

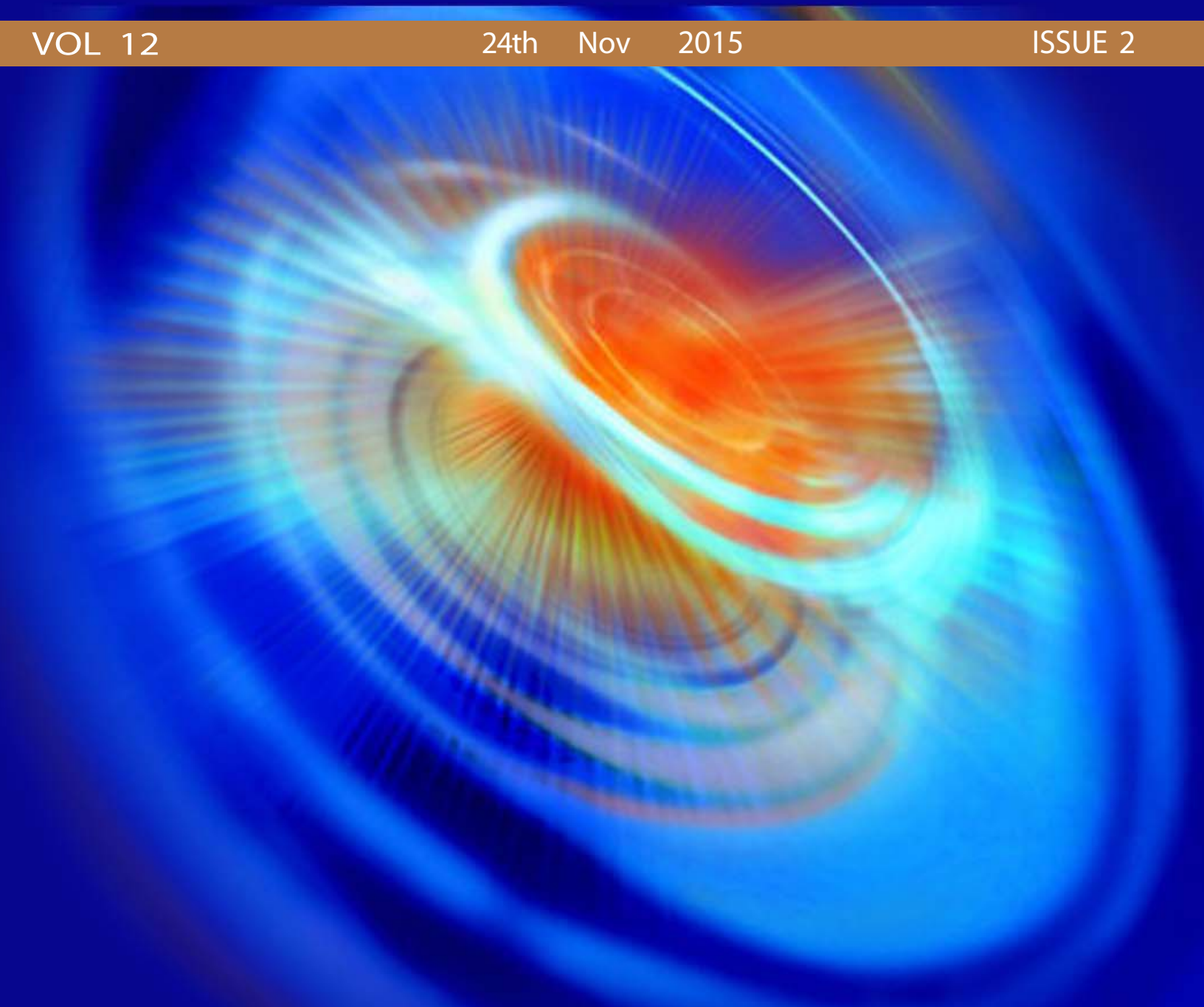
In Mother's Light

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Health is the outer expression of a deep harmony one must be proud of it and not despise it.

