

All India Magazine

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Life as a Prayer

ALL INDIA MAGAZINE

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Phone Nos:(0413) 2336396-97-98

Email: info@aurosociety.org Website: www.aurosociety.org

LIFE AS A PRAYER

Matter shall reveal the Spirit's face. — Sri Aurobindo

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Editorial Note: In June AIM we took up the issue of prayers in general. In this issue we are taking some specific prayers given by the Mother and Sri Aurobindo to certain sadhakas and for specific purposes. We also have a glimpse of the Divine Mother's vast and luminous heart throbbing with the beauty of Her Love through some of Her lesser known Prayers. These inspire and uplift us and also show the way to be followed.

A Prayer of Sri Aurobindo

Be wide in me, O Varuna;
be mighty in me, O Indra;
O Sun, be very bright and luminous;
O Moon, be full of charm and sweetness.
Be fierce and terrible, O Rudra;
be impetuous and swift, O Maruts;
be strong and bold, O Aryama;
be voluptuous and pleasurable, O Bhaga;
be tender and kind and loving and passionate, O Mitra.
Be bright and revealing, O Dawn;
O Night, be solemn and pregnant.
O Life, be full, ready and buoyant;
O Death, lead my steps from mansion to mansion.
Harmonise all these, O Brahmanaspati.
Let me not be subject to these gods, O Kali.

CWSA 12: 429

Sri Aurobindo

So Sri Aurobindo makes Kali the great liberating power who ardently impels you towards progress and leaves no ties within you which would hinder you from progressing.

CWM 9: 376-77

The Mother

In the deep there is a greater deep, in the heights a greater height. Sooner shall man arrive at the borders of infinity than at the fulness of his own being. For that being is infinity, is God —

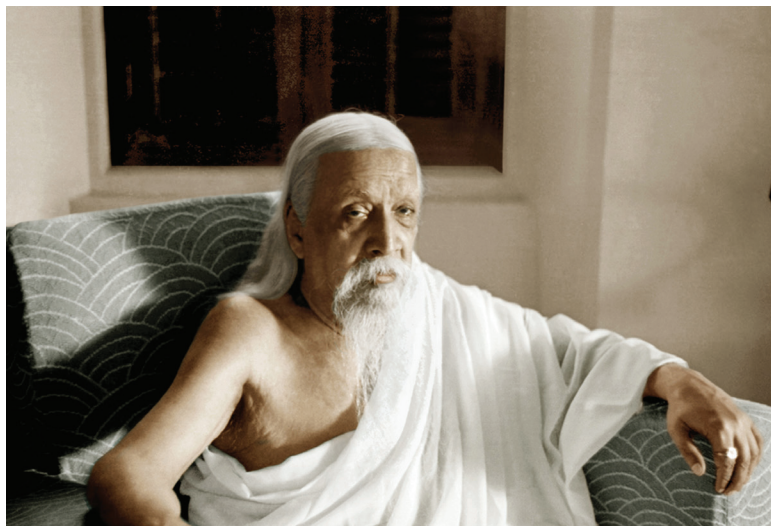
I aspire to infinite force, infinite knowledge, infinite bliss. Can I attain it? Yes, but the nature of infinity is that it has no end. Say not therefore that I attain it. I become it. Only so can man attain God by becoming God.

But before attaining he can enter into relations with him. To enter into relations with God is Yoga, the highest rapture & the noblest utility. There are relations within the compass of the humanity we have developed. These are called prayer, worship, adoration, sacrifice, thought, faith, science, philosophy. There are other relations beyond our developed capacity, but within the compass of the humanity we have yet to develop. Those are the relations that are attained by the various practices we usually call Yoga.

We may not know him as God, we may know him as Nature, our Higher Self, Infinity, some ineffable goal. It was so that Buddha approached Him; so approaches him the rigid Adwaitin. He is accessible even to the Atheist. To the materialist He disguises Himself in matter. For the Nihilist he waits ambushed in the bosom of Annihilation.

CWSA 12: 5

Sri Aurobindo



When I approached God at that time, I hardly had a living faith in Him. The agnostic was in me, the atheist was in me, the sceptic was in me and I was not absolutely sure that there was a God at all. I did not feel His presence. Yet something drew me to the truth of the Vedas, the truth of the Gita, the truth of the Hindu religion. I felt there must be a mighty truth somewhere in this Yoga, a mighty truth in this religion based on the Vedanta. So when I turned to the Yoga and resolved to practise it and find out if my idea was right, I did it in this spirit and with this prayer to Him, “If Thou art, then Thou knowest my heart. Thou knowest that I do not ask for Mukti, I do not ask for anything which others ask for. I ask only for strength to uplift this nation, I ask only to be allowed to live and work for this people whom I love and to whom I pray that I may devote my life.”

CWSA 8: 9-10

Sri Aurobindo

Invocation of different Aspects of the ONE

Lord, God of kindness and mercy, Lord, God of sovereign oneness, Lord, God of beauty and harmony, Lord, God of force and realization, Lord, God of love and compassion, Lord, God of silence and contemplation, Lord, God of light and knowledge, Lord, God of life and immortality, Lord, God of youth and progress, Lord, God of abundance and plenitude, Lord, God of strength and health, Lord, God of peace and vastness, Lord, God of power and invincibility, Lord, God of victorious Truth.

Take possession of this body,
Manifest Yourself in it.

*

OM, Supreme Lord
Take possession of these cells
Take possession of this brain
Take possession of these nerves
Take possession of this body
Take possession of this matter
Take possession of these atoms
OM, Supreme Lord
Manifest Your Splendor

The Mother: Conversation with a disciple, Undated (January 1959)

*Mahima Tawāiwa prabho parama jitwara Om Tat Sat
Om Sat Chittapas Ananda' Om namo bhagavateh Om
my sweet Lord OM, my Beloved*

The Mother: Conversation with a disciple, Undated

You are my Light, my Force
and my Joy
You are my sovereign Realisation.

