

In Mother's Light

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*Spiritual Significance of the Flowers
given by The Mother*



Detailed surrender

A surrender that neglects nothing.

Botanical Name - Rosa chinensis Jacq. 'Minima'

Common Name - Fairy Rose

MECHANICAL MIND

Sri Aurobindo

The useless mechanical mind is very active, while the useful recording mind has fallen silent; it can't do any thinking or even note down the experiences! Perhaps it is waiting for a higher mind to act from above.

Question: *How is it that when I talk with someone, with whom I do not usually converse, his thoughts and ideas hover round my mind for a long time?*

Sri Aurobindo: It is the nature of the mind acting for itself to do that. It always chews and rechews the subject in which it has been engaged, provided that the talk catches on to its memory.

Question: *Why does my mind chew and re-chew what I hear from others?*

Sri Aurobindo: It is a movement in every mind; you probably did not notice it before when the mind was not accustomed to silence. For everybody whatever takes hold of the mind tends to be ruminated like that.

Question: *I am afraid I may go mad if my mind continues to be so restless.*

Sri Aurobindo: That is absurd. There is nothing to get mad about in that. It is a normal movement of the mind which has to be got over like other movements. Things have to be taken quietly and simply (difficulties included), not unduly magnified like that.

Question: *My mind often wanders, thinking about unimportant things. This movement has a strong power of recurrence, in spite of my efforts to check it.*

Sri Aurobindo: You must go on rejecting it till you get the mastery of it. The mechanical mind is a part of the constitution of human nature and its activity is a well-known phenomenon, not due

to something wrong in the spinal chord. What is unusual in your case, is the absolute helplessness of your will in the face of this very ordinary phenomenon. If that is due to the spinal chord, it is another matter, but the real cause there too is psychological.

The mechanical and subconscious minds are stirred up by the inertia. When the inertia is strong they become more active. That only means that they take advantage of the inertia to be active. There is no other activity in the mind, so they become active, and there is no will or energy to stop them, so they continue. But the inertia itself is not a dynamic principle. The nature of inertia is *apravritti* (immobility); the action of the mechanical mind is a *pravritti* (movement) though a tamasic obscure *pravritti*.

Question: *Cannot the mechanical mind be fired out by a spiritual Force? What is the need of transforming it?*

Sri Aurobindo: You can't fire out a part of the being. What is called the mechanical mind is necessary for the maintenance (in the physical) of things gained – it is by conservation and repetition that Nature does that. The subconscious is the basis of conservation and the mechanical mind is the means of repetition. Only they have to be enlightened and change and conserve and repeat the new divine things and not the old undivine ones.

Question: *When I asked if the subconscious and mechanical mind could be changed by a direct higher action, you replied, "It is possible if you can bring the direct higher action into this part of the consciousness or else let the Force pass there." I have often concentrated the higher Force on this part and also on the vital but without any result.*

Sri Aurobindo: It is a question not merely of concentrating but of bringing the Force into that part and keeping it there long enough to bring light and silence. If the Force does not pass there, it means that something obstructs and does not let it pass.

Question: *Can knowledge and experiences change this mechanical mind?*

Sri Aurobindo: Knowledge and experiences can change it only if they act within it and occupy it driving out the old things. The other way to get rid of it is to develop the psychic being and its power over the nature.

Question: *Can knowledge and experiences act within the mechanical mind to get rid of what is in it?*

Sri Aurobindo: The question is whether they merely act upon it or act within it and occupy that plane of the nature.

Guidance from Sri Aurobindo, Vol 3, P-57

A sannyasi who makes demands is not sincere. To be sincere a sannyasi must be perfectly satisfied with what is given to him and ask for nothing more. In all that happens to him, he must see the Divine's Grace and be at once happy and grateful for it.

