

In Mother's Light

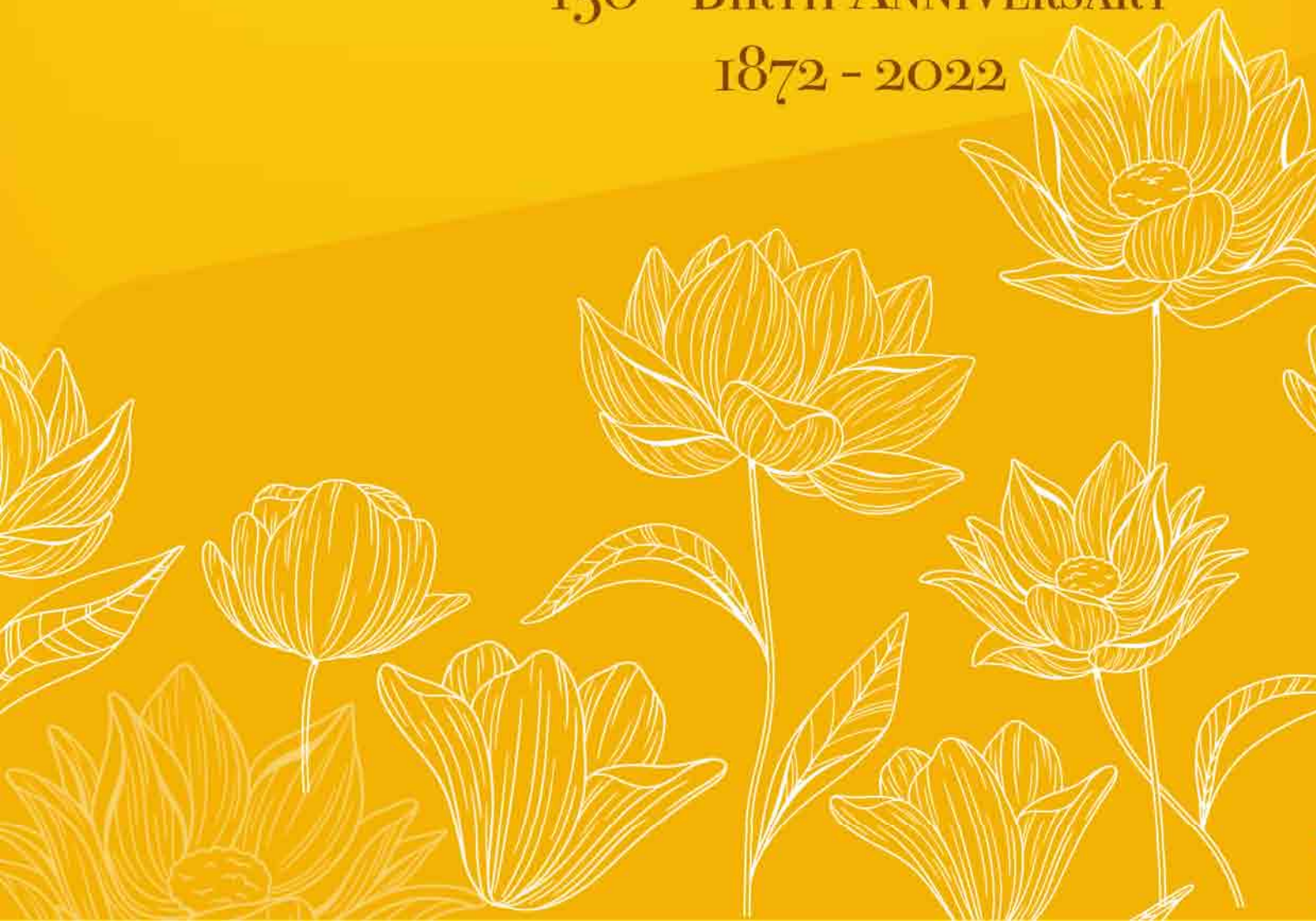
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IN THIS ISSUE

SPIRITUAL SIGNIFICANCE OF THE FLOWERS - *The Mother*

THE FORM OF THE PSYCHIC BEING - *Sri Aurobindo*

A BEAUTIFUL GIFT BY SRI AUROBINDO - *The Mother*

THE ROLE OF A PHYSICAL EDUCATOR

- Pranab Kumar Bhattacharya

COSMONAUTICS - *Nolini Kanta Gupta*

SRI AUROBINDO ; HIS LIFE - *M. P. Pandit*

CONVERSATIONS WITH BABAJI MAHARAJ - *Ramakrushna Das*

REVOLT, RESTLESSNESS AND CALAMITIES - *Prapatti*

SELF AWARENESS - *Anand Adhikari*



*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

THE FORM OF THE PSYCHIC BEING

Sri Aurobindo

Formed souls enter only into formed organisms—in the protoplasm etc. it is only the spark of the Divine that is there, not the formed soul.

