

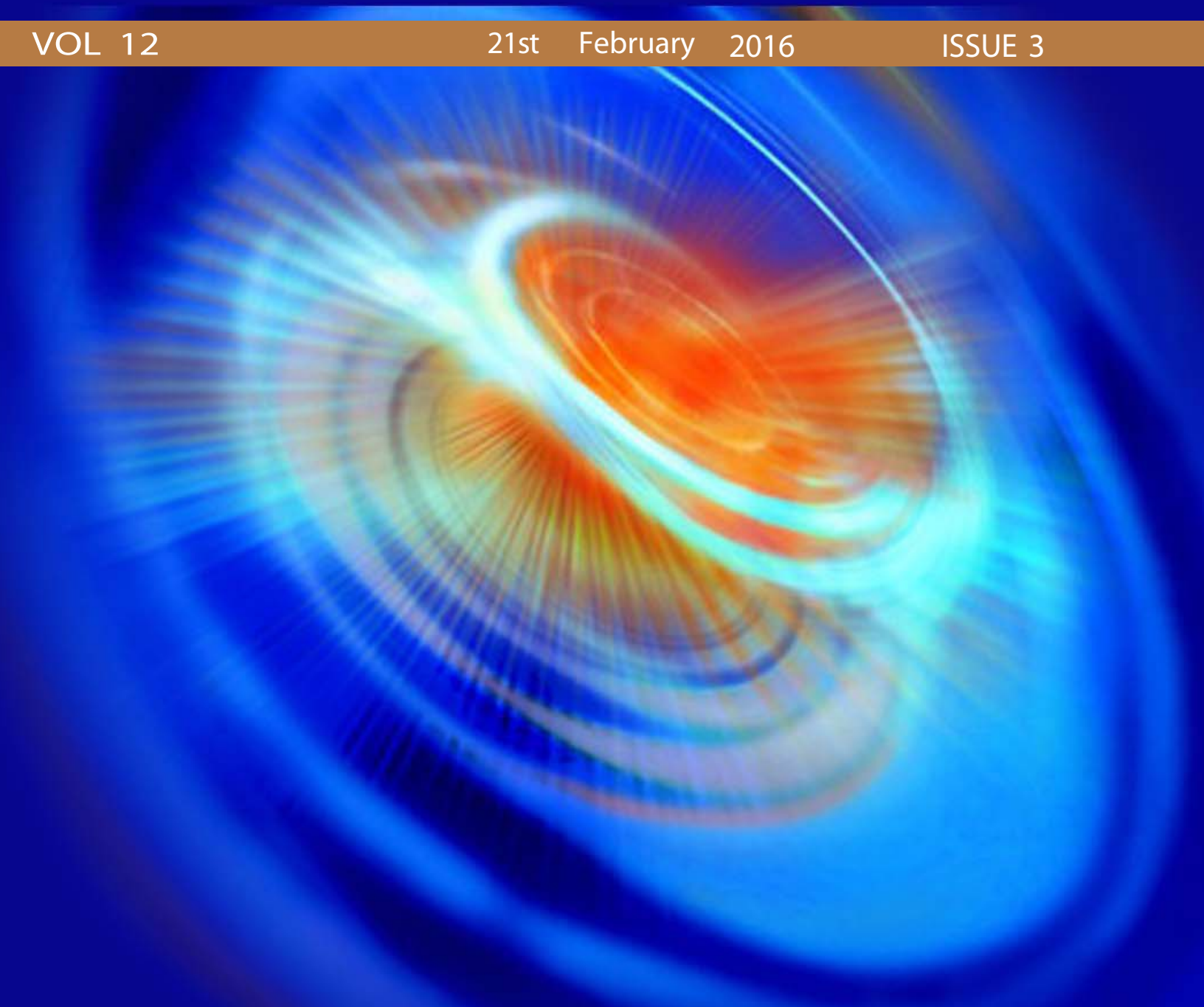
In Mother's Light

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May the Divine's love dwell as the sovereign Master of our hearts and the Divine's knowledge never leave our thoughts.

The Mother

Divine Love governing the world



A beautiful and happy world for which we all aspire.



