

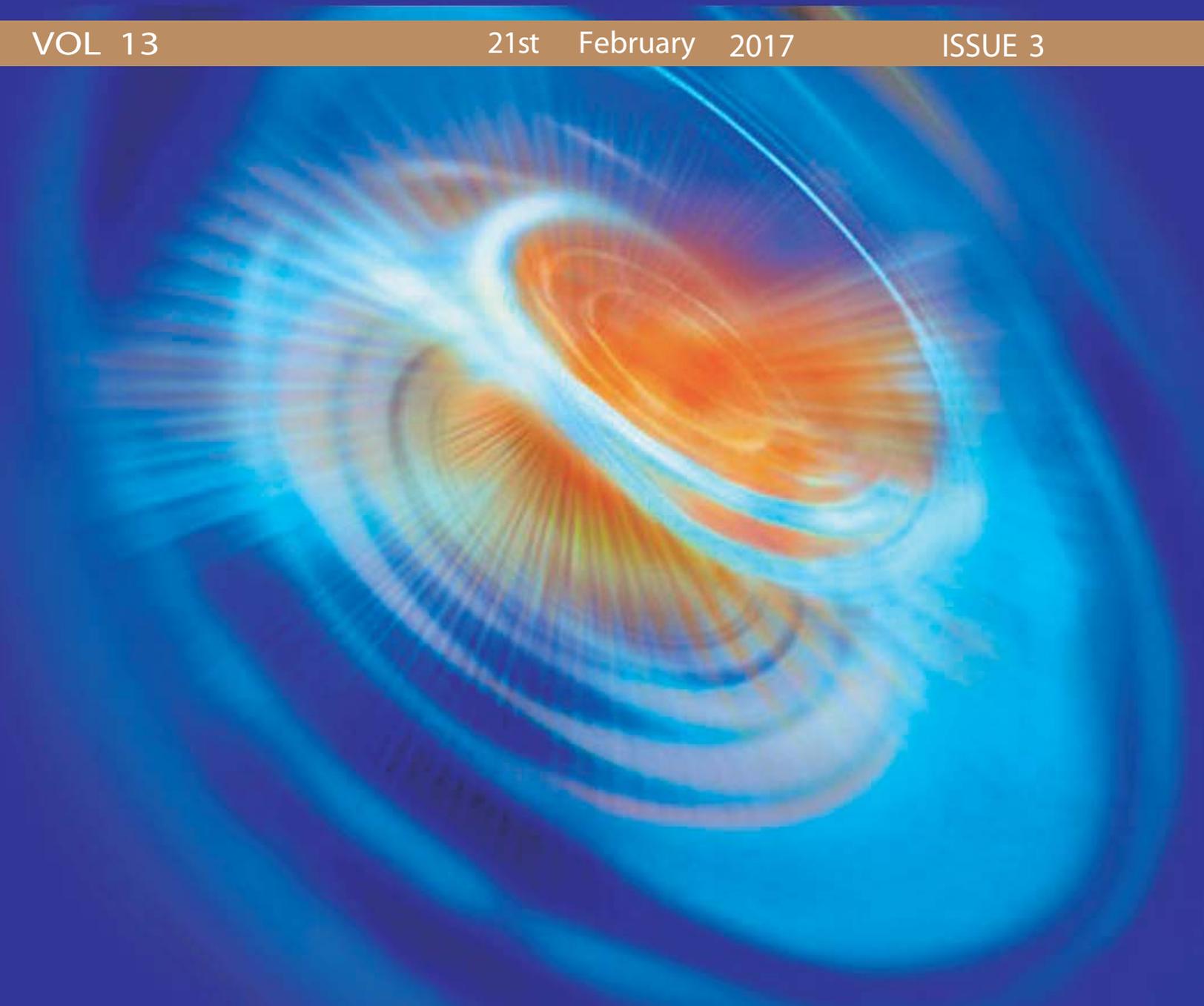
# In Mother's Light

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*In Mother's Light*  
in this



# ISSUE

1. Flower and their significance

The Mother

2. Our Ideal

Sri Aurobindo

3. The General Aim

The Mother

4. Dada Remembers....

Pranab Ku. Bhattacharya

5. Our Best Friend

Nolinikanta Gupta

6. All Roads lead to Rome

M. P. Pandit

7. Correspondence with Babaji Maharaj

Ramakrishna Das

8. The Need for Preparation

Prapatti

9. How sri Aurobindo's Movement of  
Integral Education Started in Odisha

Anand Adhikari





Divine Love ... is again not something ethereal, cold and far, but a love absolutely intense, intimate and full of unity, closeness and rapture using all the nature for its expression.

## Sri Aurobindo

### Divine Love



A flower that is said to blossom even in the desert.



