

All
India
Magazine

October 2021

*The Mother
on
Flowers*

A close-up photograph of a flowering branch of a bougainvillea plant. The branch is covered in numerous bright pink, papery bracts that resemble small flowers. The background is a soft, out-of-focus green, suggesting foliage. The overall composition is vertical and fills the frame with the vibrant pink color of the flowers.

Flower on the Cover:

Harmony

*Let us work for the day when this will become both
the means and the end.*

(Significance and explanation of the flower given by the Mother)

Botanical name: Antigonon leptopus

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The Mother on Flowers

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

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Divine Love

*A flower reputed to bloom even in the desert.
(Significance and explanation of the flower given by the Mother)
Botanical name: Punica granatum*

Editorial note: Flowers are the soul of the vegetal kingdom and therefore have always been used in India as a means to offer ourselves to the Divine. Their medicinal use is well known in Ayurved as well as Homeopathy. They have been traditionally used as a means to convey human feelings such as love, trust, hope, farewell, welcome, joy, victory and a host of others. Most of all flowers have a deeper spiritual side that the Mother reveals to us. This issue is dedicated to a deeper understanding of the soul of flowers.



A flower spreads a deep love and a peaceful sweetness in a unique, silent and generous gesture in a world torn by pain and sorrow. It expresses an ever-present harmony which love alone possesses.

The Mother: Conversation with a Disciple, February 25, 1961

Message of the Flowers

A new language of symbols

This one is the Constant Remembrance of the Divine. This is Life Energy and Purified Life Energy. Then Faithfulness: the peace of Faithfulness – Faithfulness to the Divine, of course, that’s understood! This is Divine Solitude ;this is the Aspiration for Transformation, and the response: see how beautiful it is – like velvet! it’s the Promise of Realization. Here is Light Without Obscurity, and finally Realisation....

You can easily make a speech using flowers and I have noticed that this can effectively replace the old Vedic images, for instance, which no longer hold meaning for us, or the ambiguous phraseology of the ancient initiations. Flower language is much better because it contains the Force and is extremely plastic – since it’s not formulated in words, each one is free to arrange and receive it according to his own capacity. You can make long speeches using flowers!

The Mother: Conversation with a Disciple, February 25, 1961

Flowers speak

For an hour in the morning, I arrange flowers in my bathroom over there; all the flowers are kept there so I select them (I make a distribution every morning). And it’s so beautiful! It’s wonderful. All the flowers speak, like that, they have a life – they feel. And as I am very fond of them, they vibrate and vibrate. Then, as some have closed up in the night, I take them, look at them, tell them they are pretty – and they open up. Really a pleasant sight. Just look at this! (*Mother holds out a rose*).

The Mother: Conversation with a Disciple, January 10, 1968

Response among flowers

There is someone to whom I send flowers and who sends me flowers every day, someone who does the yoga in earnest. He wrote to me (he sends me some of these golden hibiscuses,

"Supramental Beauty"), he wrote to me that he told one of these flowers, "You are going to see Mother," and the flower smiled. It opened out, it was happy, and it smiled. "It smiled at me," he said.

I don't know if it's our perception that progresses, or if really, as Sri Aurobindo said, "When the supramental Force comes on the earth, there will be a response everywhere." It seems to me to be that, because these flowers are so, so vibrant, full of life. In the morning I always arrange them (it's a work that takes me at least three quarters of an hour, there are more than a hundred flowers in different vases that I have to arrange, and to each person I give a special sort of flower – I arrange all that), and in the vases, some flowers say, "Me!" And indeed they are just what I need. They call out to me to say, "Me!" ... But that's not new, because when I was in Japan, I had a large garden and I had cultivated part of it to grow vegetables; in the morning I would go down to the garden to get the vegetables to be eaten that day, and some of them here, there, there (*scattered gesture*) would say, "Me! Me! Me!" Like that. So I would go and pick them. They literally called me, they called me.

That's a long time ago, nineteen hundred and ... when was it? It was in 1916-17, so that's ... forty years ago.

Fifty.

(Mother laughs) Fifty years ago!

But now, in the morning, I just have not to think, to remain quiet, and I go straight to the flowers, they say, "Me! Me! ..." In spite of myself I am surprised, I say, "Wonderful, this is just what I wanted!"

The Mother: Conversation with a Disciple, February 7, 1968

Be Like a Flower

Be like a flower. One must try to become like a flower: open, frank, equal, generous and kind. Do you know what it means?

A flower is open to all that surrounds it: Nature, light, the rays of the sun, the wind, etc. It exerts a spontaneous influence on all that is around it. It radiates a joy and a beauty.

It is frank: it hides nothing of its beauty, and lets it flow frankly out of itself. What is within, what is in its depths, it lets it come out so that everyone can see it.

It is equal: it has no preference. Everyone can enjoy its beauty and its perfume, without rivalry. It is equal and the same for everybody. There is no difference, or anything whatsoever.

Then generous: without reserve or restriction, how it gives the mysterious beauty and the very own perfume of Nature. It sacrifices itself entirely for our pleasure, even its life it sacrifices to express this beauty and the secret of the things gathered within itself.

And then, kind: it has such a tenderness, it is so sweet, so close to us, so loving. Its presence fills us with joy. It is always cheerful and happy.

Happy is he who can exchange his qualities with the real qualities of the flowers. Try to cultivate in yourself their refined qualities.

The Mother

Meditation on a Flower

Have you ever gone into a garden early in the morning? The flowers are facing the sun, awaiting its advent. Have you felt the mighty aspiration that surges all around for the coming light?

Have you watched a bud, completely closed, and how slowly, miraculously, the petals open, one by one? Whence came this force, this energy, this pulsating life?

Have you seen the earth after it has received a few drops of rain. Multicoloured little hands come out from the earth in a gesture of thanks giving? They are the fairy-lilies named 'Prayer' by the Mother. We can palpably feel the vibration of gratitude and we look in joy at this spontaneous and beautiful response of Nature. Nature, so receptive, so open to the Grace! If only we could be likewise....