Brownea coccinea. Brilliant orange red

Spiritual significance of the flower given by The Mother



The Supreme Will

Sri Aurobindo

If this is the truth of works, the first thing the sadhaka has to do is to recoil from the egoistic forms of activity and get rid of the sense of an “I” that acts. He has to see and feel that everything happens in him by the plastic conscious or subconscious or sometimes superconscious automatism of his mental and bodily instruments moved by the forces of spiritual, mental, vital and physical Nature. There is a personality on his surface that chooses and wills, submits and struggles, tries to make good in Nature or prevail over Nature, but this personality is itself a construction of Nature and so dominated, driven, determined by her that it cannot be free. It is a formation or expression of the Self in her,—it is a self of Nature rather than a self of Self, his natural and processive, not his spiritual and permanent being, a temporary constructed personality, not the true immortal Person. It is that Person that he must become. He must succeed in being inwardly quiescent, detach himself as the observer from the outer active personality and learn the play of the cosmic forces in him by standing back from all blinding absorption in its turns and movements. Thus calm, detached, a student of himself and a witness of his nature, he realises that he is the individual soul who observes the works of Nature, accepts tranquilly her results and sanctions or withholds his sanction from the impulse to her acts. At present this soul or Purusha is little more than an acquiescent spectator, influencing perhaps the action and development of the being by the pressure of its veiled consciousness, but for the most part delegating its powers or a fragment of them to the outer personality,—in fact to





Nature, for this outer self is not lord but subject to her, *anisa*; but, once unveiled, it can make its sanction or refusal effective, become the master of the action, dictate sovereignly a change of Nature. Even if for a long time, as the result of fixed association and past storage of energy, the habitual movement takes place independent of the Purusha's assent and even if the sanctioned movement is persistently refused by Nature for want of past habit, still he will discover that in the end his assent or refusal prevails,—slowly with much resistance or quickly with a rapid accommodation of her means and tendencies she modifies herself and her workings in the direction indicated by his inner sight or volition. Thus he learns in place of mental control or egoistic will an inner spiritual control which makes him master of the Nature-forces that work in him and not their unconscious instrument or mechanic slave. Above and around him is the Shakti, the universal Mother and from her he can get all his inmost soul needs and wills if only he has a true knowledge of her ways and a true surrender to the divine Will in her. Finally, he becomes aware of that highest dynamic Self within him and within Nature which is the source of all his seeing and knowing, the source of the sanction, the source of the acceptance, the source of the rejection. This is the Lord, the Supreme, the One-in-all, Ishwara-Shakti, of whom his soul is a portion, a being of that Being and a power of that Power. The rest of our progress depends on our knowledge of the ways in which the Lord of works manifests his Will in the world and in us and executes them through the transcendent and universal Shakti.

The Lord sees in his omniscience the thing that has to be done. This seeing is his Will, it is a form of creative Power, and that which





he sees the all-conscious Mother, one with him, takes into her dynamic self and embodies, and executive Nature-Force carries it out as the mechanism of their omnipotent omniscience.

But this vision of what is to be and therefore of what is to be done arises out of the very being, pours directly out of the consciousness and delight of existence of the Lord, spontaneously, like light from the Sun. It is not our mortal attempt to see, our difficult arrival at truth of action and motive or just demand of Nature. When the individual soul is entirely at one in its being and knowledge with the Lord and directly in touch with the original Shakti, the transcendent Mother, the supreme Will can then arise in us too in the high divine manner as a thing that must be and is achieved by the spontaneous action of Nature. There is then no desire, no responsibility, no reaction; all takes place in the peace, calm, light, power of the supporting and enveloping and inhabiting Divine.

Fear is always a very bad adviser.

It is the fear—more or less conscious—which does almost all the mischief.

Without fear *nothing* can happen.

