

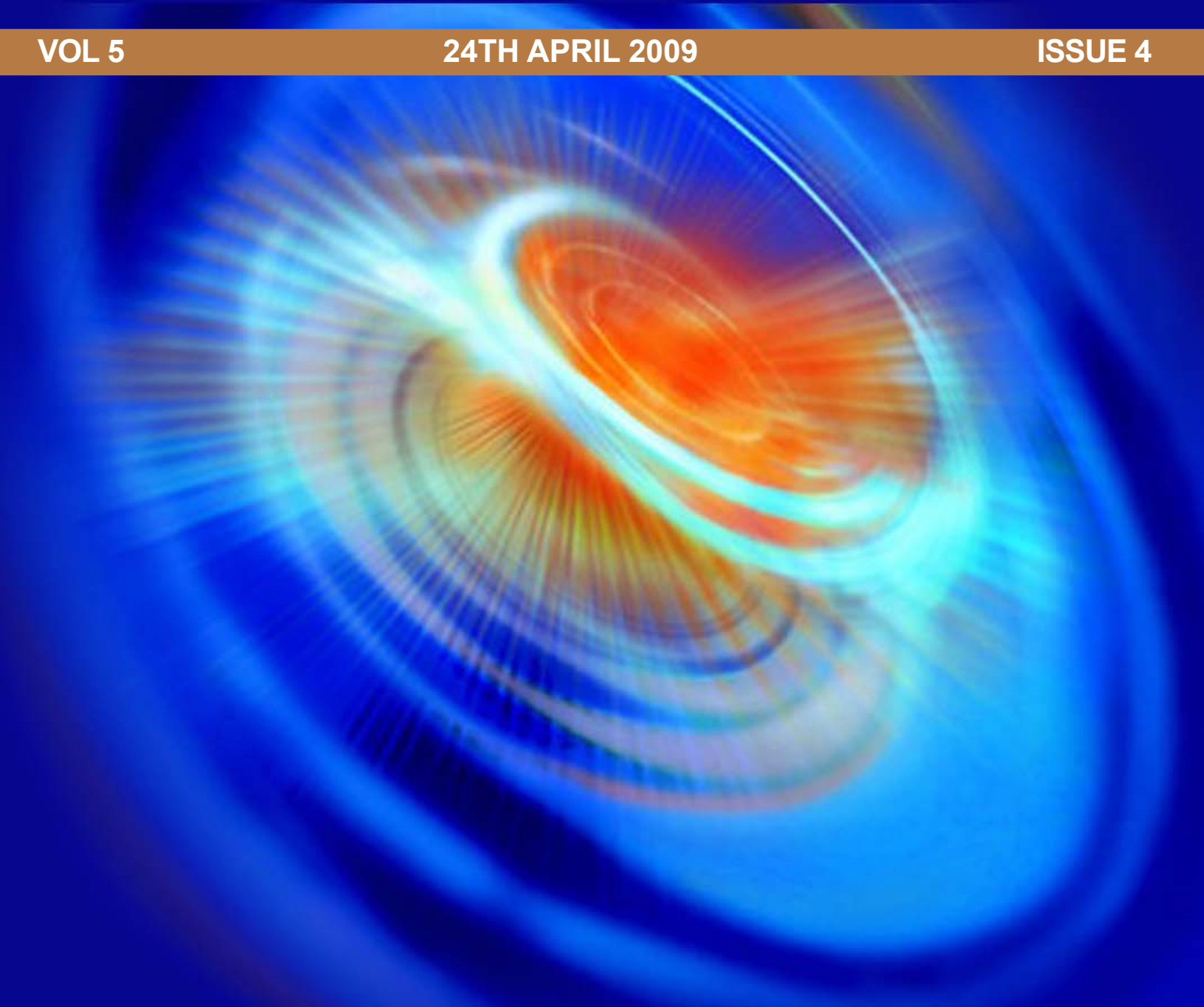
In Mother's Light

 e-magazine

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He who would save the race must share its pain:
This he shall know who obeys that grandiose urge.
The Great who came to save this suffering world
And rescue out of Time's shadow and the Law,
Must pass beneath the yoke of grief and pain;
They are caught by the Wheel that they had hoped to break,
On their shoulders they must bear man's load of fate.

(Savitri/445)

- Sri Aurobindo

We gratefully acknowledge the permission from Sri Aurobindo Ashram Trust to publish the Photographs of Sri Aurobindo & The Mother and the extracts from their writings.



