

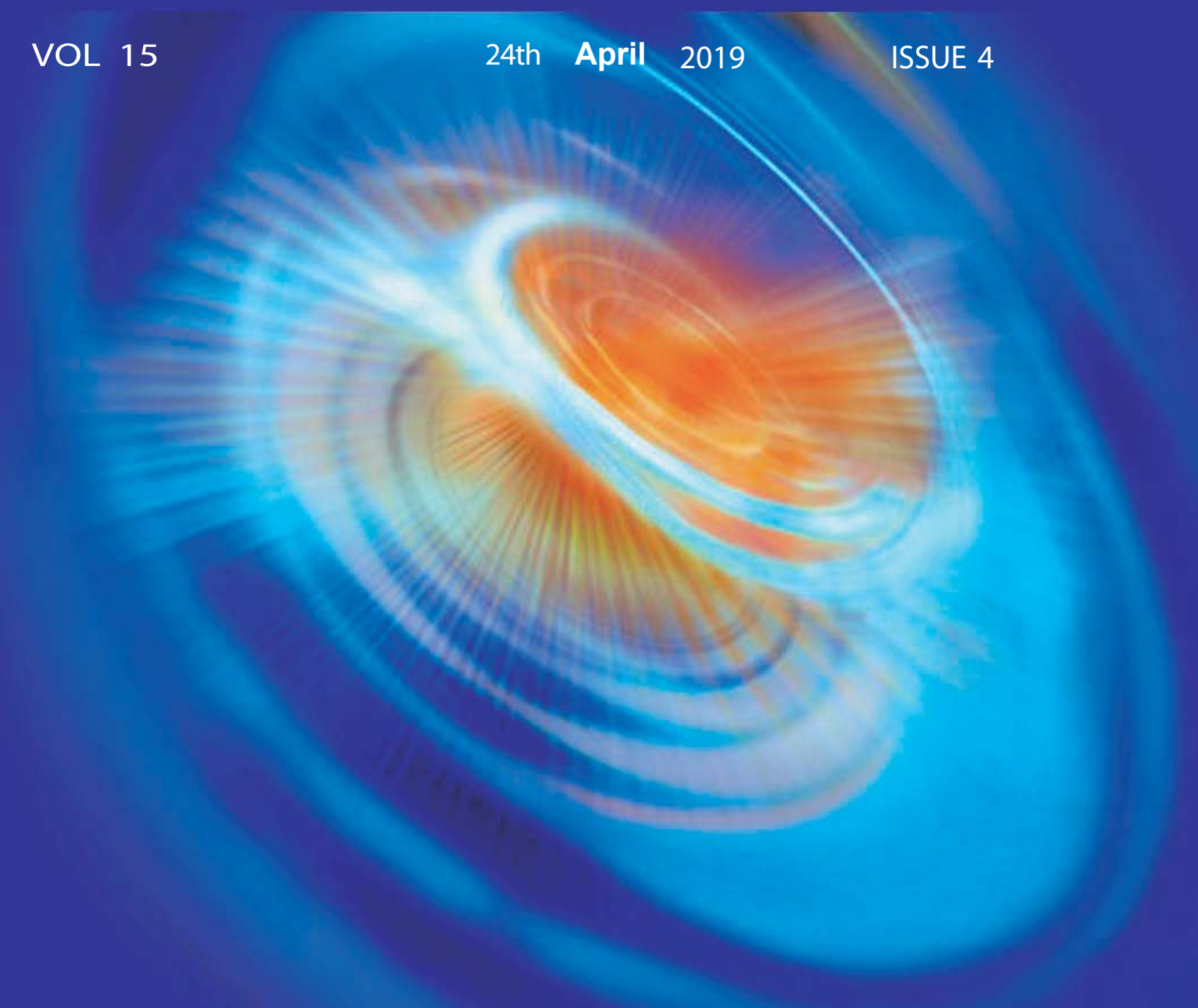
# In Mother's Light

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# In Mother's Light



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Beauty is his footprint showing us where he has passed, Love is his heart-beats' rhythm in mortal breasts, Happiness the smile on his adorable face

-Sri Aurobindo

## Smile of Beauty

Nature is happy to be beautiful.



