

In Mother's Light

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*Spiritual Significance of the Flowers
given by The Mother*



Opening of the Emotive Centre to the Light.

An important event in human development.

Botanical Name - Pandorea jasminoides

Common Name - Bower Plant,



NECESSITY OF SURRENDER TO THE MOTHER

Sri Aurobindo

There is not much spiritual meaning in keeping open to the Mother if you withhold your surrender. Self-giving or surrender is demanded of those who practise this Yoga, because without such a progressive surrender of the being it is quite impossible to get anywhere near the goal. To keep open means to call in her Force to work in you, and if you do not surrender to it, it amounts to not allowing the Force to work in you at all or else only on condition that it will work in the way you want and not in its own way which is the way of the Divine Truth. A suggestion of this kind is usually made by some adverse Power or by some egoistic element of mind or vital which wants the Grace or the Force, but only in order to use it for its own purpose, and is not willing to live for the Divine Purpose, - it is willing to take from the Divine all it can get, but not to give itself to the Divine. The soul, the true being, on the contrary, turns towards the Divine and is not only willing but eager and happy to surrender.

In this Yoga one is supposed to go beyond every mental idealistic culture. Ideas and Ideals belong to the mind and are half-truths only; the mind too is, more often than not, satisfied with merely having an ideal, with the pleasure of idealising, while life remains always the same, untransformed or changed only a little and mostly in appearance. The spiritual seeker does not turn aside from the pursuit of realisation to mere idealising; not to idealise, but to realise the Divine Truth is always his aim, either beyond or in life also – and in the latter case it is necessary to transform mind and life which cannot be done without surrender to the action of the Divine Force, the Mother.

To seek after the Impersonal is the way of those who want to withdraw from life, but usually they try by their own effort, and not by an opening of themselves to a superior Power or by the way of surrender; for the Impersonal is not something that guides or helps, but something to be attained and it leaves each man to attain it according to the way and capacity of his nature.

On the other hand, by an opening and surrender to the Mother one can realise the Impersonal and every other aspect of Truth also.

The surrender must necessarily be progressive. No one can make the complete surrender from the beginning, so it is quite natural that when one looks into oneself, one should find its absence. That is no reason why the principle of surrender should not be accepted and carried out steadily from stage to stage, from field to field, applying it successively to all the parts of the nature.

SABCL Vol – 25, p-132

By remaining psychically open to the Mother, all that is necessary for work or Sadhana develops progressively, that is one of the chief secrets, the central secret of the Sadhana.

13-2-1933

– Sri Aurobindo
SABCL, VOL - 25, P- 121

POSITIVE AND NEGATIVE SIDES OF INDIVIDUAL WORK

The Mother

Sweet Mother, here Sri Aurobindo writes, “For all this first period he [the individual] has to work by means of the instruments of the lower Nature.”

Sri Aurobindo, *The Synthesis of Yoga*, SABCL, Vol. 20, p. 79

What is this work, and how is it accomplished?

There is a positive side and a negative side to this work.

The positive side is to increase one’s aspiration, develop one’s consciousness, unify one’s being, to go within in order to enter more and more into contact with one’s psychic being; to take up all the parts, all the movements, all the activities of one’s being and put them before this psychic consciousness so that they fall into their true place in relation to this centre; finally, to organise all one’s aspiration towards the Divine and one’s progress towards the Divine. That is the positive side.

At the same time the negative side consists in refusing methodically and with discernment all the influences which come from outside or from the subconscious or inconscient or from the environment, and stand in the way of spiritual progress.

One must discern these influences, suggestions, impulses, and systematically refuse them without ever getting discouraged by their persistence and ever yielding to their will. One must, at the same time, observe clearly in one’s being all its different elements, obscure, egoistic, unconscious, or even ill-willed, which consciously or otherwise, answer these bad influences, and allow them not only to penetrate into the consciousness, but sometimes to get settled there. That is the negative side.

Both must be practised at the same time. According to the moment, the occasion, the inner readiness, you must insist now on one, now on the other, but never forget either of them.

Generally, all progress made on one side is set off by an attack of the adverse forces on the other. So, the more you advance, the more vigilant must you become. And the most essential quality is perseverance, endurance, and a... what shall I call it? —a kind of inner good humour which helps you not to get discouraged, not to become sad, and to face all difficulties with a smile. There is an English word which expresses this very well —cheerfulness. If you can keep this within you, you fight much better, resist much better, in the light, these bad influences which try to hinder you from progressing.

That is the work. It is vast and complex. And one must never forget anything.

