

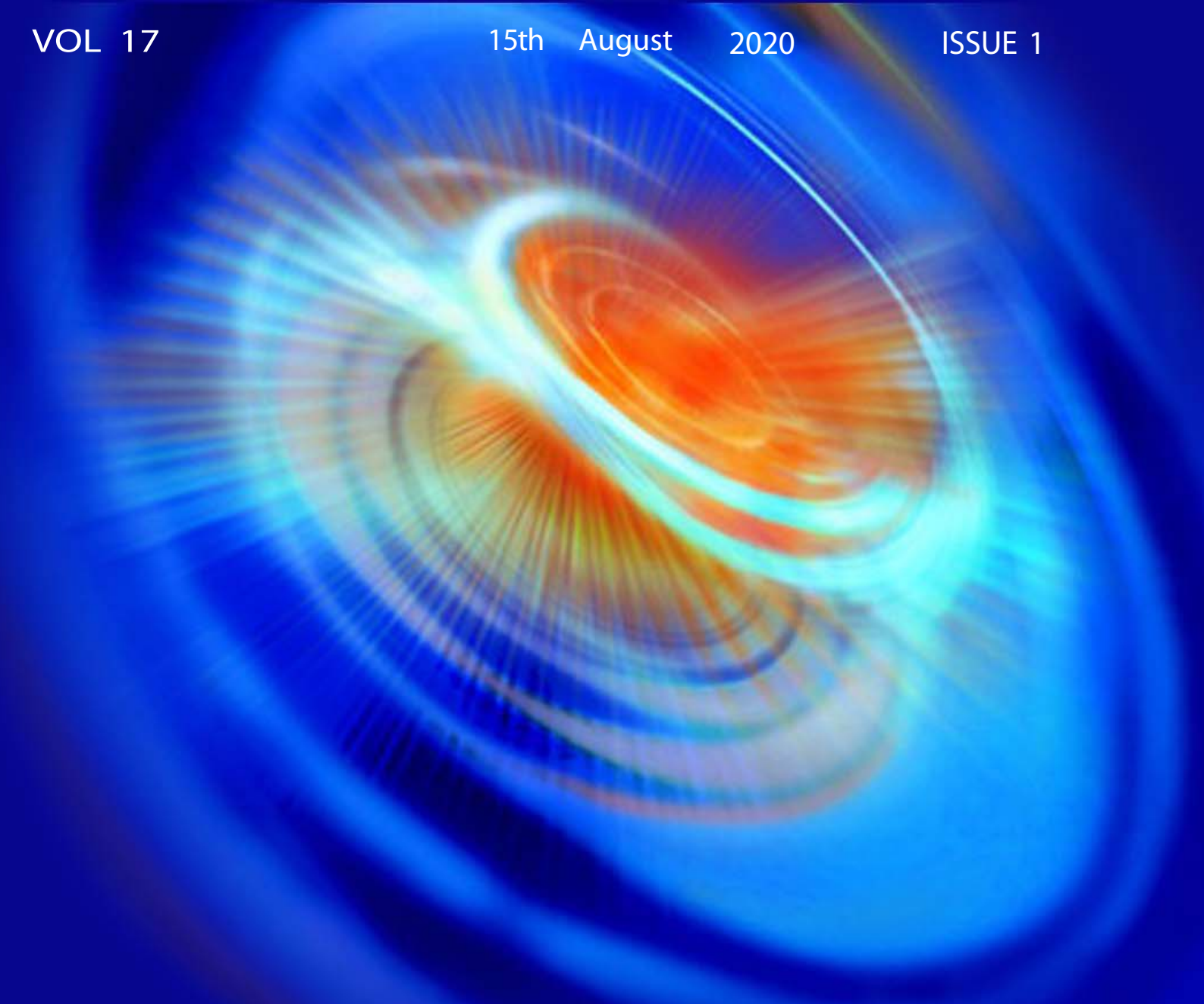
# In Mother's Light

 e-magazine

VOL 17

15th August 2020

ISSUE 1



*In Mother's Light*  
in this



# ISSUE

1. Flower and their significance

The Mother

2. The Supramental Evolution

Sri Aurobindo

3. Guidance in Work

The Mother

4. Our Sacred Resolve

Pranab Kumar Bhattacharya

5. To Read Sri Aurobindo

Nolinikanta Gupta

6. In Every Grain of Sand

M. P. Pandit

7. Sri Aurobindo's Philosophy of Transformation

Ramakrishna Das

8. Call of the Future

Prapatti

9. Victory to our Sweet Mother

Anand Adhikari



*In Mother's Light*



## Happy Heart

For your heart to remain happy keep it always filled with gratefulness. Gratefulness is the surest way to the Divine.