The Mother

Spiritual power of healing



Opening and receptivity to the divine influence.

Petrea volubilis. Violet

Spiritual significance of the flower given by The Mother



The Healing Force

Sri Aurobindo

I have not yet written about the Force because it is too complex to be adequately stated in a short space and I had no time these days for anything long. Anyhow, the clue is that the Force does not act in a void and in an absolute way, like writing on a blank paper or on the air the : “Let there be Light and there was Light” formula. It comes as a Force intervening and acting on a very complex nexus of Forces that were in action and displacing their disposition and interrelated movement and natural result by a new disposition, movement and result.

It meets in so doing a certain opposition, very often a strong opposition from many of the forces already in possession and operation. To overcome it three factors are needed: (1) the power of the Force itself, i.e., its own sheer pressure and direct action on the field of action (here the man, his condition, his body); (2) the instrument (yourself); and (3) the instrumentation (treatment, medicine).

I have often used the Force alone, without any human instrument or outer means, but here all depends upon the recipient and his receptivity — unless, as in the case of healers, there are unseen beings or powers that assist.

If there is an instrument in direct touch with the patient, whether the doctors or one who can canalise the Force, then the action is immensely assisted, — how much depends on the instrument, his faith, his energy, his conveying power. Where there is a violent opposition, this is frequently not enough, or at least not enough for a rapid or total effect, the instrumentation (treatment or medicine) is needed. It is especially where the resistance of the body or the forces





acting on the body-consciousness is strong that the medicine comes in as an aid.

But if the doctor is non-psychic or the medicine the wrong one or the treatment unplastic, then they become added resistance which the Force has to overcome.

This is a summary and a very inadequate statement, but it gives the main points, I believe.

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PSYCHOLOGICAL CAUSES OF ILLNESS

An illness of the body is always the outer expression and translation of a disorder, a disharmony in the inner being; unless this inner disorder is healed, the outer cure cannot be total and permanent.

The Mother





On Doctors and Medicine

The Mother

I am still not through with this second spell of heart trouble. The first was in June 1938, owing to a gigantic overdose of a stimulant tonic powder. This time it is strain of the heart-muscle. The doctors have advised complete rest in a supine position. Not even the head is to be lifted. They also warn me that if I don't take extreme care I may develop more serious trouble. But I feel full of your presence and do what my suddenly and abundantly released poetic inspiration leads me to do. I sit up frequently, get excited with the passage of the poems through me—especially when the lines seem to come from wide, far-off spaces—and my heart starts beating fast at that time and if the doctors could then put their stethoscopes to my chest they would begin to shake their heads at the prospect of a quick cure. But I am unconcerned. I trust implicitly in your power and feel like laughing away the black future with which they— of course, with the best intentions and for my own good —threaten me in case of carelessness about my heart. I feel certain, Mother dearest, the Divine Power can help —can't it?

My dear child, I quite agree with you that there is a power other and much more powerful than that of the doctors and the medicines and I am glad to see that you put your trust in it.

Surely it will lead you throughout all difficulties and in spite of all catastrophic warnings. Keep your faith intact and all will be all right.

In every case, it is the Force that cures.

Medicines have little effect; it is the faith in medicines that cures.





Get treated by the doctor whom you trust and take only the medicines that inspire trust in you.

The body only has trust in material methods and that is why you have to give it medicines—but medicines have an effect only if the Force acts through them.

Allopaths ordinarily cure one thing, only to the detriment of another.

Ayurvedic doctors do not usually have this drawback. That is why I recommend them.

To go from one doctor to another is the same mistake as to go from one Guru to another. One is on the material plane what the other is on the spiritual. You must choose your doctor and stick to him if you do not want to enter into physical confusion. It is only if the doctor himself decides to consult another or others that the thing can be done safely.





On Medicines

Pranab Kumar Bhattacharya

Ashwini looks after Dada's two motorbikes. Dada asked him smiling:

"Everything's okay?"

