

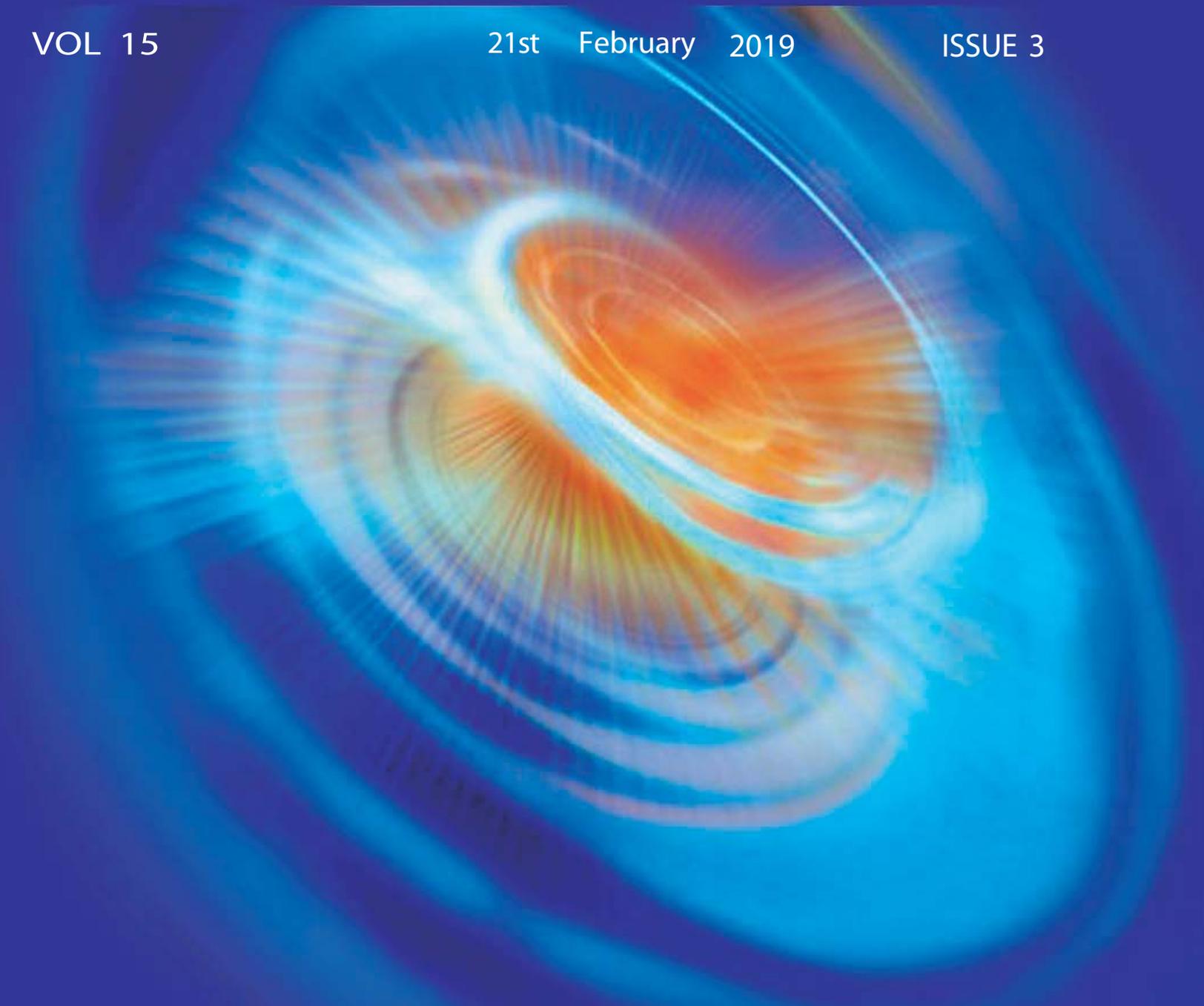
In Mother's Light

 e-magazine

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Love is the source of the Universe and the power that unites the manifestation to its Creator. Aspire sincerely and one day you will feel and be the LOVE.