CWM Vol 8, P - 32

But it is not by upadesa that this Sadhana is given or carried on. It is only those who are capable by aspiration and meditation on the Mother to open and receive her action and working within that can succeed in this Yoga.

21-6-1937

– Sri Aurobindo
SABCL, VOL - 25, P- 121

TO THE STUDENTS OF OUR CENTRE OF EDUCATION

Pranab Kumar Bhattacharya

The following article was written by Pranab-da in 1960 addressed specifically to the children of the Green Group. We print it here believing that it underlines the role and responsibility not only to the Green Group, but to all students of our Centre of Education.

Dear Sweet Children,

You are our hope, you are our future. You will actualise what we are dreaming, you will see the fulfilment for which we are struggling, and you will walk on the path that we are building against so many odds and such tremendous resistance. You are born to participate in a great work. You have come here to fulfill a great mission. Like a thousand suns, you will radiate light, remove darkness and confusion in every corner of this earth and build up the world of tomorrow. The whole world eagerly waits to see how you become all-luminous and all-powerful and how you help to pull it up from its morass of misery and darkness.

For a great work like this you need, a vast preparation. Your soul must be fully awakened and must guide the rest of your being at every step. Your mind must be sufficiently developed and organised. You must be full of well-controlled life-energy. Your body must be strong, healthy and beautiful. The Mother has made all possible arrangements for your full growth and development and you have only to make use of the opportunities. Known or unknown to you, She is working all the time, within your hearts, so that you may get conscious of your soul, the truth of your being, and thus become aware of your mission on this earth. With the

growth of this consciousness you begin to feel the powerful aspiration of the soul within your heart which goes on burning like a big flame presses the rest of the being to grow in tune with it and guides you all the time in your march towards progress and perfection. In the school all arrangements have been made so that your mind may get sufficiently developed, powerful and organised in order to receive and express the Divine Knowledge that seeks to manifest through you. Your programme of physical education, through all kinds of games, sports and physical exercises, aims to give you a strong, healthy and beautiful body. The healthy state of the mind and body thus achieved, together with the inner and outer discipline that you are encouraged to practise here in the Ashram, will generate, accumulate and preserve within you a tremendous store of power and energy. Its successful application in any branch of endeavour, under the guidance of your soul and in collaboration of the other parts of your being, will enable you to make the impossible possible. But you must not forget that whatever you do, you have to do it with your body and if it is healthy and strong it will be able to do its work most efficiently. To keep the body in good condition you have to take great care of it. You must keep it clean, give it proper food at regular intervals, and give it sufficient sleep and rest, give it proper work and exercise, and you must remain happy and cheerful all the time.

The teachers of your school, the captains of your groups are working hard for you. If you fully collaborate with them the progress will be much faster. Keep it always in your mind that you have a great mission to fulfill and you are passing through a stage of preparation for that work. You must properly utilise each moment of your time. Your work is to eat well, sleep and rest well, to prepare your lessons well, to play and exercise well and, if you can, do some

useful work for the Mother. Keep too your inside as clean as possible, remain happy and cheerful, keep full confidence in the Mother's workings and She will do everything else for you.

(Sport Spirit August 1999, p. 4)

OPENNESS TO THE MOTHER

To be open is simply to be so turned to the Mother that her Force can work in you without anything refusing or obstructing her action. If the mind is shut up in its own ideas and refuses to allow her to bring in the Light and the Truth, if the vital clings to its desires and does not admit the true initiative and impulses that the Mother's power brings, if the physical is shut up in its desires, habits and inertia and does not allow the Light and Force to enter in it and work, then one is not open. It is not possible to be entirely open all at once in all the movements, but there must be a central opening in each part and a dominant aspiration or will in each part (not in the mind alone) to admit only the Mother's "workings", the rest will then be progressively done.

28-10-1934

– Sri Aurobindo
SABCL, VOL - 25, P- 124

OUR SWEET MOTHER

Nolini Kanta Gupta

Lord, this morning Thou hast given me the assurance that Thou wouldst stay with us until Thy work is achieved, not only as a consciousness which guides and illumines but also as a dynamic Presence in action. In unmistakable terms Thou hast promised that all of Thyself would remain here and not leave the earth-atmosphere until earth is transformed. Grant that we may be worthy of this marvellous Presence and that henceforth everything in us be concentrated on the one will to be more and more perfectly consecrated to the fulfilment of Thy sublime Work.

The Mother's prayer to Sri Aurobindo — so beautiful, so poignant and so true — we, her children, now turn round and re-address to Her own sweet self.

