

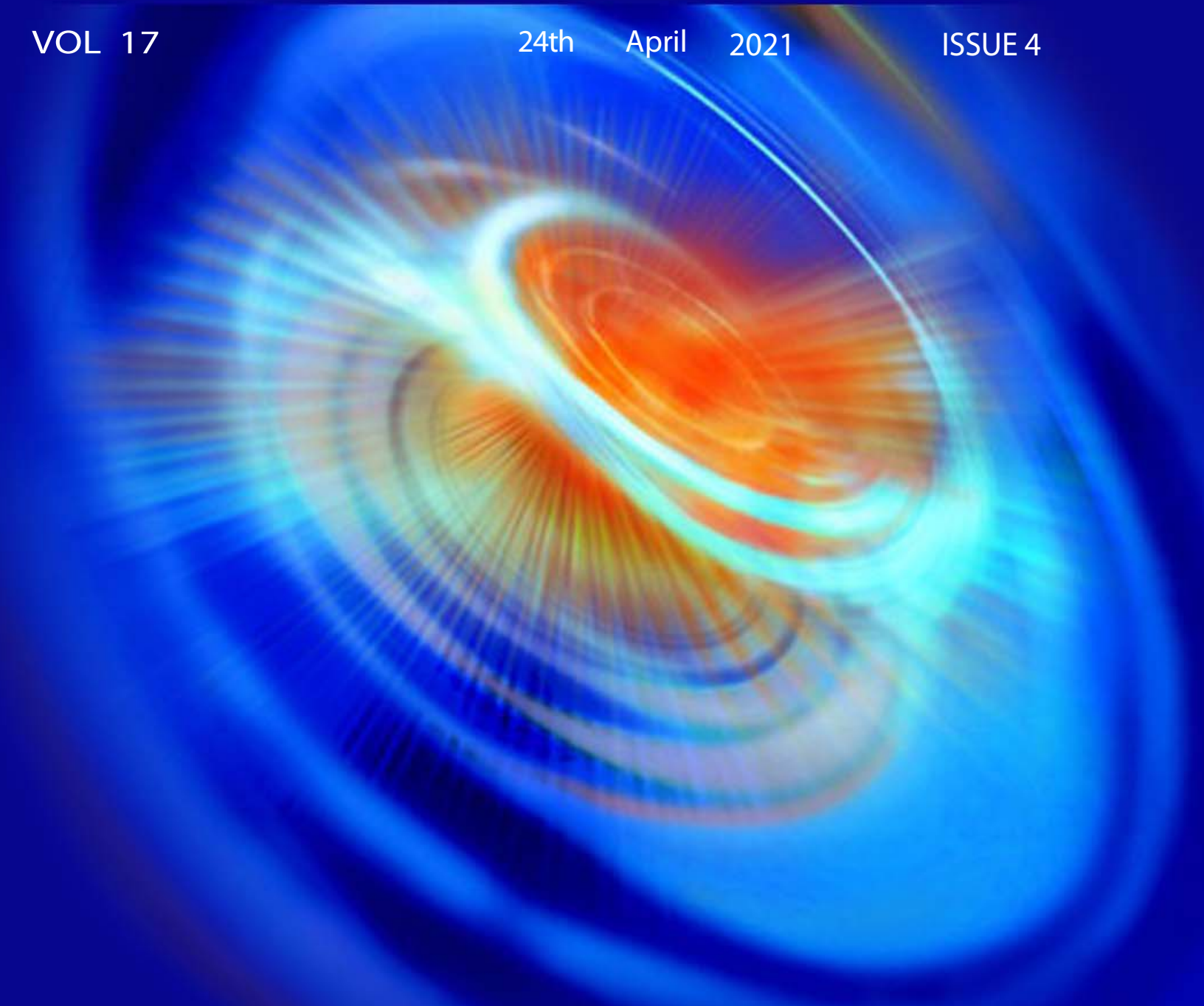
In Mother's Light

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Sincerity means to lift all the movements of the being to the level of the highest consciousness and realisation already attained.

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Sincerity is the key of the divine doors.

*

Be sincere.

Sincerity is the gate to Divinity.

-The Mother

Simple Sincerity

The beginning of all progress.



