

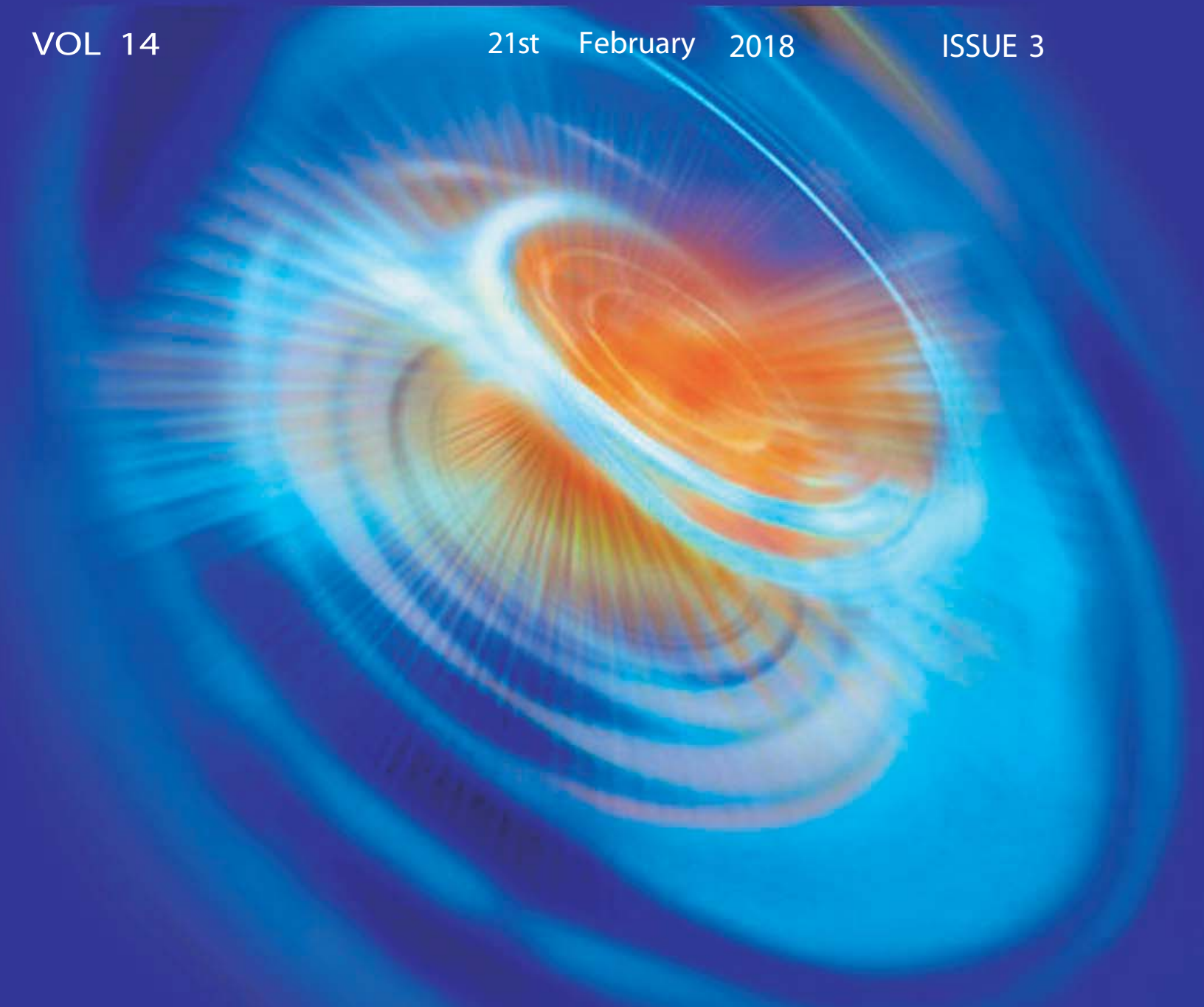
In Mother's Light

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The Divine gives itself to those who give themselves without reserve and in all their powers to the Divine. For them the calm, the light, the power, the bliss, the freedom, the wideness, the heights of knowledge, the seas of Ananda.

Sri Aurobindo



Psychic Offering

It is the spontaneous attitude of the psychic in relation to the Divine.

