

# In Mother's Light

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*Spiritual Significance of the Flowers  
given by The Mother*



*New world*

*The result of transformation.*

**THE MOTHER**

*Botanical Name - Bixa orellana,*



## The Supramental Evolution, the Ashram and the Hostile Forces

Sri Aurobindo

**Question :** *It seems to me that the evolution out of matter could have taken place without the hostile forces. It could have happened quickly, by the descent of the Supramental and other lights, powers and joy of the Transcendent.*

**Answer:** Anything could have happened—but if the Supramental was to descend immediately, there was no need of matter or evolution—the only reasonable thing would have been to create a supramental world at once without any slow evolution of matter, of life in matter, of mind in living matter or of the spiritual or supramental in spiritualised life in the material body.

**Question :** *Without the hostile forces and the self-contradictory consciousness of an exclusive division, avidyâ, the manifestation would have been self-luminous and perfect and there would have been no need of an evolution from imperfection to perfection.*

**Answer:** Obviously—but this world was created for evolution and not for an immediately luminous manifestation such as already exists on some other planes.

**Question :** *Whoever gave the hostile forces the power of avidyâ to enter into and interfere with the earth-evolution has allowed tremendous pain and suffering to grow in the earth-consciousness.*

**Answer:** Avidya did not interfere with the earth evolution, it existed before the earth life was evolved in the form of Inconscience. The meaning of evolution is the evolving or slow manifestation of life, mind and conscious supermind out of matter with its original Inconscience. Avidya is one thing and the intervention of the hostile forces is another.

**Question :** *Even if the hostile forces go back to their own region, they will certainly wage war against the transformed divine world. The only way for God to save us from this would be for him to put some pressure on them for self-transformation.*

**Answer:** It is supposed that the supramental Light and Force is to descend—if the descent is so complete that these forces are driven back to their own world, it is not likely that any efforts on their part would have any success. It is the darkness or the insufficient Light that gave them their chance to intervene. If there is the victory of the true light, they cannot any longer .

**Question :** *The Mother has said that the hostile forces are necessary in the life of the Asrama for testing the sincerity of the sadhakas.*

**Answer:** The work of this Yoga and therefore the principle of the Asram life is to take the world as it is and deal with it by a transformation of which the supramental descent is not the first but the final process. The presence of the hostile forces is a part of the world as it is and not to deal with them at all or to act as if they were not there would have been to leave the problem unsolved and the work undone. The sadhaks of the Asram are not spotless Saints or perfect born Yogis but men who carry in them their human nature and typify each in his own way what is in the world and what has to be changed. The influence of the hostile Forces was on them as on all human beings in a less or greater degree, and so long as they open themselves to that influence, it works on them as on the world,—it is only by a perfect sincerity and by a perfect opening to the Light that it can disappear. In that sense the presence of these forces is a test and the world that has to be changed being what it is and their nature being what it is, it could not be otherwise.

**Question :** *I believe that each divine being has a hostile being associated with it for some unknown purpose in the Asrama.*

**Answer:** It is not only in the Asram but everywhere that it is like that. It is a well-known principle of all occult knowledge that there are these two elements overstanding each seeker of the Truth.

**Question :** *The Mother once said that she never upheld the hostile forces, nor was she their Mother.*

**Answer:** The hostile forces are upheld not by the Mother but by something in the sadhaks themselves which opens the doors to them by concentrated egoism, mental arrogance, vital revolt and many other things, e.g. lying, sex etc.

**Question :** *I remember how I was suddenly betrayed into the hands of the hostile forces when I came to the Budhi house. When I asked to be moved to a house near the Asrama, you ordered me to remain here.*

**Answer:** The hostile forces were not in the Budhi house any more than in any other and being in a house near the Asram does not save anybody from their attacks—as is shown by the case of several who lived in houses near the Asram. Even to be in the central building does not necessarily save anybody from attacks. It depends on oneself, not on purely external things.

**Question :** *You have said that the hostile forces are no more necessary here in the Asrama. Will you let me know when they are going to be put out of the Asrama life altogether?*

**Answer:** They are no more necessary if the sadhaks open to the Light that is descending—that was what I said—but if they do not open and go on exposing themselves, there will still be a possibility of their presence for some time to come.

**Question :** *Please give me the highest solutions and not temporary truths of a passing evolution.*

**Answer:** The highest solutions cannot be brought in like that, as if one were acting in a clear field. If the “temporary” truths of the evolution

could be got rid of so easily, there would have been no need of preparation or of a trying and difficult sadhana. It was necessary to deal with what had come into existence in the evolution so that the supramental descent might become possible.

