

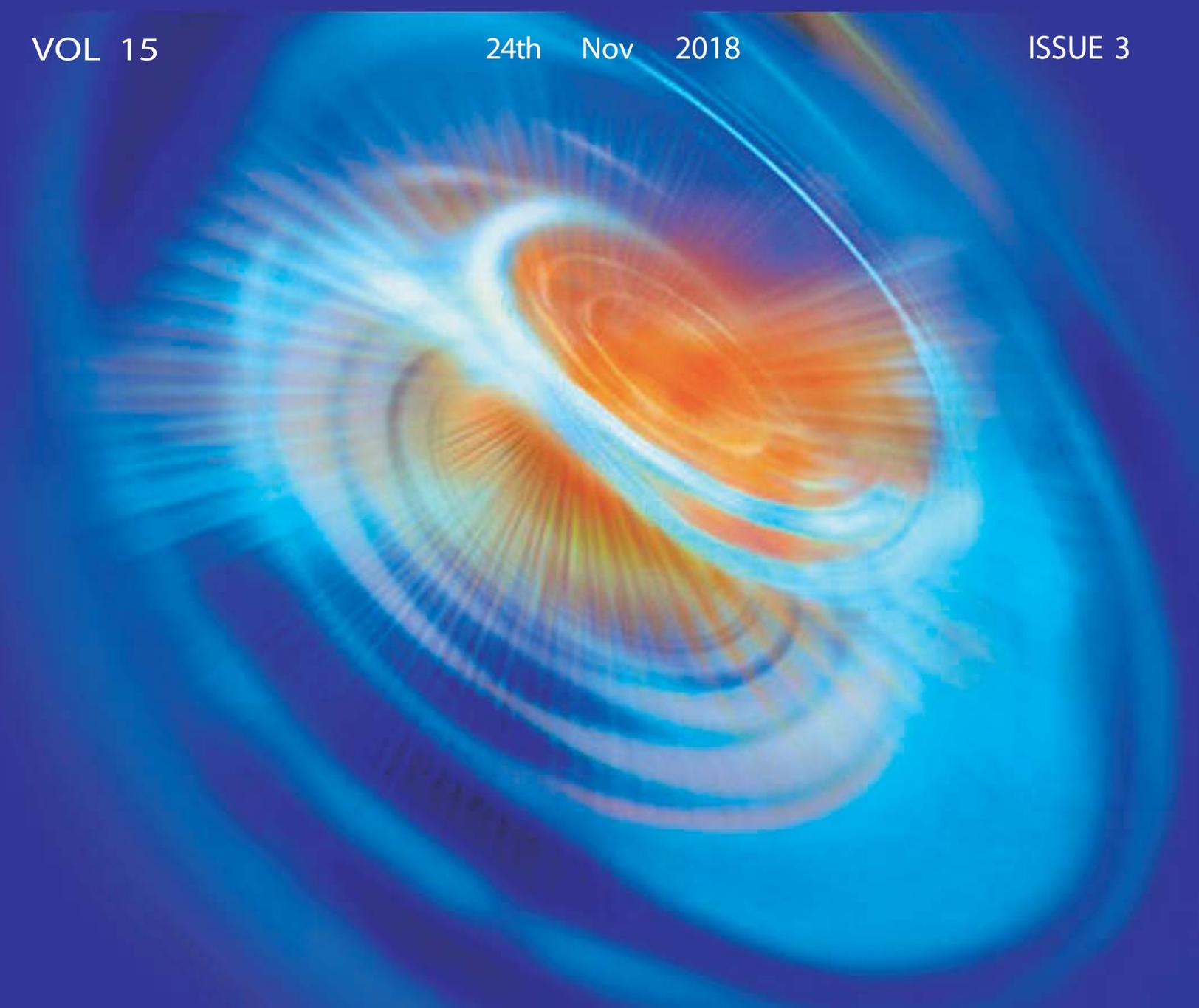
In Mother's Light

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There is no greater joy than
to serve the Divine.

The Mother

Service

To be at the service of the Divine is the
surest way to attain realisation



Peltophorum pterocarpum. Yellow

Spiritual significance of the flower given by The Mother



Surrender Through Work

Sri Aurobindo

What you write shows that you had a wrong idea of the work. The work in the Ashram was not meant as a service to humanity or to a section of it called the sadhaks of the Ashram. It was not meant either as an opportunity for a joyful social life and flow of sentiments and attachments between the sadhaks and an expression of the vital movements, a free vital interchange whether with some or with all. The work was meant as a service to the Divine and as a field for the inner opening to the Divine, surrender to the Divine alone, rejection of ego and all the ordinary vital movements and the training in a psychic elevation, selflessness, obedience, renunciation of all mental, vital or other self-assertion of the limited personality. Self-affirmation is not the aim, the formation of a collective vital ego is also not the aim.