The new creation that the Mother embodied is not lost, it is not wiped out with the disappearance of the material body. It has been a true creation and is indelibly implanted in the earth-atmosphere and will remain there for eternity. And it is not merely a static structure, it is a living and growing entity. It is not in the earth's atmosphere a mere image or a lifeless picture transfixed there as on a canvas strip. It is living and growing — living and growing not only in itself and for itself, but making its habitat the atmosphere also live and grow in new dimensions, that is to say, transforming it in accordance with its own developing truth and reality. It is growing and characteristically growing downwards, that is to say, extending itself more and more towards an earthly manifestation or incarnation. It is like the ashwattha tree spoken of by the Rishis of old that stands upside

down, the roots upward and the branches spreading out downwards — indeed it is growing downward — drawing its life-sap from above. The physical embodiment, the materialisation of the inner formation will happen in course of time inevitably. It will touch the ground, the very ground of the earth and stand as its marvel-creation — through a process of calamities and catastrophes perhaps — which may indeed be minimised if circumstances permit and the Grace admits; but however the process, the end is decreed, for the decree is that of the Divine and it is the destiny of earth-consciousness.

(2)

This is however the Mother's part of the work and she is doing it perfectly, on her side. But what about ourselves? What is our share of the work? For it is intended that we, her children, should be collaborators in her work, so that we too may be integrated into the Divine realisation. The Mother herself has indicated the line of service we can render to her in the communication I just read out to you:

“... henceforth everything in us be concentrated on the one will to be more and more perfectly consecrated to the fulfilment of Thy sublime Work.”

The situation has somewhat changed since then and has become more difficult. On the departure of Sri Aurobindo, sometime after, Mother gave us a message, an admonition, pointing to us the difficulty:

“Pour suivre Sri Aurobindo dans la grande aventure de son yoga intégral, il fallait toujours être guerrier; mais maintenant qu'il nous a quitté physiquement, il faut être un héros.”

24-11-1952

(To follow Sri Aurobindo in the great adventure of his integral yoga, one needed always to be a warrior; but now that he has physically left us, one needs to be a hero.)

24-11-1952

At present when the Mother too is no more there — apparently — we seem to be abandoned children, what are we to do or be? It is no longer sufficient to be a warrior, not sufficient even to be a hero. What should we be? Something greater than the hero. One must be a Yogi. The yogi is one who has the Divine Consciousness or the Mother's consciousness. If you find that it is not so easy for one to be a yogi, even if one tries sincerely, I suggest to you another alternative. It is to leap into another dimension: to be a child, a child of the Mother.

I give you this subject for meditation: on becoming ... a child, an ideal child of the Mother.

The Advent Aug 1974

To remain open to the Mother is to remain always quiet and happy and confident – not restless, not grieving or despondent, to let her force work in you, guide you, give you knowledge, give you peace and Ananda. If you cannot keep yourself open, then aspire constantly but quietly that you may be open.

– Sri Aurobindo
SABCL, VOL - 25, P- 124

DIALOGUES AND PERSPECTIVES

M. P. Pandit

OM

He is a student of our Centre of Education, working on a project on music. He called on me last evening asking if I would help him to know more about OM in which he had got interested of late. I was happy to meet him and see how keen was his interest. He showed me his notes which were mostly jottings from the writings of Swami Rama Tirth on the subject. There was only one entry from Sri Aurobindo's *Essays on the Gita*. I suggested to him to look up Sri Aurobindo's translation of the *Mandukya Upanishad* in which the Syllable OM is equated with Brahman the Supreme Reality and its several components analysed and interpreted in terms of the manifesting Self. So also Sri Aurobindo's *Notes on the Chhandogya* which begins with a laudation of the rising chant of OM from Earth Heavenward. Next recommended was the chapter on Concentration in the *Synthesis of Yoga* (Part II) wherein Sri Aurobindo speaks of the spiritual efficacy of OM as the object of concentration and meditation. Last I asked him to look up the passages on OM in *Savitri*, taking the help of *Gems from Sri Aurobindo* (II Series). He was also referred to the entries on AUM in the *Key to Vedic Symbolism*, the *Guide to the Upanishads* and the explanation of OM in the course of the exposition of Sri Aurobindo's Mantra, *OM â nandamayi, caitanyamayi, satyamayi, parame*, in *The Mother of Love* (Vol. I).

He noted down all the details with enthusiasm and looked up for immediate elucidation. And I told him what I had to say as simply as possible.