*CWSA Vol 35, page 641*

### **Man is a Transitional being**

Sri Aurobindo came upon earth to teach this truth to men. He told them that man is only a transitional being living in a mental consciousness, but with the possibility of acquiring a new consciousness, the Truth-consciousness, and capable of living a life perfectly harmonious, good and beautiful, happy and fully conscious. During the whole of his life upon earth, Sri Aurobindo gave all his time to establish in himself this consciousness he called supramental, and to help those gathered around him to realise it.

**– The Mother**

# Sleep

## The Mother

If you wake up tired in the morning, it is because of *tamas*, nothing else, a formidable mass of *tamas*; I myself noticed it when I began to do the yoga of the body. It is inevitable so long as the body is not transformed. You must lie flat on your back and relax all the muscles and all the nerves—it is an easy thing to learn—to be like what I call a rag on a bed: nothing else remains. And if you can do that with the mind also, you get rid of all those stupid dreams that make you more tired when you get up than when you went to bed. It is the cellular activity of the brain that continues without control, and that tires one much. So, a total relaxation, a sort of complete calm, without tension, in which everything is stopped. But this is only the beginning.

Afterwards, you make a self-giving as total as possible, of everything, from top to bottom, from outside to inside, and an eradication, as total as possible, of all the resistance of the ego. And you begin repeating your mantra—your mantra, if you have one, or any word which has a power for you, a word leaping forth from the heart spontaneously, like a prayer, a word which sums up your aspiration. After repeating it a certain number of times, if you are accustomed to do so, you enter into trance. And from that trance you pass into sleep. The trance lasts as long as it should and quite naturally, spontaneously, you pass into sleep. But when you come back from this sleep, you remember everything; the sleep was like a continuation of the trance.

Fundamentally, the sole purpose of sleep is to enable the body to assimilate the effect of the trance so that the effect may be received everywhere, and to enable the body to do its natural nocturnal function of eliminating toxins. And when you wake up, there is not that trace of heaviness which comes from sleep: the effect of the trance continues.



Even for those who have never been in trance, it is good to repeat a mantra, a word, a prayer before going into sleep. But there must be a life in the words; I do not mean an intellectual significance, nothing of that kind, but a vibration. And its effect on the body is extraordinary: it begins to vibrate, vibrate, vibrate... and quietly you let yourself go, as though you wanted to go to sleep. The body vibrates more and more, more and more, more and more, and away you go. That is the cure for *tamas*.

It is *tamas* which causes bad sleep. There are two kinds of bad sleep: the sleep that makes you heavy, dull, as if you lost all the effect of the effort you put in during the preceding day; and the sleep that exhausts you as if you had passed your time in fighting. I have noticed that if you cut your sleep into slices (it is a habit one can form), the nights become better. That is to say, you must be able to come back to your normal consciousness and normal aspiration at fixed intervals—come back at the call of the consciousness. But for that you must not use an alarm-clock! When you are in trance, it is not good to be shaken out of it.

When you are about to go to sleep, you can make a formation; say: “I shall wake up at such an hour” (you do that very well when you are a child). For the first stretch of sleep you must count at least three hours; for the last, one hour is sufficient. But the first one must be three hours at the minimum. On the whole, you have to remain in bed at least seven hours; in six hours you do not have time enough to do much (naturally I am looking at it from the point of view of *sadhana*) to make the nights useful. To make use of the nights is an excellent thing. It has a double effect: a negative effect, it prevents you from falling backward, losing what you have gained—that is indeed painful—and a positive effect, you make some progress, you continue your progress. You make use of the night, so there is no trace of fatigue any more.

Two things you must eliminate: falling into the stupor of the *inconscience*, with all the things of the *subconscient* and *inconscient* that

rise up, invade you, enter you; and a vital and mental superactivity where you pass your time in fighting, literally, terrible battles. People come out of that state bruised, as if they had received blows. And they did receive them—it is not “as if”! And I see only one way out: to change the nature of sleep.

*CWM Vol 15, page - 379*

### **Nature strives for New Creation**

Thus we see that at this critical period of the world's life it is no longer sufficient to give birth to a being in whom our highest personal ideal is manifested; we must strive to find out what is the future type, whose advent Nature is planning. It is no longer sufficient to form a man similar to the greatest men we have heard of or known, or even greater, more accomplished and gifted than they; we must strive to come in touch mentally, by the constant aspiration of our thought and will, with the supreme possibility which, exceeding all human measures and features, will give birth to the superman.

Once again Nature feels one of her great impulses towards the creation of something utterly new, something unexpected.

And it is to this impulse that we must answer and obey.