*Punica granatum. Orange red Double*

Spiritual significance of the flower given by The Mother



# Our Ideal

## Sri Aurobindo

We Believe in the constant progression of humanity and we hold that that progression is the working out of a Thought in Life which sometimes manifests itself on the surface and sometimes sinks below and works behind the mask of external forces and interests. When there is this lapse below the surface, humanity has its periods of apparent retrogression or tardy evolution, its long hours of darkness or twilight during which the secret Thought behind works out one of its phases by the pressure mainly of economic, political and personal interests ignorant of any deeper aim within. When the Thought returns to the surface, humanity has its periods of light and of rapid efflorescence, its dawns and splendid springtides; and according to the depth, vitality, truth and self-effective energy of the form of Thought that emerges is the importance of the stride forward that it makes during these Hours of the Gods in our terrestrial manifestation.

There is no greater error than to suppose, as the “practical” man is wont to do, that thought is only a fine flower and ornament of life and that political, economic and personal interests are the important and effective motors of human action. We recognise that this is a world of life and action and developing organism; but the life that seeks to guide itself only by vital and material forces is a slow, dark and blundering growth. It is an attempt to approximate man to the method of vegetable and animal existence. The earth is a world of Life and Matter, but man is not a vegetable nor an animal; he is a spiritual and a thinking being who is set here to





shape and use the animal mould for higher purposes, by higher motives, with a more divine instrumentation... ..

The problem of thought therefore is to find out the right idea and the right way of harmony; to restate the ancient and eternal spiritual truth of the Self so that it shall re-embrace, permeate, dominate, transfigure the mental and physical life; to develop the most profound and vital methods of psychological self-discipline and self-development so that the mental and psychical life of man may express the spiritual life through the utmost possible expansion of its own richness, power and complexity; and to seek for the means and motives by which his external life, his society and his institutions may remould themselves progressively in the truth of the spirit and develop towards the utmost possible harmony of individual freedom and social unity.

This is our ideal and our search. Throughout the world there are plenty of movements inspired by the same drift, but there is room for an effort of thought which shall frankly acknowledge the problem in its integral complexity and not be restrained in the flexibility of its search by attachment to any cult, creed or extant system of philosophy.

The effort involves a quest for the Truth that underlies existence and the fundamental Law of its self-expression in the universe—the work of metaphysical philosophy and religious thought; the sounding and harmonising of the psychological methods of discipline by which man purifies and perfects himself—the work of psychology, not as it is understood in Europe, but the deeper practical psychology called in India Yoga; and the application of our ideas to the problems of man's social and collective life.





Philosophy and religious thought based on spiritual experience must be the beginning and the foundation of any such attempt; for they alone go behind appearances and processes to the truth of things. The attempt to get rid of their supremacy must always be vain. Man will always think and generalise and try to penetrate behind the apparent fact, for that is the imperative law of his awakened consciousness; man will always turn his generalisations into a religion, even though it be only a religion of positivism or of material Law. Philosophy is the intellectual search for the

Only one thing is important, it is to find the Divine.  
For each one and for the whole world anything  
becomes useful if it helps to find the Divine.

The Mother





# The General Aim

## The Mother

*Question : What is the most useful work to be done at the present moment?*

Answer : The general aim to be attained is the advent of a progressing universal harmony.

The means for attaining this aim, in regard to the earth, is the realisation of human unity through the awakening in all and the manifestation by all of the inner Divinity which is One.

In other words,— to create unity by founding the Kingdom of God which is within us all.

This, therefore, is the most useful work to be done:

(1) For each individually, to be conscious in himself of the Divine Presence and to identify himself with it.

(2) To individualise the states of being that were never till now conscious in man and, by that, to put the earth in connection with one or more of the fountains of universal force that are still sealed to it.

(3) To speak again to the world the eternal word under a new form adapted to its present mentality.

It will be the synthesis of all human knowledge.

(4) Collectively, to establish an ideal society in a propitious spot for the flowering of the new race, the race of the Sons of God.

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The terrestrial transformation and harmonisation can be brought about by two processes which, though opposite in





appearance, must combine—must act upon each other and complete each other:

(1) Individual transformation, an inner development leading to the union with the Divine Presence.

(2) Social transformation, the establishment of an environment favourable to the flowering and growth of the individual.

Since the environment reacts upon the individual and, on the other hand, the value of the environment depends upon the value of the individual, the two works should proceed side by side. But this can be done only through division of labour, and that necessitates the formation of a group, hierarchised, if possible. The action of the members of the group should be threefold:

(1) To realise in oneself the ideal to be attained: to become a perfect earthly representative of the first manifestation of the Unthinkable in all its modes, attributes and qualities.

(2) To preach this ideal by word, but, above all, by example, so as to find out all those who are ready to realise it in their turn and to become also announcers of liberation.

(3) To found a typic society or reorganise those that already exist.

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For each individual also there is a twofold labour to be done, simultaneously, each side of it helping and completing the other:

(1) An inner development, a progressive union with the Divine Light, sole condition in which man can be always in harmony with the great stream of universal life.