The Mother: Conversation with a disciple, October 9, 1959

OM Om, Supreme Lord, God of kindness and mercy, Om, Supreme Lord, God of love and compassion, Om, Supreme Lord, take possession of these cells, Om, Supreme Lord, take possession of this brain, Om, Supreme Lord, take possession of these nerves, Om, Supreme Lord, take possession of this mind, Om, Supreme Lord, take possession of this speech, Om, Supreme Lord, take possession of this action, Om, Supreme Lord, take possession of this body, Om, Supreme Lord, take possession of this heart, Om, Supreme Lord, take possession of this matter, Om, Supreme Lord, take possession of these atoms, Om, Supreme Lord, take possession of the subconscious, Om, Supreme Lord, take possession of the inconscient.

The Mother: Conversation with a disciple, Undated

This is not a prayer, but an encouragement.

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

The hours before the dawn are always the darkest. The servitude just before freedom comes is the most painful of all.

But in the heart endowed with faith burns the eternal flame of hope which leaves no room for discouragement.

CWM 15: 177

The Mother

Prayers for purification

Deliver me from anger, ingratitude and foolish pride. Make me calm, humble and gentle. Let me feel your divine control in my work and in all my action.

*

I pray to be purified from self-will and self-assertion so that I may become docile and obedient to the Mother and a fit instrument for her work, surrendered and guided by her Grace in all I do.

*

May I henceforth with a firm determination cast away from me my faults and defects and may I do it with energy and perseverance till I succeed entirely. May I get rid of all arrogance, quarrelsomeness, self-esteem and vanity, disobedience and revolt against the Mother, hatred and rancour against others, violence of speech and conduct, falsehood, self-assertion and demand, discontent and grumbling. May I be friendly to all and without malice against anyone. May I become a true child of the Mother.

CWSA 35: 843

Sri Aurobindo

I remember and love all my children equally even if they never write to me — and all sincere prayers are always answered even if I do not write myself. So have no pain and be cheerful.

CWM13: 71

The Mother

Prayers from the Soul

My Lord, make me entirely Thine.

*

My Lord, let me be entirely and sincerely yours.

*

O Lord, give me a perfect sincerity.

O Lord, let me be perfectly yours for ever.

*

Aspiration addressed to the Supreme:

Let all in me be always at Your service.

*

O Lord, awaken in me an ardent desire to know Thee.

I aspire that my life may be consecrated to Thy service.

*

Let me always follow Thy divine Guidance. Let me be aware of my true destiny.

*

O Lord, Thy sweetness has entered into my soul, and Thou hast filled all my being with joy.

*

My Lord, every day, in all circumstances, let me repeat with the full sincerity of my heart, "May Thy Will be done and not mine."

*

Lord, with all my soul I want to accomplish what Thou directest me to do.

*

My Lord, deliver me from all vanity; make me humble and sincere.

*

O Lord, most humbly I pray that I may be at the height of my endeavour, that nothing in me, conscious or

unconscious, may betray Thee by failing to serve in Thy sacred mission.

With a solemn devotion I salute Thee.

*

Lord, give me the strength of a total and perfect sincerity that I may be worthy of Thy Realisation.

*

O my heart, be great enough for the Victory.

*

My heart aspires to be vast enough for Thy Victory.

*

I aspire to be delivered from all egoistic weakness and all unconscious insincerity.

*

Lord, grant that my vision of things may be direct and objective and my acts be completely transformed by it.

*

Lord, grant that a stupidity once committed and recognised may never be repeated.

*

My Lord, grant me this quiet trust in Thee which overcomes all the difficulties.

*

Grant me a quiet trust, a peaceful strength, an ardent faith and devotion.

*

Lord, grant that I may be entirely and eternally faithful to Thee.

*

Lord, grant me this Grace, that I may never forget Thee.

*

My Lord, make the consciousness clear and precise, the speech thoroughly true, the surrender complete, the calm

absolute and transform the whole being into an ocean of light and love.

*

Make me entirely transparent so that my consciousness may unite with Thine.

I aspire to place at Thy feet all the riches of this world.

*

O Lord, I pray to Thee, guide my footsteps, enlighten my mind, that at every moment and in all things I may do exactly what Thou wantest me to do.

*

Lord, give me perfect sincerity, that sincerity which will lead me straight to Thee.

*

Lord, give me Thy blessings that I may become more and more sincere.

*

Lord, give me the real happiness, that which depends only upon Thee.

*

O Lord, let me be what you want me to be.

*

I belong to Thee. And I wish to know Thee so that all that I do may be only what Thou wantest me to do.

*

Lord of Mercy, make me worthy of Thy Grace.

*

My Lord, Thou hast given me tonight this supreme knowledge.

We are living only because such is Thy will.

We shall die only if it be Thy will.

*

To will what Thou willest always in all circumstances, is

the only way of enjoying an unshakable peace.

*

Lord, give us true happiness, the happiness that depends on Thee alone.

*

Lord, give us the indomitable courage that comes from a perfect trust in Thee.

*

Lord, give us the strength to live integrally the ideal we proclaim.

*

Give us faith in a glorious future and the capacity to realise it.

*

Lord, let consciousness and peace increase in us so that more and more we may be the faithful intermediaries of Thy one divine law.

*

Lord, let nothing in us obstruct Thy work.

*

Lord, deliver us from falsehood, make us emerge in Thy truth pure and worthy of Thy victory.

*

O Marvellous Grace, let our aspiration be always more intense, our faith always more vibrant, our trust always more absolute.

Thou art the All-Victorious!

*

Supreme Lord, teach us to be silent so that in silence we may receive Thy force and understand Thy will.

*

Teach us to be really sincere in our effort towards the Truth.

Lord, Supreme Truth,

We aspire to know Thee and to serve Thee.

Help us to become children worthy of Thee.

And for this, make us conscious of Thy constant gifts so that gratitude may fill our hearts and govern our lives.

