

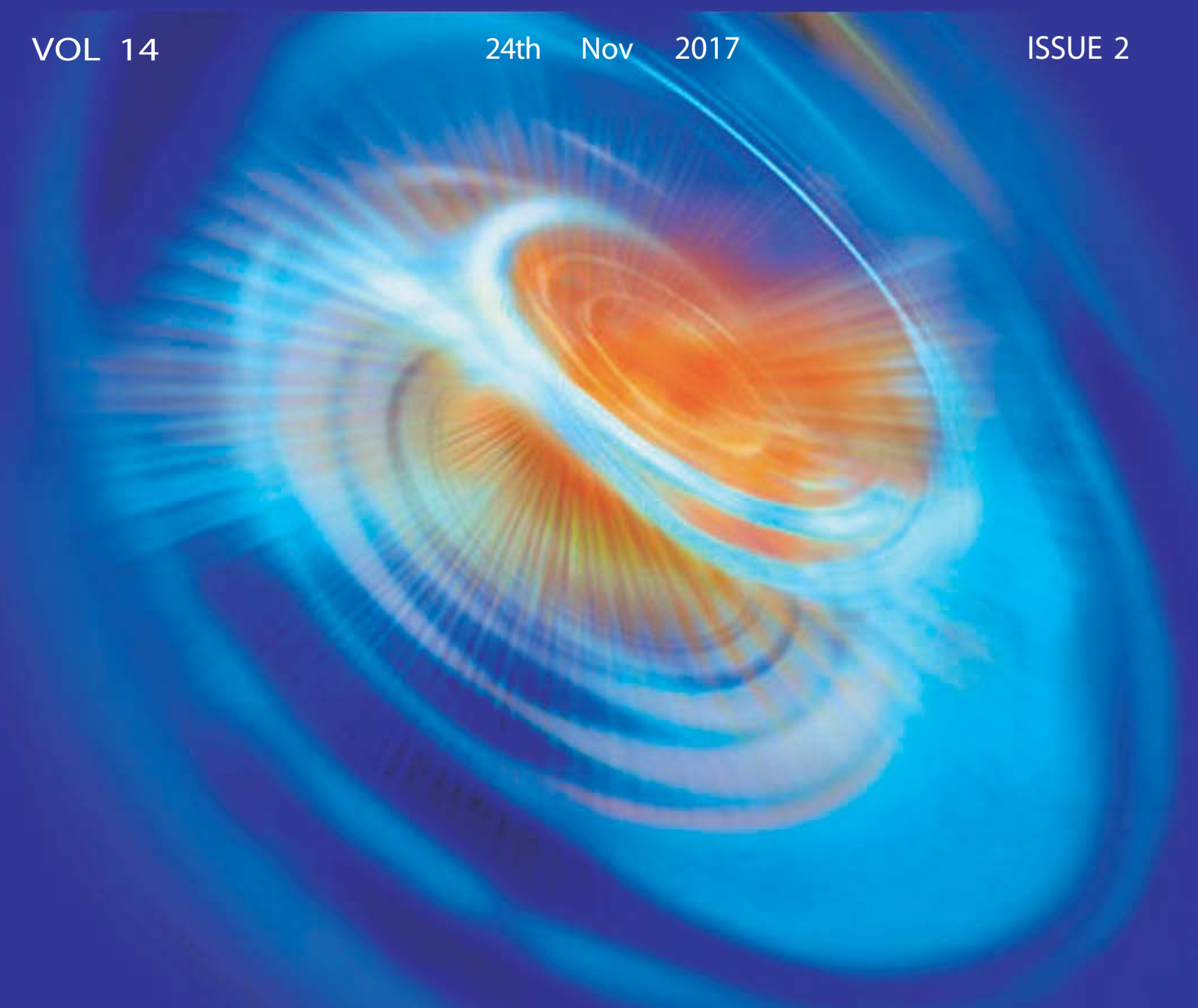
In Mother's Light

 e-magazine

VOL 14

24th Nov 2017

ISSUE 2



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But you know about the drop of water which falls on the rock, it ends up by making a chasm: it cuts the rock from top to bottom. Your aspiration is a drop of water which, instead of falling, rises . ..and when it makes the hole suddenly it springs up out of this lid and enters an immensity of light.

The Mother

Flame of Aspiration



A flame that illumines but never burns



Acer : Autumnal Colourings

Spiritual significance of the flower given by The Mother



Vital Depression

Sri Aurobindo

Why is the vital depression condemned so much? What is its effect?

All depression is bad as it lowers the consciousness, spends the energy, opens to adverse forces.