(2) An external action which everyone has to choose according to his capacities and personal preferences. He must find his own place, the place which he alone can occupy in the general concert, and he must give himself entirely to it, not forgetting that he is playing only one note in the terrestrial symphony and yet his note is indispensable to the harmony of the whole, and its value depends upon its justness.

The true purpose of life— To live for the Divine, or to live for the Truth, or at least to live for one's soul.  
And the true sincerity— To live for the Divine without expecting any benefit from Him in return.

The Mother





# Dada Remembers

Pranab Kumar Bhattacharya

One day, in the July of 1945, I am not sure of the date, at about nine o'clock in the evening, Amrita-da sent for me. When I went to him, he said: "Pranab, Mother wants you to take the children to Salle Jeanne d'Arc for a filmshow tomorrow morning."

In those days, there was no arrangement for showing films in the Ashram. There were no more than thirty or forty children.

I listed the names of the children and went to each one's house to inform them that they had to be at the Playground the following morning by half-past six and that I would take them to a film-show. The film was Pinocchio.

After the show, at noon, I took them to Mother. Mother used to meet the little ones on the first floor in the room above the Meditation Hall. They would sit in a line and Mother would give them a flower or sometimes sweets or chilled tomatoes and things of the sort.

On that day too Mother gave them something and then asked: "How did you like the film?"

Mother asked me to briefly recount the story.

That was our first experience of cinema in the Ashram. After this, on two occasions I went with Mother to a cinema outside the Ashram. One was a film on Rodin, his life and sculpture, and the other a Russian film on the May Day parade. That was at the end of 1948 or early 1949. On both these occasions, we hired and booked the entire cinema hall for ourselves. Apart from these, the French, British and American embassies occasionally sent us 16mm films that we screened in the Playground. This was from 1945 to





1950, and they brought along their own projector and screen as well.

From the second of December 1946, Mother started coming out of the Ashram occasionally. First, it was not frequent but later it became more regular.

Mother used to watch our physical Education activities with great interest. She would play table-tennis at Nanteuil. She even came to watch films with us in the Playground.

When my father, Dakshinapada, came to the Ashram for good, he brought a 16mm projector for silent films with him. He also arranged with the British Embassy to have some films sent to us. These were talkies, but we found we could run them on our silent projector without damaging the film. Mother saw those films with us. Although the films were not spoilt in this way, Dyuman-bhai, sensing our problem bought two 16mm sound projectors for the Ashram. Mother gave Vishwanath-da the responsibility of operating these projectors. Arun Kumar began helping Vishwanath da from that time. Once a number of children's films were screened one after the other. Mother remarked jokingly: "We are becoming very filmsy."

But she had enjoyed these films very much.

We once saw a film called Puss in Boots. I remember on the morning of the film Mother woke up early and with child-like glee told me: "Pranab, you know we're going to see Puss in Boots today!"

A few years later, Ajit Bose brought a 35mm projector and a few films and offered them to Mother. On the the Playground terrace, at the site of our present projector room, we put up a coconut-leaf shed to house our new projector.

Mother often came to see films with us, and this lasted till December 1958.

Gradually, the hut-like projector room was replaced by the concrete room that you see today. This is how films started in the Ashram.





Mother disliked the idea of the inmates of the Ashram going to cinemas in town, though, before we got our own screening equipment, she did permit it once or twice and herself accompanied them. She objected because first, the outside cinemas were quite unhygienic, secondly, there was a sordid atmosphere in these places which was not quite consonant with the life of the Ashram, and thirdly, because the kind of films shown outside were beyond our control. So Mother organised the screening of films in the Ashram, not as a tool for enjoyment, but as one for education. In Mother's own words: "Films are permitted in the Ashram not as an amusement but as part of education." At the very beginning, Mother would herself see and approve the film to be shown. Later when the 35mm projector was set up, Mother stopped taking the decision but asked me to view the films first. I used to tell Mother about the film and after that she would decide whether it was worth screening.

The films that were perverse or in bad taste, with an excess of emotion, cheap farce or too much violence, these Mother thought were not in harmony with the Ashram life and she rejected them. Once we received a film on the life of the musician Chopin, but after viewing it, Mother rejected it. She explained to us that whenever she would hear Chopin's music she would feel uneasy. Now after seeing this film she understood the reason for her uneasiness.

Chopin became very ill towards the end of his life, yet, despite his illness, he went on touring Europe giving concerts in order to raise money for the freedom struggle in Poland.

There were times when Chopin, while playing on the piano in a concert, would cough up blood. He would quietly wipe off the blood with his handkerchief without stopping to play. That gives us a measure of his patriotism.

