

*What I Have Learnt from  
The Mother*

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*Offering to The Mother  
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## **What we have learnt from The Mother**

Mother was always telling us :

“I dwell in each one’s heart. Try to become conscious of that. I am telling each one of you, in your heart, all that I have to say. Try to listen to that. Become truly yourself. Then all the rest will follow.”

I do not know how many of us have learnt it. But I believe this is what Mother had actually wanted us to learn.

26.4.93

Pranab

## On Old Age and Death

**Question :** Are old age and death in human life inevitable? Will they continue forever?

**Answer :** How can I say that? Then the ideal of the Mother and Sri Aurobindo and Their sadhana will remain incomplete! What man has eternally dreamt, yearned for, thought of, has to one day become true. This has been true from age to age. As death has existed for ever so has the desire in human mind and heart to overcome and conquer it and gain immortality. This inner yearning in man, this dream itself is proof that one day man will conquer old age and death. Sri Aurobindo and Mother's Sadhana will one day bring its realisation. On this subject, I wrote an article called *In Pursuit of Immortality* for the eighth year commemorative volume of the Sri Aurobindo Medical Association in Cuttack. Here is the piece for your reading:

“Since time immemorial man has tried to conquer death. We read in the Puranas that the rishis and even the asuras were doing great Tapasya to become immortal. In medieval Europe kings kept alchemists to find out the process by which man could prolong his youth and life, as well as other things like discovering formulae to make gold! The kings wanted to enjoy life to the fullest; so life had to be prolonged, youth had to be maintained and there had to be plenty of money. To pursue these objectives they employed alchemists. Many stories have been written where the author has built up his narration around the subject of immortality.

A similar motive has pushed man to go in for medical pursuits, including a hygienic way of life. The effort for overcoming sickness, disease and death through medical science is going on all over the world. Many eminent scientists are engaged in unravelling this mystery.

At our end, we have put ourselves in the hands of the Mother and Sri Aurobindo to help us in every sphere of life and to solve by their direct intervention all our material problems, including disease, old age and death.

We have learnt from them that there is a process by which we can reach our objective or at least make an effort to tackle this problem. They have told us that first of all we must discover our psychic being and around it we shall organise the rest of our being, that is, mind, life and body. If the material part of our life subjects itself to the leadership of the psychic, the psychic being will help us to reach our objective by conquering sickness, old age and death.

The soul is immortal. So why should it not guide the other parts of our being to achieve immortality ?



## Our Yoga - The Perpetual Battle

I think about this Ashram of ours where so many people have come attracted by Sri Aurobindo and the Mother's Yoga-sadhana. Some have become old, some are no more, some have lost their head. Some after staying here for some time have left. Some have got married and settled down to a worldly life. About these we normally say that they have deviated from the path of Yoga, that they are failures.

However, I feel this is not the right way of looking at things. This Sadhana is a war. That is why we talk about the battles in Sadhana. Those who are drawn to the path of Sadhana are inevitably attracted by an inner pull of the soul. They are different from ordinary, average persons. They are exceptional. Nobody can come to the path of Sadhana without hearing the call of God. They are all like soldiers in a war. Some retreat, some advance, but all of them according to their capacity and rank take up a position in this necessary battle. If some of them get injured in this battle, or some fall or die, does that mean they were worthless, unsuccessful? They, in fact, blaze the way for those who are following behind. With their selfdedication, or whatever little fruit they have got from Sadhana they advance the course of the collective Sadhana. Everyone contributes in some way. Some more, some perhaps less. It is not right to despise or belittle anybody. In the victory over Lanka you cannot play down the contribution even of an ordinary squirrel. We all do whatever we are capable of to advance on the path of Yoga.