-The Mother

## Happy Heart

Smiling, peaceful, radiant, without a shadow.



*Ravenia spectabilis. Small bright rose pink solitary salverform flower*

Spiritual significance of the flower given by The Mother



# THE SUPRAMENTAL EVOLUTION

Sri Aurobindo

What is meant here is the Divine in its essential manifestation which reveals itself to us as Light and Consciousness, Power, Love and Beauty. But In its actual cosmic manifestation the Supreme, being the Infinite and not bound by any limitation, can manifest in Itself, in its consciousness of innumerable possibilities, something that seems to be the opposite of itself, something in which there can be Darkness, Inconscience, Inertia, Insensibility, Disharmony and Disintegration. It is this that we see at the basis of the material world and speak of nowadays as the Inconscient - the Inconscient Ocean of the Rigveda in which the One was hidden and arose in the form of this universe - or, as it is sometimes called, the non-being, Asat. The Ignorance which is the characteristic of our mind and life is the result of this origin in the Inconscience. Moreover, in the evolution out of inconscient existence there rise up naturally powers and beings which are interested in the maintenance of all negations of the Divine, error and unconsciousness, pain, suffering, obscurity, death, weakness, illness, disharmony, evil.

Hence the perversion of the manifestation here, its inability to reveal the true essence of the Divine. Yet in this very base of this evolution all that is divine is there involved and pressing to evolve, Light, Consciousness, Power, Perfection, Beauty, Love. For in the Inconscient itself and behind the perversions of the Ignorance the Divine Consciousness lies concealed and works and must more and more appear, throwing off in the end its disguises. That is why it is said that the world is called to express the Divine.

Your statement about the supramental evolution is correct except that it does not follow that humanity as a whole will become







supramental. What is more likely to happen is that the supramental principle will be established in the evolution by the descent just as the mental principle was established by the appearance of thinking Mind and Man in earthly life. There will be a race of supramental beings on the earth just as now there is a race of mental beings. Man himself will find a greater possibility of rising to the planes intermediary between his mind and supermind and making their powers effective in his life, which will mean a great change in humanity on earth, but it is not likely that the mental stage will disappear from the ascending ladder and, if so, the continued existence of a mental race will be necessary so as to form a stage between the vital and the supramental in the evolutionary movement of the Spirit.

Such a descent of higher beings as you suggest may be envisaged as a part of the process of the change. But the main part of the change will be the appearance of the supramental being and the organisation of a supramental nature here, as a mental being has appeared and a mental nature organised itself during the last stage of the evolution. I prefer nowadays not to speak of the descent of the higher beings because my experience is that it leads to a vain and often egoistic romanticism which distracts the attention from the real work, that of the realisation of the Divine and the transformation 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





## GUIDANCE IN WORK

### The Mother

*Mother, I am trying my best to improve the quality of my work. I don't know whether I am successful. I still feel tired and rundown. After the illness my enthusiasm has not come back. The will to be more and more useful has become damp.*

*Mother, either make me useful or send me off. I do not want to lead a useless life. I may have a better luck next time. I am tired - tired of everything. Let me go if you find it impossible to change me. Let me have a very long and deep sleep.*

*Don't withdraw yourself, Mother. Once you have accepted me, if I have been of any use, even for a moment, don't let me down.*

There is no question and no possibility of "letting you down". My attitude towards you has not changed. But your illness and your present condition have the same cause. I am trying to move quickly towards the future Realisation; the progress is rapid and to remain close to me one must move quickly also. Something in you was refusing to change, the same something that was boasting that it was not interested in yoga, that it believed only in work *etc etc*. As a result of it you got out of my protection and fell ill. My word written at the beginning of the illness meant that. But it did not act as I hoped.

