

# In Mother's Light

 e-magazine

VOL 14

15th August 2017

ISSUE 1



*In Mother's Light*  
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Opening is a release of the consciousness by which it begins to admit into itself the working of the Divine Light and Power.

## **The Mother**

### **Opening to Sri Aurobindo's Force**



Sri Aurobindo's help is constant. It is for us to know how to receive it.



*Thunbergia kirkii. Lavender*

Spiritual significance of the flower given by The Mother



# The Psychic Being

## Sri Aurobindo

At the beginning the soul in Nature, the psychic entity, whose unfolding is the first step towards a spiritual change, is an entirely veiled part of us, although it is that by which we exist and persist as individual beings in Nature. The other parts of our natural composition are not only mutable but perishable; but the psychic entity in us persists and is fundamentally the same always: it contains all essential possibilities of our manifestation but is not constituted by them; it is not limited by what it manifests, not contained by the incomplete forms of the manifestation, not tarnished by the imperfections and impurities, the defects and deprivations of the surface being. It is an ever-pure flame of the divinity in things and nothing that comes to it, nothing that enters into our experience can pollute its purity or extinguish the flame. This spiritual stuff is immaculate and luminous and, because it is perfectly luminous, it is immediately, intimately, directly aware of truth of being and truth of nature; it is deeply conscious of truth and good and beauty because truth and good and beauty are akin to its own native character, forms of something that is inherent in its-own substance. It is aware also of all that contradicts these things, of all that deviates from its own native character, of falsehood and evil and the ugly and the unseemly; but it does not become these things nor is it touched or changed by these opposites of itself which so powerfully affect its outer instrumentation of mind, life and body. For the soul, the





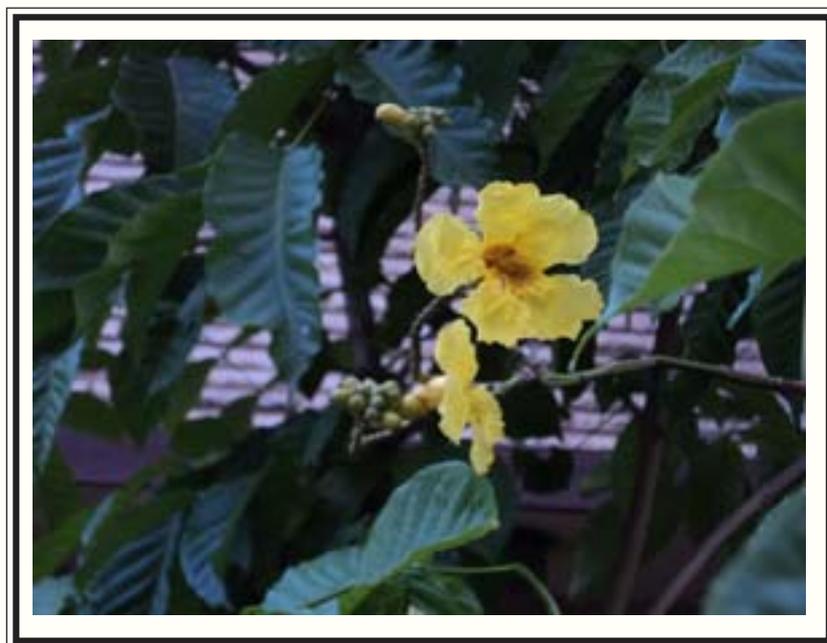
permanent being in us, puts forth and uses mind, life and body as its instruments, undergoes the envelopment of their conditions, but it is other and greater than its members.

If the psychic entity had been from the beginning unveiled and known to its ministers, not a secluded King in a screened chamber, the human evolution would have been a rapid soul-outflowering, not the difficult, chequered and disfigured development it now is; but the veil is thick and we know not the secret Light within us, the light in the hidden crypt of the heart's innermost sanctuary. Intimations rise to our surface from the psyche, but our mind does not detect their source; it takes them for its own activities because, before even they come to the surface, they are clothed in mental substance : thus ignorant of their authority, it follows or does not follow them according to its bent or turn at the moment. If the mind obeys the urge of the vital ego, then there is little chance of the psyche at all controlling the nature or manifesting in us something of its secret spiritual stuff and native movement; or, if the mind is over-confident to act in its own smaller light, attached to its own judgment, will and action of knowledge, then also the soul will remain veiled and quiescent and wait for the mind's farther evolution. For the psychic part within is there to support the natural evolution, and the first natural evolution must be the development of body, life and mind, successively, and these must act each in its own kind or together in their ill-assorted partnership in order to grow and have experience and evolve. The soul gathers the essence of all our mental, vital and bodily experience and assimilates it for the farther evolution of our existence in Nature; but this action is occult and not obtruded on