OM is the nearest equivalent in human speech of the primordial Sound that vibrates on the highest plane of Existence when the Reality moves into its creative poise. When the *Parasiva*, the Absolute, is moved to manifest, there is a stir, *spanda*, which vibrates as supernal Sound, *nâda*. This supreme sound passes through several stages and modifications before it reaches the plane of human speech, audible to the human ears and when it is grasped on the physical level, that sound is OM. This syllable OM is regarded as the symbol of Brahman. It is the sound-body of Brahman, the creative Spirit. The ancients regarded it as the creative Word, for in their conception, all creation proceeds out of the Word, Logos and OM is the sound-symbol of that potent Word.

As you know there are what are called *bîjakaras*, seed-syllables, in the Tantras. Now these syllables represent the sound equivalents of the vibrations that accompany the manifestation of particular Deities. If these sound vibrations are reproduced by repeating the seed-syllables, the Science of Mantra declares, a magnetic field is created evoking the presence of the concerned Deities. And of all these *bîjakaras*, OM is the pre-eminent for it stands for Brahman, the Supreme Reality itself.

Q: Why did the Rishis chant OM in their ceremonies?

A: To evoke the indwelling Godhead in themselves, to stir up the soul to rise in full-throated invocation to the Gods above and the Supreme transcendent of all. OM to the Rishis is the means of ascent to the realms of the Spirit, the Word of Call to the Gods to come down and participate in the *yajña* on the altar of the soul.

Q: So OM is the goal?

A: It is rather the Source of all. All the letters of the alphabet by which expression is rendered possible proceed out of OM. All the states of Consciousness, the planes of manifestation are contained in the all-embracing OM. All harmonies and rhythms of creation are traced to the womb of OM. The ancients sought the secret of harmonies, the Divine Being itself, through *nâda upâsanâ*, adoration and sadhana of Sound, of which OM is the key. They sought the Divine through this Sound-Form, pursued and reached Him through *nâda* which is His Sound-Body. Take for instance the symbol word OM. One starts repeating it at the physical level. Gradually as the concentration gathers and the consciousness is put in tune with its vibrations, even when the physical repetition ceases, the sound goes on repeating itself. And through these vibrations of subtle sound, one enters into the OM sound-rhythms that pervade the whole universe. From subtle to subtler and thence to still subtler, till the subtlest vibration of OM leads to what is behind it — the Reality.

Q: *How to incorporate this truth in music? My active interest started from a vision that I had. There was a chariot of OM and harnessed to it were several horses. What does it all mean?*

A: The chariot represents a dynamic — not static — Reality; it is a Reality that is on the move *i.e.* in manifestation. The horses are the Powers of that Reality effecting the movement of manifestation. And they are seven in number, exactly corresponding to the seven Principles of Creation in the Vedic thought.

Q: *We have seven swaras, notes, in music.*

A: Exactly. These *swaras* answer to the sevenfold manifestation of the Cosmos. Everything proceeds in septuples: seven Planes, seven Rays, seven Rivers, seven Earths and so on.

Q: *But then there are other groupings like Twenty-one etc.*

A: They are all sub-divisions, varied combinations effected to work out the multiplicity. The main Notes are Seven. In the vision, the seven horses are the seven Harmonies that issue from the Mother-Word and weave the whole universe in their combined rhythms. Music is a powerful means to arrive at the Divine. Only one should not get lost in the outer frame of music, give too much importance to the technical side of it to the exclusion of the spirit, the soul that is to be felt, experienced and expressed in its rhythms.

You may usefully read chapter 14 in the *Conversations of the Mother on Art and Music*. That will give you the right perspective. The emphasis should be on discovering the inner rhythms first; the science and practice of OM, the *Pranava*, is a powerful means thereto. Once the inner rhythms are discovered or created and stabilised, they are to be rendered in external sound-harmonies so that music is a means of spiritual growth both for oneself and for others. Music becomes a veritable Yoga-Sadhana, a practice leading to union with the Divine.

As part of Yoga, the potentialities of OM are amazing. It is a magazine of Power that goes on unrolling itself. Vibrations of fear, restlessness, depression are quickly dispelled by the slow chanting of OM. It brings a fresh accession of strength, detachment, a sense of liberation.

13-4-73

P.S.

There was an interesting sequel to the above discussion. As we were talking, there were a number of interruptions all of which the

youngster sat patiently through. One person who stood there for a couple of minutes and went out on work, found herself enveloped by waves of OM, OM, OM. Obviously the *nâda-brahman* was present.

Later in the evening — at about 9.30 p.m. — my sister who knew nothing at all of this discussion in our office, woke up to a crescendo of Omkar, a continuous and growing *nâda* in the house. When she mentioned it to me in the early hours of the morning, it was clear to me: *nâda-brahman* had bestowed His Grace.

