

In Mother's Light

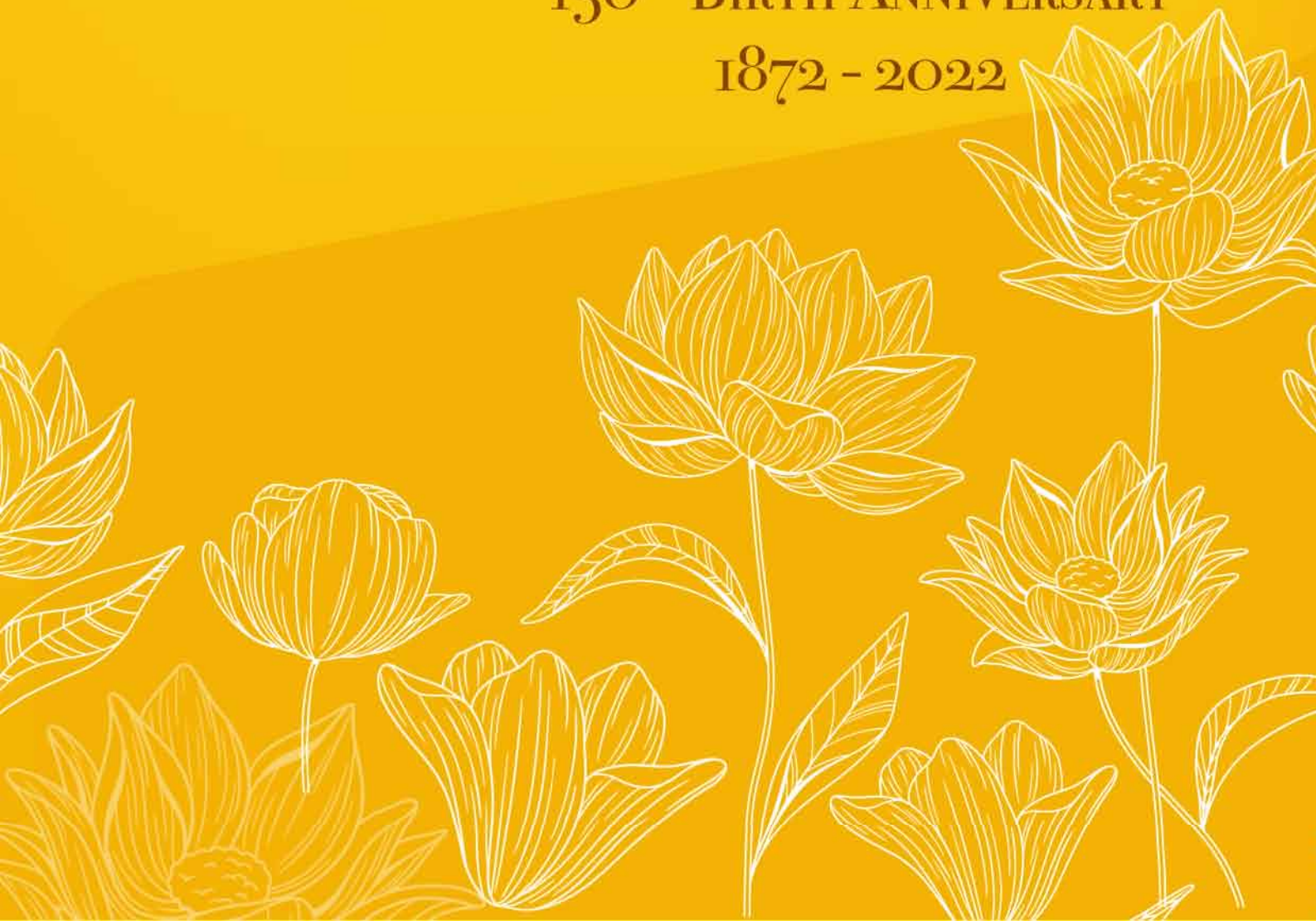
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*Spiritual Significance of the Flowers
given by The Mother*



*Avatar-the Supreme Manifested in
a Body upon Earth*

The pink lotus is the flower of Sri Aurobindo.