Naturally something of the vibration of his illness crept into his music and this is why Mother felt a vibration of illness whenever





she heard his music. And so she rejected the film because she did not want the Ashram children to absorb that vibration of illness. On another occasion, we received a Hindi film about rebirth. After seeing it I narrated to Mother its contents. Mother said: "What has been said in the film about rebirth is incorrect," and rejected the film. She also cancelled Othello.

Although from an artistic point of view the film was remarkable it did not fit in with the Ashram atmosphere.

Mother gave great importance to a film's theme and intentions. She passed it only if the film was in resonance with our Ashram life. After the film, Mother pointed out to me its good and bad aspects, its beautiful and defective sides, where it succeeded and where it failed in a detailed manner. Sometimes I questioned her to know more, and often had long discussions with her. In this way she taught me how to choose a film. I have continued doing so to the best of my ability.

Cinema is certainly an art, and this art has many facets such as acting, photography, direction, music, Costumes, make-up, decor, laboratory work, editing, etc. All these facets get beautifully highlighted through cinema. But art is not merely for art's sake. Art is only a medium to express an emotion or an ideal. A good artist shows it in an effective way, a bad one in a clumsy way.

I keep an eye on the story of the film being in harmony with our Ashram life.

If it fulfils this fundamental condition, I pass it, otherwise even if the artistry is excellent I reject it. When a film is clearly meant or not meant for the Ashram there is no difficulty, but the difficulty arises when the film cannot be judged in a very clear-cut manner. One can neither pass nor reject it. If it is approved I feel somewhat uneasy. Such a film falls on the fringe of our vision of life and when such a situation arises I usually approve, for one cannot be too strict. However such cases are rare. Sometimes when a film is not so good but has nothing objectionable in it, I usually pass it.





Often well-known films have been rejected as they were out of tune with our life here. I remember the film based on Rabindranath's story, Hungry Stones. It came to the Ashram and was rejected because the film seemed to overstress Tagore's story with several overdramatic and frightening scenes which I felt would not be quite appropriate for the children of the Ashram.

My rejection shocked and disheartened many here. Satyabrata's father Nolini Sen did not hesitate to express himself: "How could you reject Rabindranath's Hungry Stones, Pranab?" Then Satyabrata hired a theatre outside and arranged for the screening of the film there. The amusing part of it all was that after seeing the film Nolini Sen came and told me: "No you were right Pranab to reject the film!"

And that is why this is such a thankless job. If I reject a film I am criticised by some, if I pass it I am criticised by others. But despite this twin danger, I try and fulfil my responsibility to the best of my ability.

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Mother once felt that she should appraise the physical fitness of the inmates of the Ashram, and find out whose body was the best from the point of view of health, beauty, structure and skill in work. She called this competition the "Best Physical Base". The entire Ashram was informed about this.

Now, as many imagined that Mother herself would examine the participants, nearly everyone wanted to be enlisted: tiny tots, old sadhaks, men, women, all turned up. Almost one hundred and fifty names figured on the list.

On seeing this list Mother said: "So many people of different ages, of diverse conditions, how will I ever manage to select from among these?"





And so, finally, she simply dropped the idea of finding the “Best Physical Base”!

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Mother once said: “If a person shows a special eagerness or interest for something, it means he is also equipped and capable in that field.”

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Mother once told me that she had gone round the whole of France on a cycle with some of her women-friends. They cycled through towns and villages and at sundown stopped to rest at some wayside inn. For courage, sustained effort, patience, mental strength and endurance, this enterprise of Mother’s was a great adventure indeed.

One evening, Mother stopped with her friends in an inn. The room was dark.

Her friends were sleeping unperturbed but Mother was extremely alert. Late at night she noticed a black head silently peering through a gap in the door.

Mother did not wake her friends so as not to frighten them. She called out in a hard and grave voice: “Who’s there? Come out! There was such a power and intrepidity in that fearless voice that at once the scoundrel slipped out like a mouse in sheer fright.





# Our Best Friend

Nolini Kanta Gupta

So you see, the best friend that you can have, the Mother says, is the Divine Himself, that is to say, the Mother Herself. You can find no other friend so friendly, so loving and so lovable. Do not think she is too great for you, she is very far and you are very small. It is not true. She can be, she can make herself as small as yourself to be with you: because she is you.

