

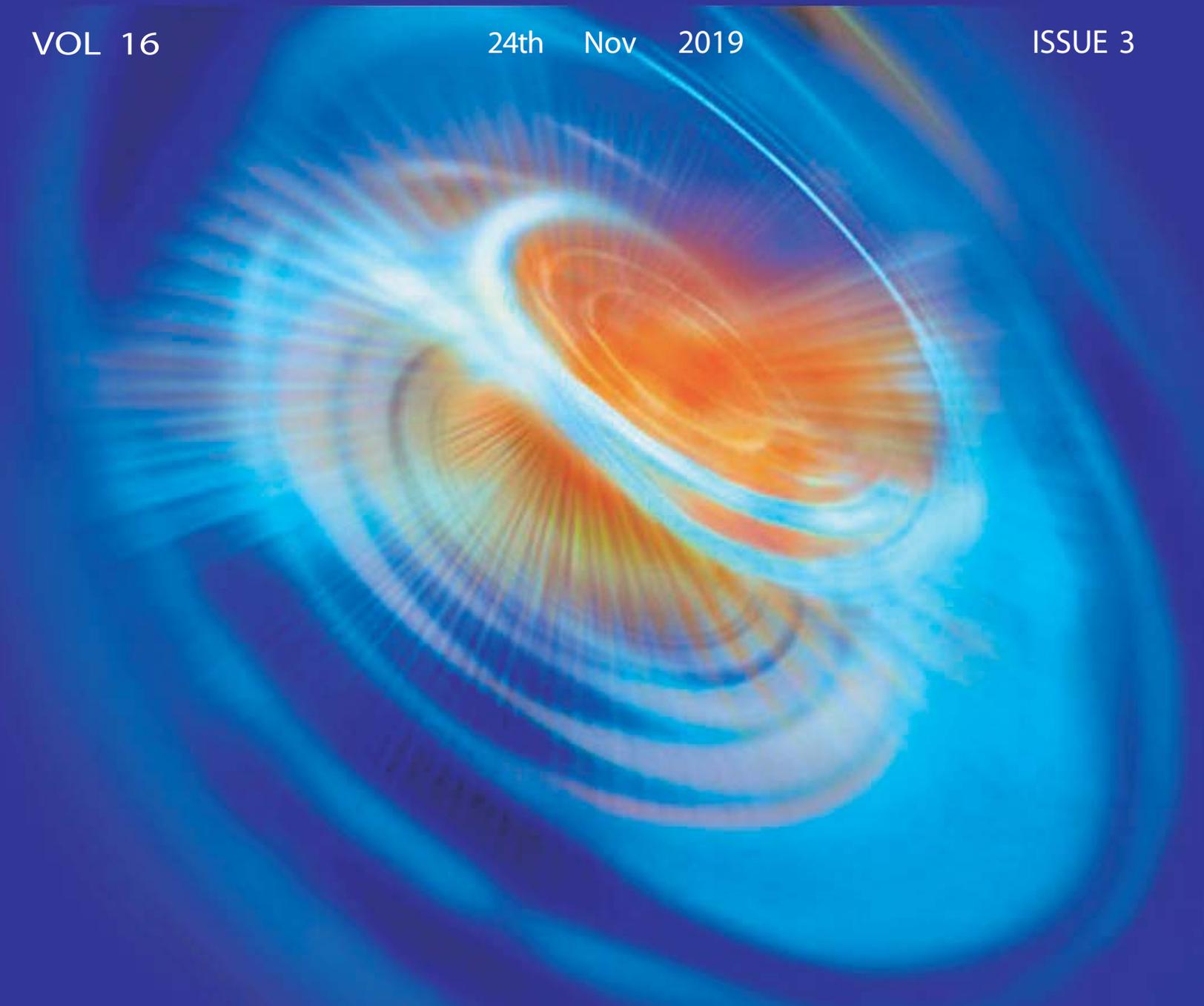
In Mother's Light

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Flame

Elegant and triumphant in its ardour.



Hibiscus schizopetalus . Red

Without Agni the sacrificial flame cannot burn on the altar of the soul. That flame of Agni is the seven-tongued power of the Will, a Force of God instinct with Knowledge. This conscious and forceful will is the immortal guest in our mortality, a pure priest and a divine worker, the mediator between earth and heaven. It carries what we offer to the higher Powers and brings back in return their force and light and joy into our humanity.