The Mother

CWM Vol 14, P-47

TRANSFORMATION

The Mother

We want an integral transformation, the transformation of the body and all its activities. But there is an absolutely indispensable first step that must be accomplished before anything else can be undertaken: the transformation of the consciousness. The starting-point is of course the aspiration for this transformation and the will to realise it; without that nothing can be done. But if in addition to the aspiration there is an inner opening, a kind of receptivity, then one can enter into this transformed consciousness at a single stroke and maintain oneself there. This change of consciousness is abrupt, so to say; when it occurs, it occurs all of a sudden, although the preparation for it may have been long and slow. I am not speaking here of a mere change in mental outlook, but of a change in the consciousness itself. It is a complete and absolute change, a revolution in the basic poise; the movement is like turning a ball inside out. To the transformed consciousness everything appears not only new and different, but almost the reverse of what it seemed to the ordinary consciousness. In the ordinary consciousness you advance slowly, by successive experiences, from ignorance to a very distant and often doubtful knowledge.

In the transformed consciousness your starting-point is knowledge and you proceed from knowledge to knowledge. However, this is only a beginning; for the outer consciousness, the various planes and parts of the outer active being are transformed only slowly and gradually as a result of the inner transformation.

There is a partial change of consciousness which makes you lose all interest in things that you once found desirable; but it is only a change of consciousness and not what we call the transformation.

For the transformation is fundamental and absolute; it is not merely a change, but a reversal of consciousness: the being turns inside out, as it were, and takes a completely different position. In this reversed consciousness the being stands above life and things and deals with them from there; it is at the centre of everything and directs its action outwards from there.

Whereas in the ordinary consciousness the being stands outside and below: from outside it strives to reach the centre; from below, crushed by the weight of its own ignorance and blindness, it struggles desperately to rise above them. The ordinary consciousness is ignorant of what things are in reality; it sees only their shell. But the true consciousness is at the centre, at the heart of reality and has the direct vision of the origin of all movements. Seated within and above, it knows the source, the cause and effect of all things and forces.

I repeat, this reversal is sudden. Something opens within you and all at once you find yourself in a new world. The change may not be final and definitive to begin with; it sometimes requires time to settle permanently and become your normal nature. But once the change has taken place, it is there, in principle, once and for all; and then what is needed is to express it gradually in the details of practical life. The first manifestation of the transformed consciousness always seems to be abrupt. You do not feel that you are changing slowly and gradually from one state into another; you feel that you are suddenly awakened or newly born. No effort of the mind can lead you to this state, for with the mind you cannot imagine what it is and no mental description can be adequate.

Such is the starting-point of all integral transformation.

CWM Vol 12. P-80

OUR ORGANISATION : TO THE MEMEBERS

Pranab Kumar Bhattacharya

The new generation may not know and the older generation may have taken for granted the effort and vision that have gone behind the solid foundation of our Department of Physical Education. The following article, written more than 30 years back, is not only revealing but could also serve as a reminder to all our members about the true purpose of the existence of the Department which the Mother and Sri Aurobindo had envisaged. This could also help in restraining those few who still hold a strong opinion about increasing the number of persons being admitted into the organisation.

In the beginning of the year 1945 the Mother gave the Playground for children's play and regular organisation of Physical Education started from June 1945. The organisation started with fourteen boys between the age of 10 to 14 and with no equipment. Gradually the number started increasing as some younger children who were then staying in the Ashram started joining and more and more new children started coming and settling in the Ashram. It became necessary to organise different groups according to age and capacity as more and more boys, girls, women and men started joining the organisation. With Sri Aurobindo's sanction and blessings and the Mother's active support we started acquiring proper equipment, grounds, gymnasium, swimming pool, children's recreation section, library etc. and began perfecting our organisation. And then gradually it took the present shape with all sorts of facilities for proper physical education and about 1000 members including men, women and children of various ages.

There was plenty of enthusiasm and sustained interest for quite a long time. Then for the past few years the interest and attendance in physical education started waning and now here is a general relaxation in the members of this organisation, especially among the older boys and girls and elder men and women. It has now become such that the number of absentees has become more than the number of regular participants. The reason for this state of affairs is nothing but the fact that we have succumbed to inactivity by the pressure of inertia of our tamasic nature.

It has thus become imperative at present to uplift ourselves from this state. We have decided to remind our members once again that games, sports and physical exercises help to build up a strong and healthy body which provides a solid foundation for the integral life which we intend to lead and benefit by during our stay in the Ashram. It will be a sad thing if these opportunities are not properly utilised.