And then we wonder: What is it that gives to a flower and so often to a child, its beauty, its sweetness, its feeling of a happy self-giving? It is the presence of the Divine in the flowers, in Nature. It is what we call the 'Psychic Presence'. And love. Love of flowers can help us to find our own psychic being, the Divine within us.

*

The unselfish movement, uncalculating, is one of the most beautiful forms of psychic consciousness in the world. But the higher one rises in the scale of mental activity, the rarer it becomes for with intelligence come all the skill and cleverness, and corruption, calculation. For instance, when a rose blossoms it does so spontaneously, for the joy of being beautiful, smelling sweet, expressing all its joy of living, and it does not calculate, it has nothing to gain out of it: it does so spontaneously, in the joy of being and living. Take a human being, well, apart from a very few exceptions, the moment his mind is active he tries to get some advantage out of his beauty and cleverness; he wants it to bring him something, either men's admiration or even much more sordid gains yet. Consequently, from the psychic point of view, the rose is better than human beings.

Only, if you climb a rung higher and consciously do what the rose does unconsciously, then it is much more beautiful. But it must be the same thing: a spontaneous flowering of beauty, uncalculating, simply for the joy of being. Little children have this at times (at times, not always). Unfortunately, under the influence of their parents and the environment, they learn to be calculating when yet very young.

But this kind of wish to gain by what one has or does is truly

one of the ugliest things in the world. And it is one of the most widespread and it has become so widespread, that it is almost spontaneous in man. Nothing can turn its back on the divine love more totally than that, that wish to calculate and profit.

CWM 5: 240-41

Flowers and Man

You know, flowers spread a deep love and a peaceful sweetness in a silent and generous gesture. It is without comparison. It is this movement of Nature which brings equilibrium in a world torn by sorrow and pain. It is a movement in the other direction in relation to man – it expresses an invariable harmony on the physical plane. It is this which counters the other movement and brings an equilibrium and gives a meaning to existence; the one gives, gives and gives and the other one takes, takes, takes and leaves nothing for the others. Man is so ego-centric and small in comparison. And the worst is that man is never satisfied with what he receives from others.

The sense of gratitude is lacking in him. He thinks that as he is higher on the evolutionary ladder, he has a right to everything. It is absurd! It is because Nature gives herself spontaneously and cancels this contrary movement that the earth is still inhabitable.

With the mind has come the sense of possession of the separate 'me', of the ego which pulls man down very low and makes him petty and mean. His education, his discoveries, his scientific achievements, with all the advantages he has at his disposal – these have made him rich, comfortable and safe and sheltered from dangers, but also arrogant, ego-centric and morbid. However, these have not made him a real man. It is so poor, this state of man! One would have hoped that it would be otherwise. He is so perverted that he cheats himself when he takes delight in cheating others. And he is not aware of it. It is so lamentably poor. When will he learn to overcome all this?

Throb of Nature, pp. 143-44

Flower Secrets

Love in flowers

Do flowers love?

This is their form of love, this blossoming. Certainly, when one sees a rose opening to the sun, it is like a need to give its beauty. Only, for us, it is almost unintelligible, for they do not think about what they do. A human being always associates with everything he does this ability to see himself doing it, that is, to think about himself, think of himself doing it. Man knows that he is doing something. Animals don't think. It is not at all the same form of love. And flowers, so to speak, are not conscious: it is a spontaneous movement, not a consciousness that is conscious of itself, not at all. But it is a great Force which acts through all that, the great universal Consciousness and the great Force of universal love which makes all things blossom in beauty.

CWM 5:241

Sense of beauty

Is there a sense of beauty in flowers?

As soon as there is organic life, the vital element comes in, and it is this vital element which gives to flowers the sense of beauty. It is not perhaps individualised in the sense we understand it, but it is a sense of the species and the species always tries to realise it. I have noticed a first rudiment of the psychic presence and vibration in vegetable life, and truly this blossoming one calls a flower is the first manifestation of the psychic presence. The psychic is individualised only in man, but it was there before him; but it is not the same kind of individualisation as in man, it is more fluid: it manifests as force, as consciousness rather than as individuality.

Take the rose, for example; its great perfection of form, colour, scent expresses an aspiration and a psychic giving. Look at a rose opening in the morning at the first touch of the sun, it is a magnificent self-giving in aspiration.

CWM 4: 166

Flowers and the psychic

What is this psychic prayer that flowers represent?

The psychic, when it manifests in a plant, in the form of a flower, is in the form of a wordless prayer; it is the elan of the plant towards the Divine.

You have written: "Love of flowers is a valuable help for finding and uniting with the psychic. Could you explain this more in detail?"

Since flowers are the manifestation of the psychic in the vegetal kingdom, love of flowers would mean that one is drawn by the psychic vibration and consequently by the psychic in one's own self.

When you are receptive to the psychic vibration, that puts you in a more intimate contact with the psychic in your own self. Perhaps the beauty of flowers too is a means used by Nature to awaken in human beings the attraction for the psychic.

How can one enter into psychic contact with flowers?

When one is in conscious contact with one's own psychic, one becomes aware of an impersonal psychic behind the whole creation and then, through this, one can enter into contact with flowers and know the psychic prayer they represent.

*

Naming the Flowers

It's largely the fragrances that have made me give flowers their significance.... I find these studies quite interesting; it corresponds to something really True nature in Nature.

The Mother: Conversation with a Disciple, February 4, 1961

Mother, when flowers are brought to you, how do you give them a significance?

To the flowers? But it's in the same way, by entering into contact with the nature of the flower, its inner truth. Then one knows what it represents.

CWM 5: 230

Each flower has its special significance, hasn't it?