*Prunus serrulata. Pink*

Spiritual significance of the flower given by The Mother



# Two Foundations of Ashram's Material Life

## Sri Aurobindo

What your vital being seems to have kept all along is the “bargain” or the “mess” attitude in these matters. One gives some kind of commodity which he calls devotion or surrender and in return the Mother is under obligation to supply satisfaction for all demands and desires spiritual, mental, vital and physical, and, if she falls short in her task, she has broken her contract. The Ashram is a sort of communal hotel or mess, the Mother is the hotel-keeper or mess-manager. One gives what one can or chooses to give, or it may be nothing at all except the aforesaid commodity; in return the palate, the stomach and all the physical demands have to be satisfied to the full; if not, one has every right to keep one's money and to abuse the defaulting hotel-keeper or mess-manager. This attitude has nothing whatever to do with Sadhana or Yoga and I absolutely repudiate the right of anyone to impose it as a basis for my work or for the life of the Ashram.

There are only two possible foundations for the material life here. One is that one is a member of an Ashram founded on the principle of self-giving and surrender. One belongs to the Divine and all one has belongs to the Divine; in giving one gives not what is one's own but what already belongs to the Divine. There is no question of payment or return, no bargain, no room for demand and desire. The Mother is in sole charge and arranges things as best they can be arranged within the means at her disposal and the capacities of her instruments.





She is under no obligation to act according to the mental standards or vital desires and claims of the Sadhaks; she is not obliged to use a democratic equality in her dealings with them. She is free to deal with each according to what she sees to be his true need or what is best for him in his spiritual progress. No one can be her judge or impose on her his own rule and standard; she alone can make rules, and she can depart from them too if she thinks fit, but no one can demand that she shall do so. Personal demands and desires cannot be imposed on her. If anyone has what he finds to be a real need or a suggestion to make which is within the province assigned to him, he can do so; but if she gives no sanction, he must remain satisfied and drop the matter. This is the spiritual discipline of which the one who represents or embodies the Divine Truth is the centre. Either she is that and all this is the plain common sense of the matter; or she is not and then no one need stay here. Each can go his own way and there is no Ashram and no Yoga.

If on the other hand one is not ready to be a member of the Ashram or bear the discipline and is still admitted to some place in the Yoga, he remains apart and meets his own expenses. There is no discipline for him on the material plane, except the rules necessary for the safety of the work; there is no material responsibility for the Mother.

*SABCL-25, Page 233*

True art is intended to express the beautiful, but in close intimacy with the universal movement.

The Mother





# Transformation

## The Mother

We want an integral transformation, the transformation of the body and all its activities.

Formerly when one spoke of transformation, one meant solely the transformation of the inner consciousness.

One endeavoured to discover in oneself the deeper consciousness and rejected the body and its activities as a burden and a useless thing, so that one might be engaged solely in the inner movement. Sri Aurobindo declared that that is not sufficient; the Truth demanded that the material world too should take part in this transformation and become an expression of the deeper Truth. But when this was told to people, many thought that it was possible to transform the body and its activities without troubling oneself at all with what was happening within—which is of course not quite true. Before you take up the work of physical transformation, which is of all things the most difficult, you must have your inner consciousness firmly, solidly established in the Truth, so that the transformation may be the final expression of the Truth,— ‘final’ for this time.

The starting-point for this transformation is receptivity, we have already spoken of it. It is the indispensable condition for one to be able to obtain the transformation. Then comes the change of consciousness. This change of consciousness and its preparation have often been compared to the formation of the chicken within the egg : till the last second the egg remains apparently the same, there is no change and it is only when the chicken has been





completely formed, absolutely living, that it is the chicken itself, with its little beak, makes a hole in the shell and comes out.

Something like this happens when the consciousness changes. For a long time, you have the impression that nothing is happening, that your consciousness is as usual, and even, if you have an aspiration, you feel a resistance, as though you knock against a wall that does not want to yield. But when you are ready within, a last effort, a peck of the beak in the shell of the being and the whole thing opens and you are thrown into another consciousness.