*

As there is in us a mind which one does not see in form but is aware of and as there is at the same time a mental being which one can see in form, so there is a soul and a psychic being. The soul is the same always, the psychic being is what it develops in the evolution.

*

The soul is not limited by any form, but the psychic being puts out a form for its expression, just as the mental, vital and subtle physical Purushas do—that is to say, one can see or another person can see one's psychic being in such and such a form. But this seeing is of two kinds—there is the standing characteristic form taken by this being in this life and there are symbolic forms, such as when one sees the psychic as a newborn child in the lap of the Mother. If the sadhak in question really saw his psychic in the form of a woman it can only have been a constructed appearance expressing some quality or attitude of the psychic.

*

Yes, the psychic being has a form. But that does not appear from the photo [*of a person*]; for the psychic has not always or usually a form closely resembling that of the physical body, it is sometimes even quite different. When looking at the photo [*with Yogic vision*] what is seen is not a form, but something of the consciousness that either is expressed in the body or comes through somehow; one perceives or feels it there through the photo.

A BEAUTIFUL GIFT BY SRI AUROBINDO

The Mother

...we had a meditation here on the 15th, (15th, August 1962) at ten o'clock. At quarter to ten, I was sitting here at the table in a total silence. And then ... I can't say Sri Aurobindo came, for he is always here, but he manifested in a special way.... Concretely, in the subtle physical, he became so tall that, sitting cross-legged as they do here, he covered the whole compound — even extended a bit beyond it! He was literally sitting upon the compound; so to the extent that the people meditating were not closed, they were all inside him. He was sitting like that, and I could feel the FRICTION of his presence in the subtle physical — an utterly physical friction! And I saw him, I saw him sitting there, very tall and perfectly proportioned; and then he started gently, gently descending — this descent is what caused the friction — gently, very gently, so as not to give people a shock. Then he settled there and stayed for a little more than half an hour, a few minutes more, like that, absolutely still, but fully concentrated on all the people — they were inside him.

I was sitting here smiling, almost ... almost laughing, really; you could feel him like that everywhere, everywhere. And with such peace! Such peace, such force, such power.... And a sense of eternity, immensity, and absoluteness. A sense of absoluteness, as if all were fulfilled, so to speak, and one lived in Eternity. It was compelling. One had to be just plain dense not to feel it. ... And afterwards, it's not as though he suddenly went away: he went slowly, slowly, slowly, like something evaporating; then things went back to normal, with various concentrations here and there, various activities...

I think some people must have felt it — maybe they didn't fully understand, since they lack total vision, but they may have felt



as if he were descending into them. Because in the afternoon, when everything had returned to normal (he is always here of course, but not that way! He is always here), there was a kind of wave of regret passing through the atmosphere, like something saying, “Oh, this beautiful thing has come to an end! Oh, now August 15 is over, this beautiful thing is over.” But it was like I described, something so ... more than concrete, I don’t know how to express it, it was ... there was a sense of absoluteness about it.

I have often seen him in his supramental light; he has come very often (he used to come when I went to the balcony; sometimes he was above the Samadhi; he came very often). But that ... first of all, the proportions were enormous - sitting down, I tell you, he extended beyond the compound; and he materialized in a way that could be physically felt. And there was such confidence, such joy, such certainty; everything was so sure, so altogether certain, as though all had been accomplished.

It was the most beautiful August 15 we ever had.

(silence)

It lasted three quarters of an hour.

(silence)

One thing, though (he didn’t inform me he was going to do it!)—when I was told that people would be gathering for a half hour of meditation, at once something in me took it quite seriously: “Very well.” So I arranged everything for the meditation, and at about 9:45 I sat down at the table—then it began. It took about five minutes to take shape. Ah! Then I understood.

He has given us a beautiful gift.

All his sweetness and all his splendor and all his power and all his calm were there — and far stronger and clearer than when he was in his body!