Alcea rosea : Light Pink

Spiritual significance of the flower given by The Mother



An Experience of Psychic Opening

Sri Aurobindo

It was certainly an experience of great value, a psychic experience *par excellence*. “A feeling of velvety softness within – an ineffable plasticity within” is a psychic experience and can be nothing else. It means a modification of the substance of the consciousness especially in the vital-emotional part, and such a modification prolonged or repeated till it became permanent would mean a great step in what I call the psychic transformation of the being. It is just these modifications in the inner substance that make transformation possible. Further, it was a modification that made a beginning of knowledge possible – for by knowledge we mean in yoga not thought or ideas about spiritual things but psychic understanding from within and spiritual illumination from above. Therefore the first result was this feeling “that there was no ignominy in not understanding it, that the true understanding would come only when one realised that one was completely impotent”. This was itself a beginning of understanding – a psychic understanding, something felt within which sheds a light or brings up a spiritual truth that mere thinking would not have given, also a truth that is effective in bringing both the enlightenment and solace you needed – for what the psychic being brings with it always is light and happiness, an inner understanding and relief and solace.

Another very promising aspect of this experience is that it came as an immediate response to an appeal to the Divine. You asked for the understanding and the way out and at once Krishna showed you both – the way out was the change of the





consciousness within, the plasticity which makes the knowledge possible and also the understanding of the condition of mind and vital in which the true knowledge or power of knowledge could come. For the inner knowledge comes from within and above (whether from the Divine in the heart or from the Self above) and for it to come, the pride of the mind and vital in the surface mental ideas and their insistence on them must go. One must know that one is ignorant before one can begin to know. This shows that I am not wrong in pressing for the psychic opening as the only way out. For as the psychic opens, such responses and much more also become common and the inner change also proceeds by which they are made possible.

In the Yoga as in life it is the man who persists unwearied to the last in the face of every defeat and disillusionment and of all confronting, hostile and contradicting events and powers who conquers in the end and finds his faith justified because to the soul and Shakti in man nothing is impossible.

Sri Aurobindo





Everything Becomes an Opportunity

The Mother

Question : *What you have said in the Bulletin about “educating the mind”—this means that one educates oneself for that, lives and studies for the Divine. Then isn’t this a work done for the Divine?*

Answer : Yes, yes, yes. It is very good if it is done with that aim. But it must be with that aim. For instance, when one wants to understand the deep laws of life, wants to be ready to receive whatever message is sent by the Divine, if one wants to be able to penetrate the secrets of the Manifestation, all this asks for a developed mind, so one studies with that will. But then one no longer needs to choose one’s particular subject of study, for everything, no matter what, the least little circumstance in life, becomes a teacher who can teach you something, teach you how to think and act. Even—I think I said this precisely — even the reflections of an ignorant child can help you to understand something you didn’t understand before. Your attitude is so different. It is always an attitude which is awaiting a discovery, an opportunity for progress, a rectification of a wrong movement, a step ahead, and so it is like a magnet that attracts from all around you opportunities to make this progress. The least things can teach you how to progress. As you have the consciousness and will to progress, everything becomes an opportunity, and you project this consciousness and will to progress upon all things.

And not only is this useful for you, but it is useful for all those around you with whom you have a contact.





Let us take simply a question about your class, shall we? — the school class. Even as an undisciplined, disobedient and ill-willed child can disorganise the class—and this is why at times one is obliged to put him out, because simply by his presence he can completely disorganise the class—so too, if there is a student who has the absolutely right attitude, the will to learn in everything, so that not a word is pronounced, not a gesture made, but it becomes for him an opportunity to learn something —his presence can have the opposite effect and help the class to rise in education. If, consciously, he is in this state of intensity of aspiration to learn and correct himself, he communicates this to the others.... It is true that in the present state of things the bad example is much more contagious than the good one! It is much easier to follow the bad example than the good, but the good too is useful, and a class with a true student who is there only because he wants to learn and apply himself, who is deeply interested in every opportunity to learn—this creates a solid atmosphere.

You can help.

As for true love, it is the Divine Force that allows
consciousnesses to unite themselves with the Divine.
-The Mother





Dada Remembers

Pranab Kumar Bhattacharya

People usually look upon Mother as the Universal Mother pictured as a serious Goddess.

But this very same Divine Mother could also behave like a little girl full of laughter, curiosity and playfulness. Let me give you a little instance.