**– The Mother**

# Physical Transformation

Pranab Kumar Bhattacharya

## Steps Towards Transformation

1. Consciousness
2. Control
3. Mastery
4. Transformation

## Steps Towards Physical Immortality

1. Prolongation of youth and maintenance of health and physical fitness of the body for a very long period- to stop or slow down the process of deterioration.
2. Ichha Mrityu - death only when wished - Example of Bhisma in the Mahabharata - He must have reached the first step also.
3. Physical Immortality

## The Process

1. The psychic contact - this is the very first step.
2. Putting the whole being under the psychic guidance.
3. The vital and the mind must not rule over the body. They spoil it by their ideas, their impulses and their desires (their excessive demands spoil the body).
4. Cooperation from the mind and the vital (a long process). They are a great force.
5. The body has to be protected and taken care of by an application of the knowledge of health, hygiene, physical exercise, preventive and curative medicine.
6. Growth of the body consciousness - the special role of physical education leading to gradual control, mastery and transformation of the body.

7. Physical education can help a lot in developing body consciousness. The body must be kept in a perfectly balanced state - Physical Sat-Chit-Ananda.

8. Integral progress - this is the aim of life. It helps to keep one young; both inwardly and outwardly.

9. Ananda is our prime mover. It is the rejuvenator and must saturate our whole physical being.

10. Love which is the source of Joy, is pure and desireless. It gives freely without any demand or bargain. Hatred and jealousy, which destroy the body, have no part in Love.

11. Each individual has to find out his own way. It is a dangerous pursuit and there is no set method. Utmost sincerity and a clear vision are the guiding and protective factors.

**Man knows not that he has a further stage to pass through**

It is before him that will open the royal avenue leading to the palace of spirit. But how many races, how many generations will pass on the earth without discovering it, how many wrong paths will Nature follow in the footsteps of man. For, believing himself the masterpiece of the universe, he knows not that he has a further stage to pass through.

**– The Mother**

## In Every Grain Of Sand

M. P. Pandit

Speaking of the several illusions to which we are normally subject, Sri Aurobindo mentions the illusion of quantity .

We look at the vast universe around us and the still more vast stellar system of which our planet is a part and we are overcome by a sense of insignificance of ourselves. Man is a speck in this stupendous organisation which itself, by all accounts, is but one system in the immeasurable creation of God.

But this is an illusion. For from the point of view of quality, man is more important than the entire material universe he lives in. Sri Aurobindo points out that the energy and intensity with which Nature builds a stellar system is not greater than the energy and intensity involved in erecting an ant-hill. And what is more, if we consider the force of quality, the ant is more important than the stellar system it inhabits .

Size, quantity, are a human measure. As if to bring home this truth, the Upanishad describes the creative Godhead as greater than the greatest but at the same time, tinier than the tiniest, *anoraniyan mahato mahiyan*. And, we may note, from the spiritual standpoint it is easier to sense the Divine in the smallest. For the more microscopic it is, the nearer it is to the Infinite which is self-compressed in it. The point of condensation is almost near the bursting level. Experiments with the atom have shown how it contains a stupendous power which can blow up a world. Teilhard de Chardin records how when he was taken to a laboratory in California where the atom was being processed he felt himself in the presence of God.

In our obsession with size, we are prone to forget that “Eternity is in every grain of sand”. The consciousness, the energy, that are involved in it

may not be palpable to our mode of sense. But they are there powerfully condensed.

Brahman, says the Gita, is distributed equally in the tiny and the huge. In fact the impartible Brahman gives itself whole to each. It is this deep perception of the presence of God in everything, from the smallest to the largest, that is at the root of reverence to life at all levels, not merely to the animate but even to that which we mistakenly dismiss as ‘inanimate’. And the presence of God is not anything static.

It is a dynamic existence. It is a sign of the development of our consciousness when we are naturally awake to this divinity in the meanest object. For, as Sri Aurobindo observes, “The stone lying inert upon the sands, which is kicked away in an idle moment has been producing its effect upon the hemispheres.”

### **Human excellency is outside the process of New Creation**

Precious stones also excel and shine among all the other stones, but the most beautiful gem is outside the series of chemical combinations from whence comes forth life. In the same way, ascending the series of forms, the most beautiful tree of the forest is outside the lines of evolution which lead the biological process up to the animal, up to man.

**– The Mother**

## A Talk By Udar

AT PEACE, MATRIMANDIR CAMP, AUROVILLE, ON 7  
DECEMBER 1973

I have come at the invitation of Seyril and others to give a talk but I have come not to talk to you but with you and to find out things together.