I also think that in each epoch everybody, people, yogis and sadhakas and all their unsuccessful attempts and deviations only go to facilitate the sadhana of those who will follow. They make the realisation of future generations easier. This is why we see that sometimes on some front of the Sadhana we might win a very quick victory whereas some very simple obstacle we are unable to overcome. Often a very difficult thing is achieved with great ease and for achieving a very simple result we have to labour very hard. Who can say how much of what we have won is the contribution of those who preceded us in the Sadhana, those who have risen and fallen so many times?

Someone remarked: 'In the Veda there was a rishi called Yajna. He has said: 'I saw in my mind's eye the glorious praise of all the

sacrifices and Sadhana of our predecessors'. The Sadhana of the Vedas was called 'sadhanpantha' by the rishis, 'purveshang pantha' - Sadhana is walking on a path. This is why the rishis never claim any of their achievements or realisations as their own. They believe that our ancestors, since eternity, have created in the tradition of Sadhana a structure for Sadhana. We have to see that this tradition of meditation and Sadhana is not broken - *ma chhedi vayato dhiyam*.

I feel the same way. With those who have accepted the Mother and Sri Aurobindo's Sadhana, it is not important to judge who has achieved how much because all of them have contributed to help us become successful. This is why we bow before everybody.

I have read in the Gita that when Arjuna, overwhelmed and confused by Krishna's explanation of the difficult moments of Yoga, asked Him: 'He who takes to Yoga with faith but then for lack of attentiveness, falls off the path, cannot he realise anything? He who could achieve anything in this life or in spiritual life either, what will become of him? Having failed on both sides will he be dissolved by the wind like a little cloud?'

Sri Krishna answered Arjun: 'One who has deviated from Yoga is destroyed neither in this world nor in the world beyond. That man who does good suffers no misfortune anywhere.'

Look at our Ashram itself. All those boys and girls who after their studies go out, none of them is bad in any way. They are all in a very good situation, with a good job and position. The people outside are quite astonished by their success and prosperity. Not one of them is in a bad condition. I would say that this is the result of all that the tradition of sadhana carries on the course of Yoga. This is why our Yoga is called collective Yoga. And this is why all those who came before us, or are with us today or will come in the future, all their combined successes and failures, qualities and shortcomings have traced the path and will continue to do so. And we should always remain grateful to each one of them for our future victory as well. I bow before them all.



## The Path of Progress and Liberation

If you observe you will see that one after the other, be it in the spiritual field of Sadhana or in the social or national field of administration, man has always sought the path of progress and liberation in all the ways possible.

The force of knowledge, the force of philosophy, the force of thought and intellect in man can no doubt help him guide his practical life but they can also, on the contrary, cause imperfection by creating all kinds of problems in an unstable life. And so in trying to do good it succeeds in just the opposite.

No political ideology, religious discipline, philosophical vision, intellectual analysis, moral code or scientific discovery can bring about that perfect fulfilment in man. Man will continue to be the same half-human, half-animal being he is.

The Mother and Sri Aurobindo have told us that if man wants to get out of the present condition and consciousness he has to transform his nature and consciousness. Over the human nature, the human consciousness, there is less the Divine Nature, the Divine Consciousness. It is only in the Light of this Divine Consciousness that life can be changed and transformed.

But for that man has to consciously will it. He has to call into him that Divine Consciousness. From below man has to invoke, to aspire for that Divine Consciousness and from above this Divine Consciousness will respond in answer to that aspiration, will consent to come down into human life. The transformation of human life depends on this conjunction of the aspiration from below and the consent from above.

But then until the transformation of human nature takes place, are we to just sit and twirl our thumbs? No, how can that be? Man has to first believe in this Truth with his mind and life. Then keeping this Truth in front he has to educate himself in an integral way. He has to keep the flame of aspiration steadily burning within him along with his reliance on the Divine Grace.

The work has to be done both from within and without. Within, the awakening of the psychic and psychic and spiritual Sadhana, without, the Sadhana of the mind, life and body. As a man comes to life with the conjunction of body and soul, so too the Sadhana of man

can be complete only with both the physical and psychic effort.

