

In Mother's Light

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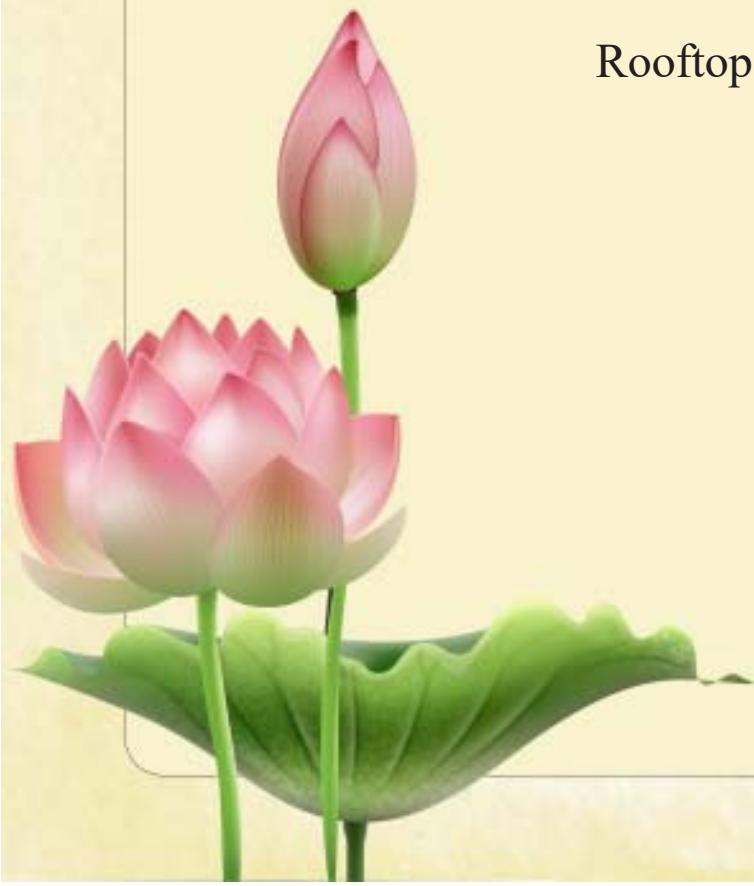
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*Spiritual Significance of the Flowers
given by The Mother*



VICTORY IN THE VITAL

In the vital even a little victory has great consequences

Botanical Name - Allamanda violacea

Common Name - Allamanda (mauve pink)



THE ELEMENTS IN SPIRITUAL SUCCESS

Sri Aurobindo

The doubt about the possibility of help is hardly a rational one, since all the evidence of life and of spiritual experience in the past and of the special experience of those, numerous enough who have received help from the Mother and myself, is against the idea that no internal or spiritual help from one to another or from a Guru to his disciple or from myself to my disciples is possible. It is therefore not really a doubt arising from the reason but one that comes from the vital and physical mind that is troubling you. The physical mind doubts all that it has not itself experienced and even it doubts what it has itself experienced if that experience is no longer there or immediately palpable to it—the vital brings in the suggestion of despondency and despair to reinforce the doubt and prevent clear seeing. It is therefore a difficulty that cannot be effectively combated by the logical reason alone, but best by the clear perception that it is a self-created difficulty—a self-formed or mental formation which has become habitual and has to be broken up so that you may have a free mind and vital, free for experience.

As for the help, you expect a divine intervention to destroy the doubt, and the divine intervention is possible, but it comes usually only when the being is ready. You have indulged to a great extreme this habit of the recurrence of doubt, this mental formation or samskar, and so the adverse force finds it easy to throw it upon you, to bring back the suggestion. You must have a steady working will to repel it whenever it comes and to refuse the tyranny of the samskar of doubt—to annul the force of its recurrence. I think you have hardly done that in the past, you have rather supported the doubts when

they come. So for some time at least you must do some hard work in the opposite direction. The help (I am not speaking of a divine intervention from above but of my help and the Mother's) will be there. It can be effective in spite of your physical mind, but it will be more effective if this steady working will of which I speak is there as its instrument. There are always two elements in spiritual success—one's own steady will and endeavour and the Power that in one way or another helps and gives the result of the endeavour.