In order to come out of the state of inertia it was suggested that we formulate certain policies which will bring in discipline and regularity in the members of physical education. The following points were presented to the Mother and She had fully supported and encouraged this move:

1. If one wants to remain as a member he/she should take active part in games, sports and physical exercises and abide by the discipline of the organisation. Inability to do so may lead to the withdrawal of membership.

2. The only excuse for temporary exemption from the active participation will be:

- (a) if one is medically unfit and advised rest by a doctor,

(b) if one is urgently busy with some Ashram work. But if the absence becomes prolonged it will be considered that the concerned member is too busy to participate in physical education and he/she will be advised to leave the group and take up individual activities suited to his/her health and time.

3. Facilities for individual exercises will be kept open to those members who are not in any one of the regular groups.

We do not want a large number of inactive members for the following reasons:

1. It is an economic burden. For the uniforms and other facilities we are spending a large amount per head per year and if the expense is for nothing, it is an absolute waste.

2. A large number brings difficulties in organisation. When we arrange for something we have to consider the largeness of the group and sometimes it is quite difficult to organise anything. We would not have minded meeting these difficulties if only we were sure that the trouble was worth taking. To take so much trouble for some idlers is not at all pleasant.

3. It brings a wrong type of influence upon the little ones. Children imitate what they see. When they see that their elders remain in the physical education movement merely for names sake and do not take active part in it they also learn to neglect the programme of physical education following the footsteps of their elders. So in the interest of the younger ones this kind of thing must be stopped...

Sport Spirit January 1999, P. 5

CREATIVE SOUL

Nolini Kanta Gupta

The difference between living organism and dead matter is that while the former is endowed with creative activity, the latter has only passive receptivity. Life adds, synthesises, new-creates – gives more than what it receives; matter only sums up, gathers, reflects, gives just what it receives. Life is living, glad and green through its creative genius. Creation in some form or other must be the core of everything that seeks vitality and growth, vigour and delight. Not only so, but a thing in order to be real must possess a creative function. We consider a shadow or an echo unreal precisely because they do not create but merely image or repeat, they do not bring out anything new but simply reflect what is given. The whole of existence is real because it is eternally creative.

So the problem that concerns man, the riddle that humanity has to solve is how to find out and follow the path of creativity. If we are not to be dead matter nor mere shadowy illusions we must be creative. A misconception that has vitiated our outlook in general and has been the most potent cause of a sterilising atavism in the moral evolution of humanity is that creativity is an aristocratic virtue, that it belongs only to the chosen few. A great poet or a mighty man of action creates indeed, but such a creator does not appear very frequently. A Shakespeare or a Napoleon is a rare phenomenon; they are, in reality, an exception to the general run of mankind. It is enough if we others can understand and follow them – *Mahajano yena gatah* – let the great souls initiate and create; the common souls have only to repeat and imitate.

But this is not as it should be, nor is it the truth of the matter. Every individual soul, however placed it may be, is by nature creative; every individual being lives to discover and to create. The inmost reality of man is not a passive receptacle, a mere responsive medium but it is a dynamo – a power-station generating and throwing out energy that produces and creates.

Now the centre of this energy, the matrix of creativity is the soul itself, one's own soul. If you want to create – live, grow and be real find yourself, be yourself. The simple old wisdom still remains the eternal wisdom. It is because we fall off from our soul that we wander into side-paths, paths that do not belong to our real nature and hence that lead to imitation and repetition, decay and death. This is what happens to what we call common souls. The force of circumstances, the pressure of environment or simply the momentum of custom or habit compel them to choose the easiest and the readiest way that may lie before them. They do not consult the demand of the inner being but the requirement of the moment. Our bodily needs, our vital hungers and our mental prejudices obsess and obscure the impulses that thrill the hidden spirit. We hasten to gratify the immediate and forget the eternal, we clutch at the shadow and let go the substance. We are carried away in the flux and tumult of life. It is a mixed and collective whirl – a Weltgeist that moves and governs us. We are helpless straws drifting in the current. But manhood demands that we stop and pause, pull ourselves out of the Maelstrom and be what we are. We must shape things as we want and not allow things to shape us as they want.