Not as we understand it mentally. There is a mental projection when one gives a precise meaning to a flower. It may answer, vibrate to the touch of this projection, accept the meaning, but a flower has no equivalent of the mental consciousness. In the vegetable kingdom there is a beginning of the psychic, but there is no beginning of the mental consciousness. In animals it is different; mental life begins to form and for them things have a meaning. But in flowers it is rather like the movement of a little baby - it is neither a sensation nor a feeling, but something of both; it is a spontaneous movement, a very special vibration. So, if one is in contact with it, if one feels it, one gets an impression which may be translated by a thought. That is how I have given a meaning to flowers and plants - there is a kind of identification with the vibration, a perception of the quality it represents and, little by little, through a kind of approximation (sometimes this comes suddenly, occasionally it takes time), there is a coming together of these vibrations (*which are of a vital-emotional order*) and the vibration of the mental thought, and if there is a sufficient harmony, one has a direct perception of what the plant may signify.

In some countries (particularly here) certain plants are used as the media for worship, offering, devotion. Certain plants are given on special occasions. And I have often seen that this identification was quite in keeping with the nature of the plant, because

spontaneously, without knowing anything, I happened to give the same meaning as that given in religious ceremonies. The vibration was really there in the flower itself.... Did it come from the use that had been made of it or did it come from very far, from somewhere deep down. From a beginning of the psychic life? It would be difficult to say.

CWM 4: 167-68

Offering of flowers

Concerning the flowers on the Samadhi, does Sri Aurobindo transmit a special message through them, apart from their significance?

I do not think so-that would depend on different cases. It would be rather that he would receive messages if people put them into the flowers. That is quite possible. It may happen that if people put flowers with an intention or a precise prayer, Sri Aurobindo receives the message and answers it and that one receives his answer if one is sufficiently sensitive.

If our flower-offering depends on our state of consciousness, does it help us to learn the significances of flowers even if it is purely mental to begin with?

Yes, surely.

Have flowers a power in the occult world?

Yes, they have an occult power; they can even transmit a message if one knows how to charge them with it.

Can the flowers transmit other messages apart from the significances you have given

It is not impossible but the person who sends the message must

have a great power of formation.

Is the power of formation purely occult or can a mental or vital power of formation also transmit messages?

The mental power of formation can certainly transmit messages. But for these messages to be received and understood, the person to whom they are sent must himself be very receptive mentally and particularly attentive.

When we offer flowers, with what attitude should we offer them? Does it matter if we do not know the significance?

This depends completely on the person who gives the flowers and on his state of consciousness. The same answer may be given to both the questions. According to the degree of consciousness of people what they do has a deep significance.

Do flowers retain the force always, even when they decay?

Decay? No, my child; when they dry up, yes. Decayed flowers are just nothing. A decomposition takes place, so the thing disappears. Perhaps it brings energy to the soil, that's quite possible; but still, when it decays it is good only to make manure to grow other flowers. But if it dries up, it is preserved, it can remain for quite a long time.

Sweet Mother, what should we do with the flowers which you give us every day?

Flowers? You ought to keep them as long as they are fresh, and when they are no longer so, you must collect them and give them to the gardener (any gardener you know), so that he can put them in the earth to produce other flowers. Yes, one must give back to the earth what it has given us, for otherwise it will become poor.

What is this psychic prayer that flowers represent?

The psychic, when it manifests in a plant, in the form of a flower, is in the form of a wordless prayer; it is the élan of the plant towards the Divine.

We have flowers with such significances as 'Greed for money', 'Passion', 'Vanity', 'Chatter', etc. How do these flowers represent a psychic prayer?

These flowers offer their bad vibrations for transformation.

CWM 6: 230-232

The Mother



Sri Aurobindo's Compassion

*Innumerable, ever present
and effective in every
instance.*

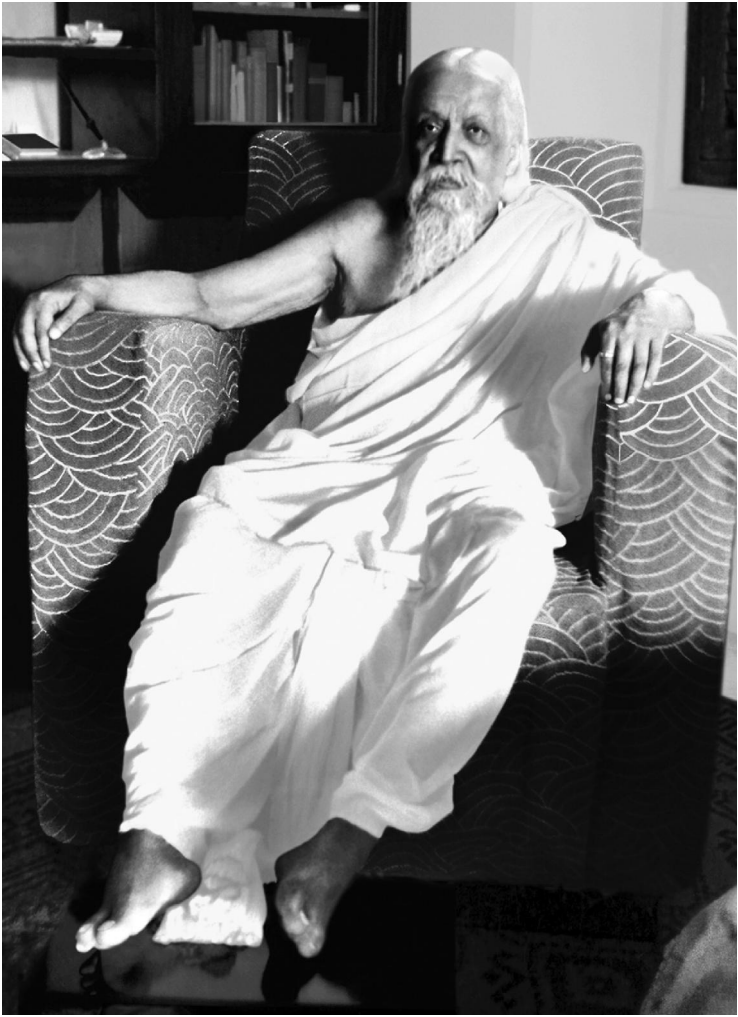
*(Significance and explanation of
the flower given by
the Mother)*



I can transmit a state of consciousness more easily to a flower than to a man: it is very receptive, though it does not know how to formulate its experience to itself because it lacks a mind. But the pure psychic consciousness is instinctive to it.