Yes, Dada, everything's fine.' "This Ashwini is my motorbike-guru!" Dada continued laughing.

Everyone laughed.

How is your back-pain now?" Dada enquired.

'The pain is still very much there, Dada. I am taking some medicine but it has made no difference.' Just turn around. I'll cure your back-pain with two blows."

No, Dada, please, Ashwini pleaded like a frightened child.

"When back-pain doesn't go with medicines then two blows on the neck can cure it.

Dr Sanyal cured someone's back-pain like that. His back-pain just wouldn't leave him. So Dr Sanyal made him lie on the ground face down and gave him a couple of blows on his neck. He howled with pain but then after this his back-pain disappeared."

Ashwini on hearing this slowly turned around like a frightened little boy.

While still very young I once suffered from tonsillitis. An operation was the only cure for it. But my mother's family believed





in homeopathy. We were living then in Calcutta and there was a famous homeopath Dr. D. P. Saha on Asutosh Mukherjee Road. My father took me to him.

The doctor gave me medicines; he liked me so much that he told my father: “For treating your son I won’t accept any fees.” I do not know why he was so pleased with me and advised my father: “Bring up your boy with much care. I see a bright possibility in him. See that he doesn’t get into bad company. And take care that his surroundings are properly chosen, as is his education.”

The origin of an illness

The origin of an illness may be in the mind; it may be in the vital; it may be in any of the parts of the being. One and the same illness may be due to a variety of causes; it may spring in different cases from different sources of disharmony. And there may be too an appearance of illness where there is no real illness at all.

The Mother





Observations

Nolinikanta Gupta

GRACE is the Divine made earthly and human. And that is our Mother.

The Mother's body was not meant to give us, to make a gift to us of a transformed human body, for our contemplation, our delectation. It had a more serious purpose.

It was to furnish the material stuff for the manifestation, the incarnation of the subtle Divine body preparing behind.

Humanity in its present embodied manifestation cannot be immediately changed, transmuted into the supramental body. That body must descend or reveal itself or clothe itself with a new material substance. That new material substance was being prepared in the Mother's body which was the workshop, as it were, for the Divine body.

She has been building in this way not only a personal body of her own, the new Divine body, but also a 'generic' body for humanity at large out of which other personal bodies may be precipitated into the material forms of the material world - the two forming but one indivisible act.





The body that is being divinised can never suffer deterioration, neither in respect of its substance nor of its functionings. There can only be a re-orientation or transforming of the cells and of their functions.

Medicine in Mother's body is not for changing the body - helping its metabolism, but for the body to change the medicines so that these may acquire new properties. Indeed all that her body takes in, even as food, tends to undergo this divine chemical change. This forms another line of the process of transformation of Matter

Illness : an opportunity to open our eyes

Your illness gave you an opportunity to open your eyes towards the need for an inner change. You must take advantage of this and progress.

The Mother





Healing

Sunanda Poddar

HEALING, WHAT A LOVELY WORD! It has a tender sound when you utter it. It rolls down your throat smoothly. There isn't a single harsh letter in this word. No k, t, x, z, q, etc. Only soft l, h and n.

Doctors, nurses and all those who are involved in lending a helping hand are lucky to be able to bring a smile to a face that has just come out of pain or suffering. The first thing that comes to mind, when we think of a medical doctor or a healer, is their hands. Let us observe some of these images:

In olden times, when a family doctor was approached, he always touched the body part that hurt. He gently pressed his fingers on the pulse. He raised the eyelid to see the colour change. Thus he was in touch with his patients through his touch.

This habit or custom is gone. Where is the time?

But luckily we have some other views. We often see healers of all or many schools looking at their hands lovingly as if thanking the grace that has helped them. They rub their palms together and they seem to invoke some higher power to sensitise and energise them. Then they seem to be ready to heal or help those who are suffering from any physical, mental or psychological problems.