Work is the support of this Sadhana, a work that corresponds to one's nature and liking, what the Gita calls *sahajakarma*. Our aim is to raise oneself in integral Harmony through work and to make our work perfect with the help of the soul, to realise one's soul through karma and to realise one's karma through the soul.

And we should always endeavour to keep ourselves open to the Divine Consciousness. Then will the Divine Grace and Force descend in our being and body and make the total transformation possible.

The Mother has assured us that this Divine Force and Consciousness, this Supramental Consciousness has come down onto the earth. It is at work in man. The Supramental itself will descend into man and Supramental Consciousness will by itself work out the transformation of human life as and when it wishes.

The whole earth is the instrument of the Mother's Divine Force of Action. Each human being is a centre of the Mother's Consciousness. When this Divine Consciousness will awaken in human life, when this Force will act, then the whole world will get transformed too.

Man has been doing what is within his own means so far. He is not capable of more than this. If he wants to find the key to his problems then he must take recourse to the Divine Consciousness and Force. The Divine Man shall emerge with the joint endeavour, the joint Yagna (askesis) of Man and the Divine. This then is what Sri Aurobindo and the Mother called the "Sunlit path" of human life.

So in brief this is what we must do now. We must try to:

1. Do our work as properly and as perfectly as we can.
2. Develop our mind, life and body, with proper culture and study, to the maximum of their possibilities.
3. Keep a constant contact with our psychic being by japa, prayer, meditation or simply by remembering.
4. Keep ourselves open upward so that when the higher forces come down, they can enter into us and do their work.
5. Remain quietly happy all the time.

## Essential Qualities

The following qualities are essential for good performance in all the different branches of physical activities.

1. Good technique
2. Physical strength
3. Endurance
4. Improvement of those parts of the body that are lagging behind the others in strength, shape and development
5. Physical fitness and health
6. Strong and determined will
7. Constant aspiration for endless progress
8. Balanced and systematic hard work
9. A highest possible ideal
10. Courage to face and vanquish any situation that tries to spoil the ideal
11. Plasticity to adapt to any circumstance when needed and to recognise and correct one's mistake whenever it comes up to the surface of one's nature.
12. Divine Grace

If any of these misses from your programme it will spoil your possibility of good performance.

*Good technique* is achieved by constant practice of any item along the most scientific and improved methods prescribed by the authorities in this special subject.

*Physical strength* is achieved by practising exercises that demand great strength.

*Endurance* is achieved by long distance running or skipping for a long time.

*The parts that are lagging behind others in strength, shape and development* may be improved by practising special exercises intended for those parts.

*Physical fitness and health* may be achieved by the correct application of the health laws as regards food, sleep and rest, exercises and cleanliness (both physical and inner), keeping a cheerful and poised state with a motto of moderation in everything.

*Strong and determined will and a constant aspiration for endless progress* will be developed by living an inner life and applying in life the teachings of the Mother and Sri`Aurobindo.

At the age of 17 you ought not to be satisfied with the work you were doing when you were 12 or 14, you should progressively try to do more and more hard work. That is the only way to surpass your limit and if you practise conscientiously you will see that things that were once hard and difficult are now turned easy.

20.7.53

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## **Physical Immortality**

Release of physical energy destroys matter.

Conservation of energy consolidates matter.

For a healthy, strong and beautiful body, - for a body that is capable of executing perfect harmony and strength in all possible movements, - the physical energy must be totally preserved without the slightest wastage. But energy is produced constantly in our body much more than we need for our physical existence in a perfect state and if we do not use this surplus energy for some definite purpose it may bring perversion in the being and destroy the physical balance.

Physical energy should be used for one's integral progress and for some constructive work which is the true expression of one's true self.

When this process will work automatically with joy and peace and without any struggle and effort, it will lead us to physical immortality.

Until then our sole object should be to keep this constantly in front of us and to work for it incessantly.