The Advent Aug 1973

There is nothing wrong in your experience or insincere in your expression of it; to write is helpful and it is our wish that you should go on doing it. An occasional sinking of the consciousness happens to everybody. The causes are various, some touch from outside, something not yet changed or not sufficiently changed in the vital, especially the lower vital, some inertia or obscurity rising up from the physical parts of nature. When it comes, remain quiet, open yourself to the Mother and call back the true condition, and aspire for a clear and undisturbed discrimination showing you from within yourself the cause or the thing that needs to be set right.

4 March 1932

– Sri Aurobindo
CWSA Vol 32, p- 303

CONVERSATION WITH BABAJI MAHARAJ

Gu: Sir, nothing is happening in us! See how Shankaracharya at such an early age had so many attainments (siddhis)

Babaji Maharaj: (in a deriding tone) Best of all is to eat and sleep and after becoming like Shankaracharya you will be able to do everything! Why will you do anything before that?

Gu: No, we will try ...

Babaji Maharaj: No! why shall we try? We shall eat and sleep!
S: The sadhana that Shankaracharya did within a few months- was it to demonstrate that it is possible for all to accomplish?

Babaji Maharaj: Mother has said that...for some the siddhi comes within a few days, for some it takes few months, for others it takes years but for some it even takes several lives. It all depends on the aspiration of the individual. And how on one's aspiration? Just as it happened to Bilwa Mangal. Bilwa Mangal attained God-realisation within a very short span of time. When he left everything and went away. Proceeding on his way for a long time he sat and took rest near a pond beneath a tree. Women folk of the village came to have bath in the pond. He got attracted to one woman and followed her. The family members of the lady were devotees of God. The lady's husband was especially devoted compared to others. Upon reaching her home the lady recounted the whole incident. Her husband said '*This person is a devotee of God.*' Hence he welcomed him and imparted all care. But when his wife came to Bilwa Mangal, he asked her to give her hair pin. With that hair pin he pierced both his eyes. He thought that just because he had his eyes he was misled into the wrong path. As soon as he pierced his eyes the lady screamed and called her husband. When her husband saw what had happened he said: "*Now that you have pierced your eyes, where will you go? You stay here*". But

without obeying Bilwa Mangal went away. He could not see any thing where would he go? There is no way out; what would he do? Suddenly from nowhere a child appeared and asked “*Baba where will you go?*”

Bilwa Mangal replied “*I want to go to Brindavan*”

The boy asked : “*You cannot even see, how will you go to Brindavan?*”

Bilwa Mangal replied “*Whether I can see or not to Brindavan I must go*”

The child held out a stick and said “*Hold the stick and come with me*”

Bilwa Mangal asked “*Where do you stay?*”

The boy said “*I stay in this village*”

The child laughed and took him. When they reached Brindavan the child said “*Go, Brindavan has come*”

Bilwa Mangal asked “*Where are you going?*” He said again “*Go Brindavan has come. Since Brindavan has come, why should I stay?*”

To this Bilwa Mangal said :

*“Hath Chhodai Jat ho
Durbal janikey mohi
Hrudayatey jaba jaogey
Taybey marad kahauba tohi”*

Meaning “*Knowing me to be weak you wrested your hand away from me and are going away. If you can go away from my heart then I shall say that truly you are a man indeed!*”

What does this mean? One who depends only on the Divine, he will get Him at once. This means that even if you are not a great person you should not consider yourself small. Bilwa Mangal was a great

sinner. Hence why should it be for Shankaracharya only to achieve such great realisation? Whenever any person aspires and with it there comes vairagya (non-attachment), if he ardently wants, he can achieve the Divine. How much time did Bilwa Mangal take to realise God?

After this God left Bilwa Mangal at Brindavan and went away. There Bilwa Mangal was remembering God. God used to come daily and give him food. Subsequently, Chintamani (the prostitute) after the coming away of Bilwa Mangal was also filled with *vairagya* (non-attachment to the world) and left her house and properties and came over to Brindavan. In the meantime Bilwa Mangal had lost his eyesight. Chintamani arrived just at the spot where Bilwa Mangal was sitting. By this time Bilwa Mangal had already realised God. God Himself used to bring food and had made him eat. When Chintamani arrived Bilwa Mangal said to Chintamani “*God had brought this food -you may take some from it*”. Chintamani said – “*God has given this food to you, why should I take from it?*” then God came and also gave food for Chintamani.

Q: *God Himself used to come and give food?*

Babaji Maharaj: Yes – God Himself.