the surface. In the early material and vital stages of the evolution of being there is indeed no consciousness of soul; there are psychic activities, but the instrumentation, the form of these activities are vital and physical, - or mental when the 'mind is active. For even the mind, so long as it is primitive or is developed but still too external, does not recognise their deeper character. It is easy to regard ourselves as physical beings or beings of life or mental beings using life and body and to ignore the existence of the soul altogether: for the only definite idea that we have of the soul is of something that survives the death of our bodies; but what this is we do not know because even if we are conscious sometimes of its presence, we are not normally conscious of its distinct reality nor do we feel clearly its direct action in our nature.





# How to get rid of the Human Nature's Weaknesses

## The Mother

There is nothing new in human nature. Sometimes it remains in the light and sometimes in the darkness. But truly I want something new in the life of the human being.

Human nature is divided. So sometimes people believe in the adverse forces and sometimes in the divine Forces. When they are trapped by the hostile forces they begin to think: 'This thing is good and that one is bad, this person is good and that person is bad.' And so on ...

They live in likings and disliking with various types of mortal desires and ego in them. In fact, they themselves create all lower and false things in their consciousness, no wonder they become miserable. As a matter of fact, it is nothing but putting a dense curtain between the Divine and their souls. So how can they realise anything new in their lives? But, if there is no barrier between the Divine and themselves, naturally the adverse forces do not like it, and constantly they try to drive them far away from the Divine and His Grace. This is the nature of the devil and it is his business to do such nasty things with all his skill! He always tries to take possession or the life of human beings. But at that moment people must remember the Divine and reject the false suggestions.

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 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 ...

The Lord has created all creatures and everything out of Himself by His own Will and Power. *Here*, one can unite with the Divine in the physical body. There is always some purpose behind His Play. So there must not be any self will and you must not think of giving up this life.

I want everyone to be happy. If you unite consciously with the Divine, you will be happy, because without the Divine life is useless. There is no existence without Him. The Lord is everything.





# Dada Remembers

Pranab Kumar Bhattacharya

From my childhood I had been a lonely child. It is since then that I would often feel extremely lonely. Right from the time I was 14 or 15, I felt that something was pushing from within, something was trying to come out into the open. But what this was I could not understand. As I grew up, this feeling increased in me even more.

My family had been in touch with the Ashram since very early. At the age of 19, in 1942, after passing my Intermediate Examination, I came to the Ashram for the first time to spend my vacation here. I wanted to see the Ashram with my own eyes and to try and understand Mother and Sri Aurobindo's ideal and vision.

From then on, I started feeling this push of something that wanted to express itself very intensely, so much so, that it would make me feel uneasy. It was difficult to be in direct contact with Mother during those times. One had to go through Nolini-da. One day I told Nolini-da about my condition and asked him what it was that I was really seeking.

After a little thought Nolini-da replied: "You want to remain absorbed in a permanent state of contentment."

I understood, but I still could not get out of my problem. After spending four months in the Ashram, I returned to Bengal. There I finished my studies and three years later came back to the Ashram. This time it was for good.

I began my life at the Ashram. Mother poured her affection, encouragement and help on me. She drew me close to her at once.





However, the inner pressure and pull remained. On the contrary it went on increasing and sometimes became so acute that occasionally I fell into a terrible depression. During this attack of depression I used to experience an intense pain for a week or two. Then it would pass and everything would become clear again. Mother kept a close watch on me and several times she tried to get me out of these depressions. Once my condition got so bad that Mother dragged me to Sri Aurobindo and left me at his feet. Sri Aurobindo looked at me with immense love and I felt a great hope and peace within me. Everything would get all right, he assured me.

From then on Mother would keep repeating: "I'll give you a present. With that, you'll see, everything will become all right. You will experience such a peace and ananda in life that you will be able to overcome all obstacles with ease." But she never told me what the real problem was. Neither could I understand where this depression was coming from as externally there was no apparent cause for it.