*

Lord, Thy Love is so great, so noble and so pure that it is beyond our comprehension. It is immeasurable and infinite: on bended knees we must receive it, and yet Thou hast made it so sweet that even the weakest among us, even a child, can approach Thee.

*

With a calm and pure devotion we salute Thee and recognise Thee as the only reality of our being.

*

Lord, God of Beauty and Harmony,

Grant that we may become instruments worthy of manifesting Thy supreme beauty in the world.

This is our prayer and our aspiration.

*

O Supreme Reality, grant that we may live integrally the marvellous secret that is now revealed to us.

*

Sweet Mother, grant that we may simply be, now and for ever, Thy little children.

*

O my sweet Master, Thou art the conqueror and the conquest, the victor and the victory!

*

Thy heart is the supreme haven where every care is soothed. Oh, let this heart be wide open, so that all who are in torment may find there a sovereign refuge.

Quiet all violence, let Thy love reign.

*

O Lord, let Thy will be done. Thou art the supreme and perfect protection.

*

O my Lord, with your help and grace what is there to fear!
You are the supreme protection that defeats all the enemies.

*

O my Lord, Thy protection is all powerful. It defeats every enemy.

*

To see Thy Victory in all circumstances is certainly the best way of helping It to come.

*

(Addressed to the One Supreme Lord)

There is no other sin, no other vice than to be far from Thee.

*

Lord, without Thee life is a monstrosity. Without Thy Light, Thy Consciousness, Thy Beauty and Thy Force, all existence is a sinister and grotesque comedy.

*

O Lord, in the depths of all that is, of all that shall be, is Thy divine and unvarying smile.

CWM 15: 210-19

“O Lord, awaken my entire being that it may be for Thee the needed instrument, the perfect servant.”

CWM 13: 41

O Lord, awaken in me the ardent desire to know You.
I aspire to consecrate my life to Your service.

CWM 16: 428

My heart is at peace, my mind is free from impatience, and in all things I rely on Thy will with the smiling confidence of a child.

CWM 15: 211

Students' Prayer

Make of us the hero warriors we aspire to become. May we fight successfully the great battle of the future that is to be born, against the past that seeks to endure; so that the new things may manifest and we may be ready to receive them.

CWM 12: 112

Lord, we pray to Thee:

May we understand better why we are here,
May we do better what we have to do here,
May we be what we ought to become here,
So that Thy will may be fulfilled harmoniously.

*

Permit, Sweet Mother, that we be,
Now and for ever more,
Thy simple children, loving thee
More and still more.

CWM 12: 126

Prayer given to children of Dortoir Boarding

We all want to be the true children of our Divine Mother.
But for that, sweet Mother, give us patience and courage, obedience, good will, generosity and unselfishness, and all the necessary virtues.

This is our prayer and aspiration.

CWM 12: 127

Lord, give me this Grace to never forget you.

*

Lord, give me perfect sincerity, that sincerity which
will lead me straight to Thee.

The Mother: *Champaklal's Treasures*, 124

The prayer of the cells of the body

Now that, by the effect of the Grace, we are slowly emerging out of inconscience and waking to a conscious life, an ardent prayer rises in us for more light, more consciousness,

“O Supreme Lord of the universe, we implore Thee, give us the strength and the beauty, the harmonious perfection needed to be Thy divine instruments upon earth.”

CWM 12: 282

Prayer of the body

So, the body, the body has one prayer — and it is always the same:

Make me worthy of knowing Thee,
Make me worthy of serving Thee,
Make me worthy of being Thee.

CWM 11: 330

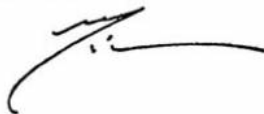
Prayer for Food

O my sweet Lord, supreme Truth, I aspire that the food I take may infuse into all the cells of my body Thy all-knowledge, Thy all-power, Thy all-goodness.

CWM 13: 54

The Mother

*Let us work as we pray,
for indeed work is the body's
best prayer to the Divine.*



Let us work as we pray, for indeed work is the
body's best prayer to the Divine.

*

The Work done through love and because of love is
surely the most powerful.

CWM 14:299

The Mother



Entire Self-Giving

Completely open, clear and pure.

(Spiritual significance and explanation given by the Mother)

Botanical name: *Ipomoea alba*

Moonflower, Belle de nuit

Prayerful Living

A daily prayer

O Lord, let me be free from fear and worry so that I can always serve you to the best of my ability.

*

Morning and Evening Prayer

Lord, I want to be Yours and worthy of You; make me Your ideal child.

*

Morning

O my Lord, my Sweet Mother,

Let me be Yours, absolutely Yours, perfectly Yours.

Your force, Your light and Your love will protect me against all evils.

Midday

O my Lord, Sweet Mother,

I am Yours and pray to be more and more perfectly Yours.

Night

O my Lord, Sweet Mother,

Your force is with me, Your light and Your love, and You will save me from all difficulties.

*

Prayer for Rain

Rain, Rain, Rain, we want the Rain.

Rain, Rain, Rain, we ask for Rain.

Rain, Rain, Rain, we need the Rain.

Rain, Rain, Rain, we pray for Rain.

*

Prayer to the Sun

O Sun! our friend,
Disperse the clouds,
Absorb the rain.
We want your rays,
We want your light,
O Sun! our friend.

*

A prayer for driving away adverse forces

In the name of my Lord,
for the sake of my Lord,
with the will of my Lord,
by the power of my Lord,
stop immediately harassing us.

*

Prayers of devotion

My sweet Lord, my little Mother,
Give me the true love, the love that forgets itself.

*

My Lord, my Mother,

You are always with me with your blessings and your
grace.

Your Presence is the supreme protection.

*

I have a sweet little Mother
Who lives in my heart;
We are so happy together,
We shall never part.

CWM 15: 212-20

Let our effort of every day and all time be to know You
better and to serve You better.

