

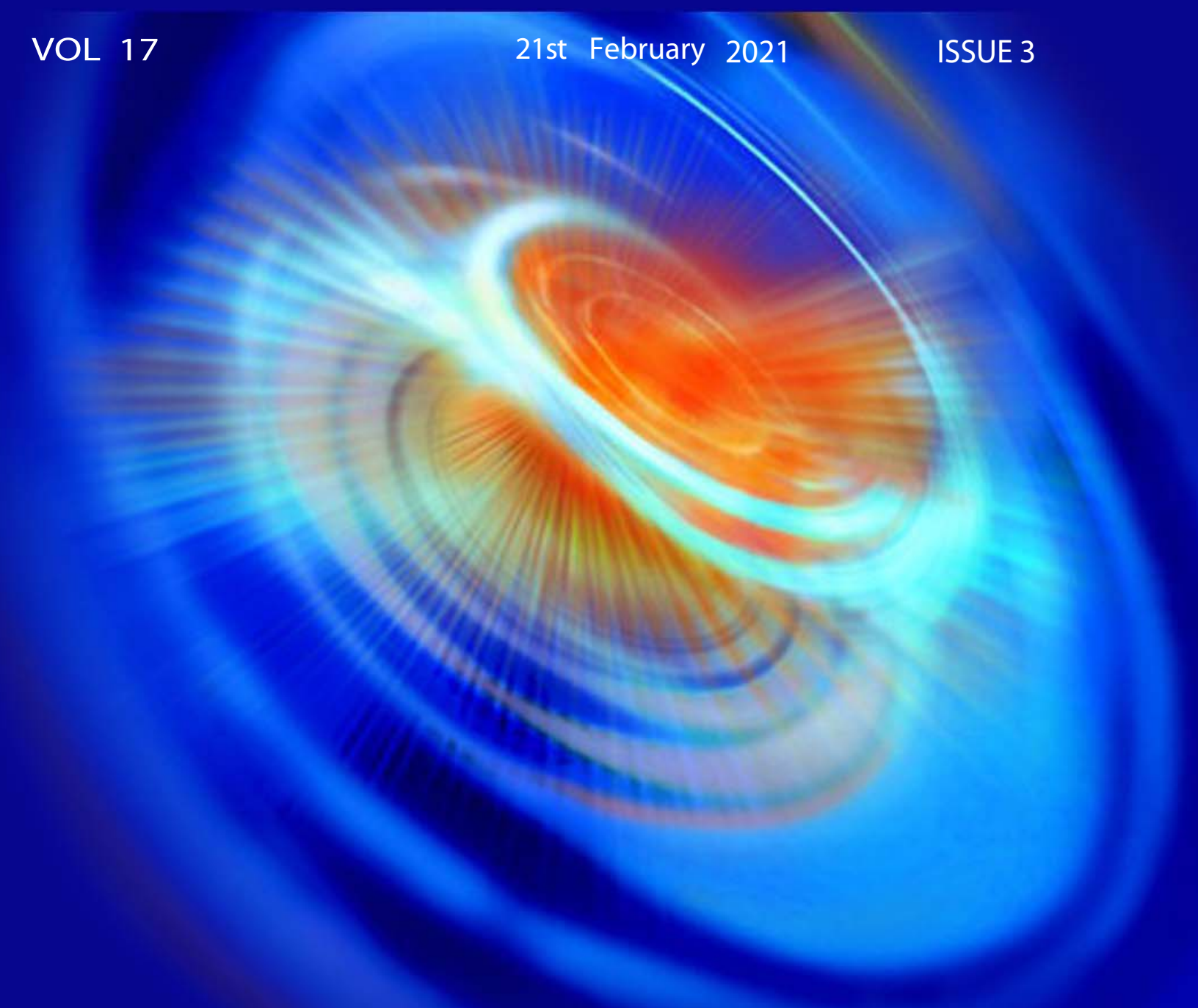
In Mother's Light

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Offering

Yoga means union with the Divine, and the union is effected through offering — it is founded on the offering of yourself to the Divine. . . . 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.

The Mother

Offering

The only offering that truly enriches is the one that is made to the Divine.



Alcea rosea : Several Colours

Spiritual significance of the flower given by The Mother



The Mother's Force and the Forces of the Lower Nature

Sri Aurobindo

Question : There is in me a revolt of the vital against the Light resulting in much vital confusion. I hope that one day all my desires and ambition will go away and I will depend completely on the Mother. In the meantime, as these things too come from the Mother, there is nothing to do but wait.