Now there is only one thing to do: face squarely the necessity of the change in some part of your nature and - with my help *change*.

With my love and blessings.





*The disciple sent to the Mother the letter of a worker who complained that he lacked the strength to do his work and could not feel her Grace.*

*The Mother replied:*

Here for each work given, the full strength and Grace are always given at the same time to do the work as it has to be done. If you do not feel the strength and the Grace it proves that there is some mistake in your attitude. The faith is lacking or you have fallen back on old tracks and old creeds and thus you lose all receptivity.

*1 October 1952*

*When exhibitionism seems to be more important than anything else, when all possible facilities are being given to make life easy, when every thing is being given to us without any expectation of return, how can people work unless there is a change from within? – And, I am sorry to say, my eyes cannot see it within the range of sight. Life is becoming more chaotic, the Divine does not seem to be nearer, everything seems to be going topsy-turvy. In spite of all the bright promises, I wonder what is in store.*

This is only a pessimistic view of things. The opposite also is true and through this apparent chaos a new and better order is being formed. But to see it one must have *faith in the Divine Grace*.

Cheer up! Things are not so bad as you think.

With love and blessings.

*7 October 1956*

*The Mother called the disciple to the Playground to see her on his birthday, but he did not go. That evening she explained to him that she had wanted to give him something inwardly. The next day he wrote:*





*Mother, I am sorry for my behaviour yesterday. May I apologise for it? I hope missed opportunities will not be lost opportunities.*

*May I pray that this one may be the last of the series.*

*I wish I could be your true servant.*

My dear child, I have spoken a little “severely” last night so that the mistake is not reproduced - but to say the truth, the consequences of it are already effaced and what I wanted to give you *is given* - it is left to you to make the proper use of it.

I consider you already as a *true servant*, but I want you also to become a *true child*, so that you may have the full joy of it.

With my love and blessings.

27 January 1957

Sri Aurobindo came upon earth to teach this truth to men. He told them that man is only a transitional being living in a mental consciousness, but with the possibility of acquiring a new consciousness, the Truth-consciousness, and capable of living a life perfectly harmonious, good and beautiful, happy and fully conscious. During the whole of his life upon earth, Sri Aurobindo gave all his time to establish in himself this consciousness he called supramental, and to help those gathered around him to realise it.

– The Mother







## OUR SACRED RESOLVE

Pranab Kumar Bhattacharya

It is absolutely certain that we are extremely lucky to be born in the age of Mother and Sri Aurobindo. All their lives, Mother and Sri Aurobindo have worked untiringly for individual and collective progress. Their supreme contribution to the World-Consciousness is the glorious thought of Supramental Evolution. In unmistakable terms they have proclaimed that the Supramental is a Truth and its advent, inevitable.

Not only have they given us the ideal of Integral Supramental Transformation to live for, they have, through their various writings and sayings, shown us that the path to be followed is the path of self-purification through dedicated service, instructed us that the one thing needed to walk on this path is absolute and total surrender and armed us with the 'Ma Mantra' as the protection against all difficulties and dangers. And they have also created for us a place which takes care of all our needs so that, free from the burden of life's responsibilities, we can turn all our energies to the practice of this Truth.

Mother and Sri Aurobindo, our gigantic leaders, have taken up all the responsibility of all those of us who have come to take part in this Supreme Adventure. They are with us all the time, helping us in every possible way.

So, as true followers, should we not concentrate on this work alone and do our best to bring about their Triumph? Should we not as their children, be preoccupied with that alone, in waking and in sleep, in all conditions and states of being? Should we not forget our petty selves completely and make a sincere and mighty





effort to fulfil their Dream? If we can do that, we are men; otherwise we are no better than animals.

So, brothers and sisters, like true sadhaks, asking for nothing, not even success in sadhana, let us march on and fulfill our duty and responsibility, never forgetting all that we owe to them.

Victoire à la Douce Mère!

Vande Mataram!