CWM 12: 126

The Mother

Prayers given to a Sadhika

Thou art resplendent in the bright sun. Thou makest Thyself felt in the sweet breeze that passes. Thou makest Thyself manifest in the hearts and livest in all beings.

*

Lord, grant that I may be entirely and eternally faithful to Thee.

*

O Lord, marvellous Friend, all-powerful Master, penetrate all our being and transfigure it so that Thou alone livest in us and by us.

The Mother: *Champaklal's Treasures*, p. 46-47

A birthday prayer

A grain of practice is worth a mountain of theories.

"Lord, on this anniversary day of my birth, grant that the power to know changes in me into a power to transform myself integrally."

CWM 15: 199

Remember that the Mother is always with you.

Address Her as follows and She will pull you out of all difficulties:

"O Mother, Thou art the light of my intelligence, the purity of my soul, the quiet strength of my vital, the endurance of my body. I rely on Thee alone and want to be entirely Thine. Make me surmount all obstacles on the way."

CWM 15: 215

The Mother

For prayer and aspiration, there is no exact or special method, no way of superficial knowledge. It comes spontaneously from within and takes possession of the outer being: then naturally everything becomes easy and wonderful.

Mother You Said So, 5.07.1957



When you invoke Durga, it is I you invoke through her, when you invoke Shiva, it is I you invoke through him – and in the final analysis, to the Supreme Lord go all prayers.

The Mother: Conversation with a disciple, December 15, 1958

Sleep peacefully

You must sleep peacefully try to make your mind completely blank. Also when you feel tired, sit for half an hour quietly, think nothing and call the Lord.

Take proper rest — only in rest and peace you can work nicely. When you are restless, then naturally the inspiration vanishes before it enters your consciousness. So, whatever you do, do it well in rest, in peace — gradually you will not feel tired.

Do not exert yourself when you are tired. You must relax in an easy chair and call the Lord and pray, "O Lord, come, make my brain peaceful, make my heart peaceful make my whole body peaceful.. "

And you will see, not only will you feel peace but you will be cured.

Mother You Said So: 10.03.1966

Prayer of offering one's difficulties

Always keep quiet, peaceful and leave everything to the Lord alone for he knows much more than we do. He always does the best for human beings. He knows how to do it. We must only let Him do according to His own Will. And simply pray, "O Lord, do it, do it, do it ...

Even if you try to do it, it cannot help. We must let the Lord do everything in His *own way*.

The Lord does not believe in miracles, neither does he like them. Because miracles are momentary. The Lord's Work is everlasting. But, of course, it takes time; only, we have to keep patience and remain quiet with all our endurance.

The world must change.

Mother You Said So: 21.05.1964

The life of a human being is complicated. A soul takes birth on the earth in order to purify itself. It is surrounded by various things: habits, nature and so on .. . the whole being is defective and scattered.

In fact, good or bad things come from parents. People should never push back their defects and hide them. All these habits and defects — whenever they arise, people must at once catch hold of the very source of them and offer everything to the Lord and pray, 'O Lord, take all defects away. We do not need them — everything is Yours — see to it. .. '

Mother You Said So: 09.07.1964

Prayer for help and gratitude

Mother, I have always thought, in what way could I show my gratitude, my gratefulness towards You?

'To me!. .. Ah! This is a privilege to which I have no right. For no one takes the trouble. If there is a difficulty, an obstacle or an attack, at once they send a prayer to me, a supplication for help: "Please save me. Please protect me"; or even in order to surmount the difficulties: "Mother, come to our help. Stretch out your hands to protect us. Extend your compassion. Have pity on us." And when the Grace has accomplished its work, the benevolent Power that She is ... then, never a word of gratitude for the thousand and one things that I constantly accomplish for them. When I protect them, or surmount a difficulty for them, not a word after that.. .. When the Grace has done everything for them, - saved them, protected them, and has overcome all the difficulties, - not a word which goes up from below. Forgotten immediately. It makes no difference to them that there was a formidable force that had pulled them out of danger, with-

out which how could they have been saved and how could they remain safe and at peace! Phew! Forgotten and gone without leaving a trace on them; the great miraculous phenomenon which had saved them, they do not remember.. .. The attitude of gratefulness is really neglected, an act that is not to be found in the world. At least, it is very rare Hmm! To be grateful! That is the difference.

The Supreme, pp. 59-60



Integral Gratitude

The whole being offers itself to the Lord in absolute trust.
(Spiritual significance and explanation given by the Mother)

Botanical name: Operculina turpethum

Common name: wood rose



Only Love can Save

Don't look exteriorly. Always look within yourself and there you will find Love, Peace, Light and Strength.

Even the Truth cannot manifest without Love. It is only through Love that the Truth manifests. Love is a fire burning in the depths of the heart. Only Love can save You. And the world will open to Love only.

I always pray to the Lord, "O Supreme Lord, manifest Thy Love ..."

The Grace is always there. If you go within and find the Love there, then there is no 'I', no 'you', no 'Lord', no 'anybody' but the Love and that Love gives strength and patience.

Love is eternal and never fails you. The outer world is full of confusions.

Go on living within, where dwells the LOVE..... .

Mother You Said So, 29.04.1964

Repeating the Divine Name

The best way to get rid of all adverse forces and their suggestions, is to repeat constantly the Divine's Name while eating, sleeping and in whatever you do: "I want the Divine and nothing else." When you fall sick, or something wrong happens you should pray to the Divine to remove all obstacles which are on the way to prevent you from reaching the goal. If the call is sincere enough, at once all obstacles will disappear. If you form a habit to pray constantly, the prayers become sincere because the Divine is always in the depth of everybody's heart and always He hears all sincere prayers and sees everything. But if you go over to the devil's side, then the Divine keeps silent and does nothing. Nevertheless, He watches everything and every moment. So you must not go to the devil's side instead of that, constant prayer and remembrance of the Divine are advisable.

When the whole being turns to the Divine's Light and influence and leaves everything to Him without reserve, that is called the true surrender and sincerity.