CWM 3: 132

The Mother



Why is the flower symbolising your compassion so delicate and why does it wither away so soon?

No, the compassion does not wither with its symbol — flowers are moment's representation of things that are in themselves eternal.

CWSA 35: 445

Sri Aurobindo

Flower Anecdotes

Cherry Blossom

A deep concentration seized on me, and I perceived that I was identifying myself with a single cherry-blossom, then through it with all cherry-blossoms, and, as I descended deeper in the consciousness, following a stream of bluish force, I became suddenly



the cherry-tree itself, stretching towards the sky like so many arms its innumerable branches laden with their sacrifice of flowers. Then I heard distinctly this sentence:

“Thus hast thou made thyself one with the soul of the cherry-trees and so thou canst take note that it is the Divine who makes the offering of this flower-prayer to heaven.”

When I had written it, all was effaced; but now the blood of the cherry-tree flows in my veins and with it flows an incomparable peace and force. What difference is there between the human body and the body of a tree? In truth, there is none: the consciousness which animates them is identically the same.

Then the cherry-tree whispered in my ear:

“It is in the cherry-blossom that lies the remedy for the disorders of the spring.”

CWM 1: 364



Supramental Sun

(Mother gives the disciple a cadamba flower which she has named 'Supramental Sun' – a striking orange ball consisting of innumerable stamens)

It's beautiful, isn't it? It's all together, but it's innumerable.

It's one thing going in all directions. And what a color! The tree is glorious.

Nature is a marvelous inventor – everything She does is beautiful. I don't believe that man has succeeded in producing anything so perfect. Later, it's true, some new species were developed by him, but nevertheless Nature still remains the origin.

The Mother: Conversation with a Disciple, December 17, 1961

Tulsi

Once, without telling me anything, someone brought me a sprig of tulsi. I smelled it and said, 'Oh, Devotion!' It was absolutely a ... a vibration of devotion. Afterwards, I was told it's the plant of devotion to Krishna, consecrated to Krishna.

*

Tapasya flower

Another time, I was brought one of those big flowers (which are not really flowers) somewhat resembling corn, with long, very strongly scented stalks. I smelled it and said, 'Ascetic Purity!' Just like that, from the odor alone. I was later told it was Shiva's flower when he was doing his tapasya...

These people have an age-old knowledge – the ancient Vedic knowledge which they have preserved. In other words, it is something concretely True: it doesn't depend at all on the mind, on thought or even on feelings – it's a vibration. ...

Yes, this flower is Shiva, doing his *tapasya*.

And interestingly enough, its smell is fantastically attractive to snakes; it makes them come from far away to nest in the shrubs. And as you know, the serpent is the power of evolution, it is Shiva's own creature; he always puts them on his head and around his neck because they symbolise the power of evolution and transformation. And snakes like this flower; it often grows near rivers, and wherever there is a cluster of the plants you are sure to discover snake nests.

I find this very interesting, for we didn't decide it should be like this: these are conscious vibrations in Nature. The fragrance, the color, the shape, are simply the spontaneous expressions of a true movement.

*

Simplicity: A cure for cold

Here, I have brought you two flowers. They have two different yet very typically Indian fragrances: this one is Straightforwardness, and this is simplicity, I have always found that this one (Mother holds out the Simplicity) has a cleansing fragrance: when you breathe it, ah, everything becomes clean – it's wonderful! (*Mother breathes in the flower's fragrance.*) Once I cured myself of the onset of a cold with it – this can be done when you catch it at the very beginning. It fills you completely, the nose, the throat....

The Mother: Conversation with a Disciple, February 4, 1961

Supramental Action

(*Mother gives S a flower she has named 'Supramental Action.'*)

Don't you find it beautiful?

How living, vibrant! Isn't it lovely!

*

Endurance

Oh, the other day I had some zinnias (Endurance) – literally works of art, as though each petal had been painted, and all together so harmonious and so varied at the same time. Oh, Nature is wonderful! ... In the end, we are just copycats, and clumsy ones at that.

The Mother: Conversation with a Disciple, February 18, 1961

Immortality

I have brought you a whole discourse! (*Mother gives S some flowers*) First, the goal of the Vedas: Immortality. That was their goal: the Truth that led to Immortality. Immortality was their ambition. I don't think it was physical immortality – but I am not sure, because they do speak of the forefathers and this refers to the initiatory tradition prior to the Vedas as well as the Kabbala, and immortality on earth is spoken of there: the earth transformed – Sri Aurobindo's idea. So although they didn't explicitly state it, perhaps they knew.

*

Friendship with the Divine

(*Mother gives more flowers*) This one is more on the personal side: Friendship with the Divine, the friendly relationship you can have with the Divine – you understand each other, you don't fear each other, you're good friends!

*

FLOWERS ARE THE BEAUTY OF LIFE.

The Mother: Conversation with a Disciple, November 22, 1967

A Divine Bouquet



Here, this is Grace. Here, Balance (how lovely!). Here, 'Light without Obscurity.' And this is purity: an 'Integral Conversion' (*in the cup of this flower, Mother has placed two other flowers: 'Service' and 'Sri Aurobindo's Compassion'*), an integral conversion, with Sri Aurobindo, with his compassion – his compassion which gives us the opportunity to serve him.