We have seen hands raised in prayers or blessing, or a grandmother's hand quietly caressing the face or head or at times the whole body of a child. These hands have a special something around them, a particular vibration. If you are a clairvoyant you can see a beautiful aura around these special hands. Let's be a





little more aware, when we see these gestures of love, and sure enough we will feel the difference.

The medical fraternity the world over trains thousands of doctors and nurses to cure the sick.

They have all modern methods and machines at their disposal to help them find the causes and cures. A lot has been achieved over the years. Yet we now see more and more people, including qualified personnel, looking outside the fixed medical treatments available. There is a wide awakening and seeking all around for alternative treatments.

There are also patients out there who do not want to be loaded with medicines or undergo surgical operations. They too have given a chance and a boost to alternative methods of healing. Thereby, we have seen a variety of these methods: Reiki, pranic healing, spiritual healing, crystal healing, aroma therapy, and relaxation therapy. These are just a few. There are hundreds more out there all over the world.

And for most of these therapies, human hands are used predominantly. A common method is to open your palms, pray for help from above, receive the gift of help, and feel the energy respond to your prayer. Sometimes a vibration, sometimes warmth, sometimes a direct penetration of light is felt clearly.

The hands are now ready to heal. Some healers will comb the aura of a patient even without touching him or her. When he is satisfied that the aura is clean, energy is sent to the part that needed healing.

Some receive a light or help through a prayer in one hand and transfer it to the patient. Some hands are used to soothe affected areas. Others use their hands to place crystals on the relaxing body





at strategic points. Yes, we have this wonderful body part, the gift of our hands.

Now let us take a more subtle look at the process of healing. Since the beginning of life on earth there have been innumerable objects used for healing. For example: stones, metals, sticks, barks and roots of trees, a variety of leaves, even red earth and black soil and white sands. Other treatments include the use of flame, fire, sounds in a storm, smoke, clouds, and of course flowers.

Flowers have been used in healing in all cultures. Their fragrance, their colours, their tenderness, their strength, and above all their beauty have attracted people to use them for healing. The healing effect of flowers has been talked and written about the world over. But there is only one person who has entered the heart or the soul of each flower and found the deeper, spiritual meaning of flowers:

The Mother of Sri Aurobindo Ashram. She said, “Flowers speak to us when we know how to listen to them. It is a subtle and fragrant language.” She has identified the significances of almost nine hundred flowers.

Here we shall see the healing potential of some of these flowers. When She named the flowers from the Indian tulip tree as Health, she explained, “Not to be preoccupied with it, but to leave it to the Divine.” White ixora She called Peace in the Cells.

By now it is well known and accepted that the health of a body depends on the health of each cell in it.

The Mother says that in order to keep good health, peace in the cells is the indispensable condition for the body.

Similarly, the Passiflora flower She has named Silence is used as a medicine to induce sleep and relaxation. Hibiscus,





chrysanthemum, rose, jasmine, chamomile, marigold, and vinca flowers are widely used to cure different ailments. Farmers have been seen using crushed marigolds or tulasi leaves to stop bleeding resulting from accidents during work in the fields. They even treat farm animals with certain flowers they find around.

Now let us see how we, who have come in contact with The Mother and know about Her work with flowers, can make use of this teaching. When well-wishers go to visit their sick friends, instead of offering verbal advice as to what to do or not to do and relating stories of others who had suffered similar problems, they can carry a particular flower or a selection of flowers. For a long-term sick person one can bring a bunch of zinnias. The Mother has given them the significance Endurance—going to the end of effort without fatigue, never complaining.

And She promises that this endurance will last until the end of the battle.

A person suffering from depression can be cheered with a tiny bunch of pink ravenia, which signifies a happy heart, smiling, peaceful, and radiant, without a shadow. One can add a few red and yellow fire-wheel flowers, which stand for Cheerfulness, a joyful smile of Nature. These are just few of the many combinations a seeker can venture into. Worth trying!