Let each take cognisance of the godhead that is within him – for self is God – and in the strength of the soul-divinity create his universe. It does not matter what sort of universe he creates, so long

as he creates it. The world created by a Buddha is not the same as that created by a Napoleon, nor should they be the same. It does not prove anything that I cannot become a Kalidasa; for that matter Kalidasa cannot become what I am. If you have not the genius of a Shankara it does not mean that you have no genius at all. Be and become yourself – *ma gridhah kasyachit dhanam*, says the Upanishad. The fountain head of creative genius lies there, in the free choice and the particular delight – the self determination of the spirit within you and not in the desire for your neighbor's riches. The world has become dull and uniform and mechanical, since everybody endeavours to become not himself, but always somebody else. Imitation is servitude and servitude brings in grief.

In one's own soul lies the very height and profundity of a god-head. Each soul by bringing out the note that is his, makes for the most wondrous symphony. Once a man knows what he is and holds fast to it, refusing to be drawn away by any necessity or temptation, he begins to uncover himself, to do what his inmost nature demands and takes joy in, that is to say, begins to create. Indeed there may be much difference in the forms that different souls take. But because each is itself, therefore each is grounded upon the fundamental equality of things. All our valuations are in reference to some standard or other set up with a particular end in view, but that is a question of the practical world which in no way takes away from the intrinsic value of the greatness of the soul. So long as the thing is there, the how of it does not matter. Infinite are the ways of manifestation and all of them the very highest and the most sublime, provided they are a manifestation of the soul itself, provided they rise and flow from the same level. Whether it is *Agni* or *Indra*, *Varuna*, *Mitra* or the *Aswins*, it is the same supreme and divine inflatus.

The cosmic soul is true. But that truth is borne out, effectuated only by the truth of the individual soul. When the individual soul becomes itself fully and integrally, by that very fact it becomes also the cosmic soul. The individuals are the channels through which flows the Universal and the Infinite in its multiple emphasis. Each is a particular figure, aspect – *Bhava*, a particular angle of vision of All. The vision is entire and the figure perfect if it is not refracted by the lower and denser parts of our being. And for that the individual must first come to itself and shine in its opal clarity and translucency.

Not to do what others do, but what your soul impels you to do. Not to be others but your own self. Not to be anything but the very cosmic and infinite divinity of your soul. Therein lies your highest freedom and perfect delight. And there you are supremely creative. Each soul has a consort – Prakriti, Nature which it creates out of its own rib. And in this field of infinite creativity the soul lives, moves and has its being.

Collected Works of Nolini Kanta Gupta, Vol 1, P-7

The Divine Grace alone has the power to intervene and change the course of Universal Justice. The great work of the Avatar is to manifest the Divine Grace upon earth.

– The Mother

CWM Vol 14, P-83

THE ETERNAL FLAME

Chitra Sen

I will start by saying that I don't agree with the word reminiscence or remembrance. The Mother is not of the past. She is not even perhaps the present. She is the Future.

I was very apprehensive, I am still apprehensive. When we try to say something about the Mother, we are actually presenting to others things that She had told us at certain psychological moments. Whether it is true for everyone, we don't know. We can only repeat the words, which might be just the shells, leaving the kernel aside. However, when amongst friends or children of the Mother, like Ananda and Deepshika, I can talk because we are just exchanging views amongst ourselves.

Another reason for the apprehension is that we have to understand that our relation with the Mother is not on the physical level. Yes, a glance, a touch, a little smile of Hers while passing by changed everything in our lives and took away our difficulties. Once She told me, when I had complained, "Nowadays we can't meet you so much physically" (obviously I was not satisfied): "Strange," She said, "I come thrice a week to the Playground, and I distribute groundnuts, toffees, etc." During the distribution in the Playground, She would sit in front of the map of India and as we got into a file and passed by Her, She would distribute to us very fast. Often you would feel that She has not even looked at you. But She would say, "One moment is enough for me, I am working in each one of you." Thus, our words may be very very inaccurate.

The Mother has been and is constantly working on us, in us. And for me, the work is to bring awareness and perfection in all the

parts of our being. That is what She had been doing with all of us here at that time. I am sure that is what She is even now doing with all Her children, wherever they might be in this world.

