

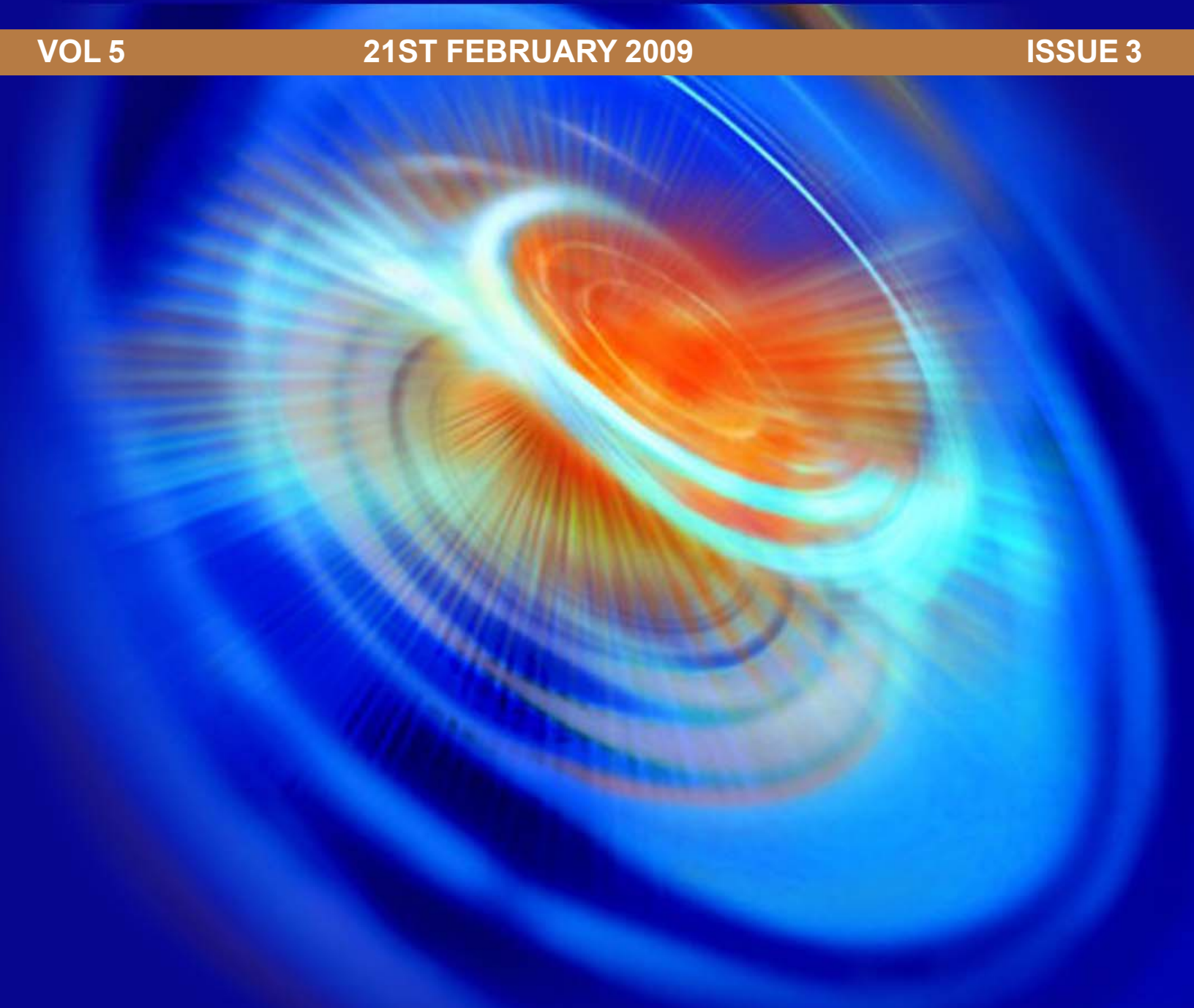
In Mother's Light

 -magazine

VOL 5

21ST FEBRUARY 2009

ISSUE 3





Our life is a holocaust of the Supreme.