Yet with all the new age thoughts about healing without medicines, our bodies still belong to the old biological systems and respond to old methods of medication. So, doctors are needed, and modern methods of diagnostic search for the why and what of diseases are very much required. Luckily there are a large number of medical doctors who are looking for help beyond





the fixed and limited teachings they received at medical institutions. They are open to new ideas. Many try to combine what they have learnt from the books with what is widely available in the form of alternative areas, from where help can be obtained. And these doctors are the hope of tomorrow's practice of healing.

(Sunanda Poddar - A disciple of Sri Aurobindo Ashram)

ILLNESS IS ONLY A DISEQUILIBRIUM

In reality illness is only a disequilibrium; if then you are able to establish another equilibrium, this disequilibrium disappears.

An illness is simply, always, in every case, even when the doctors say that there are microbes—in every case, a disequilibrium in the being: a disequilibrium among the various functions, a disequilibrium among the forces.

The Mother





Consciousness : an Integral Medicine

Dr. A.S. Dalal

“Well, consciousness to be sure is more effective than packets of medicine !”¹ – The Mother

The above-quoted statement was made by the Mother in connection with an incident in which she cured a wide population of patients in the process of curing herself during a virulent epidemic of flu which killed hundreds and thousands of persons in Japan in 1919. The toll included several entire villages where each and every person succumbed to the epidemic. The Mother, who was seized with a violent fever, refused to take the medicine offered by the doctor, and remained in bed by herself. She states : “When someone came to see me, I asked to be left alone, I lay quietly in my bed and I passed two or three days absolutely quiet in concentration with my consciousness.”²

The remarkable outcome of this act of consciousness, which was reported in newspaper articles, was that it not only cured the Mother but also brought about an abrupt cessation of the epidemic in the country, and cured most of the people who had already fallen ill. It was on commenting on the incident that the Mother remarks : “Well, consciousness to be sure, is more effective than packets of medicine !”³ What is the prescription for using consciousness in the healing of an illness ? The Mother says : “The first thing to do is to quieten oneself, bring peace, calm, relaxation, with a total confidence...” in the part of the body that is ailing. Afterwards one discovers, says the Mother, the inner cause of disharmony that made one susceptible to the illness; then “...through the pressure of light and knowledge and spiritual force you re-establish the harmony, the proper functioning. And if the ailing part





is receptive, if it does not offer any obstinate resistance, you can be cured in a few seconds.”⁴

To follow such a prescription calls for a very high spiritual consciousness which has not yet been attained by humanity in general. But the growth of consciousness towards the highest level which is supramental, that is, beyond mind, is a certainty in the evolutionary process, for, as Sri Aurobindo states : “The supramental change is a thing decreed and inevitable in the evolution of the earth-consciousness; for its upward ascent is not ended and mind is not its last summit.”⁵

There are already a number of discoveries in the field of medicine for using various forms of consciousness instead of drugs for treating physical and psychological disorders. Three examples may be given here.

1. **Psychotherapy** including psychoanalysis of which there are numerous forms developed by different psychiatrists and psychologists, is being wildly used for the treatment of both psychological and psychosomatic disorders. Psychotherapy is essentially based on the use of mental consciousness.

2. **Homoeopathy**, which uses highly diluted remedies instead of crude drugs, is being used with much success for both acute and chronic illnesses. It is based on the concept of what the discoverer of the system, Dr. Samuel Hahnemann called the Vital Force. Translated into Sri Aurobindo’s terminology, the Vital Force is *Prana* – an aspect of the vital consciousness. The vital consciousness lies as a link between the physical and the mental consciousness and accounts for the interaction between body and mind. Thus the homoeopathic remedies, acting on the Vital Force, produce effects on both body and mind.





3. The Bach Flowers Remedies, discovered by an English physician, Edward Bach, are based on his view which he states thus :

“Disease will never be cured or eradicated by present materialistic methods, for the simple reason that disease in its origin is not material. What we know as disease is an ultimate result produced in the body, the end product of deep and long-acting forces...”⁶

“Certain maladies may be caused by direct physical means, such as those associated with some poisons, accidents and injuries and great excesses; but disease in general is due to some basic error in our constitution.”