Aster amellus. White with yellow centre

Spiritual significance of the flower given by The Mother



Preparation for The Supramental Change

Sri Aurobindo

These are the main conditions of preparation for the supramental change, but none of them is easy, and they must be complete before the Adhara can be said to be ready. If the true attitude (psychic, unegoistic, open only to the Divine Force) can be established, then the process – can go on much more quickly:–

1. Get the psychic being in the front and keep it there, putting its power on the mind, vital and physical, so that it shall communicate to them its force of single minded aspiration, trust, faith, surrender, direct and mediate detection of whatever is wrong in them and turned towards ego and error, away from Light and Truth.

2. Eliminate egoism in all its forms and from every movement of the consciousness.

3. Develop the cosmic consciousness – let the egocentric outlook disappear in wideness, impersonality, the sense of the cosmic divine, the perception of the universal force, the realisation and understanding of the cosmic manifestation, the play.

4. Find in place of ego the true being – a portion of the Divine, issued from the World-Mother and an instrument of the manifestation. This sense of being a portion of the Divine and an instrument should be free from all pride, sense of claim of ego or assertion of superiority, demand or desire. For if these elements are there, then it is not the true thing.

5. Most in doing Yoga live in the mind, vital, physical, lit up occasionally or to some extent by the higher mind and by the illumined mind; but to prepare for the supramental change, it is necessary to open up to the intuition and the overmind, so that these may make the Adhara ready for the supramental change. Allow the





consciousness quietly to develop and widen and the knowledge of these things will progressively come.

6. Calm, discrimination, detachment (but not indifference) are all very important, for their opposites impede very much the transforming action. Intensity of aspiration should be there, but along with these, no hurry, no inertia – neither rajasic over-eagerness nor tamasic discouragement – a steady and persistent but quiet call and working. No snatching or clutching at realisation, but allowing realisation to come from within and above, and observing accurately its field, its nature, its limits.

7. Let the power of the Mother work in you, but be careful to avoid mixture or substitution in its place of either a magnified ego-working or a force of ignorance presenting itself as Truth. Aspire especially for the elimination of all obscurity and unconsciousness in the nature.

A PRACTICAL GUIDE TO INTEGRAL YOGA-PAGE 80

24 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





The Mother Answers ...

The Mother

Question : It has been said that in order to progress in Yoga one must offer up everything to the Divine, even every little thing that one has or does in life. What is precisely the meaning of that?

Answer : Yoga means union with the Divine, and the union is effected through offering—it is founded on the offering of yourself to the Divine. In the beginning you start by making this offering in a general way, as though once for all; you say, “I am the servant of the Divine; my life is given absolutely to the Divine; all my efforts are for the realisation of the Divine Life.” But that is only the first step; for this is not sufficient. When the resolution has been taken, when you have decided that the whole of your life shall be given to the Divine, you have still at every moment to remember it and carry it out in all the details of your existence. You must feel at every step that you belong to the Divine; you must have the constant experience that, in whatever you think or do, it is always the Divine Consciousness that is acting through you. You have no longer anything that you can call your own; you feel everything as coming from the Divine, and you have to offer it back to its source. When you can realise that, then even the smallest thing to which you do not usually pay much attention or care, ceases to be trivial and insignificant; it becomes full of meaning and it opens up a vast horizon beyond.

This is what you have to do to carry out your general offering in detailed offerings. Live constantly in the presence of the Divine; live in the feeling that it is this presence which moves you and is doing everything you do. Offer all your movements to it, not only every mental action, every thought and feeling but even the most ordinary





and external actions such as eating; when you eat, you must feel that it is the Divine who is eating through you.

When you can thus gather all your movements into the One Life, then you have in you unity instead of division. No longer is one part of your nature given to the Divine, while the rest remains in its ordinary ways, engrossed in ordinary things; your entire life is taken up, an integral transformation is gradually realised in you.

In the integral Yoga, the integral life down even to the smallest detail has to be transformed, to be divinised. There is nothing here that is insignificant, nothing that is indifferent.

You cannot say, “When I am meditating, reading philosophy or listening to these conversations I will be in this condition of an opening towards the Light and call for it, but when I go out to walk or see friends I can allow myself to forget all about it.” To persist in this attitude means that you will remain untransformed and never have the true union; always you will be divided; you will have at best only glimpses of this greater life.

For although certain experiences and realisations may come to you in meditation or in your inner consciousness, your body and your outer life will remain unchanged. An inner illumination that does not take any note of the body and the outer life, is of no great use, for it leaves the world as it is. This is what has continually happened till now. Even those who had a very great and powerful realisation withdrew from the world to live undisturbed in inner quiet and peace; the world was left to its ways, and misery and stupidity, Death and Ignorance continued, unaffected, their reign on this material plane of existence.