(Savitri/99)

-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.



On Sadhana

Sri Aurobindo

“I will try again” is not sufficient; what is needed is to try always—steadily, with a heart free from despondency, as the Gita says, *anirvinnacetasa*. You speak of five and a half years as if it were a tremendous time for such an object, but a yogi who is able in that time to change radically his nature and get the concrete decisive experience of the Divine would have to be considered as one of the rare gallopers of the spiritual Way. Nobody has ever said that the spiritual change was an easy thing; all spiritual seekers will say that it is difficult but supremely worth doing. If one’s desire for the Divine has become the master desire, then surely one can give one’s whole life to it without repining and not grudge the time, difficulty or labour.

Again, you speak of your experiences as vague and dream-like. In the first place the scorn of small experiences in the inner life is no part of wisdom, reason or common sense. It is in the beginning of the sadhana and for a long time, the small experiences that come on each other and, if given their full value, prepare the field, build up a preparatory consciousness and one day break open the walls to big experiences. But if you despise them with the ambitious idea that you must have either the big experiences or nothing, it is not surprising that they come once in a blue moon and cannot do their work. Moreover, all your experiences were not small. There were some like the stilling descent of a Power in the body—what you used to call numbness—which anyone with spiritual knowledge would have recognised as a first strong step towards the opening of the consciousness to the higher Peace and Light. But it was not in the line of your expectations and you gave it no special value. As for vague and dream-like, you feel it so because you are looking at them and at everything that happens in you from the standpoint of the outward physical mind and intellect which can take only physical things as real and important and vivid and to its inward phenomena are something unreal, vague and truthless. The spiritual experience does not even despise dreams and visions; it is known to it that many of these things are not



dreams at all but experiences on an inner plane and if the experiences of the inner planes which lead to the opening of the inner self into the outer so as to influence and change it are not accepted, the experiences of the subtle consciousness and the trance consciousness, how is the waking consciousness to expand out of the narrow prison of the body and body-mind and the senses? For, to the physical mind untouched by the inner awakened consciousness, even the experience of the cosmic consciousness or the Eternal Self might very well seem merely subjective and unconvincing. It would think, "Curious, no doubt, rather interesting, but very subjective, don't you think? Hallucinations, yes!" The first business of the spiritual seeker is to get away from the outward mind's outlook and to look at inward phenomena with an inward mind to which they soon become powerful and stimulating realities. If one does that, then one begins to see that there is here a wide field of truth and knowledge, in which one can move from discovery to discovery to reach the supreme discovery of all. But the outer physical mind, if it has any ideas about the Divine and spirituality at all, has only hasty a priori ideas miles away from the solid ground of inner truth and experience.

I have not left myself time to deal with other matters at any length. You speak of the Divine's stern demands and hard conditions—but what severe demands and iron conditions you are laying on the Divine! You practically say to him, *"I will doubt and deny you at every step, but you must fill me with your unmistakable Presence; I will be full of gloom and despair whenever I think of you or the yoga, but you must flood my gloom with your rapturous irresistible Ananda; I will meet you only with my outer physical mind and consciousness, but you must give me in that the Power that will transform rapidly my whole nature."* Well, I don't say that the Divine won't or can't do it, but if such a miracle is to be worked, you must give him some time and just a millionth part of a chance.

* * *



The Divine may be difficult, but his difficulties can be overcome if one keeps at him.

* * *

The sadhana is a difficult one and time should not be grudged; it is only in the last stages that a very great and constant rapidity of progress can be confidently expected. As for Shakti, the descent of Shakti before the vital is pure and surrendered has its dangers. It is better for him to pray for purification, knowledge, intensity of the heart's aspiration and as much working of the Power as he can bear and assimilate.

* * *

Always keep within and do things without involving yourself in them, then nothing adverse will happen or, if it does, no serious reaction will come. The idea of leaving for any reason is, of course, absurd and out of the question. Eight years is a very short time for transformation. Most people spend as much as that or more to get conscious of their defects and acquire the serious will to change—and after that it takes a long time to get the will turned into full and final accomplishment. Each time one stumbles, one has to get back into the right footing and go on with fresh resolution; by doing that the full change comes.