*CWM Vol 4*

Let beauty be your constant ideal.  
The beauty of the soul  
The beauty of sentiments  
The beauty of thoughts  
The beauty of the action  
The beauty in the work  
so that nothing comes out of your  
hands which is not an expression of  
pure and harmonious beauty.  
And the Divine Help shall always be  
with you.

The Mother





# On Old Age and Death

Pranab Kumar Bhattacharya

**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 ?

*From 'What I have learned from The Mother'*





# Inner Person

Nolini Kanta Gupta

So I am going to tell you a story or perhaps stories. These stories, many of them, I have narrated on many occasions to your elders, that is to say, your predecessors who are now quite grown up and are at present among gentlemen. Here is the story:

Once upon a time there was a little girl, quite young, very nice, very pretty, living in her family with her parents, particularly in the company of her grandfather. This grandfather was rather old but extremely nice and kind and gentle like herself. He loved very much the child, indeed the grandfather adored his grand-daughter and the child reciprocated the feeling.

It happened however, that the old man fell ill, very ill. It was quite natural, for he was an old man. All people, friends and family members alike, came to see him and gathered in the sick man's room. "How is he now?" The doctors were there. The little girl stood somewhat away from her grandfather's sick bed. She was sad, very sad indeed. All on a sudden she looked up towards her grandfather's bed and saw – strange, strange to say – quite near the bed another little girl standing – a little girl looking like herself in appearance and every way – her double as it were. She herself was standing on the other side of her grandfather's bed, a little away. The other one was standing exactly like herself quite near the bed on the other side. She was amazed and questioned herself. "What has happened? I am here, but my image, a reproduction of mine is over there."





She approached her grandfather, the image also approached close to him. But nobody else noticed anything; she only knew it and for others she was alone. She asked: "But who are you?" The other one answered: "I will tell you later on."

And she disappeared. Subsequently the old man recovered, and the little girl also recovered her grandfather as .before.

But she continued wondering and questioning about her queer experience. There was no answer for sometime. But she was sure that it was due to her double's presence that she got back her grandfather. The fact could not be doubted. The vision was absolutely real there could be no question about it.

Later on and soon enough occasions came when she met again and again the same person whenever there was any difficulty or danger ahead, to help her out of it. It was explained to her in course of time that this person who appeared to be the very image of herself was none else but herself, her real inner person.

*Collected Works of Nolinikanta Gupta*

### **Art is not Skill & Talent**

Skill is not art, talent is not art.

Art is a living harmony and beauty that must be expressed in all the movements of existence.

This manifestation of beauty and harmony is part of the Divine realisation upon earth, perhaps even its greatest part.

The Mother





# The Man I Love

M. P. Pandit

Someone had asked Mother for the meaning of Her message, “Cling to Truth”. What is *truth?* was the query.

The Mother turned to each one who was around and looked for the answer; She passed from person to person till the turn came of this one. He replied:

“There is no need to define truth; if one is sincere, one knows what truth is.”

“Exactly,” said the Mother who was pleased with the straight answer.

That is my man. Straightforward in nature, he always goes straight to the heart of things. He may protest that he is not learned in philosophy and such-like high subjects. But that is his virtue. Give him any piece of writing, make him listen to any discourse; he will immediately react to the right note if there be one.

*Raso vai sah*, Nothing is too high or too low for him. He will listen to the talk of a child with as much concentration and glow on his face as to a profound conversation by the Mother. Music, painting (classical and futurist), hand-work, manual labour—all claim his impartial and entire attention when they come before him. He exercises no preferences; to him all is *samam brahma*, the watchword of every yoga.

He will again protest that he does not know *yoga* and say that he is only a worker whose mantra is Service. True, he is the embodiment of Service and the manner and the extent to which he has been privileged to serve both Sri Aurobindo and the Mother





for over five decades has no parallel. Neither food nor sleep have claims over his time. But the quantum of service has no value for him. Did he not one day say to the Mother in the anguish of his soul: “Mother, all these years, I have served as I wanted to serve; now I want to serve as *you* would want me to do.” Hanuman could have hardly bettered this.