-THE MOTHER

Love for the Divine

The vegetal kingdom gathers its most beautiful possibilities to offer them to the Divine.



Rosa . Several colours

Spiritual significance of the flower given by The Mother



The Psychic Influence

Sri Aurobindo

At the beginning the soul in Nature, the psychic entity, whose unfolding is the first step towards a spiritual change, is an entirely veiled part of us, although it is that by which we exist and persist as individual beings in Nature. The other parts of our natural composition are not only mutable but perishable; but the psychic entity in us persists and is fundamentally the same always: it contains all essential possibilities of our manifestation but is not constituted by them; it is not limited by what it manifests, not contained by the incomplete forms of the manifestation, not tarnished by the imperfections and impurities, the defects and depravations of the surface being. It is an ever-pure flame of the divinity in things and nothing that comes to it, nothing that enters into our experience can pollute its purity or extinguish the flame. This spiritual stuff is immaculate and luminous and, because it is perfectly luminous, it is immediately, intimately, directly aware of truth of being and truth of nature; it is deeply conscious of truth and good and beauty because truth and good and beauty are akin to its own native character, forms of something that is inherent in its-own substance. It is aware also of all that contradicts these things, of all that deviates from its own native character, of falsehood and evil and the ugly and the unseemly; but it does not become these things nor is it touched or changed by these opposites of itself which so powerfully affect its outer instrumentation of mind, life and body. For the soul, the permanent being in us, puts forth and uses mind, life and body as





its instruments, undergoes the envelopment of their conditions, but it is other and greater than its members.

If the psychic entity had been from the beginning unveiled and known to its ministers, not a secluded King in a screened chamber, the human evolution would have been a rapid soul-outflowering, not the difficult, chequered and disfigured development it now is; but the veil is thick and we know not the secret Light within us, the light in the hidden crypt of the heart's innermost sanctuary. Intimations rise to our surface from the psyche, but our mind does not detect their source; it takes them for its own activities because, before even they come to the surface, they are clothed in mental substance: thus ignorant of their authority, it follows or does not follow them according to its bent or turn at the moment. If the mind obeys the urge of the vital ego, then there is little chance of the psyche at all controlling the nature or manifesting in us something of its secret spiritual stuff and native movement; or, if the mind is over-confident to act in its own smaller light, attached to its own judgment, will and action of knowledge, then also the soul will remain veiled and quiescent and wait for the mind's farther evolution. For the psychic part within is there to support the natural evolution, and the first natural evolution must be the development of body, life and mind, successively, and these must act each in its own kind or together in their ill-assorted partnership in order to grow and have experience and evolve . The soul gathers the essence of all our mental, vital and bodily experience and assimilates it for the farther evolution of our existence in Nature; but this action is occult and not obtruded on the surface. In the early material and vital stages of the evolution





of being there is indeed no consciousness of soul; there are psychic activities, but the instrumentation, the form of these activities are vital and physical, - or mental when the 'mind is active. For even the mind, so long as it is primitive or is developed but still too external, does not recognise their deeper character. It is easy to regard ourselves as physical beings or beings of life or mental beings using life and body and to ignore the existence of the soul altogether: for the only definite idea that we have of the soul is of something that survives the death of our bodies; but what this is we do not know because even if we are conscious sometimes of its presence, we are not normally conscious of its distinct reality nor do we feel clearly its direct action in our nature.'

Worship is only the first step on the path of devotion. Where external worship changes into the inner adoration, real Bhakti begins; that deepens into the intensity of divine love; that love leads to the joy of closeness in our relations with the Divine; the joy of closeness passes into the bliss of union.

– Sri Aurobindo





Contact with the Psychic Being

The Mother

The psychic is moved by the Truth. The Truth is something eternally self-existent and dependent on nothing in time or space, whereas the psychic being is a being that grows, takes form, progresses, individualises itself more and more. In this way it becomes more and more capable of manifesting this Truth, the eternal Truth that is one and permanent. The psychic being is a progressive being, which means that the relation between the psychic being and the Truth is a progressive one. It is not possible to become aware of one's psychic being without becoming aware at the same time of the inner Truth. All those who have had this experience - not a mental experience but an integral experience of contact with the psychic being, not a contact with the idea they have constructed of it, but a truly concrete contact - all say the same thing: from the very minute this contact takes place, one is absolutely conscious of the eternal Truth within oneself and one sees that it is the purpose of life and the guide of the world. One can't have one without the other; in fact, it is this that makes you realise that you are in contact with your psychic being. It may not be a conscious contact, but something that governs your life.