25.8.53

□□□

## A True Leader

*A true leader is one who :*

1. Has the confidence of his people.
2. Has a loving and compassionate heart, and is ready to help.
3. Has a high ideal and a strong faith and has the capacity to carry with him all those who depend on him.
4. Is easily approachable and has an amiable disposition.
5. Looks after the material and spiritual needs of his dependants.
6. Can infuse confidence, enthusiasm, hope and will to progress in his comrades.
7. Has a wisdom, farsight and foresight to deal with any situation.
8. Is poised, courageous, determined and enduring in the midst of the toughest battles.
9. Is simple, frank, upright, straightforward and honest.
10. Is resourceful in difficult situations.
11. Is strict and at the same time considerate in dealing with people.
12. Is loved, revered and respected by the populace.
13. Is a visionary with an open mind and has a broad consciousness to embrace everybody in his fold, having professional competence in his field.
14. Has no self-interest and gives himself just for service.
15. Is always ready to sacrifice himself and all his belongings for the good of others.
16. And has the Grace of God.



## What is God and Why ?

God is a conscious Being, who is present everywhere, who is all-powerful, who is all-knowledge and who is all-perfect.

He cannot be recognised by the mind, understood by the intellect, known by the reason; He has to be felt in the heart.

God expresses Himself through whatever is true, whatever is beautiful and whatever is good.

He wants to express Himself through many. That is why He has created trees and plants, pests and insects, birds and beasts, animals and men, and this whole universe. Through the evolutionary process, He is taking everything towards His perfection, so that, ultimately, everything becomes Himself. In this whole universe, good or bad, whatever is happening, whatever is becoming, all are His will, His play and His plan.

His presence can be felt everywhere and in everything; everything is a part of Himself, everything is moving under His law and in accordance with His wishes.

Through the evolutionary process, man has reached such a stage that he can be conscious of God within himself. That is why, in the Divine's play, he has a special role, a special responsibility. When everything else in the universe, including nature, moves unconsciously through this evolutionary process, man alone, if he so desires, can realise God within himself, make his will one with His will, go through the evolutionary process consciously, realise within himself God's truth, God's beauty and God's goodness, and establish them in the material world.

Then, in the play of God, man's special role is - to realise God in himself, make his will one with the Divine's will, express Him through all his efforts and make his life and his surroundings God-pervaded.

## Supramental Process of Action

### Formula given by Mother

1. Remain absolutely quiet in all parts of your being.
2. Aspire and call.
3. You will get a response from above.
4. Place your problem before it and wait peacefully.
5. The direction will come from above.
6. Receive it and implement it through your mind, life and body.
7. There should be no likes and dislikes and preferences.
8. Help will come. The right man will come. The resources will come. The material will come and right action will take place.

*Note:*

Absolute surrender, no personal reaction, no personal preference and absolute detachment, and have no fear whatsoever.

### Observation :

Tried many times and obtained wonderful results.

(February 26, 1990)



## On Health

Health may be defined as the harmonious functionings of all the body organs, resulting in a feeling of exceptional well being. Good health produces physical fitness which is comprised of health, strength, endurance and skill. To gain maximum health, the following things are necessary :

1. Physical exercise
2. Sufficient sleep and rest.
3. Healthy and wholesome food at regular intervals.
4. Personal and environmental hygienic conditions with the help of preventive and curative disciplines.
5. Work suiting to the nature of the individual as far as possible.
6. A happy and content heart and God's Blessings.

Health is not an absence of disease only but a positive feeling. Health and physical fitness are absolutely necessary if we want to be successful in any kind of human endeavour.