I will tell you here a personal story. When we were together with Sri Aurobindo, long long ago, we were almost as young as you are, not quite though, only a few years older: we had then like you, infinite freedom, we did almost whatever we liked, went wherever it pleased us to go, we did not care much for food or dress or luxuries but we liked pleasant picnics, and along with that of course a little bit of study: but studying not any imposed lessons, studying whatever we liked, whatever we chose to read. Then one day, years after, Sri Aurobindo told US-we were at that time only four or five in number he told us, somewhat seriously, he was seldom serious or grave with us, - "In reality, you should take as friends only those persons who are wiser than you, whose company ennobles you, helps you to transcend yourself, to progress, to act better and see clearer. And finally, the best friend that one can have, is it not the Divine? the Divine to whom one can say everything, disclose everything, because here is the source of all kindness, of the power that effaces every error when it is no longer repeated, which can open the path to the true realisation; the





Divine who can understand everything, cure everything, who helps you on the way not to waver, not to falter, not to fall down and who leads you straight the goal. He is the true friend, the friend in good and bad days, who never ails you. When you call him sincerely, he is always there to guide you, to sustain you and love you in the true way.” – ... he had always his smile – “You have so forgotten yourselves, you do not think even of what you have come here for (because we had all left our family, even our country and all worldly considerations); to be with you, to be one of you, I have made myself very small, I have cut myself so to say to your size to walk with you, to be on the same level. Even then you cannot follow, I seem to be still too far from you. That won’t do. Now you must try to run and come up to me. I cannot make myself still smaller. I have made myself sufficiently small.”

I may remind you here of what Sri Krishna did in this line, something very similar. Sri Krishna, the Divine, became a very ordinary playmate of cowherd-boys and village maids and was one of them and with them, almost with no apparent difference. The Divine not merely as the Master, the Guru, the leader or the captain but as a loving playmate and comrade is a very extraordinary Indian conception of the Divine. Arjuna in his loving tenderness for his friend Krishna almost forgot to respect him and honour him, he could only embrace him. But one day revelation came to him as to who his intimate friend and comrade really was: he was dumbfounded and full of contrition and repentance for his past lapses. I may tell you Arjuna’s state of mind in his own words – as stated in the Gita:

For whatsoever I have spoken to Thee in rash vehemence, thinking of Thee only as my human friend and companion, ‘O





Krishna, O Yadava, O Comrade,' not knowing this Thy greatness, in negligent error or in love, and for whatsoever disrespect was shown by me to Thee in jest, at play, on the couch and the seat and in the banquet, alone or in Thy presence, O faultless One, I pray forgiveness from Thee, the Immeasurable.<sup>1</sup>

**<sup>1</sup> *The Gita: XI, 41-2.***

However what I wanted to say is, the Mother is truly your mother and as truly your friend and comrade. She loves you as no one else can love. She answers to your love as no one else can. And she teaches you how to love. Even if you are full of errors and mistakes; it does not matter, she takes you as you are, you can be quite free and open to her, she is there to understand you, to help you. She is not there to scold you or find fault with or criticise you. If you are not able to correct yourself, you have simply to look to her, she will do what is needful for you. I have always spoken to you of a body beautiful, an inner body beautiful and an outer body beautiful – any wrong thought or feeling or act leaves a stain, a scar upon your inner body, you are to see that the stain goes away and the body resume its glow, you are not always able to do it with your own will and effort because you do not know how to do it, but only try not to repeat the error and take your shelter in the Mother's presence, in her arms. The stain disfigures your inner beauty, you have to pray and appeal to her: with her healing touch she will remove all stain and disfiguring mark. It is an experience that some of you must have had in some way or other, must have felt in dream at least, the loving embrace of the Mother. You have to live in it, live it even in your waking hours. Be sincere and ask for it, your wish will be granted.





# 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 for a 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.

Life has a purpose.

This purpose is to find and to serve the Divine. The Divine is not far, He is in ourselves, deep inside and above the feelings and the thoughts. With the Divine is peace and certitude and even the solution of all difficulties.

Hand over your problems to the Divine and He will pull you out of all difficulties.

The Mother





## CORRESPONDENCE WITH BABJI MAHARAJ

RamaKrushna Das

All of you must constantly repeat the Name of The Mother. Never forget or neglect Japa. Always persevere to do constant Japa. The Ashram belongs to the Mother. The Mother's Presence is always there. Always behave as if She is there and do all your work as service to Her and consecrate everything at Her Feet. Never fear. If you keep absolute faith on Her then no one can do any harm.

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All the obstacles that you are coming across at Shrikshetra are only to help the sadhaks make progress in their sadhana. To make them remain firm in their unity. The sadhaks must repeat the name of The Mother more and more. Keep a strong faith and reliance on Her. That is The Mother's Centre.

If you depend on Her wholly She will surely give Her Protection. The sadhaks must keep this belief firmly. They must do japa with this attitude that — "I am Yours, this Ashram is Yours. You will Protect it." If any trouble comes inform the Ashram immediately. We will offer it at the Samadhi. Sadhaks must do japa consciously.

