

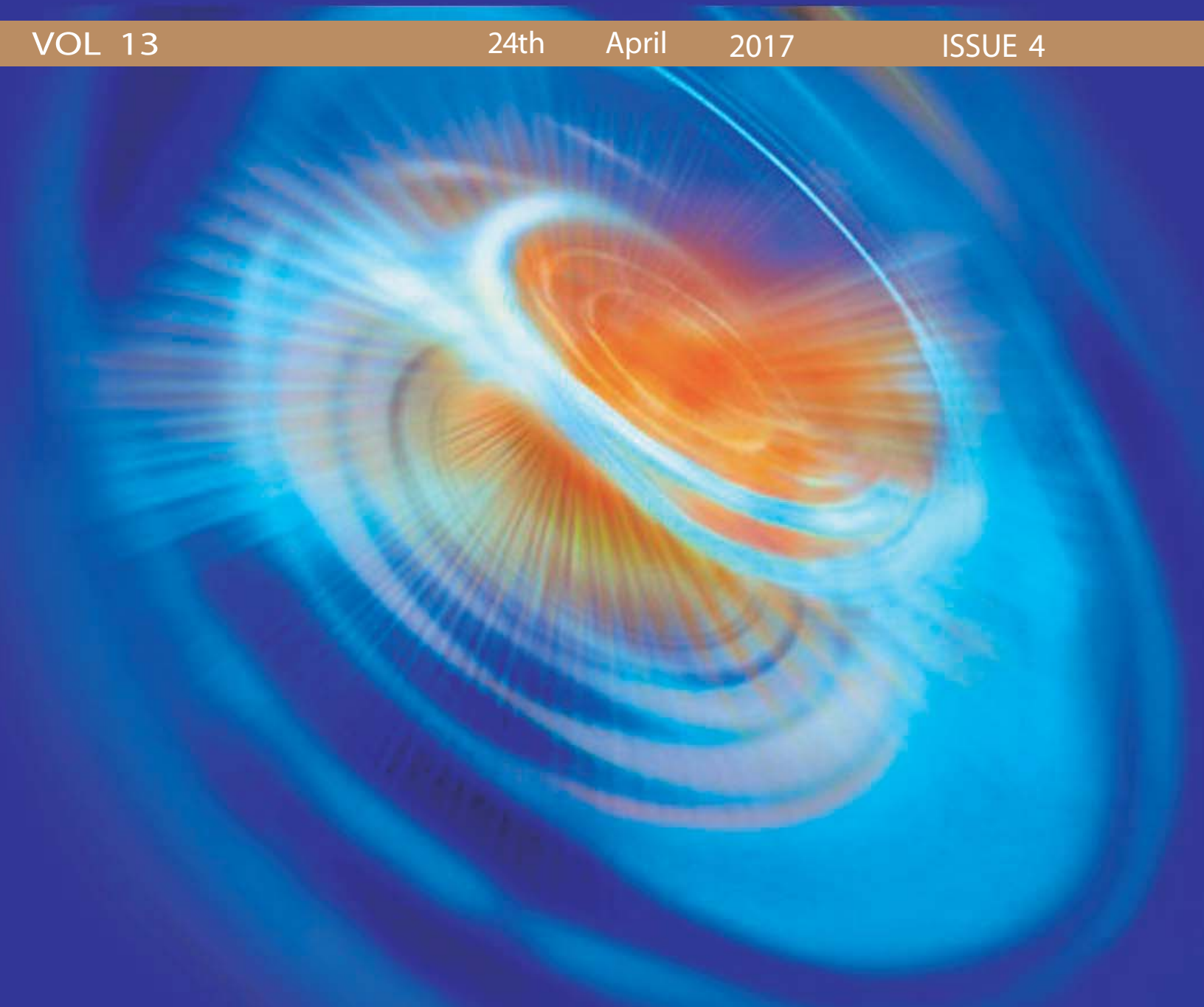
# *In Mother's Light*

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There are relations, personal, intimate as life itself, sweet as love, encompassing like the sky, deep like deep waters. A friend walks at our side; a Lover is with us in our heart's secrecy; a Master of the Work and the Ordeal points our way; a Creator of things uses us as his instrument; we are in the arms of the eternal Mother.