The Guru

Sri Aurobindo

All true Gurus are the same, the one Guru, because all are the one Divine. That is a fundamental and universal truth. But there is also a truth of difference; the Divine dwells in different personalities with different minds, teachings, influences so that He may lead different disciples with their special need, character, destiny by different ways to the realisation. Because all Gurus are the same Divine, it does not follow that the disciple does well if he leaves the one meant for him to follow another. Fidelity to the Guru is demanded of every disciple, according to the Indian tradition. "All are the same" is a spiritual truth, but you cannot convert it indiscriminately into action; you cannot deal with all persons in the same way because they are the one Brahman: if one did, the result pragmatically would be an awful mess. It is a rigid mental logic that makes the difficulty but in spiritual matters mental logic easily blunders; intuition, faith, a plastic spiritual reason are here the only guides.

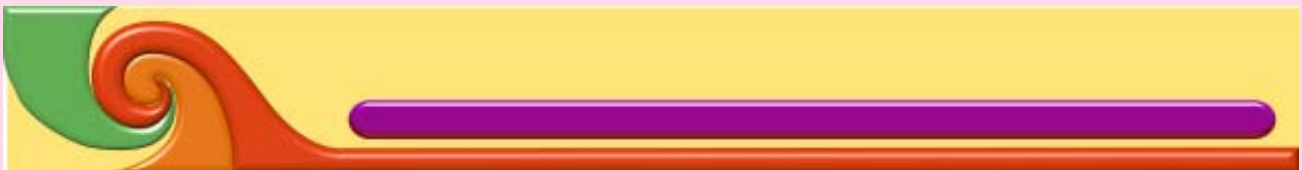
As for faith, faith in the spiritual sense is not a mental belief which can waver and change. It can wear that form in the mind, but that belief is not the faith itself, it is only its external form. Just as the body, the external form, can change but the spirit remains the same, so it is here. Faith is a certitude in the soul which does not depend on reasoning, on this or that mental idea, on circumstances, on this or that passing condition of the mind or the vital or the body. It may be hidden, eclipsed, may even seem to be quenched, but it reappears again after the storm or the eclipse; it is seen burning still in the soul when one has thought that it was extinguished for ever. The mind may be a shifting sea of doubts and yet that faith may be there within and, if so, it will keep even the doubt-racked mind in the way so that it goes on in spite of itself towards its destined goal. Faith is a spiritual certitude of the spiritual, the divine, the soul's ideal, something that clings to that even when it is not fulfilled in life, even when the immediate facts or the persistent circumstances seem



to deny it. This is a common experience in the life of the human being; if it were not so, man would be the plaything of a changing mind or a sport of circumstances.

* *

— — I do not know if his Guru falls short in any respect, but with the attitude he has taken, the deficiencies, if any, do not matter. It is not the human defects of the Guru that can stand in the way when there is the psychic opening, confidence and surrender. The Guru is the channel or the representative or the manifestation of the Divine, according to the measure of his personality or his attainment; but whatever he is, it is to the Divine that one opens in opening to him; and if something is determined by the power of the channel, more is determined by the inherent and intrinsic attitude of the receiving consciousness, an element that comes out in the surface mind as simple trust or direct unconditional self-giving, and once that is there, the essential things can be gained even from one who seems to others than the disciple an inferior spiritual source, and the rest will grow up in the sadhak of itself by the Grace of the Divine, even if the human being in the Guru cannot give it. It is this that X appears to have done perhaps from the first; but in most nowadays this attitude seems to come with difficulty after much hesitation and delay and trouble. In my own case I owe the first decisive turn of my inner life to one who was infinitely inferior to me in intellect, education and capacity and by no means spiritually perfect or supreme; but, having seen a Power behind him and decided to turn there for help, I gave myself entirely into his hands and followed with an automatic passivity the guidance. He himself was astonished and said to others that he had never met anyone before who could surrender himself so absolutely and without reserve or question to the guidance of the helper. The result was a series of transmuting experiences of such a radical character that he was unable to follow and had to tell me to give myself up in future to the Guide within with the same completeness of surrender as I had shown to the human channel. I give this example to show how these things



work; it is not in the calculated way the human reason wants to lay down, but by a more mysterious and greater law.