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Many great people born into this world who do noteworthy work, but the Avatars come to establish the spiritual Truth upon the earth. Sri Aurobindo and The Mother had come to bring down Supramental Truth Consciousness and Force and They have established this upon the earth. This Supramental Force is carrying





out the Transformation work. When the mind, life and body of man is transformed by the Divine Principle then he becomes free from death, old age, disease and suffering and thus is able to manifest the Supreme in a transformed, mind, life and body ; such individuals will become Supermen. And when the Supramental Beings manifest upon the earth, then this world of suffering falsehood and injustice will disappear and the earth shall be changed into heaven. The present situation is inauspicious due to the crisis caused by the change of the coming age. The more the number of people accept this Truth the sooner will the bad-time disappear. Study Circles, Integral Schools, Ashrams are the various means to manifest and understand the Supramental Force. There are many Study Circles and Integral schools in Orissa but it will not be wrong to say that Dalijoda is the only place where an Ashram is established. Ashrams at Sambalpur and Bolangir have only one sadhak each. No other Ashram has the Relics of the Lord; in fact in the whole of India there is no other Ashram which is founded basing on the ideals of Sri Aurobindo. Many Study Circles and Integral Schools can come up, but an Ashram cannot be set up without the special Grace of The Mother. You have the special Grace of The Mother. It is because of Her Grace that you all have become the instruments in establishing the Ashram at Dalijoda.

It takes a whole lifetime of tapasya for a great soul to initiate one Ashram; but it is a great fortune that the Ashram at Dalijoda was established with little effort. You could not have even thought of it ten years ago. Many have lent a hand and collaborated in this work. But Prapatti's sincere effort and physical labour has helped the most. The Mother has made him the instrument in building





such an organisation. It is very clear that he has no personal selfish end in doing such a work. It is only as work for The Mother, advocating Her ideals, and for the welfare of the society that he is involved in the work there.

The tradition of the *guru-sishya* does not exist in the yoga of Sri Aurobindo so the question of selfish motive does not arise.

There are many people who possess a huge area of land but these land are either forcefully taken into possession by unauthorised farmers or the Government takes them away by rule of law. Till date no one has had the privilege of utilising their land for the purpose of Supramental Truth. That you have been able to do such a great work in your land is surely proof of unwarranted Grace of The Mother.

By the Grace of The Lord the Ashram has been set up; but it is still in an infant stage. You have the wonderful opportunity to make it a solid base for the future realisation.

The worldly wise accumulate land for their families and their own selves. The sole motive being selfishness and avarice. Therefore the work they do cannot be of any good for the welfare of the soul. When a land is used for the Divine then it helps the soul of the individual to progress. Too much of greed and insatiable desire do not allow him to use his possession for the Divine's work.. Such an extraordinary opportunity does not befall him , or in other words the situation is not made available to him.

It is because of The Grace that such a circumstance arose and you have been given this exceptional opportunity. If this organization becomes established and strong then it can become a future centre for Supramental realisation.





Such a center is not like other religious centers which go into the oblivion after the death of the organizational head. This center is not headed by any single person but the Supramental force is the master. The more persuasive the Supramental force the greater the number of sadhak will make progress in the path of Transformation. Thus the Ashram will grow and consequently grief, sorrow and suffering falsehood and disparity will gradually diminish from this world. Just as the sadhak has to make an earnest effort in making the Supramental force do the Transformation similarly one has to put in sincere effort to make the organization a stronghold for sadhana. The growth of the center will benefit the welfare and augment the name and fame to the lineage of your family. Although I have not been able to help the center physically but right from the beginning I have been rendering mental support as it is a wonderful work. My heart leapt up with joy at the first instance when Prapatti proposed to set up an Ashram at Dalijoda. At once I blurted out "Such a glorious task must be done" I do not have the competence to understand the magnitude and the worth of such a center. It is not possible to express what the intellect understands from the mental level. The race of Supermen with the Supramental consciousness will certainly come down upon this deathly abode of earth filled with suffering, grief, injustice, falsehood. They will become one with the Supreme, their entire being will be flooded in the consciousness of the Supreme and they will be steered by the Divine Force. This world of death shall be transformed into the Divinely heaven. It is not possible on my part to express the important significant role of this centre in performing the task of Truth realisation. My request to you and





your family that a warm, sincere and firm relationship be kept with the centre and also in the future the centre shall expand and grow. These two things must be done. Read this letter and give a serious thought to it.

What you must know is exactly the thing you want to do in life. The time needed to learn it does not matter at all. For those who wish to live according to Truth, there is always something to learn and some progress to make.

The Mother





# The Need for Preparation

## Prapatti

The present moment of the earth that we are living in, seems to be more auspicious than inauspicious, benevolent, propitious, and the harbinger of the Truth to be manifested. Sri Aurobindo has called this the '*Hour of God*'. In this hour the Divine Himself takes the form of man and moves among them, His Immortal Glorious Light engulfs humanity raising them upwards trying to transform them. The Mother very recently has given a message: 'The Light of Truth is brooding over the world to permeate and mould its future.' Today, the whole world is overcast with the Light of Truth. This will penetrate and build future of the earth. The oncoming Truth is imminent and so powerful that it will smash to pieces all that is traditional and old as if creating a vacuum in its place. But all those who are conscious let them hold on to this Truth with a strong belief and faith in their life, and try to establish this in their worldly lives alert and actively. That is why Mother is asking "Are you ready?"