The Mother: Conversation with a Disciple, April 25, 1961





Ananda in odours

I had already had the experience for the sense of smell – the divine vibration, the vibration of Ananda in odors. Just under my window, you know, Nripendra has his kitchen, where every morning and afternoon food is prepared for the children – it all comes wafting up on gusts of air. And when the Samadhi tree is in flower, the scent wafts up to me on gusts of air; when people burn incense down below, it comes wafting up here on gusts of air – each and every fragrance ('fragrance' – let's say odor). And generally it all comes while I am walking for my japa – an Ananda of odors, each one with its meaning, its expression, its ... (how to say it?) its motivation and its goal. Marvelous! And there are no longer any good or bad odors – that notion is gone completely. Each one has its meaning – its meaning and its *raison d'être*. I have been experiencing this for a long time.

The Mother: Conversation with a Disciple, May 19, 1961

Victory

Victory. And this one is Supramental Victory – that is, victory in all details.

The Mother: Conversation with a Disciple, July 7, 1961

Unostentatious Certitude

*(‘Unostentatious Certitude’: *Platycodon grandiflorum*)*

This is the complete negation of ‘bluff.’ I find it very beautiful. When I saw this flower, it struck me as something very profound, very calm – absolutely sure, immobile. I don’t know why, but the longer I looked at it, the more it gave that impression and when I was asked its significance, I said, ‘Unostentatious Certitude.’ It’s what one might call a superlative good-taste in the realm of spiritual experience: something with greater content than it expresses.

The Mother: Conversation with a Disciple, September 30, 1961

Integral generosity and ageing

I was holding one of these flowers [Integral Generosity] in my hand when I saw Z, and I explained to him what I meant by ‘integral generosity.’ The effect of the ego, I told him, is to shrivel the being. It’s the cause of aging, it dries you up – the being shrivels under it like a withering flower. And as I was speaking to him, the experience came; all I remember now is the idea, but the idea is nothing – the experience itself was there.

The Mother: Conversation with a Disciple, October 2, 1961

Material power of healing

*(S gives Mother a recently named flower:
"Material power of healing.")*

I would like that to be permanently established. When someone tells me, "I have a pain here," I pass my hand like that and it’s over.

The hands feel, they feel it’s possible. They are so conscious of the Vibration – they feel that anything is possible. The other day, E. fell down, I don’t know how, and she injured her knee, she was covered with bruises and scratches. And she wore a dress that only reached down to here (!), so I saw. I said, "What happened?" She

answered, "I fell down." Then this hand (*Mother's right hand*) quite spontaneously went and passed over her knee, like that, and I felt all the vibrations at my fingertips: it's like needles – needles of light – and it vibrates and vibrates and vibrates. So I put my hand like that, and suddenly she said, "Oh! ..." She was flabbergasted: all the pain had gone.

The Mother: Conversation with a Disciple, April 13, 1966

Grace

(Mother hands S a flower called "Grace," then a second "Grace.")

Would you like a second Grace?... There's never too much of it! Oh, the other day someone asked me a question on the message for November 24, and Sri Aurobindo replied. It was so interesting! I saw something all of a sudden. While he was speaking it was absolutely marvelous. I saw the Compassion and the Grace, the "law" and the Compassion, and how the Compassion acts on everyone – on everyone and everything, without distinction and without condition – and how the Compassion consists in bringing them to a state in which they can receive the Grace.

I found that wonderful.

That was the experience: I saw and felt this Compassion working through the meshes of the net, and how the Grace is all-powerful, meaning that the "Law" isn't an obstacle any longer. I saw this Compassion touching everyone and giving everyone their chance; I understood what he really meant when he said that it "gives everyone their chance" – equally, without the slightest distinction of importance or condition or anything, or of state: exactly the same chance to all. So then, the result of this Compassion was to awaken them to the existence of the Grace, to make them feel that there is in the universe something like the Grace. And with those who aspire and have trust, the Grace acts immediately – it always acts, but with those who have trust it becomes fully effective.

All this was so clear, so precise! It really was like a new

experience, a revelation. And how Sri Aurobindo was the expression of this Compassion.... It could be seen in his eyes, of course, his eyes were full of Compassion. ...

He also wrote somewhere: "It is quite rare that the Grace turns away from someone, but many turn away from the Grace – but *men turn away from the Grace.*" I don't remember the exact words, but I think he used the word *crooked*. That also was so living: it wasn't the Grace withdrawing its action, not at all (*the Grace went on acting*), but men were, yes, *crooked*, twisted ...

The Mother: Conversation with a Disciple, December 7, 1966

Trust and surrender

About a visitor

My impression was that she should let herself unwind, that her stay here would be good if she could open out, as a flower does, like that, relaxed.

She is very tense towards life (*Mother clenches her two fists and stiffens*): it's "something to keep an eye on" and "beware of"! So if she could ... After all, it's such a great thing when you can say, "Oh, I can have trust, there really is something concrete like a Grace, I can have trust."

That would be a great progress.

(Mother gives a flower called "Radha")

Radha is *surrender*. So we'll say, "Surrender to divine solicitude brings the victory."

The Mother: Conversation with a Disciple, January 7, 1967

The charm of deceitful beauty

(As she comes into her room, Mother stops in front of a tray of flowers that has just been brought and takes in her hand a strange new variety of hibiscus, gray-mauve with a bright red pistil.)

Oh, this is really my joy!

What's this flower? ... (*Mother takes the hibiscus*) It has a strange color.

Yes, I've never seen it.

It's strange, with this red dot here.

Very strange.

It gives me a strange sensation.... How can I explain it? Oddly, it's something between deceit and perversion, yet it's divine! How do you like that!

You mean there's something false in the flower's appearance?

No, it's not the outside: it's inside.

Inside the flower?

It's inside, it's ... What could we call it?... (*Mother laughs*) "The divine principle of duplicity." ...We might say, "The charm of deceitful beauty."

We have much to learn from life.... Flowers know much better than we do. It's spontaneous, not thought out, not willed: it's divine vibrations that express themselves spontaneously. And this is ... There's the English word *alluring*. Well, we could call it "the all-powerful divine Charm of a ... perfidious beauty." Naturally, that's on the vital-physical plane. It's not up above, but there [on the vital-physical plane].