26th February 2002



## **Physical Transformation**

### **Steps Towards Transformation**

1. Consciousness
2. Control
3. Mastery
4. Transformation

### **Steps Towards Physical Immortality**

1. Prolongation of youth and maintenance of health and physical fitness of the body for a very long period- to stop or slow down the process of deterioration.
2. Ichha Mrityu - death only when wished - Example of Bhishma in the Mahabharata - He must have reached the first step also.
3. Physical Immortality

### **The Process**

1. The psychic contact - this is the very first step.
2. Putting the whole being under the psychic guidance.
3. The vital and the mind must not rule over the body. They spoil it by their ideas, their impulses and their desires (their excessive demands spoil the body).
4. Cooperation from the mind and the vital (a long process). They are a great force.
5. The body has to be protected and taken care of by an application of the knowledge of health, hygiene, physical exercise, preventive and curative medicine.
6. Growth of the body consciousness - the special role of physical education leading to gradual control, mastery and transformation of the body.
7. Physical education can help a lot in developing body consciousness. The body must be kept in a perfectly balanced state - Physical Sat-Chit-Ananda.
8. Integral progress - this is the aim of life. It helps to keep one young; both inwardly and outwardly.
9. Ananda is our prime mover. It is the rejuvenator and must saturate our whole physical being.
10. Love which is the source of Joy, is pure and desireless. It gives freely without any demand or bargain. Hatred and jealousy, which destroy the body, have no part in Love.
11. Each individual has to find out his own way. It is a dangerous pursuit and there is no set method. Utmost sincerity and a clear vision are the guiding and protective factors.

## The Silent Revolution

Sri Aurobindo and The Mother's Yoga is a silent Revolution - no preaching, no propagation. A sadhak in this yoga ascends in his realisation from peak to peak silently like the rising sun. Perhaps he knows or perhaps he even does not know. Again each realisation has many levels and disparities.

In a deep sleep as the psychic silently awakes, similarly in our deeper consciousness Sri Aurobindo and The Mother's Yoga Shakti awakes incessantly and works vigilantly, quietly opening one after another the hidden doors of our consciousness. The sadhaka at one time realises that he is not the same man as before. He has become a new man with a new consciousness. In his life externally there is no noise, no loud calls, but inwardly all his being has been reversed, is topsyturvy. The yoga of The Mother and Sri Aurobindo has quietly reconstructed, renovated and recreated his inner self.

Sometimes acceding a little of our desire soul, sometimes denying most or sometimes totally cancelling all that we wanted; and built up a new man in us. It is therefore called the hidden third method of God – *Murarir Tritiya Panthā*.

It has three stages - Involution, Revolution and Evolution. Firstly, descent of higher consciousness and power in the inner consciousness of man and society. Then there starts an imbroglio, a churning within to create a revolution. After the descent of Supramental Power and Consciousness upon earth we have seen all around us a tremendous turmoil, wrecking, ruining and devastating condition in man, in society, in States, the like of which we have not seen before. This condition prevailed for a long time. Such involution and revolution continued. Now begins an Evolution - a silent spiritual Evolution. This Revolution and Evolution sometimes go separately sometimes go together side by side.

Sri Aurobindo has said that mankind in the past history has experienced many kinds of revolutions – social revolution, political revolution and religious revolution. There were conflicts, bloodshed, wars and destruction. But the condition of human life remained almost the same.

The human civilization is waiting for the fourth and final revolution that is the spiritual revolution. The Divine Consciousness with the spiritual

power will continue to work silently and universally. Divine Power – *Divya Shakti* – moves in mankind from mind to mind and creates a revolution – *Deva Manmāni Sañcaranti*. In everyone’s life this silent revolution goes on, so inevitably, infallibly that it is now transpiring internationally, nationally and individually. Now nobody can surely say: What I am now, what shall I be the next moment? What I am today I know not, what shall I be tomorrow? Sri Aurobindo said it already: “It is the Hour of God” ... “it is the hour of the unexpected.”

Moreover, Sri Aurobindo Ashram is present now gracefully and conspicuously with the world’s highest wisdom, with the greatest tapasya, with the supernal light. People are coming there from different parts of the world, they are seeing and realising the living example of the future spiritual life of mankind. They are going back, imbibing the new life of the future. One day gradually they themselves will change the whole society.