To give you an idea how She used to help us to become conscious of the different parts of our being - in 1948, the Mother used to take a class on Prayers and Meditations, upstairs - in the long room where we go for the Darshan now. It started with a few of us, later many people wanted to come and it became a big class. One day, suddenly the Mother started asking us: “What are you thinking?” She did this to one or two people.

Some said very nice things. Suddenly She pointed a finger at me: “And you? What are you thinking now?” Confused, I just said, “Nothing, Mother.” “Oh!” She said, “You have become a very great yogi. You have no thoughts in your head!” I said, “No Mother, it is not that. The thing is, I was terribly nervous. I was thinking, ‘If you ask me, what am I to do?’ And I forgot everything when you asked me!” Later on, when I went to Her to take Her blessings, Her special smile made me understand that She was pleased with my sincere assessment of myself. This is the work She was doing, making us a bit more conscious of ourselves. That is why many of Her communications were not by words at all.

I would write very few letters to Her. But even when I wrote, I hardly got an answer. I used to feel very bad. My friends got such beautiful letters! I have answers written to me for very few of my letters. Once, in the Playground, while passing in front of Her, during the distribution, She stops, holds my hands, “You got my answer?” “No Mother, you have not answered my letter.” She looked at me and said, “I have answered you and I know that you have received it. And that’s why I have not written to you.” So you see what I

mean. We may be saying certain things in words but it is impossible to gauge the Mother, to understand humanly what She wanted, what She did or didn't do. The scope of Her actions is beyond mental conception.

The Eternal Flame

Mother,

What is the rationale of Divine Grace? Is not the Supreme Mother always ready with Her Grace for those who can call it down?

Answer : Yes.

Question : Is it not true that even most of the seekers after God cannot call it down? And yet they can receive it if someone, a guru or avatar, has once called it down within him. Is it so?

Yes.

Question : So can we conclude that Divine Grace works best when it is established in the earth consciousness? Is it the aim of your endeavour to establish it permanently?

Answer : Yes.

Question : Please explain to me the whole principle.

Answer : The Divine Grace cannot be explained through words and mental formulas.

– The Mother

CWM Vol 14, P- 84

CONVERSATION WITH BABAJI MAHARAJ

For a long time now in order to remind people Sri Aurobindo has got the following written message placed everywhere in the Ashram and you people also know this. It is “Always behave as if the Mother was looking at you; because she is, indeed, always present.”

–The Mother (CWM, Vol.13, page 76)

“This is not a mere phrase, not simply words, it is a fact.”

–The Mother (CWM, Vol.13, page 76)

Babaji Maharaj: The meaning of this is: whatever we are doing, or whenever we are doing something wrong we normally believe that nobody is able to see it. But when we know that the Mother is always present everywhere and She is able to see whatever we are doing then we cannot do anything that is wrong. We become careful.

If we become firm in our notion that the Mother is there with us always then even in any danger we shall not be afraid. Hence it is extremely necessary that we should always develop this attitude whether it is in a small or a grave danger we should repeat the name of the Mother and think within yourself “Ma, I am Yours”.

P: Have we to practise this?

Babaji Maharaj: Absolutely you have to practise this. ... Thus, whenever a danger comes you have to immediately bring in this impression that “I am Yours”. And if any adverse movement appears remain fully conscious and reject it. How to remain conscious and how to reject? How to remain alert? Just imagine that if you take pumpkin or taro root (starchy tuber of the *Colocasia esculenta* plant)

you become ill, or if you have amoebiasis and take sweets the pain arising from the disease will become aggravated. In that case you cannot partake of these types of food and will reject them. Similarly, you develop this attitude in becoming conscious of adverse attitudes and activities within you and reject them. However, if laziness is shown in rejecting these adverse qualities, then the sadhana becomes slow and the individual's sorrows and suffering increase to a great extent.

M: Whenever a small child is going to make a mistake its mother tries to save the child. Similarly whenever we get angry or commit a blunder will not the Mother save us?

Babaji Maharaj: (in a joking tone) Become like a small child the Mother will protect you against everything. Whenever you do anything you act like adults but the Mother will protect you like small children! In comparison to all God is perhaps the most foolish....! Remember you can fool everyone but you can never fool God.