Some people say there is something outside their own will that organises their whole life, that puts them in the required condition, that attracts favourable circumstances or people, that arranges everything outside them, so to say. In their outer consciousness perhaps they wanted something and worked for it, but something else came. Well, after some years, they realise that





this is what really had to happen. You may know nothing of the existence of a psychic being within you and yet be guided by it. For in order to become aware of something, you must first of all admit that this thing exists. Some people don't. I have known people who had a genuine contact with their psychic being without knowing at all what it was, because there was nothing in them that corresponded to the knowledge of this contact."

The aim of Yoga being union, its beginning must always be a seeking after the Divine, a longing after some kind of touch, closeness or possession. When this comes on us, ... adoration becomes always primarily an inner worship; we begin to make ourselves a temple of the Divine, our thoughts and feelings a constant prayer of aspiration and seeking, our whole life an external service and worship.

– Sri Aurobindo





The Path of Progress and Liberation

Pranab Kumar Bhattacharya

If you observe you will see that one after the other, be it in the spiritual field of Sadhana or in the social or national field of administration, man has always sought the path of progress and liberation in all the ways possible.

The force of knowledge, the force of philosophy, the force of thought and intellect in man can no doubt help him guide his practical life but they can also, on the contrary, cause imperfection by creating all kinds of problems in an unstable life. And so in trying to do good it succeeds in just the opposite.

No political ideology, religious discipline, philosophical vision, intellectual analysis, moral code or scientific discovery can bring about that perfect fulfilment in man. Man will continue to be the same halfhuman, half-animal being he is.

The Mother and Sri Aurobindo have told us that if man wants to get out of the present condition and consciousness he has to transform his nature and consciousness. Over the human nature, the human consciousness, there is less the Divine Nature, the Divine Consciousness. It is only in the Light of this Divine Consciousness that life can be changed and transformed.

But for that man has to consciously will it. He has to call into him that Divine Consciousness. From below man has to invoke, to aspire for that Divine Consciousness and from above this Divine Consciousness will respond in answer to that aspiration, will consent to come down into human life. The transformation of





human life depends on this conjunction of the aspiration from below and the consent from above.

But then until the transformation of human nature takes place, are we to just sit and twirl our thumbs? No, how can that be? Man has to first believe in this Truth with his mind and life. Then keeping this Truth in front he has to educate himself in an integral way. He has to keep the flame of aspiration steadily burning within him along with his reliance on the Divine Grace.

The work has to be done both from within and without. Within, the awakening of the psychic and psychic and spiritual Sadhana, without, the Sadhana of the mind, life and body. As a man comes to life with the conjunction of body and soul, so too the Sadhana of man can be complete only with both the physical and psychic effort.

Work is the support of this Sadhana, a work that corresponds to one's nature and liking, what the Gita calls *sahajakarma*. Our aim is to raise oneself in integral Harmony through work and to make our work perfect with the help of the soul, to realise one's soul through karma and to realise one's karma through the soul.

And we should always endeavour to keep ourselves open to the Divine Consciousness. Then will the Divine Grace and Force descend in our being and body and make the total transformation possible.

The Mother has assured us that this Divine Force and Consciousness, this Supramental Consciousness has come down onto the earth. It is at work in man. The Supramental itself will descend into man and Supramental Consciousness will by itself work out the transformation of human life as and when it wishes.





The whole earth is the instrument of the Mother's Divine Force of Action. Each human being is a centre of the Mother's Consciousness.

When this Divine Consciousness will awaken in human life, when this Force will act, then the whole world will get transformed too.