I will do what is necessary to give the help—you must receive. To say you cannot would not be true, for you have received times without number and it has helped you to recover.

CWSA, Vol - 31, p-709

A Tree

Sri Aurobindo

A tree beside the sandy river-beach
Holds up its topmost boughs
Like fingers towards the skies they cannot reach,
Earth-bound, heaven-amorous.
This is the soul of man. Body and brain
Hungry for earth our heavenly flight detain.

– Collected Poems

WORK AS SADHANA

The Mother

From the worldly standpoint, from the point of view of result achieved certainly things can be done better. But I am speaking of the effort put in, effort in the deepest sense of the word. Work is prayer done with the body. With that effort in your work the Divine is satisfied; the eye of the Consciousness that has viewed it is indeed pleased. Not that from the human standpoint one cannot do better. For us, however, this particular endeavour is one among many; it is only one movement in our Sadhana. We are engaged in many other things. To bring one particular item of work to something like perfection requires time and means and resources which are not at our disposal. But we do not seek perfection in one thing, our aim is an integral achievement.

An outside view may find many things to criticise and criticise much, but from the inner view what has been done has been done well. In an outside view, you come with all kinds of mental, intellectual formations and find there is nothing uncommon in what is done here. But thereby you miss what is behind: the Sadhana. A deeper consciousness would see the march towards a realisation that surpasses all. The outside view does not see the spiritual life; it judges by its own smallness.

There are people who write wanting to join our University and they ask what kind of diploma or degree we prepare for, the career we open out. To them I say: go elsewhere, please, if you want that; there are many other places, very much better than ours, even in India, in that respect. We do not have their equipment or magnificence. You will get there the kind of success you look for. We do not compete with them. We move in a different sphere, on a different level.

But this does not mean that I ask you to feel superior to others. The true consciousness is incapable of feeling superior. It is only the small consciousness that seeks to show its superiority.

Even a child is superior to such a being: for it is spontaneous in its movements. Rise above all that. Do not be interested in anything other than your relation with the Divine, what you wish to do for Him. That is the only thing interesting.

CWM Vol - 12, p-118

I have a hundred lives

Sri Aurobindo

I have a hundred lives before me yet
To grasp thee in, O spirit ethereal,
Be sure I will with heart insatiate
Pursue thee like a hunter through them all.
Thou yet shalt turn back on the eternal way
And with awakened vision watch me come
Smiling a little at errors past, and lay
Thy eager hand in mine, its proper home.
Meanwhile made happy by thy happiness
I shall approach thee in things and people dear
And in thy spirit's motions half-possess
Loving what thou hast loved, shall feel thee near,
Until I lay my hands on thee indeed
Somewhere among the stars, as 'twas decreed.

– Collected Poems

SOME OBSERVATIONS & CONCLUSIONS

Pranab Kumar Bhattacharya

The Solution

- Man's aim is to move towards an integral perfection. Life is the field of action given to us for developing that integral perfection. And the path is the total surrender of our life and action.

- Sri Aurobindo's sadhana does not exclude the world. It is the integral transformation of the world by bringing down from the heights the Divine Consciousness.

- This is not possible solely by human endeavour. The human aspiration from below and the response from above: it is only in the union of these two that this work can be done.

- Man with his mind can determine his conduct in the practical, material life but then the very imperfection of man's earthly life can completely unsettle everything. No political ideology, no religious discipline, no philosophical system, no intellectual understanding, no ethical solution or scientific discovery can bring about that perfection until man transforms his own nature. And once man's nature is transformed then every activity can be utilised for the work of integral perfection.

But then the question arises: Should man just twiddle his thumbs until the transformation of his nature takes place? Not at all. He has first to be convinced of this truth in his mind and life. And then keeping this truth in full view he should develop himself in all the parts of his being, keep the flame of aspiration constantly burning within him and rely entirely on the Divine Grace.

Man should determine his work according to his nature, capacity and inclination since it is work that helps us in manifesting our inner truth outside.