* *

One can have a Guru inferior in spiritual capacity (to oneself or to other Gurus) carrying in him many human imperfections and yet, if you have the faith, the bhakti, the right spiritual stuff, you can contact the Divine through him, attain to spiritual experiences, to spiritual realisation, even before the Guru himself. Mark the “If”, for that proviso is necessary; it is not every disciple who can do that with every Guru. From a humbug you can acquire nothing but his humbuggery. The Guru must have something in him which makes the contact with the Divine possible, something which works even if he is not in his outer mind quite conscious of its action. If there is nothing at all spiritual in him, he is not a Guru, only a pseudo. Undoubtedly, there can be considerable differences of spiritual realisation between one Guru and another; but much depends on the inner relation between Guru and sishya. One can go to a very great spiritual man and get nothing or only a little from him; one can go to a man of less spiritual capacity and get all he has to give—and more. The causes of this disparity are various and subtle; I need not expand on them here. It differs with each man. I believe the Guru is always ready to give what can be given, if the disciple can receive, or it may be, when he is ready to receive. If he refuses to receive or behaves inwardly or outwardly in such a way as to make reception impossible or if he is not sincere or takes up the wrong attitude, then things become difficult. But if one is sincere and faithful and has the right attitude and if the Guru is a true Guru, then, after whatever time, it will come.





How To Ask For The Divine's Help

—The Mother

Sweet Mother, if one needs something, like a mother's affection or some help, how can one feel it in the Divine, according to one's need?

What exactly do you want to say?

If, for example, one wants to know something or one needs guidance, or something else, how can one have it from the Divine, according to one's need?

By asking the Divine for it. If you do not ask Him, how can you have it?

If you turn to the Divine and have full trust and ask Him, you will get what you need—not necessarily what you imagine you need; but the true thing you need, you will get. But you must ask Him for it.

You must make the experiment sincerely; you must not endeavour to get it by all sorts of external means and then expect the Divine to give it to you, without even having asked Him. Indeed, when you want somebody to give you something, you ask him for it, don't you? And why do you expect the Divine to give it to you without your having asked Him for it?

In the ordinary consciousness the movement is just the opposite. You assume something, saying, "I need this, I need this relationship, I need this affection, I need this knowledge, etc. Well, the Divine ought to give it to me, otherwise He is not the Divine." That is to say, you reverse the problem completely.

First of all, you say, "I need." Do you know whether you truly need it or whether it is only an impression you have or a desire or quite an ignorant movement? First point: you know nothing about it.

Second point: it is precisely your own will you want to impose upon the Divine, telling Him, "I need this." And then you don't even ask Him for it: "Give it to me." You say, "I need it. Therefore, since I need it, it must come to me, quite naturally, spontaneously; it's the Divine's job to give me all that I need."

But if it so happens that truly you don't know what you need and it is merely an illusion and not a truth and that, into the bargain, you ask it from life around you and don't turn to the Divine, don't create any relationship between yourself and Him, don't think of Him or turn to Him with at least some sincerity



in your attitude, then, as you ask nothing from Him, there is no reason for Him to give you anything.

But if you ask Him, as He is the Divine He knows a little better than you what you need; He will give you what you need.

Or else, if you insist and want to impose your own will, He may give you what you want in order to enlighten you and make you conscious of your mistake, that it was truly not the thing you needed. And then you begin to protest—I don't mean you personally, I am speaking of all human beings—and you say, "Why has the Divine given me something which harms me?"—completely forgetting that it was you who asked for it!

In both cases you protest all the same. If He gives you what you ask and then that brings you more harm than good, you protest. And again, if He doesn't give it, you also protest: "What! I told Him I needed it and He doesn't give it to me."

In both cases you protest, and the poor Divine is accused.

Only, if instead of all that, you simply have an aspiration within you, an urge, an intense ardent need to find That, which you conceive more or less clearly to be the Truth of your being, the Source of all things, the supreme Good, the Answer to all we desire, the Solution to all problems; if there is this intense need in you and you aspire to realise it, you won't any longer say to the Divine, "Give me this, give me that", or, "I need this, I must have that." You will tell Him, "Do what is necessary for me and lead me to the Truth of my being. Give me what Thou in Thy supreme Wisdom seest as the thing I need."

And then you are sure of not being mistaken, and He will not give you something which harms you.

There is a still higher step, but it's a little more difficult to begin with that.

But the first one is already a much truer approach than that of telling the Divine, "I need this. Give it to me." For indeed, very few people really know what they need—very few. And the proof of it is that they are always in pursuit of the fulfillment of their desires, all their effort is bent upon that, and each time one of their desires is fulfilled, they are disappointed. And they pass on to another.