I always had that same impression — it was always like that in his room; and I would always have that impression whenever I met him. And even when I was working, all the while I would feel him behind me, doing everything. But this was much stronger. Much stronger. It was ... one was caught up and there was no way to get out of it. That's how it was - something absolute.

Mother's Agenda Vol 3, p - 315

Sri Aurobindo's compassion extended to all creatures. He would not allow a cat sitting on his chair to be disturbed, and he personally caressed the dying cat Big Boy. A puppy named Goldie would bring flowers to The Mother and receive pats from Sri Aurobindo daily. He also observed a sparrow resting in the house and instructed that it not be disturbed.

From Our Light and Delight, pp. 159-166

THE ROLE OF A PHYSICAL EDUCATOR

Pranab Kumar Bhattacharya

The quality of work depends on the quality of leadership. A quality leader will always uphold the highest standards of ethics and nobility of the culture he represents. Mediocrity, on the other hand, dilutes the principles and the results are not always salutary.

In our physical education set up in the Ashram we have been provided the necessary ground to mould leaders of the highest calibre who can be role models to the others all over the world. The following article will go a long way in providing the necessary inspiration and guidance.

The efficient and successful carrying out of a programme of Physical Education depends primarily on the Physical Educator conducting the programme. For, the success or failure of his efforts depends mainly upon his qualities and capacities in the discharge of his duties. For a long time “Physical Education in our country was principally in the hands of uneducated or half-educated drill masters, retired soldiers and professional wrestlers”. But times have changed and the science and philosophy behind the principles and methods of the modern system of Physical Education have developed remarkably and the old type of instructors will not do any more. Now, Physical Education does not mean Physical Culture alone but it strives to educate the individual and the general mass through the physical means at its disposal. It has now become an indispensable part of integral education for training a complete man and naturally only those who are properly equipped for the purpose can be called upon to undertake this work.

A true Physical Educator must have a high Ideal as the pole-star on the horizon of his life’s journey and progress must be his



chief preoccupation. He must put his Ideal in actual practice, be guided by it at every step, and must be able to infuse this Ideal into his students. This is his first concern. For, however successful one may be in his academic and vocational studies, his gains are frittered away or remain dormant unless they are organised around a true Ideal, put at its service and applied in practice. As the Mother says:

“An aimless life is always a miserable life.

“Every one of you should have an aim. But do not forget that on the quality of your aim will depend the quality of your life.

“Your aim should be high and wide, generous and disinterested; this will make your life precious to yourself and to all.”

For kindling the fire of aspiration for progress in the hearts of the young and to teach them to follow a great Ideal, hardly anybody is more competent than a good teacher of Physical Education. For, it can best be done only through a sympathetic, loving and personal relation of the type that develops naturally between the student and a good teacher of Physical Education, a relation that can hardly be claimed by teachers of any other subject. It is so that the Physical Educator has the greatest opportunity as also the responsibility to promote a healthy growth of the physical as well as the moral stature of his students. For the practical execution of his responsibilities a Physical Educator must possess certain fundamental qualities. Generally speaking, these qualities are considered as inborn gifts, but it is possible to acquire them by one's own efforts. To guide the students on the right lines a Physical Educator must be a capable

leader and to be a successful leader he must set an example. “He must practise what he preaches... he should be the living embodiment of what he wishes to develop. His bearing, carriage, enthusiasm, and smartness in turn-out and appearance, as well as his ability as a performer, should inspire the spirit of emulation. He must create a vital and positive atmosphere and his imagination and method will awaken interest and enthusiasm. He must have patience and sense of duty and he should strive “to bring out the best in the least promising material”, so that every student can progress to a reasonable state of efficiency. He must have a strong will and determination to carry out his scheme in the matter of organisation, equipment and training facilities, perfecting his own methods of teaching to discover and even create successful talent among his students. He is tactful and has a good sense of judgments drawn from his experience and accumulated knowledge. He has keenness, energy and enthusiasm for his work and he communicates these qualities to others...

Sport Sprit, October 2010

My appeal to you is this, that long after the controversy will be hushed in silence, long after the turmoil, the agitation will have ceased, long after he is dead and gone, he will be looked upon as the poet of patriotism, as the prophet of nationalism and the lover of humanity. Long after he is dead and gone, his words will be echoed and re-echoed not only in India, but across distant seas and lands. Therefore, I say that the man in his position is not only standing before the bar of this court, but before the bar of the High Court of History.