Then what does this 'ready' mean? Instead of elaborating on this I just want to cite a few examples. There is no preparation, no endeavour however great sufficient enough to receive the Grace of the Divine.

But this very effort of man, his determination, aspiration are the means through which the Grace descends and is able to establish itself in the personal as well as the collective life. When Light, Knowledge, Power and *Ananda* descend from above if the individual is not conscious, if the body has not prepared itself to





give the opportunity to hold them, then the Grace recedes back. The Truth and Light descend according to their own rules and so if the proper conditions are not fulfilled and the base has not been prepared, then they once again return back.

Truth will only establish itself according to the laws of Truth it cannot establish itself where there is baseness, darkness, ugliness, and mire. For this importance has been laid on repeated effort, attempt and alertness on the part of the individual thereby making himself prepared to hold the Truth.

Those who really want to lead a life guided by the Light and Force of the Truth, make their lives fearless and joyful then they must follow certain principles in their everyday lives. It is very easy to proclaim oneself a *Bhakta* and a Devotee; but to really live a life which is pure, untainted, full of fire, aspiring carrying oneself forward is something different. The three great touchstones in the path of sadhana aspiration, surrender, and rejection should become a necessity. This has been elaborately discussed in the first part of “Yoga and Sadhana” and “Sri Aurobindo-Lokasahitya” by Babaji Maharaj. The sadhak has to form the habit to read these books daily and follow them with a strong will.

First and foremost one must make it a habit to meditate everyday at least for 20 to 30 minutes. Along with Aspiration, Surrender and Rejection Meditation also helps the individual in the sadhana. Through meditation one is able to calm the agitated, perturbed and disturbing mind for some time. One can achieve concentration. Of course some claim that the moment they sit down to meditate the thoughts begin to run here and there. In the first stage of meditation waves of thoughts disturb the mind but through a strong will and by calling upon the divine force,





meditation becomes deep and quiet and one can experience the force working upon the different parts of the body but one requires a strong determination, habit and a relentless effort to continue. It is utterly essential that each sadhak carries this out seriously. Babaji Maharaj in his book “To the members of Sri Aurobindo Study Circle” has clearly explained an easy way and also how to meditate. Secondly it is essential to read all works of The Mother and Sri Aurobindo on Yoga and Sadhana. These books reveal the extraordinary full of divine knowledge spiritual renderings. In the present age which is full of books that preach and sermonise these books are not merely books or yoga literature, but hidden within them is a spiritual force, Truth, Light, and Vision. These scriptures will greatly help the sadhaks in moulding their lives integrally. The intellectuals, writers, poets, the litterateur, the learned, the common man, teachers and students can benefit largely by reading these books. All those who have plunged themselves in this sunlit path of integral yoga must fall into the habit to read them at least for half an hour.

Thirdly it is most important to carry out every work with the feeling of surrender. Surrender is the sole basis of Sri Aurobindo’s yoga; for it is only through surrender that the Divine force descends upon the human body takes the responsibility of the sadhak and enables the transformation of the body. What is difficult to achieve through *mantra* , *tantra*, *vows*, *pranayam* and worldly wise ways can easily be gained simply through surrender. Sadhana without surrender has no meaning in Sri Aurobindo’s yoga. One must not only surrender oneself but also what one is and has at the feet of the Divine. The more one Surrenders oneself to the Divine the





more one gets closer to the Divine and feels the presence of the Divine. The method of surrender has been elaborately and briefly described in the books “Sri Aurobindo’s Yoga Sadhana” and “To the members of Sri Aurobindo Study Circle” by Babaji Maharaj. Fourth in this worldly path the only way one can receive Divine Grace is through *satsang*. If one neglects these *satsangs* then neither can one make any progress nor be ardent in sadhana. Each Study Circle is in fact a *Satsang* group.

If one can abide by these conditions strictly and at the same time keep one’s aspiration, inner faith, and certitude living then the sadhak is able to establish a strong relationship with the Mother. If we merely voice our thoughts that we are the Mother’s children, so the Mother must protect us from all the evils of this world then we are making baseless and futile demands. It is essential that we must do some certain work for The Mother as Her children. This attitude should not be superficial, meaningless and a passing thought but should arise from the core of the inner being. The moment we truly feel that we are the children of the Mother, then we realise that the work we were anxious to do has been easily accomplished. It is not the human being but the Divine who first descends towards man and upholds him; because man is ignorant and stupid. “He who chooses the Infinite has been chosen by the Infinite.”