And after much seeking, making many mistakes, suffering a good deal and being very disappointed, then, sometimes, one begins to grow wise and wonders if there isn't a way out of all this, that is to say, a way to come out of one's own ignorance.

And it is then, at that moment that one can do this (*Mother opens her arms*): "Here I am, take me and lead me along the true path."
Then all begins to go well.





Dada Remembers....

— Pranab Kumar Bhattacharya

One day Mother told me: “There is a secret key to achieving success or to amassing wealth in life. If anyone followed this very carefully then he would never suffer any want in life. The secret is never to waste anything or never to misuse anything.”

Mother also said: “Ganesh is the god of success in work and of wealth. His vehicle is the mouse. What does the mouse do? It picks up anything it finds and stores it in his hole. This capacity of collecting and giving everything its value, this is what helps us to succeed in work and to enrich us. From the mouse we also learn his tireless capacity for work. These are the qualities that make a human being successful.”

One day Mother said: “One who is more enduring will always win. Endurance brings the final victory.”

On another occasion Mother said: “If you want to know the true nature of a man, give him plenty of money and plenty of power. Within a short time you will know what type of man he is.”

One day, I was talking with Mother about miracles. Mother said that the play of miracles was possible only on the overmental plane and the overmental consciousness. When Mother and Sri Aurobindo were acting on the overmental plane there were lots of different kinds of miracles.

Then they began working beyond the overmental on the supramental plane. There the question of miracles did not arise. There everything is simple,



straight, normal and natural. In the working of the supermind everything seems to happen in a natural way. You hear what you need to hear, you meet the person you need to meet, the event that needs to happen takes place.

Mother said that if anyone wanted to see a miracle then the Ashram itself was a miracle. The Ashram has no fixed income and still arrangements for feeding, clothing and accommodating so many persons are carried on so smoothly. Is that not a miracle? You can build a golden temple by collecting a lot of money. But to be able to go on looking after all the needs of so many people in the Ashram, day after day, month after month, year after year, in such a beautiful way and at that standard! If anyone Was looking for a miracle then this itself should convince him. But in truth those who have a questioning mind refuse to believe a miracle even if it takes place under their very noses!

I remember an amusing story about this.

Ram and Shyam were friends. Ram believed in miracles whereas Shyam did not. And very often they argued over this.

One day Ram decided to bring Shyam round to believing in miracles in some way or the other. A lot of speeches and arguments followed but Shyam could not be won over. Then Ram said to Shyam: "Imagine a person fell off a four-storied house onto the ground but nothing happened to him. What would you call that?"

"Why? That would be an accident," Shyam replied. Ram was slightly angry: "Okay, now imagine this same person jumped off once again from the fourth-floor and nothing happened to him. What would you call that?"

Without the slightest hesitation Shyam replied: "Coincidence!"

Ram was now seething with rage: "If this same person jumped off that floor for a third time and still nothing happened to him. What would you call that?"



“Very simple indeed,” Shyam replied without batting an eyelid, “that would be habit!”

Let me tell you a little story about how Mother used to have fun with the littlest of things.

Before the use of ball-points and felt-pens became common, Mother used to write with fountain pens. Well known inks like Quink, Parker and Swan were used to fill her pens. However, in spite of this, the pen would not work smoothly and she had great difficulty in writing.

I used to use our Prosperity ink for my pen and I was quite happy with this ink. And so one day I told Mother that I used Prosperity ink in my pen and it worked very well. Would she like me to fill her pen with it and try?

Mother agreed. I filled her pen with Prosperity ink. The fountain pen started working smoothly. She had no more problem writing with her pen. Mother warned me: “Don’t tell them that this ink works very well and that I’m using it. If they get to know this, they’ll try to improve the ink further and only ruin it in the process!”





Upgrading

— Nolinikanta Gupta

THE tempo is enhanced.

Even so moves Life. The other way is towards Death. The infra-red may be the base, the starting; but the run is towards the ultra-violet.

As you advance, you must quicken your steps. The bird flies quicker than the worm can crawl.

The daring pilot would shoot rocket-like past the sound-barrier.

The body walks slow. The pulse beats swifter: Instincts and desires rush faster still. Thought out-speeds them all.

But consciousness ranges supreme. In its superlative sweep it embraces the two eternities, so it seems to stand still.

Tadejati tannaijati, the Upanishad says.