-Sri Aurobindo

Spiritual significance of the flower given by The Mother



Physical Resistance

Sri Aurobindo

This negation [*of deeper peace etc.*] is the very nature of the physical resistance and the physical resistance is the whole base of the denial of the Divine in the world. All in the physical is persistent, obstinate, with a massive force of negation and inertia —if it were not so, sadhana would be extremely cursory. You have to face this character of the physical resistance and conquer it however often it may rise. It is the price of the transformation of the earth-consciousness.

I have not the slightest doubt that you can do the sadhana if you cleave to it—not certainly on your own unaided strength, for nobody can do that, but by the will of the psychic being in you aided by the Divine Grace. There is a part in the physical and vital consciousness of every human being that has not the will for it, does not feel the capacity for it, distrusts any hope or promise of a spiritual future and is inert and indifferent to any such thing. At one period in the course of the sadhana this rises up and one feels identified with it. That has happened in you now, but along with an attack of ill health and nervous indisposition which has turned this passage through the obscure physical into a dark and intense trouble. With enough sleep and a quieting of the nerves and return of physical energy that ought to disappear and it would be possible to bring the Light and Consciousness down into this obscure part. An intense concentration bringing struggle is not what is needed, but a very quiet attitude of self opening.





Not any effort of sadhana just now, but the recovery of tranquillity and ease is what is wanted at present to restore the opening of the nature.

The feeling of inability is just the thing you have to reject. It is true only of the physical material consciousness and it is true of everybody in the physical consciousness, because that is something very inert and all that it can do is open itself, remain quiet and receive the Influence. But there is no inability in the rest of the being: it can will and reject. If confusion and obscurity come, it is not bound to accept them,—it can open to the true Force and throw them away; it can keep itself open even when the forces of confusion throw themselves upon it.

Only the concentration also must be quiet and steady,—not struggling and restless.

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





The Inner Transformation and Physical Resistance

The Mother

The force that comes down into one who is doing Yoga and helps him in his transformation, acts along many different lines and its results vary according to the nature that receives it and the work to be done. First of all, it hastens the transformation of all in the being that is ready to be transformed. If he is open and receptive in his mind, the mind, touched by the power of Yoga, begins to change and progress swiftly. There may be the same rapidity of change in the vital consciousness if that is ready, or even in the body. But in the body the transforming power of Yoga is operative only to a certain degree; for the receptivity of the body is limited. The most material plane of the universe is still in a condition in which receptivity is mixed with a large amount of resistance. But rapid progress in one part of the being which is not followed by an equivalent progress in other parts produces a disharmony in the nature, a dislocation somewhere; and wherever or whenever this dislocation occurs, it can translate itself into an illness. The nature of the illness depends upon the nature of the dislocation. One kind of disharmony affects the mind and the disturbance it produces may lead even as far as insanity; another kind affects the body and may show itself as fever or prickly heat or any other greater or minor disorder.

On one side, the action of the forces of Yoga hastens the movement of transformation of the being in those parts that are ready to receive and respond to the power that is at work upon it. Yoga, in this way, saves time. The whole world is in a process of progressive transformation; if you take up the discipline of Yoga,





you speed up in yourself this process. The work that would require years in the ordinary course, can be done by Yoga in a few days and even in a few hours. But it is your inner consciousness that obeys this accelerating impulse; for the higher parts of your being readily follow the swift and concentrated movement of Yoga and lend themselves more easily to the continuous adjustment and adaptation that it necessitates. The body, on the other hand, is ordinarily dense, inert and apathetic. And if you have in this part something that is not responsive, if there is a resistance here, the reason is that the body is incapable of moving as quickly as the rest of the being. It must take time, it must walk at its own pace as it does in ordinary life. What happens is as when grown-up people walk too fast for children in their company; they have to stop at times and wait till the child who is lagging behind comes up and overtakes them. This divergence between the progress in the inner being and the inertia of the body often creates a dislocation in the system, and that manifests itself as an illness. This is why people who take up Yoga frequently begin by suffering from some physical discomfort or disorder. That need not happen if they are on their guard and careful. Or if there is a greater and unusual receptivity in the body, then too they escape. But an unmixed receptivity making the physical parts closely follow the pace of the inner transformation is hardly possible, unless the body has already been prepared in the past for the processes of Yoga.

In the ordinary life of man a progressive dislocation is the rule. The mental and the vital beings of man follow as best they can the movement of the universal forces, and the stream of the world's inner transformation and evolution carries them a certain way; but the body bound to the law of the most material nature, moves very slowly. After some years, seventy or eighty, a hundred or two hundred,—





and that is perhaps the maximum, the—dislocation is so serious that the outer being falls to pieces. The divergence between the demand and the answer, the increasing inability and irresponsiveness of the body, brings about the phenomenon of death.