You should pray intensely to the Lord: "O Lord, kindly work in my legs, in my hands — in my whole consciousness; if I walk, walk in me, if I eat, eat in me — whatever I do, be always with me ... " Thus you are constantly protected by the Lord and His Grace.

The heart is the best place for concentration. Go deep within your heart and, while concentrating on the Lord, you must think: "The Lord is controlling the whole universe, he is Omniscient, Omnipotent, Omnipresent, for Him is my love ...

Mother You Said So, 02.03.1956

PRAYERS AND MANTRAS GIVEN
BY SRI AUROBINDO

ॐ आनन्दमयि चैतन्यमयि सत्यमयि परमे
Om anandamayi chaitanyamayi
satyamayi parame

ॐ आनन्दमयि चैतन्यमयि सत्यमयि परमे
Om Anandamayi chaitanyamayi satyamayi parame

*In the night as in the day be always
with me.*

*In sleep as in waking let me feel in me
always the reality of your presence.*

*Let it sustain and make to grow in me
Truth, consciousness and bliss constantly and
at all times.*

OM Tat Sat Jyotir Aravinda

ॐ तत् सत् ज्योतिररविन्द

OM Satyam Jnânam Jyotir Aravinda

ॐ सत्यं ज्ञानं ज्योतिररविन्द

ॐ असतो मा सद्गमय । तमसो
मा ज्योतिर्गमय । मृत्योर्मांमृत्युं
गमय ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

तथास्तु



OM Sri Aurobindo Mira

*Open my mind, my heart, my life
to your Light, your Love, your Power... In all
things may I see the Divine.*

Om Sri Aurobindo Mira

*Open my mind, my heart, my life
to your Light, your love, your power. In all
things may I see the Divine.*



Devotion

Modest and fragrant, it gives itself without seeking for anything in return.

(Spiritual significance and explanation given by the Mother)

Botanical name: Ocimum tenuiflorum

Common Name: Holy basil, Krishna tulsi, Ram tulsi, Tulsi

Devotion to the Divine, fidelity to his work and obedience to his will are the first supports of the Yoga. On these pillars all the rest can be supported.

*

Fidelity, devotion, self-giving, selfless work and service, constant aspiration are the simplest and most effective means by which the soul can be made ready and felt to be in the abiding presence of the Divine.

Sri Aurobindo: Champaklal's Treasures, p. 46

The New Consciousness: Messages and Prayers

It is true that there is a new world or rather a new Consciousness manifested upon earth since the first of January.

*

“Give me the power to open myself entirely to the new consciousness.”

*

“Let me be born into the New Consciousness.”

*

Open yourself to the New Consciousness.

*

“Purify me of all the much too human weaknesses so that I may acquire the necessary calm to receive the new Consciousness.”

“Make me worthy of it.”

*

The result of all this inner work should be the disappearance of desires; for it is in a consciousness devoid of desires that the New Consciousness can manifest itself.

*

The new consciousness has itself given the condition required to manifest itself without deformation:

“One must be able to stand in the light of the Supreme Consciousness without casting a shadow.”

This signifies the abolition of the ego.

*

A new creation will take place upon earth.

May Thy grace permit me to take part consciously in this new creation.

Blessings of Grace, pp. 139-40

Radha's Dance

To complete what I told you yesterday about Radha's dance I have noted this down as an indication of the thought and feeling Radha must have within her when she stands at the end in front of Krishna:

“Every thought of my mind, every emotion of my heart, every movement of my being, every feeling and every sensation, each cell of my body, each drop of my blood, all, all is yours, yours absolutely, yours without reserve. You can decide my life or my death, my happiness or my sorrow, my pleasure or my pain; whatever you do with me, whatever comes to me from you will lead me to the Divine Rapture.”

CWM 15: 209

Radha's Prayer

O Thou whom at first sight I knew for the Lord of my being and my God, receive my offering.

Thine are all my thoughts, all my emotions, all the sentiments of my heart, all my sensations, all the movements of my life, each cell of my body, each drop of my blood. I am absolutely and altogether Thine, Thine without reserve. What Thou wilt of me, that I shall be. Whether Thou choosest for me life or death, happiness or sorrow, pleasure or suffering, all that comes to me from Thee will be welcome. Each one of Thy gifts will be always for me a gift divine bringing with it the supreme Felicity.

CWM 15: 210

The Mother



Radha's Consciousness

Symbolises perfect attachment to the Divine.

(Spiritual significance and explanation given by the Mother)

Botanical Name: Clitoria ternatea

Some Invocations, Mantras & Prayers of the Mother

OM

OM, Seigneur Suprême

Prends possession de ce corps

Manifeste-Toi en lui.

(translation)

OM

OM, Supreme Lord

Take possession of this body

Manifest Yourself in it.

The Mother: Conversation with a disciple, January 21, 1959

O my sweet Master, Lord God of Kindness and Mercy.

What you want us to know, we shall know, what you want us to do, we shall do, what you want us to be, we shall be — forever.

Om - namo - bhagavateh

For it is You who is, who lives and who knows — it is You who does all things, You who is the result of every action.

The Mother: Conversation with a disciple, July 25, 1958

And the body says to the Supreme Lord: 'What You want me to be, I shall be, What You want me to know, I shall know, What you want me to do, I shall do.'

The Mother: Conversation with a disciple, Oct. 3, 1958 (Originally in French)

O Divine Light, Supramental Reality, with this food imbue the body fully, enter into all the cells, come into every atom; may all become perfectly sincere and receptive free from all that creates an obstacle to your manifestation in short open unto Yourself all the parts of my body which are not already You.

The Mother: Conversation with a disciple, Undated(1959)

A single prayer of the body

Things have taken an extreme form. There's a sort of lifting of the whole atmosphere towards an almost ... inconceivable splendor, but at the same time, there's a feeling that one can ... die any moment – not “die,” but the body could dissolve. Both things together make up a consciousness in which... (*Mother shakes her head*) all past experiences seem puerile, childish, unconscious. And this ... is stupendous and wonderful.