For those who thus withdraw, it may be pleasant to escape from this turmoil, to run away from the difficulty and to find for themselves





a happy condition elsewhere; but they leave the world and life uncorrected and untransformed; and their own outer consciousness too they leave unchanged and their bodies as unregenerate as ever. Coming back to the physical world, they are likely to be worse there than even ordinary people; for they have lost the mastery over material things, and their dealing with physical life is likely to be slovenly and helpless in its movements and at the mercy of every passing force.

An ideal of this kind may be good for those who want it, but it is not our Yoga. For we want the divine conquest of this world, the conquest of all its movements and the realisation of the Divine here. But if we want the Divine to reign here we must give all we have and are and do here to the Divine. It will not do to think that anything is unimportant or that the external life and its necessities are no part of the Divine Life. If we do, we shall remain where we have always been and there will be no conquest of the external world; nothing abiding there will have been done.

CWM – VOL 03, PAGE -23

24 APRIL 1957

In the eternity of becoming each Avatar is only the announcer, the forerunner of a more perfect future realisation.

THE MOTHER





A Conversation with Dada

Pranab Kumar Bhattacharya

Question - Dada, you have written in your book that Mother gave you a present. But what does it exactly mean ?

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

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

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

There is no more worry for anything.

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

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

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

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





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

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

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

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

24 APRIL 1970

To know the highest Truth and to be in harmony with it is the condition of right being, to express it in all that we are, experience and do is the condition of right living.

SRI AUROBINDO





A Small Talk

Nolini Kanta Gupta

So I am going to tell you a story or perhaps stories. These stories, many of them, I have narrated on many occasions to your elders, that is to say, your predecessors who are now quite grown up and are at present among gentlemen. Here is the story:

Once upon a time there was a little girl, quite young, very nice, very pretty, living in her family with her parents, particularly in the company of her grandfather. This grandfather was rather old but extremely nice and kind and gentle like herself. He loved very much the child, indeed the grandfather adored his grand-daughter and the child reciprocated the feeling.

It happened however, that the old man fell ill, very ill. It was quite natural, for he was an old man. All people, friends and family members alike, came to see him and gathered in the sick man's room. "How is he now?" The doctors were there. The little girl stood somewhat away from her grandfather's sick bed. She was sad, very sad indeed. All on a sudden she looked up towards her grandfather's bed and saw – strange, strange to say – quite near the bed another little girl standing – a little girl looking like herself in appearance and every way – her double as it were. She herself was standing on the other side of her grandfather's bed, a little away. The other one was standing exactly like herself quite near the bed on the other side. She was amazed and questioned herself. "What has happened? I am here, but my image, a reproduction of mine is over there."

She approached her grandfather, the image also approached close to him. But nobody else noticed anything; she only knew it and for others she was alone. She asked: "But who are you?" The other one answered: "I will tell you later on."





And she disappeared. Subsequently the old man recovered, and the little girl also recovered her grandfather as before.

But she continued wondering and questioning about her queer experience. There was no answer for some time. But she was sure that it was due to her double's presence that she got back her grandfather. The fact could not be doubted. The vision was absolutely real there could be no question about it.

Later on and soon enough occasions came when she met again and again the same person whenever there was any difficulty or danger ahead, to help her out of it. It was explained to her in course of time that this person who appeared to be the very image of herself was none else but herself, her real inner person.

COLLECTED WORKS OF NOLINI KANTA GUPTA VOL -7, PAGE -29

24 APRIL 1958

There are two complementary aspects of the liberating action of the Divine Grace upon earth among men. These two aspects are equally indispensable, but are not equally appreciated.

The sovereign immutable peace that liberates from anxiety, tension and suffering.

The dynamic all-powerful progress that liberates from fetters, bondages and inertia.

The peace is universally appreciated and recognised as divine, but the progress is welcomed only by those whose aspiration is intense and courageous.

THE MOTHER





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 VOL -1, PAGE -195





Reason for Downfall

Rama Krushna Das

From the Vedic period till today, few great people have been constantly trying for the progress of the society, country and the world but until now no one achieved success. What is the secret or where is the key of the real progress of life and society? Nobody has found it nor had the time come. Therefore, all of their hard work has gone in vain. The world is still going with the same agony, ambiguity and unhappiness as going before.

The establishment of happiness, peace and harmony in this world all depends upon the completeness of man. When a man becomes complete, automatically with the effect of his principles, others can be complete and can follow him.

When an incomplete man preaches for the completeness to others, the results can be seen in front of our eyes today. The sole reason for this failure is the lack of integral education.

