

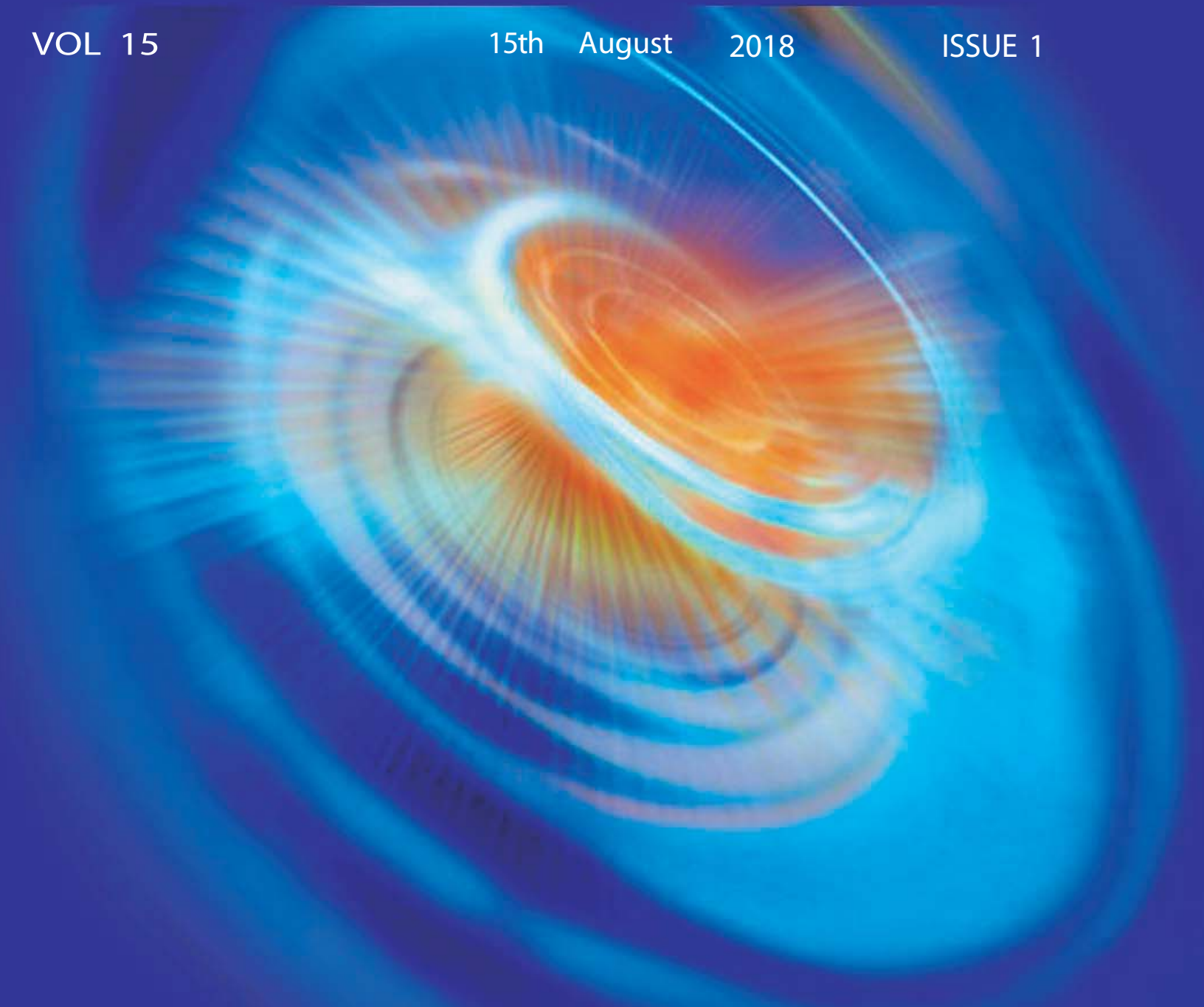
# In Mother's Light

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The help of Sri Aurobindo is constant; it is for us to know how to receive it.