Sri Aurobindo’s Relics are now going to different parts of the country and the world. With the Relics of Sri Aurobindo there goes with it Sri Aurobindo’s Power and Consciousness. As the sacred parts of Mahashakti’s body are scattered in 52 places in our country creating the holy places – *Pithasthān*, likewise the places where Sri Aurobindo’s Relics are going are also becoming holy places – *The Divine Pithasthān*.

Every one of us is carrying the flag of the silent revolution. I heard it from the Mother. The Mother once said to me, when the soul takes his birth he carries with him a mission, to fulfill a particular work. When the time comes when the particular work is done the soul returns. Even sometimes leaving the work unfinished he cuts short and returns. Or it may so happen, the Mother said, the soul’s mission work is well done but still if he can do more if he has more progress to make then the soul continues to stay.

The whole human civilization, as Sri Aurobindo said, is now in this silent Spiritual Revolution.

*Noted and transcribed by*  
**Amalesh Bhattacharya**

18-10-2001



## Organisation On Spiritual Basis

To organise on a spiritual basis you must be in constant contact with the Spiritual Consciousness.

Do not forget that the quality of work one does depends on the quality of consciousness one lives. Generally people live in a very ordinary consciousness: the consciousness of mind, life and body. Naturally all their activities express the state of consciousness in which they live. All the problems they confront come from this state, from the atmosphere inside. So the solution is always within, never outside.

There is the soul, the psychic, the Mother's Presence deep within everyone. One should create a habit of going inside and keep in contact with the Presence, then nothing will go wrong. This must be a regular habit. All the organisational activities you take up must start with this impulse, the direction, and the indication from the Mother inside. Have the constant inner contact and whatever you do will be an expression of the Presence within.

At first it will be difficult to keep this contact constant and receive the inspiration and guidance. But the very aspiration will gradually smoothen the way and influence and mould the work. The more one rises in the ladder of the consciousness, the quality of work changes accordingly.

25th February, 2002.



## On Organisation

(a)

With a powerful organisation and with the energy of the people both good and bad is possible. With a lofty ideal and great leadership, abundant good for man could result. But if that same power went astray then it could also destroy man...

(b)

When an organisation is set up man tries to serve his selfish interests in so many ways and to see how that great force could be used for his personal ends. If we do not hold any high, powerful ideal before us then we too could end up as mere puppets in the hands of that force and dance to its tune.

(c)

Love and respect are the most effective controlling power. Love each and everyone, respect each and everyone. Tell everyone; "I am new and young, it is you who will teach me and mould me. If I make any mistakes then help me to correct them, guide me." Then you will see how everyone collaborates with you. Your conduct should be firm and humble at the same time. Never indulge in being bossy. Then everything will be fine.



## Spiritual Health

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.

*(This note was prepared when Dada discussed on the subject on 14th August, 2001)*



## Some Observations and Conclusions

### ( 1 )

#### The Solution

- Man's aim is to move towards an integral perfection. Life is the field of action given to us for developing that integral perfection. And the path is the total surrender of our life and action.
- Sri Aurobindo's sadhana does not exclude the world. It is the integral transformation of the world by bringing down from the heights the Divine Consciousness.
- This is not possible solely by human endeavour. The human aspiration from below and the response from above: it is only in the union of these two that this work can be done.
- Man with his mind can determine his conduct in the practical, material life but then the very imperfection of man's earthly life can completely unsettle everything. No political ideology, no religious discipline, no philosophical system, no intellectual understanding, no ethical solution or scientific discovery can bring about that perfection until man transforms his own nature. And once man's nature is transformed then every activity can be utilised for the work of integral perfection.

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

Man should determine his work according to his nature, capacity and inclination since it is work that helps us in manifesting our inner truth outside. Then it is important to try and turn oneself through one's work and one's work through oneself into something as beautiful as possible.

There is no high and low in work. It is not work that makes man great or small. It is man who makes his work great or small. One can advance towards perfection through any work as long as that work is done with inner sincerity.

