

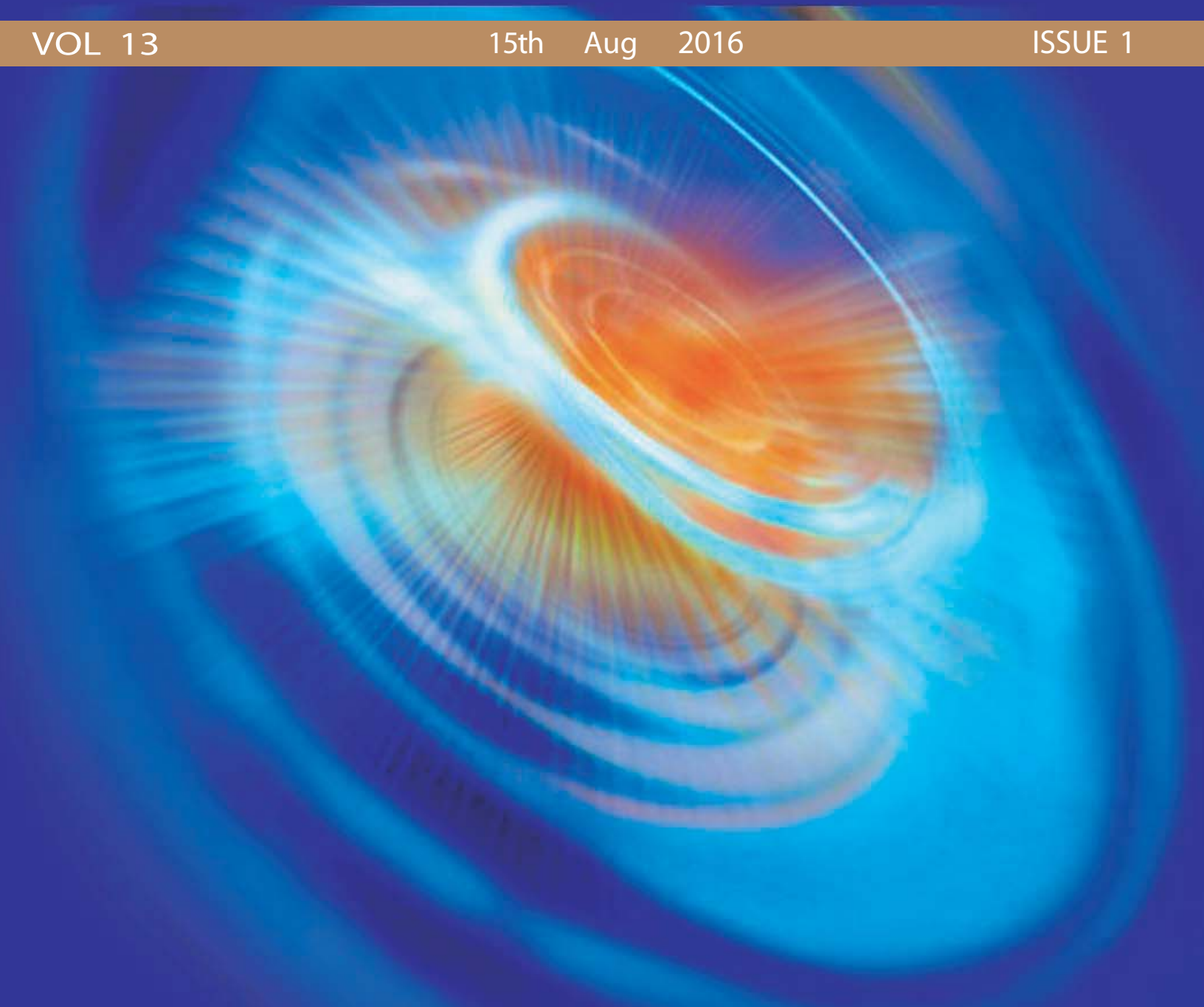
In Mother's Light

 e-magazine

VOL 13

15th Aug 2016

ISSUE 1



In Mother's Light
in this



ISSUE

1. Flower and their significance

The Mother

2. The house of the Divine is not closed
to any who knock sincerely at its gates

Sri Aurobindo

3. A Great Step in Yoga

The Mother

4. Dada Remembers....

Pranab Ku. Bhattacharya

5. A Yoga of the Art of Lift

Nolinikanta Gupta

6. All Roads Lead to Rome

M .P. Pandit

7. The Mother's Blessing

Ramakrishna Das

8. The Call of the Future

Prapatti

9. Recognising Her

Anand Adhikari





It is the Divine Presence that gives value to life. This Presence is the source of all peace, all joy, all security.

