

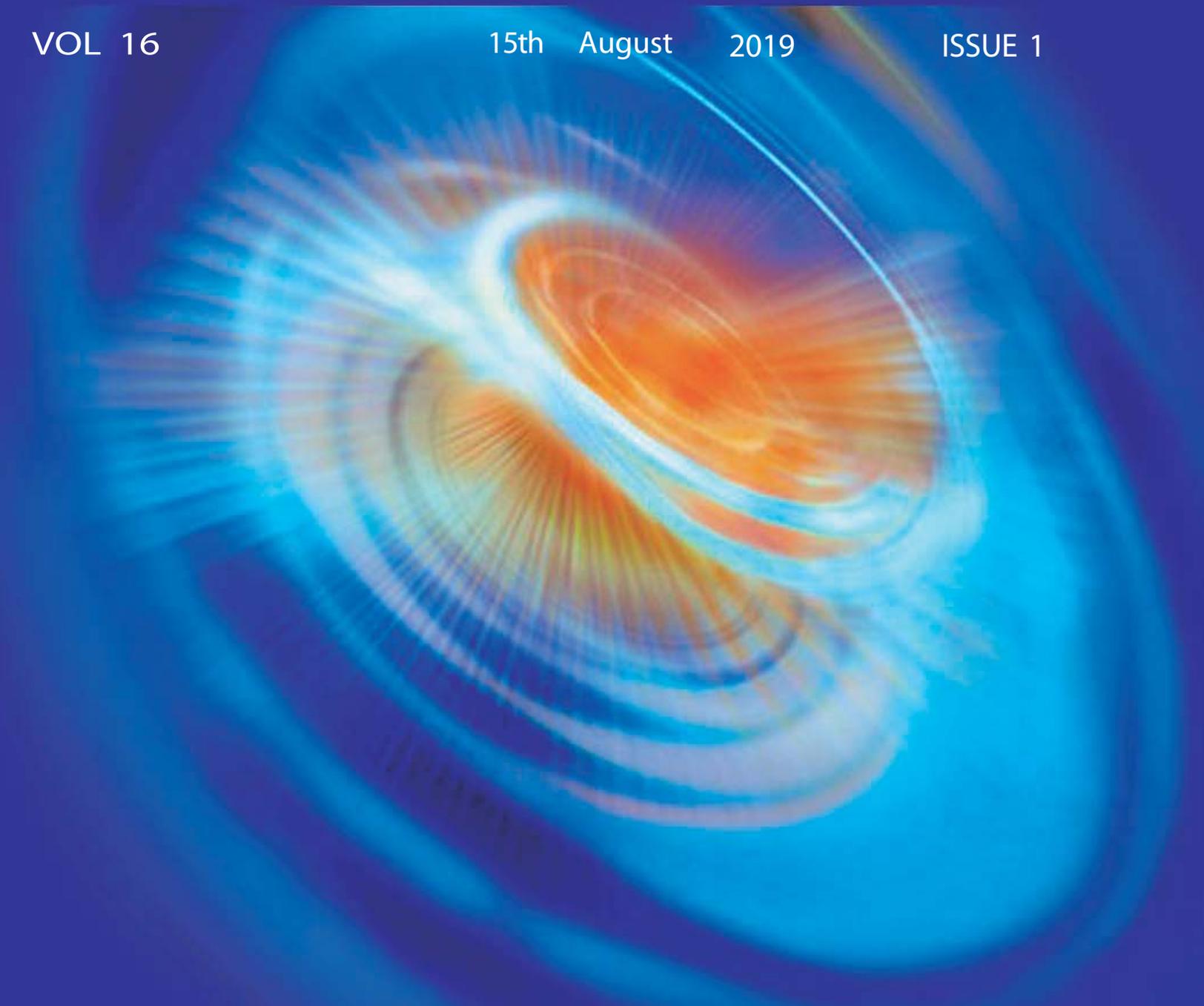
In Mother's Light

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In Mother's Light
in this



ISSUE

1. Flower and their significance

The Mother

2. Sadhana through Work

Sri Aurobindo

3. On Flowers

The Mother

4. Dada Remembers

Pranab Ku. Bhattacharya

5. To Read Sri Aurobindo

Nolinikanta Gupta

6. An Experience

Shobha Mitra

7. Namajapa in Worldly Life

Ramakrishna Das

8. Sri Aurobindo's Room

Mona Sarkar

9. The Question We have to Answer

Anand Adhikari





I always saw him with a perfectly peaceful and smiling face, and above all, the dominant expression was one of compassion. That was what stood out in his appearance. An expression of compassion so ... so peaceful, so tranquil, oh, magnificent.

