

In Mother's Light

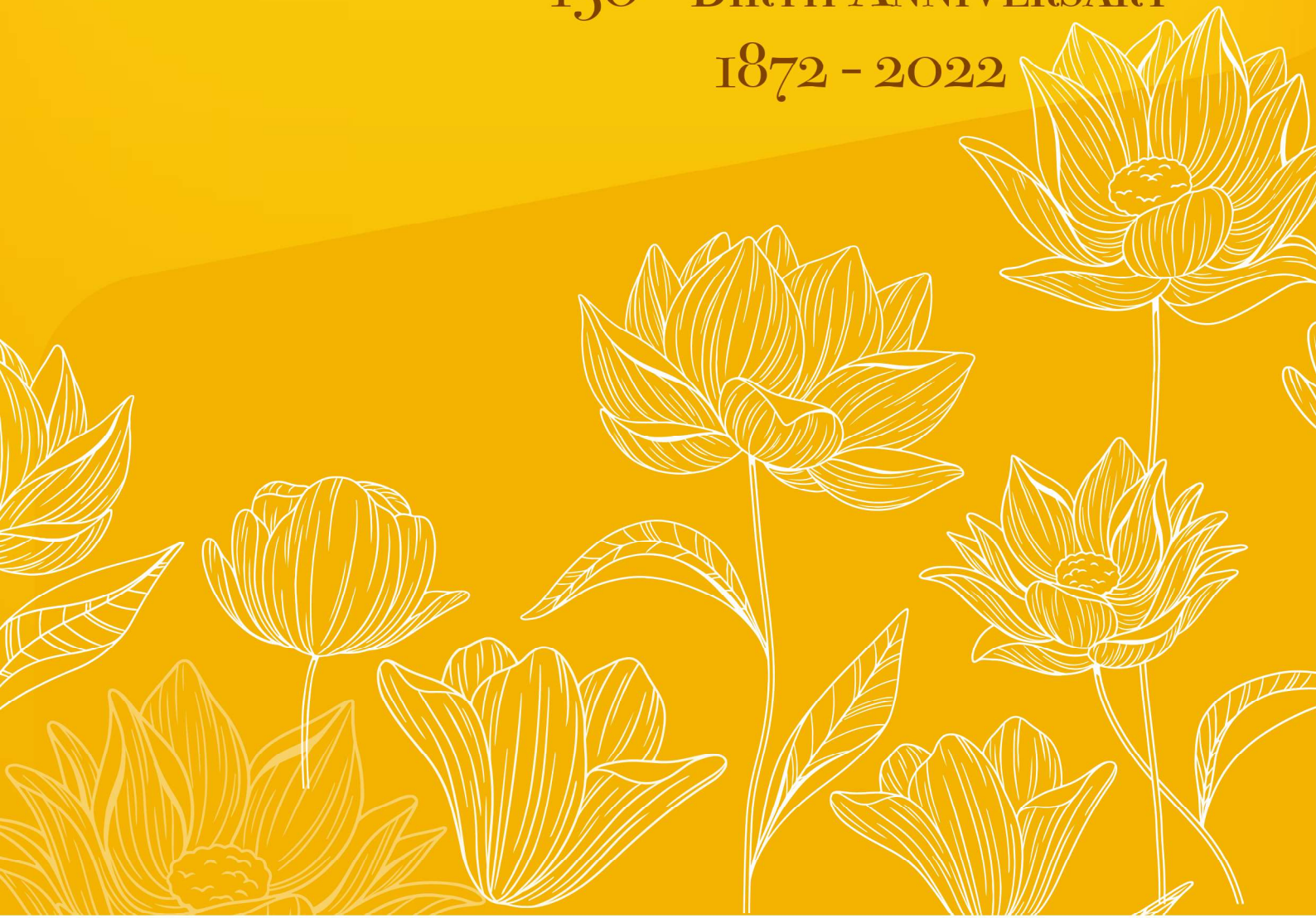
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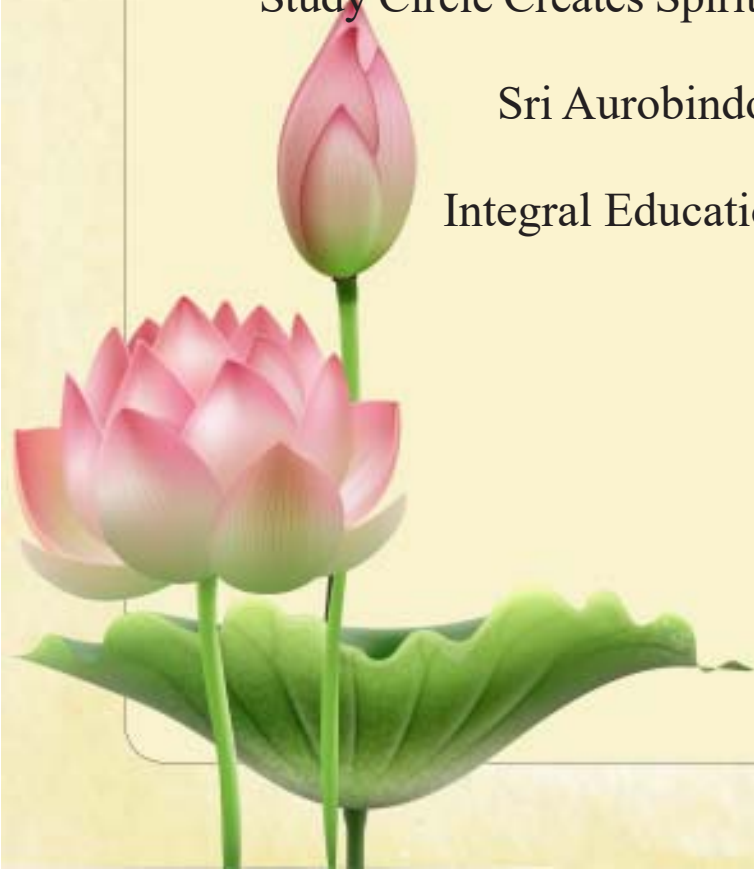
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*Spiritual Significance of the Flowers
given by The Mother*