The Mother

Presence

Consciousness in quest of the Presence



Plumbago auriculata 'Alba'. "White

Spiritual significance of the flower given by The Mother



The house of the Divine is not closed to any who knock sincerely at its gates

Sri Aurobindo

It goes without saying that the qualities you speak of are helpful in the approach to the spiritual path, while the defects you enumerate are each a serious stumbling-block in the way. Sincerity especially is indispensable to the spiritual endeavour, and crookedness a constant obstacle. The sattwic nature has always been held to be the most apt and ready for the spiritual life, while the rajasic nature is encumbered by its desires and passions.

At the same time, spirituality is something above the dualities, and what is most needed for it is a true upward aspiration. This may come to the rajasic man as well as to the sattwic. If it does, he can rise by it above his failings and desires and passions, just as the other can rise beyond his virtues, to the Divine Purity and Light and Love. Necessarily, this can only happen if he conquers his lower nature and throws it from him; for if he relapses into it, he is likely to fall from the path or at least to be, so long as the relapse lasts, held back by it from inner progress. But for all that the conversion of great sinners into great saints, of men of little or no virtue into spiritual seekers and God-lovers has frequently happened in religious and spiritual history – as in Europe St. Augustine, in India Chaitanya's Jagai and Madhai, Bilwamangal and many others. The house of the Divine is not closed to any who knock sincerely at its gates, whatever their past stumbles and errors. Human virtues and human errors are bright and dark wrappings of a divine element within which once it pierces the veil, can burn through both towards the heights of the Spirit.





Humility before the Divine is also a *sine qua non* of the spiritual life, and spiritual pride, arrogance, or vanity and self assurance press always downward. But confidence in the Divine and a faith in one's spiritual destiny (i.e. since my heart and soul seek for the Divine, I cannot fail one day to reach Him) are much needed in view of the difficulties of the Path. A contempt for others is out of place, especially since the Divine is in all.

Evidently, the activities and aspirations of men are not trivial and worthless, for all life is a growth of the soul out of the darkness towards the Light. But our attitude is that humanity cannot grow out of its limitations by the ordinary means adopted by the human mind, politics, social reform, philanthropy, etc. – these can only be temporary or local palliatives. The only true escape is a change of consciousness, a change into a greater, wider and purer way of being, and a life and action based upon that change.

It is therefore to that that the energies must be turned, once the spiritual orientation is complete. This implies no contempt, but the preference of the only effective means over those which have been found ineffective.

What Sri Aurobindo represents in the world's history is not a teaching, not even a revelation; it is a decisive action direct from the Supreme.

The Mother





A Great Step in Yoga

The Mother

The best way or the most direct thing is to concentrate here (*indicating the heart*), to find the inner contact. As long as we have not found this, that is to say the inner contact, we grope, we stumble, we fall, we jostle and we search in vain. It seems so fugitive. Then we begin again, with a little more ardour, but end up with the same story: it disappears farther and farther away. It is then that one must have patience. However, with each effort something is gained, we grow a little wiser and somewhere the light of the consciousness which we have absorbed begins to work, begins to get established. Then it radiates here and there to find a hold. And little by little, little by little, with the will, with an aspiration that one has acquired and the ardour to progress, one begins to feel that one is no longer a plaything at the mercy of circumstances, of all that governs the outside world, its excitations, its impulses, its actions and its reactions, — but that one has a control over oneself, that one can direct one's will according to an inner call, that one can see all things passing before oneself, without being touched, without being moved, without being irritated, without having any reaction, that one begins to detach oneself, to become 'dispassionate' as it is said, to have no taste for all that is happening outwardly like an illusion, and which has no sense or reality. That does not mean that one ceases to work or to exist because it has no value for us. But no, remaining in the movement, entirely in the work, to do the work as perfectly as possible, offering the result and everything to the Divine, without





desiring to satisfy one's own ego, or for personal gain. One remains detached, disinterested without being affected. That which is to be assimilated in the being for the progress, that is done naturally.