If unknowingly you have done some mistake then the Mother will save you. But if you deliberately commit a mistake and say “the Mother will save me” then this is nothing else but absolutely your way towards hell. Hence when anger arises immediately shut your mouth; do not repeat a word even, and briskly do Namajapa.

Because if you render this anger into action it will bring a lot of discord and sorrow to family life and create hurdles in the spiritual path also. Read this.

“I am with you in a concrete manner and they who have a subtle vision can see me”.

The Mother (CWM, Vol.13, page 76)

Babaji Maharaj: The Mother is saying that one who has a little subtle vision can perceive this.

“In a general way my Force is there constantly at work, constantly shifting the psychological elements of your being to put them in new relations and defining to yourself the different facets of your nature so that you may see what should be changed, developed, rejected..”

– The Mother (CWM, Vol.13, page 76)

Babaji Maharaj: Mother has said everything absolutely clearly.

“ But that apart, there is a special personal tie between you and me, between all who have turned to the teaching of Sri Aurobindo and myself,- and, it is well understood, distance does not count here, you may be in France ,you may be at the other end of the world or in Pondicherry, this tie is always true and living.”

(CWM, Vol.13, page 76)

S: What did She say? Even if you are at the other end of the world? What about after death?

P: No, no. This means that wherever you are in this world whichever place you are Mother and Sri Aurobindo are in connection with those who have accepted the Mother and Sri Aurobindo’s ideology.

Babaji Maharaj: Yes. Read on.

“And each time there comes a call, each time there is a need for me to know so that I may send out a force, an inspiration, a protection or any other thing, a sort of message comes to me all of a sudden and I do the needful. These communications reach me

evidently at any moment, and you must have seen me more than once stop suddenly in the middle of a sentence or work; it is because something comes to me, a communication and I concentrate.

With those whom I have accepted as disciples, to whom I have said Yes, there is more than a tie, there is an emanation of me. This emanation warns me whenever it is necessary and tells me what is happening. Indeed I receive intimations constantly, but not all are recorded in my active memory, I would be flooded; the physical consciousness acts like a filter. Things are recorded on a subtle plane, they are there in a latent state, something like a piece of music that is recorded without being played, and when I need to know with my physical consciousness, I make contact with this subtle physical plane and the disc begins to turn. Then I see how things are, their development in time, the actual result.”

(CWM Vol.13, page 76-77)

Babaji Maharaj: Here the Mother says that whomever She has accepted a Her disciple for them the Mother’s *bibhuti* or an emanation goes out and works for them. When the Mother was physically present She accepted people as disciples; but now that She is not there how to know that She has accepted someone?

The meaning of this is whoever accepts this Yoga has been accepted by The Mother.

Complete Works of Ranmakrishna Das (Third Volume) page 12-14

Translation by Dr Shyama Kanungo

NAVAJYOTI

Prapatti

A new light breaks upon the earth.

A new world is born. The things that were promised are fulfilled.

29.3.56

—The Mother

Presently, human society is passing through a period of grave danger, crisis, and dark days. Everywhere, a sense of fear and despair has spread. The very foundations and stability of society have been completely shaken. Society's cohesion, tradition, culture, religion, and morality are all being trampled. It feels as if we are wandering within a vast, pitch-dark house. In this state, who will protect human society, the individual, the country, and the nation? Human life has also become entangled in the grip of ignorance and darkness.

Hatred, malice, jealousy, and ego — whether individual or national — have gripped the narrow and limited mind of man. Carrying a meaningless, futile, and unsuccessful life, man has become overwhelmed with grief. His eyes are filled with tears; who will remove this sorrow? Only he who brings that nectar-like light of heaven, who brings the immortal radiance and brilliance like that of the Golden Purusha (*Hiranmaya Purusha*), will provide the solution for this endangered human society and sorrowful life.

Without light, life is full of error, lusterless, afflicted by distress, and ravaged by grief, old age, and death. Life exists, but it lacks light. “Light, Light, More Light” — this is the eternal aspiration of man, because man is not the child of darkness; he is the child of immortality. Sri Aurobindo has brought down this divine light of heaven to the

surface of the earth. He has made that divine life possible for us, and today it has become inevitable. He has wiped away the tears of a grieving humanity and placed immortal bliss in their hands.