**Sri Aurobindo**

## Intimacy with the Divine in the Psychic



The natural state of the fully developed Psychic.



*Lagerstroemia indica. Lavenderpink*

Spiritual significance of the flower given by The Mother



# Psychic Transformation

Sri Aurobindo

As the crust of the outer nature cracks, as the walls of inner separation break down, the inner light gets through, the inner fire burns in the heart, the substance of the nature and the stuff of consciousness refine to a greater subtlety and purity, and the deeper psychic experiences, those which are not solely of an inner mental or inner vital character, become possible in this subtler, purer, finer substance; the soul begins to unveil itself, the psychic personality reaches its full stature. The soul, the psychic entity, then manifests itself as the central being which upholds mind and life and body and supports all the other powers and functions of the Spirit; it takes up its greater function as the guide and ruler of the nature. A guidance, a governance begins from within which exposes every movement to the light of Truth, repels what is false, obscure, opposed to the divine realisation: every region of the being, every nook and corner of it, every movement, formation, direction, inclination of thought, will, emotion, sensation, action, reaction, motive, disposition, propensity, desire, habit of the conscious or subconscious physical, even the most concealed, camouflaged, mute, recondite, is lighted up with the unerring psychic light, their confusions dissipated, their tangles disentangled, their obscurities, deceptions, self-deceptions precisely indicated and removed; all is purified, set right, the whole nature harmonised, modulated in the psychic key, put in spiritual order. This process may be rapid or tardy according to the amount of obscurity and resistance still left in the nature, but it goes on unflinching so long as it is not complete. As a final





result the whole conscious being is made perfectly apt for spiritual experience of every kind, turned towards spiritual truth of thought, feeling, sense, action, tuned to the right responses, delivered from the darkness and stubbornness of the tamasic inertia, the turbidities and turbulences and impurities of the rajasic passion and restless unharmonised kinetism, the enlightened rigidities and sattwic limitations or poised balancements of constructed equilibrium which are the character of the Ignorance.

This is the first result, but the second is a free inflow of all kinds of spiritual experience, experience of the Self, experience of the Ishwara and the Divine Shakti, experience of cosmic consciousness, a direct touch with cosmic forces and with the occult movements of universal Nature, a psychic sympathy and unity and inner communication and interchanges of all kinds with other beings and with Nature, illuminations of the mind by knowledge, illuminations of the heart by love and devotion and spiritual joy and ecstasy, illuminations of the sense and the body by higher experience, illuminations of dynamic action in the truth and largeness of a purified mind and heart and soul, the certitudes of the divine light and guidance, the joy and power of the divine force working in the will and the conduct. These experiences are the result of an opening outward of the inner and inmost being and nature; for then there comes into play the soul's power of unerring inherent consciousness, its vision, its touch on things which is superior to any mental cognition; there is there, native to the psychic consciousness in its pure working, an immediate sense of the world and its beings, a direct inner contact with them and a direct contact with the Self and with the Divine, - a direct





knowledge, a direct sight of Truth and of all truths, a direct penetrating spiritual emotion and feeling, a direct intuition of right will and right action, a power to rule and to create an order of the being not by the gropings of the superficial self, but from within , from the inner truth of self and things and the occult realities of Nature





# Journey of the Psychic Being

## The Mother

*Mother, since in each new life the mind and vital as well as the body are new, how can the experiences of past lives be useful for them? Do we have to go through all the experiences once again?*

That depends on people!

It is not the mind and vital which develop and progress from life to life - except in altogether exceptional cases and at a very advanced stage of evolution - it is the psychic. So, this is what happens: the psychic has alternate periods of activity and rest ; it has a life of progress resulting from experiences of the physical life, of active life in a physical body, with all the experiences of the body, the vital and the mind ; then, normally, the psychic goes into a kind of rest for assimilation where the result of the progress accomplished during its active existence is worked out, and when this assimilation is finished , when it has absorbed the progress it had prepared in its active life on earth, it comes down again in a new body bringing with it the result of all its progress and, at an advanced stage, it even chooses the environment and the kind of body and the kind of life in which it will live to complete its experience concerning one point or another. In some very advanced cases the psychic can, before leaving the body, decide what kind of life it will have in its next incarnation.