But the body, the body has a single prayer — always the same:

Make me worthy of knowing You
Make me worthy of serving You
Make me worthy of being You.

The Mother: Conversation with a disciple, December 30, 1972

The Supreme is divine knowledge and perfect unity; at each moment of the day let us call to Him so that we may be nothing else than Himself.

*

When, in our despair, we cry to the Divine, always He answers to our call.

*

We pray to the Divine to accept the ardent flame of our gratitude and of our joyous and fully confident adherence.

CWM 16: 208

The Mother

The Divine Shows the Way to Man

Regarding the prayers of the Mother

There are many who hold the view that she was human but now embodies the Divine Mother and her Prayers, they say, explain this view. But to my mental conception, to my psychic feeling, she is the Divine Mother who has consented to put on herself the cloak of obscurity and suffering and ignorance so that she can effectively lead us — human beings — to Knowledge and Bliss and Ananda and to Him.

The Divine puts on an appearance of humanity, assumes the outward human nature in order to tread the path and show it to human beings, but does not cease to be the Divine. It is a manifestation that takes place, a manifestation of a growing divine consciousness, not human turning into divine. The Mother was inwardly above the human even in childhood, so the view held by “many” is erroneous.

*

I also conceive that the Mother's Prayers are meant to show us — the aspiring psychic — how to pray to the Divine.

Yes.

CWSA 32: 31-32

In some of the Mother's Prayers which are addressed to “divin Maître” I find the words: “avec notre divine M`ere”. How can the Mother and “divin Maître” have a “divine Mère”? It is as if the Mother was not the “divine Mère” and there was some other Mother and the “divin Maître” was not the Transcendent and had also a “divine Mère”!

Or is it that all these are addressed to something impersonal?

The Prayers are mostly written in an identification with the earth-consciousness. It is the Mother in the lower nature addressing the Mother in the higher nature, the Mother herself carrying on the Sadhana of the earth-consciousness for the transformation, praying to herself above from whom the forces of transformation come. This continues till the identification of the earth-consciousness and the higher consciousness is effected. The word “*notre*” is general, I believe, referring to all born into the earth-consciousness — it does not mean the Mother of the “*Divin Maître*” and myself. It is the Divine who is always referred to as *Divin Maître* and *Seigneur*. There is the Mother who is carrying on the Sadhana and the Divine Mother, both being one but in different poises, and both turn to the *Seigneur* or Divine Master. This kind of prayer from the Divine to the Divine you will find also in the Ramayana and the Mahabharata.

CWSA 32: 601-02

There are some Prayers of the Mother of 1914 in which she speaks of transformation and manifestation. Since at that time she was not here, does this not mean that she had these ideas long before she came here?

The Mother had been spiritually conscious from her youth, even from her childhood, upward and she had done Sadhana and had developed this knowledge very long before she came to India.

CWSA 32 : 601

*Sincere and true prayers are
always answered.*

Mother You Said So: 21.03.1969

The Divine Example

Mother spoke to me of the right attitude as one without tension and strain, one which is full of sunshine and as spontaneous as a flower opening to the light. This is all very well for beings like you and the Mother, who are Avatars, but how can we poor mortals take this vague prescription for guidance? And how to get this attitude if not through constant prayer, arduous meditation and a constant effort to reject wrong movements?

You say that this way is too difficult for you or the likes of you and it is only “avatars” like myself or the Mother that can do it. That is a strange misconception, for it is on the contrary the easiest and simplest and most direct way and anyone can do it, if he makes his mind and vital quiet, even those who have a tenth of your capacity can do it. It is the other way of tension and strain and hard endeavour that is difficult and needs a great force of Tapasya. As for the Mother and myself, we have had to try all ways, follow all methods, to surmount mountains of difficulties, a far heavier burden to bear than you or anybody else in this Asram or outside, far more difficult conditions, battles to fight, wounds to endure, ways to cleave through impenetrable morass and desert and forest, hostile masses to conquer, a work such as I am certain none else had to do before us. For the Leader of the Way in a work like ours has not only to bring down and represent and embody the Divine, but to represent too the ascending element in humanity and to bear the burden of humanity to the full and experience not in a mere play or *līlā* but in grim earnest all the obstruction, difficulty, opposition, baffled and hampered and only slowly victorious labour which are possible on the Path. But it is not necessary nor tolerable that all that should be repeated over again to the full in the experience of others. It is because we

have the complete experience that we can show a straighter and easier road to others — if they will only consent to take it. It is because of our experience won at a tremendous price that we can urge upon you and others, “Take the psychic attitude; follow the straight sunlit path, with the Divine openly or secretly upbearing you — if secretly, he will yet show himself in good time, — do not insist on the hard, hampered, roundabout and difficult journey.”

CWSA 32: 94-95

It is not either because I have myself trod the sunlit way or flinched from difficulty and suffering and danger. I have had my full share of these things and the Mother has had ten times her full share. But that was because the finders of the Way had to face these things in order to conquer. No difficulty that can come on the sadhak but has faced us on the path; against many we have had to struggle hundreds of times (in fact, that is an understatement) before we could overcome; many still remain protesting that they have a right until the perfect perfection is there. But we have never consented to admit their inevitable necessity for others. It is in fact to ensure an easier path to others hereafter that we have borne that burden. It was with that object that the Mother once prayed to the Divine that whatever difficulties, dangers, sufferings were necessary for the path might be laid on her rather than on others. It has been so far heard that as a result of daily and terrible struggles for years those who put an entire and sincere confidence in her *are* able to follow the sunlit path and even those who cannot, yet when they do put the trust find their path suddenly easy and, if it becomes difficult again, it is only when distrust, revolt, abhiman, or other darkneses come upon them. The sunlit path is not altogether a fable. CWSA 29: 471-72

Sri Aurobindo

Prayers as Sadhana

Daily prayers

I quote several types of prayers which I offer and shall be grateful to know which of them are outer or inner, right or wrong, helpful or hindrance, or what amendment to them can make them pure:

1. In the night-time when I sit to read and an untimely attack of sleep comes, I pray to the Mother to be freed from the attack.