# How Sri Aurobindo's Movement of Integral Education Started in Orissa

Anand Adhikari

It was towards the year 1960, that the movement of Sri Aurobindo Study Circle took a momentum in Orissa. The upward curve of the number of Study Circles is still on. This was possible by Her Grace when the subliminal part of the state could open towards Light and consequently the recognition of Her Presence as the Supreme Divine revealed in the consciousness of many. The magnetic longing of the heart pulled many to Pondicherry to have Her Darshan drawn by the experience of visible divinity in Her physical embodiment. Needless to speak of the innumerable people of Orissa in cities, towns and remote villages who had the Touch through Blessings packets charged with Her Consciousness !!!

Concomitant to this development a sense of psychic regret took expression of a feeling which could perhaps be thus "Oh! The Mother was here materially present on earth and we lost so many years in recognising Her! Let this not happen to our children"- wherein all aspired to send their children to Pondicherry, not so much for the education but to be near Her physical Presence. But the Ashram school having limited capacity could not accommodate so many children. Some parents had to wait for years to admit their children.

Meanwhile the number of Sri Aurobindo Study Circles started increasing; many being inspired by the message of Sri Aurobindo and The Mother also aspired to join the Ashram as sadhaks dedicating their lives for Her service. Once again here too the Ashram was not in position to accept more sadhaks.





Soon arrived a 'day' of mystic possibility in the year 1967 which Sri Aurobindo had expressed in 2<sup>nd</sup> February 1934 thus –"4.5.67 is the year of complete realisation". The Mother gave Darshan on this special day. And to a question of *Huta Ben* , She answered "since a few months ago the children born, amongst our people mostly, are of a very special kind."

Surely the children have come !!! Their souls have decided to serve Her purpose. In the depth of their hearts, they must be searching for the very purpose of their descent into this earth. We started calculating, the children would be 3+ in 1970 and for these special children, a special educational system, in a special atmosphere is necessary. Here by the arrangement of Her infinite Grace, some people became the instrument of Her Will and the first school, where these special children could be nurtured, came to existence in 1970.

When the psychic beings are called from their world to participate in the Work here, they rush down to take a body. And many a times, due to the muddy atmosphere of this darkened world ***anityam asukham lokam***, the choice for place, parents, social environment is not conducive to the nature of the work and the aspiration of the soul. One soul lands perhaps in a different place than intended, it takes many years and one has to pass through many disgusting experiences before discovering the very purpose of one's existence.

Here comes the necessity of Integral Education in the light of the Ideals of Sri Aurobindo and the Mother. These schools were formed so as to create the necessary environment for the growth of the struggling soul. The time taken for rediscovering the very purpose of existence may take long or short– it does not matter. But it is a relief for the heart to hear the Names of Mother and Sri Aurobindo, Their messages are like Mantras that liberate and actualise the dreams of the Soul.





Sri Aurobindo Integral Schools started increasing in numbers. Teachers were selected those who wanted to dedicate their lives for realising the ideal of Sri Aurobindo and The Mother. They were called not teachers but Sadhaks whom the children address as 'Apa' (elder sister) and 'Bhai' (elder brother) always indicating to a family where The Mother is head and all are Her children. The minimum qualification to be a teacher is love for The Mother. The parent body is Sri Aurobindo Study Circle. To attend the Study Circle sittings is mandatory for every teacher- the only prevailing law in the institution.

Babaji Maharaj wrote a letter in answer to a query on Sri Aurobindo Integral School Organisation.

***“-The conditions were (1)The Integral education provided to students should be based on spiritual attitude. ....Repeat the Name of The Mother. Be devoted to Her. You will have a better life. You can progress in the spiritual path of Supramental Age. You can become the forerunner of the Supramental Truth Age. (2) Teachers should be the devotees of The Mother. (3) At least half of the teaching staff of a Sri Aurobindo Integral School should be devotees.(3) Teachers should attend Study Circle very regularly. (4) There should be harmony between teachers and organisers. (5) Organisers should also be Sadhakas .(6) Lady teachers could teach the students with love and care if they are devotees of The Mother. They will never hurt children. (7)Most important factor, most needed quality is –the teachers of Sri Aurobindo Integral Schools should be devotees of The Mother. They should teach with the attitude of Sadhana.***

***It is only on this basis that Sri Aurobindo Integral Education Centres could rightly be managed.”***

As the years started rolling on Sri Aurobindo Integral Schools were ever increasing in number.





Whether these Schools have done justice to their very purpose of their existence could be discussed afterwards. But one thing is sure –very slowly and mostly behind the veil, they have influenced the social life of people around and a new unfolding of the ideals and thought of Sri Aurobindo and the Mother is emerging to the mainstream of life. A day must come when this silent phenomenon would have the strength enough to turn inside out the way of current go of life of the state, nation and world- fulfilling the dreams of the Lord and Divine Mother.

The true aim of life is to find the Divine's Presence deep inside oneself and to surrender to It so that It takes the lead of the life, all the feelings and all the actions of the body.

This gives a true and luminous aim to existence.

The Mother





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