Action is essential, but one should not expect a result, a personal gain. But the substance of truth which each thing, each element contains, the essence that it represents, reveals something to us. This gives us the elan for progress, the power of concentration, a confidence in the aspiration and a sense of inner purification, of having accomplished a work.

It is this which has value, it is this which one must seek in action, in the work one does. Each event gives us an indication. Instead of pursuing the action of the work with its causes and its effects — that which one seeks in the outside world — instead, if one finds the lesson which is revealed behind the action, the essence that it contains, 'why this work was entrusted to me, for what kind of perfection that my being needs', then one begins to find the truth behind all action. It is this that you must try constantly, this equanimity in action. Then the action will bring you this state enabling you to rise to the summit of your consciousness, that is to say, the actual state of your attitude towards life. This is a great step in yoga.

Question : What is the Divine?

Answer : The Divine is what you adore in Sri Aurobindo.

The Mother





DADA REMEMBERS

Pranab Kumar Bhattacharya

Let me tell you two more stories to show how much Mother enjoyed joking.

Pondicherry was still under the French Government.

A military bandmaster of the Government retired from his governmental job and joined the Ashram. He spoke only French and Tamil.

We were at that time considering setting up a band section of our own and we thought ourselves lucky to have him work for us.

One day he expressed his wish to meet Mother as he wanted to say something to her. I took him to Mother.

Our bandmaster said something to Mother in French, but his French was such that Mother could not understand a word of it. Then I told Mother in English what he wanted to tell her.

Mother then gave her reply in French, speaking very slowly. The bandmaster kept looking at Mother, as he too had not understood her French and seemed confused.

What could I do? I repeated Mother's words in my broken French.

The bandmaster began to nod happily as understanding dawned.

Then laughing, Mother said to me: "He understands your French better than mine!"

The Maharaja of Nepal was coming for Mother's Darshan.





Mother was waiting in the northern part of her room ahead of time which was quite usual with her. The Maharaja of Nepal was to enter by the southern door. I was ready with my camera at the western door. As soon as the Maharaja entered, I would take his photo with Mother.

When the Maharaja entered, my camera made a clicking sound. The Maharaja turned to look at me for a moment. Then he went forward to meet Mother.

He did his pranam to Mother and spoke a few words. After the Darshan was over the Maharaja went out.

With a soft laugh Mother said: "You see Pranab, before my Darshan the Maharaja had yours!"

One day, I was recounting to Mother the story of the famous strong man of Bengal, Shyamakanto. He had in him equal measures of courage, energy, strength and power. He used to fight tigers with bare hands. He had issued a challenge to the Rajas and Maharajas of the country to bring tigers from the jungles before him. Then the fight between the tiger and him would begin. He used to enter the cage, wrestle with the beast and come out only after he had won.

Shyamakanto had built up a circus troupe in order to inspire the youth of the country to take up physical culture.

One day this remarkable man was sitting in front of his tent when a thin and weak-looking sadhu came and stood before him.

The sadhu said: "You're terribly strong, aren't you? You can fight wild tigers.

Let me see if you can take me on in arm-wrestling."





Shyamakanto said nothing and merely stretched out his right palm towards him. Gently smiling the sadhu held Shyamakanto's strong hand and began twisting it.

Shyamakanto was astounded to see such strength in that frail-looking sadhu. He lost but challenged him again but once more the sadhu beat him easily.

The sadhu then said: "You're familiar with the strength you can acquire through physical exercise but see how much more can be acquired through spiritual tapasya!"

Shyamakanto was dumbfounded. He gave up all physical culture and became the sadhu's disciple, a sannyasi.

When Mother heard this story she exclaimed: "What a shame! If instead, Shyamakanto had combined both physical culture and spiritual tapasya how much better it would have been!"

So I asked Mother: "Mother, who can be truly called a strong man?"

