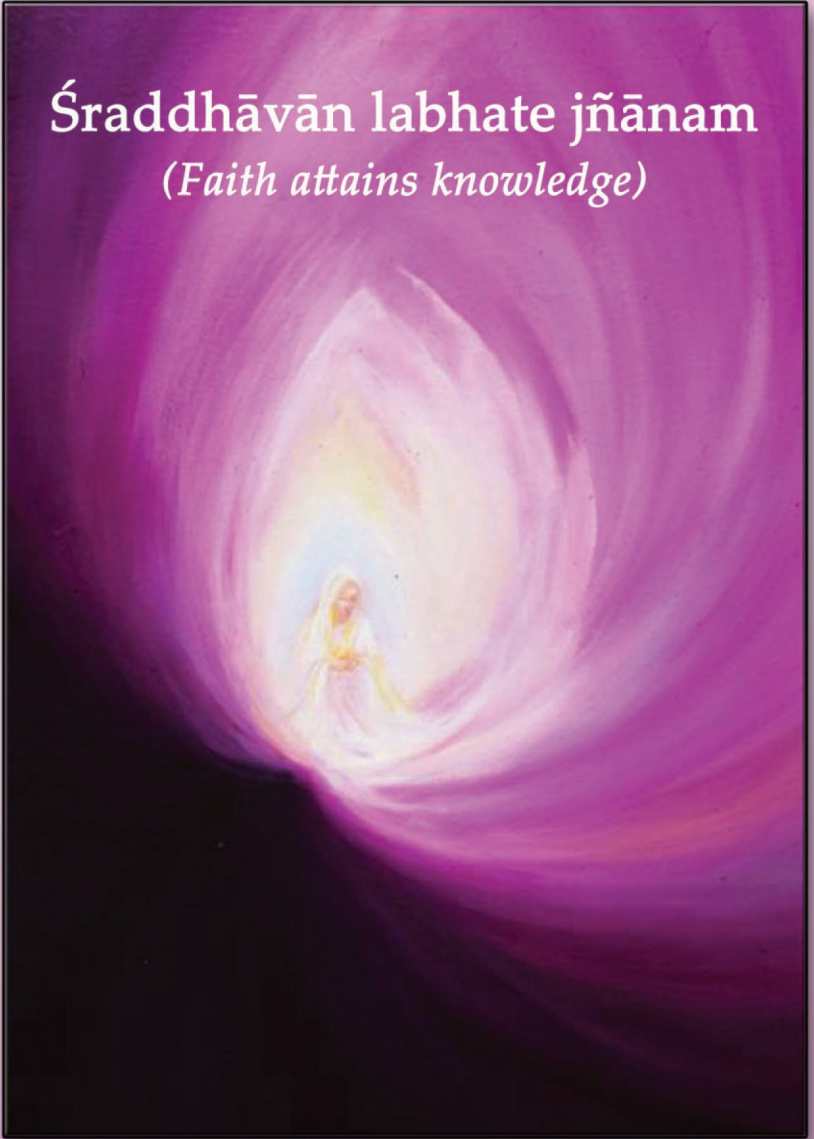


Śraddhāvān labhate jñānam  
(*Faith attains knowledge*)



All India Magazine  
June 2016

*Editorial: The Mother reveals that Faith is one of the four pillars needed to bring down immortality; the other three being Aspiration, Adoration and Purity (Ref : Champaklal Speaks: page 70). It is an indispensable basis not only for yoga but also for our everyday life. Doubt, on the other hand is a big stumbling block. However we need to distinguish doubt from the spirit of inquiry and the power of discrimination. Similarly, Faith needs to be distinguished from belief systems and credulous mentality. Faith is much deeper; it is the light of the soul as well as a power that sleeps in the very depths of our being, a light and power without which we cannot take a step forward either in life or in yoga. This issue and the next (July) are dedicated to this inner compass that steers the ship of yoga in the right direction even when the light of reason fails and the mind is blinded by appearances and apparent facts.*

*In the June issue we are taking only Words of Sri Aurobindo. The July issue will be a compilation from the Mother's Words. The two separate issues on Faith are meant to emphasise the tremendous importance of this 'quality'. They complement and complete each other.*