Botanical Name - Nelumbo

Common Name - Lotus. pink, single or double flowers



BELIEF IN THE REALITY OF THE AVATARA

Sri Aurobindo

India has from ancient times held strongly a belief in the reality of the Avatara, the descent into form, the revelation of the Godhead in humanity. In the West this belief has never really stamped itself upon the mind because it has been presented through exoteric Christianity as a theological dogma without any roots in the reason and general consciousness and attitude towards life. But in India it has grown up and persisted as a logical outcome of the Vedantic view of life and taken firm root in the consciousness of the race. All existence is a manifestation of God because He is the only existence and nothing can be except as either a real figuring or else a figment of that one reality. Therefore every conscious being is in part or in some way a descent of the Infinite into the apparent finiteness of name and form. But it is a veiled manifestation and there is a gradation between the supreme being¹ of the Divine and the consciousness shrouded partly or wholly by ignorance of self in the finite. The conscious embodied soul² is the spark of the divine Fire and that soul in man opens out to self-knowledge as it develops out of ignorance of self into self-being. The Divine also, pouring itself into the forms of the cosmic existence, is revealed ordinarily in an efflorescence of its powers, in energies and magnitudes of its knowledge, love, joy, developed force of being,³ in degrees and faces of its divinity. But when the divine Consciousness and Power, taking upon itself the human form and the human mode of action, possesses it not only by powers and magnitudes, by degrees and outward faces of itself but out of its eternal self-knowledge, when the Unborn knows itself and acts in the frame of the mental being and the appearance of





birth, that is the height of the conditioned manifestation; it is the full and conscious descent of the Godhead, it is the Avatara.

The Vaishnava form of Vedantism which has laid most stress upon this conception expresses the relation of God in man to man in God by the double figure of Nara-Narayana, associated historically with the origin of a religious school very similar in its doctrines to the teaching of the Gita. Nara is the human soul which, eternal companion of the Divine, finds itself only when it awakens to that companionship and begins, as the Gita would say, to live in God. Narayana is the divine Soul always present in our humanity, the secret guide, friend and helper of the human being, the “Lord who abides within the heart of creatures” of the Gita; when within us the veil of that secret sanctuary is withdrawn and man speaks face to face with God, hears the divine voice, receives the divine light, acts in the divine power, then becomes possible the supreme uplifting of the embodied human conscious-being into the unborn and eternal. He becomes capable of that dwelling in God and giving up of his whole consciousness into the Divine which the Gita upholds as the best or highest secret of things, *uttamamm rahasyam*. When this eternal divine Consciousness always present in every human being, this God in man, takes possession partly⁴ or wholly of the human consciousness and becomes in visible human shape the guide, teacher, leader of the world, not as those who living in their humanity yet feel something of the power or light or love of the divine Gnosis informing and conducting them, but out of that divine Gnosis itself, direct from its central force and plenitude, then we have the manifest Avatar. The inner Divinity is the eternal Avatar in man; the human manifestation is its sign and development in the external world.

When we thus understand the conception of Avatarhood, we see that whether for the fundamental teaching of the Gita, our present



subject, or for spiritual life generally the external aspect has only a secondary importance. Such controversies as the one that has raged in Europe over the historicity of Christ, would seem to a spiritually-minded Indian largely a waste of time; he would concede to it a considerable historical, but hardly any religious importance; for what does it matter in the end whether a Jesus son of the carpenter Joseph was actually born in Nazareth or Bethlehem, lived and taught and was done to death on a real or trumped-up charge of sedition, so long as we can know by spiritual experience the inner Christ, live uplifted in the light of his teaching and escape from the yoke of the natural Law by that atonement of man with God of which the crucifixion is the symbol? If the Christ, God made man, lives within our spiritual being, it would seem to matter little whether or not a son of Mary physically lived and suffered and died in Judea. So too the Krishna who matters to us is the eternal incarnation of the Divine and not the historical teacher and leader of men.