Sri Aurobindo's Compassion

Innumerable, ever present and effective in every instance.

THE MOTHER

Botanical Name - Portulaca grandiflora

Common Name - Eleven O' Clock



REASON FOR THE GREATER INTENSITY OF THE STRUGGLE IN SADHANA

Sri Aurobindo

In the ordinary life people accept the vital movements, anger, desire, greed, sex, etc. as natural, allowable and legitimate things, part of the human nature. Only so far as society discourages them or insists to keep them within fixed limits or subject to a decent restraint or measure, people try to control them so as to conform to the social standard of morality or rule of conduct.

Here, on the contrary, as in all spiritual life, the conquest and complete mastery of these things is demanded. That is why the struggle is more felt, not because these things rise more strongly in sadhaks than in ordinary men, but because of the intensity of the struggle between the spiritual mind which demands control and the vital movements which rebel and want to continue in the new as they did in the old life. As for the idea that the sadhana raises up things of the kind, the only truth in that is this that, first, there are many things in the ordinary man of which he is not conscious, because the vital hides them from the mind and gratifies them without the mind realising what is the force that is moving the action - thus things that are done under the plea of altruism, philanthropy, service, etc. are largely moved by ego which hides itself behind these justifications ; in yoga the secret motive has to be pulled out from behind the veil, exposed and got rid of. Secondly, some things are suppressed in the ordinary life and remain lying in the nature, suppressed but not eliminated ; they may rise up any day or they may express themselves in various nervous forms or other disorders of the mind or vital or body without it being evident what is their real cause.

This has been recently discovered by European psychologists and much emphasised, even exaggerated in a new science called psycho-analysis. Here again, in sadhana one has to become conscious of these suppressed impulses and eliminate them - this may be called rising up, but that does not mean that they have to be raised up into action but only raised up before the consciousness so as to be cleared out of the being.

As for some men being able to control themselves and others being swept away, that is due to difference of temperament.

Some men are sattwic and control comes easy to them, up to a certain point at least ; others are more rajasic and find control difficult and often impossible. Some have a strong mind and mental will and others are vital men in whom the vital passions are stronger and more on the surface. Some do not think control necessary and let themselves go. In sadhana the mental or moral control has to be replaced by the spiritual mastery - for that mental control is only partial and it controls but does not liberate ; it is only the psychic and spiritual that can do that.

That is the main difference in this respect between the ordinary and the spiritual life.