Mental, vital, physical, psychic – The combination of these four beings makes a lively human being. Though there are infinite energies lie within these four beings. The development of all these beings in most parts depends upon education. If education is not provided equally to all these beings or if one or two of these beings are developed and others remain undeveloped, then the life becomes handicapped and disharmonised. This handicapped and disharmonised man can not be happy by himself, then how can he get happiness to the society? Like a healthy man with need of eyes, any other person with powerful eyesight and other knowledge with need of legs. The body and work of this handicapped person is incomplete. A blind person can not by himself walk without doubt, he can not show path





to others. A man without legs can neither help others nor can he by himself do any required work.

Since the beginning of the Vedic period till today, man is obtaining only partial education. Therefore the life is incomplete and the world is sorrowful. Out of the four beings within the human being, some do exercises etc and increases the physical power, some do beauty related work, and some do drawing, dancing, singing music etc and developing their arts. Some through education and other habits increases the mental ability and with the help of this mental knowledge and inspiration of the vital being, do wonderful works and discover miraculous things. After seeing the discovery of these miraculous things, man has forced to keep their heads down in front of science. But along with this material development, there is also an increase in fear, violence, hatred, disharmony, dilemma and selfishness in the human life. The things that were subsequently discovered to get happiness in human life are in fact becoming the cause of unhappiness and destruction. The countries where science has significantly advanced and where more new things have been discovered are in reality the countries with people being more unhappy, confused and scared. Reason for this is that along with the development of physical, vital and mental, there is no development of psychic being. The Ayurvedic doctors say inconsistent air and acid leads to disease. Doctor's opinion is also the same. This is also needed for the complete development of a human being. The result of this disharmonized life is like what happens by the strike of a sword by a blind, healthy man. He cannot see who is friend and who is enemy. He hits the person in front of him without knowing whether he is a friend or an enemy. Nowadays it is happening exactly like that. Due to the fulfilment of his own desire by his discovered things, an intelligent man with undeveloped soul is in dissatisfaction and fear. Because of the





development of mental, vital and physical beings without the development of psychic being and because of the lack of psychic education, man cannot get happiness in life and happiness, peace and non violence cannot be established in this world. All methods for this work have failed. Sri Aurobindo with His Divine foresight has seen that now the time has come. The psychic by developing will control the mental and vital being and will adorn man with his own divine quality like peace, satisfaction, happiness, truth, non violence and love. Then peace, happiness, truth and non-violence will be established in this world. The world will be full of happiness. Therefore, as an ideal before this world, the integral education is arranged in his ashram school. Every student can follow it.

24 APRIL 1959

The divine perfection is always there above us; but for man to become divine in consciousness and act and to live inwardly and outwardly the divine life is what is meant by spirituality; all lesser meanings given to the word are inadequate fumbings or impostures.

SRI AUROBINDO





Call of The Future

Prapatti

The meaning of Yoga is ‘to be identified’, ‘to be united’, ‘to become one’. In mathematics *Yoga* means to add one number with another. Here also yoga has the same meaning.

Man attains realisation of his yoga when he becomes integrally united with the Divine, becomes identified and one with Him. Before this, his attempt to establish contact with the Divine within his heart is the beginning of *yoga sadhana*.

Yoga means to be united with the Divine in consciousness, work, will and desire in one’s mind, vital and body – everywhere and at every moment. For example, if you love your mother very much, then you will know your mother’s feelings towards you. Similarly, your mother will also understand your wishes, desires and feelings. When intimacy develops between two friends they share a close communion in work, wishes and in other movements. In ordinary society, this happens in ignorance, but to be united with the Divine, one has to implore Him within an awakened and purified heart. First of all, one needs a person, who has attained the Divine and has been integrally identified with Him. It becomes easier to do yoga with his help. I was not able to understand the meaning of God when I was a child. But I had a spontaneous, deep love and devotion within my heart for the Divine Mother.

Whenever I heard about the Divine Mother I felt as if I were free. When I heard the name of The Mother and Sri Aurobindo, I felt as if I realised the goal of my life. Nothing more was needed - I realised, they are the direct embodiment of the Divine.

The core principle of *yoga sadhana* is love, faith, devotion and surrender. If you love the Mother and Sri Aurobindo from within and





offer yourself to them then you are doing *yoga-sadhana*. **This is the secret.** How can one forget somebody whom he loves wholeheartedly?