By Yoga the inner transformation that is in slow constant process in the creation is rendered more intense and rapid, but the pace of the outer transformation remains almost the same as in ordinary life. As a result, the disharmony between the inner and the outer being in one who is doing Yoga tends to be all the greater, unless precautions are taken and a protection secured that will help the body to follow the inner march as closely as possible. Even then it is the very nature of the body to hold you back. It is for this reason that to many we are obliged to say, “Do not pull, do not hurry; you must give your body time to follow.” Some have to be kept back even for years and not allowed to do much or progress far. Sometimes, to avoid the disequilibrium becomes impossible; and then you have a disturbance which varies according to the nature of the resistance and the measure of the care you have taken or your negligence. This too is the reason why each time that there is a strong movement of progress, it is almost invariably followed by a period of immobility, which seems to those who are not warned a spell of dullness and stagnation and discouragement in which all progress is stopped, and they think anxiously, “What is the matter? Am I losing time? Nothing is being done.” But the truth is that it is the time needed for assimilation; a pause is made for the body to open itself more and become receptive and approach nearer to the level attained by the inner consciousness. The parents have been walking too far ahead; they must halt so that the child left behind may run up and catch them by the hand; only then can they start again on the journey together.





On Old Age and Death

Pranab Kumar Bhattacharya

Question : Are old age and death in human life inevitable? Will they continue forever?

Answer : How can I say that? Then the ideal of the Mother and Sri Aurobindo and Their sadhana will remain incomplete! What man has eternally dreamt, yearned for, thought of, has to one day become true. This has been true from age to age. As death has existed for ever so has the desire in human mind and heart to overcome and conquer it and gain immortality. This inner yearning in man, this dream itself is proof that one day man will conquer old age and death.

Sri Aurobindo and Mother's Sadhana will one day bring its realisation. On this subject, I wrote an article called *In Pursuit of Immortality* for the eighth year commemorative volume of the Sri Aurobindo Medical Association in Cuttack.

Here is the piece for your reading:

“Since time immemorial man has tried to conquer death. We read in the Puranas that the rishis and even the asuras were doing great Tapasya to become immortal. In medieval Europe kings kept alchemists to find out the process by which man could prolong his youth and life, as well as other things like discovering formulae to make gold! The kings wanted to enjoy life to the fullest; so life had to be prolonged, youth had to be maintained and there had to be plenty of money. To pursue these objectives they employed alchemists. Many stories have been written where the author has built up his narration around the subject of immortality.





A similar motive has pushed man to go in for medical pursuits, including a hygienic way of life. The effort for overcoming sickness, disease and death through medical science is going on all over the world. Many eminent scientists are engaged in unravelling this mystery.

At our end, we have put ourselves in the hands of the Mother and Sri Aurobindo to help us in every sphere of life and to solve by their direct intervention all our material problems, including disease, old age and death.

We have learnt from them that there is a process by which we can reach our objective or at least make an effort to tackle this problem. They have told us that first of all we must discover our psychic being and around it we shall organise the rest of our being, that is, mind, life and body. If the material part of our life subjects itself to the leadership of the psychic, the psychic being will help us to reach our objective by conquering sickness, old age and death.

The soul is immortal. So why should it not guide the other parts of our being to achieve immortality ?

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





The Two Chains of The Mother *

Nolinikanta Gupta

Excuse me if I sit like this with my feet in the air. That's my way of making myself at home: I feel at home. ... So, you expect me to speak to you something?

Well, I have talked a lot in my rather long life, have I not? I have talked a good deal, written much more. All that forms now my Collected Works: eight volumes in English and as many volumes in Bengali. ...

All of you are leaving our Centre of Education, a Centre where you have been for so many years. To complete your Course and come out of the Centre, it's all right; but to go where? It seems you have already come to a decision, there are many amongst you who have made their choice. That's good, for it means choosing one's life. .

I wanted to tell you only one thing: you are going out but wherever you go, you carry something within you, something that is permanent and eternal since the beginning of the world. I have sometimes spoken of the golden chain of the Mother; I have said too that Mother had two chains, one of gold and the other of iron. These two chains are your eternal companions; wherever you may go, you will carry these two with you. You are bound to the Mother forever - forever, be sure of that. It's the prop of your life, it's your aspiration.