Chittaranjan Das, Alipore Bomb Case



COSMONAUTICS

Nolini Kanta Gupta

Modern science, modern applied science, has brought about and is bringing about more and more a big change in the earth atmosphere. It is not merely the dust and smoke, gases and fumes thrown out by the modern machineries from the earth into the sky that have been increasing ominously in volume, but the less patent vibrations that have been released by advanced scientific projects and experiments and that have been encircling the earth more and more in a tight embrace. A quiet and clean air was such a treasure for human beings; men have always longed for it as a necessity and also as a diversion, and it was so readily available. The saints and sages went up to mountain-tops and into deep forests and far away into open meadows for a full breath draught of that heavenly element.

But now physically, materially, we know that the radio-waves and innumerable other cosmic waves have been constantly, ceaselessly hammering, churning the earth-atmosphere all around us. Human bodies are immersed in a real turmoil. They are bathed in a whirlwind constantly. The nerves and tissues are being shaken from within to their very roots throughout one's life, day and night. There is no peace, no tranquility upon earth; physical and material repose has altogether disappeared. The high hill-tops or mountain-sides do not help any more nor the ocean depths nor any African jungle nor even the Sahara desert.

The incidence of illness, of disequilibrium among human beings is a pronounced phenomenon in modern age. Stability, steadiness, measure, all the qualities that made for a balanced sober life in the past are on the decline, have almost disappeared. Ill-health, malaise, imbalance, physical and mental are reigning supreme. And the million



doctors upon earth are finding it difficult to heal their patients or even themselves.

Is that the reason why man has now become so eager to quit earthly atmosphere and soar up into starry spaces? In any case, the human body is now, at least by way of experiment, being shifted to other atmospheres, other modes of living. The important, the most significant thing however is not so much the discovery of new regions of the universe but new dimensions of the human body itself. No doubt this is just the beginning, but there are indications, pointers towards unthinkable possibilities in the future. Men are now training themselves to be inhabitants not of earth only but of distant places. It is a demonstration of developments on unusual lines for the body. At present to dwell or even to stay in unearthly regions, the earthly body has to be protected, buttressed, propped up, with much care and skill by a mechanical outfit—a crude scaffolding after all. In the future, other simpler and natural ways will surely be found.

As we know, Nature has pushed up its secret consciousness to the human level and is still pushing it up, upward to levels of the higher man, towards the Superman. She has moulded the body for the jelly-fish and moved up through all the intermediaries to the human body. Man's body like his consciousness has to be remoulded in such a way as to be able to enclose and express the superman-consciousness. The rigid natural laws that bind down the body—the so-called natural laws of temperature and pressure, of respiration and circulation, of assimilation and rejection—have to be turned, obviated, neutralised in order to be actually, physically a citizen of the world.

Now the discipline that the physical body is made to undergo at present in order to accustom itself to high flying may one day point to the way for a new adaptation and disposition for the body. As it is,



the disruption that has been made in the earth atmosphere because of Science's new adventure is also a way to acclimatising the human body to new conditions. The new conditions are becoming even more and more new and the body is being forced to follow suit. At the beginning the result is a rupture but that is the way towards a new disposition, a new dispensation.

Advent, April 1969

“A radiant personality! “ — sang the air itself about him. A deep aura of peace ringed him round, an ineffable yet concrete peace which drew you into its orbit. But it was the eyes which fascinated me most — shining like two beacons in life's grey waste of waters. His torso was bare except for a scarf thrown across... he smiled gently, his deep glance spraying peace upon me somehow, giving me a feeling of his compassion... not a mere human compassion but something far greater!

Having met Sri Aurobindo in 1942, Dilip Kumar Roy made this record of his impressions in *Among the Great*:

SRI AUROBINDO ; HIS LIFE

M. P. Pandit

Born on August 15, 1872, young Aurobindo was sent to England for studies at the age of seven. He was brought up in a typical English environment with practically no influence of the Orient. Even at a young age, he showed unusual talent for writing poetry. There were attempts to baptise him by the clergy but he did not respond. Though brilliant in his intellect, he was not very studious. He was more interested in general learning than in his classroom chores. As he grew up, he began to take interest in the political conditions in India and resolved to take part in the revolutionary movement that was just forming in England for the liberation of his motherland. He joined hands with some of his colleagues at the university and promoted an articulate effort in this direction.