Present condition

—The Mother

This is the condition of the earth, and it is not very bright. But for us one possibility remains—I have spoken about it to you several times already—even if, outside, things are deteriorating completely and the catastrophe cannot possibly be avoided, there remains for us, I mean those for whom the supramental life is not a vain dream, those who have faith in its reality and the aspiration to realise it—I don't necessarily mean those who have gathered here in Pondicherry, in the Ashram, but those who have as a link between them the knowledge Sri Aurobindo has given and the will to live according to that knowledge— there remains for them the possibility of intensifying their aspiration, their will, their effort, to gather their energies together and shorten the time for the realisation. There remains for them the possibility of working this miracle—individually and to a small extent collectively—of conquering space, duration, the time needed for this realisation; of replacing time by intensity of effort and going fast enough and far enough in the realization to liberate themselves from the consequences of the present condition of the world; of making such a concentration of force, strength, light, truth, that by this very realisation they can be above these consequences and secure against them, enjoy the protection bestowed by the Light and Truth, by Purity—the divine Purity through the inner transformation—and that the storm may pass over the world without being able to destroy this great hope of the near future; that the tempest may not sweep away this beginning of realisation.

Instead of falling asleep in an easy quietude and letting things happen according to their own rhythm, if one strains to the utmost one's will, ardour, aspiration and springs up into the light, then one can hold one's head higher; one can have, in a higher region of consciousness, enough room to live, to breathe, to grow and develop above the passing cyclone.

This is possible. In a very small way, this was already done during the last war, when Sri Aurobindo was here. It can be done again. But one must want it and each one must do his own work as sincerely and completely as he can.





Dada Remembers....

— Pranab Kumar Bhattacharya

It was the evening of 14th August in 1947. The local goondas attacked the Ashram and we faced up to it. During this period Udar and I set up a self-defence force made up of ashramites. In this work I often needed her advice or directions and so Mother permitted me to go and see her whenever I needed to. And from that time Udar and I started eating with her in the evenings. Later, Mother arranged for me to have lunch with her too. After some time, Udar asked Mother if his wife Mona and his daughter Gauri could also join us for lunch and she agreed.

During this period Ali and Alice used to occasionally prepare some dishes for Mother and they would be present there during lunch. Sometimes Ravindra-ji also used to be present.

Once, on my birthday (October 18th, 1949), Mother organised a little ceremony during lunch. She got a glass of red grape-juice prepared. Then she took a sip from it and passed it on to Ravindra-ji, Mona, Gauri and Udar to do the same. Then she gave the glass to me. She wrote down something on a piece of paper and signed it and then she asked Ravindra-ji, Mona, Gauri and Udar to sign below her signature and gave it to me. Here is what she had written:

18.10.49

Pranab

You are our joy of every day
Our hope of today
Our victory of tomorrow.

Be yourself
and all will be well.

Let this wine of immortality
Be the wine of your complete victory.



Mother

signed:

Ravindra Mona Gauri Udar

Before 5th December 1950, the period before Sri Aurobindo's physical withdrawal, Mother used to return from the Playground at night and preside over a collective meditation in the Ashram. After the meditation she would go and serve Sri Aurobindo dinner and then retire to her own room. There Mother used to have dinner with me. Then she rested. And I would come away to my place in the morning.

It was the same routine on the 4th of December in 1950. Mother finished her work in the Playground and went to the Ashram. I too went home for a shower and then returned to the Ashram. I did not attend the collective meditation. During the meditation I would take a quick nap in one corner of her room. On that day too I was resting like that.

Late in the night Mother woke me up. She said: "Every--thing is finished. Now you must stand by my side." Then she took me to Sri Aurobindo's room. There I saw Sri Aurobindo's body lying on the bed. She asked me if I wanted to take photographs. I declined. So she asked me go and get the other Ashram photographers so that they could take the photographs.