At that time two things helped me a lot. One, I tried to do my work as best I could from morning till night. I never tried to shirk any of my responsibility. And two, I exercised my body vigorously for two to two-and-a-half hours every day. Through this solid work and exercise routine I kept my body happy and with a healthy and strong body I could confront life much better.

Then from 1968 onwards, that is after 23 years of staying in the Ashram, I started feeling as if I had begun at long last to receive Mother's "present". Within me I felt a peace and ananda filling up. And as they increased they pervaded my entire being. I told





Mother that I had received her present. She was very happy to hear this.

After coming out of my depression I finally found out the reason for it.

Right from my childhood I had hitched my life to an ideal. My discipline was very severe. I lived through this discipline. But at the unconscious levels of my being, my mind and vital yearned for the hopes, desires, joys and satisfactions of an ordinary life.

As I had no connection with this .unconscious part I' could not in any way control it. And so, unable to satiate their desires, my mind and vital would revolt and not cooperate and as a result I would fall into a depression.

Mother illuminated this dark part of my being and by purifying it she saved me. And I became rightfully a vessel of pure ananda and peace.

And then I began walking on Mother and Sri Aurobindo's true path.





# In Her Company

Nolini Kanta Gupta

When the Mother was giving collective meditation, in the playground for instance, along with those people assembled there around Her, a different kind of people also joined in and gathered – beings from other worlds, gods and angels.

The Divine in a physical human body upon earth – it is such a temptation for the disembodied beings in the other worlds; it was so great an opportunity to be near the physical aura of the Divine. It was indeed a privilege, the privilege of having a material body, the privilege possessed by human beings alone to come in touch with the divine material body! So these beings rushed down and tried to be as much near as possible to the earth, to bask in the delightful golden sunshine of the physical presence of the Divine upon earth.

Also it is said, when the Mother used to play on the organ, the same thing happened; there was a crowd of invisible listeners around Her; not only so, the Mother Herself revealed the secret, some beings, even departed musicians, also prayed to Her to be allowed to play on the organ through Her fingers – making the Divine their instrument instead of their being the Divine's instruments!

The Mother in Her body was such an abode of miracles.





# Mother's Protection

Shobha Mitra

(All of a sudden, she turned her back to me and rushed back into the room, closing the door behind her with a clanging sound. I remained on my feet in that state for some time. Then I noticed that I could move my legs a little although my body felt totally drained out. I felt quite listless. However, I managed to slowly plod out of the temple. Walking felt like a torture but somehow I managed to reach home.)

*continued from previous issue*

I rushed straight to my mother and fell into her arms, and then I passed out! I heard later from Dada that I had come into the room uttering 'Bhairavi ... Bhairavi... Bhairavi...' and had lost consciousness in Ma's arms. When I came to, I noticed that Ma was sitting beside me and applying cold pads on my forehead. Dada and some other people of the house were standing around us. As soon as I opened my eyes, I saw Dada come near me and patting my head, ask tenderly, "My darling Khuku, what happened to you?" I hugged my brother and exclaimed, "Dada, bhairavi!" I am told that I did not allow Ma or Dada to leave me alone for the whole day. The very next day, Dada sent a telegram to the Mother, "Shobha very unwell. Pray for your blessing." That day, the priest of the temple came to Lalkuthi and requested Dada very insistently to take me once to the temple. Bhairavi was in the throes of death and was vomiting blood. She desired to see me just once. Dada





just refused to let me go although at that time nobody in the house was even aware about what had happened, what I had gone through in the temple. But Dada had guessed that my state had something to do with this bhairavi. So in a forceful manner he threatened the priest, “I will get both you and the bhairavi arrested by the police tomorrow! What have you done to this little girl that she has been reduced to this state? Tell me what have you done? What?” With folded hands the priest pleaded, “Babu, I swear I know nothing! I had gone to get some breakfast for the little girl. When I returned I did not find her! The bhairavi was screaming away inside. I went in to check and I saw her wailing and shouting ‘that girl ..that girl’.