He had no serious belief in religion at that stage in his life. He was more or less an agnostic. It was when he was preparing for his Indian Civil Service examination that he had occasion to read Max Muller's translations of the Vedanta. The concept of Self, the Atman, eternal, immutable, unchanging, struck him deep. He felt that this was something worth realising. This may be said to be the beginning of his spiritual awakening. This Idea of the Self remained with him ever since and he began to have experiences that confirmed the truth of the Self as enunciated in the Upanishads. It was a culmination of this series of experiences when, as he stepped on the shores of Apollo Bunder on his return to India in 1893, there was a massive descent of Peace on his being. It was the Peace of the Self and it stayed with him for months thereafter.

He took up service in Baroda, first in the Revenue Department and then in the field of Education. Side by side he applied himself to



his political objectives. He called for a radical change in the approach of the Congress leadership and joined certain groups which were engaged in organising a revolution in the country. As a powerful aid to his efforts, he was prevailed upon by his friends to take to Yoga which would give him the necessary power to influence the movement. He started with Pranayama. He found that his practice of Pranayama, for four to five hours a day, brought about many changes in his life, the most notable of which was that he could write over 200 lines of poetry within half-an-hour whereas earlier he could do only 5 or 6 lines per day. Mosquitoes would not bite him. His life-energy multiplied itself.

During his stay in Baroda for nearly 13 years, he had some fundamental spiritual realisations: realisation of the Divine within himself; Presence of the Divine in a stone-image of Kali in a temple on the banks of Narmada; an overwhelming experience of the vacant Infinite on the ridge of a hill in Kashmir. He gave up his secure post in Baroda and openly took part in the political agitation in Bengal. He was implicated in a bomb case and detained in the Alipore Jail for a year in 1908–1909. In this period he was practising the Yoga of the Bhagavad Gita and at a climactic point, he had the Darshan of the Universal Godhead, Vasudeva. The direction of his life changed from the political to the spiritual. On being assured from within and from above that the freedom of India was assured but that the leadership was to be in other hands, he retired to Pondicherry (a French enclave) and devoted the rest of his life (1910–1950) to an intense sadhana of yoga, assimilating the main lines of past efforts and finding a new direction for more comprehensive ends. He went on to develop his Poorna or Integral Yoga.

Selected Works of M P Pandit, vol 1, p - 3

CONVERSATION WITH BABAJI MHARAJ

Ramakrushna Das

P: At that time The Mother used to accept them (those who took up this Yoga) as disciples and keep them in the Ashram.

Babaji Maharaj: *Those whom The Mother permitted to stay in the Ashram She used to accept them. At this moment those who accept this Yoga will be accepted by The Mother; however they have to accept the Yoga with sincerity. Whatever he is doing- good or bad – he must feel that The Mother is seeing it all. In fact, whatever the Sadhaks do The Mother sees everything.*

S: It has been written here that whenever in danger or difficulty when one calls The Mother, immediately a Force, inspiration or protective capability goes out from Her. It is only when one is in a big crisis that The Mother comes out to save on but if we have small problems like a headache and we call The Mother is it a mistake?

Babaji Maharaj: *Why should it be a mistake? Whatever be the nature of difficulty it is good to call The Mother.*

S: When one falls in a very ordinary difficulty and we call-does She listen?

Babaji Maharaj: *Whenever one calls with sincerity The Mother definitely listens. However, when there is no sincerity at all ...you tell my Mother is there...just as a mere lip service, God will not hear. When there is sincerity in ones call God responds and protects immediately.*

Whether it is a small distress or a big one whenever one calls overwhelmed with emotion God will definitely save him.

G: Sir, one does not call nor does one say anything...God will save us in any case.

Babaji Maharaj: *Telling these merely in words will not suffice. One has to have that, Faith. This will happen only when an individual has fully surrendered himself. In this situation God confers acceptance to the person. Such an individual always lives in the consciousness that he belongs to the Divine. In such a situation he has no need to call.*

Until we are reliant on the Divine but have not surrendered oneself completely to Him; when we still have something which we call our own, we have to call the Divine for protection.

G: Sir, how can we know that we belong totally to the Divine?

Babaji Maharaj (laughingly): *When one is hungry and has eaten a full meal does one ask someone else whether one's stomach is full?*

S: When one reaches such a state one automatically knows it. Is not this so?