After our evening meal, Mother used to rest on her bed while I would spread a sheet on the carpet in the centre, take a pillow and sleep. I used to sleep in such a way that I could keep an eye on Mother all the while and assist her if she needed me for anything. On that night too I was spreading my sheet on the carpet. Mother had still not gone to sleep. In order to spread it evenly I was on the floor on all fours. Seeing me like that Mother exclaimed like a little girl: "There! you make such a fine horse! Can I ride you now? We can play horses on your back. Won't you play with me?" And saying this Mother burst into laughter. I too could not resist laughing. I felt at that time that if I had said "yes" even once, Mother would have jumped onto my back and started playing horses in that late hour of the night.

Let me tell you about an incident. I have heard it from a sadhika. Mother used to give *darshan* in the mornings from the northern balcony. One day, crows had dirtied the railing. And so Mother started cleaning the mess herself.





This sadhika who told me this story was present there at that time. At once she said to Mother: “Mother, you needn’t clean up this dirt. Let me do it!”

Mother answered: “You know, I clean much filthier dirt in men!” And she continued to clean the railing.

Once an elderly sadhak protested to Mother that the work given to him was not in keeping with his dignity.

Mother recounted this to me and said that she considered all work as equal. “They are all equally necessary. I don’t distribute work to sadhaks according to their dignity.

Whatever work I give is what is appropriate for him or her. The work given to a sadhak is for his sadhana. So whatever the work, if it is done in the right attitude, it becomes an aid in his sadhana. In every work there is my consciousness, my Grace. If the sadhak adopts the right attitude in doing his work then through that Grace he can progress much more.”

And so you should all know that whatever work is given to you is the work you are worthy of and the place you should be in. Mother has kept the Ashram environment and field of action as a free open field. Here everyone carves a place for himself according to his deeper needs. Mother never really imposes anything on anyone.

Mother once said that the one whom she accepts and envelops in her spiritual embrace, his destiny is invisibly stamped. And when adverse forces see this stamp they understand at once that this person has been accepted by the Divine. And then they





begin their terrible assaults on him in order to waylay him from the divine path or to destroy him.

But if he can have total faith in her, if he can keep her love and compassion close to his heart, then he can overcome all obstacles and difficulties. The adverse forces cannot harm him in any way. The adverse forces attack only those who have taken to the divine path. That is why the first condition for” “taking this” path is to be full of fearlessness and courage.

Mother has taken the body because a work of a physical nature (i.e. including a change in the physical world) had to be done; she has not come to establish a “physical relation” with people. Some have come with her to share in the work, others she has called, others have come seeking for the light. With each she has a personal relation or the possibility of a personal relation; but each is of its own kind and none can say that she must do equally the same thing with each person.

-Sri Aurobindo





More of Yajnavalkya

Nolini Kanta Gupta

Last time I told you the story of the great Rishi Yajnavalkya. But that was about the later Yajnavalkya when he had become a fullfledged rishi, a guru with an Ashram and disciples. Today I will tell you something of the earlier Yajnavalkya, the beginning of his rishihood, the start of his spiritual life. You know the structure of the old Indian society, it consisted of four castes, varnas, and four stages, *ashrams*. I shall speak of the *ashrams* now. Each individual person had to follow a definite course of life through developing stages. First of all, naturally, when you are a baby, in your early childhood, you belong to the family and remain with your parents. As soon as you grow up and the time for your education arrives, you are initiated into a stage called *brahmacarya*; you may generally call it as the stage of self-discipline, you go to a guru and pursue your studies through a disciplined life, something like the life of the children who are here like you. In those days a student's life did not mean merely studies, that is to say, reading and writing, book knowledge, but as here a very active life. The physical education in the old time *ashrams* in certain ways was even more complete than what is given here, for it included the art of warfare also, combatives like serious archery and many other items of physical training. When you have terminated this discipline or *brahmacarya*, when you have become an accomplished young man you are allowed to return to the world, and take to the worldly life, enrich yourself with all experiences of that life, that is to say,





you marry and become a family man. It is the second stage called *gârhashtya*. Next when you have fully enjoyed or fulfilled the duty of the worldly life, you pass on to the next stage that is called the *vânaprastha*. That is the hermit life, the beginning of the true spiritual life. Finally at the end of the *vânaprastha*, you pass still beyond and adopt the life of the sannyasi, abandoning everything, concentrating wholly on the Supreme Truth and merging into it.

Now our *Yajnavalkya* in the normal course of things has passed through the stage of brahmacarya, he has also pursued the stage of domestic life and is now at the end of it. He thinks the time has now come to him to take to spiritual life and enter into *vânaprastha*. He had married and had two wives. So one day he called the first wife, Katyayani, and said to her:

“Katyayani, I am now leaving this life and entering the spiritual life. You have given me comfort and happiness. I am thankful to you for that. Whatever I have, my possessions, movable and immovable, I have divided into two. This is your portion.”