Then it is important to try and turn oneself through one's work and one's work through oneself into something as beautiful as possible. There is no high and low in work. It is not work that makes man great or small. It is man who makes his work great or small. One can advance towards perfection through any work as long as that work is done with inner sincerity.

At the very outset there is not much that needs to be changed in life from the outside. First one has to change one's attitude in life and then that takes care of the rest.

One has to discover one's inner Truth and then allow it as fully as possible to direct one's whole life.

It is not an easy path. At every step there is risk and danger. At every step one's inner sincerity is put to test. But there is no other way.

My personal experience in my own life through all these years has shown me that an invisible Power has guided me all along this path. And it is my innermost conviction that it is this same invisible Power that will continue to guide me till the very end of my life.

– What I have learnt from The Mother

Life and Death

Sri Aurobindo

Life, death,—death, life; the words have led for ages
Our thought and consciousness and firmly seemed
Two opposites; but now long-hidden pages
Are opened, liberating truths undreamed.
Life only is, or death is life disguised,—
Life a short death until by life we are surprised.

– Collected Poems

FIT AND UNFIT

Nolini Kanta Gupta

You have written that you are only an ordinary man, not out of the ordinary like me. You do not dare to be above the average, for you believe that you are wanting in capacity and power that make a man extraordinary. And therefore you have to go through life as others. However, I ask you one thing, who has told you that you are a mere nobody? How are you so positive about the limits of your power without exercising it in the field of work? Have you understood yourself entirely? No, you will say, and you will add that your shortcomings and aberrations are the proof. How can one be great with such imperfections? In order to be great, one has to aspire and that aspiration you lack.

But I see at the very outset that you have formed a wrong conception about yourself. May it not be that under cover of your despair there lies hidden the fire of your aspiration? But you have found no chance to give it a practical form. It is there lying repressed.

You are only cherishing a feeling of self-depreciation. Well, have you probed it? You are wide awake to your shortcomings.

Have you ever tried to see your good qualities? Before you jump to a conclusion about your own capacities, do not look only at your faults, but also at your good qualities. Truth to tell, I see in you a number of good qualities. Faults you have, but have you no virtues? You will ask, to what extent? Well, look at both the extremes of your merits and demerits, and form no estimate of yourself in advance. Man is an amalgam of good and bad. As there is in him an *adhra* for good qualities, even so there is another for bad. You call me an extraordinary man, but if you had seen me when I was of your age

you would have simply said, “What a miserable fellow you are! You have gone to dogs.

There’s no hope for you.” And if you go through history you will find that no great personality was born with a unique genius. All of them like us came into the world filled with hope and despair, desire and frustration. To me the tall talk that you hear about their childhood and boyhood is no better than a cock-and-bull story. People fabricate such stories to attract our attention to them after they have become great. Before they rose to greatness they had passed unnoticed. Be sure, you too will hear many such stories about your early life the moment you grow into a great personality. You may, however, say that all and sundry cannot become great. It is only a few that are actually great and it is God’s Grace or the results of their actions in their previous lives that have made them so. There’s no building on the sand.

But who says that there is no power dormant in you? Or that you have no virtues acquired in your past lives? Or that you have no Grace of God? Who says that you are only sand? So I tell you, first try to know yourself. And before trying to do so bear in mind the words of St. Paul: “I know not what I am.”

Start life with this approach. ‘I know nothing about myself. I do not know whether I am an ordinary or extraordinary personality.

I will come to know of it at long last.’ Just begin the experiment on you to know yourself. Scrutinise yourself with a bold heart.

Experiment on yourself like a scientist. Try to discover all your virtues and vices. As a matter of fact, the more you bring to the fore your vices, the more will you automatically see your virtues.

Man is a bottomless mine of gems. Above, there are many layers of sand, stone, clay and coal intermixed. The deeper you dive, the more you glimpse the real gems. The deeper still you go, you will find less

and still less of mixture-there's only the gem. You have lost heart at the sight of sand, stone and coal that are on the surface. Man, as man, is such a mine. I don't say that diamonds are found in every mine. But be sure, something useful and valuable can be found in it. To an individual this precious thing is his individuality, I mean, his speciality. You will be a great personage, but that does not mean that you will grow into a Napoleon or a Buddha. And even if you could, I think, you must not try to be so. For to be a mere Napoleon or a mere Buddha is not the ideal of the world. Everybody must be his own self. Your whole greatness lies in what you should be.