Answer : What things? The vital confusion and desires? It is entirely false to say that these things come from the Mother. They come from the lower Nature and its darkness and ignorance. The Mother's Force is *not* the lower Nature, it is the Power of the Divine Truth and Light working upon the lower Nature to drive out the confusion and falsehood and desire from it and to transform everything into the Truth and Light.

It is equally false to say “so there is nothing to do but wait”.

There is something to do and I have repeatedly told you what it is—I have told you not to go down into the lower vital unless you can go there with the Mother's Force and Light supporting you.

If you are pushed or fall into the lower vital confusion, then to remain quiet (not discussing or consenting to whirl round in the lower vital chaos), to reject the vital suggestions and experiences and open yourself calling down the Mother's Force to change this part of the being.

Instead of that you begin “experiencing” the chaos and trying to follow every jump and whirl in it and speculating about it with the result that you get falsehoods like these two—the falsehood that “these things too come from the Mother” and the falsehood that “there is nothing to do but wait” and you consent to them!





When will you learn to remember and follow the plain instructions I have given you instead of believing in the ignorant mind and the confused suggestions of this vital chaos?

10 June 1930

(*Letters on The Mother*, Page - 224)

An Advice

If ever you are seized by a vital impulse whatever it may be, anger or a sexual urge, vanity or any kind of pettiness or meanness, or movements that seize us, then immediately react with violence and tell it to its face: "Go away! This filth cannot enter a child of the Mother." If it still persists, you strike blows at it, real physical blows (*gesture*) in the air, until this movement disappears.

Or else, you call me: "Come, help me, Mother," and immediately you will be freed from these vital movements,... "and may the Peace descend into me."

—The Mother





Becoming Conscious Through Physical Education

The Mother

Mother, there is a football match against...

I have no objection, whether you play a match or not. The fact of playing does not concern me if it does not help you all to become conscious, if it is only to repeat the same mistake a thousand times and you do not come out of it a little more conscious. That is why I am insisting so much on it.

Playing a match has no importance if it is not for acquiring some experience that makes you progress a little. If you do not take even the minimum advantage of what the sports or the games offer, what is the use of playing? That is why I insist — be a little conscious of what is happening all around. Physical education is a concrete test from which you can learn, and learn quickly and at every moment what life is offering us. It is a direct means of acquiring experience in life. Not the life of a shirker, but the life of one who knows how to fight, one who knows how to stand on his feet, one who learns to overcome the difficulties.

Physical education gives us not only good health and a supple, strong, plastic and well-balanced body, but it also gives us some undeniable psychological qualities, like endurance, courage, cheerfulness, and the will to perfect oneself, and most of all, this spirit of cohesion, of good will — what is called in English ‘sportsmanship’ and ‘team spirit’. They are so important, these qualities that sports bring to us. A good sportsman is almost yogic in his attitude. He gives us the impression of being an unflinching conqueror, a hero of legend who knows how to appreciate the good





qualities of others, and who never plays a bad trick on another. He is honest with himself, rarely conceited, and he never tolerates jealousy. He gives the impression of someone who is trying to overcome his ego. He knows how to behave well and gains the respect of others. He is generous and fair towards others. What else do you need? If you can develop these qualities, it is already much for one life.

Physical education strengthens the system, regulates life, brings a balance and a harmony in the daily life. Discipline and confidence are indispensable to develop the sporting faculties. It helps to sharpen one's senses and to develop the power of concentration, of endurance and many other things — the list of good qualities is endless — like the control over the body, its movements, its extraordinary development. And what the sportsman can achieve and endure is really fantastic, miraculous, incredible, and of a very high degree of perfection. And in our life, physical education is like a challenge to the *tamas* and the unconsciousness. Without it, life loses a great deal of its charm. It is indispensable for a harmonious and well-ordered life.

But it has to be done with the true attitude and the conscious will to progress, to perfect oneself, to give an aim to one's life, to harmonise the different parts that clash with one another, to practise physical education diligently and attain some specific results, while you become conscious... conscious. It is in the positive and concrete application that the joy of sports is found. And the result is instantaneous. If one takes the trouble, one can master and prevail over the situation. But one has to want it, and want it truly. It is fantastic what one can achieve. With the help of physical education one can get rid of many illnesses and defects that were pronounced incurable. And in the field of sports — the dedication and effort they





put in — in order to exceed or even transcend themselves... is unbelievable. It seems to me that they are tapping another source. It is unlimited... one cannot imagine. They have been able to do this.