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### **ALL INDIA MAGAZINE**

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# All India Magazine — June 2016

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

Śraddhāvān labhate jñānam

(Faith attains knowledge)



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*Put your faith in the Divine Shakti, set your mind at rest  
and let the Mother's Force work.*

CWSA 32: 212

Sri Aurobindo

## The Gospel of Faith

### The soul in man is made of faith

...this Purusha, this soul in man, is, as it were, made of *śraddhā*, a faith, a will to be, a belief in itself and existence, and whatever is that will, faith or constituting belief in him, he is that and that is he. *śraddhāmāyo 'yam puruṣo yo yac-chraddhaḥ sa eva saḥ*. If we look into this pregnant saying a little closely, we shall find that this single line contains implied in its few forceful words almost the whole theory of the modern gospel of pragmatism. For if a man or the soul in a man consists of the faith which is in him, taken in this deeper sense, then it follows that the truth which he sees and wills to live is for him the truth of his being, the truth of himself that he has created or is creating and there can be for him no other real truth. This truth is a thing of his inner and outer action, a thing of his becoming, of the soul's dynamics, not of that in him which never changes. He is what he is today by some past will of his nature sustained and continued by a present will to know, to believe and to be in his intelligence and vital force, and whatever new turn is taken by this will and faith active in his very substance, that he will tend to become in the future. We create our own truth of existence in our own action of mind and life, which is another way of saying that we create our own selves, are our own makers.

CWSA 19: 482

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*Whatever difficulties or troubles arise, the one thing is to go on quietly with full faith in the Divine Power and the guidance, opening steadily and progressively the whole being to the workings of the sadhana till all becomes conscious and consenting to the needed change.*

CWSA 31: 123

**Sri Aurobindo**

## The Divine meets us according to our faith in Him

...the Divine accepts whatever symbol, form or conception of himself is present to the mind of the worshipper, *yāmām tanum śraddhayā arcati*, as it is said elsewhere, and meets him according to the faith that is in him. All sincere religious belief and practice is really a seeking after the one supreme and universal Godhead; for he always is the sole master of man's sacrifice and askesis and infinite enjoyer of his effort and aspiration. However small or low the form of the worship, however limited the idea of the godhead, however restricted the giving, the faith, the effort to get behind the veil of one's own ego worship and limitation by material Nature, it yet forms a thread of connection between the soul of man and the All-soul and there is a response.

CWSA 19: 332

.....we must have a faith which no intellectual doubt can be allowed to disturb, *śraddhāvān labhate jñānam*. "The ignorant who has not faith, the soul of doubt goeth to perdition; neither this world, nor the supreme world, nor any happiness is for the soul full of doubts." In fact, it is true that without faith nothing decisive can be achieved either in this world or for possession of the world above, and that it is only by laying hold of some sure basis and positive support that man can attain any measure of terrestrial or celestial success and satisfaction and happiness; the merely sceptical mind loses itself in the void. But still in the lower knowledge doubt and scepticism have their temporary uses; in the higher they are stumbling-blocks: for there the whole secret is not the balancing of truth and error, but a constantly progressing realisation of revealed truth.

CWSA 19: 204

## **The soul that fails to get faith cannot grow into the Godhead**

But faith is necessary; if faith is absent, if one trusts to the critical intelligence which goes by outward facts and jealously questions the revelatory knowledge because that does not square with the divisions and imperfections of the apparent nature and seems to exceed it and state something which carries us beyond the first practical facts of our present existence, its grief, its pain, evil, defect, undivine error and stumbling, *aśubham*, then there is no possibility of living out that greater knowledge. The soul that fails to get faith in the higher truth and law, must return into the path of ordinary mortal living subject to death and error and evil: it cannot grow into the Godhead which it denies. For this is a truth which has to be lived, — and lived in the soul's growing light, not argued out in the mind's darkness. One has to grow into it, one has to become it,—that is the only way to verify it. It is only by an exceeding of the lower self that one can become the real divine self and live the truth of our spiritual existence. All the apparent truths one can oppose to it are appearances of the lower Nature. The release from the evil and the defect of the lower Nature, *aśubham*, can only come by accepting a higher knowledge in which all this apparent evil becomes convinced of ultimate unreality, is shown to be a creation of our darkness. But to grow thus into the freedom of the divine Nature one must accept and believe in the Godhead secret within our present limited nature. ... What with entire faith and without egoism we believe in and impelled by him will to be, the God within will surely accomplish. But the egoistic mind and life we now and apparently are, must first surrender itself for transmutation into the hands of that inmost secret Divinity within us.