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

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

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

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

(2)

### The Chakras

The ancient Rishis and sages have spoken to us about the six chakras: muladhara, swadhisthana, manipura, anahata, visudhha, ajna and above these the sahasrara chakra.

Muladhara is right at the base of the spine, coiled like a serpent, what Sri Aurobindo has called "Coiled Energy" or the kundalini power.

Swadhistana is below the abdomen, the chakra of the lower vital.

Manipura is at the navel-centre where the lower vital ends.

Anahata is our heart-centre which is the seat of the psychic and the higher vital.

Visuddha is at the throat-centre, the centre of speech.

Ajna chakra is located between the eyebrows. This is the seat of the will-power, the seat of the will and psychic vision.

Sahasrara is at the crown of the head, the centre of the Overmind.

Besides these chakras the Mother and Sri Aurobindo have spoken of two other chakras, one at the knee and the other at the soles. The knee-chakra is the seat of the subconsciousness. There is a visible connection with the subconscious here.

And the sole of the foot is the seat of the Inconscient.

Those who call this body the seat or the altar of Sadhana do it because truly with the body we can interact with the whole world and the Infinite Consciousness. With the help of each chakra we come into contact with a different plane.

It is like the doors and windows in a house. By opening a door or a window you get in touch with a particular part of the outer world. These chakras too are all subtle centers of being, the centroids of consciousness as it were.

Sri Aurobindo's Yoga is the sadhana of Integral Transformation whereby this body will become the Divine Body and the Divine or Supramental

Consciousness will illuminate and take root in this very practical consciousness.

The mind of man acts today only within the confines of the unconscious, ignorant world. But as this mind becomes increasingly purified, illuminated and wide so will the cosmic and Infinite Consciousness infuse his being. The flame of a lamp diffuses its light all around. The flame and the circle of light it diffuses is what we can call the whole lamp. This body too is then a centre of all-pervasive, infinite Force of Consciousness. This mind will be a fort of Light, dense with knowledge, what Sri Aurobindo has called the “Mind of Light”.

I have felt that this Mind of Light must certainly also have a corresponding point or chakra in this body.

And so I checked all the chakras that are there in the different parts of our body. These are all the centroids of consciousness under whose pressure the various glands in the human body function. It is under the signals of the consciousness that they obey and create the different kinds of hormones. These are called chemical messengers and it is they who carry the information from the consciousness throughout the body. And thus arise in the body all kinds of feelings and sensations, and actions and reactions are regulated.

I feel that there is a new centre or chakra behind the head, just on top of the spinal column where the pituitary gland is located. The pituitary gland is connected to the hypothalamus and the pineal gland. The hypothalamus controls and regulates the hormones of the pituitary gland. And so if we can control the chakra that surrounds the pituitary gland and make it work in a disciplined manner then our body will be able to develop a certain equanimity and balance. The different voluntary and involuntary muscles will be able to work in greater harmony. If someone can exert perfect control over this chakra, perfect control over the proper functioning of the glands in accordance with the body’s needs, then he can gain total mastery over the body. Because all the movements of physical energy expressed in different actions and moods are controlled by its band-master and his signals. That is why if we can exert control over this then we will have conquered the decay of the body. We could stop the onset of this decay. If we can bring this chakra under our total control then we could attain even physical immortality.

What Sri Aurobindo has called the “Mind of Light” will be able to work out with intervention of this chakra the conjunction of the Supramental and the physical being.

This chakra that surrounds the pituitary gland is the centroid of the “Mind of Light” in our body, the point where the mind and the body meet and become one.

## A Note

It seems there is a new centre at the base of the hind brain. The pituitary gland is also situated here. As its proper functioning brings harmony and balance in the physical being and gives perfect coordination of the different muscles of the body (both voluntary and involuntary ) so if one has brought perfect control over this centre and can make the work according to the physical need at each moment, then one will have perfect control over one's body. It will then function properly, the decay will stop, and the movements that bring the decay can be prevented. Thus perfect control and mastery over this centre may bring physical immortality.