## The Mother

## Opening to Sri Aurobindo's Force

  
*Thunbergia kirkii. lavender-blue*



Spiritual significance of the flower given by The Mother



# Necessity of Surrender to The Mother

Sri Aurobindo

There is not much spiritual meaning in keeping open to the Mother if you withhold your surrender. Self-giving or surrender is demanded of those who practise this Yoga, because without such a progressive surrender of the being it is quite impossible to get anywhere near the goal. To keep open means to call in her Force to work in you, and if you do not surrender to it, it amounts to not allowing the Force to work in you at all or else only on condition that it will work in the way you want and in its own way which is the way of the Divine Truth. A suggestion of this kind is usually made by some adverse Power or by some egoistic element of mind or vital which wants the Grace or the Force, but only in order to use it for its own purpose, and is not willing to live for the Divine Purpose, - it is willing to take from the Divine all it can get, but not to give itself to the Divine. The soul, the true being, on the contrary, turns towards the Divine and is not only willing but eager and happy to surrender.

In this Yoga one is supposed to go beyond every mere idealistic culture. Ideas and Ideals belong to the mind and are half-truths only; the mind too is, more often than not, satisfied with merely having an ideal, with the pleasure of idealising, while life remains always the same, untransformed or changed only a little and mostly in appearance. The spiritual seeker does turn aside from the pursuit of realisation to mere idealising; not to idealise, but to realise the Divine Truth is always his aim, either beyond or in life also - and in





the latter case it is necessary to transform mind and life which cannot be done without surrender to the action of the Divine Force, the Mother.

To seek after the Impersonal is the way of those who want to withdraw from life, but usually they try by their own effort and not by an opening of themselves to a superior Power or by the way of surrender; for the Impersonal is not something that guides or helps, but something to be attained and it leaves each man to attain it according to the way and capacity of his nature. On the other hand, by an opening and surrender to the Mother one can realise the Impersonal and every other aspect of Truth also.

The surrender must necessarily be progressive. No one can make the complete surrender from the beginning, so it is quite natural that when one looks into oneself, one should find its absence. That is no reason why the principle of surrender should not be accepted and carried out steadily from stage to stage, from field to field, applying it successively to all the parts of the nature.

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





# Human Nature

## The Mother

There is nothing new in human nature. Sometimes it remains in the light and sometimes in the darkness. But truly I want something new in the life of the human being.

Human nature is divided. So sometimes people believe in the adverse forces and sometimes in the divine Forces. When they are trapped by the hostile forces they begin to think: 'This thing is good and that one is bad, this person is good and that person is bad.' And so on ...

They live in likings and disliking with various types of mortal desires and ego in them. In fact, they themselves create all lower and false things in their consciousness, no wonder they become miserable. As a matter of fact, it is nothing but putting a dense curtain between the Divine and their souls. So how can they realise anything new in their lives? But, if there is no barrier between the Divine and themselves, naturally the adverse forces do not like it, and constantly they try to drive them far away from the Divine and His Grace. This is the nature of the devil and it is his business to do such nasty things with all his skill! He always tries to take possession or the life of human beings. But at that moment people must remember the Divine and reject the false suggestions.

The best way to get rid of all adverse forces and their suggestions, is to repeat constantly the Divine's name while eating, sleeping and in whatever you do: "I want the Divine and nothing else." When you fall sick, or something wrong happens you should pray to the Divine to remove all obstacles which are on the way to





prevent you from reaching the goal. If the call is sincere enough, at once all obstacles will disappear. If you form a habit to pray constantly, the prayers become sincere because the Divine is always in the depth of everybody's heart and always He hears all sincere prayers and sees everything. But if you go over to the devil's side, then the Divine keeps silent and does nothing. Nevertheless, He watches everything and every moment. So you must not go to the devil's side instead of that, constant prayer and remembrance of the Divine are advisable.

When the whole being turns to the Divine's Light and influence and leaves everything to Him without reserve, that is called the true surrender and sincerity.

You should pray intensely to the Lord: "O Lord, kindly work in my legs, in my hands in my whole consciousness; if I walk, walk me, if I eat, eat in me whatever I do, be always with me ... " Thus you are constantly protected by the Lord and His Grace.

The heart is the best place for concentration. Go deep within your heart and, while concentrating on the Lord, you must think: "The Lord is controlling the whole universe, he is Omniscient, Omnipotent, Omnipresent, for Him is my love ...