I went out to go and fetch Venkatesh, Vidyavrata and Chimanbhai. They got busy with their work. Mother watched them take photographs for a while and then she went to her own room to sit. I remained by her side. Her words "Now you must stand by my side" were ringing within me and I wanted my obedience to be total. I did not have any other special thoughts. Very simply, I remained by her side day and night. When she went in for her bath I too would rush home during that interval to finish mine and get back to her room to wait for her to come out.

In the meantime, the work of constructing the Samadhi on Mother's instructions was completed. She had asked to chambers to be built one above the other.



It was decided to place Sri Aurobindo's body in the Samadhi in the evening of December 9th. This was done. From 5th December when Sri Aurobindo left his body until 9th December when he was put into the Samadhi, I did not leave Mother even for a minute. Mother told me a few days later: "You did the right thing. If you hadn't stayed on by my side, I would have left my body."

I would always see Mother so busy with work day and night that she never really managed either to eat or to rest in time. Very often by the time she sat down for lunch it would be afternoon and she dined well past midnight.

And as for rest or sleep? She had very little time left for this. And I always felt that this was the cause of her occasional ill-health.

One day I told her: "Big government officers and dignitaries are very busy people too. But even they in the midst of a thousand things get time for food and rest How come you don't?"

Mother answered: "I'm not a government officer or a dignitary. I'm Mother. How can you compare me with them?"





The Mother, Human and Divine

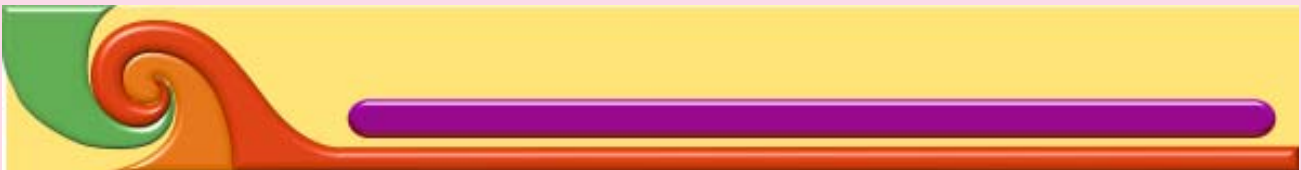
— Nolinikanta Gupta

IN our human frailty we regard the Divine Mother as mother only, forgetting that she is also divine. We are apt to seize exclusively the last term of the great Name and ignore the other term which is equally important. We demand from her the same reactions of motherly love as we expect from a human mother. Our love for her is human, human in the ignorant way – full of passion and craving, hunger for appropriation, considering her as nothing else than food for our egoistic desires.

She is the mother indeed, but the Divine Mother. She wishes us to come to her in the divine way and not in the human way. For it is in the divine way that we rise to our highest and deepest stature and receive her fully and integrally, enjoy the plenitude of the delight in her Grace. A human way ties us down to the littlenesses and smallnesses of the human feeling. The human approach is more often than not that of a spoilt child. If there is one drop of true love at the bottom of the heart, the amount of ignorance and turbidity in which that is sunk is colossal. The dirt smears us and is cast upon the object of our love too.

And yet she is the mother in being the Divine. She is divine not in the sense that she is afar and aloof, cold and indifferent like the transcendent Brahman. Indeed, the Divine Mother is more motherly than the human mother can be. The human mother is only a faint echo, a far-off shadow, at times a travesty of the true Mother in the archetypal world.

The Divine Mother even in being transcendent leans down to our human dimensions, becomes one of us, is within us as our own self and with us as comrade and guide. She takes us by the hand, and if we only allow it, teaches us how to transcend the little humanity we are made of and grow into her own nature and substance through the miracle of her love – if our love responds to it adequately.



It is only by remembering her twofold truth, the two arms of her love with which she enfolds us and cherishes us that we can hope to be her true children.