If your reading is part of the sadhana, that is all right.

2. When I go to sleep, I pray to the Mother for her Force to take over my sadhana during the sleep, to make my sleep conscious and luminous, to protect me during the sleep, to keep me conscious of the Mother.

3. When I wake up any time in the sleep, I pray to the Mother to be with me and protect me.

These two are part of the sadhana.

4. While going out for a walk and during it, I pray to the Mother to give me force to take more exercise and to gain more strength and health and I thank the Mother for the help.

If strength and health are requested as being necessary for the sadhana and the development of the perfection of the instrument it is all right.

5. When I see any dog on the way while walking, I at once pray to the Mother to protect me from its attack and remove my fear.

A call for protection is always permissible. The removal of fear is part of the sadhana.

6. When I go for food, I pray for the Mother's Force to help me to offer every morsel to the Mother, to get everything easily digested, to make a growth of complete equality and detachment in my consciousness enabling me to take any food with equal Rasa of universal Ananda without any insistence or seeking or greed or desire.

This is again part of the sadhana.

7. When I go for work, I pray for the Mother's Force to take over my work, help me and make me do it well and carefully with love, devotion and pleasure, with the remembrance of the Mother and the feeling of being supported and helped by her without ego or desire.

This also.

8. During the work also when there is a pause, I pray for force, help and constant remembrance.

This also.

9. When any bad or impure thought, seeing or sensation comes into me, I pray for its removal and purity.

This also.

10. When I am reading, I try to pray when possible to understand all quickly, to grasp and absorb completely.

If it is as sadhana or for the development of the instrument, it is all right.

11. When I commit any mistake in the work, I pray to be more conscious, alert and unerring.

This also is part of the sadhana.

12. When I go to the post office to register a parcel of Prasad to my friend, I pray to have the parcel accepted immediately and avoid any delay.

That can be done, if avoidance of waste of time is considered as part of the right regulation of the life of sadhana.

13. When I sit down for meditation, I pray for Mother's Force to take over my meditation and make it deep, steady, concentrated and free from all attacks of troubling thoughts, vital restlessness, etc.

This is part of the sadhana.

14. In depression, difficulty, wrong suggestions, doubt, inertia, on any occasion or happening I pray to the Mother to have courage, keep faith, face them and overcome them.

This also.

15. At all other times as far as I can, I pray to the Mother to fill me with her peace, power, light etc., or offer any other kind of required prayer, and thank her for supporting, strengthening and sustaining me.

This also.

CWSA 32: 315-17

Sri Aurobindo

Programme for the day

The mechanical regularity of a fixed programme is indispensable for physical, mental and vital development; but this mechanical rigidity has little or no effect on spiritual development where the spontaneity of an absolute sincerity is indispensable.

Sri Aurobindo has written very clearly on this subject. And what he has written on it has appeared in *The Synthesis of Yoga*.

However, as an initial help to set you on the path, I can tell you: (1) that on getting up, before starting the day, it is good to make an offering of this day to the Divine, an offering of all that one thinks, all that one is, all that one will do; (2) and at night, before going to sleep, it is good to review the day, taking note of all the times one has forgotten or neglected to make an offering of one's self or one's action, and to aspire or pray that these lapses do not recur.

This is a minimum, a very small beginning — and it should increase with the sincerity of your consecration.

CWM 16:315-16

Before going to sleep every night, we must pray that the mistakes we may have committed during the day should not be repeated in future.

CWM 14: 239

When coming out of sleep you must keep quiet for a few moments and consecrate the coming day to the Divine, praying to remember Him always and in all circumstances.

Before going to sleep you must concentrate for a few minutes, look into the day that has passed, remember when and where you have forgotten the Divine, and pray that such forgettings should not happen again.

*

When waking up every morning, let us pray for a day of complete consecration.

*

To work for the Divine is to pray with the body.

CWM 14: 299

All sincere prayers are granted, but it may take some time to realise materially.

*

We ought to be in a constant state of aspiration, but when we cannot aspire let us pray with the simplicity of a child.

*

We pray that the Divine should teach us ever more, enlighten us more and more, dispel our ignorance, illumine our minds.

*

It is never in vain that an ardent and sincere prayer is addressed to the Divine's Grace.

CWM 15: 207-08

The Mother

One can progress through meditation, but through work provided it is done in the right spirit one can progress ten times

*

Read with your heart and you will understand. Blessings.

*

Let us pray with all our heart that the divine work may be accomplished.

CWM 14: 299, 352; 15: 207

The Mother

Hymn to Dawn

Lo, dawn, the Beloved, appears in her gleaming young body. She impels all Life on the path towards the goal. Fire, the Divine Force, is born to be kindled in man. Dawn drives away all Darkness and fulfils herself in creating Light. She, the Goddess, rises lifting her forward gaze towards the Vast, the Universal. She has put on the robe of Light and displays the white brilliance of her subtle norms of Truth. Heaven-gold is her hue, her vision is all-round seeing: verily, she is the mother of the herd of brilliances of knowledge, a leader of our bright days; her luminous body is disclosed. The Goddess, All-Enjoyment she is: she comes carrying the Sun, the Eye of the Gods, bringing here the white Life-steeds that have the perfect vision, she comes, the Goddess wholly revealing herself in the rays of the Sun. Behold her in her multiple divine riches, behold her manifest everywhere, in all things, behold her the Mother of Radiance.

All delight is within, all that is hostile to man is afar: so let it be in thy dawning. Build our pasture of infinity, illumined with truth, build our home of delight freed from fear. Drive away all that divides and antagonises, bring to us all the wealth of the human soul, O Mother of Plenty, send forth into life all the plenitude of delight.