...there was someone (I shall tell you who afterwards) who had in his room hundreds of books, countless sheets of paper, notebooks and all sorts of things, and so you entered the room and saw books and papers everywhere — a whole pile, it was quite full. But if you were unfortunate enough to shift a single little bit of paper from its place, he knew it immediately and asked you, “Who has touched my things?” You, when you come in, see so many things that you feel quite lost. And yet each thing had its place. And it was so consciously done, I tell you, that if one paper was displaced — for instance, a paper with notes on it or a letter or something else which was taken away from one place and placed in another with the idea of putting things in order — he used to say “You have touched my things; you have displaced them and created a disorder in my things.” That of course was Sri Aurobindo!

– The Mother





## TO READ SRI AUROBINDO

Nolini Kanta Gupta

I learned that you want to know something about Sri Aurobindo and the Mother from me. But then there are three lines of approach: you may want to know about them, know of them or know them. Of course the last is the best. Indeed if you want to know truly something you have to become it. Becoming gives the real knowledge. But becoming Sri Aurobindo and the Mother means what? Becoming a portion of them, a part and parcel of their consciousness – that is what we are here for. And if you can do that, you know enough. . . . Once I told you, I think, how to study or approach Sri Aurobindo and the Mother in order to read them or understand their writings.

There are two things: studying and reading; I made a distinction between the two. To study Sri Aurobindo is – I won't say fruitless, that is too strong a word, but it can only be an aid or a supplementary way. Study means: you take the text, you understand mentally each word and phrase; if you don't understand, you take a dictionary and try to catch the external meaning expressed by the words. That may be necessary but it is not the way to approach their works.

Simply to read them in the right way is sufficient. Read, it does not matter what you understand and what you do not, simply read and wait in an expectant silence. In studying you approach them with your external mind, your external intelligence. But what is there in the text is beyond your mind, beyond your intelligence. And to understand mentally means you drive your intellect forward into the thing. It is an effort and takes you only to the outside of the thing. It is an exercise of your brain, developed in that way, but it doesn't take' you very far. Instead of that, suppose you could keep quiet,





silence your mind, and only read, without unduly trying to understand, and wait for what is there in the text to enter into you. Instead of your intelligence driving forward, pushing forward and trying to catch the thing, let the thing come into you; for what is there in their writings is not words and phrases, dead material, it is something very living, something conscious, that they have expressed in the words, phrases and the sound and rhythm. And I may tell you that each sentence anywhere, not to speak of Savitri, is a living being with which you have to make acquaintance – not that you understand or are able to explain, but it is a living being, an entity, a friend, even a Lover whom you have to know. And your attempt in that way will be rewarded. You will enjoy much more. You may ask: “Just because I open a book and read, how can what are in the lines come to me?” But I say they are living entities – if you approach in the right spirit, they come into you. The consciousness, the being in each line comes to you. And you find how beautiful it is. This is an approach of love, not of the intellect to understand and explain. Take for example, the very first verse of Savitri:

*It was the hour before the Gods awake.*<sup>1</sup>

It is a Mantra, a living person, how beautiful it is, you needn't understand much – and a whole world is there.

Or, take the opening sentence of The Life Divine – the rolling cadence of the vast ocean is there. It brings you a sense of vastness, a sense of Infinity and takes you there. And, as I said, it is a very living entity and personality...

<sup>1</sup> Book I, Canto 1. - Savitri





## IN EVERY GRAIN OF SAND

M. P. Pandit

Speaking of the several illusions to which we are normally subject, Sri Aurobindo mentions the illusion of quantity.

We look at the vast universe around us and the still more vast stellar system of which our planet is a part and we are overcome by a sense of insignificance of ourselves. Man is a speck in this stupendous organisation which itself, by all accounts, is but one system in the immeasurable creation of God.

But this is an illusion. For from the point of view of quality, man is more important than the entire material universe he lives in. Sri Aurobindo points out that the energy and intensity with which Nature builds a stellar system is not greater than the energy and intensity involved in erecting an ant-hill. And what is more, if we consider the force of quality, the ant is more important than the stellar system it inhabits .