SABCL VOL 24, page -1297-98

What is a Nation?

For what is a nation? What is our mother-country? It is not a piece of earth, nor a figure of speech, nor a fiction of the mind. It is a mighty Shakti...

– Sri Aurobindo

DIFFERENT PARTS OF THE BEING

The Mother

The ordinary human being is conscious only in his physical being, and only in relatively rare moments is he conscious of his mind, just a little more frequently of his vital, but all this is mixed up in his consciousness, so much so that he would be quite unable to say “This movement comes from the mind, this from the vital, this from the physical.” This already asks for a considerable development in order to be able to distinguish within oneself the source of the different movements one has. And it is so mixed that even when one tries, at the beginning it is very difficult to classify and separate one thing from another.

It is as when one works with colours, takes three or four or five different colours and puts them in the same water and beats them up together, it makes a grey, indistinct and incomprehensible mixture, you see, and one can't say which is red, which blue, which green, which yellow; it is something dirty, lots of colours mixed. So first of all one must do this little work of separating the red, blue, yellow, green — putting them like this, each in its corner. It is not at all easy.

I have met people who used to think themselves extremely intelligent, by the way, who thought they knew a lot, and when I spoke to them about the different parts of the being they looked at me like this (*gesture*) and asked me, “But what are you speaking about?” They did not understand at all. I am speaking of people who have the reputation of being intelligent.

They don't understand at all. For them it is just the consciousness; it is the consciousness — “It is my consciousness” and then there is the neighbour's consciousness; and again there are

things which do not have any consciousness. And then I asked them whether animals had a consciousness; so they began to scratch their heads and said, “Perhaps it is we who put our consciousness in the animal when we look at it,” like that...

CWM Vol 7, Page - 41

Mother India is indeed striving to be reborn

India, the ancient Mother, is indeed striving to be reborn, striving with agony and tears, but she strives in vain. What ails her, she who is after all so vast and might be so strong? There is surely some enormous defect, something vital is wanting in us, nor is it difficult to lay our finger on the spot. We have all things else, but we are empty of strength, void of energy. We have abandoned Shakti and are therefore abandoned by Shakti. The Mother is not in our hearts, in our brains, in our arms.

– Sri Aurobindo

DADA REMEMBERS

Pranab Kumar Bhattacharya

I had just arrived in the Ashram, I was very young then and one day I remember telling Mother: “Mother, you and Sri Aurobindo are good friends, aren’t you?” I had meant someone ‘close’ by ‘friend’.

Mother did not answer. What she thought of it she alone knew. Later in the afternoon at an opportune moment Mother showed me the book *The Mother* by Sri Aurobindo and said: “Do you know this book? It was written by Sri Aurobindo about me. Sri Aurobindo calls me ‘Mother’. You must read this book with me.”

After that for a number of days she read *The Mother* to me. We used to have our midday meal together and after the meal Mother would read the book to me.

Then later she fully read her *Prayers and Meditations*, *Words of Long Ago* and other books as well. As this reading went on in the afternoons, one by one many came to join us. A good number started coming. Then Mother shifted it to the hall in front of the room where Sri Aurobindo’s darshan was held, just above the Meditation Hall, so that there was enough space for all to sit.

There was a lot of pushing and shoving as everyone wanted to sit very close to Mother. So, instructed by Mother, Udar got some paper slips prepared with each one’s name and he would keep these slips at the fixed places. Udar used to play a very active role in these sittings which lasted for quite some time. After the reading there was a question-answer session. One day Mother said: “Just as a man has a soul every country has its soul too. That is its true existence and its mission is to express that truth.” Tinkorida (the teacher and

not the singer) suddenly came out with a question: “Now that the country has been split into India and Pakistan what has happened to the soul? Has the soul been split too?” Mother looked rather annoyed and said: “No, India’s soul cannot be partitioned.”

From I Remember, Page - 12

GURU VANDANA

Pranab Kumar Bhattacharya

SRI AUROBINDO

The name that tills the whole being with joy,
o king of yogis
I bow down to Thee.

SRIMA MIRA

The Mother of love and compassion,
The saviour of humanity
I bow down to’ Thee
With utmost humility and devotion.

We pray to you both :

Give us strength, give us love,
Kindle in us the flame of knowledge supreme.

