara

What is the significance of saying ‘*cariu anagha udara*’? It has told that it is not right to have desires. It means that it is not right to carry any attachments when you are going to God. But what is the harm if you have desires like this? Because for his desires he is not depending on any one else but depending only fully on God. Being desirous of his safety he calls only the Divine then the Divine will protect him. Tomorrow he will have faith in the Divine and he will call the Divine in pure devotion. It is for this reason that all of God’s devotees who call to fulfil a desire are also named as sinless, generous or noble. Meaning that these four types of devotees of God are greatly sinless, strong, very generous and large hearted.

“Farther, my consciousness can be felt in the material vital, then on the mental plane and the other higher planes, everywhere”

—The Mother

CWM 13, p-73

M : Is it within this ten kilometers?

Babaji Maharaj: The meaning of these words are that the Mother’s physical body’s consciousness is felt up to ten kilometres. But the Mother’s Consciousness is there everywhere. Where ever one does sadhana there he can get It. What is the meaning of this? Say, we usually think that great sadhakas, sadhakas of great height for them the Mother’s Presence can be felt at all places. But we are sadhakas of less height!...it is not like this. Mother’s Consciousness is present everywhere – in the physical world, in the vital world, in the mental world. Whatever the level of consciousness, whether at the beginning of the sadhana or later – if the sadhaka so wishes he can feel the Consciousness of the Mother everywhere and in every situation.

Question: Is the closeness to the Mother attained by senior sadhakas who have lived long and carried on their sadhana possible for a new sadhaka to achieve that at the initial stages of the sadhana?

Babaji Maharaj: Yes...The most important thing is to know and to make an effort. It is this that is named as ‘*sadhana*’ and if right from the beginning one believes that he belongs to the Mother then he becomes the Mother’s.

Question: Then, when the belief comes everything becomes easy.

Babaji Maharaj: How will the belief come? First you have to know. After that you have to make effort that is do the sadhana.

“When I came here for the first time, I felt the atmosphere of Sri Aurobindo, felt it materially at a distance of ten miles, ten nautical miles, not kilometres.”

—The Mother

CWM 13, p-73

Babaji Maharaj: Yes, we have heard the Mother saying this in the Playground.

Gu: Mother is the Avatar therefore She could feel this..

Babaji Maharaj: (making fun) Yes ! She is the Divine and it was possible for Her. But for us this is not possible –Ramachandra was God therefore He had to hold on to moral rules and regulations. We are not Ramachandra. This is not possible for us. We cannot obey our parents! Had Ramachandra appeared as the Divine then He would have acted like the Divine. Why did He come in the guise of a human being and work like human beings? He came in the form of a human being in order to show that as He had followed the rules as a human being we too could follow the same.

It was very sudden, very concrete, an atmosphere pure, luminous, light, light that lifts you up.”

– The Mother

CWM 13, p-73

Babaji Maharaj: (Laughing) This you can't feel it while staying here. One who goes out of Pondicherry and stay around eight days and returns -when in the train he comes nearer and nearer to Pondicherry he feels more and more that he is entering a different atmosphere .

Q: Can it be felt fully like this?

Babaji Maharaj: Yes. It can be fully felt thus.

Page 8-10, Vol III, Complete works of Ramakrishna Das

Translated by Dr Shyama Kanungo

To be continued in the next issue

An Experience On The Mother's Mahaamadhi Day

Lalita

Heart-broken and utterly depressed I came to You, my dearest Mother, feeling lost and forlorn. It was between 1 and 2 a.m. on the 20th November.

“Is this a defeat of the Divine?” I asked.

Why did you leave Your body when all along we were expecting its transformation?

Life was not worth living any longer, for all my hopes and aspirations were centred in You. You were the heart of my heart, my sole guide and protector.

As I sat complaining thus and weeping inwardly near Your body which lay in state in the Meditation Hall, I felt a strong Force pulling me deep within myself until I lost all sense of time and space.

My physical mind, which is usually very active, ceased its noise. My body, which was full of pain and discomfort after a long and tiring journey, became so quiet that I was hardly aware of its presence.