You have to recognise that you are a mass of energy. Indeed, you have potentiality, whatever be your failure to manifest it fully and integrally. To be conscious of this power, to make it dynamic, to awaken this potentiality is to manifest your own individuality, your own uniqueness. Only you are not to measure this power, this potentiality by something else. Do you know the limit of the power that resides within you? In other words, this hidden power, this speciality of yours is the divine quality, is God himself.

And surrender to the Divine means to let the hidden power act according to its will within you to make you calm and quiet and free your inner being from all limitations.

'One more word and I stop for the moment. Just observe that our society lays great stress on modesty. If the word modesty means only to belittle oneself, to make nothing of oneself, one need not be modest at all. But what is the true meaning of modesty?

It is simply to keep off pride and vanity. But pride, i.e., to boast, to give oneself airs, to look upon oneself as a big gun - all these we generally call vanity. Besides these, pride has other forms. There is a *rajasic* way of displaying one's pride. Truly, to think oneself poor,

sinful, miserable, inferior to all, is also a sign of pride. All this is called *tamasic* pride. The word pride actually means I am aloof and unique, other than all you people.

Man is a bundle of virtues and vices. The root of pride either *rajastic* or *tamasic* must be pulled out, for it does not allow us to see or manifest the Truth. Besides, there is another kind of pride called *sattwic* pride (illumined pride). We must rise above all the three modes of pride. We do not want any kind of pride.

What we want is self-surrender. Behind your modesty there lies the pride of your ignorance and self-debasement. The *rajasic* pride is better than this *tamasic* one. For *tamas* makes you absolutely inactive and owing to the influence of *rajas* you become full of life, full of dynamism and self-confidence. What is wanted is that you should purify this self-confidence. I hope, you will gradually be aware of all the forms of pride and you will be able steadily to remove them so that your whole being may be filled with the glory of your own true Self that resides deep within you.

– Advent April, 1962

Evening

Sri Aurobindo

A golden evening, when the thoughtful sun
Rejects its usual pomp in going, trees
That bend down to their green companion
And fruitful mother, vaguely whispering,—these
And a wide silent sea. Such hour is nearest God,—
Rich like old age when the long ways have all been trod.

– Collected Poems

BODY AS TEMPLE

M. P. Pandit

There is a significant preliminary in the mode of worship in the tradition of the Tantra and the present Hindu ritual influenced by it. The devotee invokes the presence of each godhead in the particular limb assigned to it and by means of appropriate gesture and intonement of mantra, establishes the deity in its part of the body. When he completes this process, he feels one with the Divinity and 'becoming the Divine, he worships the Divine'. The point to be noted is that the whole body is regarded and cherished as the dwelling place of the gods. The body is trained and accustomed to be in attunement with the several gods who are adored as powers and personalities of the One Supreme Godhead.

This Divine Person, presiding over the entire movement of the universe, is again regarded and experienced as the indweller in each body. He sits in the innermost chamber of the being, guiding and leading the human across the journey of life. He is the Immortal in mortals sung by the hymnodists of the Veda. The Gita declares unambiguously that the Lord is seated in the heart of every creature turning, as it were, the wheel of nature.

It is interesting to note that the design of the architecture of an Indian temple closely follows the structure of the human body. The principles of existence that are organised (seven or five or three) in the body are reflected in the successive halls leading to the sanctum sanctorum, the inmost chamber of the Deity.

All in all the human body is designed as a veritable abode of God in his individual status. It is also the centre where the universal and the transcendental dimensions meet.

– Selected Works of M. P. Pandit, Vol-1, p- 260

PRACTICAL SURRENDER

Ramakrishna Das

Meditate on The Mother before going to bed, offer all your day's work and pray - 'whatever I have done through this body is only by Thy strength, I offer all the work at Thy Feet. Grant that, I may be able to offer all of myself and all I have to Thee. Guide me towards this. Repeat the name of The mother till you fall asleep.