M: it was for Chintamani that Bilwa Mangal could realise God.

P: No! No! It was for Bilwa Mangal that Chintamani could get God realisation

Complete Works of Ranmakrishna Das (Third Volume) page 10-12

Translation by Dr Shyama Kanungo

THE SPIRITUAL BASIS OF LIFE

Prapatti

In the rush of modern industrial civilization, various types of chaos, unrest, and deep discontent are being seen in many areas of life. The ethical and religious foundations of social change have been completely destroyed. Even the value of objects has changed. Man no longer looks toward the greater aspirations, hopes, and ideals of life. Even though man is surrounded by all kinds of luxuries on the outside, his inner self feels hollow. Some, unable to bear the burden of life, consider suicide as the final solution to life; but this is an extremely dangerous and misguided notion.

In our country, after the First Five-Year Plan, the Second Five-Year Plan is now moving toward completion. Along with this, a rough outline of the Third Plan is being presented before us. The main goal of these plans is the overall collective progress of the country—the prosperity of industry and commerce, the establishment of massive hydroelectric plants, the construction of roads, and the proper development of education and health. The contribution of these plans toward the economic reconstruction of the nation is immense. But is there any provision in these plans for the reconstruction and rebuilding of the human personality, for the discovery of the deep mysteries of his character, or for his elevation? Is anyone doing anything to satisfy the vast mind, life force, and soul of man? No. Will man then remain satisfied within a mere physical luxury?

Perhaps many will ask: is it even possible to do all this? Can any solution be made for the grave problems facing humanity today? After receiving all the wealth, property, horses, and elephants from *Yajnavalkya*, *Maitreyi* exclaimed: “What shall I do with all these?”

Give me that which will bring me immortality – that which will grant me the realisation of my immortal soul. ‘*yenaham namrta syam kimaham tena kuryam?*’ (What should I do with that which does not make me immortal?)” In reality, what is the reason for the despair, hopelessness, unrest, and discontent seen today in the minds of people in countries full of wealth and power? How long can man live amidst such unrest? Will he fall into this world-destroying storm and be completely destroyed?

Among the venerable great souls who, sensing the arrival of this profound crisis for humanity, dedicated their entire lives to its resolution, Sri Aurobindo is foremost. About thirty-nine years ago today, on April 4, 1910, Sri Aurobindo left the holy land of India, setting aside his service to his beloved motherland. By divine command, he arrived in Pondicherry to find a solution to this great problem.

The supreme truth that this great Yogi attained through years of *tapasya*, away from the public eye, is now a great blessing for society. His “Life Divine” message is ready to pour the life-giving, pure waters of the Ganges onto the barren ground of human personality. The human being who today appears like “burnt soil” will, by the touch of his compassion, be transformed into a fertile, lush, and divine life – abundant with water, fruit, and gold.

For this, a New Birth of the heart and the emergence of a New-consciousness are necessary. The primary requirement is the transformation of the human mind and life-force, the change of nature, and the acceptance of the light descending from the higher realms. For this, we must possess intense will and deep aspiration. Furthermore, one must surrender himself to this new-birth-giving Divine Mother-consciousness or the Supreme Mother. That Divine

Power is the source of bliss, peace, and unity. If this is done, a great spiritual support will be found in life, and that shall become the spiritual foundation of life.

Through 'Navajyoti,' we wish to convey this message to individuals and society today. It would be a matter of great fortune if the ideal of the Divine Life of Sri Aurobindo and the Mother attracts the community of people.

Navajyoti, 1959 April Issue

Openness is not always complete from the first – a part of the being opens, other parts of the consciousness remain still closed or half open only – one has to aspire till all is open. Even with the best and most powerful Sadhaks the full opening takes time; nor is there anyone who has been able to abandon everything at once without any struggle. There is no reason to feel therefore that if you call you will not be heard – the Mother knows the difficulties of human nature and will help you through. Persevere always, call always and then after each difficulty there will be a progress.

20-4-1935

– Sri Aurobindo
SABCL, VOL - 25, P- 127

ARMY OF LIGHT

Anand Adhikari

‘Army of Light’ is a lucrative word. We say it is an *ARMY OF LIGHT*. This Light is not an ordinary light. It has been told in a very a nice manner that in a deep and grim darkness the soldiers of the *ARMY OF LIGHT* are piercing through, entering into it and destroying the darkness. But what ‘light’ is this? Very beautifully it has been described in the *Tulasi Ramayan*-‘*Raka pati sodasa huain tara gana samudai*’ meaning ‘The moon will shine with sixteen traits and the stars will shine brightly’. ‘*Sakala giri na laaya*’ meaning ‘all the hills on this earth may be set aflame and all the great mountains burn’ ‘*binu Rabi rata na jaayi*’ but without the rise of the Sun the night will not recede. The light spoken of here in the ‘Army of Light’ is the light of the Sun – the Supramental Sun. The sun is taken as the symbol of the Supermind. Unless it is the light of the Supermind the darkness and ignorance of this earth will never go.