How does “an outside influence” affect my physical and deprive me of the necessary sleep?

Why should it not? What is there to prevent it from doing that? An outside influence can bring depression, disturbance, doubts, everything else. It can affect the health, the sleep, anything.

There are people you mix with who have doubts, suggestions, depression, jealousies, dissatisfaction with the Mother’s action. They can easily throw that on you without intending it. These influences are all around in the atmosphere, so it is not sufficient to avoid this or that person. You have to be on guard and self-contained.

I am again feeling depressed; I can’t understand the reason for it.

Often waves of depression come from the general Nature — the mind finds out inner or external reasons for them when there are none. That may be the reason why the reasons are not clear. On the other hand it may be due to some part of the being getting discouraged or fatigued or unwilling to follow the movement either of work or sadhana. If it is something in the vital being, it may hide itself so as not to be exposed or cleared; if a part of the physical, it





may be simply dumb and obscure, unable to express itself. Finally it may come up from the subconscious. These are various cases in which there is what seems a causeless depression. These are various cases in which there is what seems a causeless depression. One has to see for oneself which it is.

Why does our vital being sometimes love to be miserable even when its desires are satisfied?

It is its nature to get depressed and miserable. Something in it enjoys the play of it, as one enjoys a drama. ee for oneself which it is.

I did some offering, but something was kept back. Someone from within me was constantly beating me for keeping that back. So there was depression.

What was important in either case was not the outward action but the movement behind it. The exterior action is important only because of the inner state or motive it expresses.

Your inner being was calling your attention to a defect in the inner movement —to the attachments that were there.

Let the birth of the New Year be the new birth of our consciousness! Leaving the past far behind us let us run towards a luminous future.

The Mother





Invoking Her Presence

The Mother

What should be done so that Mother can act in the class?

There is nothing, no method, no process, which is bad in itself; everything depends on the spirit in which it is done.

If you want my help, it is not by accepting one principle of action and rejecting another that you can have it, but by concentrating before the class, by establishing silence and peace in your heart (and in your head too, if possible) and *by calling my presence* with a sincere aspiration that I should be behind all your actions, not in the way you think that I would act (for that can only be an arbitrary opinion and therefore necessarily wrong), but in silence and calm and inner spontaneity. This is the only true way of getting out of your difficulty.

And until you are able to achieve this, do your best quietly and perseveringly, according to your own capacities and the circumstances, with simplicity and without tormenting yourself. The Grace is always there with anyone who wishes to do well.

What does Mother call “persevering” where work with the children is concerned?

What I meant to say in the notebook, was that it is always preferable to continue quietly with what one is doing until an *inner psychological change* brings about the outer change smoothly.

This is what I call *persevering*....

(Extract from one of the teacher’s letters:) *It seems that it is merely mental impulses that are making me act, and that they miss the mark. That is why although I intervene very little, I feel that it is still too much, because it is not the real thing. And I think I have*





learnt from You that true calm is much more effective than any external intervention.

*It also seems that if I am going through an experience, perhaps the same thing may be true for the children, and in fact we are going through this experience together, we have embarked on the same boat; the Divine alone knows its meaning and its outcome.**

The problem is more far-reaching than it appears at first sight. It is in fact a revolt of the vital forces of the children against all discipline and all constraint. The normal ordinary method would have been to expel all the undisciplined children from the school and to keep only those who are “good”. But this is a defeat and an impoverishment.

If, by transmitting the inner force, in absolute calm, one can finally control this revolt, it becomes a conversion and a true enrichment. That is what I want to try and I hope that it will be possible for you to go on collaborating with my action.

And now that you have understood not only what I want to do, but also the mechanism and the process of this action, I am confident that we shall succeed. We must expect relapses and not be discouraged by them.

Vital forces, especially in children whose reason is not very well developed, fight desperately before accepting the light and allowing themselves to be converted by it. But success is certain in the end, and we must know how to endure and wait.

**Mother underlined this extract and wrote in the margin: “This is correct.”*

(The teacher prayed for light, love, flexibility and all that is necessary in order to collaborate with Mother’s work in the class.)

All this is constantly with you. Remain open and let it work.





Dada Remembers

Pranab Kumar Bhattacharya

In the month of February in 1990, I fell ill and was taken to the Nursing Home. After a few days when I felt a little better many people came to visit me.

One day Rani-di told me that she had brought a beautiful notebook from France. She requested me to write something on the first page. I said I would dictate something and she could take that down. She got ready.