Consecration

M.P. Pandit

(I)

It is an essential part of the dedication which we aspire to, to be able to consecrate all our life-activities to the divine. Naturally nobody can do this wholly at the start. It is a growing process. Centrally there is a will to turn every bit of one's life towards the Divine by offering up all movements, on whatever plane, to the Divine. This *sankalpa* is applied to every activity. But in the beginning it happens that one remembers and starts in the right spirit of consecration but gradually as things proceed one gets absorbed in the work or movement of the moment and becomes forgetful of the spirit behind with which one started. But if the aspiration is sincere and one develops the habit of becoming self-aware and looks within now and then, such lapses make themselves immediately felt by some sort of un-easiness in some sensitive part of the being. It expresses itself differently in the different parts. The uneasiness even develops, at times, into a positive pang. The moment such a feeling appears it is time to withdraw from the external preoccupation and to gaze into oneself for anything that may be amiss. It may be a failure to keep to the spirit of consecration or a departure from it or a positive seizure by the deceitful ego.

It is to be added that this warning in the form of uneasiness is a very delicate mechanism of the soul to call the erring member for correction. If one pays adequate attention to it and takes steps to follow its promptings, it develops into a sure indicator and can be depended upon to guide one normally. Should one, however, fail to recognise its appearance or choose to ignore it, it gradually ceases to appear after a few futile attempts to correct.

(II)

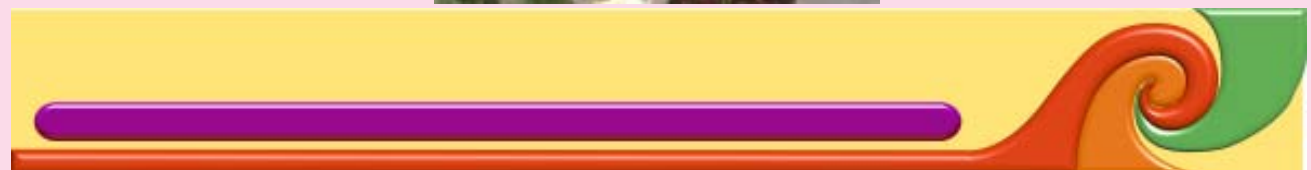
The Mother once observed that the most abject condition for a seeker is to find himself preoccupied with his own little wants and



cares. It may be understandable in the case of those who are completely given to the humdrum activity of worldly life, but it is a severe handicap to one who aspires for the Divine realisation. For this kind of obsession blinds the eye to everything except what serves one's own interests; the thought and understanding in the mind are coloured with a bias towards the claims of the ego and they are rendered incapable of correct grasp and right reflection. Restless efforts to obtain what is desired and anxious activity to keep what is secured produce a state of tension and torment. This condition can be ended only by taking the eyes off oneself and shifting the centre of attention elsewhere.

And the best way to do it is to consecrate one-self to the service of the Divine. It is an entire dedication without any thought of oneself. The consecration must not be vitiated by any kind of selfish motives, however veiled. Consecration is the joy of affirming one's surrender and dedication to the Divine at every moment, in every act, and there is no room in it for thought of one's own progress or future. They are irrelevant. The only thing that matters is the fact of consecration which in time deepens into an identification with the Divine.

With this progressive elimination of oneself and a growing sense of belonging to the Divine, there is a perceptible change in the outlook. This very world appears in a different hue. One begins to feel and glimpse the Presence of the Divine all around. One awakes to a Beauty in things that bespeaks the Divine. The heart is filled with a Love that overflows on all creatures and the whole being throbs in oneness with all life. The first notes of the cosmic Harmony are struck and man is new-born in his spirit.