The Mother

Sri Aurobindo's Compassion



Innumerable, ever present and effective in every instance



Portulaca grandiflora

Spiritual significance of the flower given by The Mother



Sadhna Through Work

Sri Aurobindo

For the Sadhana, it is not true that some are here only because they give money and others because they are workers only. What is true is that there are many who can prepare themselves only by work, their consciousness not being yet ready for meditation of the more intense kind. But even for those who can do intense meditation from the beginning, Sadhana by work is also necessary in this Yoga. One cannot arrive at its goal by meditation alone. As for your own capacity, it was evident when for a fairly long period an active Sadhana was proceeding within you. Everybody's capacity however is limited — little can be done by one's own strength alone. It is reliance on the Divine Force, the Mother's Force and Light and openness to it that is the real capacity. This you had for a time, but as with many others it got clouded over by the coming up of the physical nature in its full force. This clouding happens to almost everybody at that stage, but it need not be lasting. If the physical consciousness resolves to open itself, then nothing more is needed for progress in the Sadhana.

...

If you leave it to the Mother entirely, then what the Mother would want you to do is to go on with the work as best you can without allowing yourself to be disturbed or troubled by these things which you enumerate in your letters, without insisting on your own ideas or vital feelings. That is indeed the rule that all ought to follow, to do their work here as the Mother's work, not





their own; the worker must not insist on the work being done according to his own ideas; for that is to treat it as his own work, not the Mother's. If there are inconveniences, troubles, things done not as he would like them to be, still he should go on doing his work as best he can under the circumstances. That is a rule of the Sadhana, to remain unconcerned by outward circumstances and quietly do what one has to do, what one can do, leaving the rest to the Mother. It is not possible to have everything perfect at present, even supposing that what one thinks to be right is the best. There is much in the Ashram and the work that is not as perfect as the Mother would like it to be, but she knows that the perfection she would like is not yet possible because of circumstances and the imperfection of her instruments; she arranges all for the best according to what is now possible. The worker should do his work in this spirit according to the Mother's arrangements and he should use his work as a means for growing spiritually in devotion, obedience, self-offering to the Mother, not insisting on himself, his ideas, his feelings and preferences. To be able to do that makes the consciousness ready for inner experience and progress in Sadhana.

I have tried to explain what the Mother wants and why she wants it. She wants you to do her work quietly, taking all inconveniences, defects and difficulties quietly, and doing your best; what X does or arranges should not disturb you — if he makes mistakes he is responsible for it to the Mother and it is for the Mother to see what is to be done. That is what she wants from you — if you can do it, then things will go more smoothly and she will be able more easily to lead things in the direction she wants. It is also, as I have tried to explain to you, the best thing for your own Sadhana.





On Flowers

The Mother

On the plane of Matter they [plants] are the most open to my influence - 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. When, therefore, you offer flowers to me their condition is almost always an index to yours. There are persons who never succeed in bringing a fresh flower to me-even if the flower is fresh it becomes limp in their hands. Others, however, always bring fresh flowers and even revitalise drooping ones. If your aspiration is strong your flower-offerings will be fresh. And if you are receptive you will be also very easily able to absorb the message I put in the flowers I give you. When I give them, I give you states of consciousness; the flowers are the mediums and it all depends on your receptivity whether they are effective or not.

...

Flowers are extremely receptive. All the flowers to which I have given a significance receive exactly the force I put into them and transmit it. People don't always receive it because most of the time they are less receptive than the flower, and they waste the force that has been put in it through their unconsciousness and lack of receptivity. But the force is there, and the flower receives it wonderfully.





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, how do you give a significance to a flower?

By entering into contact with it and giving a more or less precise meaning to what I feel... by entering into contact with the nature of the flower, its inner truth ; then one knows what it represents.

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 .

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 flower transmit other messages apart from the significance you have given it?

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 or hasn't a deep significance.

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.

India, the ancient Mother, is indeed striving to be reborn, striving with agony and tears, but she strives in vain. What ails her, she who is after all so vast and might be so strong? There is surely some enormous defect, something vital is wanting in us, nor is it difficult to lay our finger on the spot. We have all things else, but we are empty of strength, void of energy. We have abandoned Shakti and are therefore abandoned by Shakti. The Mother is not in our hearts, in our brains, in our arms.