Size, quantity, are a human measure. As if to bring home this truth, the Upanishad describes the creative Godhead as greater than the greatest but at the same time, tinier than the tiniest, *anoraiyan mahato mahiyan*. And, we may note, from the spiritual standpoint it is easier to sense the Divine in the smallest. For the more microscopic it is, the nearer it is to the Infinite which is self-compressed in it. The point of condensation is almost near the bursting level. Experiments with the atom have shown how it contains a stupendous power which can blow up a world. Teilhard de Chardin records how when he was taken to a laboratory in California where the atom was being processed he felt himself in the presence of God.







In our obsession with size, we are prone to forget that “Eternity is in every grain of sand”. The consciousness the energy, that are involved in it may not be palpable to our mode of sense. But they are there powerfully condensed.

Brahman, says the Gita, is distributed equally in the tiny and the huge. In fact the impartible Brahman gives itself whole to each. It is this deep perception of the presence of God in everything, from the smallest to the largest, that is at the root of reverence to life at all levels, not merely to the animate but even to that which we mistakenly dismiss as ‘inanimate’. And the presence of God is not anything static.

It is a dynamic existence. It is a sign of the development of our consciousness when we are naturally awake to this divinity in the meanest object. For, as Sri Aurobindo observes, “The stone lying inert upon the sands, which is kicked away in an idle moment. has been producing its effect upon the hemispheres.”

Sri Aurobindo is constantly in the subtle physical, very active there. I see him almost daily, and last night I spent many hours with him.

If you become conscious in the subtle physical you will surely meet him...

– The Mother





# SRI AUROBINDO'S PHILOSOPHY OF TRANSFORMATION

Rama Krushna Das

In course of the path of progress of man, the Acharyas have appeared at different times and have given him education on “*Nirvana*”, liberation, devotion etc. Now the time has come to acquire all these “*Siddhis*” or realisations at the same time. Man’s mind, vital and body will be transformed and he will acquire divine and eternal body, after being liberated from diseases, old age and death. He will express the *Satchitananda* “*tattva*” which holds both “*saguna*” and “*nirguna*” aspects of the Brahman at the same time, in the transformed mind, vital and body. He will realise both devotion and knowledge at the same time. As a result of this, the world will get rid of all misery, conflict, enmity, opposition, violence, malice etc.. This earth will be converted to heaven. In terms of mythological language, the “Era of Truth” will appear after the era of “*Kali*” or conflict. This will take place due to the functioning of the Supramental Power. In earlier times, just as in the path of progress of man, similarly, for the same purpose, as per God’s Will, the Mother and Sri Aurobindo came to the earth and are carrying out the work of transformation by bringing down the Supramental Power upon the earth. When the material body of some persons along with their mind and vital start getting transformed, they will get rid of diseases and old age will appear in it’s regular time. When the body will get completely transformed, the persons will get fully liberated from old age and death. The higher level of “*Paramananda*” or Supreme bliss, which a person was realising by acquiring “*Bhakti*” (devotion) with the help of “*Bhakti*” Yoga and the insufferable bliss of the true being which he was realising,





when the soul merges with the Supreme Soul (“*Paramatma*”) as per the non dualistic (monistic) philosophy the transformed body, transformed vital and transformed mind. On other words, the body by being conscious itself will realize God in “with form”, or “formless” appearances and devotion and knowledge at the same time. The “Satchutananda” who is the embodiment of “Brahmagynana” (Supreme Knowledge) or “Paramanada” (Supreme bliss) and “Shakti” (power), will manifest “Himself” in this material body. This is the goal of man and for this purpose, God has appeared in many forms in order to express Himself. When God is fully manifested in the material body of man, injustice and harassment will be completely removed from the world. In earlier times, a very few Yogis had acquired control over the body to some extent by virtue of their “Yoga Siddhi” (yogic realisation). They were also somewhat free from diseases and they had increased their life span after crossing the usual time of death. They could reach different places as per their will. But their physical body had not transformed. Only they had acquired control over the untransformed “*Panchatatwa*” (five elements). As per their will, the elements were getting separated or remaining together. God had not manifested in their physical bodies. Because, the mind, the vital and the body elements of man are the same as the elements of Universal mind, Universal vital, and Universal –body. When the material body element of a person is transformed, it will be transformed into the Universal body elements. If any other person would want, he can easily transform himself. The work of transformation will not stop, the transformation of one person is over. If the physical bodies of the ancient yogis would have been transformed, then, injustice, harassment, violence, malice etc. would have been removed from the world. Because, the world’s material