CORRESPONDENCE WITH BABAJI MAHARAJ

13th June, 1972

It is a thing of delight that you are working to spread Sri Aurobindo Pathachakra, Sri Aurobindo Mahila Pathachakra, Sri Aurobindo Students Association. This is very good work. By this the personal life of the individual and that of the country will change for the better. The ultimate aim of Creation is to manifest The Divine in man. This is the aim for which the individual has taken birth. He is not aware of it but this is his quest in all its activities. Children, old men, women, believers, non believers of God, all search for happiness in all their activities. That means no one wants sorrow at all. So the aim of everyone in this earthly life is happiness without sorrow. This is achieved in Sri Aurobindo's Yoga by realising the Divine in transformed mind, life and body. Thus, the aim of the individual is realised and life is fulfilled in Sri Aurobindo's Yoga. Therefore, to remain happy, Sri Aurobindo's Yoga is essential for every individual. Without this there is no other way to transform the world. Many difficulties come when any good work is undertaken. But by calling the Mother all these are removed. Please start a store to sell Sri Aurobindo Loka Sahitya and other books, incense sticks and other things. Please work to spread Sri Aurobindo Loka Sahitya in villages. I have written about "S" to be offered at The Mother's Feet. I shall send The Mother's blessings along with this letter. Keep faith on The Mother and take homeopathy medicine, the leucoderma will be cured. Please try to celebrate 15th August significantly.

3rd January, 1972

I have written about the illness of your younger brother and sent it to be offered at The Mother's Feet. I shall send The Mother's Blessings Flower along with this letter. Always remember The Mother's Name –Ma. Keep a strong faith on The Mother, soon your younger brother will be cured. Organise Sri Aurobindo Study Circle and other work with sincerity





A Letter from Prapatti

Dt.26.11.1979

... Yesterday, I met Champak Bhai and told the contents of your letter and he has given this blessing flower (Special Red cover) for the baby. He asked me if he would keep the photo with him and I said "Yes". So the photograph has gone to him. You may, if you want, send me another photo for touch and return. I was happy to see the photo of the child. She seems to take after her mother. Let the Mother Bless her and her parents.

P.S. – Sending to you a portion of a (loaf or) bread distributed in the Dining Room on the 24th Darshan (1979)...

Dt 16.6.1980

... We express our deep and profound thankfulness to you for selling our all 28 sets of Sri Aurobindo's Centenary Volume (Oriya) and clearing the amount to Navajyoti Karyalaya. In all your activities you are pretty clean and smooth. That is something very remarkable. May you receive more and more Divine Grace and Help for all round growth and prosperity...

... As regards your Sadhana, I may write to you a few words as instructed by Ramakrishnaji. Matters concerning Sadhana are really difficult problems and that is why I always seek the advice of Ramakrishnaji and then write to anybody. It is well understood that to take to Yoga, is to face difficulties is very quick and sudden. There are times when there are ups and downs of consciousness, and it is especially in the period of depression that the consciousness is lowered and the Sadhak feels a sort of confusion, dullness and inertia. This is but usual and hence one need not worry about it. But how to get rid of it? 1) One should not attach any importance to whatever may happen in depression or dullness. This does not mean, one should allow himself to indulge in perverse or unholy things. Not to be concerned is simply to quietly wait and wait for the coming of the Divine Grace. 2) One should strictly follow one's own routine, whether good or bad; e.g. there is such a dullness that there is no concentration or meditation. In that case, one should not have meditation. One should sit down and call for the grace



to come. It may not come, but that does not matter. Let us merely make the habit of calling down the Grace, and one day the call will become sincere and it will be heard by the Divine. This is indeed, a fact of experience. 3) Keep always fixed hours of meditation or concentration. Do not budge one inch from the fixed time. There must be at least one thing in the day when you are absolutely punctual. I remember, I was used to pray at Jeypore, not always in time, but the results were not always good. Ramakrishnaji, here, strictly warned to observe time (punctuality), very strictly in meditation. If one does not do that irregularity brings all sorts of things.

As regards studies, you should do it in the same spirit. While studying, remember the Mother and while you end it, you offer a hearty vote of thanks. Be conscious of Her always, and offer Her everything. Sincerity and sincerity, that alone can bring salvation...



Published in four Darshan Days

1. 15th August
2. 24th November
3. 21st February
4. 24th April

Edited by Sri Gadadhar Mishra, Published & Owned by
New Light Society, Matrubhaban, Sri Aurobindo Marg,
Cuttack - 753 013

Kindly send your valuable suggestion to the Editor,
In Mother's Light, at matrubhaban@bsnl.in

Some View of Annual Sports held at Matrubhaban, Cuttack

9th Dec'09