Man has been doing what is within his own means so far. He is not capable of more than this. If he wants to find the key to his problems then he must take recourse to the Divine Consciousness and Force. The Divine Man shall emerge with the joint endeavour, the joint Yagna (askesis) of Man and the Divine. This then is what Sri Aurobindo and the Mother called the "Sunlit path" of human life.

So in brief this is what we must do now. We must try to:

1. Do our work as properly and as perfectly as we can.
2. Develop our mind, life and body, with proper culture and study, to the maximum of their possibilities.
3. Keep a constant contact with our psychic being by japa, prayer, meditation or simply by remembering.
4. Keep ourselves open upward so that when the higher forces come down, they can enter into us and do their work.
5. Remain quietly happy all the time.





Organise Your Life

Nolini Kanta Gupta

Moral notions have nothing to do with the growth of the inner being. I regret to say it, but the two are ill-assorted mates and go opposite ways. You may fall totally sick by doing a very unselfish act, on the other hand you may continue to be hale and hearty while doing the most egoistic acts.

There is a great difference between a moral consciousness and a consciousness that is the expression of truth. I tell you again it is infinitely more difficult to have a consciousness expressing the truth than to have a moral consciousness. For any blockhead who knows social rules and follows them has a moral consciousness, but to have a consciousness of the truth, one must not be a blockhead, that is the first condition.

All the misadventures of life come from a lack of organisation of life. You live from moment to moment; take things as they arrive, somehow or other. Or, you try a mental organisation which does not at all agree with the truth and is therefore thwarted at each step. But if life is organised according to a higher principle, without the gropings that usually attend it, that is to say, following every minute a precise indication with regard to what is to be done and how it is to be done, then things can be arranged without mishaps.

Generally speaking, it is better to choose one's work carefully, take up only as much as one is able to do and do that well; often you take up too much and in that too much there are a good amount of useless things which can be cut out or diminished





considerably without affecting the result. I do not make this an absolute general rule. I am stating only an experience of mine. If you are all attention to the inner indication and you refuse to be tossed about by the waves coming from outside – movements of other people's will, routine circumstances or adverse forces that do not want the things to be done – I say, instead of being driven hither and thither, if you receive the clear precise inner sign and follow it without evading or hesitating, with a strictness even that may be displeasing to others-so much the worse for the others – in that case you will find that you do become in some sort master of circumstances; for they organise themselves favourably and you are able to do more work in less time.

There is a way of diminishing the time taken for a work and that is by increasing your concentration. There are people incapable of concentration; it tires them. But it is like carrying a weight; you can get used to it. So, first you have to master this power of concentration; for that you have to calm your mind and in that calmness, concentrate, go on concentrating on the point that you have to deal with, on the work that is to be done, whatever it is. The concentration comes with a kind of driving force, quiet but extremely powerful; and you go forward without hesitation. Then you can do in a quarter of an hour what might normally take full one hour. That saves you a good deal of time.

You can, instead of continually passing from one work to another, stretch yourself for a while and have complete rest. The rest gives relaxation to all the limbs that were under tension while you were working, that is to say, brings new strength to them and you can start again another spell of concentration.





Random Book-Opening and Guidance

M. P. Pandit

There are people who resort to a special means of getting guidance when they are faced with a problem or an alternative in choice. They do not see their way out, they cannot make up their mind. Under these circumstances they take up a book, preferably a holy book like the Bible or the Gita, open it at random and see what helpful hint can they get there to meet their difficulty. There are others who scoff at these practices as superstition. The truth of the matter, however escapes both. Most people do not refer their difficulty in the right way; hence they are liable to go wrong.

The principle itself is sound and answers to a spiritual truth of life; it is not a baseless belief.

Each book, especially a book of revelation, of spiritual Wisdom or Teaching, says the Mother, is a concentration of forces, something like a battery. It is not mere words. Behind the words, there pulsates the power of the Knowledge that is clothed in the word and this power is full of the Consciousness that has manifested the Knowledge. It is the being of the author who has received, realised and given form to a truth of the Divine that breathes in each work of this kind. All that he knows and is may not be expressed in pages; but it is there in potency behind every line of it. So, when anyone opens such a book, he is responsible for its coming into being and continues in that chosen form unaffected by the transition of Time.