Katyayani accepted the decision without a murmur. She answered:

“Since you are my lord and husband, as you ask me so I shall do.” Then *Yajnavalkya* went to his second wife, *Maitreyee*; to *Maitreyee* too he said the same thing as he had said to *Katyayani*:

“*Maitreyee*, I am leaving this life, I am taking to the spiritual life. I have given to *Katyayani* her share of my possessions. This is your share.” But *Maitreyee* answered:

“Wherever you go, I will follow you, I will also give up the world and its life.” *Yajnavalkya* said: “No *Maitreyee*, it is a very hard, very difficult life, particularly for a woman. Follow the life to which you have been accustomed. Enjoy freely the possessions I leave you.”





Then Maitreyee uttered those famous words which you must have heard and which have been ringing through the centuries down to us also, even today: “All these possessions, will they give me immortality?” Yajnavalkya answered:

“No, Maitreyee, that they will not give you, it is quite another matter.” Maitreyee answered – uttering a mantra as it were – “What am I to do with that which does not give me immortality?” So Yajnavalkya had to accept her and allow her to accompany him. Now Yajnavalkya gives his first lesson of spiritual life to Maitreyee: “Maitreyee, you love me, so you are coming with me. But do you know the real truth of the matter? The real truth is that you do not love me, but you love the soul that is in you, which is also in me: you love your own self in me. Therefore you love me. And I love you, I love you not for your sake but for the sake of the self in you which is the self in me. All love is like that. A husband loves his wife, the wife loves her husband, the brother loves his brother or sister, a sister loves her sister or brother, it is not for the sake of the person or the relation but for the sake of the self-one’s own self which is in everybody. That is the first lesson which you have to learn. Forget the outer person, your own person or another’s person, find the self that is in you and everybody else. That is the basis of the spiritual life.”





The Mother's 'Sleep'

M. P. Pandit

In a sense we cannot speak of the Mother's sleep. For she did not sleep in the usual way at all. Even from her childhood she was very conscious, day and night, and she has recorded how during her body's sleep (when she was thirteen) a number of spiritual teachers used to come to her and instruct her on building her inner life. We have known how till very late in her life she had no regular bed. She would recline on a *chaise longue* when she retired. There is a beautiful photograph of hers taking rest after lunch on this chair; it shows her in deep trance. We remember how even the hours of rest at night were very sparse. There were days when she would be working till after 2 a.m. and retire till about 4.30 a.m. Once it so happened that by the time she completed her work of the day, it was 4.30 a.m. She saw no point in resting; she said 'Bonjour' to the sadhak attending and commenced the programme of the morning forthwith.

The Mother was a veritable tornado of energy. She did not need to sleep physically. She could always withdraw her consciousness into the Sat-Chit-Ananda and in a few moments replenish herself. The Peace, the Bliss, the Power of that Consciousness were always at hand for her. It was really when she started her yoga of the body in earnest that she began to go to sleep. For her these periods were sessions of intense sadhana. She describes how once she was fully relaxed, she would repeat her mantra. Her *japa* served more purposes than one. First it established contact with the Supreme. As a result of her willed





utterance, the body would participate in its vibrations and in the process relate itself to the Supreme. In her *japa* was a deep surrender, a fervent call. And this always brought a response, setting right any disorder-if any-in the body.

A few repetitions of the mantra were enough to take her into deep trance from which she would pass into sleep. This sleep, she explains, was in the nature of a continuation of the trance. It was intended to help the body to absorb what happened during the trance and let it pervade the whole body. The body also needed that respite to eliminate the toxins. It was thus that she had what she calls long periods of steep-running up to two hours continuously!

The Mother treated it as part of the yoga to become conscious of nights. One of the techniques for the purpose is to stay still on waking up from sleep, not even changing the position. Remember the last scene of the last dream; use it as a thread to trace backwards what took place earlier.

Gradually the sequence comes alive and you recover the sleep experiences from the time you went to bed. This is in addition to the method of sectioning the sleep into three periods and recovering the normal poise of consciousness and aspiration during the intervals.

We may note , however, that though the Mother herself hardly slept in the usual sense, she insisted upon sadhaks going to bed early and staying restfully for six to seven hours. She also recommended a short nap during midday.

Naturally the character of the sleep changes as one develops in consciousness and an adjustment of the hours becomes possible without endangering the state of the body.