First let us see what happened to the Mother on the 17th November and the events leading up to it. Pranab has given a talk at the Playground on this and as you were not allowed to attend I asked him to give me a typescript of his talk and he said he would but evidently forgot to do so. Pranab spoke largely of things that happened on the surface. He made it quite clear himself that he would speak only of what he saw and give his own impressions of it. So he talked of the Mother's physical condition, of how She first retired on the 2nd April, 1973, and then started seeing some people again and finally stopped seeing anyone from the 21<sup>st</sup> May. Then the Mother became very withdrawn and was only concerned, if at all, with elementary things like food, walking, etc. All these matters are not so important to talk of now and, as Pranab's talk will appear in print, all can read it some time. But it is important to look at his conclusions.

To begin with, I feel he made an omission which is very significant for me. He did not do this deliberately but it is nonetheless meaningful. He explained how the Mother, being quite withdrawn and fighting constantly from within for the physical transformation, was quite unaware of anything else happening around Her. Yet, on the morning of 15<sup>th</sup> August, I understand, She suddenly asked what date it was and when informed of it and asked if She would give Darshan that day, She agreed. So one can see how alive was Her consciousness to things that really are important. She was not occupied merely with elementary bodily needs.

Another point - and this is of the utmost importance - is Pranab's conclusion that although the Mother fought to the very end for the

transformation of Her present physical body, it was the natural process of death that finally prevailed.

On this point I would like to dwell. The Mother had always foreseen the possibility that She might have to leave Her body. This is clear in some of the things She has said as they appeared in the *Bulletin*. And also Sri Aurobindo has written of this clearly in *The Supramental Manifestation upon Earth*, in the chapter on “The Divine Body” and the next one. He has shown two possibilities. One is of transforming the present human body into a Superhuman body—a body still human but a super one.

The other relates to a Supramental body. The Superhuman body would be a big step towards the Supramental body. But the Supramental body would be realised by a new process— not by that of birth and growth as now but by some sort of transition into the physical from a subtle stuff, a kind of projection. The process has yet to be established and so is not yet known.

Now my own feeling is that the Mother first tried for Her body to become superhuman almost up to the very end but at last She decided to give up the attempt and made the second choice. I base this feeling on what Pranab said of the Mother’s last moments : how She who had evidently and visibly been fighting for transformation suddenly became quiet and peaceful for sometime before the end. This, I feel, is the moment She took Her momentous decision. I myself cannot accept that what happened to the Mother was not the result of Her decision. It is quite contrary to all I knew of Her from personal intimate knowledge. You know that for many years together with Pranab we used to have our lunch with the Mother and, with Pavitra added, we had dinner with Her. At these times She told us many things— sometimes at dinner She spoke for an hour or two. Thus there are many things I know personally



of what the Mother said. So I can affirm from this knowledge that She left Her body by Her own decision and not by the usual process of nature

### **The new race shall be governed by intuition**

At present, man governs his life through reason; all the activities of the mind are of common use for him; his means of knowledge are observation and deduction; it is by and through reasoning that he takes his decision and chooses his way—or believes he does—in life.

The new race shall be governed by intuition, that is to say, direct perception of the divine law within. Some human beings actually know and experience intuition—as, undoubtedly, certain big gorillas of the forests have glimpses of reasoning.

**– The Mother**

## Conversation with Babaji Mharaj

*...There must be no demand for fruit and no seeking for reward; the only fruit for you is the pleasure of the Divine Mother and the fulfilment of her work, your only reward a constant progression in divine consciousness and calm and strength and bliss.*

– Sri Aurobindo

After this was read out

Babaji Maharaj: Many people question “If we do not want anything—neither name or fame, simply work and not claim any authority how would there be any eagerness to work?” A lot of people raise this question.

If only all these name, fame, authority etc are there that there would be interest in doing a work. How can there be any eagerness in the absence of these returns? Without these an individual would become lazy and tamasic.

The above impression is not only wrong it is surest sign of the height of a man’s ignorance. It is when an individual with a sadhana motive does a work, he does it to achieve the best return for his effort. He considers name, fame, authority as a very much inferior reward compared to what he aspires for his selfless effort. To become the Divine’s is the most valuable reward. If we have such a precious gift of belonging to the Divine why should we care for these inferior things? This is the most precious and greatest of things—to belong to the Divine is to become the Divine. If we belong to the Divine we always get His Protection, Peace, Ananda. When the Divine Presence is with us automatically name and fame pursue us - why should we run after these small and inferior things?

D: Then it is better not to do work....if we stop work then....

Babaji: Not to eat in that case is also necessary! Why should you eat then?  
(Laughter) Stop eating! (To be continued.....)