And if the approach is made in the right spirit and manner, the response is sure. It is actually an appeal from one consciousness to





another and if done in a spirit of aspiration, surrender and call, the answer comes. The crux lies here: One has to prepare oneself the correct psychological attitude and then wait upon the Inspiration.

So waited upon, the guidance is unerring. The Mother recommends to those who seek this way of help, the use of a sharp paper-cutter. Whether it is a problem awaiting solution, or a need to know one's own condition, or simply an eagerness to know what the Unseen has to say, first concentrate in quiet upon the matter. Then surrender yourself with the question, call with faith and in a spirit of trustful confidence insert the cutter. The line touched by the tip holds the message.

It goes without saying that the whole operation is done in a spirit of reverence, not as play. The energy of aspiration that goes forth from the seeker and responding energy that is accumulated in the book together unite to guide the hand aright. Perfection in this – as indeed in all practices – comes with trial and effort. Very important is the nature of the book that is chosen. An ordinary book, a novel for instance, can hardly be expected to give the right response. It has to be a work infused with the breath of the Spirit.





Nama-japa in Worldly Life

RamaKrushna Das

The transformation of the body is the aim of everyone's life, and all are advancing towards its realization unknowingly through their work. Even though this is so clear and so real, still those who are not conscious of this aim of life, whose *Psychic Being* is not awakened and for whom worldly life is everything, if they do Nama-Japa, they can immediately get happiness, peace, ananda and live happily in their family-life; the *Psychic Being* can thus be awakened and in the course of time they will advance on the path of Divine Realisation which is the inevitable goal of life.

From the rich to the poor, the learned to the ignorant, the saint to the sinner, all types of people are suffering from social, worldly, and family-troubles. Some are worried about wealth, some are worried about illnesses of their children, about misunderstandings, quarrels and differences of opinion between brothers, mothers-in-law and daughters-in-law, fathers and sons, disputes at work, political disputes, quarrels in the family, fear of enemies, fear of serious illnesses, fear of one's death and in the case of women, fear of their husbands' and childrens' death. All these make life restless and burdensome. Those who have such anxiety and fear in great measure lose their balance of mind and some, unable to withstand it, commit suicide.

They live a life full of sorrows and difficulties. If such people take the help of Nama-Japa, *Ma*, and aspire with a firm determination to do Nama-Japa always, then with Nama- Japa,





they will immediately get peace and happiness and will be freed from difficulties and obstacles.

When fear and worries come regarding any event, when there are problems which we are not able to solve, or any incident which causes mental worry, then immediately start *Ma-Nama-Japa* and along with it surrender the fear, anxiety, restlessness or any other obstacle and hindrance at the feet of The Mother. In other words, along with Nama- Japa one should think: “I offer this at Thy feet, You transform it and solve this problem.” If Nama-Japa is done with this attitude, then worries, fear, anxiety and sorrow will go away, peace will be established, one will get from within the sure indication for the solution of complicated problems, and difficulties will be overcome easily. There will be no quarrels and opposition in the house of a person who does Nama-Japa in this manner. Brothers in a joint family will not separate from one another. Goodwill will prevail between mother-in-law and daughter-in-law. They will be honored in the society as an ideal family.

Quarrels, arguments and oppositions take place due to ego and selfishness. Ego and selfishness give rise to jealousy and hostility. But due to the influence of Nama-Japa our ego and selfishness and the adverse forces are gradually purified; they are enlightened by Nama-Japa.

Ignorance and darkness are gradually transmuted by the light of Nama-Japa; and by the light and power of devotion and knowledge, our petty ego and selfishness cannot act.





Facing Difficulties in Life

Prapatti

There is one thing more in which you must note carefully.