These are not chains of bondage but of freedom and entire satisfaction. You may ask: what are these chains of gold and of iron? The golden chain is in your soul and the iron one is in your body. The body, your body, is also bound to the Mother, to her Presence and Influence. Body means not only the material body, but the physical





body, the inner body. Now, the imprint of the Mother's Presence, you carry that in this physical body. You may not be always aware of that, but this makes no difference, nothing at all. Here I may refer to something pertinent... One day someone went to see the Mother on his birthday; it was our Prithwi Singh. Now, Prithwi Singh plaintively said to the Mother: "Mother, here I am, so near to you; it's my birthday, a day so nice and precious to me, but I cannot see you, for I am blind in both of my eyes." Then the Mother answered: "What does that matter? You cannot see me but I am seeing you."

And this is always so. You cannot see with your physical eyes but the Mother's look is always upon you, her look of love and protection: be sure and certain of that. You carry that within you for all time and wherever you go, wherever in the entire world. You carry in you a portion, a spark of her Love; and that will save you from many difficulties, from much danger. If you can keep that in your active memory, it will be still more beneficial. That's all.

*A Talk to the outgoing students of the International Centre of Education
(SriAurobindo Ashram) on 25-10-1978.

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





Yoga and Madness

M. P. Pandit

Indian spiritual tradition recognises, among the types of liberated beings. the *pisiicavat*, demonic, the *unmattavat*, intoxicated . These, though in union with the Divine Consciousness act unpredictably: crudely, rudely, violently, abominably . We do not speak of them at the moment. We have in mind those who suddenly go berserk in the course of their yoga. They get mentally deranged and make a sad spectacle. And such cases are not rare, they are pretty common, leading the uninformed to blame yoga for causing madness.

Actually the right practice of yoga never causes imbalance. It can only promote better health of mind and soul. It increases self-control, capacities of nature and refines the consciousness. At times when one makes a decided advance and there is some radical change in consciousness within, the outer being fails to keep pace. That may be due to either neglect of the necessity of culturing the instrumental nature alongside inner development or incapacity of certain parts of nature to change. The result is a pronounced disequilibrium between the inner consciousness and the external nature, leading to disorder, unregulated action in life.

It is also possible that some erotic tendency or ambitions that were originally concealed come up and seize the situation created by the yogic development of powers and new openings. They replace the spiritual motivation and the practitioners become either maniacs or titanic egotists. Such persons with a latent deviation at the very start open to various forces in the vital region in the course of their practices and become instruments of those hostile elements. They go off the track and lose their balance.





Thus it is not practice of yoga that leads to these unfortunate developments, but want of sincerity in the person. This insincerity clouds the vision, cuts off discrimination and in all ways pushes the practicer on a suicidal — spiritually disastrous — course. With some this deviation is conscious and they become exploiters of the credulous. But there are others who are not aware of their subconscious impulses or they are too weak to resist them; they lose their reason and are mentally disturbed. It is possible to reclaim such persons with understanding, sympathetic handling and exposing them to corrective influences emanating from saints and other benevolent spiritual personalities. There are also ways of invoking the aid of higher Deities for the purpose. It is possible to succeed with those who are weak but next to impossible with those who are insincere. There have been cases of mental derangement—at any rate appearing to be so — in our Ashram. Usually the Mother would treat them as cases of some disharmony between the inner and the outer being, help them inwardly to bridge the gulf and ask the community to treat them as if normal. This worked in many cases and the persons returned to normalcy in time.

**ILLNESS IS ONLY A
DISEQUILIBRIUM**

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

The Mother





Opening

Ramakrushna Das

Question: What is the meaning of opening?

Answer: The meaning of opening is to keep faith, trust and love towards the Mother. The Mother's Power can work within us in this state. Mistrust, suspicion, fear, anxiety etc. act as the forces opposite to the opening to the Mother's Power. These forces obstruct the path for the working of the Mother's Power.

Question: Can the Mother's Power do the opening for the individual-being or can't it?

Answer: Yes, it can. When the individual prays to the Mother, aspires for the opening, his adhara gets opened and love and devotion are generated in him.

Question: Please explain clearly what is the necessity of keeping oneself open to the Mother's Power in order to be saved from the suffering, pain, danger and distress?

Answer: The sorrow, pain, danger, calamity, disease and agony suffered by a person can be removed to some extent by other means, but he cannot be permanently freed from those adversities. When the whole being of the individual is united with the Divine, he is completely freed from the above. This identification with the Divine comes with the opening. For this reason the opening is necessary. Though man has to undergo sorrow, pain, danger, difficulty, disease and suffering as part of the fruits of his action, and which are unpalatable and painful, still then these adversities do not come to him only to inflict punishment upon him. The adhara of the individual becomes purified to some extent and some portion of his consciousness gets developed when he wades through this sorrow





and pain. These dangers and obstacles lead man some steps ahead in the path of his spiritual evolution. The flaws like ego and egoism etc. to some extent, get abated. These obstacles and dangers help man in his ascending evolution. When man keeps himself open to the Mother with love and faith, the Mother's Power removes hurdles and dangers, disease and suffering and accomplishes for him the progress which would have been achieved through dangers and difficulties.