And why has he chosen to serve? Because it is his spiritual Dharma. In his very childhood he perceived that Service to the Divine was the mould of his soul. He serves the Divine in and as the Guru, the Mother Supreme; but he also serves the Divine in the endless humanity that comes to the Mother’s Feet. Yes, he serves you and me also. He will never allow anyone to be denied unjustly; he will never allow a wrong to pass unrighted, however humble be the victim involved. I have always held that he is the one man in our world here who stands for principles and who will fight for them, no matter what the consequences.

No doubt certain elements tend to exploit his nature and at times do succeed. But that is not because he is really deceived. He deliberately allows the benefit of the doubt to others, sees some good or deliverance coming to them through whatever apparent evils.

All of us know he will not suffer fools and knaves for a moment; they call out his wrath in an ample measure. But Rudra soon yields to Shiva. He feels immediately sorry for his temper and makes up for it abundantly and gracefully. Like a child, *balavat*, he will tell you how anger has been his curse, how he cannot help it and you begin to feel sorry for creating a situation that caused the flare-up. Can you help loving such a man? So evolved, so privileged, and yet so transparent, so humble!





I have watched him from a distance, come into closer contact with him for some time, and what I have seen, felt and experienced made me exclaim one day, in his presence, to a friend: “He is the one man who can be an *atmaratih* (one whose delight and contentment is in the Self) of the Upanishad. He is so impersonal in attitude, he is attached to nothing”.<sup>1</sup> He, however, came down on me. He started cataloguing all his supposed defects, and vehemently disclaimed what I said. I was moved by his humility and strengthened in my conviction.

Why don't you tell us his name, you might ask. Is it really necessary to do so? Is there any other like him?

*Advent February 1970*

<sup>1</sup> *Not even the standards by which he lays great store normally. In moments of crises, I have seen him overpass them, in deference to the Divine Will, without the least regret.*

*He has not studied Sri Aurobindo 's Essays on the Gita, to be sure, but he acts spontaneously in the spirit of the Master's Call*

It is not necessary that every man should be an artist. It is necessary that every man should have his artistic faculty developed, his taste trained, his sense of beauty and insight into form and colour and that which is expressed in form and colour, made habitually active, correct and sensitive.

Sri Aurobindo





# The Supramental Yoga is different from Old Yogas

RamaKrushna Das

**Question:** Why had all yogis of ancient times renounced action and what is the fixed notion formed by the past or “*samskāra*” of the renunciation of action? In order to reach the goal of Sri Aurobindo’s Yoga, in what attitude one should do the work so that it becomes the divine work?

**Answer:** All ancient yogis had renounced action, because they were aware that it is the cause of birth and death. This idea is *samskāra* or the fixed notion.

In the Yoga of Sri Aurobindo a person does not do action being inspired by the mind and the vital, the desires and wishes, but does so, being guided by the divine supramental Power. That is why that action becomes the divine work and the same divine work, instead of becoming the cause of birth and death, manifests the Divine in action. As the *samskāra* of the renunciation of work of the ancient yoga is blended with the blood of the person, the Sadhakas of the Sri Aurobindo’s Yoga can not understand correctly this divine work. The Sadhakas of the old yoga, considering the world and the body as false and illusory had cut off the soul’s relationship with them and the action was being done in the body. As the body was considered false and illusory, the action was considered as the cause of birth and death. That is why, renouncing the action, the body and the world and uniting their soul with the ultimate Being, they attained liberation or Godrealisation in ‘Saketa’, ‘Golaka’, ‘Baikuntha’ and ‘Kailash’ etc.





In the yoga of transformation of Sri Aurobindo the world is not considered false and illusory; separating the relationship of the soul from the body, after death liberation, Nirvana or God realisation is not attained in '*Saketa*', '*Golaka*' and '*Baikuntha*'. This body is to be transformed into its original divine '*tattva*' or the fundamental cosmic principle by the supramental Power. As the desires and wishes are not present in the mind and the vital of the individual, the action does not turn out to be the cause of the birth and death. After transforming the mind and the vital, the divine supramental Power guides the person and provides inspiration for work. The action, which is being done, by the inspiration of the divine Power, instead of being carried out by the mind and the vital, turns out to be the divine work and the Divine gets manifested through action. By this divine work the individual is united in his whole being with the divine *Sachhidananda Purushottama Tattva* and is liberated from death, disease, old age, ignorance, suffering and pain etc.