These four months especially from September to December will be extremely difficult months. Difficult months mean that there will be a very keen struggle both within and without. There will be also a general whole spread confusion through the country and people will suffer much. The weaker you are the greater will be your suffering... Weakness is a terrible thing; it is death in disguise. Similarly if there is a weak spot anywhere in us, it is there that we will suffer most; *e.g.* if it is a habit with me to be disturbed by sex thought or dreams, then these sex thoughts and dreams will often occur to me and hence trouble me very much. Others those who are very afraid of passion in them, will exactly suffer at that point. But we must know these sufferings come just to disappear. At such dull, miserable dark periods call up on the Light to help you, to go forward. Cleave to the Feet of the Mother. Make your will very strong and never look at the weak points in nature. The more you think of your weakness, the more they increase. The best means is to remain calm, indifferent and turned to the light. Hope you will try to understand it...

...

Difficulties are always there, for that is part of the ignorant nature in us, around us, and unless we aspire sincerely to get over it we cannot really progress very far. Mother's grace is always there, for those who aspire and look for its help. Once we firmly establish ourselves in a higher consciousness and feel the indispensable need of a higher life we can escape all the troubles of the world. The soul in man is more powerful than any other thing in the world, but it is so difficult to keep the soul in front of us, in our active life.





The Research in Integral Education

Anand Adhikari

The aim of Integral Yoga as well as Integral Education is to realise or prepare for the new race upon earth. Race means a new species would evolve as a collective realisation.

The Integral Schools are essentially meant to be the cradle of this effort to facilitate the process of evolving into the New Race however utopian an issue it may appear to be.

The question that is often asked, if the difficult and near impossible goal to achieve such as that of a New Race, why not to start with only a very few schools, so that implementing the objective of Integral education could be achievable?

We could very well ask the same question to Nature when millenniums ago she was moved to create Man out of instinct driven animal. Instead of a ubiquitous collective phenomenon, she could have paid full attention to few monkeys only as the first set to be evolved into *Homo sapiens* and justify her effort for converting them into the next species. But a new race, consisting different levels of consciousness, designated as *Homo sapiens* was created. This gave ample chance to varieties and human beings of different *swadharma* were manifested.

Sri Aurobindo wrote – “Vivekananda, exalting Sannyasa, has said that in all Indian history there is only one Janaka. Not so, for Janaka is not the name of a single individual, but a dynasty of self-ruling kings and the triumph-cry of an ideal. In all the lakhs of ochre-clad Sannyasins, how many are perfect? It is the few attainments and the many approximations that justify an ideal.





There have been hundreds of perfect Sannyasins, because Sannyasa has been widely preached and numerously practised; let it be the same with the ideal freedom and we shall have hundreds of Janakas.”

So, Integral school is not just a name to an education centre but the triumphant declaration of an ideal embracing attempt in various layers of individual as well as collective life that aims at culminating in Superhumanity. Experiments go on depending on the preparation of Individual, the clarity of the ideal sought for.

But if in fear of an error we refrain from the trail – The Mother explains the situation “For fear of being mistaken in our actions, we stop doing anything at all; for fear of being mistaken in our speech, we stop speaking; for fear of eating for the pleasure of eating, we do not eat at all—this is not freedom, it is simply reducing the manifestation to a minimum; and the natural conclusion is Nirvana”.

And She explained again —

“For there is a series of fundamental questions which those who are concerned about the fate of mankind and are not satisfied with current formulas inevitably ask themselves. They can be formulated approximately as follows:

Why is one born if only to die?

Why does one live if only to suffer?

Why does one love if only to be separated?

Why does one think if only to err?

Why does one act if only to make mistakes?

The sole acceptable answer is that things are not what they ought to be and that these contradictions are not only not inevitable but they are rectifiable and will one day disappear. For





the world is not irremediably what it is. The earth is in a period of transition that certainly seems long to the brief human consciousness, but which is infinitesimal for the eternal consciousness. And this period will come to an end with the appearance of the supramental consciousness. The contradictions will then be replaced by harmonies and the oppositions by syntheses”.

The numbers of Integral Schools show number of varieties of attempts from different angles towards a great goal.

It is true that with the growth of the psychic consciousness and the commitment towards the aim of life, we will perceive a New Path and the effort will be justified long after.

Her Grace guides and we are sure of Her Victory.

The final demand of the Bhakta is simply that his Bhakti may never cease nor diminish.

He does not ask for heaven or for liberation from birth or for any other object but only that his love may be eternal and absolute.

– Sri Aurobindo





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