The Mother: Conversation with a Disciple, January 14, 1967

Roses

This morning I had an amusing experience with roses. There was a closed bud – big, hard – big and hard, red. I took it, looked at it, then my fingers ran over the flower like that, and ... (*gesture showing the flower opening up*), one petal after another and another and yet another – before my very eyes. And it was completely hard and closed. I took it and said, "A pity." I was about to put it back in water so it would open up, and while I looked ... It was such a pretty sight, you know, opening up, happy, as if saying to me, "Oh,

how happy I am!"

Flowers and I are on very friendly terms, I must say.

Once in the past, I took flowers that had wilted – wilted flowers (that was when I was practicing occultism with Théon – it happened several times). One flower was quite drooping: I took it in my hand, looked at it, and slowly, little by little, it straightened up again and became quite smiling!

They are very, very receptive....

The Mother: Conversation with a Disciple, March 15, 1967

It would be lovely if one could take people's consciousness as one takes a flower, and then, because one looks at it and holds it and the vibration is that Vibration of supreme Love, it opens up, like that, becomes organised, and grows magnificent.

It would be fine if one could do *that* – (*laughing*) perhaps one can!

The Mother: Conversation with a Disciple, March 15, 1967



Love for the Divine

The vegetal kingdom gathers together its most beautiful possibilities to offer them to the Divine.

(Significance and explanation of the flower given by the Mother)

Botanical name: Rosa

The pink lotus bud

A few days ago, in the afternoon, I gave Z a lotus like this one (*pink lotus bud*), hardly more open. Then she kept it in her hand and slept with it the whole night. The next morning, she put it in water, and ... it opened! After a whole night in her hand. It's good-natured!

Flowers are very receptive to people's vitality – to the quality of the vitality. With some people, when they hold a flower it withers instantly; with others, it opens. I myself saw several times Sri Aurobindo take a half-withered flower in his hand, and it became quite fresh again – it was quite happy!

And I knew a woman in Paris, who claimed to be a disciple [of Mother's], she would always bring me flowers when she came to see me, and always, without a single exception, the flowers had withered. She would arrive and tell me, "But they were quite fresh when I bought them!" (*Mother laughs*) And they were absolutely finished. So in the end I told her, "It's because you take all their life into yourself!"

She had taken away their life.

The Mother: Conversation with a Disciple, April 29, 1967

A series of Roses

I saw a series of roses, this big (*gesture of about ten inches*), coming one after the other – magnificent! All kinds of colors. They certainly had a significance: one would arrive, come forward, as if giving a little bow, and go away, and then another arrived – roses this big.... Because I had complained just before! It was just in front of you (*gesture on the heart level*), magnificent roses of a perfect shape, and all kinds of colors.

The Mother: Conversation with a Disciple, May 27, 1967

New Birth

(S gives Mother a flower called "New Birth.")

Tell me, what's a new birth?

Being radically different.

(After a silence) Becoming new every moment. This morning again, for, oh, more than two hours, absolutely a new person. And every time, with the work, the contact with the world ... [it fades away]. But it doesn't quite return the same, something is gone. For two hours this morning, it was still more than the other day, but not the same thing – never the same thing, never the same experience twice.

The Mother: Conversation with a Disciple, October 11, 1967

Supramental power

Did I tell you two the other day that I had received the first flower of a plant which visibly was supramental power – a flower like this (*gesture*), a hibiscus? And yesterday there was the first flower of another plant, also a hibiscus, this big, snow-white, with such a color at the center! An indefinable color, it can't be described.... It's golden pink, but so beautiful that you wonder how such colors can be physical. A flower this big (*gesture, about five inches*), the first flower was yesterday. And that was visibly (*it expressed itself, you know*) the Victory of Love, the Power of Love.... It's as if all this physical Nature were, oh, like this (*gesture of intense aspiration*), trying – she tries, and there is a Response. They are blessed not to have a mind.

It was beautiful. It doesn't keep, otherwise I would have kept it to show it to you. How beautiful it was! Like this (*same gesture of fervent aspiration*): a thirst, a thirst for the Divine, a thirst for the Divine. All those mental ratiocinations and complications, it all goes round and round in circles. Yes, it does bring about what's now taking place: a sordid conflict, really sordid, between Falsehood and Truth.

The Mother: Conversation with a Disciple, October 19, 1967

Open to the Light

(Sujata holds out to Mother a variety of white hibiscus)

When the light is on (I have a light in a tube, a fluorescent tube), they don't wither. When you put those flowers under the light, they stay put, I even saw some that were half closed open. They like that light. In the afternoon I put some in a bowl with water (when they are still nearly closed), I put one or two there, under the light – and they open!

They have a sensitiveness unknown to us.

Sometimes in the morning, I have a closed rose bud, then I take it out of the water like this (*gesture of stroking the flower all around*), without touching it ... and it opens!

And people say it's not conscious!

The Mother: Conversation with a Disciple, October 25, 1967

Transformation

You know that I always keep a Transformation flower here (*Mother points to her buttonhole*); I keep it the whole morning, and when I take my dress off in the afternoon for a bath, the flower is naturally in a pitiful condition – so I used to throw it away. But one day, S. had sent me roses in a glass of water, it was on my bathroom table; I took the Transformation flower and put it in the water, and when I came back from my bath it was magnificent, far more fresh and strong than when I had received it! I kept it the whole night, kept it the next day, it wasn't budging! It remained just as fresh. Then the next day, I sent him the flower back, in his glass, and when he came to see me in the afternoon, I told him the story. I said, "Did you get the Transformation flower? Here is what happened...." The next day, he wrote me this:

"Does the transformation not demand a very high degree of

aspiration, surrender and receptivity?"

I replied:

"The transformation demands a total and integral consecration. But is that not the aspiration of every sincere sadhak?

"'Total' means ...