Babaji Maharaj: *When one is totally surrendered to The Mother and depends totally on Her does one ask have, I surrendered myself completely and whether my total reliance upon Her is there? The Sadhak who is thus surrendered spontaneously knows it. Just as a mother loves her son; this is concomitantly spontaneous. Will she ask someone else "Do I love my son or not? Or do I feel the suffering and pain of my son?" Will she ask someone else about these things?*

G: No

Babaji Maharaj (laughing): *If she does not go and ask this to others whether she is fully taken refuge in the Divine as if one does not understand this and goes ahead to ask someone else! Go ahead read further...*

"And if for some reason you write to me asking for help and I answer 'I am with you', it means that the communication with

you becomes active, you come into my active consciousness for a time, for the time necessary.

And this tie between you and me is never cut” -The Mother

(CWM, Vol. 13, page 77)

Babaji Maharaj: *Once an individual accepts the Divine, the Divine accepts him and never leaves His devotee. However, if the individual remains conscious and says “I am the Mother’s. The Mother has accepted me and is always with me” he can always remain fearless. Without any impediments, in every kind of situation, he can go forward. But if he does not remain conscious, he cannot remain fearless in spite of the fact that the Mother abides always with him.*

S: Our whole being has not wanted The Divine; thus, when a danger looms up instead of calling The Mother we become fearful.

Babaji Maharaj: *It is true that our entire being has not attained purity. But some or the other parts in us has opened to the Divine, because otherwise we could not have come under His shelter. If with our intellect we nurture and help the part in us that has wanted the Divine in us; deliberately forcefully repeat the Name (Nama Japa) and think that ‘We belong to The Mother’ then The Mother will surely save us from the imminent danger. While practising this habit slowly many of our parts of our being will become aware of The Mother’s Presence in us. And the feeling that The Mother is with us will become strong and natural for us.*

Collected Works of Babaji Maharaj, Vol3

Translation by Dr. Shyama Mishra

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

O Aurobindo,
Rabindranath bows to thee!...
When I behold thy face, ‘mid bondage, pain and wrong
And black indignities, I hear the soul’s great song
Of rapture unconfined... the spirit of Bharat-land,
O poet, hath placed upon thy face her eyes afire
With love, and struck vast chords upon her vibrant lyre.

As early as 1907, Rabindranath addressed this poem to Sri Aurobindo, then only thirty-five:

SELF AWARENESS

Anand Adhikari

One day – I am depicting from a story which everybody knows – following a war between the Devas and Asuras in which the Devas were victorious. The Devas revelled in their victory thinking it was they who had won the war. Suddenly there appeared in the sky a huge figure of a Great Mahapurusha. There was no definite front or rear appearance neither the head nor feet. Everyone wondered who this Mahapurusha was! When *Vayu* devata went to this form to ask who he was? The Mahapurusha placed a straw before the wind god and asked it to blow it away; but Vayu Devata could not blow it away and returned wondering who this Being was! Then *Agni* went and failed to burn the straw. One by one all the *Devatas* went but the ‘straw’ remained where it was. When *Indra* went last of all, this being disappeared. *Bhagavati* told him that this being was *Brahma* Himself who was engaging in this activity. Such a phenomenon whose neither feet nor head is decipherable. Such an issue we are considering today which most of us are unclear about is ‘transformation of the inconscience and karma’. Karma – we understand as the fruit of some deed. What is the meaning of ‘Karma’? Actually, Karma is a massive phenomenon a deeply insinuating factor – many have touched this factor differently. Actually, there is stillness; in this stillness is a vibration ... in a vast calmness of the deep ocean – in the midst of this stillness is ‘Karma’.

In the Mahabharata is the amazing description of how one after another phase comes *Pralaya* when everything is destroyed. Then in the deep inconscience ‘Karma’ appears as a ripple – a vibration. This is the mystery of ‘Karma’. The meaning of this vibration is that very slowly it progresses and takes the form of a great Consciousness. If



one can understand this one can understand the mystery of Karma which drives forward the first eruption of Consciousness to its highest state. This has been described wonderfully in The Life Divine. When nothing was there – a vibration appears. Where is this going? Where is this inconstancy that is gradually becoming conscious – where is it going? From extreme unconsciousness there is a movement towards Supreme Consciousness. It is in this process that all the objects take form.

We can understand the thought coming to the mind, the state of agitation or restlessness in the vital – I have some jealousies for someone, worries for someone, attachment for someone – there is a vibration within me which I can understand; but there is another dimension about which I do not know. There is a clue. How are things happening? For instance, there is blood circulation inside me, when I eat the food is getting digested in me, my heart is beating; blood from one part of the body is going to another; I am breathing, respiration is going on; all this is happening in my body but I know nothing about this, I have no knowledge regarding this; without giving any information to me, these activities are going on. The work at hand is that we must become conscious of this every bit of what and how things are occurring. It is a great phenomenon.