The deep forces underlying disease, according to Bach, lie in a patient’s harmful emotions and attitudes, on the basis of which the Bach Flower Remedies are selected to heal the patient. Emotions, in Sri Aurobindo’s language, constitute the higher vital consciousness, a level of consciousness higher than that of Prana on which homoeopathy is based.

Higher and spiritual aspects of consciousness can be expected to be applied in medicine in future, because the supramental consciousness, envisioned by Sri Aurobindo, has already descended upon earth and is actively transforming earth-consciousness as proclaimed by the Mother after her experience of the supramental descent in 1956.

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Consciousness As Medicine

Dr. Yogesh Mohan

Motivation for sharing

For the Love and sheer joy of working with the Consciousness.

Consciousness as medicine is a Grace of Divine, and this Grace is available to all who are open and care for It. I wish to share this possibility with all.

People feel so helpless in the wake of a life threatening disease, and succumb to their fate and medical knowledge. I wish to tell the people that they need not despair, that they have the power to act upon their own body and heal the body and mind. There are ranges of consciousness, which are higher and deeper than our waking consciousness. When you open up to That consciousness, you open to a whole new possibility.

In the healing process, people open up to the Light and Truth within. This not only heals the body, but brings a lasting change in their consciousness.

How I came upon this way of healing

I had been trying to understand a deeper way of healing for last two decades. However ironically this knowledge and practice came to me on its own without any effort, when I stopped searching for it outside in other systems and therapies.

All the methods came to me spontaneously during the course of healing patients. I have not learnt anything from any weekend workshops or courses.

First, the practice came, and later on my mind tried to make a sense of what was happening during the healing meditations.





Requisites for healing

The only thing essential is small little faith to begin with and a will to work on ones own self. Once the process is started and the inner doors open, the inner consciousness takes over the healing process.

My role in the healing process

My role is essentially to facilitate the initial process, to help open the inner doors, and the rest of the work is done by you.

What are the healing techniques

Many people are too eager to learn the techniques.

But I wish to tell that all these so called techniques evolved naturally. In fact there are no fixed techniques, in each case we develop different ways to touch that Consciousness and to open the body and mind to That.

What types of disease can be cured with these methods?

We are too caught up with the modern medicine way of looking at diseases. When we begin the healing journey, we go with an open mind. The purpose is not limited to just cure the disease, but more importantly to open the body and mind to Truth and Higher Consciousness. In this process, the body recovers its faith and heals on its own.

It is impossible to predict if this disease or that patient will be cured, there are too many variables. However, in my experience, the body always responds positively. The problem is always with the mind which doubts and the will, which falters. No matter in what stage the body is, if we go there and open it to Higher Consciousness, it always responds well.

What are the obstacles for healing?





For each one, there is a unique difficulty, which he needs to overcome to heal himself. Many a times it is the mind and its normal beliefs regards body and disease, which poses the biggest obstacle. In others, it is sheer lack of will and effort to work on one's own self.

I cannot meditate. Is this for me?

Most of my patients have been ordinary men with no claims of spiritual expertise. You don't have to be a yogi to heal your self. This way is available to all, and infact the less mentally complicated we are, the better the body heals. All it needs a little humility of the mind to begin with, and a willingness to work on ones own mind, body and healing.

I have worked with people from different nations, different religions, different ages, atheists to spiritual gurus; I am convinced that this is a most natural way of healing, a way open and available to people of all ages irrespective of their mental beliefs or religious ideas.

It is not the technique, but the Consciousness behind that really matters.

You should be able to catch the essence, the essential principle behind the healing. Else, we get caught in systems, and techniques and tools, forgetting what is behind these tools. It is not the tools or techniques which are important, but the Consciousness behind which really matters. And these techniques are powerful only to the extent they transmit the Consciousness, without that they are merely exercises with no power to transform.