CWSA 19: 309–10

## **Faith is our first need**

Faith is our first need; for without faith in the Divine, in the existence and the all-importance of the Divine Being there can be no reason to aspire or to consecrate, there can be no power in the aspiration or force behind the consecration.

Doubts do not matter, if the faith central and fundamental is there. Doubts may come, but they cannot prevail against [the rock] of faith in the centre of the being. The rock may be covered awhile by surges of doubt and despondency, but the rock will emerge firm and indestructible.

CWSA 12: 347

## **Faith is necessary at every step**

...faith is necessary throughout and at every step because it is a needed assent of the soul and without this assent there can be no progress. Our faith must first be abiding in the essential truth and principles of the Yoga, and even if this is clouded in the intellect, despondent in the heart, outwearied and exhausted by constant denial and failure in the desire of the vital mind, there must be something in the innermost soul which clings and returns to it, otherwise we may fall on the path or abandon it from weakness and inability to bear temporary defeat, disappointment, difficulty and peril. In the Yoga as in life it is the man who persists unwearied to the last in the face of every defeat and disillusionment and of all confronting, hostile and contradicting events and powers who conquers in the end and finds his faith justified because to the soul and Shakti in man nothing is impossible.

CWSA 23–24: 773

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*If your faith is getting firmer day by day, you are certainly progressing in your sadhana...*

CWSA 30: 71

**Sri Aurobindo**



## **All have access to this gate, all can enter into this temple**

The equal Divine Presence in all of us makes no other preliminary condition, if once this integral self-giving has been made in faith and in sincerity and with a fundamental completeness. All have access to this gate, all can enter into this temple: our mundane distinctions disappear in the mansion of the All-lover. There the virtuous man is not preferred, nor the sinner shut out from the Presence; together by this road the Brahmin pure of life and exact in observance of the law and the outcaste born from a womb of sin and sorrow and rejected of men can travel and find an equal and open access to the supreme liberation and the highest dwelling in the Eternal. Man and woman find their equal right before God; for the divine Spirit is no respecter of persons or of social distinctions and restrictions: all can go straight to him without intermediary or shackling condition. "If" says the divine Teacher "even a man of very evil conduct turns to me with a sole and entire love, he must be regarded as a saint, for the settled will of endeavour in him is a right and complete will. Swiftly he becomes a soul of righteousness and obtains eternal peace."

CWSA 19: 334

**Sri Aurobindo**

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*"The Yogin is greater than the doers of askesis, greater than the men of knowledge, greater than the men of works; become then the Yogin, O Arjuna," the Yogin, one who seeks for and attains, by works and knowledge and askesis or by whatever other means, not even spiritual knowledge or power or anything else for their own sake, but the union with God alone; for in that all else is contained and in that lifted beyond itself to a divinest significance. ...*

CWSA 19: 246

**Sri Aurobindo**



*The supreme faith is that which sees God in all and to its eye the manifestation and the non-manifestation are one Godhead. The perfect union is that which meets the Divine at every moment, in every action and with all the integrality of the nature.*

CWSA 19: 400

**Sri Aurobindo**

## Nature of Faith

### Faith, Belief, Confidence, Trust

Faith is a general word = *śraddhā*—the soul's belief in the Divine's existence, wisdom, power, love and grace—confidence and trust are aspects of faith and results of it.

Confidence is a feeling of sureness that the Divine will hear when sincerely called and help and that all the Divine does is for the best.

Trust is the mind's and heart's complete reliance on the Divine and its guidance and protection.