## A Divine Departure

Dr Alok Pandey

*(Transliteration of talk entitled 'Significance of leaving the body on an Auspicious Day' in Hindi by Dr. Alok Pandey on 02.03.24 on the occasion of passing on of Gadadhar Mishra on 29<sup>th</sup> February, 2024 )*

There are some moments when it is difficult to say anything. One yearns to delve into the depths of the silence of one's heart. It is not that *Mamu (Gadadhar bhai)* is no longer in this world – rather I feel since the moment I have come here (to *Navajyoti Karyalaya*) today till this moment that he is so fully and consciously present that I cannot understand what to express because for him one cannot use the word 'death'. Death can be used for those who are in darkness and ignorance; those who dwell only at the level of the physical, vital or mental level. After leaving their bodies they roam about in other worlds, take rest for some time and then return to the earth. There is a beautiful description in *Savitri* regarding this. After death all the memories of this world they slowly forget all. When they return to this world, they also lose the memories of those worlds. From my personal experience I can definitely say that for *Mamu* this is not applicable. There are two kinds of progress described in the *Isha Upanishad* – one is progress in the *avidya* – '*Avidyayamrityum tirtwa*' the other is '*Vidyayamrityum ashnutey*'.

Progress through the door of 'avidya' we enter the doors of death repeatedly by the process of which one overcomes death. 'Overcoming death' implies there is no fear of death. Death is experienced only as a shedding of the body as a garment; this is not just book knowledge – they indeed really feel it as such and in that case the word 'death' cannot be applied to them, they rise above that state.

Secondly in the state of 'vidya', they rise to '*amritatwa*'; the psychic entity inherent within gets connected to the infinite *Parameswara* in the highest realm. Here too the word 'death' does not exist have a meaning (reality). Here the individual is fully conscious of its immortality.

Both these conditions apply to *Gadadharji*. In my personal acquaintance with him I can say that he was a flaming example of love, gratitude and service to the Mother. Even though my acquaintance with him was short yet it was extremely inspiring. Whenever I was traveling with him to Dalijoda or else where he did not talk of anything other than that of the Mother and Sri Aurobindo. He was a rare individual. Ordinary people sit together and talk of worldly matters or regarding other people. He never resorted to this kind of talk. If at all he spoke of others it would be regarding the Mother and Sri Aurobindo, Their Works or Pranab da or recounting memories regarding other Sadhaks. I used to love this because any other type of gossip reduces a human being to zero.

I used to very much like another side of him. He was always deeply immersed in the thought of service to the Mother and how in different ways it could be done. For the last three to four years I had observed this side in him. He used to stress repeatedly on the dictum "Harmony at any cost". There was emerging an 'inner' inspiration in him. Withdrawing from the outer activities he observed the work that was going on in a particular way but he clearly felt that somewhere the way should change and a new modus should emerge. It was clearly a sign of an interim condition and that a change was imminent. Last year in April when I met him this particular state I felt was overwhelming. Whenever he spoke he used to say 'should we continue in the way in which we are working or should we do something new?' This was indeed the sign of 'transition'.

The topic which has been given for today's talk – 'Departure on an auspicious Day like the Golden day' – it can be said that the moment, time and place are indeed extremely significant. But the most important thing

is that a death like this cannot be called 'death'. This is a leaving of the body. This someone can do who has been bestowed with a boon or rather one to whom has the possibility of *ichhamrityu* has been granted. The Mother says that the psychic being has decided; this also is true. But why does the psychic being decide? When the body becomes useless, devastated by disease the psychic being is forced to take such a decision. But this was not so in the case of *Gadadharji*. When one perceives that what one has to do in this world has been done and now something else has to be done then he decides to leave the body. This is called *ichhamrityu*. This could be called the 'boon' of death. I have seen this happen in quite a few persons with my own eyes. The Mother, Sri Aurobindo and Champaklal belonged to a different category. They are beyond the domain of space and time. However there is a category of people with whom this capacity of *ichhamrityu* is there. Sri Aurobindo has said that the capacity of *ichhamrityu* is a step towards the transformation of the body. Before the transformation of the body this kind of capability comes; one continues to live as long as one wants and leave the body whenever one wants; there are many such instances recorded in ancient tales. For instance Lord Buddha decided to leave his body in a very conscious manner. He had consciously chosen the place Kushinagar and traveled there. After reaching there He declared that within two days He would be leaving his body but the disciples near Him could not understand the significance of His words. In the same manner we all know that Bhishma awaited six long months on the bed of arrows for the Northward travail of the Sun in order to leave his body.

An auspicious hour is different for different persons. But for us all what is the auspicious hour?