That is the law of motion. The higher one rises, the more one is freed from the brake of gravitation. The vibration at the highest status is of infinite frequency.

Frequency at infinity is a dead-stop.

But there are two infinities at two ends.

The higher infinity where the acceleration is raised to the maximum possible and the lower infinity where it is reduced to the zero point, the absolute zero.

The two are the immobile ends - the double status.

At one end lies Matter, which is Energy concentrated and stabilised; at the other end lies Consciousness concentrated and stabilised.

But Energy and Consciousness are commensurables and convertibles.

Consciousness is the luminosity of Energy at work. Energy is the force of emanation of Light.

The potency below is to be transmuted, is being transmuted into the potency above; the two are essentially one.

When they meet and fuse together wholly, there occurs the supreme incandescence, the world Epiphany.





Signs of Readiness

M.P. Pandit

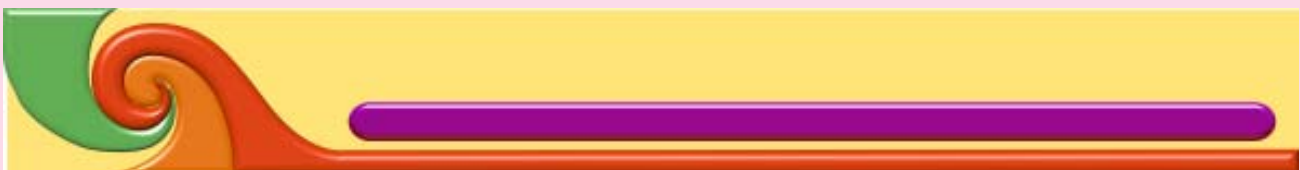
How to know that one has a call for spiritual life? This is an important question because due to a variety of circumstances many persons are persuaded that they are meant for the higher life and accordingly they rush in. After sometime, when the initial rush of enthusiasm and novelty has died down, they find that there is no more urge to aspire. They feel stranded. Some plod on for some time and then drop away. Some however, are lucky to get the proper guidance and help which enable them to persevere and go ahead.

In the ultimate analysis it would appear that most of those who drop out do not really have the imperative call; those that continue are those, who are intended for the path. It is necessary, therefore, to know beforehand what are the unmistakable signs of one's inner readiness to step into spiritual life.

The first sign, says the Mother, is a feeling of equality before all circumstances. There is no urge to exercise a choice, a preference. One begins to take things as they come. There is some calm and peace which keep the equal poise. This quiet is not the stationary position of inertia but a controlled holding of power.

One has a constant sense of futility of the normal round of life. There is no interest in the life of the world as it is led. Things are carried on as a matter of routine but without a hearty participation.

Personally one feels severely constricted in consciousness. There is found within oneself some urge to expand, to ascend, but one is unable to break out. One feels a helpless prisoner of circumstances outside as well as of limitations imposed by Nature on the being. There is sense of suffocation. The inner consciousness presses for release.





CORRESPONDENCE WITH — BABAJI MAHARAJ —

25th April, 1981

The Mother's blessings with Her love. Hope you are keeping well by The Mother's grace. You have started brick construction work. I have heard that there was rain, please inform about the condition of the bricks.

I had sent Samadhi sand to G of Matrubhaban, inside a letter. Your address is written overleaf, please collect at your convenience.

The work of writing books is very good. It will help the Integral Education. This has much necessity. Prapatti is very happy by your effort. Do repeat the Name –Ma. All the problems will be solved. Keep good relationship with your father and other family members; gradually everything will change

14th October, 1981

The Mother's blessings with Her love. Offered your letter at the Samadhi of Sri Aurobindo and The Mother. Enclosing Their Blessings along with the letter. By The Mother's Grace your family trouble will be solved.

The time has come for a Change. The morality of the past is disappearing fast. The new Supramental Force is not so active. For this reason there is a struggle everywhere. But the Supramental force is omnipotent. It's action is imperative. More it's transforming force is at work the ,more the harmony will be perceptive. It can not fail. The difficulties confronted



by the Integral Education centres will gradually be solved. With the increase of the intensity of work, the discipline too will come soon. Besides this our dogmas of the past is deep-rooted. It is enormously difficult to accept to the new way of Truth. In spite of the tremendous difficulty the work is progressively going on.

The printing of the book is a necessity. It has to be done. Start the brick construction work, when the rain stops completely. Start the work remembering The Mother –Ma.