The merging of the little ego is union with the Divine, purification, surrender, the substitution of the Divine guidance for one's own ignorant self-guidance based on one's personal ideas and personal feelings is the aim of Karma-Yoga, the surrender of one's own will to the Divine Will.

If one feels human beings to be near and the Divine to be far and seeks the Divine through service of and love of human beings and not the direct service and love of the Divine, then one is following a wrong principle - for that is the principle of the mental, vital and moral, not the spiritual life.





The Only Way Out

The Mother

You see, in the present condition of the world, circumstances are always difficult. The whole world is in a condition of strife, conflict, between the forces of truth and light wanting to manifest and the opposition of all that does not want to change, which represents in the past what is fixed, hardened and refuses to go. Naturally, each individual feels his own difficulties and is faced by the same obstacles.

There is only one way for you. It is a total, complete and unconditional surrender. What I mean by that is the giving up not only of your actions, work, ambitions, but also of all your feelings, in the sense that all that you do, all that you are, is exclusively for the Divine. So, you feel above the surrounding human reactions—not only above them but protected from them by the wall of the Divine's Grace. Once you have no more desires, no more attachments, once you have given up all necessity of receiving a reward from human beings, whoever they are—knowing that the only reward that is worth getting is the one that comes from the Supreme and that never fails—once you give up the attachment to all exterior beings and things, you at once feel in your heart this Presence, this Force, this Grace that is always with you.

And there is no other remedy. It's the only remedy, for *everybody* without exception. To all those who suffer, it is the same thing that has to be said: all suffering is the sign that the surrender is not total. Then, when you feel in you a “bang”, like that, instead of saying, “Oh, this is bad” or “This circumstance is difficult,” you say, “My surrender is not perfect.” Then it's all right.





And then you feel the Grace that helps you and leads you, and you go on. And one day you emerge into that peace that nothing can trouble. You answer to all the contrary forces, the contrary movements, the attacks, the misunderstandings, the bad wills, with the same smile that comes from full confidence in the Divine Grace. And that is the *only* way out, there is no other.

This world is a world of conflict, suffering, difficulty, strain; it is made of it. It has not yet changed, it will take some time before changing. And for each one there is a possibility of getting out. If you lean back on the presence of the Supreme Grace, that is the *only* way out. That I have been telling you since two or three days, like that constantly.

Life has a purpose.

This purpose is to find and to serve the Divine.

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

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

The Mother





A Conversation with Dada

Q - Dada, you have written in your book that Mother gave you a present. But what does it exactly mean ?

Dada - Yes, it was in 1968. I told Mother that I am receiving your present. She was very happy. She made the contact of outer personality with the psychic being inside. And it is permanent. It was permanently achieved. Whatever work one does the contact is always there. In the beginning the Mother told me that whenever it will appear that the contact has gone behind the veil, sit back in your chair and call me “Ma, Ma, Ma” and it will come back. Actually it was like this.

Q - What is the effect of this contact or what does one feel when one is in conscious contact with one’s psychic being ?

Dada - One feels a sense of great certitude, a peace, a calm, ananda and an absolute trust in Her. One knows what to do or what not to, what is right from what is wrong and goes straight and secure on one’s way.

There is no more worry for anything.

Q - How to know that what we are doing is right or wrong?

Dada - When something is done which is not correct, one feels an itch, an uneasiness and becomes at once alert that something has gone wrong and corrects oneself.

Q - Will it be the basis of the work we do?

Dada - Whatever work we do, any, any work, this inner realisation must be the basis. Without this all outer perfection does not have much value for us.





Work is meant to be a bridge between the inmost being and the outer personality. What we gain inside must be stabilised in our mind, life and body through work only. You remember Her message “Whatever work you do, do it as perfectly as you can. That is the best service to the Divine in man.” Work must be done for this purpose, as a service to Her, always remembering Her, then only it becomes Sadhana.

Q - As Mother gave this present to you can this be given to anyone else ?

Dada - Whoever comes to me I always try to give him peace, calm, joy etc.

I always try to put the person in contact with the Mother, without the person knowing it. Whether one feels it or not depends upon the receptivity of the person. Something is done and problems are solved in some planes, but it takes time to take a physical shape. You know Mother saw that India was free in 1915 and it took 32 years to manifest. One should not be anxious to get this realisation. One should go on doing one's work. The Mother will give it to an individual when he is ready.