Then slowly You appeared, as if from behind a veil. You were clad in a pale-gold robe. You looked young and beautiful radiant with a brilliant white light.

This light was strongest round the head, circling it with an indescribable halo. It extended intensely down to the waist. Still lower, it was a little less bright. From Your body it spread out to the whole world.

Seeing me gaze at You in utter amazement, You smiled Your sweet and loving smile and said, “There is no defeat of the Divine. This too is a triumph leading to Glory.”

When You spoke these words I understood them perfectly; later when I tried to explain them in the mental way their precise meaning evaded me. Actually words as we know them were not uttered, but I could hear within me what was silently conveyed.

You added, “I have not left you and never will. Forget ego, give up self; live and work in harmony and unity for the Divine.”

Then, opening both Your palms and interlacing Your fingers, You finally said, “And the Advent will not be far.”

I was greatly heartened by Your Message. All sorrow and forlornness passed from me.

The vision withdrew as if You had gone into another room, and I gradually woke up and became conscious once more of time and space and all that they hold for us.

From Mother India , Nov-Dec 1973 Issue

Question: I see that you have so much work, so if you like I could do without the morning letter for a few days.

You must be flexible and not write as a routine, just because you have made it a habit. You must write when you really feel the need, or when you really have something to say.

THE MOTHER

17 August 1934

Sri Aurobindo Study Circle is An Occult Formation

Anand Adhikari

...‘Belief shall be not till the work is done’ I am concluding this topic. The Mother was once asked ‘Mother, how wonderful would it not be if Your body could express the Divine! Then we would say come see how the Divine is sitting here- this is what we would say!’ Mother responded ‘Yes, this would be great!’ This means that The Mother is not manifesting Herself in our inner being. Because of this the work is being done at two levels, individual and collective. The most mysterious aspect of it is This is its previous story. Individually we are trying to be in contact with this Presence while we are doing our work. Collectively also we are trying to achieve this. Here we come to confront a different type of difficulty because we are not sincere. We truly do not want it -for this need to awake in us several lives may be required. This is the real story.

But a matter more mysterious than most mysteries is a Sri Aurobindo Study Circle. Mystery of mysteries! Why is it so? What is the truth behind it? If one looks at it deeply -the Sri Aurobindo Study Circle is an occult formation. It is the manifestation of a great occultism. Before leaving his body Maharajji was telling me that currently a big preparation is going on. Several groups each of a similar type were trying to work together for something else. The more this effort is reflected on our outer life -this truth that the Mother reveals; the more the body even would feel this...

However our ego has not gone; we have not got rid of its roots from within. Slowly it will break and ultimately the body itself will feel it. Just as the body feels hot and cold, that is when you pour hot water it feels hot and when you pour cold water it feels cold -similarly love for the Mother is felt in a very concrete manner. The more it descends down the more things will change. At that moment a time comes that we will indeed be

able to say that the Mother has manifested Herself. We would be able to feel it. But that is a different story-a long story...what things has the Mother not described!

Every moment Dada (Pranab Kumar Bhattacharya) used to say repeatedly that the Mother was telling him “This skin of the body– it is resisting; resisting the most (showing by pulling the skin of the back of the hand) there is not an iota of doubt about this.

Our outer and inner life has become totally different. As because we are sitting in a Pathachakra (study circle), remaining there, in whichever status that each of us is at that time, he is being helped. This ought to be the gratitude; we are showing an inclination to sit in a Pathachakra (study Circle). To want to sit itself is God’s Grace; there is no doubt regarding this.

*“Binu Satsanga bibeka na hoi
Rama kurupa sulabha na soi”*

Unless you sit in a Pathachakra you cannot differentiate between the good and the bad. If God’s Grace is not there even the wish to sit in a Pathachakra does not come.

Question: This evening I talked unnecessarily, so that when You came I felt nothing.

When I saw you as I went out, your atmosphere was very agitated and your consciousness very superficial. I could clearly see that the contact with all those women does not do you any good.

18 August 1934

THE MOTHER

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