The Mother had said "To celebrate the birth of a transitory body can satisfy some faithful feelings. To celebrate the manifestation of the eternal Consciousness can be done at every moment of universal history. But to

celebrate the advent of a new world, the supramental world is a marvelous and exceptional privilege. The Mother Herself has said that 29th of February is a special day. She has not only named of this Day as The Golden Day but also has said that this is The Day of The Lord! It was on this Day that God Himself had come down amongst us all on to this earth. Even as Lord Jagannath leaving His Temple comes down amongst us all at the time of Rath Yatra so also on this Day of the Lord the Lord Himself came down to us all. On this very auspicious Day in the *Brahma Muhurta* Gadadadharji left his body. Again, let us consider the place that he chose to do so! The Mother has said that one who leaves his body here does not go to Death; he goes straight to the abode of Sri Aurobindo. The Mother has said that Sri Aurobindo's abode (dham) exists in the subtle physical world where death, grief and despondency do not exist. The Sadhak consciously enters this domain and to each is given a specific work to do from different types.

In my life I have come in contact with such sadhaks. After Nolini da had left his body he showed me an Ashram in the subtle domain and he told me that you have work to do here. At that time I had no idea regarding the nature of the Mother's Work. I am a doctor but he showed me a huge library. I realized that I had a work in the domain of knowledge. Such individuals work in this manner in that domain. The only difference is that he (Gadadharji) was working for The Mother and Sri Aurobindo Centres in Orissa; now he will do Mother's work more extensively, he will be inspiring many people for doing Mother's Service. When one is in the body there is a limit but in the afterlife the consciousness becomes universalized and wide. Yesterday someone asked 'He has done so much work, what would become of it?' one can reply to this that the work will be done all the more better because his consciousness will be all the more active from behind the scene. In great sadhaks this phenomenon certainly occurs. They work still better than when they were in their body. Mother

has said this regarding Amrit da, Pavitra da. These sadhaks work in a different manner. He will be able to inspire many individuals at the same time.

Before this when we came physically in relation with him he used to inspire us. Now that very work will be possible without resorting to a physical relationship. The Mother will work directly using him as Her instrument. He was always in the 'Army of Light'. Now instead of working physically he will remain active from a subtle plain. Matters like how long he will work in this manner, whether he will or will not return to the earth does not apply in the case of sadhaks of this category. Mother has said there are two types of souls. There are some ordinary level who strive and slowly grow towards the Divine. The other type is the 'heroic soul'. Heroic souls are free in their inner being. When you see them from outside you cannot know whether they are indeed free. They are free within and come consciously to this world, consciously do their work and consciously leave their body. In the 'Durga Stotra' Sri Aurobindo says "Mother Durga! From age to age in life after life, we come down into the human body, do Thy work and return to the home of delight!" This sentence is applicable to Gadadharji. The 'Heroic Soul' came to this world only to do Mother's Work; wherever The Mother wants him to keep him he will work from there. When he felt that whatever was possible to do with this body it was done he gave up his body. This very work he will do indirectly in a different way from now on. For the last one or two years it was appearing like this to me. He gave me an inkling that he was going to take a jump towards the future. Death is not applicable to him and we should not even talk of the word 'death' in his case. The Day 29<sup>th</sup> February the Lord had realized for the World that very day in Brahma Muhurta he has left his body -the utter significance/ auspiciousness of this moment cannot be described in words. Just one day before he arrived as if only to leave his body. At the Samadhi if anybody has seen his appearance or activity I do not know-but that was

when he had consciously taken the decision. The other outer events were arranged by the Divine. Since the Mother had permitted this (leaving of the body) the decisions of other people were such that the circumstances facilitated him to leave his body. In the instances of the lives of two other sadhaks lives I know how when they took decision to leave their bodies and the Mother sanctioned it however much one tries one cannot stop the event to take place. When one goes to the doctor the doctor does not see him properly, the medicine does not work, because the decision has been taken both by the individual and the Divine Mother. None can enter into this domain. This feeling came to me. It wasn't any outward description but it was the heart's effluence. However I am going to read some lines from Savitri these verses are very beautiful. They are from the 'Vision and the Boon where the World Mother assures Ashwapaty that She will come. Just like that it was as if due to Gadadharji's tapasya, sacrifice and yajna God had been pulled down to descend. Because when he was in his body the intensity of his sacrifice and tapah in which he invoked the Divine Mother, She was compelled to descend into this earth even more force. Such individuals existed and such individuals exist. How could the Divine Mother let their heart's cry go in vain! At one instance the Mother has said in 1956 that Her Work had taken a form of a sort of completion. But She did not want to disappoint Pranab, Pavitra and Amrita. Due to the aspiration and prayers of the sadhaks the Mother stayed for many more years. This fact is also true in case of Gadadharji.