**Question:** After being cognizant of which subject, can we be freed from the *samskāra* of the renunciation of action of the old yoga and do the divine work and constitute spontaneously the Mother's organisation?

**Answer:** Sri Aurobindo's yoga as well as the aim of Sri Aurobindo's yoga is entirely different from the old yoga as well as the aim of the old yoga – if we can understand this difference correctly, we can be freed from the *samskāra* of the renunciation of action of the old yoga and perform the divine work. By the performance of this divine action, the organizational work of the Mother's spiritual Associations can be done spontaneously.







**Question:** What is the difference between Sri Aurobindo's Yoga and the old yoga? Please explain clearly.

**Answer:** In the old yoga, personal liberation is attained, whereas in Sri Aurobindo's yoga along with personal liberation, the transformation of the whole being, and God realization and the conversion of the world into heaven are achieved. The ancient yogis after doing Sadhana at the personal level, had attained liberation, Nirvana, God realisation, but the world remained as it was before, steeped in the suffering and conflict, and the inhabitants of the world continued to remain in the same state of infernal agony as they were before.

In the Integral Yoga of Sri Aurobindo, the individual without renouncing the body and the world, is freed from the bondage of death, disease and old age and realises the Divine in his whole being. As a result, suffering, pain, conflict, falsehood, injustice are wiped out from the world, and the kingdom of Heaven is established upon the earth. This is the difference between Sri Aurobindo's Yoga and the old yoga.

*From Supramind and The Divine Work*

But beyond and above this intellectual utility of Art, there is a higher use, the noblest of all, its service to the growth of spirituality in the race.

Sri Aurobindo





# The Mother's Photographs

Mona Sarkar

***Mother, what is there in Your photo?***

What do you mean?

***What does it represent? What is there in Your photos ?***

Don't you know what is there? (*Mother smiles*) It is I who am there. I am myself there in the photo.

***But in what form are You there?***

In all the forms I am there. It depends on the photograph. It depends on many things, for in each photo I am different. To each individual to whom I give it, it is a different aspect of myself. At each moment I am represented by a different form, a different attitude, and to each one and for each one it is a different thing. It is never the same.

To someone it is the aspect of Kindness, to another, it is another aspect of Calm, of perfect Serenity, of Mercy, of Compassion, of cosmic Truth, of eternal, infinite Consciousness, or else the aspect of Power, of Humility and of divine Sweetness and so on, which is represented in the same photograph.

It varies with each individual, each instant and each attitude, it is something new. It is constantly changing. I am never the same. It depends on the indications and many things. In each photo I am different and to each one I reveal myself in a distinctly different way which is right for him.

Usually in a photo it is one of my infinite states of Consciousness and varied moods of expression caught eternally in a moment — the Universal Mother in Her infinite forms. It is for you to find out





which of my aspects predominates in each photo — what strikes you when you see the photo.

You must feel and find it. In each photo it is a different aspect of myself which is revealed. It is an entity that is present. It is not a picture on a piece of paper, but a living Presence, a vibrant Force and an Entity or an Emanation which is projected and which has a power of action and formidable means of execution.

Anyway, it is a part of myself, materialised, concrete, which reveals itself in such a way that the Force can act through the photo itself, because there my Presence is living and a portion of myself is manifested in the photo.

It also depends on the person to whom I give the photo, on what he needs, at what moment, for what reason and why; all this plays a very important part. That is why it is never the same personality or the same aspect which reveals itself. But it depends on many things, according to his state of consciousness, his temperament. In fact, it varies constantly. For you it may be one thing, while for another it may be completely different, although being the same photo. That is how it is. But why do you want to know this?

***Because, Mother, the other day when I brought the photos I sent for A's son, I wanted to know what exactly is there in Your photos.***

My child, me, I am there in the photos. Exactly what you see here now: the whole, like this, I am there in the photos. What I am, it is there in the photos. Only, in each photo a different aspect of myself reveals itself. All the same it is I who am there.