I just kept on dictating whatever came into my head. When I had finished, all those who were present there liked what I had dictated and requested for a copy too. So I made copies for them.

During the last forty-nine years Mother told me a lot of things about the sadhana. The fact that I could express all that so briefly and so beautifully took me by surprise as well. I felt that Mother had herself spoken through me. Here is what was said:

Supramental Process of Action

Formula given by Mother

1. Remain absolutely quiet in all parts of your being.
2. Aspire and call.
3. You will get a response from above.
4. Place your problem before it and wait peacefully.
5. The direction will come from above.
6. Receive it and implement it through your mind, life and body.
7. There should be no likes and dislikes and preferences.
8. Help will come. The right man will come. The resources will come. The material will come and the right action will take place.



**Note:**

Absolute surrender, no personal reaction, no personal preference and absolute detachment, and have no fear whatsoever.

Observation:

Tried many times and obtained wonderful results.

(February 26, 1990)

I have heard a lot of things from Mother about the body's transformation and about gaining immortality. One day I decided to try and put down in a nutshell all that Mother had told me. What follows is the result of that effort:

Physical Transformation**Steps Towards Transformation**

1. Consciousness
2. Control
3. Mastery
4. Transformation

Steps Towards Physical Immortality

1. Prolongation of youth and maintenance of the health and physical fitness of the body for a very long period - to stop or slow down the process of deterioration.
2. Ichha Mrityu - death only when wished - Example of Bhishma in the Mahabharata - He must have reached the first step also.
3. Physical Immortality.

The Process

1. The psychic Contact - this is the very first step.
2. Putting the whole being under the psychic guidance.





3. The vital and the mind must not rule over the body. They spoil it by their ideas, their impulses and their desires (their excessive demands spoil the body).
4. Cooperation from the mind and the vital (a long process). They are a great force.
5. The body has to be protected and taken care of by an application of the knowledge of health, hygiene, physical exercise, preventive and curative medicine.
6. Growth of the body consciousness - the special role of physical education leading to gradual control, mastery and transformation of the body.
7. Physical education can help a lot in developing body consciousness. The body must be kept in a perfectly balanced state - Physical Sat-Chit-Ananda.
8. Integral progress - this is the aim of life. It helps to keep one young; both inwardly and outwardly.
9. Ananda is our prime mover. It is the rejuvenator and must saturate our whole physical being.
10. Love which is the source of Joy, is pure and desireless. It gives freely without any demand or bargain. Hatred and jealousy, which destroy the body, have no part in love.
11. Each individual has to find out his own way. It is a dangerous pursuit and there is no set method. Utmost sincerity and a clear vision are the guiding and protective factors.





Golden Rule

Nolinikanta Gupta

All knowledge is within you. Information you get from outside, but the understanding of it? It is from within. The information from outside gives you dead matter. What puts life into it, light into it is your own inner light.

All education, all culture means drawing this inner light to the front. Indeed the word 'education' literally means, 'to bring out.' Plato also pointed to the same truth when he said that education is remembrance. You remember what is imbedded or secreted with in, you bring to the light, the light of your physical mind, what you have within, what you already possess in your being and inner consciousness. Acquisition is not education. Indeed a miser is not a rich man, rich is he who knows how to utilise his wealth, even so a possessor of much information is only a carrier of loads.

True education is growth of consciousness. It is consciousness that carries the light and the power of the light. We are born upon earth with this consciousness at the centre of our being. And a growing child is nothing but a growing consciousness. Growth of consciousness means an increasing intensity and an increasing amplitude or wideness of the light. Unfortunately, placed as we are under the circumstances of life as it is, this light of consciousness is not allowed to grow in its natural and normal way. The external demands of life and the world put a pressure upon it which turns it away from its straight path. Things are demanded of this light or consciousness which do not belong to its nature, which are not an expression of its nature. As though it is twisted, tortured or smothered under utilitarian necessities.





The brain should be a flowering of this consciousness, a developing vehicle for the expression of the increasing consciousness. For that guidance is needed so that one may always turn within and look for that consciousness, feel it growing, and with one's will and thought and act help its growth and development.

A brain is not developed by the mass of information that may be pressed into it.

Informations are necessary but they should be presented in such a way that they serve as fuel, helpful fuel to the mounting fire; they must not be merely piled up upon and around the fire or be as so many wet faggots crushing it down with their weight. A true learner is one who seeks sincerely this inner consciousness which is one's own; the true teacher is one who knows how to lead the learner towards this inner light.

We surrender to Thee this evening all that is artificial and false, all that pretends and imitates. Let it disappear with the year that is at an end. May only what is perfectly true, sincere, straight and pure subsist in the year that is beginning.