When it has become an almost completely formed and already very conscious being, it presides over the formation of the new body, and usually through an inner influence it chooses the elements and the substance which will form its body in such a way





that the body is adapted to the needs of its new experience. But this is at a rather advanced stage.

And later, when it is fully formed and returns to earth with the idea of service, of collective help and participation in the divine Work, then it is able to bring to the body in formation certain elements of the mind and vital from previous lives which, having been organised and impregnated with psychic forces in previous lives, could be preserved and, consequently, can participate in the general progress. But this is at a very, very advanced stage.

When the psychic is fully developed and very conscious when it becomes a conscious instrument of the divine Will, it organises the vital and the mind in such a way that they too participate in the general harmony and can be preserved.

A high degree of development allows at least some parts of the mental and vital beings to be preserved in spite of the dissolution of the body. If, for instance, some parts - mental or vital - of the human activity have been particularly developed, these elements of the mind and vital are maintained even "in their form" - in the form of the activity which has been fully organised - as, for example, in highly intellectual people who have particularly developed their brains, the mental part of their being keeps this structure and is preserved in the form of an organised brain which has its own life and can be kept unchanged until a future life so as to participate in it with all its gains.

In artists, as for instance in certain musicians who have used their hands in a particularly conscious way, the vital and mental substance is preserved in the form of hands, and these hands remain fully conscious, they can even use the body of living people if there is a special affinity - and so on.







Otherwise, in ordinary people in whom the psychic form is not fully developed and organised, when the psychic leaves the body, the mental and vital forms may persist for a certain time if the death has been particularly peaceful and concentrated, but if a man dies suddenly and in a state of passion, with numerous attachments, well, the different parts of the being are dispersed and live for a shorter or longer time their own life in their own domain, then disappear.

The centre of organisation and transformation is always the presence of the psychic in the body. Therefore, it is a very big mistake to believe that the progress continues or even, as some believe, that it is more complete and rapid in the periods of transition between two physical lives; in general, there is no progress at all, for the psychic enters into a state of rest and the other parts, after a more or less ephemeral life in their own domain, are dissolved.

Earthly life is the place for progress. It is here, on earth, that progress is possible, during the period of earthly existence.

And it is the psychic which carries the progress over from one life to another, by organising its own evolution and development itself .





# Dada Remembers

Pranab Kumar Bhattacharya

I have heard a lot of things from Mother about the body's transformation and about gaining immortality. One day I decided to try and put down in a nutshell all that Mother had told me. What follows is the result of that effort:

## Physical Transformation

### Steps Towards Transformation

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

### Steps Towards Physical Immortality

1. Prolongation of youth and maintenance of the 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.

*contd...*





## 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.





# Gods and Men

Nolini Kanta Gupta

I begin with a Sanskrit proverb: it is not exactly a proverb but a witty saying, half in jest, half in earnest. You will see however the significance it carries. Perhaps, there is a story hanging about it. You know that the Sanskrit pundits, perhaps all pundits, are proverbially supposed to be very unpractical. That is to say, they are so much engrossed in their study, in their books, in abstract things that they lose their sense of the material world, of the external things. So, once it seems, a pundit wanted to know what a pig was: "I have heard of a pig, a boar, what is it? I have not seen it."

Someone answered: "It is an animal." "What kind of animal?" Then another pundit to show his erudition answered: "A pig is an enlarged mouse, a mouse become big – *musika-vrddhi*; or otherwise, it is an elephant become small, a diminution or reduction of an elephant – *gajaksaya*."

Our pundit felt illumined and exclaimed, "Yes, yes, now I understand, now I understand."

So, taking up this image r may say that man also occupies an intermediate position in the order of creation: on one side he is an enlarged animal (not in body, however, always), a developed, elevated animal; on the other side he is a diminutive, a diminished god. The story is very interesting, how man has developed, how he has come out of the animal, you must have read something of this story of evolution; but more interesting is the other part of





the story, how God or a god has reduced himself to the stature of a human being.

Long, long, long ago, in the earliest stage of creation, there were materially only dust particles, tiny dust particles or what looked like mere dust, everywhere (the Vedas say - *tucchyena abhvapihitam* – covered all around with infinitesimals).

There was no formation, no shape or various bodies as we see now: it was a vague cloud or mist, innumerable particles whirling about. That was how creation started.