The Lord has created all creatures and everything out of Himself by His own Will and Power. *Here*, one can unite with the Divine in the physical body. There is always some purpose behind His Play. So there must not be any self will and you must not think of giving up this life.

I want everyone to be happy. If you unite consciously with the Divine, you will be happy, because without the Divine life is useless. There is no existence without Him. The Lord is everything.





# 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 ?

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





# Independence and its Action

Nolini Kanta Gupta

Independence is not a gift which one can receive from another, it is a prize that has to be won. In the words of the poet Bhasa, used in respect of empire, we can say also of liberty:

*Taloke na tu yacyate na tu punardinaya diyate*

*It is not a thing to be got for the mere asking, nor is it a thing to be made over to a weakling.*

The lead Sri Aurobindo gave in this connection has not; sad to say, sufficiently attracted the attention of our people. Indeed what he suggested was exactly, (under the circumstances, the best way to acquire the necessary fitness, organised strength, capacity, the might and consequently the right just the sanction, in other words that can uphold a demand. We are always ignoring the broad fact that we have not the wherewithal to fight the British, even if it is found necessary to do so for our purpose. A revolution, meaning a chaos and confusion, is not the best means to drive out the “die-hard Imperialism” as we choose to call it. Nor can cunning or expediency or legal jugglery be of any avail, nor work that is perfunctory, desultory, scampy. The force that can compel a change in the British has got to be of a different character: neither emotional excitement nor anger nor spite nor a philosophical or moral vindication of our cause can be an adequate lever. We declare it is a war: well then, we will have to arm ourselves as in war. That is to say, we must command a strength that is calm, collected, poised, organised – objectively acquired and marshalled, not simply subjectively thought out or taken for granted. That alone





can be the imperative sanction to all our claims and demands, our wishes and aspirations.

Precisely, the present war brings to our door the opportunity most suited to the acquisition and development of this power and strength. The very things the Indian temperament once had in abundance but now lacks most and has to recover – discipline, organization, impersonality and objectivity in work, hard and patient labour, skill of execution in minute details – qualities by virtue of which power is not only acquired, but maintained and fostered – are now made more easily available. These qualities cannot be mastered and developed with such facility and swiftness as under the pressure of the demands of a war. This does not mean that we have got to be militarists. But the world is such that if we wish to live and prosper we must know how to make use of the materials and conditions that are given to us. Many good things are imbedded among bad ones, and wisdom and commonsense do not advise us to throw out the baby with the bath-water. That is another matter, however.

If we had joined hands with the British in the war-work on their own terms – to try to compel them to our terms is to put the cart before the horse – we would have seen that as we proceeded with the work, more and more of it came automatically under our charge, however small or slight it might have looked in the beginning. In the end or very soon we would have found that our possession of the field was an accomplished fact, there could be no question of denying or refusing, the fact had to be accepted – admitted and ratified. It is the well-known policy of the camel which Aesop described in one of his Fables. We have to establish the inexorable logic of events which definitively solves the riddle,





cuts the Gordian knot as it were. A theoretical, that is to say, a moral and legal pact or understanding is but a dam of sands.

Power is best gained and increased in this way, viz., through work, through practical application of it, in its painstaking execution – no matter with what insignificant fund we start with. Let all power come into my hands, let me be legally and verbally recognised as free and invested with plenary power, then alone I can exercise my power, otherwise not – this is the cry of romantic idealism, of sentimental hunger: it has all the impatience and incompetence of visionaries – - illumines – It is not the clear and solid wisdom of experience.

We naturally consider the British as our enemy and in order to combat and compel them we have been trying to bring together all the differing elements in our midst. Close up the ranks to fight a common enemy-that is our grand strategy. It is an effort that has not succeeded till now and is not likely to succeed soon. We should have looked a little farther ahead: with a longer view we would have spotted the greater enemy, a vastly greater immediate danger.

Against that common enemy a larger and effective unification would have been quite feasible and even easy. Indeed, if we had taken the other way round, had first united with the British against the greater common enemy, our union with ourselves – our own peoples and parties – would have been automatically accomplished.

That is how we read the situation. When it looked as though there was no way left at our disposal to compose the acute and bitter differences among the multifarious Indian collectivities and also between the Indians and the British or foreigners, precisely at that critical hour appeared the war bringing a unique opportunity,





a call and a message, as it were. There is certainly clash in Nature, but always there is an effort also in her to turn that clash into concord.