One has to learn to direct the consciousness where it is needed, in order to avoid disastrous consequences or accidents. One learns to open oneself to the consciousness, and one guides the body so that it is alert, so that it does not blunder, so that it does not forget in the excitement, how it must remember at each movement, in each step, the true attitude and try to become conscious. Always conscious, conscious and alert, — then one can avoid all sorts of accidents. Evidently, it is a very hard and assiduous training, but I tell you that one can avoid all sorts of accidents and attacks if one can become conscious and calm, conscious of each part of the being, each element and cell of the body. It is in this way that the body must be trained and made conscious gradually, to aspire so that the consciousness enters into each part of the being, the skin, the muscles, the cells... into the entire system. If one trains in this spirit, to develop the inborn faculties, then one discovers many hidden things which are indispensable for a harmonious life and for a solid foundation in the yoga. It is not without a purpose that I am telling you to practise physical education with the true attitude for preparing a strong foundation for the yoga...

– (*From Sweet Mother, Page -133*)





Spiritual Health

Pranab Kumar Bhattacharya

What is health? The harmonious function of all the organs of the body is the explanation of a good health.

A human personality consists of mind, vital and body with a soul or psychic being behind. Generally, the mind is full of fanciful ideas and incoherent thoughts. The vital has its own impulses. The body is full of inertia and tamasic habits. Our work is to silence the activities of the mind and the vital and open to the Power above for its manifestation. The body must learn to follow the rhythm of the soul.

We should create the conditions in our outer personality so that the psychic from the depth of our heart could come forward and influence and guide and govern the whole being. This is the spiritual health.

The first condition is to have a sincere wish to be guided by the soul.

Not to have pretensions, not to show what one is not, no self-deception, no hypocrisy; and an effort to overcome one's meanness and small limits are no doubt the essential conditions. To repeat the Divine's Name outside and be full of crookedness inside will destroy the spiritual health.

The mind, life and body must be organized around the psychic to be guided and governed by the Presence, this is the goal we have set before us.

The more the soul is the master of the being, the more one is spiritually healthy.

(From What I have learnt from the Mother, Page 20)





In Her Company

Nolini Kanta Gupta

When the Mother was giving collective meditation, in the playground for instance, along with those people assembled there around Her, a different kind of people also joined in and gathered – beings from other worlds, gods and angels.

The Divine in a physical human body upon earth – it is such a temptation for the disembodied beings in the other worlds; it was so great an opportunity to be near the physical aura of the Divine. It was indeed a privilege, the privilege of having a material body, the privilege possessed by human beings alone to come in touch with the divine material body! So these beings rushed down and tried to be as much near as possible to the earth, to bask in the delightful golden sun-shine of the physical presence of the Divine upon earth.

Also it is said, when the Mother used to play on the organ, the same thing happened; there was a crowd of invisible listeners around Her; not only so, the Mother Herself revealed the secret, some beings, even departed musicians, also prayed to Her to be allowed to play on the organ through Her fingers – making the Divine their instrument instead of their being the Divine's instruments!

The Mother in Her body was such an abode of miracles.

(From Work by Nolinikanta Gupta, Vol - 6, Page - 259)





Some Comments from Sri Aurobindo

An inner (soul) relation means that one feels the Mother's presence, is turned to her at all times, is aware of her force moving, guiding, helping, is full of love for her and always feels a great nearness whether one is physically near her or not — this relation takes up the mind, vital and inner physical till one feels one's mind close to the Mother's mind, one's vital in harmony with hers, one's very physical consciousness full of her. It is quite possible — and actual — to have this inner close relation even if physically one sees her only at pranam and meditation and once a year perhaps on the birthday.

June 1935

(CWSA 32/454)29

To respect the spiritual attainment of another spiritual teacher is all right, but it is a rule of this Yoga not to mix influences. ...there may be harm done by two different methods getting mixed together...

CWSA-29, Page -194

Question : There's a lady who used to feel your presence in her own home, just as at Darshan; but last time on her way home from here saw Ramana Maharshi and then lost that feeling.

Answer : Naturally.

Question : At first she couldn't detect the reason why. Then she suspected the cause and I told her the Mother didn't approve of mixing up things. Now she thinks it must have been due to that visit.