Then slowly, gradually, those particles began combining, coalescing; they began to condense, to have forms or shapes small or big, of various types. There was the first appearance of the sky with its starry battalions and then the earth emerged bearing a special character and destiny. I have spoken of the primeval or primary dust particles scattered about. But along with them, within each one, in another dimension, there were, strange to say, particles of light. We have come to know of the atomic and sub-atomic material particles, but of these light particles there has arisen just a suspicion only recently. This light, however, is not merely the material light, but the glow of consciousness.

And the most momentous thing that happened was the growth and development of this light-particle along with the development of the material body of the dust. The material mass through many changes shaped into the body of sentient growths, living beings, animals and finally into the human body. Even so the original light particle, at the beginning no more than a flicker in the midst of surrounding darkness, hardly noticeable and distinguishable, slowly but irresistibly grew in clearness, in volume and in strength. It took many long years, many millions of years to develop into a





clear shape. That was the centre, this light-particle was the heart of things, the heart of living beings and in man it underwent a strange transmutation. The light-particle, as I said, originally had no form, it was just a hazy speck. As it grew big, at a certain stage it began to take the shape of a flame. You have seen a candle flame which often has the form of a cone: a cone is a well-developed clear form. But as I said, when the human body appeared, this flame too changed into something like the human form, a tiny human form, a luminous embryo, as it were. You remember the famous Upanishadic line: *angusthamatrah puruso, antaratma* – a purusha, a being or person of the size of the thumb. That was the first formation of the human soul, the original light particle became a person or a psychic being. In man, I said, there has been a miraculous transmutation – the light, the growing consciousness has learnt to look back upon itself, it has become self-conscious, has taken the first leap that would carry it into another region of growth and development. The personification, rather personalisation, of the light of consciousness, its farther and continuous growth, the greatening of the psychic being involves the whole inner story of human destiny. How does the light grow and develop? What are the forces, what are the agents that initiate and help in the growth and development of the spark into the being, and the being into higher beings? Life is the agent, life-forces are the artisans that do this work.





# Mother's Protection

Shobha Mitra

After my first coming to the Ashram in 1942, we started coming to Pondicherry once or twice almost every year. In 1945, we came to Pondicherry in the month of February. One day I went for the Mother's darshan. She was sitting in the Meditation Hall and blessing everyone. As soon as I arrived in front of Her, She placed a bright red rose in my hand and said, "Always keep this rose close to your body." I returned home and told Ma about the flower. Ma said, "Keep the rose carefully. In Calcutta I will make you a locket to attach to your gold necklace. Keep the rose petals inside this locket and in this way the flower will always remain close to your body." Accordingly, on our return, Ma got a locket made and put the dried flower petals of that red rose inside it and from then I wore this locket on my gold chain all the time. The Mother had given me the rose in February. The incident with Bhairavi took place that year in December. I was not able to come back to the Ashram in between.

That year for the New Year's holiday, we had gone to Hazaribagh. A beautiful house, named Lalkuthi, had been rented for our stay there. From the gate a pathway paved with small stones led to it with rose gardens on either side, bursting with innumerable roses of different hues. I had never seen such big attractive roses anywhere in Calcutta! Their fragrance and beauty completely transformed the atmosphere of the house. I continued to wake up early as I did in Calcutta. I would go out all by myself to a Krishna temple nearby and sit there quietly. In those days Hazaribagh had





not been touched yet by the urban air and had a charming rural feel. Tigers were reported to enter that area from time to time and attack the residents. In the morning, the air used to be absolutely still and no villagers or animals were up and about yet. I loved going to the temple at this time. I would open the temple door, ring the temple bell loudly and enjoy its sound reverberating in the quiet air.

One such morning, putting on my overcoat and cap, I walked up to the temple. Hardly had I entered and rung the temple bell that a Hindi-speaking priest came out. Seeing me there, he asked affectionately, “Little girl! What would you like to eat today?” “Shingara and jalebi!” I replied. The priest told me in broken Bengali, “You sit here. I will quickly go and get you breakfast.” And he disappeared. Slowly I climbed up the few stairs and arrived at the Krishna temple. The whole temple and the corridors around it were constructed with white marble.

Inside stood a beautiful statue of Sri Krishna wearing a golden silk dhoti and his upper body covered with a golden cloth. He was adorned with gold and pearl ornaments and he held his flute.