- Sri Aurobindo





Dada Remembers

Pranab Kumar Bhattacharya

I had just arrived in the Ashram, I was very young then and one day I remember telling Mother: “Mother, you and Sri Aurobindo are good friends, aren’t you?” I had meant someone ‘close’ by ‘friend’.

Mother did not answer. What she thought of it she alone knew. Later in the afternoon at an opportune moment Mother showed me the book *The Mother* by Sri Aurobindo and said: “Do you know this book? It was written by Sri Aurobindo about me. Sri Aurobindo calls me ‘Mother’. You must read this book with me.”

After that for a number of days she read *The Mother* to me. We used to have our midday meal together and after the meal Mother would read the book to me.

Then later she fully read her *Prayers and Meditations, Words of Long Ago* and other books as well. As this reading went on in the afternoons, one by one many came to join us. A good number started coming. Then Mother shifted it to the hall in front of the room where Sri Aurobindo’s darshan was held, just above the Meditation Hall, so that there was enough space for all to sit.

There was a lot of pushing and shoving as everyone wanted to sit very close to Mother. So, instructed by Mother, Udar got some paper slips prepared with each one’s name and he would keep these slips at the fixed places. Udar used to play a very active role in these sittings which lasted for quite some time. After the reading there was a question-answer session. One day Mother said: “Just as a man has a soul every country has its soul too. That is its true





existence and its mission is to express that truth.” Tinkorida (the teacher and not the singer) suddenly came out with a question: “Now that the country has been split into India and Pakistan what has happened to the soul? Has the soul been split too?” Mother looked rather annoyed and said: “No, India’s soul cannot be partitioned.”

While others look upon their country as an inert piece of matter—a few meadows and fields, forests and hills and rivers—I look upon my country as the Mother. I adore Her, I worship Her as the Mother. What would a son do if a demon sat on his mother’s breast and started sucking her blood?... I know I have the strength to deliver this fallen race. It is not physical strength—I am not going to fight with sword or gun—but the strength of knowledge...

– **Sri Aurobindo**





To Read Sri Aurobindo

Nolini Kanta Gupta

I learned that you want to know something about Sri Aurobindo and the Mother from me. But then there are three lines of approach: you may want to know about them, know of them or know them. Of course the last is the best. Indeed if you want to know truly something you have to become it. Becoming gives the real knowledge. But becoming Sri Aurobindo and the Mother means what? Becoming a portion of them, a part and parcel of their consciousness – that is what we are here for. And if you can do that, you know enough. . . .

Once I told you, I think, how to study or approach Sri Aurobindo and the Mother in order to read them or understand their writings.

There are two things: studying and reading; I made a distinction between the two. To study Sri Aurobindo is – I won't say fruitless, that is too strong a word, but it can only be an aid or a supplementary way. Study means: you take the text, you understand mentally each word and phrase; if you don't understand, you take a dictionary and try to catch the external meaning expressed by the words. That may be necessary but it is not the way to approach their works.

Simply to read them in the right way is sufficient. Read, it does not matter what you understand and what you do not, simply read and wait in an expectant silence. In studying you approach them with your external mind, your external intelligence. But what is there in the text is beyond your mind, beyond your intelligence. And to understand mentally means you drive your intellect forward into the thing. It is an effort and takes you only to the outside of the thing. It is an exercise of your brain, developed in





that way, but it doesn't take' you very far. Instead of that, suppose you could keep quiet, silence your mind, and only read, without unduly trying to understand, and wait for what is there in the text to enter into you. Instead of your intelligence driving forward, pushing forward and trying to catch the thing, let the thing come into you; for what is there in their writings is not words and phrases, dead material, it is something very living, something conscious, that they have expressed in the words, phrases and the sound and rhythm. And I may tell you that each sentence anywhere, not to speak of Savitri, is a living being with whom you have to make acquaintance – not that you understand or are able to explain, but it is a living being, an entity, a friend, even a Lover whom you have to know. And your attempt in that way will be rewarded. You will enjoy much more. You may ask: "Just because I open a book and read, how can what are in the lines come to me?" But I say they are living entities – if you approach in the right spirit, they come into you. The consciousness, the being in each line comes to you. And you find how beautiful it is. This is an approach of love, not of the intellect to understand and explain. Take for example, the very first verse of Savitri:

'It was the hour before the Gods awake.'

It is a Mantra, a living person, how beautiful it is, you needn't understand much – and a whole world is there.

India is the *guru* of the nations, the *physician of the human soul* in its profounder maladies; she is destined once more to new-mould the life of the world...