India had too long been the field par excellence of discord and it was time that a movement for real harmony should come. Yes, we say, the war was providential to us, a God-send, offering the chance of . But blinded and perverted our human intelligence refused to take it at its worth.

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





# Significance of Relics

M. P. Pandit

The institution of Relics is ancient; it is not a part of religion though It may enter into the system of rituals In some way or the other. It is based on a sound principle of consciousness. We have known the tradition of not using things associated with men of evil. Objects used by them or owned by them carry the taint of evil and communicate it to those who come into possession of them. So also things belonging to those with a broken destiny are known to carry a strong negative force in them. These facts are well-known in occult circles and something of this knowledge has percolated in the common traditions of the people.

The reverse is equally true, perhaps more true. Things used by developed persons imbibe the consciousness of the person concerned. The quality of the person permeates the object. This is specially so with holy persons - spiritual personalities. Their consciousness is of a high order, with special potency, and whatever has n handled by them for long, is instinct with their power. The consciousness of a god realized person is of a distinct kind; it is eternal divine. If the objects associated with such a person carry the charge of his consciousness, is much more so with anything that forms part of his body. Each part absorbs continuously the consciousness that is housed the body. That is why in our spiritual tradition; those who have attained to divinity are not cremated. When they pass away, their bodies are buried so as to preserve their divine vibrations for the good of the world. That explains why *Sannyasins* are not cremated: they are supposed to have absorbed





divine vibrations in consciousness. Of course some saints expressly leave instructions for cremation that is a different matter.

This is the broad background. We have known in history the importance paid to the Tooth of the Buddha. It is not any religious superstition that sways the masses. There is a sound spiritual truth underlying the Institution. Sri Aurobindo, as we all know, went beyond the traditional God-realisation state, the *jivanmukti* realisation. Basing himself upon it, he worked to invoke and embody the highest Truth-Consciousness in himself In order to establish it on Earth for the benefit of mankind. In other words, he strove to divinise his physical body. A distinct testimony to this feature of his life was provided by the unique fact that even after he withdrew from his physical body, it continued to emanate the glow of supramental consciousness: the body would not disintegrate for full five days. Naturally his vibrations continue to emanate from the *Samadhi* where his body has been entered. Nobody can escape this impact in the environs of the *Samadhi* Luckily for us, some precious parts of his body like hair and nails have been preserved by Champaklalji who was personally attending on him. They were collected and preserved down the years with tender care and love. The Mother has charged them further with additional supramental force so that they may communicate to all without fail. It is these parts of SriAurobindo's person that are now cherished and carried to distant shrines as relics. Where these relics are, there SriAurobindo's physical presence is. We have experienced this even in far off places like London & Florida, where the relics have been established in special shrines.





It is not enough to have such shrines. The special atmosphere created by the relics must be tended and preserved by the devotees. They have to contribute their aspiration, purity and consecration so as to guard the sanctity against dilution and pollution. Sri Aurobindo is physically present in these centers and it is a great responsibility to uphold the sanctity by maintaining high standards of purity around. SriAurobindo Shrine is not in the common run of a temple looked after by a priest. It is a vibrant focus of a special spiritual force that has been brought down from the world of Light on Earth to guide and lead its journey to the Sun of Truth. Properly tended, the Shrine grows in its radiation, it remains ever - new.

Lord, we are upon earth to accomplish Thy work of transformation.

It is our sole will, our sole preoccupation. Grant that it may be also our sole occupation and that all our actions may help us towards this single goal.

The Mother







## Correspondence with Babaji Maharaj

Question – *I don't know about the necessary conditions to unite with the soul or psychic being. Is this union known as Self Realisation or the realisation of Shankar?*

Answer – This is not at all Shankar's realisation. The result of being united with the psychic being is that the mind and the vital do not act independently but guided by the inmost Being . To surrender oneself totally at the Feet of the Divine is the spontaneous nature of the psychic being. Being united with the psychic being the mind and vital spontaneously turn towards the Divine. This is called the psychic realisation or psychic transformation. This is not Self Realisation but much higher than that, in other words this may be called *atmasta* or self realised poise. The way to achieve this state is surrender, aspiration and rejection of the adverse movements.