But man is such that he cannot keep this love and devotion thriving all the time. Hence he does it through worship, prayers and celebrations. This brings delight to the mind and inexpressible joy and *ananda* in the life.

Secondly, we should, spend some quiet time everyday remembering The Mother and Sri Aurobindo in a clean mind or meditate near their photographs.

It is essential to offer flowers and incense sticks everyday near their photographs and keep the place clean and sacred. It is good to remember The Mother while eating, sleeping, reading, and playing and also during other works. While going to sleep you should pray for a sound sleep, and that you may remain fully conscious and progress towards the goal even during the sleep. To remain conscious in sleep does not mean to become sleepless but not to lose one's consciousness.

The third element of this *yoga sadhana* is to read Sri Aurobindo's literature, to interact with those who have proceeded in this path, and to stay in contact with Sri Aurobindo Ashram through letters. Pray in a frank and simple heart that the Divine may remain always with us and guide us. If we can keep such goodwill in our mind, the mind and vital gradually become purified and man gets blessed with the Divine power and wealth and makes others blessed.

Various photographs of the Mother and Sri Aurobindo are available in the Sri Aurobindo Study Circle, at Bhashakosha lane, in the house of Sri Lalit Mohan Ghose (Retd. Head Master). You can buy photographs from there and distribute them amongst your friends. Send me the names of those who will take the photograph. It would





be very expensive if the photographs are sent from here. So I am not sending them from here. From where did you get the photographs?

The blessing flower I had sent was the Mother's blessing flower. It has miraculous spiritual power. It has the Divine Touch of The Mother's hands. Its touch fills the mind with rare ananda. Keep it with you. I am sending The Mother's message on the 24th and blessing flower along with this letter.

24 APRIL 1963

The soul goes to the Mother-Soul in all its desires and troubles, and the Divine Mother wishes that it should be so, so that she may pour out her heart of love. It turns to her too because of the self-existent nature of this love and because that points us to the home towards which we turn from our wanderings in the world and to the bosom in which we find our rest.

SRI AUROBINDO





Victory to The Divine Mother

Anand Adhikari

The quest for something afar that exists beyond the world of thoughts and feelings – the thirst for the Divine Person – that can alone quench the longing of the heart, comes with the ‘maturity’ of psychic being. This maturity is the result of a long preparation of the soul . When all earthly hankerings are addressed in one way or the other; either the earthly desires are fulfilled or the experience of fulfillment given to the soul – the result is the same. A series of questionings emerge which are chased after in the midst of the daily mundane life.

Elaborating the issue the Mother says: “For there is a series of fundamental questions which those who are concerned about the fate of mankind and are not satisfied with current formulas inevitably ask themselves. They can be formulated approximately as follows: Why is one born if only to die? Why does one live if only to suffer? Why does one love if only to be separated? Why does one think if only to err? Why does one act if only to make mistakes?”

These poignant queries are depicted exactly in the epic ‘Savitri’ wherein the formula to conquer Death emerges when “The Voice replied: *Remember why thou came’st..:*” Among the formulas for attaining immortality this is the first...which is – *to constantly remember the aim of life-who am I? Why am I here? What is my task, my responsibility?* These questions of inner quest change the quality of life. Till then one has to pass through a series of experiences leading to this fundamental seeking. But there is a great solace at this threshold. Yes, a truly consoling and convincing answer unmistakably unveils itself to these heart rending questions.





In front of any calamity we can boldly stand and declare that this is not final, it is just a passing phase. The Mother declares— “The sole acceptable answer is that things are not what they ought to be and that these contradictions are not only not inevitable but they are rectifiable and will one day disappear. For the world is not irremediably what it is. The earth is in a period of transition that certainly seems long to the brief length of human life span which is infinitesimal in comparison to the eternal consciousness that is unfolding itself. And this dark, uncertain period will come to an end with the appearance of the supramental consciousness. The contradictions will then be replaced by harmony and the oppositions by synthesis.”

In the great battle of Ramayan, king Ravan constructed a fake Sita and killed in front of Sri Rama and His soldiers. All were perturbed except Vibhishan and Hanuman. They confidently declared –‘This is impossible! No one can harm Bhagabati Sita’ and it was indeed verified to be true. The seemingly victorious hostile forces are an appearance only or may be just a passing phase. The divine drama has not ended. The ultimate Victory of the Divine is certain. Therefore from the depth of the heart we ought to muster all our strength and cry out – VICTORY TO OUR SWEET MOTHER.

24 APRIL 1971

Needless to say that those who aspire to Truth must abstain from telling lies.

THE MOTHER





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