Mother replied: "He who is not touched by anything is not necessarily a strong man, but he is really strong who can bear the most intense ananda and can endure the most intense pain: A strong man is he who can bear a maximum of pleasure and a maximum of pain."

How beautiful is the day when one can offer one's devotion to Sri Aurobindo.

The Mother





A Yoga of the Art of Lift

Nolini Kanta Gupta

When Sri Aurobindo said, “Our Yoga is not for ourselves but for humanity,” many heaved a sigh of relief and thought that the great soul was after all not entirely lost to the world, his was not one more name added to the long list of Sannyasins that India has been producing age after age without much profit either to herself or to the human society (or even perhaps to their own selves). People understood his Yoga to be a modern one, dedicated to the service of humanity. If service to humanity was not the very sum and substance of his spiritual-ity, it was, at least, the fruitful end and consummation. His Yoga was a sort of art to explore and harness certain unseen powers that can better and ameliorate human life in a more successful way than mere rational scientific methods can hope to do.

Sri Aurobindo saw that the very core of his teaching was being missed by this common interpretation of his saying. So he changed his words and said, “Our Yoga is not for humanity but for the Divine.” But I am afraid this change of front, this volte-face, as it seemed, was not welcomed in many quarters; for thereby all hope of having him back for the work of the country or the world appeared to be totally lost and he came to be looked upon again as an irrevocable “metaphysical” dreamer, aloof from physical things and barren, even like the Immutable Brahman.





All Roads Lead to Rome

M. P. Pandit

There are a hundred paths to the kingdom of the Spirit. Each person chooses what suits him best, but ultimately all arrive at the same destination, for God is one. This is a doctrine popular in modern society and indeed it is not without some basis in truth. For the aim of all spiritual effort, at any rate in the traditional lines, is to achieve union with the Divine. And this depends mainly on the sincerity of aspiration, the measure of self-giving and consecration that go into the effort. The forms chosen, the human help invoked are secondary. What is decisive is the intensity of the seeking and the sincerity in application. It is these things that forge the way, break the bonds and effect the release into union with the Divine. The means are only channels “the forms are only gates that open on That which they represent.”

All this is true as far as union with the Divine is concerned and that is about all that the traditional yogas seek. But for an integral Yoga of our type which does not rest with the achievement of union but makes it only the first decisive step and proceeds with that capital gain to return to world-Nature and seeks to transform it in the terms of the Divine Consciousness realised, this formula will not do. Each such a proceeding through its set form or technique is limited to its particular form, way and depth of realisation.

An integral effort has to embrace the whole of the life and consequently enfold in itself all the forms of progress- at least in their essentials. The Truth that is sought here is the all-embracing Divine and hence all the truths that inhere in it and all the paths





that lead to them, are taken up and assimilated in this integral vision of life, We must be able to realise union with the Divine in all the forms in all the ways in which the human soul has been able to reach the Divine. We may – in keeping with the continually manifesting spirit – hew out newer ways, but what have been discovered and perfected shall not be left out.

Thus for the seeker of the integral Divine , the Truth is not any way but all ways.

Sri Aurobindo has come on earth not to bring a teaching or a creed in competition with previous creeds or teachings, but to show the way to overpass the past and to open concretely the route towards an imminent and inevitable future.

The Mother





The Mother's Blessing

Babaji Maharaj

The blessing of the Supreme is infallible and effectual. It is an incomparable and a precious jewel for an individual. It rains always incessantly in showers, but the person who is asleep is deprived of it. A very few persons are sometimes awakened and receive the benediction of the Divine. The Supreme is all-merciful, the friend of the destitute. His blessing is always showered upon the *Jiva* or the living creature. As the *Jiva* was incapable of receiving His blessing, the Divine, being moved by sympathy, showers His mercy upon him and descends upon this earth in a human body. He accepts the imperfections of man. He keeps himself involved in action just like the human beings. He does play 'Lila' with us as father, mother, teacher or Guru. He speaks to us, works with us, behaves with us like human beings. He comes down to the level of our ignorance in order to shower His grace upon us. He lives in the divine consciousness in His inner being. Donning the garb of imperfection He is involved in action with us.