The Mother





Desire clouds the Expression of the Supreme Will

The Mother

It is a pity that I cannot note down all these experiences that come, because these last few days and during a whole period, there has been a very clear perception of the true working which is the expression of the supreme Will translated spontaneously, naturally, automatically through the individual instrument; one might even say—for the mind is quiet, it keeps quiet—through the body; and the perception of the moment when this expression of the divine Will is clouded—distorted—by the introduction of desire, the special vibration of desire, which has a quality all its own and which has many apparent causes: it is not only the thirst for something, the need for something, or the attachment to something; the same vibration can be set in motion, for example, by the fact that the will which is expressed seems to be, or at least is mistaken for, the expression of the supreme Will; but there has been a confusion between the immediate action which was obviously the expression of the supreme Will and the result which should have followed—it is a mistake we very often make. We are in the habit of thinking that when we want something it should come to us, because the vision is too shortsighted— too shortsighted and too limited; instead of having an overall vision which would show us that this particular vibration was necessary to set off a certain number of other vibrations and that it is the *totality* of all that which will have an effect, which is not the immediate effect of the vibration emitted. I do not know if this is clear, but it is a constant experience. As a matter of fact, during this period, I have studied and observed this phenomenon: how the vibration of desire is added to the





vibration of Will emitted by the Supreme—in our little everyday actions. And with the vision from above, if we take care to maintain the consciousness of this vision from above, we can see how this vibration emitted was exactly the vibration emitted by the Supreme, but instead of obtaining the immediate result expected by the surface consciousness, it was meant to set off a whole series of vibrations and to achieve another, more distant and more complete result. I am not speaking of great things or of actions on a terrestrial scale, I am speaking of the very small things in life: for example, saying to someone, “Give me this”, and instead of giving it, that someone does not understand and gives something else. So if we do not take care to preserve an overall vision, a certain vibration may occur, for example a vibration of impatience or of dissatisfaction, together with the impression that the vibration from the Lord is not understood and not received. Well, this little added vibration of impatience or, in fact, of not understanding what is happening, this impression of a lack of receptivity or response, is of the same quality as desire—it cannot be called a desire, but it is the same kind of vibration—this is what comes to complicate things. If we have the complete, exact vision, we know that “Give me this” will produce something other than the immediate result and that this other thing will bring in something else which is exactly what should be. I do not know if I am making myself clear, it is rather complicated! But this gave me the key to the difference in quality between the vibration of Will and the vibration of desire, and at the same time the possibility of eliminating this vibration of desire by a wider and more total vision—wider, more total and far-seeing, that is to say, the vision of a greater whole.





Dada Remembers

Pranab Kumar Bhattacharya

I have spoken about cats and dogs and cows in our Ashram. Now let me tell you about a donkey.

Sometime during 1945-46, Udar appeared with a young donkey from God knows where. On Christmas day he dressed it up nicely, placed a conical cap on its head and brought it to Mother.

In French a donkey is called 'le baudet'. Mother was happy to see it and named it 'Baudet' and asked that it be kept in the Ashram. And so Baudet became the Ashram donkey.

Now who was to look after it? Richard was a young boy then aged about thirteen or fourteen and had just arrived from England. Richard was put in charge of the donkey.

Richard was young and so was the donkey and both grew up together. Slowly Richard became very friendly with the whole community of donkeys. Once Richard got to know that a donkey had been found on the road bleeding profusely with its ear sliced off. No sooner had this news reached him than he dashed towards the donkey. He took it to the hospital and did not return until it was properly treated and dressed. That is how he began to be called 'Richard the Donkey-Hearted'.

July 14th is the French national day. In Pondicherry, the festivities start on the previous day. They used to also organise a donkey-race.

Richard appeared for the race with his donkey.

The rule for the race was that each rider must ride on his donkey and race till the finishing line.





Richard got ready on his donkey. It was a strong animal and if any other animal came near it would lunge to bite it. Another problem was that it would not respect the starting line. So it was decided that it would be placed behind all the other donkeys. Like that both the problems were solved in one shot.

The race started. Richard's donkey being very strong caught up with the rest. After taking the lead it would rush to bite whichever donkey tried to come in front.

Richard's donkey was running ahead of the others but a couple of yards before the finishing line it suddenly stopped and stayed put and no one could make it move.

At this impasse Richard got off its back and literally pushed it across the finishing line. And this is how he won the race.

In this context I remember an incident about Babloo. He was a sort of half-demented whimsical chap. He was studying in the Ashram school but one fine day he disappeared.

After quite a long time he wrote to me from Germany. He wrote how in spite of having no money he managed to reach Germany moving from one place to the next.