This verse seems to be most appropriate in the present context. Just as Aswapaty's sacrifice and Tapasya brought down the Divine Mother into this earth so also the sacrifice and tapasya of Gadadharji Mother's Force was acting still more forcefully. As long as these kind of people are there is hope for the Earth otherwise this creation is just an ordinary creation. What else can one say regarding this!

The lines from Savitri are :



O strong forerunner ,I have heard Thy cry.

One shall descend and break the iron law,

The giving up of his body is also a change in the ‘iron law’. He did not leave his body helplessly, but consciously. This is a victory over death. This is a form of Victory. There are three forms of victory over death. Not to fear death is the first form of victory. The second is ‘conscious leaving of the body’ ; the third is the ‘transformation of the body’. He (Gadadharji) participated in the second type of victory and by this opened that door of victory. Dyuman bhai and Chhotenarayan Sharmaji also were examples of this type of victory over death.

Change Nature’s doom by the lone spirit’s power.

A limitless mind that can contain the world,

A sweet and violent heart of ardent calms

Moved by the passions of the gods shall come.

It is certain that Gadadharji was not belong to ‘manav koti’; he was of ‘devata koti’.it is only these ‘devata koti’ people who keep constantly giving and working for the welfare of mankind and service to God. An ordinary man cannot do this.

All might and greatnesses shall join in her;

Beauty shall walk celestial on the earth,

Delight shall sleep in the cloud-net of her hair.

And in her body as on his homing tree

Immortal Love shall beat his glorious wings.

A music of griefless things shall weave her charm;

The harps of the Perfect shall attune her voice,

The streams of Heaven shall murmur in her laugh,

Her lips shall be the honeycomb of God,

Her limbs his golden jars of ecstasy,

Her breasts the rapture-flowers of Paradise.

She shall bear Wisdom in her voiceless bosom,  
Strength shall be with her like a conqueror's sword  
And from her eyes the Eternal's bliss shall gaze.  
A seed shall be sown in Death's tremendous hour,  
A branch of heaven transplant to human soil;  
Nature shall overleap her mortal step;  
Fate shall be changed by an unchanging will."

The Mother has sown the supramental tree here. To nurture this is required the nectar of divine love and divine service. Gadadhar bhai is one who had nurtured this tree. I feel that while he was in the process of withdrawing himself from the external world at that moment somewhere on this supramental tree another new branch would be appearing which beyond the temporal domain we could perceive.

### **The New Race shall abandon all selfish aims**

Thus the individual, no more guided by egoistical motives, laws or customs, shall abandon all selfish aims. His rule will be perfect disinterestedness. To act in view of a personal profit, either in this world or in another beyond, will become an unthinkable impossibility. For each act will be done in complete, simple, joyful obedience to the divine law which inspires it, without any seeking for reward or results, as the supreme reward will be in the very delight of acting under such inspiration, of being identified in conscience and will with the divine principle within oneself.

**– The Mother**

## Our Organisation

### Anand Adhikari

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

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

But a question that frequently brought a turbulence to the mind that if the purpose of life is to realise the Divine then what is the value of these organizational activities? Sri Prapatti had sent me letter based exactly on this question and he gave its reply in its justification also. Each time I have asked this question to Babaji Maharaj on every occasion he has answered that the aim of this Yoga is not Mukti or Nirvana The aim of this Yoga is the

transformation of the material nature and establishment of a Divine life. Thus there is a necessity of Organisational activity.

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

### **To The Children**

You have the immense privilege of having come quite young to the Ashram, that is to say, still plastic and capable of being moulded according to this new ideal and thus become the representatives of the new race. Here, in the Ashram, you are in the most favourable conditions with regard to the environment, the influence, the teaching and the example, to awaken in you this supramental consciousness and to grow according to its law.

Now, all depends on your will and your sincerity. If you have the will no more to belong to ordinary humanity, no more to be merely evolved animals; if your will is to become men of the new race realising Sri Aurobindo's supramental ideal, living a new and higher life upon a new earth, you will find here all the necessary help to achieve your purpose; you will profit fully by your stay in the Ashram and eventually become living examples for the world.

**– The Mother**

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## The Supramental Evolution, the Ashram and the Hostile Forces

Sri Aurobindo

**Question :** *It seems to me that the evolution out of matter could have taken place without the hostile forces. It could have happened quickly, by the descent of the Supramental and other lights, powers and joy of the Transcendent.*

**Answer:** Anything could have happened—but if the Supramental was to descend immediately, there was no need of matter or evolution—the only reasonable thing would have been to create a supramental world at once without any slow evolution of matter, of life in matter, of mind in living matter or of the spiritual or supramental in spiritualised life in the material body.