Babu, shall I tell you something? The bhairavi is going to die and if she curses the little girl before dying, it will be very bad for her. That’s why I am begging you to get the little girl just once to the temple. You can be with her. I will also be there with you. Both of us will see what the bhairavi wants.” Finally, Dada accepted the priest’s plea and took me to the temple. We saw the bhairavi stumbling from one end of the room to the other and throwing up blood. Her face, her clothes, the room was full of blood. Just as I entered and stood in the room the bhairavi began dragging herself towards me. She no longer had that terrifying look or power. She was losing her force and dying. With great effort she tried to touch my feet. Frightened, I withdrew closer to Dada and hugged him tight. Then, looking at me the bhairavi said, “My girl, who are you?” “She is nobody,” Dada at once retorted, “she is just an ordinary little girl. The strength that is inside her is the power of the divine Mother of Pondicherry.





You tried to fool around with Her? Just see your condition!” In a fading voice, the bhairavi answered, “Babu, please forgive me.

Please forgive me!” Dada said, “There’s no use asking me for forgiveness. You must ask the Mother for forgiveness.” And saying this, Dada pulled me away from there.

We came back home. I was still feeling rather unwell.

Dada had written to the Mother about bhairavi’s illness and her asking for forgiveness. A few days after this we returned to Calcutta. What happened to the bhairavi we do not know.

I was still very young in mind and had not developed the capacity to think deeply about anything. But everybody at home was asking the same question: why had the bhairavi acted in that way? Dada explained that the Tantriks and the bhairavis in those days used to hypnotise and then sell little boys and girls for their practices. The bhairavi had not realised that her attempt would lead to such dreadful consequences.





# Supramental Yoga and Other Yogas

RamaKrushna Das

**Question:** *Why had all yogis of ancient times renounced action and what is the fixed notion formed by the past or “samskāra” of the renunciation of action? In order to reach the goal of Sri Aurobindo’s Yoga, in what attitude one should do the work so that it becomes the Divine Work?*

**Answer:** All ancient yogis had renounced action, because they were aware that it is the cause of birth and death. This idea is *samskāra* or the fixed notion.

In the Yoga of Sri Aurobindo a person does not do action being inspired by the mind and the vital, the desires and wishes, but does so, being guided by the Divine Supramental Power. That is why that action becomes the Divine Work and the same Divine Work, instead of becoming the cause of birth and death, manifests the Divine in action. As the *samskāra* of the renunciation of work of the ancient yoga is blended into the blood of the person, the Sadhakas of the Sri Aurobindo’s Yoga cannot understand correctly this divine work. The Sadhakas of the old yoga, considering the world and the body as false and illusory had cut off the soul’s relationship with them and the action was being done in the body. As the body was considered false and illusory, the action was considered as the cause of birth and death. That is why, renouncing the action, the body and the world and uniting their soul with the ultimate Being, they attained liberation or God realisation in ‘Saketa’, ‘Golaka’, ‘Baikuntha’ and ‘Kailash’ etc.





In the yoga of transformation of Sri Aurobindo the world is not considered false and illusory; separating the relationship of the soul from the body, after death liberation, Nirvana or God realisation is not attained in '*Saketa*', '*Golaka*' and '*Baikuntha*'. This body is to be transformed into its original divine '*tattva*' or the fundamental cosmic principle by the Supramental Power. As the desires and wishes are not present in the mind and the vital of the individual, the action does not turn out to be the cause of the birth and death. After transforming the mind and the vital, the divine Supramental Power guides the person and provides inspiration for work. The action, which is being done, by the inspiration of the Divine Power, instead of being carried out by the mind and the vital, turns out to be the Divine Work and the Divine gets manifested through action. By this Divine Work the individual is united in his whole being with the divine *Sachhidananda Purushottama Tattva* and is liberated from death, disease, old age, ignorance, suffering and pain etc.

**Question:** *After being aware of which subject, can we be freed from the samskāra of the renunciation of action of the old yoga and do the Divine Work and constitute spontaneously the Mother's organisation?*

**Answer:** Sri Aurobindo's yoga as well as the aim of Sri Aurobindo's yoga is entirely different from the old yoga as well as the aim of the old yoga – if we can understand this difference correctly, we can be freed from the *samskāra* of the renunciation of action of the old yoga and perform the Divine Work. By the performance of this Divine action, the organisational work of the Mother's spiritual Associations can be done spontaneously.





**Question:** *What is the difference between Sri Aurobindo's Yoga and the old yoga? Please explain clearly.*

**Answer:** In the old yoga, personal liberation is attained, whereas in Sri Aurobindo's yoga along with personal liberation, the transformation of the whole being, and God realisation and the conversion of the world into heaven are achieved. The ancient yogis after doing Sadhana at the personal level, had attained liberation, Nirvana, God realisation, but the world remained as it was before, steeped in the suffering and conflict, and the inhabitants of the world continued to remain in the same state of infernal agony as they were before.