element is unconsciousness. That unconsciousness is the Origin of all ignorance and darkness. The transformation of material – consciousness means the transformation of ignorance and darkness. If the former would have been transformed, today we would be seeing a new transformed human race in this world. But that has not happened. Out of the huge population of the world, if two or three persons by virtue of their yoga, increase their life span by being freed from diseases and old age, that would not bring about any change in the level of the consciousness in the world. That would be only “Siddhi” or realization at a personal level. Very few people would have seen such yogis, apart from reading about them in books or having heard them from other people. The transformation that will take place by the Supramental Power as per Sri Aurobindo’s Yoga, is completely different from this. Once transformation takes place for a very few people, it will be established in this world. It will not be destroyed, it will proliferate. It will not be like the body acquired as per the ancient Yogic realization, about which we read and hear, but can not see. A Supramental race will be established upon this world. Just as the human race has been established in the animal world, likewise the Supramental race will be established in the human world. Similar to the progress as per which, the Brahman has reached the human state from the state of matter, after crossing several states, the Brahman will definitely reach the Supramental state after crossing the human state. This time for this has arrived. The human mind has reached the last frontier of progress.

The Mother and Sri Aurobindo have come upon this earth to carry out this work. Sri Aurobindo’s Yoga is only to assist in this path of progress. This is the inevitable goal of every human being. The present progress is taking place in a new level of Supramental





consciousness which is altogether different from the mental state. There is complete synthesis at that level. Individuals of all communities, different religious and “Guru”isms etc. do not have to relinquish any of their “Sadhana”, philosophy, sincerity to their Gurus etc. to accept this goal. On the other hand, whatever purpose is aimed at to achieve the desired goal after leaving the human body, the same purpose is achieved in the transformed body.

The other story is of the days Sri Aurobindo had the habit of walking up and down in his rooms. He used to walk for several hours like that, it was his way of meditating. Only, he wanted to know the time, so a clock had been put in each room to enable him to see the time at any moment. There were three such clocks. One was in the room where I worked; it was, so to say, his starting-point. One day he came and asked, “What time is it?” He looked and the clock had stopped. He went into the next room, saying, “I shall see the time there” — the clock had stopped. And it had stopped at the same minute as the other, you understand, with the difference of a few seconds. He went to the third room...the clock had stopped. He continued walking three times like that — all the clocks had stopped! Then he returned to my room and said, “But this is impossible! This is surely a bad joke!” and all the clocks, one after the other, started working again. I saw it myself, you know, it was a charming incident.

— The Mother







## CALL OF THE FUTURE

### Prapatti

Now that number of Integral schools has increased considerably and more people are involved in the working of these institutions, for enforcement of proper discipline, we should follow some principles and for that there should be a set of rules for conduct.

(1) There should be a common system of education in these schools which will be distinct from other traditional schools.

(2) The sole aim of these institutions will be to impart education according to the spiritual ideals of Sri Aurobindo and the Mother. With this education children will be able to live peacefully in the society and in the family. They will learn to work efficiently and to offer the work done at the feet of the Divine Mother. The system will enable them to transform their mind life and body with the influence of Supramental power and they will be able to be good citizens in future. They will know the aim of their life. Consequently, they will be pioneers in removing falsehood and injustice from the society.

(3) All connected with the institutions including the teachers should read Loka Sahitya, and other works of the Mother and Sri Aurobindo. They should regularly attend Study Circles of teachers in the school. Their work in the School will be a Yoga with the ultimate aim of transformation of mind, life . and body and for realising God here in this life.

(4) Persons who do not accept this aim of life shall not offer to work as teachers. Persons already working in the schools would read prescribed books and attend Study Circles to develop their aptitude for the Yogic method of working. If ultimately they find it difficult, they may voluntarily make room for others who will be suitable to





implement the aims and objectives of the institutions.

(5) Members, teachers and students should definitely read the books – *Pilanka Sadhana*, *Chhatra Jeebanare Unnatira Marga*, *Chhatramananka Prati*, *Purnanga Jeebanare Sharira Charcha*, *Aloka Unmukha Tarunamananka Prati* and *Galpashree*; Also go through other original works of the Mother and SriAurobindo. In course of teaching other subjects the teachers should refer to the messages of the Mother and Sri Aurobindo on the topics in question wherever possible.