There he got a good job in a steel plant. He said that he was quite happy. Then there was a long silence, no news came to me for quite some time. I do not know where or how he is.

This boy Babloo came one day limping to the Play-ground. Mother was distributing something at that time.

I asked him: "Babloo, what happened?"

"Oh, what can I tell you, Dada! I passed by a donkey on the road while coming. I felt like pulling its ears but as soon as I went near, it gave me such a kick that I can hardly walk now."





Everyone in the Playground knows Nirmal Poddar. Today he is grown up and portly.

This Nirmal, when he was five years old would bite anyone he could get close to. When Mother was informed about this she said: “Get a good net ready. When he comes to the Playground tie his mouth up with this net and before he leaves for home take it off. With the net on his mouth he’ll be able to breath but not bite anyone. Have two of these nets. When one gets wet from his drooling the second one can be tied.”

This was done and Nirmal was unable to bite anyone anymore. In a few days this habit disappeared altogether.

I heard this story from Purani-ji. Purani-ji was a friend of Dilip Kumar Roy. In those days we, young and old, used to wrestle together. After wrestling we would go to Vidyavrata’s place and he gave us Mohan Bhog (an Indian sweet). While we were relishing this sweet, Purani-ji told us that when Dilip went to England he met Bernard Shaw. Dilip thought that his father D. L. Roy was the foremost poet of India, even greater than Rabindranath.

Dilip told Bernard Shaw that his father had unfortunately died very early otherwise he would have been an even greater poet than Rabindranath.

Bernard Shaw listened to him and kept silent for a while. Then Shaw said: “Let it be Dilip. You remember Darwin’s theory, don’t you? Let’s not go back in time so much. For who knows where we might end?”





A Programme for the Second Century of the Divine Manifestation

Nolini Kanta Gupta

I

It is Integration. I am using a much used, much abused word but it happens to be the word. We have reached a status of consciousness within as distinct units, individual or collective: our effort should now be to co-ordinate, to harmonise the different and differing units or separate elements into a well-knit single whole. That means, the ego-centres that are still left and active are to be exorcised, purified – the separative knot has to be dissolved and the true centre of unity to be found – the psychic divine centre.

First each element in the individual, each level of his being must find its centre, its soul or psychic base – and then only a coordination of all would be possible. Next through the psychic level the general level of the being and consciousness, that is to say, its expression and its field of action should be lifted and raised to a higher potency of poise – the higher the better – towards the higher mind, towards the overmental – and beyond.

The Divine Presence in the heart – the central psychic – should not only be felt constantly there in the heart but in all other parts or levels of the being: it must create or awake its figure or norm everywhere so that it can inspire and control directly all activities and movements in a global and total gesture. It has to be an integral dynamic Presence, that is the way of uplifting the poise of the adhara, its global existence. The process is first to deepen the Presence, that is from the surface to dive into the inner realm and





then float up again into a wider and higher expanse, deeper and deeper means truer and truer truth – nearer the pure fundamental reality – the Eternal and Infinite, the supreme Spirit, the bedrock of existence. Higher and higher means formulations of the Reality in a gradually evolving expansion up the ladders of the physical, the vital, the mental consciousness and towards the higher mental and overmental, indeed towards the Supramental.

Do not fear, keep your confidence, all these troubles
will leave you.

With my love and blessings.

The Mother





Liberation of the Woman

M. P. Pandit

Another concern of the Mother was the liberation of women from the state of subjection that has continued down the centuries. She was all out for establishing perfect equality between the sexes. When She was once asked by a girl whether it was true that women were inferior to men, the Mother recalled a similar question that once posed itself to her on observing the inequalities that women suffered all along both in the East and the West. She went, in her consciousness, to the source of creation itself to know if there was any truth in this age-long belief in the superiority of the male over the female. She found there was absolutely no basis for this supposition.

She saw that on higher planes of existence there was no sex as we know it here. Male and female there have a different connotation, one of function. It is only on the physical plane that there is this differentiation devised by Nature for her own purpose of perpetuation of the species. This corresponds to Sri Aurobindo's observation that in the Veda, male and female deities do not stand for sexual distinctions among the gods but for differentiation of functions; male stands for presiding consciousness and female for executive and methodising energies.