\*

*Faith*—a dynamic entire belief and acceptance.

*Belief*—intellectual acceptance only.

*Conviction*—intellectual belief held on what seem to be good reasons.

*Reliance*—dependence on another for something, based on trust.

*Trust*—the feeling of sure expectation of another's help and reliance on his word, character etc.

*Confidence*—the sense of security that goes with trust.

CWSA 29: 88

### Faith is not a mental belief but a dynamic intuitive conviction

If I insist so much on faith—but even less on positive faith than on the throwing away of a *priori* doubt and denial—it is because I find that this doubt and denial have become an instrument in the hands of the obstructive forces and clog your steps whenever I try to push you to an advance. If you can't or won't get rid of it, (“won't” out of respect for the reason and fear of being led into believing things that are not true, “can't” because of contrary experience) then I shall have to manage for you without it, only it makes a difficult instead of

a straight and comparatively easy process.

Why I call the materialist's denial an a *priori* denial is because he refuses even to consider or examine what he denies, but *starts* by denying it, like Leonard Woolf with his "quack quack", on the ground that it contradicts his own theories, so it can't be true. On the other hand the belief in the Divine and the Grace and Yoga and the Guru etc. is not a *priori*, because it rests on a great mass of human experience which has been accumulating through the centuries and millenniums as well as the personal intuitive perception. Therefore it is an intuitive perception which has been confirmed by the experience of hundreds and thousands of those who have tested it before me.

CWSA 28: 347

### **Faith is an intuition of the inner being**

...faith is not mental belief in outward facts, but an intuition of the inner being about spiritual things... As for the epithet "blind" used by Ramakrishna, it means as I said, not ignorantly credulous, but untroubled by the questionings of the intellect and unshaken by outward appearances of fact. E.g. one has faith in the Divine even though the fact seems to be that the world here or at least the human world is driven by undivine forces. One has faith in the Guru even when he uses methods that your intellect cannot grasp or approves things as true of which you have yet no experience (for if his knowledge and experience are not greater than yours, why did you choose him as a Guru?). One has faith in the Path leading to the goal even when the goal is very far off and the way covered by mist and cloud and smitten repeatedly by the thunderbolt. And so on. Even in worldly things man can do nothing great if he has not faith—in the spiritual realm it is still more indispensable.

CWSA 28: 344 – 345

## **Faith is not a crude mental belief**

To believe anything and everything is certainly not demanded of the spiritual seeker; such a promiscuous and imbecile credulity would be not only unintellectual, but in the last degree unspiritual. At every moment of the spiritual life until one has got fully into that higher Light, one has to be on one's guard and to be able to distinguish spiritual truth from pseudo-spiritual imitations of it or substitutes for it set up by the mind and by vital desire. A power to distinguish between truth of the Divine and the lies of the Asura is a cardinal necessity for Yoga. The question is whether that can best be done by the negative and destructive method of doubt, which often kills falsehood but rejects truth too with the same impartial blow, or a more positive, helpful and luminously searching power can be found which is not compelled by its inherent ignorance to meet truth and falsehood alike with the stiletto of doubt and the bludgeon of denial. An indiscriminateness of mental belief is not the teaching of spirituality or of Yoga; the faith of which it speaks is not a crude mental belief but the fidelity of the soul to the guiding light within it, a fidelity which has to remain firm till the light leads it into knowledge.

CWSA 28: 342

## **Faith does not depend upon experience**

I want to say something about the faith which you say you don't have and can't have in the absence of experience. First of all, faith does not depend upon experience; it is something that is there before experience. When one starts the Yoga, it is not usually on the strength of experience, but on the strength of faith. It is so not only in Yoga and the spiritual life, but in ordinary life also. All men of action, discoverers, inventors, creators of knowledge proceed by faith

and, until the proof is made or the thing done, they go on in spite of disappointment, failure, disproof, denial, because of something in them that tells them that this is the truth, the thing that must be followed and done. Ramakrishna even went so far as to say, when asked whether blind faith was not wrong, that blind faith was the only kind to have, for faith is either blind or it is not faith but something else—reasoned inference, proved conviction or ascertained knowledge.