(*Essays on the Gita*, CWSA, Vol. 19, pp. 13-15)

He has come to bid the earth to prepare for its
luminous future.

The Mother





SOME REMINISCENCES

The Mother

The Aura of Sri Aurobindo

... when I came from Japan: I was on the boat, at sea, not expecting anything (I was of course busy with the inner life, but I was living physically on the boat), when all of a sudden, abruptly, about two nautical miles from Pondicherry, the quality, I may even say the physical quality of the atmosphere, of the air, changed so much that I knew we were entering the aura of Sri Aurobindo. It was a physical experience and I guarantee that whoever has a sufficiently awakened consciousness can feel the same thing. I had the contrary experience also, the first time that I went out in a car after many, many years here. When I reached a little beyond the lake, I felt all of a sudden that the atmosphere was changing; where there had been plenitude, energy, light and force, all that diminished, diminished... and then... nothing. I was not in a mental or vital consciousness, I was in an absolutely physical consciousness. Well, those who are sensitive in their physical consciousness ought to feel that quite concretely. And I can assure you that the area we call “the Ashram” has a condensation of force which is not at all the same as that of the town, and still less that of the countryside.

CWM 4: 223-24

The power of Sri Aurobindo's Peace

You remember the night of the great cyclone, when there was a tremendous noise and splash of rain all about the place. I thought I would go to Sri Aurobindo's room and help him shut the windows. I just opened his door and found him sitting quietly at his desk, writing. There was such a solid peace in the room that nobody would have





dreamed that a cyclone was raging outside. All the windows were wide open, not a drop of rain was coming inside.

CWM 3: 155

The power of Sri Aurobindo's Word

...I shall relate an experience of mine when I first met Sri Aurobindo in Pondicherry. I was in deep concentration, seeing things in the Supermind, things that were to be but which were somehow not manifesting. I told Sri Aurobindo what I had seen and asked him if they would manifest. He simply said, "Yes." And immediately I saw that the Supramental had touched the earth and was beginning to be realised! This was the first time I had witnessed the power to make real what is true...

CWM 3: 141-42

Writing the Arya

To be spontaneous means not to think out, organise, decide and make an effort to realise with the personal will. I am going to give you two examples to make you understand what true spontaneity is. One — you all know about it undoubtedly — is of the time Sri Aurobindo began writing the Arya, in 1914. It was neither a mental knowledge nor even a mental creation which he transcribed: he silenced his mind and sat at the typewriter, and from above, from the higher planes, all that had to be written came down, all ready, and he had only to move his fingers on the typewriter and it was transcribed. It was in this state of mental silence which allows the knowledge — and even the expression—from above to pass through that he wrote the whole Arya, with its sixty-four printed pages a month. This is why, besides, he could do it, for if it had been a mental work of construction it would have been quite impossible.

CWM 8: 281





I REMEMBER

Pranab Kumar Bhattacharya

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 it 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 I have learnt from the Mother, p-25

Sri Aurobindo has come on earth not to bring a teaching or a creed in competition with previous creeds or teachings, but to show the way to overpass the past and to open concretely the route towards an imminent and inevitable future.

The Mother





THE AGE OF SRI AUROBINDO

Nolini Kanta Gupta

Someone has written to this effect: “This is not the age of Sri Aurobindo. His ideal of a divine life upon earth mayor may not be true; at any rate it is not of today or even of tomorrow. Humanity will take some time before it reaches that stage or its possibility. What we are concerned with here and now is something perhaps less great, less spiritual, but more urgent and more practical. The problem is not to run away with one’s soul, but to maintain its earthly tenement, to keep body and soul together: one has to live first, .live materially before one can hope to live spiritually.”