The Mother refused to countenance different programmes for the physical education of girls and boys. She did not accept the facile generalisation that women are more emotional and men more intellectual. Both have the same divine soul and their





different bodily formation is purely functional. Both men and women must live as companions on a basis of equality. That was the position taken by the Mother.

Neither did she accept that the traditional ascetic superstition that woman is the temptress in spiritual life. She explained that sex is a universal force and it works on both with the same intensity. How one reacts to it depends upon each person, not on the sex of the individual. She saw the present century – the twentieth – as the century for the liberation of the woman. She poured her spiritual strength to women, wherever she saw anyone of promise in any field of life. She once wrote a note on the subject and emphasised that woman will be truly free when she fulfills three conditions viz. 1) overcome her admiration for and dependence upon the masculine strength, 2) stops, seeking the security of a home, 3) gets over her desire for bearing children.

With characteristic bluntness, she added that , man will be truly free when he too fulfills three conditions viz. 1) gets over his desire for possession, 2) gives up his compulsive desire for sex-enjoyment, 3) overcomes his need for the little comforts of home-life. Then, she said, man will be the equal woman!

The Mother had revolutionary views on the subjects of sex, marriage, and family as an institution. Looking into the future age, she saw a gradual decline in the role of each of these. She even forecast a change in the form of the human body in time to come.

Within the Ashram community the Mother worked to reduce the sex-consciousness by doing away with segregation of sexes to reduce the sexes and encouraging freer mixing of the members, not as men and women but as equal souls deriving from the same Divine Reality. Many eyebrows were raised in the beginning, but





as things progressed it was clear that they were moving in the right direction. She called for rejection of sex, not suppression i.e. elimination of sex-desire by those who aspired for a divine consciousness, not mere physical suppression without a mental or vital collaboration.

Do not torment yourself, do not worry; above all try to banish all fear; fear is a dangerous thing which can give importance to something which had none at all. The mere fear of seeing certain symptoms renew themselves is enough to bring about this repetition.

The Mother





CORRESPONDENCE WITH BABJI MAHARAJ

RamaKrushna Das

You repeat Mother's Name "Ma" all the time. Keeping your faith and reliance on The Mother perform all the work of the Ashram as Mother's service and offer them to Her. By working in this manner, you yourself will progress in Sadhana, harmony will be established in the Ashram and the Ashram too will prosper.

As this is a period of change occurring throughout the world, we observe ups and downs everywhere; in the world, in the country and in the individual. At this moment if all the Sadhaks could be conscious enough and perform work as service to The Mother, the harmony will be established among themselves, discipline in work will come; with the personal progress in Sadhana, the Ashram too will progress. If this will not be done, Sadhaks will pass through much suffering and tribulation. Moreover they would lose a golden opportunity due to the follies committed in their own Sadhana. Mother's blessings to all Sadhak brothers.

The place of meditation in Sri Aurobindo's Yoga is chiefly at two points. One is deep inside the heart, the other one is in the head and above . If meditation spontaneously comes in the head, then you can continue it there. When the concentration recedes, from that place then try in the heart centre.

In the meditation one feels mostly the pressure you experience around the head and inside. It is within the method of Sadhana. Sometimes this may happen without meditation. It is difficult to try to know the indication of the beginning of Yoga. It is not good





to have the wrong information. It is good to continue your service. More and more repeat The Mother's Name and offer at Her Feet.

It is good to be regular in practicing Asan and food habits. It is not good to do even easy Pranayam. It is right to take in and out the full breath while doing Asan. It is very good for the practitioner and increases strength of the Asan.

Never care for "fear", even it comes. There is no reason to be impatient.

Perfection will come to that part where there is imperfection. This is the reason for mistakes.

It is by The Mother's Grace that you could understand your mistakes.

To understand this is a sign of progress in the path of yoga. Do not care for troubles in dream. Keep faith on The Mother and take medicine, you will soon be free from diseases.

Other thoughts may come while you are doing NamaJapa. Do not give stress on it. Try to concentrate on the Name. By The Mother's Grace, with practice, all impossible will be solved.

Do not leave teachership. Work with sincerity as The Mother's service and offer to Her.