The Aim

RamaKrushna Das

If an individual wants to perform this work, then he should sincerely understand the goal, which he would reach by this work, with sincerity and accept the same.

The aim is: the individual will be completely identified with the Divine Sachhidananda in his mind, the vital and the body, and yet will remain separate from Him. The Supreme is an unfathomable, infinite ocean of all bliss, all peace and all riches. As a small drop of that ocean, this bliss, peace and riches have manifested themselves in their deformed states in this world. Our ego and selfishness stand as a great hindrance and big obstacle to receive this ocean of bliss. The reason for the existence of this ego and selfishness is our craving for the worldly, insignificant, transient name, fame, authority or worldly comforts. The result of the above is suffering, conflict, restlessness, violence and malice. When a wise person would understand the sublimity of this nectar like aim, he would seldom apply this poisonous ego and selfishness in work. When compared to the realization of this aim, the riches of Indra, Chandra, Varuna, Kubera etc. would appear most insignificant. Another reason is this: if we want to perform the divine work, we have to maintain a sweet relationship of divine love with others and behave with them in a like manner. The ego and egoism are direct opponents to the divine love. If one does not reject the ego and egoism, the divine love will not be established in one's heart or the divine work or the organization of the divine Association cannot be accomplished by that person. The organisational work





is done in company with others. If the ego and egoism is active in oneself, the person cannot reject the feeling that he himself is great or reject his craving for name, fame and selfish motives; unless he rejects all these, the others can not join wholeheartedly in the organisational work conducted by that person. That is the reason why that person cannot become successful in conducting the organisational work related to the Divine. If the person wants to perform sincerely the divine work and the organisational work, his ego and egoism, until they are transformed, will not remain spontaneously active by the Grace of the Mother. The ego and egoism, which is not obliterated by the stern austerities of the old yoga, its method of self-control, observance of rules, reflection of conscience, or deep meditation, gets bloated, on the other hand, by the idea of being a great Sadhaka; the same ego and egoism is easily and gradually transformed by the supramental Power when the divine work is performed. Due to this reason, the divine work is the greatest and the best means for the realisation of the goal. There is another reason why this is easily obtainable – as everybody is habituated to do the work right from the birth, it is easy to convert it to the divine work.

The symptom of this divine work being great and powerful is this – in this yoga, the mind, the vital and the body of a person get transformed by the action of the divine supramental Power. Without this, the realisation of the goal is absolutely impossible. When the dissipated consciousness gets focused by the divine work or by meditation, the divine Power descends into the adhara of the person. In the initial stage of the Sadhana, it is not easy for all to focus their distracted consciousness by meditation. But it is easy for all persons to develop concentration by engaging themselves





in the divine work. Earlier it has been said that everyone is not habituated to train his consciousness to get focused. As everybody has the habit from the birth to do action, it becomes easy for them to convert it to the divine action. Hence through this divine work, the divine supramental transforming power descends easily into the adhara of the mind, the vital and the body and transforms it. After the descent of the Divine Shakti the process of transformation of this Yoga starts. The Divine Shakti is the noblest mystery or the key of the yoga siddhi or the realisation of the yogic perfection. As the descent of the Divine Shakti is easily affected by the divine work, the latter is extremely powerful.

Mother Divine, grant that today may bring to us a completer consecration to thy Will, a more integral gift of ourselves to thy work, a more total forgetfulness of self, a greater illumination, a purer love. Grant that in a communion growing ever deeper, more constant and entire we may be united always more and more closely to thee and become thy servitors worthy of thee. Remove from us all egoism, root out all petty vanity, greed and obscurity. May we be all ablaze with thy divine Love; make us thy torches in the world.

THE MOTHER





A Soul's Journey Through Illness

Dr. Alok Pandey

Introduction

Psychotherapy is about awareness and change. Normally, the psychotherapist uses the moment of crisis as a means to lead the patient to a greater awareness of himself. This greater awareness is expected to bring with it a greater power to change oneself. The awareness is reached by exploring the client's past and discovering points of trauma which serve as a nucleus, around which develops the neurotic armour and the hidden complexes. All this, though useful in its own way, leaves two important questions unanswered. How far does the past extend? Is it confined to a simple life-time or does it extend through a series of many lives? Similarly, is this change an adjustment of sorts with our imperfect present or does it extend beyond our present life? If we accept the continuity of life beyond death and before birth then indeed our present moment of crisis is like a shoot that has roots deep down that will bear fruits in the future. This gives new meaning and scope to the psychotherapeutic process.