Well, the view expressed in these words is not a new revelation. It has been the cry of suffering humanity through the ages. Man has borne his cross since the beginning of his creation through want and privation, through disease and bereavement, through all manner of turmoil and tribulation, and yet ...at the same time, in the very midst of those conditions, he has been aspiring and yearning for something else, ignoring the present, looking into the beyond. It is not the prosperous and the more happily placed in life who find it more easy to turn to the higher life, it is not the wealthiest who has the greatest opportunity to pursue a spiritual idea. On the contrary, spiritual leaders have thought and experienced otherwise.

Apart from the well-recognised fact that only in distress does the normal man think of God and non-worldly things, the real matter, however, is that the inner life is a thing apart and follows its own line of movement, does not depend upon, is not subservient to, the kind of outer life that one may happen to live under. The Bible says indeed, “Blessed are the poor, blessed are they that mourn”... But the Upanishad declares, on the other hand, that even as one lies happily





on a royal couch, bathes and anoints himself with all the perfumes of the world, has attendants all around and always to serve him, even so, one can be full of the divine consciousness from the crown of the head to the tip of his toe nail. In fact, a poor or a prosperous life is in no direct or even indirect ratio to a spiritual life. All the miseries and immediate needs of a physical life do not and cannot detain or delay one from following the path of the ideal; nor can all your riches be a burden to your soul and overwhelm it, if it chooses to walk on-it can not only walk, but soar and fly with all that knapsack on its back.

If one were to be busy about reforming the world and when that was done then alone to turn to other-worldly things, in that case, one would never take the turn, for the world will never be reformed totally or even considerably in that way. It is not that reformers have for the first time appeared on the earth in the present age. Men have attempted social, political, economic and moral reforms from times immemorial. But that has not barred the spiritual attempt or minimised its importance. To say that because an ideal is apparently too high or too great for the present age, it must be kept in cold storage is to set a premium on the present nature of humanity and eternise it: that would bind the world to its old moorings and never give it the opportunity to be free and go out into the high seas of larger and greater realisations. The ideal or perhaps one should say the policy of Real-politik is the thing needed in this world. To achieve something actually in the physical and material field, even a lesser something, is worth much more than speculating on high flaunting chimeras and indulging in day-dreams. Yes, but what is this something that has to be achieved in the material world? It is always an ideal. Even procuring food for each and every person, clothing and housing all is not less an ideal for all its concern about actuality. Only there are





ideals and ideals; some are nearer to the earth, some seem to be in the background. But the mystery is that it is not always the ideal nearest to the earth which is the easiest to achieve or the first thing to be done first. Do we not see before our very eyes how some very simple innocent social and economic changes are difficult to carry out as they bring in their train quite disproportionately gestures and movements of violence and revolution? That is because we seek to cure the symptoms and not touch the root of the disease. For even the most innocent-looking social, economic or political abuse has at its base far-reaching attitudes and life-urges “even a spiritual outlook” that have to be sought out and tackled first, if the attempt at reform is to be permanently and wholly successful. Even in mundane matters we do not dig deep enough, or rise high enough.

Indeed, looking from a standpoint that views the working of the forces that act and achieve and not the external facts and events and arrangements alone one finds that things that are achieved on the material plane are first developed and matured and made ready behind the veil and at a given moment burst out and manifest themselves often unexpectedly and suddenly like a chick out of the shell or the young butterfly out of the cocoon. The Gita points to that truth of Nature when it says: “These beings have already been killed by Me.” It is not that a long or strenuous physical planning and preparation alone or in the largest measure brings about a physical realisation. The deeper we go within, the farther we are away from the surface, the nearer we come to the roots and sources of things even most superficial. The spiritual view sees and declares that it is the Brahmic consciousness that holds, inspires, and builds up Matter, the physical body and form of Brahman.