Entering into that Consciousness When we are in ordinary consciousness and under influence of the common knowledge of medicine, I agree it all looks incredible. However, when we go





within and enter into a deeper state of consciousness, all these things about healing become natural and easy. There are no limits to what is possible.

It is purely a question of going within, and working on oneself. If you do so, you will see the results. If you are merely going to debate and analyse, nothing will happen. You have to experience it yourself; understanding and trust will come on its own.

Mind cannot understand

Man and his arrogantly ignorant mind can never understand Consciousness or healing, for these are beyond its purview. Even if you were to read or hear these things, your mind has the habit to pull all that is beyond it to its own limited formula, and make a concocted picture of it. Mind is not the instrument for understanding consciousness. Mind can only classify, judge, but never really understand. In order to understand, one has to actually experience the higher ranges of consciousness.

Even I thought for more than 20 years that I have understood all of this stuff. However, it was only when I experienced these healings and discovered them on my own self, that I realized how stupid and arrogant was my mind's conviction that it knew it all.

Dr Yogesh Mohan, MD (JIPMER), PGPM (ISB). Founder, Consciousness as Medicine, Trained in modern medicine, he has a profound understanding of yogic psychology and a rich clinical experience using consciousness as therapy. He brings the essence of deeper insights and practices developed over more than 20 years of inner work.





Music and Medicine

Aurelio C. Hammer

If we look at the origin of humanity we can possibly discern a very intricate relationship between the field of medicine and the activity of music as the aim of both has always been to sooth distress and disease and harmonize and bring back into balance that which is out of synch and needs renewed integration.

“Every sickness is a musical problem; the cure is the musical solution.” as the sensitive German Poet Novalis stated , or as in the introductory words of Sri Aurobindo to his magnum opus of ‘The Life Divine’ we read “For all problems of existence are essentially problems of harmony.....

For essentially, all Nature seeks a harmony, life and matter in their own sphere as much as mind in the arrangement of its perceptions.”

Both these essential disciplines for the wellbeing of man – music and medicine - were based on an interrelated view of the different planes and dimensions of existence. Music in fact was the means to connect the inner and the outer, the mundane world with the numinous, and medicine was considered an all encompassing ‘science of life’ as in Ayur veda..

With our present day specializations and fragmentations -even while contributing their role and function do be able to discern minutest details and processes - the necessity of a larger integration of the systems of knowledge and practise into a grand new synthesis of understanding and truly living life, its essence, its purpose and aim and the sense of the evolutionary journey of humanity become crucial if we want to transform the challenges





of modern civilisation and rather utilize its extraordinary discoveries for the common good of all.

The discipline of Music Therapy, even while of ancient background in many cultures – as we know from early Chinese Medicine texts, India’s puranic and tantric literature, the Greek classics and also the practise of shamanism in many of the original cultures – has been reintroduced and formalized as a deep need to heal the inflicted sufferings of the great world wars of the last century. Musicians just went to the overload hospitals and makeshift emergency shelters to assist the wounded and traumatized and bring succor and inner contact. It is documented that even a thousand years ago there had been specially created facilities in public hospitals in present Turkey where musicians worked and offered their service as part of the daily health and curative regime. The last decades have shown a flowering of the practise and scientific application and research of Music Therapy with many national associations and a very active World Federation of Music Therapy.

The author had participated in the recent World Congress of Music Therapy in Austria with 1500 academically trained therapists from over 45 countries.

The evolving definition of the WF states: “Music therapy is the professional use of music and its elements as an intervention in medical, educational, and everyday environments with individuals, groups, families, or communities who seek to optimize their quality of life and improve their physical, social, communicative, emotional, intellectual, and spiritual health and wellbeing. Research, practice, education, and clinical training in music therapy are based on professional standards according to cultural, social, and political contexts.”





The impact of music on the human organism can be experienced with effects on the physical, the emotional, the cognitive, the psychological, the social and the spiritual dimension of our life with ample evidence and a plethora of scientific studies and papers available in the specific arena.