As soon as you get up repeat the Mother's Name. If you have seen any dream, consciously remember it. Then meditate on Her for some time. After the meditation pray to The Mother "*Mother please guide me. Give me inspiration that I may perform all activities for Thee and offer it all at Thy Feet*". During all your daily activities like taking bath etc. chant The Mother's Name and have the attitude that all the work are Her service and it is Her Force that is giving inspiration for performing all the work. Any work you do, even if you cannot remember Her always, remember at the beginning of the work and invoke Mother's Force to perform the work efficiently and at the end of the work, offer it to Her.

You can sleep from 8 PM to 11 PM at night according to your convenience, but get up at any time between 3.30 AM to 5AM. One should not sleep after 5AM. It is much better to get up at 4AM. If you have the habit then meditate after performing all your daily work like bath, cleaning teeth etc. If you do not have the habit of early bath, wash your face and sit for meditation. You should meditate minimum for ten minutes. Gradually increase the time of meditation by five minutes till you can sit for half an hour. If you can meditate for a longer time, it will be beneficial.

ROOFTOP ORGANIC CULTIVATION

Er Aditya Aharya

New challenges create new possibilities. A problem is the beginning of a new solution. In the current scenario, getting an organic vegetable is a dream. The availability of organic vegetables was quite natural before 30 to 40 years back. The situations and conditions were quite different before 40 years when harmful technologies were not introduced in Agricultural sector. Later on genetically modified crops and vegetables were developed which have lost their original essence and quality due to the application of Genetic Engineering in Agriculture. Chemical fertilizers, pesticides and hormones are spoiling the soil, crops and environment. Quality is always sacrificed at the cost of quantity. The Covid-19 pandemic is also the outcome of such harmful technologies and research that go against the nature. In the midst of the current chaotic conditions, there exists a ray of hope to build a better tomorrow. The aspiration is rising somewhere in the human endeavor to change the current course of time and to build a new, beautiful and glorious future. Roof-top organic farming potentially can be one of the means towards the creation of a new world.

Organic vegetables are very rarely found now-a-days and we can't guarantee about their purity. So, roof-top organic cultivation is a promising approach to grow pure organic vegetables in the urban areas and cities. The sustainability of organic roof-top cultivation is a real challenge because of the limited resources and adverse constraints in the urban areas. A sustainable cultivation is possible if organic manure will be prepared by each household. An ideal way to prepare organic manure is from household organic wastes that are generally thrown away. Home-made compost can be easily prepared

from vegetable wastes, kitchen wastes, dry leafs of garden etc. This results in local production of organic vegetables through local utilization of organic wastes. Moreover, liquid organic waste can also be effectively utilized in organic cultivation. Generally, we drain out boiled rice water which contains a lot of nutrients for sustenance of plants. We also throw away the water which is used for cleaning un-cooked rice, dal and other vegetables. Therefore, this water must be preserved in a bucket and diluted with 3:1 ratio before applying to the plants. In addition, vermi compost and cow-dung manure can be applied twice a year to boost the productivity. Moreover, a vedic liquid manure called “Jivamrut” can also be applied to plants which was immensely practiced in ancient India for better productivity. Jivamrut is prepared from the mixture of cow-dung, cow urine and jiggery. The detail preparation of Jivamrut is available in you-tube.

Pest control is another challenge in organic farming. Since organic cultivation is based on natural manures and pesticides, chemical fertilizer and pesticides are forbidden in this type of farming. Neem oil is an excellent natural pesticide. However, the frequency of application should be more (twice or thrice / month) to control the pests effectively. A pesticide solution is prepared by properly mixing 30 ml of Neem oil and one tea spoon of detergent with one liter of water. This solution is applied to plants twice or thrice a month to counter the pests effectively.

Therefore, roof-top organic farming helps in maintaining a clean pollution free environment. It also develops a culture of self sustainability which doesn't depend on fluctuating marketing and global conditions. So, if we can produce our own food requirements and make an attempt to make our life more sustainable and harmonious with nature, it would be simple and beautiful. Let us start this new venture towards the future.

SOME LETTERS

Prapatti

24th March, 1955 :

Be entirely fearless and imagine that you are invincible in all respects.