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

The Mother





The Surrender of an Inner Warrior

Nolinikanta Gupta

It means the vital when it is converted. The converted vital is for the Divine like a warrior. The vital in man is the region of power and it is that which drives him to fight, to fight and conquer. It is the most difficult element to deal with: for it is this capacity to fight that also produces in the vital the spirit of revolt and independence, the will to follow its own will. But when the vital understands and is converted, if it is truly surrendered to the Divine Will, then its fighting capacity turns against antidivine forces, the forces of obscurity that prevent the transformation: the powers of the vital are strong enough to conquer the enemies. The anti-divine forces are in the vital world: from there they spread upon the physical. But their own seat is in the vital and it is the converted vital that can effectively deal with them. But the conversion is difficult.

The higher vital finds it much less difficult to surrender, for it is under the influence of the mind and sometimes even of the psychic; it understands them more easily. It is less difficult than the lower vital, for the latter is essentially the stronghold of desires and blind impulsions. The lower vital, even when it surrenders, when it does what it is asked to do, is not wholly happy, it suffers and only pushes down the impulse to revolt, it obeys unwillingly and does not collaborate. Unless it collaborates in joy and true love, nothing can be done, the transformation cannot come.

The surrender can be happy only when it is sincere. Or rather one can turn round the thing and say, if the vital is not happy, you must know for certain that it is not perfectly sincere. If it is not





happy, that means there is some reservation, something that would like the thing to be otherwise, something with a will of its own, its own desire, its own aim and which is not satisfied, not completely surrendered, not sincere in its surrender. But if one is sincere in his surrender one is perfectly happy automatically: he enjoys an inexpressible happiness. Therefore if there is not this inexpressible happiness; it is a sign that something is there which is not sincere. Now if you wish to discover that part, you have to aspire, to insist, throw the light – pray, if need be. There are many other ways. Sometimes a surgical operation too is necessary, you have to thrust the red hot iron into the wound, just as you have to do when there is a nasty abscess that does not want to burst.

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

This gives a true and luminous aim to existence.

The Mother





Mastery over Thoughts

M. P. Pandit

How to acquire mastery over thoughts? In the first place, the question that arises is why at all we should strive to acquire mastery over thought? The answer is clear. Most of our activities in life have their background in our own mind. Our thinking, the kind of the thoughts that we think influence to a large extent the activity that we put forth in our life.

For that purpose it is necessary that we first analyse our own mind and see to what extent our thoughts are really our own and to what extent they are just thoughts borrowed from the thoughts of others or thoughts that have floated into our mind from the general atmosphere.

Once we know this, it should be possible to reject the thoughts that come from foreign sources and then pay attention to the thoughts that arise within ourselves. In the process we stop acting according to the thoughts that are not our own, but belong to the environment, social and domestic.

As regards actions that flow from our own thoughts, we first observe our own thoughts, find out their nature, to what extent these thoughts have affinity with our own type, to what extent we are influenced by extraneous factors; and after examining this we exert ourselves towards an effective direction of our thought and activity.

That is, we try to choose our thoughts; we try to determine the direction in which our thinking shall flow. Then arises the capital step. From among the various thoughts that occur in our minds we see some are recurring, some are not related to the





immediate situation, the local circumstances, but there are a few which are fairly permanent. Of these we should choose one capital idea, one noble idea which can lift us out of the normal petty rounds of our existence and organise our whole round of thoughts around this chosen idea. That is not easy. Idea which can lift us out of the normal petty rounds of our existence and organise our whole round of thoughts around this chosen idea. That is not easy.

Once we decide which is to be the ideal around which our minds are to be organised, there comes the question of a serious discipline, for a discipline is necessary. As the Mother says, life without discipline is a waste. I will not accept it if it is pointed out that the Mother has discouraged the imposition of an external discipline in the Ashram. That is only as far as the outer life of the institution is concerned. She discouraged the framing of rules and regulations and putting them on the notice board, because she felt that a body of people who were serious enough to be awake to their inner quest will certainly not need to be told like schoolboys what to do, what not to do, where to sit, where not to sit and so on. That is why she felt it redundant and almost insulting to hand out notices telling people how to behave. But she always insisted on an inner discipline. She has repeated so often that the inner discipline expected here is far more exacting than the most severe discipline one could think of in the external sphere. This inner discipline has to be worked out at each moment of one's life; for at each moment there is a choice to be made, a choice of thoughts, a choice of emotions, a choice of actions. At each moment one has to decide whether one is going to put one's weight on the side of progression or on the side of regression, whether one is to choose what the *Upanishads* call the pleasant or the good. This challenge





of constant choice calls for the utmost vigilance, keeping the serious seeker at a high level of consciousness and a spontaneous and automatic choosing of the right thing at the right time. Necessarily, the spontaneous choice itself is a product of a cultivated inner background in which the old sense impressions that tend towards an easier life, towards the yielding to temptations of various kinds, are eliminated, and the higher and deeper tendencies soulward, godward, are encouraged.