Exactly in the same way, the original Supreme divine Shakti, being moved by mercy for the *Jiva*, has descended upon this earth in our midst as the Mother, holding a human body, just like us. She has accepted our imperfections and flaws in order to give guidance to us. She is doing the Sadhana, - like a *Jiva* in bondage, to redeem all of us. Being united with the earth consciousness, She prays to Her transcendent Self so that She can manifest Herself upon this earth. In order to endow upon us Her ultimate transcendent principle, She gets Herself veiled by Her 'Yoga Maya' and has





established with us the human relationship of a mother, guardian and teacher, so that through that relationship we can receive Her blessing, liberate ourselves from the great conflict of birth and death and attain the supreme Bliss and the highest Knowledge. She has come down from the supernal realm to this world of suffering, strife and death in order to shower Her blessing upon us. She is pouring out incessantly Her infinite mercy, grace, sympathy and blessing upon us, remaining physically present near us. But we can not avail ourselves of these riches, because we have surrendered our whole being to the robbers like ego, ignorance, greed, attachment, illusion, lust, anger, jealousy etc. After shutting off firmly all the paths surrounding us, they are burning us day in and day out by the formidable flames of sorrow, strife, restlessness, wants, desires and cravings. We are being deprived of the Mother's blessing, though it flows like a stream of nectar, a cool current of water near us. We are facing the same condition as that of the animal bound on the bank of the river Ganges, whose life-bird has passed away due to excessive thirst. The Mother's Grace is always trying to make an entry into the innermost recesses of our heart. But in order to foil it, the companions of illusion and *avidya*, the robbers who possess our whole being in the form of ignorance, lust, anger, greed, attachment, selfishness and ego etc, keep vigil over us with utmost care. As soon as the shadow of the Mother's Grace falls on us, these plunderers like lust, anger, ego etc; are obstructing the path of the Mother's grace by raising before us obstacles and dangers of Himalayan heights. This conflict continues to operate between the Grace of the Divine Shakti and the ignorance and attachment of the undivine power. The power to which an individual gives assent or to which he surrenders





himself, becomes more powerful. The authority of the undivine power has been prevailing of yore. That is why the Divine Shakti or the Grace of the Mother, instead of working forcibly upon the person, is waiting for his invocation. Sometimes when an individual is afflicted with sorrow and conflict, the watchfulness of the robbers, like lust and anger etc. is getting slackened. At that time, as soon as the veil from the soul of the person is removed, the Mother is imparting the touch of Her blessing to the human soul. The soul, after becoming conscious, is explaining to the person the true knowledge of what is beneficial and what is harmful to him. During that period, as soon as the person becomes conscious and seeks the blessing of the Mother, the Mother is pouring Her blessing upon him. This is only the Hour of God for the individual. At this time, the individual is turning to the Divine in order to be freed from the ignorance, sorrow, strife and the submarine fire of birth and death. He is taking a strong resolve to surrender himself at the feet of the Mother and is trying to translate that resolution into action.

*Sri Aurobindo has brought to the world the assurance
of a divine future.*

The Mother





The Call of The Future

Parapatti

There is one thing more in which you must note carefully. These four months especially from September to December will be extremely difficult months. Difficult months mean that there will be a very keen struggle both within and without. There will be also a general whole spread confusion through the country and people will suffer much. The weaker you are the greater will be your suffering. Weak people like the Odias are the worst sufferers of the year 1955. Weakness is a terrible thing; it is death in disguise. Similarly if there is a weak spot anywhere in us, it is there that we will suffer most; *e.g.* if it is a habit with me to be disturbed by sex thought or dreams, then these sex thoughts and dreams will often occur to me and hence trouble me very much. Others those who are very afraid of passion in them, will exactly suffer at that point. But we must know these sufferings come just to disappear. At such dull, miserable dark periods call up on the Light to help you, to go forward. Clasp to the Feet of the Mother. Make your will very strong and never look at the weak points in nature. The more you think of your weakness, the more they increase. The best means is to remain calm, indifferent and turned to the light. Hope you will try to understand it...

Difficulties are always there, for that is part of the ignorant nature in us, around us, and unless we aspire sincerely to get over it we cannot really progress very far. Mother's Grace is always there, for those who aspire and look for its help. Once we firmly establish ourselves in a higher consciousness and feel the indispensable need





of a higher life we can escape all the troubles of the world. The soul in man is more powerful than any other thing in the world, but it is so difficult to keep the soul in front of us, in our active life.