The highest ideal, the very highest which God and Nature and Man have in view, is not and cannot be kept in cold storage: it is





being worked out even here and now, and it has to be worked out here and now. The ideal of the Life Divine embodies a central truth of existence, and however difficult or chimerical it may appear to be to the normal mind, it is the preoccupation of the inner being of man – all other ways or attempts of curing human ills are faint echoes, masks, diversions of this secret urge at the source and heart of things. That ideal is a norm and a force that is ever dynamic and has become doubly so since it has entered the earth atmosphere and the waking human consciousness and is labouring there. It is always safer and wiser to recognise that fact, to help in the realisation of that truth and be profited by it.

Collected Works of Nolini Kanta Gupta, Vol 2, p-49

What Sri Aurobindo represents in the world's history is not a teaching, not even a revelation; it is a decisive action direct from the Supreme.

The Mother





READING NOT ENOUGH

M. P. Pandit

Reading is a good exercise for the mind. In spiritual life too assiduous study, listening and reading is recommended. But care has to be taken to see that reading, study does not become an end in itself. For those who are particularly intellect-oriented, reading tends to become a habit. The satisfaction it yields acquires a vital tinge and it develops into an indulgence. What is more dangerous is that reading begins to substitute itself for sadhana. Reading is not knowledge, at any rate true knowledge. It may be, at best, a mental knowledge. But does that by itself bring about a change of consciousness that is required in any spiritual life of consequence? Before a mental acquisition can become spiritual knowledge there are other steps to be taken.

Sravaṇa, hearing of wisdom must be followed by *manana*, mentation. What is read or heard must be meditated upon and its content made a part of one's consciousness. It cannot just remain as information. It must be absorbed in a constructive way. The next step is *nididhyāsana*, fixed in the being as an active force. It must operate in the movements of one's nature, in thinking, feeling, doing. In other words there must be a simultaneous discipline of purification aiming at change of nature. Unless there is this continuous application of the knowledge that is derived from study in day-to-day life, the study has no spiritual value. What is studied can have an effect on the being only when it is accompanied by a simultaneous culture of consciousness by way of purification, elevation and application. Even the Veda, Book of Knowledge, says Rishi Yaska, cannot purify, one who lacks discipline of conduct, *āchararahinam na punliti veda*).





And how is that done? Regular study-not fitful reading is followed by a conscious assimilation in the mind. One recalls the main ideas, the high points in the day's readings, scrutinises what is new in them for oneself and integrates it with what one already knows. One proceeds thereafter to make it an active factor in one's life. Thoughts are formed in the light of this knowledge, emotions, feelings are cast in that mould and action is governed by the standard so formed. There is a conscious effort to thus translate what one has studied in terms of practical life. In the process there is an automatic disciplining of one's nature in the spirit of one's growing knowledge. It is only then that reading, study, becomes an integral part of the higher life. It promotes and guides the spiritual culture of consciousness. Otherwise it remains a pastime, if it does not develop into a kind of opiate lulling one into the illusion that one is fast progressing in spiritual life.

Collected Works of M P Pandit, Vol 1, p-306

Last night, we (you and I and some others) were together for quite a long time in the permanent dwelling-place of Sri Aurobindo which exists in the subtle physical (what Sri Aurobindo called the true physical).

The Mother





CONVERSATION WITH BABAJI MHARAJ

Ramakrushna Das

(from Bulletin 1958) Question to the Mother... This was read out

Question to the Mother: "I am with you"- what is the actual meaning of this? Whenever we are in doubt regarding a problem and we pray to you does anyone hear our prayer despite our imperfection, limitation, false will and mistakes? Then who is it that listens? Is it this Mother who is with us now?

And the one who hears, is She the Supreme Eternal Consciousness, an impersonal Divine Force, Yoga-Shakti or this person manifest in this body who is the Mother? Is this an individual proximity which knows our every thought, every action or is it some unknown power? Please tell us in which way you are always with us?

It is said that Sri Aurobindo and You together are one and the same Consciousness; but do you and Sri Aurobindo have each an individual Presence which work in different ways?

Mother's Reply: "I am with you because I am you and you are me"

G: What is it?