Sri Aurobindo has spoken of "Mind of Light" that will serve as the liaison between the supermind and the physical being. Perhaps this centre is the seat of the "Mind of Light" in the body.

17.1.1955

### (3)

#### A Remark

**Question :** Today, as I was coming to you, someone told me "Why do you people disturb Dada so much by continually visiting him ? It puts Dada under great strain . He has to listen to all your problems and difficulties which damages his physical health. It should suffice us that he is there. His presence itself is a blessings for us." Tell me, Dada, the fact that we come to see you like this, tell you all about our joys and sorrows, our problems and difficulties, does this truly harm you in any way ?

**Dada :** Not at all. If I do not listen to what you have to say, if I do not think about you but just stand silently like a tree, that is being like vegetation and not worth anything. I will try and work for you as long as I can with this body. Of what use is the body, then ?"

**Question :** Now all these problems and difficulties of ours we bring to you, doesn't all this disturb you ?

**Dada :** I have just told you. I am absolutely not disturbed. It has no effect on me at all. And besides, where there is life there are bound to be problems. The very purpose of life is to overcome problems. However, most of our life's problems are of our own making. We invite problems. Very often the consequences of an action take time to work themselves out. Sometimes the fruit of a past action may come after ten, fifteen years. At that time we forget that the seed of this difficulty was sown by us. We forget this and blame

the Divine for it. Why did the Divine do this to my life ?

**Question :** But, Dada, I have heard that by listening to our various difficulties and problems , The Mother would fall ill.

**Dada :** The Mother did not fall ill by listening to our problems. She fell ill because of our pettiness, our littleness, our insincerity and hatred and smallnesses.

**Question :** Dada, you see, you hear all this too. Does not your body fall ill ?

**Dada :** No, that has not happened yet. Not yet.



## A CONVERSATION

ON 12-04-2002

*Q - Dada, you have written in your book that Mother gave you a present. But what does it exactly mean ?*

**Dada** - Yes, it was in 1968. I told Mother that I am receiving your present. She was very happy. She made the contact of outer personality with the psychic being inside. And it is permanent. It was permanently achieved. Whatever work one does the contact is always there. In the beginning the Mother told me that whenever it will appear that the contact has gone behind the veil, sit back in your chair and call me “Ma, Ma, Ma” and it will come back. Actually it was like this.

*Q - What is the effect of this contact or what does one feel when one is in conscious contact with one’s psychic being ?*

**Dada** - One feels a sense of great certitude, a peace, a calm, ananda and an absolute trust in Her. One knows what to do or what not to, what is right from what is wrong and goes straight and secure on one’s way. There is no more worry for anything.

*Q - How to know that what we are doing is right or wrong?*

**Dada** - When something is done which is not correct, one feels an itch, an uneasiness and becomes at once alert that something has gone wrong and corrects oneself.

*Q - Will it be the basis of the work we do?*

**Dada** - Whatever work we do, any, any work, this inner realisation must be the basis. Without this all outer perfection does not have much value for us. Work is meant to be a bridge between the inmost being and the outer personality. What we gain inside must be stabilised in our mind, life and body through work only. You remember Her message “Whatever work you do, do it as perfectly as you can. That is the best service to the Divine in man.” Work must be done for this purpose, as a service to Her, always remembering Her, then only it becomes Sadhana.

*Q - As Mother gave this present to you can this be given to anyone else ?*

**Dada** - Whoever comes to me I always try to give him peace, calm, joy etc. I always try to put the person in contact with the Mother, without the person knowing it. Whether one feels it or not depends upon the receptivity of the person. Something is done and problems are solved in some planes, but it takes time to take a physical shape. You know Mother saw that India was free in 1915 and it took 32 years to manifest. One should not be anxious to get this realisation. One should go on doing one’s work. The Mother will give it to an individual when he is ready.