– **Sri Aurobindo**





An Experience

Shobha Mitra

On 1st December, all the participants of the day's programme would go to see the Mother. She blessed them all, seeing each of the participants one by one. I remember the 1st December programme of 1955. I went to see the Mother with some flowers I had selected to offer Her. I bowed down to Her and stretched out both my hands in front. The Mother started giving me flowers one after another, each flower chosen according to the need in me for the change I was working on. She put Her left hand under both my hands and held them, looking into my eyes intently in silence. After some time, I asked the Mother, "Mother, when we recite a poem by Sri Aurobindo or we do any cultural programme connected with Him, does He come?" The Mother answered, "Yes, if you call Him, he comes." She continued to give me flowers in the meantime. "But that call has to be sincere."

I did not say anything more. I bowed to Her once more and came out of the room.

This evening was to be our programme. The 1st December programme was for us like an offering of adoration. We did not feel as if we were going to perform, it felt like it was a day of adoration, of puja as we say in India. It was an important, significant occasion as it was an opportunity for us to live in Sri Aurobindo's Presence. For the entire day, we tried to remain in that state of consciousness.

The programme started in the evening. Our recitation of Ascent and Descent marked the opening. I had to recite the first





lines. The programme did not take place at the Theatre then, but at the Playground. The Mother sat right in front of the stage in a chair. On either side of the Mother sat Amiyoda, Gauri-di, Minnie-di, Millie-di, Priti-di and Violette-ji. Four of us, Arati-di, Light, Chhanda and I, dressed in white georgette sari and white blouse, stood on the stage ready for the programme to begin.

The curtains had still not been drawn. Arati-di and I stood near the front lights downstage, upstage stood Light and Chhanda. All four of us stood in deep concentration remembering the Mother. Then a gong was sounded and the curtains began to slowly open. The Playground was packed. Almost the whole of the Ashram was present to witness the programme. I began the recitation:

Into the Silence, into the Silence,
Arise, O Spirit immortal,
Away from the turning Wheel, breaking
the magical Circle.

Ascend, single and deathless:

Care no more for the whispers and the shoutings ...

I continued reciting. Then I suddenly forgot a part of a verse. I don't remember which line exactly, but I do remember that I could see from where I was standing the two windows of Gauri-di's room and that there were some people watching our programme from there. I was looking in their direction, and then suddenly I felt I could see on the wall of Gauri-di's room, very hazily, two feet. Nothing else but these two hazy feet on the grey coloured wall. Seeing the feet, I felt as if Sri Aurobindo was standing there, dressed in a dhoti. He was slim in appearance and had worn the dhoti in the Bengali style. I could see a little of the dhoti near His feet. It was a little hazy and unclear, but I could see Him Before I could look at the upper part of His body, the figure vanished. My





experience of Him was unmistakable, though. For a few seconds, all my consciousness was focused on that heavenly luminous sight of Lord Sri Aurobindo. I kept staring in that direction longing to catch sight of His face. But that was not to be. My focus slowly shifted back to the recitation and the programme. I remembered I was reciting a poem. My part was now over. Arati-di, who was standing on the same side as me, began reciting. Even as I stood on the stage, all kinds of thoughts began crossing my mind. I must have certainly interrupted my recitation on seeing Sri Aurobindo, I thought. What was I doing during that time, then? I clearly remember starting the recitation. But what happened afterwards? Had I truly seen that hazy figure of Sri Aurobindo or was it merely my imagination? Can a girl like me be blessed with such good fortune? No, that's impossible! And similar thoughts invaded my mind in an endless train! I was not focused at all on the other girls' recitations. As I stood on the stage, inwardly I was burning with repentance and pain. The recitation finally came to a close. Without exchanging a word or glance with anyone, I got down from the stage and went directly to the green-room in order to prepare myself for the next item which was a dance choreographed by Anuben, I had a small part in it too. While Millie-di was helping me get ready, I was lost in a thousand thoughts. What had I done? I had stopped my recitation mid-way because I was carried away by this darshan of Sri Aurobindo! How much time the Mother had accorded me to help me prepare for this recitation! It had all gone to waste!

How could I do such a thing in front of Her, in front of so many people? For this particular 1st December programme, there were





several small items. Once the programme was over, it was at last our turn to go and see the Mother.

We approached Her room in a line to get Her blessing.

Now, it was my turn to enter. Deeply absorbed in my thoughts, stricken by regret and pain, I went silently in and sat near Her feet. I grabbed Her feet and tears began rolling down endlessly.