Answer : That was another influence.

Talks with Sri Aurobindo-1, Page-271





None should regard or treat another member of the Asram as his subordinate. If he is in charge, he should regard the others as his associates and helpers in the work, and he should not try to dominate or impose on them his own ideas and personal fancies, but only see to the execution of the will of the Mother. None should regard himself as a subordinate, even if he has to carry out instructions given through another or to execute under supervision the work he has to do. All should try to work in harmony, thinking only of how best to make the work a success; personal feelings should not be allowed to interfere, for this is a most frequent cause of disturbance in the work, failure or disorder. If you keep this truth of the work in mind and always abide by it, difficulties are likely to disappear; for others will be influenced by the rightness of your attitude and work smoothly with you. Or, if through any weakness or perversity in them, they create difficulties, the effects will fall back on them and you will feel no disturbance or trouble.

12 October 1929

(CWSA 32/408)

Have confidence in the Mother and be sure that the liberation from these things will surely come. What the soul feels is the sign of the spiritual destiny as of the spiritual need. What opposes is a remnant of the nature of the human ignorance. Our help will be there with you fully to overcome it.

27 February 1935

(CWSA 32, Page - 337)





The Divine Mother

M. P. Pandit

The Supreme Reality is One, Indescribable. But when perceived as related to manifestation, It reveals itself as a Being, an Existent with a supreme Consciousness. The Consciousness is inherent, it is in fact the very nature of the Being. It is not merely an awareness of itself; it is a Consciousness that is at once self-aware and all-aware. It is instinct with a dynamis; it is the Power of the Divine Being. From the immensity of the Being, Brahman, it manifests myriad Names and Forms, measures out finites from the depths of the Infinite, shapes the Many out of the One,-it is the Maya. She is the Shakti by whom the One Conscious Being, the Sole Purusha effects a manifold purposive Creation. Not only does She manifest from what is contained in the Being of the Lord, Ishwara , but She continues to direct, lead and rule over what is so brought into creation; She is the Ishwari.

The Divine Being and the Consciousness Force, the Purusha and the Shakti are not two different , separate realities. Indeed, the Consciousness-Force is the Being itself as Consciousness-Force. They are two statuses of the same Divine Reality when It manifests. There is a mutuality in their relation, a oneness of being in the Supreme Truth. The Divine Being is the Lord, He who originates and presides; His Consciousness-Force is She the supreme Shakti, the Executrix who holds in herself the truth of His creative poise and effectuates His Intention . She manifests ; He is the manifested. Without Her He is unmanifest; without Him She does not exist.

This is a fundamental truth that governs th~ entire Creation with whatever variations in form. This nexus of Being and Force, Purusha and Shakti, is the axis round which all Movement revolves.





All exists potentially in the Being; it is brought out and poured into actuality by the Shakti, the Conscious Force that is the inherent Power of the Being. It is thus that this sevenfold Existence, that is the present Creation, has been brought into manifestation from out of the Being of the Lord by His Divine Shakti. She holds the Truths to be manifested, releases them in Her creative movement and proceeds to work out their expression in accord with the Will and the basis of the Sanction of the Supreme Lord; it is thus that She is active on each level of the Manifestation, in each unit of Creation.

All movements, all activities are ultimately realised to be segments or expressions of Her One Movement which in this universe is directed towards the fulfilment of the Divine Will in Creation by leading it from out of the primal Darkness of Nescience towards the revealing Light of Knowledge. The labour is aeonic, endless, but it is an imperative in Her for She is the Creatrix, the Mother of *All-etad yonini bhutiini sarviilJi*. She forms and puts out several Powers, Emanations and Embodiments of Herself for the effectuation of Her purpose; so too She manifests the Godheads from the Being of the Ishwara. She even consents to descend Herself into this world of Ignorance, Falsehood and Suffering, at crucial junctures in its evolutionary career, so that She might with Her direct, undelegated Power of Consciousness and Force execute the Supreme Intention. Such an hour, says Sri Aurobindo, is now. The Divine Shakti who has been toiling since the beginnings of Creation is now on the terrestrial scene, physically present, to lead it to its consummation, to turn life on earth into an efflorescence of the Divine felicities.

She is the embodied Mother of whom he announces:

“The One whom we adore as the Mother is the Divine Conscious Force that dominates all existence. “





The Effect of Ma Nama-Japa

Ramakrushna Das

Sri Aurobindo has said: “As a rule the only *Mantra* used in this sadhana is that of the Mother or of my name and the Mother’s.”