Yes, it was on the following page (because I thought, "This man will wonder why I put 'total and integral' when the two words seem to mean just the same thing"). So I gave him the explanation:

"'Total' means vertically in all the states of being from the most material to the most subtle. 'Integral' means Horizontally in all the various and often contradictory parts that make up the outer being (physical, vital and mental)."

The Mother: Conversation with a Disciple, December 6, 1967

Four Transformations

Here, four Transformations". (*Mother gives to M, one by one, four 'Transformation Flowers.*)

This is for the mental transformation; this, for the vital; this, for the physical; and this, for the psychic.

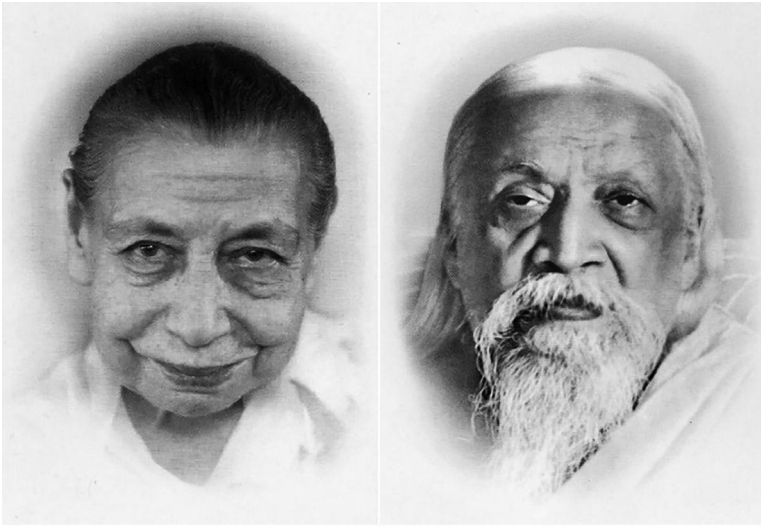
This is the whole programme -- to transform the different parts of the being.

You know, I am not satisfied with only an effort to make the Peace come down into the system, or even to realise the Divine. It is not enough to change your consciousness by a higher consciousness. There must be a radical transformation of each part of the being.

To change them is not enough. It is not a mere change that I want. I want a complete transformation, and nothing less -- to make the New Consciousness -- the Supramental Consciousness -- come down into the being and everywhere in the body, to transform each part.

It is this that I want, to transform all this (*indicating the body*).

Throb of Nature by Mona Sarkar, p. 80



Divine Love Governing the World

A beautiful and happy world for which we all aspire.



Divine Love

A flower reputed to bloom even in the desert.

(Significance and explanation of the flower given by the Mother)

Botanical name: Punica granatum

Divine Love governing the world

And this one is a wonder! (Mother gives Divine Love Governing the World) What strength! It's generous, expansive, without narrowness, pettiness, or limitations – when that comes....

The Mother: Conversation with a Disciple, March 7, 1961

Divine Love

Mother, from far it looks like a big 'Divine Love' flower.

Yes, it is manifestation of Divine Love, that it resembles so much the 'Divine Love' flower. You know, what does it signify? It is the manifestation of the Divine Love upon earth. You understand?

*

Rain of Aspiration

(Mother sprinkles the 'Aspiration' flowers like rain)

Today it is rain, the rain of 'Aspiration' flowers ... It drops, drops, drops so that you may have as many aspirations as you need. One must know how to open oneself upwards, so that all these aspirations rise, go deep within and light the flame there. Then, all these aspirations will come directly to me. It is like a shower of peace so that one aspires even more. The more aspiration one has, more pure does one become and peace is established more and more.

Voilà! Now, pick up all these 'Aspiration' flowers....

Or else one could say it in another way: one who is pure aspires even more.

All these 'Aspiration' flowers - it is so much work for purification.

Throb of Nature by Mona Sarkar, p. 63

Peace in the Vital and Enthusiasm

... These two flowers go together.

('Peace in the Vital' and 'Enthusiasm3')

You must not have a peace that is too tamasic. So, to counteract it, you must have enthusiasm. Also, you must not have an excited enthusiasm. So, to counteract it, you must have peace.

You see, how these two flowers always go together?

Throb of Nature by Mona Sarkar, p. 63

Constant Remembrance of the Divine

(Mother gives M. the flower 'Constant Remembrance of the Divine')

It is not only remembrance, but it is a constant living by the Divine and in the Divine. Always, to feel the proximity to the

Divine. To unite with the Divine in thought, in will and in action. To be guided by the Divine, where nothing contradicts. In an unshakable attitude, one should widen the consciousness to unite with the Divine consciousness. It is not something mental, it is rather the sentiment, the attitude in relation to the action that life offers itself to the immanent divine who sustains everything Find that and you will not worry about anything.

(Mother smells the flowers and holds them out for me to inhale the perfume.) It is beautiful, the perfume, isn't it?

It is sweet and at the same time very subtle. If one inhales the sweet perfume of this flower, very slowly, with a deep breath, it not only fills the heart with its subtle perfume, but spreads this extraordinary sensation of divine sweetness through the whole being, as if the body itself were dilating, and one feels oneself floating in that atmosphere.

Try it and tell me. As a sensation, it is extraordinary. It bathes all the parts of the being. One becomes pure, free of one's desires, pure in one's sensations, pure in one's thought purity in the consciousness. It is like inhaling the breath of a presence. It is ... how to say... marvellously sweet and peaceful.

Voila, my child, one must be able to feel it in order to appreciate it.

Throb of Nature by Mona Sarkar, pp. 145-46

Clear Mind

(Mother gives M. the flower Clear Mind)

This (*the flower "Clear Mind"*) is for having clear thoughts. That means, one must learn to think clearly, methodically, to arrange, to formulate and to discern, to better express in a logical way, to develop the total comprehension There (*indicating the head*) it is a jumble with things mixed not precise and a chaos, it seems to be disordered. One must develop the power of thought — as one develops the muscles, — to become precise, clear and focused,

not to grope, not to search or go vagabonding here and there to express oneself.