The evolutionary journey

From the spiritual point of view, circumstances are not causes but results of our inner state. The cause of difficulty is inside us which attracts problems from outside. The external factor does not matter except as an occasion. The inner being transcends barriers of time and space, while limiting itself within these





boundaries. This inner being that grows from life to life and birth to birth is the psychic being or soul. Our personality is a formation thrown out by the soul for a certain type of experience. The type of experience needed is determined by the level of consciousness at which the psychic being is. The soul, at each level, gathers certain elements of nature around it and relates with the world through these until it is ready to climb the next rung. It is the need of the growing soul that determines our personality and outer circumstances. These two act upon each other to provide the experience necessary to gradually shed the teguments that encase the psychic being. This armour, the armour of our ego and ignorance is the source of our perceived suffering. Our pains are the birth-pangs of the soul waiting to be delivered from its shell of the ego. This armour is however useful as it forestalls too rapid an ascent which may be precipitous for the world purpose. It prevents the seed from being burnt and wasted by too early an exposure to the light. The casing of the seed interacts with the darkness of the earth and is nourished by the waste. It splits open and is delivered to the light when it is ready.

Psychological suffering intervenes at a certain stage of this inner development. In the early stages, when the casing is hard and we are closer to the animal nature, there is very little suffering. During this stage, we might produce suffering in others, but hardly experience it ourselves. In fact, the absence of suffering in us creates an insensitivity to the suffering of others. This is a stage of the swoon of *tamas* from which our human journey begins.

Next intervenes a passage of psychological suffering. This pain is like a plough that tills our sleeping soil. It awakens us to the call for growth and progress. Yet, in the early stage, we misread the call





and mistranslate the urge. The result is suffering that comes to remind us that our joys, and our victories are still imperfect. It is a reminder of our limitations. This is the stage of desire.

Generally, we begin to grow out of this first thrill of desire. We learn to widen ourselves and begin to consciously sacrifice our ego for a greater collective good. This is the sâttwic stage of our development. This stage is accompanied with increased sensitivity to the joys and suffering of others.

But here too the journey does not end. We need to one day transcend Nature entirely and stand as its lord and master. It is then that our suffering is exhausted and we are liberated from pain. The shell of the ego and ignorance is finally broken and we are free. And so comes our release from psychological pain and we hit the springs of a causeless, luminous joy and the all-surpassing peace which we always carry within us. We exchange the false passport and personage of our ego for the true identity of the soul.

(to be continued in the next issue)

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Remember Why Thou Camest

Anand Adhikari

Savitri in her bosom its load of grief - well knows the future- *the approach of ever-nearing fate*. Now in this moment - *a summons from her being's summit* came- like a call. A mighty Voice practically shook her. The Voice advised her while she was awaiting the doom, not to nurse her grief with a helpless heart, but “Arise , O soul , and vanquish Time and Death” . To this call Savitri replied with all her logic that it is not wise to save a race who hug their lot and mock the saviour Light. Better to follow Satyavan from twilight to the sun and obviously *forgetting eternity's call , forgetting God*.

Then the great Voice teased her “*Is this enough , O spirit ? And what shall thy soul say when it wakes and knows, the work was left undone for which it came ?*”

This is the question the eternal Voice asks to each of us also. When we merge ourselves in mundane affairs and enjoy the pleasurable moment with hearts content, the deeper feeling inside reminds the moment when the soul awakes and questions our forgetfulness of the aim of life . “ *His labourer returns , her task undone*”

Savitri finally asked the Voice “ *Command, for I am here to do thy will*” It is like in Gita , Arjuna finally speaks – “*karishyevanchanamtava*”.

The first thing the Voice advised “*Remember why thou camest*” . This is the primary thing to be done to be constantly conscious of the aim of life. Then only we can progress swiftly and steadily on the





Path. Each occasion, each circumstance, each happening is to be questioned –is it contributing to the aim that I have fixed for myself ? If not steadily reject the same with an unchanging will. The Mother speaks to us - *“never forget the purpose and goal of your life. The will for the great discovery should be always there above you, above what you do and what you are, like a huge bird of flight dominating all the movements of your being.”*

The Mother with all Her Love is there to help us.

The only way to come a little closer to him [Sri Aurobindo] is to love him sincerely and give oneself unreservedly to his work. In that way, each one does his best and contributes as much as *he can to the transformation of the world which Sri Aurobindo has predicted.*

- **The Mother**





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