Q: The Mother says "I am you and you are me"- this means 'I am with you'.

"I am with you- this sentence has many interpretations, because I am with you pervading in you from your highest consciousness down to the lowermost material consciousness at every level, at every plain. Here in Pondicherry, you cannot remain without breathing my consciousness. My consciousness pervades the entire atmosphere here almost materially, in the subtle physical to a radius of ten kilometres, up to the small lake"

Babaji Maharaj: We have heard the Mother when She was saying this.

Q: Was the Mother speaking in English?

Babaji Maharaj: Mother was speaking in French; others were explaining in English.





M: Within a radius of ten kilometres an individual can feel the Mother's Presence.

Babaji Maharaj: Very much physically

S: One cannot breathe here without imbibing the Mother's Consciousness. Then those idiots and ignorant persons living here must also be breathing the Mother's Consciousness. Would they also be benefiting from the privilege also?

Babaji Maharaj: This is correct but the difference is ...Just as when the Sun rises there is light everywhere equally enlightening everybody. One who keeps his doors open will have his house lighted up but one who keeps his house closed will remain in darkness. One who opens his door and comes out in the open he will live in bright daylight.

S: But at the moment the Sun is so bright and luminous that there is a flood of light everywhere. This light is entering forcibly even into the homes in darkness. It is burning to ashes this world with its heat. In this situation would not the ignorant people here be feeling the heat?


Babaji Maharaj: When the Sun rises in the morning the houses would not get heated; it is when it is twelve noon that the houses will get heated! (everybody laugh)

That way the Supramental Sun has already risen but those who are not open to it will have to wait till it is twelve noon and this twelve noon may come in this life or take several lives. But those who will open they will feel it right away.

Mother's Consciousness is everywhere. ...just as the Supramental Force is working everywhere; its influence is active equally everywhere in the World. Only those who are conscious of it are opening study circles, they are doing sadhana, they are organising seminars, establishing shrines. Those who are not conscious are doing nothing; they are wallowing in ignorance.

The influence of the Divine Force is the same everywhere. It is the same for everyone. Only one who is conscious of this is receiving it. One who is not conscious is unable to be receive the Force.





It is here that the question of organising a Study Circle and propagating the Ideology of the Mother and Sri Aurobindo arises. This is because for an individual to be naturally aware of the Supramental Force will take a few thousand years. But the organisation of Study Circles, establishing Shrines, discussions and seminars the awareness will come much quicker. It is for this reason is told:

‘Prathama bhagati santahna sanga dusari rati mama katha
prasanga II

Gura pada phakaja sewa tisari bhagati amana I

Chowthi bhagati mama guna gana karai kapata taji gan II’

It is for this reason it is necessary to talk about Ma SriAurobindo.

That means to organise Study Circles, Seminars, Conferences so that many people can understand and become aware of this Truth and accept it. This outer activity will open our outer consciousness. It is for this reason that Sri Aurobindo’s Ideology needs to be propagated. Thus opening of Study Circle, establishment of Sacred Relics Shrines, seminars, meetings etc is very necessary. Read this:
“I am with you- this sentence has many interpretations, because I am with you pervading in you from your highest consciousness down to the lowermost material consciousness at every level, at every plain. Here in Pondicherry, you cannot remain without breathing my consciousness. My consciousness pervades the entire atmosphere here almost materially, in the subtle physical to a radius of ten kilometres, up to the small lake”

From BabajiMaharajnka Rachana Samgraha, 3rd Vol

Translation by Dr Shyama Kanungo



REVOLT, RESTLESSNESS AND CALAMITIES

Prapatti

Revolt and restlessness are the signs of evil. The consequence of evil is disaster. In modern times, an all swallowing revolt, unbearable worries, restlessness and a disaster is the common go of the world. Many have presumed that, the humanity cannot last longer. Passing through this deep calamities it may be totally ruined. Even reaching the maxim of grandeur and prosperity, Man is passing through a total discomfort and discontentment.