– from Songs of Youth

OLD STORY: NEW LESSON

Nolini Kanta Gupta

Last time I told you the story of the great Rishi *Yajnavalkya*. But that was about the later *Yajnavalkya* when he had become a full-fledged rishi, a guru with an Ashram and disciples. Today I will tell you something of the earlier *Yajnavalkya*, the beginning of his rishihood, the start of his spiritual life. You know the structure of the old Indian society; it consisted of four castes, *varnas*, and four stages, *asramas*. I shall speak of the *asramas* now. Each individual person had to follow a definite course of life through developing stages. First of all, naturally, when you are a baby, in your early childhood, you belong to the family and remain with your parents.

As soon as you grow up and the time for your education arrives, you are initiated into a stage called *brahmacarya*; you may generally call it as the stage of self-discipline, you go to a guru and pursue your studies through a disciplined life, something like the life of the children who are here like you. In those days a student's life did not mean merely studies, that is to say, reading and writing, book-knowledge, but as here a very active life. The physical education in the old time *asramas* in certain ways was even more complete than what is given here, for it included the art of warfare also, combative like serious archery and many other items of physical training. When you have terminated this discipline or *brahmacarya*, when you have become an accomplished young man you are allowed to return to the world, and take to the worldly life, enrich yourself with all experiences of that life, that is to say, you marry and become a family man. It is the second stage called *garhasthya*. Next when you have fully enjoyed or fulfilled the duty of the worldly life, you pass on to the next stage that is called the *banaprastha*. That is the

hermit life, the beginning of the true spiritual life. Finally at the end of the *banaprastha*, you pass still beyond and adopt the life of the sannyasi, abandoning everything, concentrating wholly on the Supreme Truth and merging into it.

Now our *Yajnavalkya* in the normal course of things has passed through the stage of *brahmacarya*, he has also pursued the stage of domestic life and is now at the end of it. He thinks the time has now come to him to take to spiritual life and enter into *banaprastha*.

He had married and had two wives. So one day he called the first wife, *Katyayani*, and said to her: “*Katyayani*, I am now leaving this life and entering the spiritual life. You have given me comfort and happiness.

I am thankful to you for that. Whatever I have, my possessions, moveable and immovable, I have divided into two. This is your portion.” *Katyayani* accepted the decision without a murmur.

She answered: “Since you are my lord and husband, as you ask me so I shall do.” Then *Yajnavalkya* went to his second wife, *Maitreyee*; to *Maitreyee* too he said the same thing as he had said to *Katyayani*: “*Maitreyee*, I am leaving this life, I am taking to the spiritual life.

I have given to *Katyayani* her share of my possessions. This is your share.” But *Maitreyee* answered: “Wherever you go, I will follow you, I will also give up the world and its life.” *Yajnavalkya* said: “No, *Maitreyee*, it is a very hard, very difficult life, particularly for a woman. Follow the life to which you have been accustomed. Enjoy freely the possessions I leave you.” Then *Maitreyee* uttered those famous words which you must have heard and which have been ringing through the centuries down to us also, even today: “All these – possessions, will they give me immortality?”

Yajnavalkya answered: “No, *Maitreyee*, that they will not give you, it is quite another matter.”

Maitreyee answered – uttering a *mantra* as it were – “what am I to do with that which does not give me immortality?” So *Yajnavalkya* had to accept her and allow her to accompany him. Now *Yajnavalkya* gives his first lesson of spiritual life to *Maitreyee*: “*Maitreyee*, you love me, so you are coming with me. But do you know the real truth of the matter? The real truth is that you do not love me, but you love the soul that is in you, which is also in me: you love your own self in me. Therefore you love me, and I love you, I love you not for your sake but for the sake of the self in you which is the self in me. All love is like that, a husband loves his wife, the wife loves her husband, the brother loves his brother or sister, a sister loves her sister or brother, it is not for the sake of the person or the relation but for the sake of the self – one’s own self which is in everybody, That is the first lesson which you have to learn. Forget the outer person, your own person or another’s person; find the self that is in you and everybody else. That is the basis of the spiritual life.”