You are here to contact your soul, and that is why you live.

Aspire persistently and try to silence your mind. The aspiration must come from the heart.

The Mother





Taking Shelter in The Mother's Force

Ramakrushna Das

Presently the Supramental is working at a great speed: for which the adverse forces are creating hindrances amongst the sadhaks and the Mother's spiritual organisations. But the adverse forces cannot stand against the Mother's force. The victory of the Mother's force is certain.

We have to take shelter in the Mother's Force. When we take shelter in The Mother's Force it will do everything and give us the inspiration to do the work. When a work is performed with inspiration from the Mother it is carried out without any impediments

The means to take shelter in the Mother's Force and receive the inspiration is:

Constant repetition of the Mother's Name all the time. To keep an ardent and unflinching faith and dependence on The Mother. We must carry a strong belief that the Mother is with us constantly, protecting us, that all the organisations belong to Her, we are only Her instruments. However perilous the catastrophe may be whether in our sadhana or within the organisation, or in performing the Mother's work; we must call the Mother without perturbation, without fear, or being shaky. Repeat the Name of The Mother constantly. When one repeats the name of The Mother in a calm and composed manner the Mother will certainly respond. She will protect us from all dangers and difficulties and one will receive the Mother's inspiration from within to do the work.

Remaining calm and quiet, keeping a faith, and absolute dependence on the Mother and to work with the inspiration from





Her then She will protect us from all dangers. When one works with the inspiration from the Mother Her Force remains constantly by our side and helps. This is the real protective armour for the sadhana and Mother's organisations..

Other than this there is no way for the sadhaka.

“We are not sadhaks of a higher order, how is it possible to keep a steady faith on Her and to be guided by Her inspiration?”, this attitude and thinking comes absolutely from the adverse force. Whenever there is any hindrance in the sadhana or any danger in the Mother's organisation, one should consciously and constantly repeat Her Name, then faith, trust and reliance on Her comes spontaneously. To call The Mother sincerely does not require sadhana of a higher order. A senior sadhaka may not even have an absolute faith. But in the beginning of the sadhana to face dangers creates a belief and reliance on the Mother. They receive inspiration from the Mother, and a strong belief that when we call Her sincerely our difficulties and dangers go away.

It is not in order to be happy that we are upon earth, for in the present conditions of terrestrial life happiness is an impossibility.

We are upon earth to find and realise the Divine, for the Divine Consciousness alone can give true happiness.

The Mother





Principle of Yoga Sadhana

Prapatti

The meaning of Yoga is 'to be identified', 'to be united', 'to become one'. In mathematics *yoga* means to add one number with another. Here also yoga has the same meaning. Man attains realisation of his yoga when he becomes integrally united with the Divine, becomes identified and one with Him. Before this, his attempt to establish contact with the Divine within his heart is the beginning of *yoga sadhana*. Yoga means to be united with the Divine in consciousness, work, will, desire, in one's mind, vital and body – everywhere and at every moment. For example, if you love your mother very much, then you will know your mother's feelings towards you. Similarly, your mother will also understand your wishes, desires and feelings. When intimacy develops between two friends they share a close communion in work, wishes and in other movements. In ordinary society, this happens in ignorance, but to be united with the Divine, one has to implore Him within an awakened and purified heart. First of all, one needs a person, who has attained the Divine and has been integrally identified with Him. It becomes easier to do yoga with his help. I was not able to understand the meaning of God when I was a child. But I had a spontaneous, deep love and devotion within my heart for the Divine Mother. Whenever I heard about the Divine Mother I felt as if I were free. When I heard the name of The Mother and Sri Aurobindo, I felt as if I realised the goal of my life. Nothing more was needed - I realised that they are the direct embodiment of the Divine.