In the cave of the heart of ignorance, in the deepest regions of unconsciousness, he has ignited the fire of consciousness, the eternal divine light. He named this light the Supramental Power (*Atimanasa Shakti*). This is known in the Vedas as *Rita-Chit* and in the Upanishads as the plane of *Vijnana*.”

Seeing the higher light beyond the darkness, we have come to the divine Sun, the best light of the godly principle.”

“Within a golden sheath, Brahman resides as stainless and indivisible. He is radiant, the light of lights; those who know the Self know Him.” — Mundaka Upanishad

“There the sun does not shine, nor the moon and stars, nor do these lightnings flash, much less this earthly fire. Everything that shines here is but a reflection of His light; everything is illumined by His radiance.” — Mundaka Upanishad

“The Supramental manifestation upon earth is no longer a mere possibility; it is a living and concrete reality. It is working here today... a day will come when even the most blind, the most ignorant, and the most foolish will be forced to acknowledge it.” (April 24, 1956)

From this message given by the Mother, it is clear that a new light and power has descended upon the earth and is working beyond the public eye. This very power will be the founder of a new humanity and a new man. A new society will stand upon the foundation of this new light. Sri Aurobindo and the Mother desire to transform current

human life — its body, life-energy, and mind — through the strength of this vast spiritual power and establish it on a new ground.

Life transformed by this divine power is the Divine Life. Among those who have openly accepted this light and power and are walking the spiritual path, this transformation is progressing rapidly. A time will come when their mind, life, and consciousness will become identical and unified with the Divine Consciousness, becoming His perfect and flawless instrument.

But for other men in the world who are not practicing this yoga (sadhana), their ignorance and darkness will also gradually diminish. They will abandon their mutual animosity, and a harmony will emerge in the currently disorganised state of the world...

Navajyoti, 1958, February Issue

Translation by Jashaswini Roy

Say—”I have received his Grace: I must be worthy of it”, and then all will be well.

**

Let us give ourselves without reserve to the Divine, so best shall we receive the Divine Grace.

– The Mother

CWM Vol 14, P- 85

GENESIS OF INCONSCIENCE

Anand Adhikari

Even if nothing happens it is a fact that there can be an influence on one's own consciousness to be able to hold something within. First of all, we consider transformation of the inconscient. How did the creation come about? If the Divine is all Peace, Light, Ananda and Full Consciousness from where did 'inconscience' appear? Everybody knows this. I am only repeating it.

When the Divine brought forth from within Himself certain entities like Light, Peace, Ananda, Consciousness, Life – he gave these entities that He created full freedom. We have to remember this. Much has been elaborated on this in 'The Human Cycle'. The fundamental rule that seems to prevail in this creation is 'FREEDOM'. Full freedom implies even freedom to err, to make mistakes; not just freedom to do what is right. However much the possibility of mistakes all that is given scope and liberty to commit. If there is an intervention to correct it, there will be a reaction. True freedom is that each entity is free to grow according its own way.

It is this that is the genesis of inconscience, subconsciousness and the intermediate levels of consciousness. The Divine is full Chaitanyamaya, the Sat-Chit-Ananda-Truth, Consciousness and Bliss. Inconscience is the opposite of this state. Inconscience was thus created. For example in the case of those who undertake spiritual sadhana who are guided by their Guru and those who have the right kind of Guru -- the Guru allows full scope for the sishya to commit mistakes. Advice is not given as to whether a particular action is right or wrong. Inconscience was created in this manner. After the inconscience was created God said, as the Mother has described –

the Lord told the Divine Mother that creation has gone in the opposite condition of what it should be and You have to intervene. The Divine Mother intervened but in this second cadre of creation full freedom was not given. She was given originally given a capacity to turn differently for the sake of gods and goddesses. In Savitri is described 'It was the hour before the Gods awake'.

This was how the 'inconscience' was created.

Translation By Dr Shyama Kanungo

“At the very moment when everything seems to go from bad to worse, it is then that we must make a supreme act of faith and know that the Grace will never fail us.”

I mean, act according to our inner conviction regardless of all consequences and keep our faith unshaken in spite of the apparent so called proofs to the contrary.

– The Mother

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