In the Integral Yoga of Sri Aurobindo, the individual without renouncing the body and the world, is freed from the bondage of death, disease and old age and realizes the Divine in his whole being. As a result, suffering, pain, conflict, falsehood, injustice are wiped out from the world, and the kingdom of Heaven is established upon the earth. This is the difference between Sri Aurobindo's Yoga and the old yoga.





# Setting up a Kingdom of God

## Prapatti

The foremost and basic elements required to establish the Kingdom of God upon the earth are Truth and Love. But it is not an easy task to win the opposite elements over and establish Truth or Love. It is very clear that under the present conditions men do not have any clear vision or sincere regard for Truth or Love. Of course the consciousness awakens only after passing through sufferings and grief. The hazards and sufferings of the outer world seem to intensify the inner fire and capacity of man.

Some are of the opinion that the establishment of Kingdom of God depends on Truth and Love then why doesn't the Divine Himself force the Truth and Love upon humanity. In that case the kingdom of God could be established very soon. But Truth and Love cannot be forced upon anyone; then they would become distorted. The very true nature of Truth and Love is spontaneity.

This becomes clear from The Mother's message: *"But it is evident that Truth and Love are not quite welcome just now upon the earth, because the human heart is not yet ready for them - and if they are enforced upon the human consciousness by an act of power, they would no more be the Truth and Love but something artificial. That is why the collaboration of the human consciousness is indispensable and the way is long and arduous...."*

Therefore, it is not true that, the Divine Himself by one magical stroke change all into Truth and Love. In order to receive and manifest the Truth-Consciousness, the collaboration and preparedness of humanity is absolutely necessary. This means that





in order to bring down the Truth and Love man must first firmly resolve to acknowledge the Truth and Love; next he must reject all the desires and movements of the lower nature and also keep oneself free from all kinds lust, greed, wicked deceit, violence and revenge. If man consciously aspires for the Divine's Will, Desire and Action to manifest in his life then he can certainly do so.

Due to the lack of preparedness, lack of collaboration and a callous attitude to accept Truth, humanity cannot perceive the Truth even when it has established itself before them. One has to wait for a very long time for the Truth, Knowledge, Light and Love to manifest; and when the consciousness of man is awakened he can then realise and allow them to remain in his heart.

A great Truth, the Truth of the Supramental has descended upon the earth. The Mother's New Year message of 1966 gives us the call "*Let us serve The Truth.*" A few questions that were asked to The Mother basing upon this message clearly states that the Truth has come down upon the earth.

*Q. Your wonderful message "Let us serve the Truth." Has the Truth come down upon the Earth? If so, where does it dwell? Where is it at the moment?*

THE MOTHER: The Truth is present upon the earth and dwells wherever there is receptivity or a consciousness ready to manifest it.

*Q. In what way should the people serve the Truth? Is it to serve outwardly as well as inwardly?*

THE MOTHER: Whoever is sincere in his resolution to serve the Truth will know, or rather be made to know at each moment, what he or she must do to serve the Truth, for there are many ways of serving it.





What can be a more clear declaration than this? For ages the Divine Truth that humanity has been waited for... has manifested itself upon the earth. It is looking for ways to establish itself in man. Anyone who sincerely wills to lead a life of Truth can do so in spite of obstacles and difficulties however arduous. But the key to serve this Truth is sincerity, an honest simplicity and a childlike attitude. Despite one's faults, weaknesses and defects, all those who are truly faithful, firmly resolved, straightforward and childlike all the time receive the Divine's help and make progress towards the Light and Truth by their own effort or are shown the path by someone else. But this faith and sincerity must be living, integral and true.

The key to all sadhana is sincerity. The Mother has very often said If one does not have sincerity one should do not enter into the path of yoga.

The only thing that can help set up the Kingdom of God is absolute sincerity, total faithfulness, and an integral transparency. The Kingdom of God will surely be manifested, it is certain, this is the intention, the great declaration of the Divine. But whether it will be sooner or later depend on the inner sincerity and simplicity of man.