**Question :** *Without the hostile forces and the self-contradictory consciousness of an exclusive division, avidyâ, the manifestation would have been self-luminous and perfect and there would have been no need of an evolution from imperfection to perfection.*

**Answer:** Obviously—but this world was created for evolution and not for an immediately luminous manifestation such as already exists on some other planes.

**Question :** *Whoever gave the hostile forces the power of avidyâ to enter into and interfere with the earth-evolution has allowed tremendous pain and suffering to grow in the earth-consciousness.*

**Answer:** Avidya did not interfere with the earth evolution, it existed before the earth life was evolved in the form of Inconscience. The meaning of evolution is the evolving or slow manifestation of life, mind and conscious supermind out of matter with its original Inconscience. Avidya is one thing and the intervention of the hostile forces is another.

**Question :** *Even if the hostile forces go back to their own region, they will certainly wage war against the transformed divine world. The only way for God to save us from this would be for him to put some pressure on them for self-transformation.*

**Answer:** It is supposed that the supramental Light and Force is to descend—if the descent is so complete that these forces are driven back to their own world, it is not likely that any efforts on their part would have any success. It is the darkness or the insufficient Light that gave them their chance to intervene. If there is the victory of the true light, they cannot any longer .

**Question :** *The Mother has said that the hostile forces are necessary in the life of the Asrama for testing the sincerity of the sadhakas.*

**Answer:** The work of this Yoga and therefore the principle of the Asram life is to take the world as it is and deal with it by a transformation of which the supramental descent is not the first but the final process. The presence of the hostile forces is a part of the world as it is and not to deal with them at all or to act as if they were not there would have been to leave the problem unsolved and the work undone. The sadhaks of the Asram are not spotless Saints or perfect born Yogis but men who carry in them their human nature and typify each in his own way what is in the world and what has to be changed. The influence of the hostile Forces was on them as on all human beings in a less or greater degree, and so long as they open themselves to that influence, it works on them as on the world,—it is only by a perfect sincerity and by a perfect opening to the Light that it can disappear. In that sense the presence of these forces is a test and the world that has to be changed being what it is and their nature being what it is, it could not be otherwise.

**Question :** *I believe that each divine being has a hostile being associated with it for some unknown purpose in the Asrama.*

**Answer:** It is not only in the Asram but everywhere that it is like that. It is a well-known principle of all occult knowledge that there are these two elements overstanding each seeker of the Truth.

**Question :** *The Mother once said that she never upheld the hostile forces, nor was she their Mother.*

**Answer:** The hostile forces are upheld not by the Mother but by something in the sadhaks themselves which opens the doors to them by concentrated egoism, mental arrogance, vital revolt and many other things, e.g. lying, sex etc.

**Question :** *I remember how I was suddenly betrayed into the hands of the hostile forces when I came to the Budhi house. When I asked to be moved to a house near the Asrama, you ordered me to remain here.*

**Answer:** The hostile forces were not in the Budhi house any more than in any other and being in a house near the Asram does not save anybody from their attacks—as is shown by the case of several who lived in houses near the Asram. Even to be in the central building does not necessarily save anybody from attacks. It depends on oneself, not on purely external things.

**Question :** *You have said that the hostile forces are no more necessary here in the Asrama. Will you let me know when they are going to be put out of the Asrama life altogether?*

**Answer:** They are no more necessary if the sadhaks open to the Light that is descending—that was what I said—but if they do not open and go on exposing themselves, there will still be a possibility of their presence for some time to come.

**Question :** *Please give me the highest solutions and not temporary truths of a passing evolution.*

**Answer:** The highest solutions cannot be brought in like that, as if one were acting in a clear field. If the “temporary” truths of the evolution



could be got rid of so easily, there would have been no need of preparation or of a trying and difficult sadhana. It was necessary to deal with what had come into existence in the evolution so that the supramental descent might become possible.

*CWSA Vol 35, page 641*

### **Man is a Transitional being**

Sri Aurobindo came upon earth to teach this truth to men. He told them that man is only a transitional being living in a mental consciousness, but with the possibility of acquiring a new consciousness, the Truth-consciousness, and capable of living a life perfectly harmonious, good and beautiful, happy and fully conscious. During the whole of his life upon earth, Sri Aurobindo gave all his time to establish in himself this consciousness he called supramental, and to help those gathered around him to realise it.

**– The Mother**