As because this is an army – in order to be recruited to this army there have to be some rules which have to be observed. What could be these rules? First thing is that there must be a will or desire to join this huge army which has been formed to lay siege on the formidable fortress of darkness. To be a part of this army, you have to want to be a member, you must say “Yes, I want to be a member of this army, I *must* become a member of this Army of Light”; to become a member you have to apply for it. You have to keep a will. You must know the risks you have face; there are great risks like the soldiers of the Army of Light have gathered declaring to fight against the darkness under the leadership of the Divine. So also the soldiers of the forces of darkness, the leaders of the darkness are not sitting

quietly. They also want to lay futile the mission of the Army of Light. Hence one must know the risks, the dangers that lie ahead in this path; one must be conscious of what lies ahead. He will then arrive at the office of the Army of Light; try to register his name. Here they will put him to test. Who are they? They are the Mother's Presence, emanations of the Divine who are presiding everywhere.

What will 'they' see? They will see whether one has the fitness. In an army the physical fitness is the big thing, but in the Army of Light physical as also the vital fitness, mental fitness as well spiritual fitness is needed. These four fitnesses are necessary. They are not rigid regarding the fitness but they look for the person's capability – to say 'yes' is the greatest fitness; to obey the leadership, the leadership of the divinity within us. To say 'yes' is considered as a great fitness.

What is the '*mental fitness*' if you want to join the army of light? It is to be conscious and have very clear idea of the aim of The Mother and Sri Aurobindo's path. Many persons will come wearing the same outfit of the other party; they will mix with you masquerading and influence you to take you away from the path. *Ravana's* spies (eg *Suka*) came to Sri Rama's camp to assess the strength of His army; they tried to influence them and woo them to *Ravana's* side; they called *Bibhishan*, *Angada* also; but they got caught. There should be a mental clarity of what The Mother and Sri Aurobindo are saying. Their path is not the same as other yogas. Not outwardly but inwardly somewhere it is not the same; this one has to know. The aim is not just *Mukti* (Freedom), not *Moksha*, not *Nirvana*, it is not also arrogance in work or supremacy. It is something else. The emergence of a New Race; a concrete form is to be given to a new consciousness and force; creation of another life. There must be a clear idea regarding

this. To anyone who asks, one should be able to explain the aim of this yoga. In the face of comparison with same components of other yogas like meditation, rejection, surrender, one is confronted as to what is the difference? One should have a clear response to these queries as regards the difference and the path that we are following. This is not the whole explanation of mental fitness. But one must be psychologically sound as regards the base of the path.

Second is the *Vital Fitness*; it is that the vital or *prana* should never lose its enthusiasm and eagerness; never to breakdown; never to say what will happen to me! '*daridra panchakshyara mantra*'! '*What will happen to me, what will I do, what will be my future?*' There should be deep within oneself a great enthusiasm; the enthusiasm required for climbing a mountain. One doesn't say I shall climb the mountain who will give me my morning tea? One goes ahead forward with immense enthusiasm. No event can dampen my enthusiasm. This is the fitness of the vital.

Then comes *Physical Fitness*. Physical fitness is that the body should obey your orders. For this a work has to be done. The body has to be designed and prepared in such a manner, taught to give consent to our command so that it is not subjected to greed and indiscipline but work for preparing for a higher life. The Mother has wonderfully described what to do with the body in the book '*On Education*'. One has to be fit; do not allow your mind's ideas, the vital's desires to oppress the body making it unfit to do its work.

Above all that has to be achieved is the *Spiritual Fitness* following the Mental, Vital and Physical Fitness. The word 'Fitness' is a big word linked to Spiritual. What is spiritual fitness, the fitness of the soul for the Army of Light? It is to always feel calmness and quietness within oneself; not to be swept away by anything, not to be

infatuated by circumstances. What you have decided to do today not to deviate from it the next day. Do not take up any activity based upon some attachment. The main idea or form of spiritual fitness is always to know and say *'I am the Mother's child, the Mother's person. If I am India's soldier; I am going to fight against Pakistan or some other country. No country can buy me with money. If I belong to Bharat and remain as a Bharatiya. Similarly I belong to the Mother and remain Her's alone; no one can buy me over. I will not work for my ego or pride or with selfish motive; the heart should be calm and quiet, there should be always deep love and faith in the Mother.'* This is spiritual fitness.