The core principle of *yoga sadhana* is love, faith, devotion and surrender. If you love the Mother and Sri Aurobindo from within and offer yourself to them then you are doing *yoga-sadhana*. **This is the secret.** How can one forget somebody whom he loves wholeheartedly? But man is such that he cannot keep this love and devotion thriving all the time. Hence he does it through worship, prayers and celebrations. This brings delight to the mind and inexpressible joy and *ananda* in the life. Secondly, we should, spend some quiet time everyday remembering The Mother and Sri Aurobindo in a clean mind or meditate near their photographs. It is essential to offer flowers and incense sticks everyday near their photographs and keep the place clean and sacred. It is good to remember The Mother while eating, sleeping, reading, and playing and also during other works. While going to sleep you should pray for a sound sleep, and that you may remain fully conscious and progress towards the goal even during the sleep. To remain conscious in sleep does not mean to become sleepless but not to lose one's consciousness.

The third element of this *yoga sadhana* is to read Sri Aurobindo's literature, to interact with those who have proceeded in this path, and to stay in contact with Sri Aurobindo Ashram through letters. Pray in a frank and simple heart that the Divine may remain always with us and guide us. If we can keep such goodwill in our mind, the mind and vital gradually become purified and man gets blessed with the Divine power and wealth and makes others blessed.





The Mysteries of Thoughts

Anand Adhikari

Thoughts can be compared to any material object having its own real existence. We can deal with thoughts like any physical object. We can throw a stone to hit somebody, so too we can harm others by throwing bad thoughts. The difference is that in the first case we are liable to be punished for our misconduct but in the latter no one can notice our nasty deed and intention. However there is a subtle but sure repercussion of a wound inflicted using 'thought' as a vehicle. It is said a good soothing thought takes care of us in a manner which even the our greatest friend is not able to extend and a bad disturbing thought harms us to an extent which even the worst enemy is incapable of. It is said in Dhammapada "*If a man speaks or acts with an evil mind, suffering follows him as the wheel follows the hoof of the bullock that pulls the cart... If a man speaks or acts with a purified mind, happiness accompanies him as closely as his inseparable shadow*".

To the eyes that can see, thoughts are living beings having separate independent existence. When it goes out of your head, it has a will to fulfill the very purpose for which it was generated. It may take days, months, years or even when one may not be there to see but in course of time the beings of thoughts always struggle to fulfill their very purpose for which they were formed.

Now the question is how to keep a control on these uncontrollable creatures.

Quoting Dhammapada The Mother describes four steps to control one's mind –" *There are four movements which are usually*





consecutive, but which in the end may be simultaneous: to observe one's thoughts is the first, to watch over one's thoughts is the second, to control one's thoughts is the third and to master one's thoughts is the fourth. To observe, to watch over, to control, to master."

The first step is to observe -To observe means not to identify oneself with thoughts. It is not true that one exists because one thinks. Thoughts are entering in our system, we are not thoughts. A radio does not sing, but sound waves enter inside. So the first step is to separate oneself from thought waves.

The second step is to watch over –She speaks-"*First you look at them and then you watch over them. Learn to look at them as an enlightened judge so that you may distinguish between the good and the bad, between thoughts that are useful and those that are harmful, between constructive thoughts that lead to victory and defeatist thoughts which turn us away from it. It is this power of discernment that we must acquire now"*

The third step is to control the thoughts. She explains –"*Thought-control is the third step of our mental discipline. Once the enlightened judge of our consciousness has distinguished between useful and harmful thoughts, the inner guard will come and allow to pass only approved thoughts, strictly refusing admission to all undesirable elements. With a commanding gesture the guard will refuse entry to every bad thought and push it back as far as possible. It is this movement of admission and refusal that we call thought-control"*

This leads to the mastery over the system of thoughts. She speaks in a different context ' *... if you have continued to cultivate the power of concentration and attention, only the thoughts that are needed will be allowed to enter the active external consciousness*





and they then become all the more dynamic and effective. And if, in the intensity of concentration, it becomes necessary not to think at all, all mental vibration can be stilled and an almost total silence secured. In this silence one can gradually open to the higher regions of the mind and learn to record the inspirations that come from there... ..When one has learned to silence the mind at will and to concentrate it in receptive silence, then there will be no problem that cannot be solved, no mental difficulty whose solution cannot be found. When it is agitated, thought becomes confused and impotent; in an attentive tranquillity, the light can manifest itself and open up new horizons to man's capacity.

(Bulletin, November 1951)

What is lasting, eternal, immortal and infinite, that indeed is worth having, worth conquering, worth possessing. It is divine Light, divine Love, divine Life—it is also Supreme Peace, Perfect Joy and All-Mastery upon earth with the Complete Manifestation as the crowning.

The Mother





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