No words came out of me. The Mother held my chin with Her right hand and I looked up at Her with Watery eyes. That familiar enchanting smile adorned Her lips, as She kept looking at me. There was neither anger nor any kind of reproach in Her look, just compassion! Gently laughing, She said, "Why are you crying? Your recitation was fine! While your inner being was having that experience, your outer being continued with the recitation. You did not make a single mistake in the recitation. You did well."

What a solace I found in those words of the Mother, you cannot imagine and words are incapable of translating! In silence I bowed to Her, was blessed, and came out of the room.

Holding that inexpressible experience in the deepest recesses of my being, with unhurried steps I moved towards the Red House.

The Lord's name was echoing in the chamber of my heart.

In every act and word of mine,

Descend, O Lord, and abide!

All grime within me undivine,

Go out forever from my side.





Namajapa in Worldly Life

Ramakrishna Das

The transformation of the body is the aim of everyone's life, and all are advancing towards its realization unknowingly through their work. Even though this is so clear and so real, still those who are not conscious of this aim of life, whose *Psychic Being* is not awakened and for whom worldly life is everything, if they do Namajapa, they can immediately get happiness, peace, ananda and live happily in their family-life; the *Psychic Being* can thus be awakened and in the course of time they will advance on the path of Divine Realisation which is the inevitable goal of life.

From the rich to the poor, the learned to the ignorant, the saint to the sinner, all types of people are suffering from social, worldly, and family-troubles. Some are worried about wealth, some are worried about illnesses of their children, about misunderstandings, quarrels and differences of opinion between brothers, mothers-in-laws and daughters-in-law, fathers and sons; disputes at work, political disputes, quarrels in the family, fear of enemies, fear of serious illnesses, fear of one's death and in the case of women, fear of their husband's and children's death. All these make life restless and burdensome. Those who have such anxiety and fear in great measure lose their balance of mind and some, unable to withstand it, commit suicide.

They live a life full of sorrows and difficulties. If such people take the help of Nama-Japa, *Ma*, and aspire with a firm determination to do Nama-Japa always, then with Nama- Japa,





they will immediately get peace and happiness and will be freed from difficulties and obstacles.

When fear and worries come regarding any event, when there are problems which we are not able to solve, or any incident which causes mental worry, then immediately start *Ma-Nama-Japa* and along with it surrender the fear, anxiety, restlessness or any other obstacle and hindrance at the feet of The Mother. In other words, along with *Nama-Japa* one should think: "I offer this at Thy feet, You transform it and solve this problem." If *Nama-Japa* is done with this attitude, then worries, fear, anxiety and sorrow will go away, peace will be established, one will get from within the sure indication for the solution of complicated problems, and difficulties will be overcome easily. There will be no quarrels and opposition in the house of a person who does *Nama-Japa* in this manner. Brothers in a joint family will not separate from one another. Goodwill will prevail between mother-in-law and daughter-in-law. They will be honored in the society as an ideal family.

Quarrels, arguments and oppositions take place due to ego and selfishness. Ego and selfishness give rise to jealousy and hostility. But due to the influence of *Nama-Japa* our ego and selfishness and the adverse forces are gradually purified; they are enlightened by *Nama-Japa*.

Ignorance and darkness are gradually transmuted by the light of *Nama-Japa*; and by the light and power of devotion and knowledge, our petty ego and selfishness cannot act.

The Sanskrit letter म (*Ma*) is *chandra-bija* and the letter अ (*a*) is *agnibija* (like fire). With the *Nama-Japa* of म (*Ma*), ignorance as





well as all the results of wrong doings will be burnt into ashes, and Ananda, Peace, Equanimity - all these Divine Qualities -will shine forth, then one remains in peace and happiness and wishes for the good and welfare of others.

Because of this, the home turns into a spiritual ashram.

Only by Nama-Japa can one live peacefully and happily at home, advancing on the path towards the goal of Divine Realization. In the past, it was not possible to have this kind of ideal families in large numbers. Now the *Supramental Power* is doing the work of transformation.

Sadhaks, who have accepted transformation as the aim of their life, are now progressing on the path of yoga. The influence of the *Supramental Power* of transformation is working in the earth atmosphere. Because of the influence of the *Supramental Force*, those who will not take up sadhana now for the transformation of mind, life and body, but who do Nama-Japa only for living a peaceful and happy family-life, can achieve this. They will form ideal families in large numbers, and then the suffocating indiscipline, injustice, untruth and falsehood prevailing in the family, society, country and the world will gradually diminish.