What you have written regarding your condition comes mostly to many sadhaks as an indispensable state . This state never gives the indication that you cannot arrive at the end, and you don't have faith on the Mother. When a higher force touches the man this condition comes indispensably. This Power touches to transform the impure portions. The portions that are being touched do not want transformation and stand against it. Availing this chance the hostile forces using the very small mistakes of Sadhak makes a mountain out of a mole hill. They advise "you do not have faith, aspiration, so you are not fit for this Yoga , and this cannot be practiced by you. If by mistake the sadhak accepts their advice, he falls in danger. His sadhana slows down.

It is a misconception that you do not have faith on the Mother. If you do not have faith you would not have come to The Mother. Do not say that you have no faith. He who has no faith why should





he speak like this? The reason is that your faith is within and belongs to the soul. It is veiled by the mind and vital. The soul is not tolerating this condition as the faith is not expressed in the mind and vital. There is the conflict between the soul at one side and the mind and vital at other. . For this you are feeling sorrow. Pray to The Mother and strongly reject the wrong suggestions of the mind and the vital. Say “There is no meaning of my weakness, transformation cannot be achieved by my own strength. It can be only be done with The Mother’s Power. My only Sadhana is to surrender myself at Her Feet.” Any one who can surrender himself at Her Feet, the Mother carries him to the final victory. Firmly reject the adverse movements. Always remember Her Name and do meditation for some time. Read the ‘In Diificulty’ chapter of The Bases of Yoga. Doubts, disbelief, and depression like this come repeatedly in sadhana and even it may come more intensely. Each sadhak should not give any chance to it rather reject it always.

We stand in the Presence of Him who has sacrificed his physical life in order to help more fully his work of transformation.

He is always with us, aware of what we are doing, of all our thoughts, of all our feelings and all our actions.

The Mother





# The Call of the Future

## Parapatti

15<sup>th</sup> August is the date of incarnation of Sri Aurobindo. This day is sacred for many point of view. If the citizen of India could understand the importance of the day as Sri Aurobindo's Birth day along with the independence day of India, really many things could be achieved. Sri Aurobindo Himself has declared that "August 15th is my own birthday and it is naturally gratifying to me that it should have assumed this vast significance. I take this coincidence, not as a fortuitous accident, but as the sanction and seal of the Divine Force that guides my steps on the work with which I began life, the beginning of its full fruition. Indeed, on this day I can watch almost all the world-movements which I hoped to see fulfilled in my lifetime, though then they looked like impracticable dreams, arriving at fruition or on their way to achievement. In all these movements free India may well play a large part and take a leading position." Sri Aurobindo has declared that this particular day is destined and has the sanction of the Supreme. Uploading the spiritual power, knowledge and light of Sri Aurobindo this day will transform not only India but the entire world. The Mother Herself explaining the importance of the day has revealed this is the birth of the Eternal. Further explaining She said

The sentence can be understood in four different ways on four ascending planes of consciousness:

1. Physically, the consequence of the birth will be of eternal importance to the world.
2. Mentally, it is a birth that will be eternally remembered in the universal history.
3. Psychically, a birth that recurs for ever from age to age upon earth.
4. Spiritually, the birth of the Eternal upon earth.





No race or nation can never grow unless there is a national philosophy to follow. Now the world is passing through many confusions, much pain and sufferings, calamities and disturbances. If by chance the inhabitants of India could be conscious and consent to accept the Spiritual Truth of Sri Aurobindo , then along with this nation, the entire world could come out from all pain and miseries. Sri Aurobindo in His message has declared that the duty of Indians is to lead the entire earth on the path of spirituality. The young and new india is rising to use the entire life and work as the means of spiritual sadhana. With utmost sincerity, let us accept this Light in our lives and walk with the message of the Future and this is our real resources.

Sri Aurobindo shows himself according to the need of each one and in the subtle physical the things are not as fixed as they are here.

Attach more importance to the feeling produced by the vision than to details of what you have seen.