The temple inside was decorated with roses and marigolds and the air was fragrant with incense smoke. I bowed down to the deity with folded hands, sat at his feet and tried to meditate. I just loved this whole ambience. I had heard this word ‘meditation’ very frequently at the Pondicherry Ashram. So I kept looking at Sri Krishna’s statue in an attempt to meditate. I sat in this silence for a while. Then suddenly I felt as though someone was pulling me from behind. There was a room behind the sanctum sanctorum that I had never noticed or entered.







Today, something was pulling me towards it. This pull was so strong that I could not remain seated for long. I stood up and started walking towards it. I walked down three or four steps and found myself in front of a large courtyard. This room was behind this courtyard. Something kept pulling me towards it although I knew nothing about who or what it was. But I kept walking irresistibly towards it. The priest had not returned yet and I was all alone. After crossing the courtyard, I saw another flight of stairs in white marble on the other side. I climbed up and found myself in front of a closed room. There was a half-open window on the right and from it wafted out the aromatic smoke of sacrificial fires. Curiosity took over as I moved closer to the window to see who or what was inside. I went and stood near this window to peep in. A bhairavi was sitting inside at the opposite end, wearing a red bordered sari and a red blouse. Long, jet-black hair covered her back. The entire parting of her hair was filled in with bright red sindoor.

The bhairavi's big red eyes had a terrifying look. She gave me a piercing look as soon as she saw me at the window. And the next moment, I saw her standing outside holding a small bowl of sacrificial ghee (clarified butter). The woman kept advancing towards me wanting to apply the sacrificial ghee on my forehead.

She dipped her thumb into the bowl and moved nearer and nearer towards me. I tried to run away but I felt both my legs fixed to the ground. My legs had become heavy like two columns: was it out of fear or was it from the bhairavi's hypnotic effect, I cannot say. I just could not walk! What was I to do? I was quite conscious of the danger I was in, but the body, cold with fear, was just not able to move. Both my hands were in my overcoat pockets. I forced my hands out and grabbed the locket hanging from my neck and





began calling out to the Mother desperately 'Ma ... Ma...Ma...Ma...  
' I was calling Her out with the same intensity that a dying man calls out to God with ...Ma...Ma...Ma... Ma! I do not recollect how long I kept calling the Mother like that with closed eyes. When I returned to a somewhat normal state I realised that the bhairavi had begun retreating. Her eyes no longer had that fiery dreadful look. Her right hand was shaking uncontrollably as she had been unable to apply the sacrificial ghee on my forehead. She had not been able to even touch me! All of a sudden, she turned her back to me and rushed back into the room, closing the door behind her with a clanging sound. I remained on my feet in that state for some time. Then I noticed that I could move my legs a little although my body felt totally drained out. I felt quite listless. However, I managed to slowly plod out of the temple. Walking felt like a torture but somehow I managed to reach home...

*(to be continued in next issue)*





## THREE DIVISIONS OF WORK

RamaKrushna Das

The work which was discussed here is divided into three parts: the forbidden work, the ordinary work and the divine work. In this work also there are several layers, viz, theft, murder, pain caused to others etc. are forbidden, contemptible work. The result of this type of work is sorrow, suffering and infernal pain. The ordinary work is the work done not for the sake of the Divine, but for the self, the family, for agriculture, business, job etc. which belongs to the lower level, and service to the country with sincerity, service to the others for their welfare are actions of a higher order. But in both these kinds of work, there exist desires and wishes. For this reason this kind of work becomes the cause of the bondage of birth and death. The work surrendered to the Divine and performed without any desires, is divided into three parts, viz, the divine work surrendered, the divine mechanical work and the pure divine work.

**DIVINE WORK SURRENDERED:** When the work is done for the sake of the Divine, as service to the Divine and is surrendered to the Divine, it becomes the divine work surrendered. The sense of the doership is present here. As the work is done only for the Divine, no other desire is present in it. After the Godrealization, the desire for the realization of the Divine gets abolished and the person becomes entirely free from desires.

**MECHANICAL DIVINE WORK:** The work done not under the inspiration of the mind and the vital, but by the inspiration of the Divine Shakti, is called the mechanical divine work. In this kind of





work, there exists the sense of separativity from the Divine and the feeling of separateness in being the instrument of the Divine.