I told you there were four stages of life for an individual in the ancient Indian society, you complete one stage and then proceed to the next, and then to the next and so on. But they also say that you need not go through the stages gradually, step by step in this way; you can skip one or two stages in your stride if you have the capacity to do so; if you want the spiritual life when you are young, even when you have not gone through the worldly life, even then you can jump over, take a leap into the life of the *sannyisin*. It is said the day you feel detached from your worldly home, and then forthwith you may take to the life of the ascetic. It depends upon the urge in you, the insistence of the truth in you. A large freedom was given to all who really wanted a spiritual life...

to be continued in the next issue....

DIVINE CONSCIOUSNESS

Madhab Pandit

What is the content of the divine consciousness? In what precise way does it differ from the ordinary human consciousness?

Answering this question, Sri Aurobindo gives a few hints of the changes that come over when the divine consciousness gets established.

In the first place there is a perpetual calm. There is no room for agitation, disturbance, whatever may happen.

There is no excitement of any kind. Even in the midst of calamitous happenings the inner calm is not disturbed. It may even look as if the person is callous. But it is not so. On the other hand, there is a deep identification and the very calm within has a soothing effect on the surroundings.

Vibrations of strength help to stabilise the situation.

That brings us to the next characteristic: strength. There is no room for weakness anywhere in the being. A mastering strength is always there and it gives security to things around. Persons in the environment feel a constant surge of strength. Some may even flatter themselves that the strength is their own. They forget that they are rowing in someone else's boat.

There is no longer any sense of being confined to the body. There is a constant experience of expansion. Actually, one lives in the subtle body which is open to Infinity. There is an effortless participation in the vastitude pervading the universe. There are no boundaries to one's existence.

Whether within or around or above, there is an endless infinitude. It is something more than cosmicisation. For one lives even in the Beyond. Side by side, a link is formed with Eternity. The timelessness of the Self within seeps through and through. As one lives more and more in that dimension, the Sense of immortality pervades the being. Death of the body ceases to be a threat. For even while living in the physical body, there is always a realisation of existence beyond it. One does not care whether the body lives or dies.

And division ceases to be. There is no longer the oppressive sense of 'other' ness. Everywhere one feels the presence of the Divine. In each form, each individual, one greets the One. In such a setting it is impossible to hate any one, to shrink from anyone. For all is Brahman. In the unforgettable language of Sri Aurobindo describing his state, "As I look around this room, I see everything as the Brahman. No, it is not mere thinking, it is a concrete experience. Even the wall, the books are the Brahman. I see you no longer as M. but as the Divine living in the Divine. It is a wonderful experience."

Selected Works of M P Pandit, Vol 1

India is destined to

India is the *guru* of the nations, the *physician of the human soul* in its profounder maladies; she is destined once more to new-mould the life of the world...

– Sri Aurobindo

THE GIFT

Manoj Das

Long long ago, in the dawn of the creation, the Gods and the Titans who rule over the Universe met together once, each one bringing a precious gift for the Supreme Mother out of whose sacred womb they all had come forth.

The palace they met in was all made of diamond and it was situated over a snow-white cloud that floated gaily in the blue and serene sky. An opalescent hue clothed the universe and a divine fragrance thrilled, the Immortal Ones with a sublime ecstasy.

Inside the palace was a huge hall, the walls of which were made of a transparent and multicoloured light. At one end of the hall, in a shower of golden light sat the Supreme Mother; on Her left stood the Gods and on Her right the Titans. From the side of the Gods there shone out a sapphire-blue light, and from the side of the Titans a ruby-red light; both these lights mingled joyously and bathed the lotus feet of the Mother.

Then one by one the Gods and the Titans came and placed their precious gifts at the feet of the Mother; each considered his to be superior to all the rest and began to boast and criticise. Last of all came mother Earth, dressed in a simple white garment. The Titans began to jeer at her and the Gods smiled pitifully and said, “Alas! what gift can she have worth giving to the Mother!”

Earth, with tears in her eyes, approached timidly the Mother-of-all and kneeling down before Her placed humbly at Her feet an innocent and helpless child.

The Divine Mother leaned forward and, taking the child in Her arms, kissed him on the forehead and said, “This child is mine, and he alone, amongst all things created, shall manifest my entire

Divinity.” A magic silence, for a moment, held the Titans and the Gods spell-bound .

Ever since, the Titans and the Gods have been fighting together in order to win over to their side this apparently weak and helpless child. And this child of mother Earth is Man, it is

“He in the mirroring depth of whose far eyes
The Gods behold, o’erawed, the Unnamable
One Beyond all Gods, the Luminous, the Unknown.”