5th November, 1981

The Mother's blessings with Her love. Offered your letter at the Samadhi of Sri Aurobindo and The Mother. Enclosing Their Blessings along with the letter.

The Mother has given you the working capacity according to your *enthusiasm* in Her Work, but the opposing forces are equally proportionate in the same way. You try to repeat The Mother's Name – MA all the time. Keep a strong faith and reliance on Her. Whenever any difficulty will come, offer it while repeating Her Name. If you can do this you will overcome all the difficulties by Her Grace.

I think it will be better if the responsibility of the school is given to your wife. But decide keeping in mind the reaction of the people there. In spite of so many responsibilities, you are able to take up The Mother's work - it is simply Her Grace. Let D behave as he wishes, but with reliance on The Mother, try to behave properly with everyone.

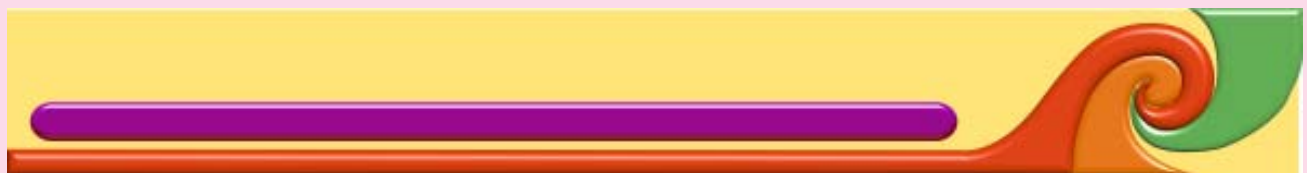


30th September,1981

The Mother's blessings with Her love. Offered your letter at the Samadhi of Sri Aurobindo and The Mother. Enclosing Their Blessings along with the letter. The state of affairs of your family is very grave. But repeat The Mother's Name-Ma. Keep an absolute faith and confidence on Her. All difficulties will be solved by Her Grace. It must be taxing on you while spending money from your salary for the Integral school. It is better to start a shop. But who will organise it ? You have the responsibility of your school, The Integral Education centre and the house. And then you are also writing books. How you will manage the shop ? It is impossible to run a shop without a faithful man. Purchasing things from ashram, you will get commission, but the payment must be made immediate. Considering all these aspects you can start the shop.

5th January,1981

The Mother's blessings with Her love. Your letter of 31st December,1984 is received today 4th January,1985. Offered it at the Samadhi of Sri Aurobindo and The Mother. Enclosing Their Blessings along with the letter. Sending The Mother's New Year card Blessings. I am very happy to learn of your zeal to do The Mother's work. If you start working in that area the quality of education will improve, It would have been good had you sent the address of K. Perhaps he is at Bhubaneswar. I shall write to him. Repeat the Mother's Name -MA. Send his address or I shall write to him when his letter comes.





THE CALL OF THE FUTURE

—PRAPATTI

...My suffering at Jeypore, on the whole was much less, than what it was elsewhere, but on certain occasions I have suffered the worst, but did not get defeated. At the last minute fight, when all hopes were gone, I used to come out victorious, by Mother's Grace. But how many could know about this inner suffering? Only they can know who have inner eyes, eyes of the soul – the Psychic being. Here are several ways of avoiding these troubles and I mention here below a few of them :

a) Regular prayer, even if there is no mind to do it in the right way. As you go to your office, whether you like it or not, so you follow your prayer like a machine. Light will come later. Most people give up good habits of prayer and silence, for they say it is of no use. But I ask, "Which is really useful?"

b) Regular reading of '*Shashtra*' i.e. some good books – discussion on these books and holding long conversation on these subjects with friends – this will be helpful for you.

c) Timely escape from the humdrum of routined life to distant places for short stay and refreshment. That is really helpful. I never stayed at Jeypore continuously for six months.

d) Negatively avoiding bad company – this is very essential for keeping a pure mind. It is these foolish friends who bring all type of difficulties to us – who want a spiritual regeneration.

I can assure you, if you have ever seen and felt the bliss of Spiritual life, you shall not stay with difficulties of the world. These things will come and go. Let your aspiration be great, noble and fiery and surrender complete.

The Mother will see you on 19th at 10.20. See from your letter. Please keep the matter private as other people will also start troubling me. It is very very difficult



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Glimpses on activities of All Orissa Sri Aurobindo Study Circle Conference 2009

Dalijoda & Matrubhan, Cuttack