What do we do finally at last – a bird, a scorpion, a rat, a cat, an ant – compared to the extent that these are conscious of themselves we human beings are more conscious of ourselves. This implies that the consciousness is gradually increasing in the process of evolution on this earth. This is the clue.

Where are we going? We are going from an absolute ‘NO’ or a ‘PERFECT NO’ to an absolute ‘YES’ or a ‘PERFECT YES’. This has been depicted in the great Epic Savitri. When we do not understand





something, it is UNCONSCIOUSNESS when we do understand something it is CONSCIOUSNESS.

Explaining in simple words within me the part that is conscious is slowly expanding so that in the regions inside me where I was not conscious, I am beginning to get conscious. This is the process of creation. The entire creation can be understood in these terms. Within this comes the fruit of karma; other things also even the inconscience too is coming into this. Why is all this happening? It is because the beginning of creation is like this. Sri Aurobindo beautifully depicts this situation in *Savitri* – ‘*It was the hour before the Gods awake*’. It is described how things were before the Gods were born. Gods are a stage in which consciousness has progressed to a great extent. When we turn towards the world there are infinite number of worlds – we see that the same phenomenon is occurring there – it is a great mysterious thing, truly mysterious, extremely mysterious. Our Karma and fruits of Karma are coming from this. Karma is a throb or pulsation. It is taking us from a total inconscience to a supreme consciousness. This firstly makes us get to know many things secondly it brings gradually increasing self-awareness; awareness of the mystery of our existence and activities; my inherent processes in the body such as working of my heart, conscious about the process of digestion etc. this process is inevitable. Then I realise that I am not there in my body. From my depths something comes to the forefront. What is this? If we ask what is the soul within you? When two lines joining A and B (of man) meet another line C and D (of God) that is the soul. ‘*Seemar majhey aseem tumi tai to ayto madhur*’. The soul IS the Supreme consciousness. In the book ‘On Education’ it has been told that if you truly wish to be educated you must discover what is happening within you. For instance when I see someone I

feel good about him whereas when I see another there is a feeling of anger. Why is this so?

Do you really have the eagerness and desire to discover what are the forces that are propelling you? Who am I – some one's son, my father's name is this, my mother's name is this, my house is there, I have studied up to this *etc.* this is a total outer identity. At this point I come to realise that I am not just this. I have another truer identity. Karma in me will bring about those situations which will make me grow towards my true identity. The Mother has described this in the chapter on psychic education. I must seek within myself who I am. It is a very practical process it cannot be discovered during meditation or sitting. It is in day to day activity one has to find it. I am growing towards my true identity as the 'eternal child of the Eternal'. I begin to see that I do not belong here. In the '*Durga Stotra*' we are told that 'in life after life we take the human body, do Her work and return back to Her abode of Bliss'

And what is this work that we are to do? It is not teaching children, doing some job *etc.* The work that we have come here to do is expand the Consciousness. We have to gather the work that we have been given and incarnate the Vast Consciousness in it. This way the Universal unconsciousness moves towards Consciousness. It is a long story. It demands full attention.

"Gahana karmano gati?" The path and intricacies of action are very deep, complex, and difficult to understand. This entire movement of consciousness goes with a definite purpose; a movement from unconsciousness to consciousness, definite goal ultimately the 'load' that Nature had laid you down is removed. However we love our limitation. This is akin to the prisoner who is released from jail



but who cries out not to be released as he had enjoyed the comforts of being in jail and does not want to be flung into uncertainty.

When Kali moves with her sword in the shape of a question mark. Are you ready to drop off your limitations? If not be ready to face the consequences of your Karma. It is Mother's infinite Grace that she has brought us into this work whether we understand it or not. We have to give to The Mother in our heart a sincere 'YES' ... and implore that we be rescued out of this morass and move towards the supreme Consciousness.

Transcribed by Dr. Shyama Mishra

“A deep light of knowledge and wisdom shone in his eyes.... He was the absolute integration of personality, the Central Idea in Aryan culture materialised in human shape, one of the greatest architects of creative life.”

After his Darshan of Sri Aurobindo in April 1950, K.M. Munshi



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