Mother India April 1955

India must remain India

India must remain India if she is to fulfil her destiny. Nor will Europe profit by grafting her civilisation on India, for if India, who is the distinct physician of Europe’s maladies, herself falls into the clutches of the disease, the disease will remain uncured and incurable and European civilisation will perish as it perished when Rome declined, first by dry rot within itself and last by irruption from without.

– Sri Aurobindo

STUDY CIRCLE CREATES SPIRITUAL ATMOSPHERE

Ramakrushna Das

I received your letter. You wrote “I should write what topics will be discussed in the monthly study circle meeting”. This subject has already been written in *loka sahitya*. The purpose of the monthly meetings in the different reading cycles is to promote a spiritual harmony and exchange of ideas among the regional study circles. At the same time, it helps to create a spiritual atmosphere at the meeting place. And by discussions in the different study circles, the study circle that has the good arrangement can influence the other study circle. Enthusiasm grows among themselves.

It is a kind of *satsang*. Such spiritual meditation is a type of *satsang*. *Satsang* helps a lot in the sadhana. Due to the lack of *satsang*, a person does not get the inspiration to progress in spiritually, becomes lax in sadhana, and may fall into *inertia*. But a person gets inspired by all these discussions when they are arranged frequently. For this purpose, study circles and monthly conferences have been organised.

1- In the collective reading session, only yoga and sadhana should be discussed without discussing other topics with anyone else.

2- If a good speaker present then he will give some speech, otherwise after collective meditation someone will read and explain the useful and interesting part of everyone from *lokasahitya*, *Navajyoti* or The Mother and Sri Aurobindo’s books.

3- Other devotees of the village may be involved in this collective meeting.

4- There can be a discussion about any of the Ashram’s latest Messages or any new topic that those who want to understand.

5- The main purpose of this meeting is to create a spiritual atmosphere by gathering together once a month.

It is certain that the more people gather together in one idea, the greater the impact of that idea and the impact it has on other people. But every person should come out and contribute to the monthly meeting only spiritually without looking at the outer dazzles. This was discussed in *loka sahitya*. The writing was completed six months ago...

Hope you all are happy.

Letter from 'Sri Ramakrushna Dasnk Rachana Sangrah'

Vol -3, page - 363, ,Translated by Jashaswini Roy

Mother India awaits our answer

Regeneration is literally re-birth, and re-birth comes not by the intellect, not by the fullness of the purse, not by policy, not by change of machinery, but by the getting of a new heart, by throwing away all that we were into the fire of sacrifice and being reborn in the Mother. Self-abandonment is the demand made upon us. She asks of us, "How many will live for me? How many will die for me?" and awaits our answer.

– Sri Aurobindo

SRI AUROBINDO'S YOGA AND HUMAN SOCIETY

Prapatti

Today there is an intense, collective and communal desire for peace, unity, harmony, equality and brotherhood among the entire human society. Different nations and different groups of the world are showing special interest in establishing peace and harmony with each other and settling down amicably. In the most common spheres of society and in private life we strive deeply for that unity, peaceful harmony, equality, brotherhood and joy. But where is the foundation and proper source of all this? The basis of all this was spirituality, the root source of the inner being. Peace, equanimity, unity, harmony, joy is a spiritual quality, spiritual beauty – it can be achieved only through progress, development and purification of inner consciousness. The inner object can never be attained by any external discipline, method or approach. Man carries within violence, hatred, anger, greed so how can peace, equality, and unity be established if they try outside? How can friendship, brotherhood and equality be manifested in this society? Two opposite objects cannot come together. Until violence and pride are removed from within, a proper sense of 'brotherhood' can never be established or sustained. A brotherhood based on limited morality and temporary social values is like the dry, lifeless leaves of a tree. It will fall at any moment. Desire, anger and violence are strong malevolent forces; in the rush of all these, by the violent blow of this storm all morals, restraint, social order and rules become shattered. All these great evils, wickedness, can only be ruled by the spiritual Supramental Power and the divine power of *Bhagabati*.