Stop fearing and the bothers will stop also.

A child of mine cannot fear.

Blessings.

The Mother





CALL OF THE FUTURE

Prapatti

As a student , I was quite an average type, but whenever I used to read , there was seriousness, sincerity, zeal and the sentimentality of being first or second. This sincerity helped me to do well in examinations, but did not satisfy my passion of doing still better. My financial conditions were worse than yours – very unhappy indeed- but I never cared for it. On the other hand , while I was a student of Matriculation , I dreamt of passing my M.A. examination in Philosophy. Philosophical thinking had a tremendous appeal for me. Inquiring about God, Nature, Soul were my native tendencies.

While in B.A. I thought there is nothing impossible in passing the M.A. Exam, but what next ! I could clearly see that I can easily become a Lecturer, but that goal did not satisfy me. With severe hard labour , I obtained first class in Philosophy and left for Allhabad for P.G. Studies, but I found I am lacking in zeal and enthusiasm. I did well in my studies , attracted notice of the teachers , but did fall short of my expectation –a first class .

It is here that I resolved to do something very great in life and sincerely wished to dedicate myself for God or the World. Quietly, I got into service, but there was no rest for me – as you know – finally I came down here and settled. Still I believe that I have to struggle very hard till a certain height is reached in the level of consciousness. What I write here is but one side of the story, on the other side rather the unseen side, there was always the Grace of the Divine behind my efforts.





However what I mean to say is this that if you are sincere at one stage, you are automatically taken into the next stage. This doctrine applies both to spiritual practice and worldly dealings. That is why, be sincere to your studies from the beginning.

My protection is always with you and nothing bad can happen.

But you must take the decision to shake off the fear and then my force can work fully.

The Mother





Sri Aurobindo : The Ultimate Solution

Anand Adhikari

Long long ago, the great Yuvaraj of Kapilavastu Siddhartha being deeply disillusioned by the go of the world took to the path of renunciation. When he was born, the famous astrologers of the state declared that the new born will be either a great emperor or a very great ascetic. For both the required strength is a strong vital. His father, the great King Suddhodhana, took great care that his son would not come across any miseries of the world. He made him surrounded by all possible luxuries that could be available by his kingly power. But who can stand against the great destiny? The young Prince was filled with ennui by the so called enjoyments of life, began to go out observing the miseries of the world; this made him deeply afflicted and cast him down into a formidable agony. He saw an old man, a sick man, a dead man and lastly when he came across a sanyasi –it struck him as the only solution to the sorrow that had besieged him; thus rejecting the world of enjoyments chose the path of renunciation.

More than 2500 years have passed but humanity is still suffering from the same malady of old age, disease and death. The solution offered by all who thus were affected and not being able to even think of changing this cosmic rule have offered the same solution of rejection of the world and its problems and flying to somewhere else – to a different base or height or the worlds beyond where the problem did not exist. This World however has continued to reel under the rule of birth growth decay and death





and is getting worsened by the day into a massive universal decomposition that is threatening its very existence.

Sri Aurobindo and The Mother have perceived the problem squarely and responded to humanity's aspirations for conquest of the age old afflictions to which it is bound to succumb ultimately. The Great Spiritual Giants could see an original falsehood that exists at the very root of the matter – a sort of manufacturing defect - which has rejected all the intervention of providence whenever some corrective process tried to manifest. By the Light of the highest seat of total knowledge it was known to these Greatest of Masters that the malady could be corrected by reorganising the matter by bringing down a Consciousness and Power that has the ability to change the Cosmic Rule. This Force is the Supramental Consciousness and Power, They have discovered and brought down on earth this Great invincible Force by stupendous and here to unheard of inconceivable, incomprehensible and humanly impossible superhuman effort which alone could pull the struggling humanity to a new dimension of a Consciousness.

More the humanity will grow in consciousness, more this great work of the Avatar-nay Mahavatar- will be perceivable. Only to the rare, faithful and grateful soul is revealed this growing divinity upon this earth that works to finally cancel falsehood, suffering, old-age and death and usher in 'Truth and Light, and Life Divine and the Immortal's Ananda'





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Kindly send your valuable suggestion to the Editor,

In Mother's Light, matrubhan@gmail.com

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