Do not care as to what other says, for I know how others allege something against another for nothing. This is the work of adverse forces and they come to test our faith and fortitude. Do not worry for it, nor try to prove that you are honest. Remain absolutely quiet and quiet. Time and circumstances will prove that you were right and not others. Exercise utmost patience on such matters. Do carry on the activities of Sri Aurobindo study Circles and try to create a good atmosphere for everything.

5th April, 1955 :

There is no other way but to persist in difficulty till it is conquered. So, you will know that the difficulties also can not prevail in the long run against the aspiration of the soul.

NB: Remember that the spiritual path is a very difficult path, but since The Mother's Grace is there, we can hope to reach the goal one day. Never lose heart in any situation, but quietly call in for The Mother's Light and Power to sustain you. Recently The Mother told in the class to all that whenever difficulties come – "Do not worry but sit down quietly and think of me."

15th May, 1955 :

Never forget to remember the great call of The Mother and Sri Aurobindo for that call is the call of the inmost soul within and not to listen to it is to arrest one's course of evolution.

Keep your one eye at the Lotus Feet of The Divine Mother and another around you and your world.

15th July, 1955 :

You should draw your inspiration from Sri Aurobindo and The Mother.

Tap such sources which would really respond to Sri Aurobindo's call and then form your group. I wish you should always try to make people know more and more about Sri Aurobindo and The Mother in Orissa.

September, 1955 :

Whenever you sincerely do anything, there is always The Mother's Grace for you and you will see that you will wonderfully succeed . If you always keep in mind of doing something for The Mother, you will find that you are gradually being shaped for a higher life. This is what is meant by surrender to The Divine and acceptance of the Divine Life.

Coercing my godhead I have come down
Here on the sordid earth,
Ignorant, labouring, human grown
Twixt the gates of death and birth.

Sri Aurobindo

A God's Labour, Collected Poems

OUR IDENTITY

Anand Adhikari

Let us take an instance to highlight an issue. In order to meet the need of one's family one has taken up a job and is sincerely performing the duties assigned. But at the end of the month, the promised salary is not paid. This is a situation in which the very purpose for which we had laboured hard is defeated. We did not work just for the work's sake but with expectation in terms of a needed financial return. Similar to the instance cited, when our effort is to be conscious so as to feel Her Presence, offer and pour ourselves in our hearts to That Presence, in order to be intimate with Her and experience Love and Will we concomitantly expect such a sublime outcome from the effort we had put in.

If all our efforts do not lead to this goal and realisation, we have to re-examine the very purpose of our activities and a second thought ought to be given to our efforts. Our life is meant to be a journey from its present obscure state towards a fulfillment and growth into Her Presence, Her Will, Her Love so that ultimately through all our being and its activities Her Presence will flow and take a form. This is the aim of our Yoga - to be a golden bridge, a living channel between Her Will and Love that intends to manifest upon this sorrowful earth which is at present a sphere of darkness and suffering in a veritable world of falsehood.

The Mother gave a message on 31st December, 1972 "There is only one solution for falsehood. It is to cure in ourselves all that contradicts in our consciousness the Presence of the Divine."

The main obstacle is the ego - the obstinate ego, which is 'the bar'- the crude false personality of separate independent existence creating an atmosphere of likings, disliking that stand firmly on the

path, veil the Presence and through innumerable tricks prevents the manifestation of Her Love.

So our sole duty is to declare oneself belonging only to Her remembering the mantra “God’s servant is something but God’s slave is greater” and stand firm against all temptations to follow the downward curve. Let us not wait for a blow to come and force us to remember Her- Sri Aurobindo says “ It is the outer nature that is obscure and when it is at ease, feels no necessity of remembering the Mother—when the difficulty comes, then it feels the necessity and remembers. But the inner being is not like that”

Let us develop the habit of going inward and utilise every moment of our existence for this purpose. The time we do not remember Her is a time lost from our lives.

Our only identity is that being Her Children, we belong to Her and only Her.

I have been digging deep and long
Mid a horror of filth and mire
A bed for the golden river’s song,
A home for the deathless fire.

- Sri Aurobindo

A God’s Labour, Collected Poems

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