The Mother has said: “Only Japa has a direct action on the body.”

Mother has also said that by Japa only, She has done ten years of sadhana in a few months.

The meaning of mantra is: The key of sadhana, the realization in sadhana, or the realization of the *Istha* (form of ones chosen Deity) in its outer form through sadhana.

Through the repetition of a particular name, the sadhak can realize the living form of the God whom he worships. For this reason the *Ishta* (form) and the name are inseparable. One can certainly realize the *Istha* by Nama-Japa. In the outside world also, the name and form are inseparable. For example, if a warrant is issued in the name of a particular person, even without having seen him or without recognizing him, the person is compelled to appear.

If one calls a person by his name even if one does not know him, the person is bound to respond. So also, in certain mantra-rituals, the God whose name is repeated, appears there.

In this yoga, transformation will be done by the *Supramental-Mother’s Force*. The Supreme Shakti is one and the same Truth. From the point of view of sadhana, the presence of The Mother is absolutely necessary from the beginning of sadhana. By doing *Ma-Nama-Japa*, The Mother’s Power will descend into the sadhak and start the work of transformation. The action of transformation itself is the presence of The Mother. When the work of transformation starts, the *Psychic Being* will awake more and more, surrender will





increase and aspiration will become intense. From this point of view, The Mother's Nama-Japa is very essential and useful in sadhana. By the Japa of *Ma*, the arduous path of transformation becomes easy. But there is another reason why this difficult sadhana becomes easy by Nama-Japa:

It has been stated in the scriptures, that the Sanskrit letter Ma (Ma) itself is *chandra-bija*. Chandram (the moon) contains amrita (nectar). It is the symbol of coolness, peace and ananda (bliss). If one repeats this letter, peace, ananda and devotion get established in the *adhara* (mind, vital, body) of the sadhak. All these enemies which are obstacles in the sadhak's life, such as depression, greed, attachment, lust and anger, cannot easily become active. The sadhak gets encouragement, happiness and interest in sadhana.

Obstacles become comparatively less; and as the sadhak's *adhara* becomes purified, the Divine Power descends into his mind, vital and body and starts the work of transformation.

If one adds the Sanskrit letter – (a) to the letter –(Ma) then it becomes – (*Ma*);– (a) itself is *agni-bija* (like fire).

Since the letter – of the word – (Ma) has come from the agni-bija, by the Nama-Japa of *Ma*, the sadhak's *Sanchita* (the results of actions from previous lives), *Kriymana* (the results of actions from this life), *Prarabdha* (the present destiny), all these results of our unfavorable actions will be burnt away. When results of wrong actions done by the sadhak in life after life from the beginning of the world get destroyed and the *Psychic Being* awakens, then the veil of ignorance, attachment and illusion is lifted from the mind, vital and body. The intellect becomes clear and pure by the influence of the *Psychic Being*. The sadhak can then recognize the disguised forms





of the adverse forces which attract him and try to lure him away from the path of sadhana.

Along with the constant repetition of *Ma-Nama-Japa*, one should keep some regular fixed time for meditation. If at the time of meditation one's consciousness enters deep inside the heart, then the Divine Shakti starts working; at that time if the sadhak *does not feel* The Mother's working along with the *Ma-Nama-Japa* at the place where the Divine Shakti is working or at the place where the sadhak is concentrating, then one can stop Japa for some time. If The Mother's name is repeated at the place where the Divine Shakti is working, then the Divine Power can work quickly and no thoughts will be able to come.

The Head and the Heart

I will tell you a secret; if you follow it, it will help you very much in your life.

Always act from your heart, and not from the head, and you will see that everything changes its perspective if you can put this into practice. It is a good lesson. This attitude will teach you... or reward you very much in your life.

—The Mother





Setting up a Kingdom of God

Prapatti

The foremost and basic elements required to establish the Kingdom of God upon the earth are Truth and Love. But it is not an easy task to win the opposite elements over and establish Truth or Love. It is very clear that under the present conditions men do not have any clear vision or sincere regard for Truth or Love. Of course the consciousness awakens only after passing through sufferings and grief. The hazards and sufferings of the outer world seem to intensify the inner fire and capacity of man.