There is spirituality in spiritualities. The spiritual practice that Sri Aurobindo says about is the ultimate transformation of the outer and

inner nature of the human being by the divine power of the transcendent Supramental. It is this 'Atimanas', Supramental Power that will triumph over the dark forces and establish a new life and a new society on earth. As long as human nature is controlled by dark, ignorant and evil forces, it is impossible to establish any lasting peace or harmony among mankind. So it is needless to say how useful Sri Aurobindo's Yoga and ideals of divine life are for the society and the individual today. Considering all the circumstances, it seems that the only way to solve the problem now is to give Integral-spirituality a place in life.

Collected from 'Sri Prapattink Rachana Sangrah'

Vol -1, page - 31, ,Translated by Jashaswini Roy

The Spiritual life of India is the World's Future

Since the spiritual life of India is the first necessity of the world's future, we fight not only for our own political and spiritual freedom but for the spiritual emancipation of the human race.... For it is not among an enslaved, degraded and perishing people that the Rishis and great spirits can long continue to be born.

– Sri Aurobindo

INTEGRAL EDUCATION - INTEGRAL YOGA

Anand Adhikari

The Mother while inaugurating the Sri Aurobindo Memorial convention gave a message for the University that reveals the Path for a luminous Future. She read out the message “*Sri Aurobindo is present in our midst, and with all the power of his creative genius he presides over the formation of the University Centre which for years he considered as one of the best means of preparing the future humanity to receive the supramental light that will transform the elite of today into a new race manifesting upon earth the new light and force and life*”. (12/112).

Sri Aurobindo’s work of transformation is for the preparation of a New Race. As the Nature’s ascending evolutionary consciousness goes from stone to plant, plant to animal, animal to man so there is no reason why it will stop at man. As man is not the last stage of ascension in consciousness so it is bound to go to a higher stage and is expressed as superman. The difference from man to the superman will be akin to that between animal to man. All the age long dreams of humanity expressed through Avatars, emanations, prophets, will be fulfilled by this ascension.

The aim of Integral Yoga and the aim of Integral Education is in principle the same. The endeavor to separate Integral Yoga from Integral Education is like extricating from Integral Yoga its very process. Yoga entails ‘learning’ at every step. Hence both education and yoga are truly like synonyms.

The sadhana goes on all the time uninterruptedly and all activities become a means of sadhana. The initiation of action changes more and more from the ego to the Eternal Presence and gradually the

personal existence becomes an expression of that Eternal Presence. This includes all the activities of the mind, life and body ultimately making it 'Integral'.

What is the first step, how to begin this great journey? It is to search within oneself the source of inspiration- the utsaha- the very urge to come in contact with Her. If the source of inspiration could be discovered and a constant will to ignite this flame of love takes the place of the frontal consciousness then the chief difficulty will disappear.

This too is the aim and process of Integral Education. Sri Aurobindo speaks of it in Human Cycle – *“It is not yet realised what this soul is or that the true secret, whether with child or man, is to help him to find his deeper self, the real psychic entity within. That, if we ever give it a chance to come forward, and still more if we call it into the foreground as “the leader of the march set in our front,” will itself take up most of the business of education out of our hands and develop the capacity of the psychological being towards a realisation of its potentialities of which our present mechanical view of life and man and external routine methods of dealing with them prevent us from having any experience or forming any conception”*.

Sri Aurobindo says- *“To bring out the real man is the first business of education. In the present system it is sorely neglected. It can be done by promoting powers of observation, memory, reasoning etc. Through these the man within must be touched and brought out”*.

The second important thing that acts is the personality of the teacher. the teacher is there and his influence is there and it does, and must act. The teacher may not directly guide or instruct

but the influence keeps the children engaged. Children are quite open to such an influence.

*The third thing is to place a man in the right place in the world.”—
(Evening Talks/374)*

Herein the aim of Yoga and aim of Integral Education perfectly mingle with each other – to bring the psychic, the leader of life’s march, the real man to the front. We have to prepare ourselves at every step so as not to miss any single opportunity of progress. This can only be done if the aim becomes clear to us with our hearts consent to adhere to it.

My country as the Mother

While others look upon their country as an inert piece of matter—a few meadows and fields, forests and hills and rivers—I look upon my country as the Mother. I adore Her, I worship Her as the Mother. What would a son do if a demon sat on his mother’s breast and started sucking her blood?... I know I have the strength to deliver this fallen race. It is not physical strength—I am not going to fight with sword or gun—but the strength of knowledge...

– Sri Aurobindo

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