*Sri Aurobindo does not belong to the past nor to history.
Sri Aurobindo is the Future advancing towards its realisation.
Thus we must shelter the eternal youth required for a speedy
advance, in order not to become laggards on the way.*

-The Mother

*To express our gratitude to Sri Aurobindo we can do nothing
better than to be a living demonstration of his teaching.*

The Mother





Recognising Her

Anand Adhikari

Sri Aurobindo's Yoga begins by recognising The Mother as Divine Mother. One may read a lot, may be a first class orator giving long speeches , may write all philosophical articles describing all the detail of yoga but this will never put oneself on the Path unless one recognises Her as *TAT*, the One on whom one cannot describe. Sri Aurobindo writes-

“There are people who start at once, others take time. X recognised the Mother as divine at first sight and has been happy ever afterwards; others who rank among Mother's devotees took years to discover or admit it, but they arrived all the same. There are people who had nothing but difficulties and revolts for the first five, six, seven or more years of the sadhana, yet the psychic ended by awaking. The time taken is a secondary matter: the one thing needful is—soon or late, easily or with difficulty—to get there.”

(22 July 1935)

“ X progressed smoothly and rapidly from the beginning in Yoga, first, because he was in dead earnest; secondly, because he had a clear and solid mind and a strong and tenacious will in complete control of the nerves; thirdly, because his vital being was calm, strong and solid; **finally, and chiefly**, because he had a complete faith and devotion to the Mother. As for seeing the Divine in the Mother at first sight, he is not the only one to do that. Plenty





of people have done that ... Y's cousin, a Musulman girl, who as soon as she met her declared "*This is not a woman, she is a goddess*" and has been having significant dreams of her ever since and whenever she is in trouble, thinks of her and gets helped out of the trouble... That can only come if one has already developed the faculty of vision in the occult planes. What is of more importance is the clear perception or intimate inner feeling or direct sense "***This is She.***"

In Savitri in the chapter "Return to earth" , those who were gathered in the forest to receive Satyavan and Savitri start thinking alike.

"If **this is she** of whom the world has heard,
Wonder no more at any happy change.
Each easy miracle of felicity
Of her transmuting heart the alchemy is."

Sri KanailalGanguly has written in his article 'As I remember'-
"One day I asked the Mother: What is the best way of doing yoga?
MOTHER: You have to aspire, you have to reject; but the best is if you can keep me in your heart, if you love me, then you will have to do nothing. I shall do all for you."

It is only Sri Aurobindo who declares change of earthly destiny, the transformation of Matter. His Integral Yoga starts from the realisation of the Divine which is the end point of other paths. This great and difficult aim cannot be achieved without Her direct intervention at every point of Sadhana.





So, declares Sri Aurobindo: “The Mother’s power and not any human endeavour and tapasya can alone rend the lid and tear the covering and shape the vessel and bring down into this world of obscurity and falsehood and death and suffering Truth and Light and Life divine and the immortal’s Ananda.”

(From a meditation written on the day after the Mother first saw Sri Aurobindo)

It matters little that there are thousands of beings plunged in the densest ignorance, He whom we saw yesterday is on earth; his presence is enough to prove that a day will come when darkness shall be transformed into light, and Thy reign shall be indeed established upon earth.

O Lord, Divine Builder of this marvel, my heart overflows with joy and gratitude when I think of it, and my hope has no bounds. My adoration is beyond all words, my reverence is silent.

The Mother





Published in four Darshan Days

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

We are grateful to the Sri Aurobindo Ashram Trust for the permission to include Photographs of Sri Aurobindo & The Mother as well as extracts from Their writings in this *e-magazine*.

Edited by Sri Gadadhar Mishra,
Published & Owned by
Sri Aurobindo University, Dalijoda
Office - Matrubhaban, Sri Aurobindo Marg,
Cuttack - 753 013

Kindly send your valuable suggestion to the Editor,
In Mother's Light, matrubhaban@gmail.com
Please Visit us: <http://www.motherorissa.com/>