What is most required for the Army of light is a *'badge'* a visible or *'invisible badge'* within in the heart. On the *badge* will be written *'Be faithful'* meaning I shall remain faithful to the Mother. Faith and faithfulness are two different things. Sri Aurobindo has written in His Letters in this light – some say that the Mother is the Divine, and are very happy to tell this to all but they do not have the capability or courage to live obeying Her to convert this faith into action. You may have faith in the Mother but to convert it to working for Her with this faith is *'being faithful, faithful to the ideal. I can be faithful to my family, my brothers and sisters, for name and fame. If I am praised by people then I am drawn towards those persons and begin working for them. I believe in the Mother but along with that I nurture these attitudes also.*

One has to be absolutely faithful to the ideal.

Another test remains for the soldier of the Army of light is how efficiently he is able to wield his weapon. He has the rifle and other weapons. The army gets new and sophisticated weapons but are the soldiers able to operate these? The greatest weapon for the Army of Light is to do *Namajapa* of the Mother's Name, remember Her, have

faith on Her. Every Name is a bullet, an infallible never-failing bullet called '*Ram Baan*'. Whenever a danger arrives what does the soldier do? He fires the bullet. Mother's Name is the bullet, bullet of the Light which can devastate the darkness. Hence this is another quality – the quality of wielding the weapon. This is indispensable for the Army of Light.

Mental clarity is required, the enthusiasm of the vital is required, Ananda and faithfulness is required in the heart, also faith in the Mother's Name. To those who are listening I say have faith in the Name. How will you accept the Name? You have to know that Name of the person (*Nama*) and the Person (*Nami*) are one, inseparable. What does this inseparability imply? It is that in the Mother's name is the Mother's own Presence. To do japa of Her name is to feel Her Presence. To know that She is Herself present, to be with Her, to hold Her hand. This prayer should be always there.

Another very essential thing I forgot to mention is *discipline*. One thing that I always required is discipline. One imposes a discipline on oneself. This cannot be spoken about or described in words. It is a feeling within that takes refuge in the Presence of the Mother within us. This discipline one makes for oneself. No one else can do it for you. I must see that I do not go out of this discipline I have made for myself. This is my responsibility.

Lastly the prayer that should always be there is this – to say to the Mother '*That Your Victory is certain there is no doubt; but let me have unshakable faith in it. Never use the words there 'may be a victory of the Truth'*'. Mother is the symbol of Truth. This is beautifully worded in the 'Prayer for those who wish to serve the Divine' it contains these beautiful words '*give us a faith active and ardent, absolute and unshakable in Thy Victory*'. Your Victory will definitely be there.

Lastly there is an emergency. A spiritual Emergency. This describes the present circumstance. What is the message of today? In *Yudhisthir -Yakshya Samvada* it is mentioned: *Surya Chandra is Agni, the cauldron is the Earth. All animals are thrown in this cauldron and Kala is churning them.* The world is restless in this painful impasse. Today's message is it may be true. It is a spiritual emergency. The only way to come out of the trouble is to hold on to the Mother, keep Her Presence. Due to this Presence or the faith on this Presence we can change this suffering earth. We say that we can be able to do this. But it is the Mother alone who can do this.

Therefore this is the modus operandi of the Army of Light. Make yourself fit. Ask yourself 'Can I fight this battle of Light for the Mother?' To fight for the Mother is to become Hers and fight for Her; you cannot belong to anyone else and fight the war. 'I belong to Her', this thought must be present at every moment. Whenever you take a stand you have to feel that I belong to no one else, I belong to the Mother alone. Whenever someone helps me it is the Mother who has sent him. I am the Mother's and I will remain only Hers and work for Her. This faithfulness must be there. Those who wish to join the 'Army of Light' must ask themselves- *am I fit to fight for the Mother? How far do I belong to the Mother and how much do I belong to the ignorant and grotesque world.*

Truly this is a spiritual emergency. Deliberately and knowingly we have to belong to the Mother and fight. Sri Aurobindo has mentioned in His 'The Way' that if one goes out of the way – what will happen to him we cannot say. "Only were safe who kept God in their heart". They are the "heroes and soldiers of the army of Light". The question is that do we really want it? Or do we live the old life with a new name to it. It depends on ourselves only.

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Kindly send your valuable suggesion to the Editor,

In Mother's Light, matrubhaban@gmail.com

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