Music Therapy internationally finds application in the field of special education, preventive care, psychosomatics, and growing practises in the clinical context and rehabilitation.

India has a long-standing tradition of the sacred and healing utilization of music and has evolved an elaborate system of musical correspondences to the experience of self, nature, society and existence.

One of the central and classic works, Sangitaratnakara, has been compiled by Sharngadeva of a medical family, and describes in its introduction the essential role of music in the development, the actualization and enjoyment, the meaning and the fulfillment of life.

...As all the substantial changes in our life rise from the inner to the outer, a personal and institutional introspection, reflection and meditation on the role and place of music in our individual and collective life is called for, which can then introduce new elements in the professional approach, work and context. What place does music have in my own life, in our institution? What are the patient's real needs and how can they be supported? How can the call for harmony and healing be supported? What immediate means and simple steps are at hand? - Doesn't every mother hum a comforting lullaby to the tired child? A group of friends celebrate and cheer the birthday of a dear one with a song?





Aren't many of us using the gift of music to enhance our concentration, calm our nerves, relax, distract ourselves or call for a higher inspiration?

On one of the recent conferences in Pondicherry a surgeon and head of a hospital in Northern Thailand related his success story, of how through his love for music and playing the keyboard, he not only changed his personal attitude and capacity, but brought together first the surprised, hesitating but then enthusiastic hospital staff in musical activities and finally changed the total atmosphere of the institution for the benefit of everyone involved. And this all churned by the mere love for music and the longing for a more harmonious environment while not even being formally trained in music or music therapy!

Orissa has such a rich tradition of the creative arts and an outstanding musical culture and the potential is great that simple, dedicated humane gestures in combination with the latest scientific findings and accomplishments in the field of music therapy and neurology can open towards a new approach into holistic, integrative healing and medical practise.

(Aurelio C. Hammer : A resident of Auroville, Pondicherry)

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Sri Aurobindo's Relics

Anand Adhikari

Sri Aurobindo's Relics means -'Dehansha'- a portion of Sri Aurobindo . As the Supramental Consciousness and Force was there in all the cells of the whole body of Sri Aurobindo , the Relics being the Dehansha, also contains the same. Many have the concrete experience that Relics of Sri Aurobindo is nothing but the Presence of Sri Aurobindo – the very concrete and physical Presence. With a little opening of the heart , a very little opening , this evident experience comes by itself – He is Present, He is Present. The mind becomes comparatively silent and the heart overflows with His grand Presence.

Sri Aurobindo's Relics has given us three chances to enrich our existence here , on earth. (1)First one , the Presence of Sri Aurobindo Relics amongst us becomes "*Dukha Sukhara Sathi*"-a friend of the bad and good days. We can directly approach Him , commune with Him in a very casual way-just like a close intimate friend. We invoke Him to participate in our daily activities, inform Him everything we do, He is our family member, the head of our house and how sweet the days are !!!

(2) But for those who have given themselves for His cause, whose heart has accepted Him as the only goal , those who are sincere in their aspiration in perusing the steep path of Sadhana in Integral Yoga and strive sincerely to reach the destination , they need the direct Help and constant company of the Lord at every step. Here





He reveals Himself as the ineffable Guide and the assurance of much needed Help.

(3) The Presence of Sri Aurobindo as Relics has given us a unique chance to serve Him . We can attend Him to our hearts content. Be with His physical Presence as much time as we can offer. We had the story of *Lakshman* serving *Sri Ramachandra*. We too know how Champaklal served Sri Aurobindo and The Mother . The description is in “ Champaklal Speaks”. We too know Dada and how he served The Mother. And we have the chance to serve Him.

To Conclude-when we approach His Relics , we approach His Presence. With this sincere attitude an inner door opens and we can enjoy His Presence. Let us not forget that Sri Aurobindo and The Mother are not different personalities , but one Consciousness and One Presence. When we speak of Sri Aurobindo , we are really speaking of The Mother at the same time.





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