You know, one should keep the mind calm, so as to think methodically and express oneself clearly. One thing should follow the other by analogous expressions and develop logically the thing one wants to express. One must develop the knowledge and read Sri Aurobindo's books to develop clarity in thought. The thought should be clear, limpid and pure so that what you want to express may become transparent and translucent to the readers. Let him get the picture of what you have in your mind, the exact projection, like a film, of your sentiments and your emotions, there should be a clarity and lucidity in the thought to better express what you want to say. Your thoughts are a bit bizarre, disordered. The mind should be clear and luminous in order to express, logically and methodically, the idea that you see and subsequently the development of a series of consequences that determine the result and the conclusion that follows. The process of reasoning follows a logical direction which evokes the impression you have in your head, clearly, reasonably.

Then, one can develop the other faculties of the mind. And after all this work of developing, making supple, coordinating and absorbing in order to better understand in a total and simultaneous way, one must know to silence everything so as to contemplate things sublime and profound. Then come those stages which surpass the mind and suddenly one is bathed by an illumination, or a ray of intuition enters in you and you are transported into regions of beauty, of grandeur and of vastness,

This is the beginning of a new life.

Try, and you will see the difference between thinking ordinarily and contemplating the heavens.

This is the source of inexhaustible joy.

Throb of Nature by Mona Sarkar, pp. 160-61

Purity

(Mother brings the flower 'Purity' close to Her and inhales.)

Oh, 'Purity' ... how sweet is its perfume!

The purity of the Divine Presence — you know, it is a sensation, a sensation that is felt by its nearness, by its influence and evidently by its contact. But the most effective means is when one is oneself pure purity in one's thoughts, purity in one's sensation, action, in one's desires, in one's aspirations, even purity in one's knowledge, purity in one's habits, pure in its totality. In each part of one's being, pure and clear, pure in its whiteness, without any tint of obscurity nor any spot of shadow, like a crystal that lets through the light without deforming it.

It should be like this: like the touchstone from whose contact all comes out pure. For that, you have to find the light which is in you, deep within, and which has the capacity to purify all that comes in contact with it. You must learn to turn that which emits the purifying light towards, for example, an ordinary thought, any desire, something a bit dark, or an uncontrollable impulse — and as the purifying light touches and penetrates this thought or this desire or this impulse, it transforms it at once, in its modality, into something pure and sublime. And this, in fact, in its essence, carries this element of purity.

The very substance itself of which this body is constituted becomes pure, luminous and translucent, pure, radiating its purity everywhere by its influence, by its contact. It is this purity that should be brought down, should be established in the being, so that it moulds your character, your attitude and your senses.

Let it express and put its imprint on all the movements, all the actions and all your thoughts. Pure ... pure in its purity, and then no tinge of falsehood or of obscurity is left. When one is absolutely pure one becomes be no recoil nor any reactions.

Yes, to become pure is to become free, free from all obstacles,

free that duality entails. from all the complications, free from all the suffering and pain and all that duality entails.

Yes, be pure to breathe the sovereign liberty.

To be pure is to be Divine.

Let this purity inundate, shine and exult by its divine purity. Let this be expressed in a perfect love, in the knowledge of the total comprehension and in life through beauty and harmony. Pure like the diamond which radiates from within, pure like the thought that illumines, purity in the substance for containing the transforming light.

A pure and sovereign state which reveals the sublime presence. It is this that one should aspire to become. *Voila ...* a work for an entire life. It is not easy but is worth the trouble

Throb of Nature by Mona Sarkar, pp. 162-63

Divine Purity

(Mother gives a flower called "Divine Purity": Isotoma longiflora.)

Do you know this?

Sri Aurobindo's definition of purity is being exclusively under the influence of the Divine. So naturally, the Divine is exclusively under his own influence (!), and that's purity!

The Mother: Conversation with a Disciple, December 6, 1967



Divine Purity

It is happy just to be, in all simplicity.

(Significance and explanation of the flower given by the Mother)

Botanical name:
Isotoma longiflora,

Divine Psychological Perfection

(Mother gives S a Champak flower.)

Do you know what it is? ... It's the "divine psychological perfection." So someone asked me, "What's divine psychological perfection?" – A smile in any circumstance ...

The Mother: Conversation with a Disciple, December 20, 1969



Psychological Perfection

There is not one psychological perfection but five. They are sincerity, faith, devotion, aspiration and surrender.

(Significance and explanation of the flower given by the Mother)

Botanical name: Plumeria rubra

With best compliments of:

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Beauty of Supramental love (Flower of Auroville)

It invites us to live at its height

(Significance and explanation of the flower given by the Mother)

Botanical name: *Hibiscus rosa-sinensis*

Large single salmon pink flower with broadly overlapping rounded petals, a small pink centre and a pale pink aura.

But I deliberately chose it as Auroville's flower, for that reason. And my impression is that this is the supramental color: when I see beings from the supramental, they have ... not quite this color.... It's not like a flower, it's like flesh. But it's like this (Mother points to the flower's color).

The Mother: Conversation with a Disciple, July 11, 1970

BLESSING

[My blessings are] for the Will of the Lord to be done, with full force and power. So it is not necessary that there should always be a success. There might be a failure also, if such is the Will of the Lord. And the Will is for the progress, I mean the inner progress. So whatever will happen will be for the best.

The Mother



Blessings

Pure and innumerable, manifesting themselves infinitely.

(Significance and explanation of the flower given by the Mother)

Botanical name: Scabiosa atropurpurea

Small rounded heads composed of tiny mildly fragrant pinkish lavender flowers with numerous white stamens resembling a pincushion, the outer row with larger rounded lobes; borne singly on long stems. An erect annual with somewhat leathery leaves.

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Equanimity

Immutable peace and calm.

(Spiritual Significance and explanation of the flower given by the Mother)

Botanical name: Iberis