Some are of the opinion that the establishment of Kingdom of God depends on Truth and Love then why doesn't the Divine Himself force the Truth and Love upon humanity. In that case the kingdom of God could be established very soon. But Truth and Love cannot be forced upon anyone; then they would become distorted. The very true nature of Truth and Love is spontaneity.

This becomes clear from The Mother's message: "But it is evident that Truth and Love are not quite welcome just now upon the earth, because the human heart is not yet ready for them - and if they are enforced upon the human consciousness by an act of power, they would no more be the Truth and Love but something artificial. That is why the collaboration of the human consciousness is indispensable and the way is long and arduous...."

Therefore, it is not true that, the Divine Himself by one magical stroke change all into Truth and Love. In order to receive and manifest the Truth -Consciousness, the collaboration and preparedness of humanity is absolutely necessary. This means that in order to bring down the Truth and Love man must first firmly resolve to





acknowledge the Truth and Love; next he must reject all the desires and movements of the lower nature and also keep oneself free from all kinds lust, greed, wicked deceit, violence and revenge. If man consciously aspires for the Divine's Will, Desire and Action to manifest in his life then he can certainly do so.

Due to the lack of preparedness, lack of collaboration and a callous attitude to accept Truth, humanity cannot perceive the Truth even when it has established itself before them. One has to wait for a very long time for the Truth, Knowledge, Light and Love to manifest; and when the consciousness of man is awakened he can then realise and allow them to remain in his heart.

A great Truth, the Truth of the Supramental has descended upon the earth. The Mother's New Year message of 1966 gives us the call "Let us serve The Truth." A few questions that were asked to The Mother basing upon this message clearly states that the Truth has come down upon the earth.

Q. Your wonderful message "Let us serve the Truth." Has the Truth come down upon the Earth? If so, where does it dwell? Where is it at the moment?

THE MOTHER: The Truth is present upon the earth and dwells wherever there is receptivity or a consciousness ready to manifest it.

Q. In what way should the people serve the Truth? Is it serve outwardly as well as inwardly?

THE MOTHER: Whoever is sincere in his resolution to serve the Truth will know, or rather be made to know at each moment, what he or she must do to serve the Truth, for there are many ways of serving it.

What can be a more clear declaration than this? For ages the Divine Truth that humanity has been waited for... has manifested





itself upon the earth. It is looking for ways to establish itself in man. Anyone who sincerely wills to lead a life of Truth can do so in spite of obstacles and difficulties however arduous. But the key to serve this Truth is sincerity, an honest simplicity and a childlike attitude. Despite one's faults, weaknesses and defects, all those who are truly faithful, firmly resolved, straightforward and childlike all the time receive the Divine's help and make progress towards the Light and Truth by their own effort or are shown the path by someone else. But this faith and sincerity must be living, integral and true.

The key to all sadhana is sincerity. The Mother has very often said If one does not have sincerity one should do not enter into the path of yoga.

The only thing that can help set up the Kingdom of God is absolute sincerity, total faithfulness, and an integral transparency. The Kingdom of God will surely be manifested, it is certain, this is the intention, the great declaration of the Divine . But whether it will be sooner or later depend on the inner sincerity and simplicity of man.

Grace

You know, the Grace is something that pushes you towards the goal to be reached. Do not try to judge it with your mind — you will get nowhere. For it is something tremendous which is not expressed in words or in feelings.

– The Mother





Steps towards a New Consciousness

Anand Adhikari

Step -1. Remember The Mother as much as possible.

This means to remember Her, think of Her, visualise Her and repeat Her Name as much as possible. When we forget to do so, pray to Her from the heart to grant the constant remembrance.

Step-2. Keep some time in a day to concentrate on Her deep in the heart as the Supreme Mother beyond the thinking mind, emotions, sensations.

Step -3 - Our constant aspiration will be to feel Her Presence in the heart very concretely, almost materially real.

Step-4—It is not the credit of the ego but the spontaneous feeling will be that the strength, the power, the capacity, the ability of work flow straight from Her Presence in the heart. At every occasion we ought to recognise this and convey our gratitude.

Step-5 – With all our emotions we aspire from the depth of our heart that She may guide our steps, shape our thoughts, feelings and sustain our lives.

Sri Aurobindo says that this preliminary stage often takes long, but if one goes through with sincerity and steadfastness, the mentality begins little by little to change and a new consciousness opens in the sadhak which begins to be aware more and more of the Mother's Presence and Her working within.

This opens the way to another dimension of life – the life of spiritual experiences and realisations.





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