(6) The managing committees of schools which have representatives from teachers, Study Circle members, parents and guardians, local educationists and other local officials should meet at regular intervals, at least once a month, to discuss and take decisions on administrative and academic matters. Matters of difference which cannot be solved shall be referred to the New Life Education Trust for their advice. Such matters and matters where disharmony and disputes are anticipated shall not be reported to Govt. authorities of Education and other departments direct.

(7) The Secretary of the schools should present annual financial statement of the school in the managing committee each year in July and forward a copy to the Trust by 31<sup>st</sup> July after the same is approved by the Managing Committee.

(8) No school shall open Standard VIII without the sanction of Trust.

(9) In Classes from Standard VI and above if the number of children is less than ten the classes should be closed; except in special cases with the approval of the Trust such classes may be allowed to continue for a prescribed period subject to further review.





(10) Number of children in each class should not be more than twenty to twenty-five.

(11) New schools should be prepared to run the schools for at least 4 years before being eligible to request for grant from Govt. through the Trust.

(12) With regard to the appointment of a new Principal the management of the school should take the approval of the Trust before giving appointment. In case of urgency if any appointment is made the candidate will have to appear before a sub-committee of the Trust within 3 months at Bhubaneswar.

(13) With regard to the removal of any teacher who has already worked in the school for 5 years, approval of the Trust will be necessary.

(14) In cases where a teacher of any Integral school wants to join another Integral School approval of the concerned schools and of the Trust shall be taken.

(15) For any dispute in the managing committee of the Schools the decision of the Trust shall be binding on the schools.

(16) For deviation of any of these principles the Trust may consider recommending de-recognition of the school concerned in the larger interest of the movement in Orissa.

Sri Aurobindo's body is a small part of himself; our eyes if by His grace would be opened we would be able to see Him. Our live's aim is this.

– The Mother





# VICTORY TO OUR SWEET MOTHER

Anand Adhikari

When we are perturbed, vexed by the suffering of our neighbor, the humanity, when we try and perceive the inner King, the struggling consciousness of Love, Knowledge and Harmony trying a seemingly vain effort to come out and take possession of the lost kingdom, then in spite of the prevailing darkness we feel a sweet and strong assurance that one day the Victory is certain. When we observe that Truth is assailed, love is turned to hatred someone deep in the heart assures us that this 'Ravana' can never win the battle.

In the last war of Sri Ramachandra and Ravana when Lord is about to send the arrow to kill Ravana, naturally the right hand of the Lord went back up to his ear and the left hand was in front, there was a conversation between both the hands. Left hand of the Lord called to right hand – "for everything you are in the front but at the hour of killing Ravana why you are hiding back?"

The right hand replied "No friend, I am just asking the Lord in His ear, whether He will destroy Ravana now or will leave him for some time more to fulfill some of His mysterious purposes". The Lord finally shot the arrow and Ravana was killed.

Sri Aurobindo has written in The Mother "When she is allowed to intervene in her strength, then in one moment are broken like things without consistence the obstacles that immobilise or the enemies that assail the seeker."

She is deep in our heart, so close to all our thoughts, feelings, to all our sensations; nothing can we hide from Her. Nestled in Her lap and fully relying (*nirbharashila*) on Her, if we are set to confront some difficulties, it is for our best, an education for our struggling soul. Therefore in every circumstance we say with a heart full of gratitude – VICTORY TO OUR SWEET MOTHER.





## Published in four Darshan Days

1. 15<sup>th</sup> August
2. 24<sup>th</sup> November
3. 21<sup>st</sup> February
4. 24<sup>th</sup> 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**

Assited by Jashaswini Roy

*Published & Owned by*

Sri Aurobindo University, Dalijoda

Office - Matrubhaban, Sri Aurobindo Marg,

Cuttack - 753 013

Kindly send your valuable suggesion to the Editor,

In Mother's Light, [matrubhaban@gmail.com](mailto:matrubhaban@gmail.com)

Please Visit us: <http://www.motherorissa.com/>