Consequently, this will help the progress of sadhaks who are doing sadhana, having accepted transformation as the aim of their life. The more the sadhaks progress, the more will peace and order in ideal households, in the society and in the country increase. Therefore all should do Nama- Japa.

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Sri Aurobindo's Room

Mona Sarkar

Where are you coming from?

I was in front of Sri Aurobindo's Room.

But for what?

To concentrate and to absorb the atmosphere, Mother.

Hmm! But who gave you the permission?

I had asked you Mother, sometime back.

Oh! And did you inform Champaklal?

Yes, Mother, he said: If Mother permits, I have no objection. You can stand in front of the door.

All right. You know, one has to be very pure to be able to stand there. The atmosphere in his room is charged with an intense consciousness. One should not stand for a long time. One cannot.

Mother, I remain there for five minutes.

It is all right.

There, — there is the manifestation of the Truth. To be in front of His room is to perceive the Absolute Consciousness. He who knows how to open himself, truly open himself wide and spontaneously, will find His invariable help for everything. It is unbelievable! It is Invincible! And All-Powerful! Do not pretend. In front of Him, one has to be straightforward, scrupulously frank and sincere and one has to simply open oneself to be able to feel His Beatitude. It is extraordinary, the power of His Reality. No one could stand and no one could bear it if He reveals Himself in His entirety. That is why I





was warning you in advance. Never pretend or make a semblance that you are one of those who have the permission to stand before His room. It vibrates with His Presence. Be happy and make of your life a consecration for accomplishing His work here below. It is an exceptional opportunity. Be worthy of it and do not waste time.

(Silence)

What a marvel! What a Power! What Grandeur! The One who was with us, His Power and His Force still vibrate in His room. It is a place for meditation and for receiving the Vibration of the Truth which it emits. It is charged. The presence of Sri Aurobindo is palpably felt by one who is sincere.

Voila.

The Mother's feet are on the threshold, but she waits to hear the true cry, the cry that rushes out from the heart, before she will enter... The Mother asks us for no schemes, no plans, no methods. She herself will provide the schemes, the plans, the methods better than any we can devise. She asks us for our hearts, our lives, nothing less, nothing more.

– **Sri Aurobindo**





The Question We have to Answer

Anand Adhikari

The most effective way to realise the Presence is the path of Love. A unflagging will, a dogged determination, a constant aspiration to be nearer to the Presence is the effective guide and torch in the kingdom of darkness and ignorance. Sri Aurobindo gives us the key in a marvellous way that “whatever man constantly wills, he must in the end be able to do”.

We start on the path by inwardly visualising Her Form, concrete to the inner eyes, in the depth of the heart behind all our misleading emotions, jumbled thoughts and all physical sensations. Then infusing into everything, all the activities of the mind, life and body the sweetness of the Presence, so that She can preside over our life as “the friend, master and lover from the summit of our being”
- Sri Aurobindo

The Mother Herself insists “The will for the great discovery should be always there above you, above what you do and what you are, like a huge bird of light dominating all the movements of your being.”

Sri Aurobindo reinforces this stand by His message “ All our thoughts, impulses, feelings, actions have to be referred to him for his sanction or disallowance, or if we cannot yet reach this point, to be offered to him in our sacrifice of aspiration, so that he may more and more descend into us and be present in them all and pervade them with all his will and power, his light and knowledge, his love and delight. In the end all our thoughts, feelings, impulses,





actions will begin to proceed from him and change into some divine seed and form of themselves; in our whole inner living we shall have grown conscious of ourselves as a part of his being till between the existence of the Divine whom we adore and our own lives there is no longer any division. So too in all happenings we have to come to see the dealings with us of the divine Lover and take such pleasure in them that even grief and suffering and physical pain become his gifts and turn to delight and disappear finally into delight, slain by the sense of the divine contact, because the touch of his hands is the alchemist of a miraculous transformation. Some reject life because it is tainted with grief and pain, but to the God-lover grief and pain become means of meeting with him, imprints of his pressure and finally cease as soon as our union with his nature becomes too complete for these masks of the universal delight at all to conceal it. They change into the Ananda.”

Now we have the needed information for the great divine adventure. The whole question is do we want to walk on the Path? Or is to be postponed for the next life?

We have to answer this question to the One who lives in the depth in the great Mansion of Light.

In India alone there is self-contained, dormant, the energy and the invincible spiritual individuality which can yet arise and break her own and the world's fetters

–Sri Aurobindo





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