**PURE DIVINE WORK:** Even though the whole being of the individual is united with the supreme Sachhidananda consciousness, he performs work as service to the Divine and both the feelings, that of the union and of the separativity, exist in the person side by side and at the same time. This happens when the whole being of the person is completely transformed by the supramental Power. These three types of work constitute different strata or different steps of the pure divine work.

**Question:** Wherein lies the speciality of the work done to spread the teaching of the Mother, like establishing the study circles, organizing study circle conferences, construction of the study circle buildings, establishing and managing schools in the line of Sri Aurobindo's International Centre of Education, the dissemination of Sri Aurobindo's literature, Sri Aurobindo Students' Society, Sri Aurobindo Youth Association, Sri Aurobindo Women Association etc, in comparison to the work done for the family as service to the Mother and surrendered to Her? In what way, these above activities serve as the easy way to reach the goal?

**Answer:** All these activities directly belong to the Mother, done for Her sake. It is easy to perform this work as service to the Mother and surrender the same to Her.

The work done for the family does not directly belong to the Mother; it is performed for the family or for one's own self. It requires a lot of efforts to establish this feeling in the consciousness that this work is to be done for the Mother and is to be surrendered to Her.





The speciality of the Mother's work is that in these organizations, there is the Mother's presence and the Mother's Shakti works there. With the spread of this kind of work, the spiritual atmosphere is created. This work is very helpful and is necessary for one's Sadhana, for others' welfare and for the "siddhi" for the establishment of superman upon the earth. For this reason this work retains its speciality more than the domestic work.

The other reason of this speciality is this: the personality of the individual is constituted by the ego and egoism; for that reason, from the beginning of creation, the person's considering the work as his own, is mixed with his blood and has been converted into Samskāra or a fixed notion. When one does the work directly for himself and his family, he has to put forth a lot of efforts to always become conscious that the work is done for the service of the Mother.

But as the work of the dissemination of the Mother's teachings is done directly for the Mother, in that work not much effort is needed to become conscious. On the other hand, in this work, by the touch of the Divine Shakti, the consciousness of the individual is transformed to some extent and the domestic work can be considered easily as the work done for the service of the Mother.

**Question:** From this discussion we could understand clearly that by doing the work surrendered to the Divine, the individual can easily reach his goal. The receiving of this work is our greatest opportunity. This also we could clearly comprehend that it is not possible to organize this spiritual organization according to any worldly method; this can be done spontaneously by the divine love. Because, if we make this spiritual organization stern, tradition prone, bound by external rules, the divine love can not make any entry there. The example of this type of spiritual organization is the workorganization of the Ashram. In order to constitute this organization in the pattern





of divine love is there any need for personal effort or can it be spontaneously done?

**Answer:** The personal effort is necessary. As in Sri Aurobindo's Integral Yoga, the Sadhana is done by the Divine Shakti, but to facilitate Her work the person has to prepare his adhara by aspiration and surrender, similarly the organizational work of this divine Association is done by the supramental Power; but in order to become his instrument, the person has to perform the divine work.

**Question:** How should one undertake this organizational work in its active form?

Before this is done, first tell us, whether you praised this work so that the organizational work of the Mother's Association will be done smoothly or is there any real truth in it?

**Answer:** This is not only praise, this is genuine, undubious, solid, experience-based and completely true. This divine work is so great, vast, influential and so full of riches that it cannot be expressed in words; in whatever words we may applaud it, that will be meagre, just like comparing the sun with the lamp. By this divine work, the individual can become very close and intimate with the Divine and can be completely united with the Divine in his whole being.





# Some Answers from Prapatti

## Prapatti

Be entirely fearless and imagine that you are invincible in all respects.

Do not care as to what other says, for I know how others allege something against another for nothing. This is the work of adverse forces and they come to test our faith and fortitude. Do not worry for it, nor try to prove that you are honest. Remain absolutely calm and quiet. Time and circumstances will prove that you were right and not others. Exercise utmost patience on such matters. Do carry on the activities of Sri Aurobindo study Circles and try to create a good atmosphere for everything.

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There is no other way but to persist in difficulty till it is conquered. So, you will know that the difficulties also can not prevail in the long run against the aspiration of the soul.