***It is said, Mother, that it is Your emanations which are in the photos and...***

Yes, that is true, it is my emanations that are there.

***Not You in Your entirety?***

I am present, in my emanations, I am there, like this, the whole... But why do you want to talk about or discuss this subject?... It is not a subject of conversation.

***But, Mother, I want to know.***

We will see.... Yes, I am present as you see me, in my totality. I am in the photos. Isn't that enough?

***Yes, Mother.***

... It is time.

*Au revoir, Douce Mère.*

*From 'Sweet Mother'*

### **Art is not tradition**

The Mother does not believe in tradition—she considers that Art should always develop new forms—but still these must be according to a truth of Beauty which is universal and eternal—something of the Divine.

Sri Aurobindo





## A Dream Vision of The Mother

Sehra

Outside Sri Aurobindo's room I was waiting for the Mother to come from the room in the eastern wing where she used to stand and receive people in the course of every morning. Some people were in that room. The Mother entered it, spoke with them and then turned and saw me.

Smiling, she put both her arms forward as if to draw me towards her. I went and held her hands and told her: "Mother, I am depressed because I've to see you only in my dreams—and that also not every night."

She then took me near Sri Aurobindo's room and said a little angrily: "Why can't you open your eyes and see me whenever you want to see? I am always there. Why should people think they can see me only in their dreams?"

I replied: "Mother, I am an ordinary person. Many a time I feel your presence just next to me, and I try to see you but I can't. How can I with my eyes open—unless you do something for me?"

She laughed and, tapping my left shoulder, said: "Have some patience."

### Use of Art

The *first and lowest* use of Art is the **purely aesthetic**  
the *second* is **the intellectual or educative**,  
the *third and highest* the **spiritual**.

**Sri Aurobindo**





## What We Need

Anand Adhikari

It is indeed important to know, what is it that we really want, be constantly reminded of the very reason which has brought us here, to this Path which we fondly declare as ‘The Mother’s Work’. The Mother Herself has spoken to that effect on it – What do you want the Yoga for? To get power? To attain to peace and calm? To serve humanity?”

These reasons mentioned by the Mother are the common human motives for entering into ‘Yoga’ – the doors that attract to enter into the Path. But She warns us – “None of these motives is sufficient to show that you are meant for the Path”. Knowingly or unknowingly we hanker to be famous, to be respected, to be great, to be useful or even to reach a stage of great peace and calm where nothing could affect us, disturb us.

One can take up Yoga for all these gains. But Sri Aurobindo’s Yoga starts on a different footing. The Mother Herself explains – “The question you are to answer is this: Do you want the Yoga for the sake of the Divine? Is the Divine the supreme fact of your life, so much so that it is simply impossible for you to do without it? Do you feel that your very *raison d’être* is the Divine and without it there is no meaning in your existence? If so, then only can it be said that you have a call for the Path. This is the first thing necessary—aspire for the Divine”.

So a strong attraction for the Divine is the basis on which the great mansion and the fortress of Yoga is to be built. What happens in actuality is that one feels a great warmth and enthusiasm at the beginning; one is drawn to the Path by this magnetic pull. Then in





course of time other parts of the personality come to the front and veil the inner Fire of aspiration. One tries to get it back by intellectual means, by creating a field of devotion, by purifying emotions. However the will to turn towards the Presence, by prayer, constant calling (*Japa* of the Name) is actually that which helps the most.

Finally one learns to depend not on one's strength but on Her – this is the lesson one experiences through a never ending series of constant successes, failures and struggle. The central question that helps us is to be reminded of what exactly it is for that we are working, to whom have we to satisfy?

The answer always shortens the hour of struggle, pain and suffering and assures us of the sunrise of the coming morning...

### **Art is not a technique only**

And that is because just as technique is not all, so even Beauty is not all in Art.

Art is not only technique or form of Beauty, not only the discovery or the expression of Beauty,

It is a self-expression of Consciousness under the conditions of aesthetic vision and a perfect execution.

**Sri Aurobindo**





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