The Mother
December 31, 1934





Transference

M. P. Pandit

We have mentioned before how the Mother used to receive calls of all kinds, from all sides, all the time. Whatever she was doing, speaking to others, replying to letters, playing tennis, listening to reports, and some part of her would always be attentive to these movements from outside impinging upon her. They might be calls for help, vibrations of unfavourable situations developing somewhere, thought formations in the atmosphere. She felt obliged to attend to them, sending the necessary healing power, corrective force, purifying charges. There was no end to them.

Naturally it did come in the way of her main work which required great concentration. She would not immerse herself in her own walls of consciousness as many other Adepts would do. She always kept her doors open. She kept herself accessible to all who turned to her, to the world for which she was working in her own way. The way of self-isolation was not for her. For while it ensures undisturbed facility for one's chosen occupation, it automatically cuts one off from others around. They cannot be receiving attention and help from an isolated centre.

Of course the Mother knew that what was needed was the power to lift up these appeals and situations and offer them to the Supreme, herself acting only as an intermediary.

So done, each call, each circumstance would automatically receive the response, the help, the light, the force from above. She even had that power on the heights of her being but it was not effective on the material plane.





It was somewhere around 1960 that a remarkable adept in the science of the Tantra came into the Mother's life. He was affectionately called Panditji in our Ashram. He came of a distinguished lineage in the Tantric Tradition and had, among other things, mastery over the technique of effectuating things on the material plane. He had a certain mastery over detail. He had abundant goodwill for the Mother and her Work and, in his own way, he participated helpfully in the Ashram Movement. The Mother records gratefully that it was as a result of his help that the power she was seeking-power to transfer things to the Supreme-got actualised in her. One day while doing Japa, she found herself carrying the whole universe in her arms and tangibly making it over to the Lord. It was a spontaneous movement which cut across the old way of having to attend to the innumerable distractions from outside in the midst of other preoccupations. It was an automatic operation of transfer upwards.

O Lord, all those who take part in the Divine Work implore Thee, that by a supreme purification they may be liberated from the domination of the ego.

The Mother





Question - Answer

Ramakrushna Das

Question: *Sri Aurobindo's teaching is being disseminated spontaneously in Orissa due to the Divine Grace and the Mother's blessing. Many study circles, Students' Associations, Youth Societies, Women Study Circles have been established. It appears it would have been better if all these activities would have been organized according to the laws of the Association. Then why are these organizations not progressing?*

Answer: Time is not yet ripe. As the study circles, Students' Societies, Youth Societies, Women Study Circles have been spontaneously constituted, their organization would also spontaneously come up. All these activities have been performed by the inspiration of the spontaneous enthusiasm, love and faith of the devotees. The Mother's supramental transforming Power is at work behind all this. Similarly when the divine supramental Power will work in the hearts of the organizers for these Associations, and love, faith and enthusiasm will be generated in them, at that time spontaneously this organizational work will be carried out by the divine Law. If the work of the organization is to be conducted before the individual is inspired spontaneously, then the method of the old administrative or social organization must be resorted to. But as in this spiritual organization, there will be no scope for promotion in one's job, no provision for black marketing in business or no hope for gaining authority, no compulsion will work here. We have to wait till the blossoming of the divine Love takes place in the heart of the individual.





Question: *The supramental spiritual organization would not be guided by the mechanical laws of the ignorant world, but by the divine Love. What is the method of the mechanical management of the worldly organizations?*

Answer: At present the organizations of the ignorant world are being guided by the social laws framed by the mind and the intellect or by the administrative laws. The ego and egoism, the desires and wishes are present in the heart of the individual, he doesn't want to reject all these and he is also not capable of rejecting them. He has accepted the mechanical laws only out of fear for the loss of his selfish gain. But he is always in search for opportunities for the fulfillment of the demands of the ego and egoism and the desires and wishes; when he gets a little respite after being freed from the pressure of the legal and social laws, he immediately tries to resort to all kinds of injustice and falsehood for gaining authority and his selfish ends and does not hesitate to indulge in horrendous and despicable deeds. He is working out the total destruction of others as well as his country. By this the injustice and falsehood are being spread out.

The Mother's spiritual supramental organization is just the opposite of this. The member of this organization, keeping ego and selfishness in his heart and pretending to be a saint outside, cannot afford to cheat people by his tall talks; he must reject the ego and egoism, pretensions and hypocrisy and must develop in his heart truth, justice, peace, contentment, bliss and knowledge. These can be attained if the whole being of the individual is transformed by the supramental Power. Then man will be converted to superman and the earth into heaven.