NB: Remember that the spiritual path is a very difficult path, but since The Mother's Grace is there, we can hope to reach the goal one day. Never lose heart in any situation, but quietly call in for The Mother's Light and Power to sustain you. Recently The Mother told in the class to all that whenever difficulties come – "Do not worry but sit down quietly and think of me."

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Never forget to remember the great call of The Mother and Sri Aurobindo for that call is the call of the inmost soul within and not to listen to it is to arrest one's course of evolution. Keep your one eye at the Lotus Feet of The Divine Mother and another around you and your world.

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You should draw your inspiration from Sri Aurobindo and The Mother.

Tap such sources which would really respond to Sri Aurobindo's call and then form your group. I wish you should always try to make people know more and more about Sri Aurobindo and The Mother in Orissa.

\*\*\*

Whenever you sincerely do anything, there is always The Mother's Grace for you and you will see that you will wonderfully succeed . If you always keep in mind of doing something for The Mother, you will find that you are gradually being shaped for a higher life. This is what is meant by surrender to The Divine and acceptance of the Divine Life.







# The Six Collaborators

Anand Adhikari

Even with a wide vision, truly inspired knowledge, clarity in thoughts, here on this earth one cannot reach a particular goal unless one is backed by a group of individuals who are in harmony and tune not only with one another but with the one who is supposed to work out the programme.

Only for this all the great ones always come with their own “*ganas*”, the inner or the inmost circle around them. They always work with him, as an inseparable part, in the midst of all misunderstandings and misconceptions that he has to confront. It is said they always exist with him in some planes above the earth. We call them indispensable collaborators.

***There are six type of collaborators.***

1. There are those who have the same vision, the same consideration of things, the same judgment, the same reaction to circumstances, the same inner feelings and happenings, the same thought - process as you. They have the same source of inspiration and move in perfect harmony with your consciousness. Even their outer expression is also the same. It is as if they are the same person in different bodies. Working with them one's capacity becomes multiplied, one never wastes time in unnecessary stumbling blocks, the difficulties that take most of the time. This is ideal, but we cannot demand it or pose it as a condition for going about with the work. This becomes possible when the time has come for the





thing to be accomplished. We see a vision, take a step and then have to wait an unnecessary length of time for persons around to simply give their support.

2. The second type of collaborators are persons who do not have the vision of things, but they have a lot of faith and confidence in the leader. They never question his way of working and what he declares becomes their own declaration. They really love him and out of their love they feel that their being is linked with him. They are one with the leader in their hearts. Though they do not have the personal vision of things, but in great faith and adoration for the leader they accept the decisions totally. It becomes a responsibility of the leader to work with them because they rely on him. But one is sure of their faithfulness and can safely work with them.

3. The third ones are those who accept a leader with sufficient reasons.

What he says they try to find out some cause to accept it. They feel happy when they could satisfy their minds and hearts for accepting him. But one has to be careful in satisfying their reason. If one fails to do so, though they will never become unfaithful, they tend to get depressed and as if thrown into a whirlwind of confusion. Surely, they are assets in the work and one should take care not to lose them.

4. The fourth type of co-workers are person on whom one must keep ones eyes constantly, watching all their movements. One must not fall into their 'trap' of support, as this support is purely conditional. If they support, it is because that serves some of their selfish motives. They always try to be in a safe position. If this





support brings some difficulties to their personal position, immediately they become indifferent. All ideals, all big missions are nothing in front of their selfish motives. Really, they do not want to take trouble to serve the Ideal. They are intelligently selfish. You can let them work with you without admitting them to your counsel. Even if you try to trust them, they are not trustworthy. Strangely these individuals will never leave you, as something from the depth of their hearts binds them with your personality.

5. The fifth type are persons who openly criticise you, mercilessly examine your activities, utilise all occasions to drag you into difficulties, but wonderfully they never leave you. Something in their nature clings to your being, which their outer personality strongly revolts. Dealing with them you must be very alert and under the constant influence of your soul. Really, these individuals truly help one to go forward as they fulfill their role as monitors of the way.

6. The sixth variety are those who openly revolt and the sole aim of their lives is to trample you down. To tackle them properly it is not sufficient to be only under the influence of one's soul, but to realise it and in all walks of life maintain this realisation. These people make it imperative for one to remain in this state of constant vigilance.





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