# To be Intimate with The Mother

Anand Adhikari

Once one recognises The Mother as She, 'Tat'- 'That', the Divine Mother, there comes an intense aspiration, a deep urge to be near Her. Something in the heart wishes to replace all personal movements of individuality into the enchanting Presence of The Mother. The heart yearns for Her. Whatever one does, professes if it does not lead to the sweetness of Her Presence is automatically rejected from consciousness.

Sri Aurobindo describes this inner relation –  
*“An inner (soul) relation means that one feels the Mother’s presence, is turned to her at all times, is aware of her force moving, guiding, helping, is full of love for her and always feels a great nearness whether one is physically near her or not — this relation takes up the mind, vital and inner physical till one feels one’s mind close to the Mother’s mind, one’s vital in harmony with hers, one’s very physical consciousness full of her. These are all the elements of the inner union, not only in the spirit and self but in the nature.”*

(Letters on The Mother/454)

Sri Aurobindo gives much importance to this relation when He says - *“If one has the close inner relation, one feels the Mother always near and within and round ... .. Those who have not this, should aspire for it and not hanker after the other. If they get the outer closeness, they will find that it means nothing without the inner*





*oneness and closeness. One may be physically near the Mother and yet as far from her as the Sahara desert.”*

(Letters on The Mother/495)

*This is the knowledge of the heart described by Sri Aurobindo “...to be close to her is a profound happiness and to feel her within the heart is to make existence a rapture and a marvel; grace and charm and tenderness flow out from her like light from the sun and wherever she fixes her wonderful gaze or lets fall the loveliness of her smile, the soul is seized and made captive and plunged into the depths of an unfathomable bliss. Magnetic is the touch of her hands and their occult and delicate influence refines mind and life and body and where she presses her feet course miraculous streams of an entrancing Ananda.”*

(The Mother, Ch. VI )

*Truly they are the real children of The Mother- “Those are the Mother’s children and closest to her who are open to her, close to her in their inner being, one with her will..”*

(Letters on The Mother/496)

*Sri Aurobindo gives us three rules to guard this relation against any obscurity*

*(1) Keep always confidence in the Mother’s care and love —trust in them and distrust every suggestion, every appearance that seems to contradict.*

*(2) Reject immediately every feeling, every impulse that makes you draw back from the Mother.....from your true relation with her, from inner nearness, from a simple and straightforward confidence in her.*





(3) ... ..Keep yourself open to her and feel with your heart — the inner heart, not the surface vital desire, but the heart of true emotion,—then you are more likely to find her and be always near her in yourself and receive what constantly she is working to give you.

27 June 1931(Letters on The Mother/489)

This experience will free sadhak from all sufferings- Says Sri Aurobindo —

*“But a time will come when you will feel more and more that you are the instrument and not the worker. For first by the force of your devotion your contact with the Divine Mother will become so intimate that at all times you will have only to concentrate and to put everything into her hands to have her present guidance, her direct command or impulse, the sure indication of the thing to be done and the way to do it and the result. And afterwards you will realise that the divine Shakti not only inspires and guides, but initiates and carries out your works; all your movements are originated by her, all your powers are hers, mind, life and body are conscious and joyful instruments of her action, means for her play, moulds for her manifestation in the physical universe. There can be no more happy condition than this union and dependence; for this step carries you back beyond the border-line from the life of stress and suffering in the ignorance into the truth of your spiritual being, into its deep peace and its intense Ananda”.*

(Letters on The Mother/12/13)

Real key is to eagerly want this any way all the time – Sri Aurobindo says –





*In meditation you must call on the Mother and concentrate on the call in your heart till you feel an opening to her or some inner contact with her.*

(Letters on The Mother/159)

*“Reject every vital movement that would take you away from the Mother. Cling close to her always with your inner being—without demand or question, in perfect faith.*

(Letters on The Mother/475)

*It is the inner nearness that saves, not the physical nearness”.*

17 November 1933

Once we accept this as the aim of our Yoga , the sadhana becomes a journey through Light.





## Published in four Darshan Days

1. 15th August
2. 24th November
3. 21st February
4. 24th April

We are grateful to the Sri Aurobindo Ashram Trust for the permission to include Photographs of Sri Aurobindo & The Mother as well as extracts from Their writings in this *e-magazine*.

**Edited by Sri Gadadhar Mishra,**  
*Published & Owned by*  
Sri Aurobindo University, Dalijoda  
Office - Matrubhaban, Sri Aurobindo Marg,  
Cuttack - 753 013

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