Sri Aurobindo and the New Humanity

Prapatti

A revolutionary and transforming consequence of Sri Aurobindo's Sadhana and Siddhi is to evolve and establish a new human race and a new society. He has drawn our attention to this sure and inevitable destiny of present humanity by his various analysis and true vision. Humanity at present awaits for a new manifestation and its consequence will be a spiritual as well as a Supramental evolution, as a result of which a new divine humanity, different from the present one in quality and in nature will be founded.

Behind this creation there is a descent, a manifestation and an action of the new Consciousness.

Consciousness is the source of creation. By the rejection of the old consciousness and force which is the basic principle of the present world and by a descent and infusion of a new consciousness, eventually there will appear a new world and thus a new creation. In every sphere of life a vast and profound change and transformation will occur. Along with this new manifestation there may also be some kind of calamity and havoc, for there is no new creation without some destruction.

Man has a past and so also a future. His future awaits an integral development and the expression of an integral consciousness, all-power and all-delight. But for this manifestation and action of a new consciousness perfect truth, perfect knowledge, perfect light and perfect bliss are needed.





Sri Aurobindo worked for long periods of time for the descent of this great, vast and divine Supramental Force, Light and Consciousness and now it is in action after its manifestation. From various points of view the present time is very important and decisive. Regarding this the Mother has said:

“We are in a decisive hour of the history of the earth, the earth is preparing herself for the coming of Superman and because of that the old manner of living loses its value. One must throw oneself boldly on the way of the future in spite of his new exigencies. The meanness of olden days is more tolerable. One must widen oneself to receive that which should be born.”

It is obvious that a new human race is taking birth. In each corner of the world there are some people waiting for this new creation. The Mother speaks again very clearly about this :
“A new world wants to be born based on Truth and refusing the old slavery of falsehood.

In all the countries, there are some persons who know it or at least feel it.

To these persons we call :

‘Do you want to collaborate?’...”

Those who have accepted this new Truth, this new Light and this new Force, and want to build themselves a new will take part in this manifestation and creation of a new earth and a new human race. Blessed are those who utilise this unique opportunity and so also their successors.

(Translated from the original Oriya article)





Effective Presence

Anand Adhikari

It is true that The Mother is always with us – very Concrete, really Real. But what we need is to keep a constant and living contact with Her Presence and calling Her; this acts like an Invocation. The following quotations from Sri Aurobindo and The Mother confirm this.

“When old feelings or attachments rise from the subconscious, call her force and light in to clear all that is obscure, for they are there always ready to act. Do not admit any thoughts or ideas that lead to despondency or any kind of *tamas*.”

–Sri Aurobindo

6 May 1930 /177

“Call her in all difficulties, have faith and bhakti.”

–Sri Aurobindo

32/200

“Call her Force to guide or do what is necessary.”

–Sri Aurobindo

(32/260)

“It is not necessary to call her for any fixed number of hours. It is enough if you love her always, remember her often, sit every day a little time before her photograph and call her.”

–Sri Aurobindo

(32/283)

“You should not allow yourself to get upset by these small things. If when the movements you complain of come, you remain





quiet and open to the Mother and call her, after a time you will find a change beginning to come in you. Meditation is not enough; think of the Mother and offer your work and action to her, that will help you better.”

–Sri Aurobindo
7 April 1932
(32/304)

“If you cannot call the Mother in what you think the right way, call her in any way —if you can’t call her, think of her with the will to be rid of these things. Don’t worry yourself with the idea whether you have true aspiration or not—the psychic being wants and that is sufficient. The rest is the Divine Grace, on which one must steadfastly rely— one’s own merit, virtue or capacity is not the thing that brings the realisation.”

–Sri Aurobindo
(32/313)

“You must make some effort -you must call me and I am always there to help you.”

–The Mother
(SOS/26)

“Yes, I am always with you, but you must never forget to call me, for it is by calling me that the presence becomes effective.”

–The Mother
15 December 1934





Published in four Darshan Days

1. 15th August
2. 24th November
3. 21st February
4. 24th April

We are grateful to the Sri Aurobindo Ashram Trust for the permission to include Photographs of Sri Aurobindo & The Mother as well as extracts from Their writings in this *e-magazine*.

Edited by Sri Gadadhar Mishra,

Published & Owned by

Sri Aurobindo University, Dalijoda

Office - Matrubhaban, Sri Aurobindo Marg,

Cuttack - 753 013

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