Every human being is being guided by Prakriti or nature and is progressing in the path of development after passing through suffering, pain and happiness. One has to undergo a plethora of extraordinary sorrow and suffering for this progress. It also involves a lot of time which is beyond calculation and expectation. The Divine Shakti works in yoga and Sadhana. After completing his growth and development in one birth, - which would have spread to crores and crores of births, - he reaches his destination. For this reason the opening towards the Divine or the practice of yoga is not only essential for everybody but is inevitable.

The persons who progress in the path of evolution without doing any Sadhana and being guided by their Prakriti or nature, would have to experience joy and sorrow in many births. When their hearts are gradually purified, they understand this mystery and becoming conscious one day, they try to engage themselves in the Sadhana. The development which is attained so far from the matter to Man has been guided by Nature. Man is now endowed with the mind and intellect; for this reason, Nature would make him conscious by inflicting sorrow and pain upon him and would compel him to proceed in the right path.





The Call of The Future

Prapatti

If we truly want to accomplish great work, progress forward, want to sacrifice our life for Divine Work, then the first thing necessary is not to give any place to ego and self-interest. Otherwise we cannot march forward. Consciously without caring for prestige or insult we should sincerely carry out our work.

It is not desirable for the sadhak to have jealousy, hatred, and indignation for anyone. I hope you all have taken the attitude of a sadhak. Work can't be accomplished if you limit your vision on what others do or their faults .

Someone (a sadhak of Ashram) had written to Sri Aurobindo about the faults of another sadhak. Sri Aurobindo answered like this - "If I stick to the faults of the sadhaks then there will be no one in the end." We should go forward with a generous attitude with the vision on the qualities of a person, the utilities of his work, what service can he rendered . Every human being is incomplete – he carry within him the asura as well as the Divine. With the transformed attitude of man , his nature will be changed.

Finally it is Faith that cures.

–The Mother





What We Have to Do

Anand Adhikari

The first taste of the inner consciousness is so alluring that with a moment's touch of it makes one tempted to forego all so called comforts, power, prestige, everything to be in contact with this wonderful inner world.

But of course subsequently the pull of the lower selves which has not worked been upon, not purified enough to bear the luminous warmth of inner Sun makes one findback oneself again under the dark clutches of age long hostility. However the memory of the joy and sweetness of Her Eternal Presence in the depth of the heart again gives a push to get back the state one had seemed to lose. One thing is sure, once one has started this inner pilgrimage, there may be a temporary set-back but as one has responded it, it becomes a 'Decision' and one is chosen for all eternity: Once the call of the Infinite is there nothing can stop its flow to Eternal Life. Primarily the obstacle that obstinately stalls the progress much more than others is the ego in lower vital. Sri Aurobindo and The Mother have warned us to be very careful for its treacherous traps to smash all positive strides forward. Even the great Rishis, Bibhuti and Sadhaks were not spared. They have had to declare that like a dog's tail, this earthly nature can never change.

Sri Aurobindo writes – “The earth-consciousness does not want to change, so it rejects what comes down to it from above—it has always done so. It is only if those who have taken this Yoga open themselves and are willing to change their lower nature that this unwillingness can disappear.





“What stands in the way of course is always the vital ego with its ignorance and the pride of its ignorance and the physical consciousness with its inertia which resents and resists any call to change and its indolence which does not like to take the trouble—it finds it more comfortable to go on its own way repeating always the same old movements and, at best, expecting everything to be done for it in some way at some time.

“The first thing is to have the right inner attitude—you have that; the rest is the will to transform oneself and the vigilance to perceive and reject all that belongs to the ego and the tamasic persistence of the lower nature. Finally, to keep one-self always open to the Mother in every part of the being so that the process of transformation may find no hindrance”

Now it depends on us whether with the consent of the heart we pursue the path or ignoring the very crux of the problem, give up all effort for change and continue to be satisfied with our present state.

WILL TO CONQUER ILLNESS

Wake up in yourself a will to conquer. Not a mere will in the mind but a will in the very cells of your body. Without that you can't do anything; you may take a hundred medicines but they won't cure you...

The Mother





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