Goddess Dawn, manifest thyself in our hearts in the play of thy supreme Effulgence, widen the life of this embodied being. O Mother of Delight, give us stable impulsion. Give us that plenty whose wealth is the luminous herd of Truth, where range the chariots and horses of Life moving towards Infinity.

We are rich in those riches, we the steadfast aspirants, O Goddess, born in perfection, Daughter of Heaven! We foster Thee with our thought-streams and Thou too holdest in our bosom the knowledge won and the Vast and the Seas of Delight.

CWSA 9: 5-6

Sri Aurobindo

Hymn to the Mother of Radiances¹

1

An inner fullness has come in like the coming in of light in dark caves. It fills, it illumines, it vibrates the multiple strings of life; it has found the contact with the forgotten achievements of the past to enable me to start the new ones of the future on the basis of the changing formations of the present. The currents of life well up to meet the descending rays of light from the upper heavens for transmutation base and the dark into the luminous and the true, for transmutation of the ugly and the wrong into the beautiful and the right.

O Mother of Radiances, you have dawned in the narrow horizons of my mind. Out of its depthless rigidities, in the midst of its walled-up spaces you have created a heart-like something that will live its eternal life. You have revealed to me a chamber alive and warm within the mind's substanceless polar regions and there I can safely retire and find in you my refuge.

The lower network of moving forces remains, but I feel your presence in its midst. The higher network of moving forces remains, and here you have stepped in also shedding a warmth of life that was not there before, you have turned the dull grey luminosity into a brilliance of living waters. Your active and living presence is every-where; you have heeded my words of aspiration, the fire of my demand for your omnipresence. More than what I ignorantly sought for, you have revealed to me. You are intimate and one with me when in truth and in law and yet away and far off from one me when in error and in falsehood.

When there are no more darkening shadows about me; when you see me bared of all shams and shows in every part of the being; when you see in every cell of my body

an eternal home for you and an eternal temple; when you see me one with you in identity and still worshipping you; when you melt the compact gold of knowledge in the living and running waters of devotion; when you break my earth and release the energies; when you turn my pride into power in your hands and my ignorance into light, my narrowness into wideness, my selfishness into a true gathering together of forces in one centre, my greed into a capacity of untiring search after the truth for the attainment of its substances, my egoism into the true and conscious instrumental centre, my mind into a channel for you to descend, my heart into your heart of pure fire and flame, my life into a pure and translucent substance for your handling, my body into a conscious vessel for holding what of you is meant for me; then, O Mother of Radiances, my aim in life now and hereafter will be fulfilled in the true and right and vast way. Aspiration wakes in me! Achieve in me all that I flame for!

2

Create in me a state of consciousness in which whatever I hear from you may at once turn into an intimate knowledge, a self-revelation, an expression of identity, an awareness at once of the within and the without. O Mother, whatever I gather from you, let it be of the deep vasts of the within which is omnipresent. May I be one with you in every way to have the supreme Delight, yet separate from you to stream forth devotion to you, one and yet separate like life and its movements, like heat and light, like power and its expression, like true knowledge and its effecting force. Let what you give me be not a treasure to me but as if a thing of my own self-discovered.

Wipe out the division in my consciousness that I may see and listen to you as part of yourself. The life-energies in me aspire for the knowledge that comes from identity, for

the vision that is born of identity, for the listening that takes its orientation in identity, — the identity that is yourself.

May I be the manifestation of a portion of you in your limitless and shining spaces.

3

Increase my fires and aspiration, make the surrender in me possible at once and in every way; widen my openness and receptivity; remove the coverings that delay the workings of psyche deep within; take away, O Mother, from me what I have and what I have not....

The cells of my body, the filaments of my nervous coat, the five streams of my mind, — all make their unconditioned surrender to you, O Mother of Radiances, that there may not be falsehood in existence, division in consciousness, death in the living waters, want of harmony and misery in the nerve coils, disease in the body....

Thy voice replies to me:

“By the fivefold powers of surrender in the physical, by the quiet intensity of the psychic urge that is behind you, centrally, increase ever and ever the inherent Ananda and the hidden opulences of your consciousness. First of all, become conscious of what I have willed in you; be, next, that of which you have become conscious. Know at once and for ever, ‘In me is your all.’ “

Amrita da (Aravamudhachari Iyengar)

1. *This Hymn to the Mother of Radiances was written by Amrita in January 1927. Later, Amrita's drafts were revised by Sri Aurobindo and arranged to make a three-part hymn. The revised version was also copied out in Sri Aurobindo's own hand.*

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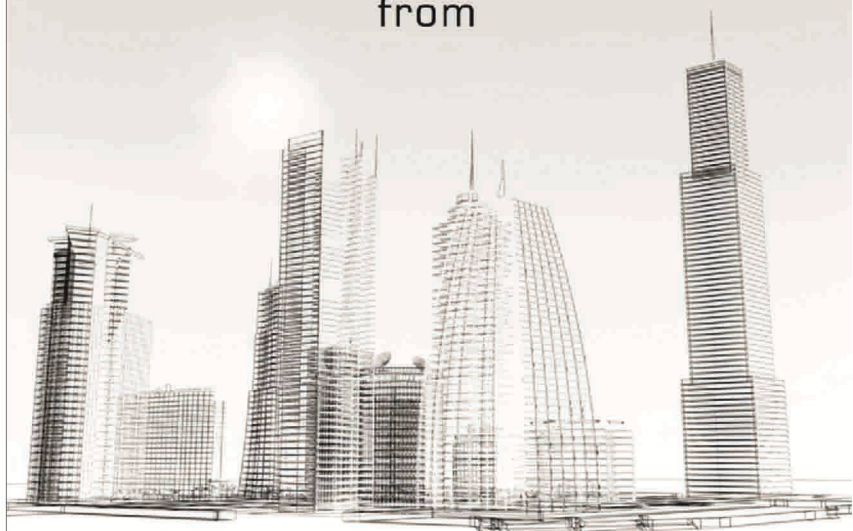
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