Now the question arises what could be reason of this all total revolt and restlessness? The first reason is that both individually and collectively, man has been uprooted from his prime spiritual Origin. Anything if it separates from its origin, becomes instable, unsteady, restless, unprotected and finally destroyed, similarly humanity has make itself completely separate from its inner, spiritual and Divine Origin. How can the humanity will survive leaving this Supreme Presence and Existence which is most essential, supremely good, auspicious, which is the only Bliss, Knowledge, Light, Love and the very origin and basis of harmony ? This very Presence and Existence is within the man – this is the Supreme Discovery. Here lies the essential value of life.

The Mother has said “It is the Divine Presence that gives value to life. The Presence is the source of all Peace, all Joy, all security. Find this Presence in yourself and all difficulties will disappear.” One comes in contact inside with a heavenly consciousness by aspiration, a great hankering, surrender, self-offering and a deep eagerness.

This is New Birth. A peaceful, harmonious, luminous, soothing atmosphere is created within. This Presence, Inspiration, Indication





and Guidance or Information becomes a living fact. This is the real source of strength and protection.

The Mother has said – “True strength and protection come from the Divine Presence in the heart.

If you want to keep this Presence constantly in you, avoid carefully all vulgarity in speech, behaviour and acts.

Do not mistake liberty for license and freedom for bad manners: the thoughts must be pure and the aspiration ardent.”

Navajyoti, 1965 Nov Issue

(During sleep a sadhak had a vision of Sri Aurobindo in his subtle physical body living in the subtle physical world. He sent a report of his vision to Mother, who replied:)

Sri Aurobindo shows himself according to the need of each one and in the subtle physical the things are not as fixed as they are here.

Attach more importance to the feeling produced by the vision than to details of what you have seen.

The Mother





OUR ORGANISATION

Anand Adhikari

An incidence of long ago. The number study circles in Orissa had started increasing. As the inner soul of the people of Orissa had accepted The Mother, however much the outer mind and life withstood and argued against it ultimately, they could not avoid the attraction of surrendering at Her Feet . As was the usual practice; one day Shri Amrit had gone to The Mother carrying the letters from Orissa to The Mother. Amongst the letters there were quite a few seeking Blessings newly opened Pathachakras.

That day what the Mother said was “ The pathachakras ought to be organized” Amrit came back from The Mother and gave this news to Prapatti. Babaji Maharaj and Prapatti sat and discussed regarding how to get the pathachakras of Odisha organised. From that day it was decided that every pathachakra should send a report every month to the Ashram. Prapatti would collect all these reports send them to The Mother through Amrit. The pathachakras were thus informed. From then on regularly reports from different pathachakras started being sent to the Ashram. Upon seeing this the Mother said ‘it is alright’. Mother’s affirmation gave a massive boost to the eagerness in doing the Mother’s work in Orissa. Later on when the inflow became enormous it was not possible for The Mother to see all the reports so they were kept on Her table getting the Divine touch and Her Blessings were sent as reply. This arrangement took a great Spiritual significance in that it brought the Mother’s Divine touch to entire Orissa.

But a question that frequently brought a turbulence to the mind that if the purpose of life is to realise the Divine then what is the value of these organizational activities? Sri Prapatti had sent me letter





based exactly on this question and he gave its reply in its justification also. Each time I have asked this question to Babaji Maharaj on every occasion he has answered that the aim of this Yoga is not Mukti or Nirvana The aim of this Yoga is the transformation of the material nature and establishment of a Divine life. Thus there is a necessity of Organisational activity.

Truly the consciousness and force from above that increasingly presses down to express itself come from above can only have as its instrument an organization that can impress a series of changes on Matter ; an organization is the base to uphold this. The more we free ourselves from ego and selfishness the more will our organization be successful as an instrument to be used in The Mother's work.

Sri Aurobindo is always with us, enlightening, guiding, protecting.

We must answer to his grace by a perfect faithfulness.

The Mother





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