The Mother





# When the Work of Organisation becomes a Path for Sadhana

Anand Adhikari

Let us not forget the words of The Mother as guiding principle for Organisational Work as Sadhana—

“The conditions to organise – to be an organiser (it’s not “to govern,” it’s to ORGANISE) – the conditions to be an organiser should be these: no more desires, no more preferences, no more attractions, no more repulsions – a perfect equality for all things. Sincerity, of course, but that goes without saying: wherever insincerity enters, poison enters at the same time. And then, only those who are themselves in that condition can discern whether another is in it or not. At present, all human organisations are based on: the visible fact (which is a falsehood), public opinion (another falsehood), and moral sense, which is a third falsehood!”

-The Mother  
March 25, 1970

With this we start looking at organisational work from a different angle.

Generally it is difficult to forget the nature one carries in his secret subconscious self. Many times it is marked that those who are from political origin will always do politics wherever they are. Even they are in an Ashram outwardly professing a sacred life but will never forget one’s nature that comes from the old political background that they had lived long ago. But not all are like this. There are many in politics who are not at all politicians in their nature. By turning towards spiritual life, they utilised the gain from politics for a better purpose.





Sadhana has two modes – One is individual and the other is collective. Individually, we have to be strict with ourselves, because here the progress, up to certain extent, exclusively depends upon us. But for collective progress one must have patience and learn to wait. These take years or even ages together; collective situations cannot be altered just by waving one's hand. Also, it seems there is a destiny that compels the limitation of certain effort. Each one of our own lives is a part of a very big plan. So, the wise solution is to rely on Her arrangement.

In all our activities, knowingly and unknowingly, we are quite egoistic. To break out of this habit, a series of circumstances are required that becomes sometimes very painful. But the lesson one learns passing through these situations are worth the trouble. At last one learns how to rely on Her for everything even to the smallest detail.

One should be careful for the so called friends around. They are likely to be the cause of the fall from the spiritual path. They may provoke to choose or move in a line that finally ends in a disaster.

It is better not to choose our near and dear ones as the collaborator for the work that is given to us. They slowly establish themselves with a right and when deprived will be our main obstacle to Her service. From our side too we have sympathy towards them in our subconscious part. Our spontaneous reaction for the same mistake done by these people and others will be naturally different, even without our being aware of it. Always our decisions are influenced in favor of them rather than in favor of what the work at hand demands in the interest of the Truth, almost without exceptions. A severe discipline, a remembrance of the very





aim of our existence, perhaps a constant dwelling on the Impersonal is required to come out of this helplessness.

When we declare to organise our life around Her Presence, immediately a series of circumstances are set to examine the sincerity and earnestness of our decision. All our weakness will be shown only to be offered to Her for removal. We should not lose the chance by shifting the cause of our difficulties on others.

In a part of our being we carry the atavism of our forefathers. Some say it is seven, fourteen or twenty one generation. They are waiting to be fulfilled. But what is this fulfillment? It is to turn oneself towards the Presence. When each layer or part of our personality is opened to or in contact with Her, we really complete our act of repaying what we owe to our forefathers, *pitruruna*. With our liberation they too are helped or liberated in us.

Never invite complaints from others that cannot help the work. This will only instigate the impulses of dissatisfaction in the person and there is no end to it. Our aim is not to satisfy others but The Mother, Her Presence in us and the organisation. Everything must be built and organised around the Presence. One has to accommodate with the discipline, not to break the discipline to satisfy our or others whims. Her guiding words -"Do not try to please yourself, do not try either to please the others. Try only to please the Lord; because He alone is the Truth"

-The Mother  
White Roses

To take up the work of organisation is to serve the Mother in this way. It is really a Sadhana. The aim is to realise Her Presence and organise all our activities around the Presence. The meaning





of organisation is to organise oneself. In principle it is subjective. Let us not forget the Her guiding words:

“The things that shock you most in others are those that you are struggling against in yourself or trying to suppress in yourself. Knowing this teaches you to be patient.”

The Mother  
February 1 1967

Sri Aurobindo came upon earth to announce the manifestation of the supramental world and not merely did he announce this manifestation but embodied also in part the supramental force and showed by example what one must do to prepare oneself for manifesting it. The best thing we can do is to study all that he has told us and endeavour to follow his example and prepare ourselves for the new manifestation.

This gives life its real sense and will help us to overcome all obstacles.

Let us live for the new creation and we shall grow stronger and stronger by remaining young and progressive.

The Mother







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