CWSA 29: 92–93

### **Experiences do not necessarily lead to faith**

As for experience being necessary for faith and no faith possible without it, that contradicts human psychology altogether. Thousands of people have faith before they have experience and it is the faith that helps them to the experience. The doctrine “No belief without proof” applies to physical science, it would be disastrous in the field of spirituality— or for that matter in the field of human action. The saints or bhaktas have the faith in God long before they get the experience of God— the man of action has the faith in his cause long before his cause is crowned with success— otherwise they would not have been able to struggle persistently towards their end in spite of defeat, failure and deadly peril. I don’t know what Krishnaprem means by true faith. For me faith is not intellectual belief but a function of the soul; when my belief has faltered, failed, gone out the soul has remained steadfast, obstinately insisting, “This path and no other; the Truth I have felt is the Truth whatever the mind may believe or not believe.” On the other hand experiences do not necessarily lead to faith. One sadhak writes to me, “I feel the grace of the Mother descending into me, but I cannot believe it because it may be a vital imagination.”

Another has experiences for years together, then falls down because he has, he says, “lost faith”. All these things are not my imagination, they are facts and tell their own tale.

CWSA 29: 94–95

### **Faith, assertions and intolerance**

... it seems to me that you identify faith very much with mental belief—but real faith is something spiritual, a knowledge of the soul. The assertions you quote in your letter are the hard assertions of a mental belief leading to a great vehement assertion of one’s creed and god because they are one’s own and must therefore be greater than those of others— an attitude which is universal in human nature. Even the atheist is not tolerant, but declares his credo of Nature and Matter as the only truth and on all who disbelieve it or believe in other things he pours scorn as unenlightened morons and superstitious half-wits. I bear him no grudge for thinking me that; but I note that this attitude is not confined to religious faith but is equally natural to those who are free from religious faith and do not believe in Gods or Gurus.

CWSA 28: 432

*Until we know the Truth (not mentally but by experience, by change of consciousness) we need the soul’s faith to sustain us and hold on to the Truth—but when we live in the knowledge, this faith is changed into knowledge.*

*Of course I am speaking of direct spiritual knowledge. Mental knowledge cannot replace faith; so long as there is only mental knowledge, faith is still needed.*

CWSA 29:91

Sri Aurobindo

## Reliance upon God not an excuse for indolence

Faith, reliance upon God, surrender and self-giving to the Divine Power are necessary and indispensable. But reliance upon God must not be made an excuse for indolence, weakness and surrender to the impulses of the lower nature; it must go along with untiring aspiration and a persistent rejection of all that comes in the way of the Divine Truth. The surrender to the Divine must not be turned into an excuse, a cloak or an occasion for surrender to one's own desires and lower movements or to one's ego or to some Force of the ignorance and darkness that puts on a false appearance of the Divine.

CWSA 29: 87

**Sri Aurobindo**

The eventual omnipotence of Tapas and the infallible fulfilment of the Idea are the very foundation of all Yoga. In man we render these terms by Will and Faith,— a will that is eventually self-effective because it is of the substance of Knowledge and a faith that is the reflex in the lower consciousness of a Truth or real Idea yet unrealised in the manifestation. It is this self-certainty of the Idea which is meant by the Gita when it says, *yo yac-chraddhaḥ sa eva saḥ*, “whatever is a man's faith or the sure Idea in him, that he becomes.”

CWSA 23 - 24: 44

**Sri Aurobindo**





*“Whatever form of me any devotee with faith desires to worship, I make that faith of his firm and undeviating.” By the force of that faith in his cult and worship he gets his desire and the spiritual realisation for which he is at the moment fitted.*

CWSA 19: 287

**Sri Aurobindo**

## Faith and Doubt

### Faith and patience are first requisites

In all Yoga the first requisites are faith and patience. ...

The vital nature of man hungers always for the fruit of its labour and, if the fruit appears to be denied or long delayed, he loses faith in the ideal and in the guidance. ... Nothing is easier for us than to accuse God in our hearts when we suffer long or stumble in the darkness or to abjure the ideal that we have set before us. For we say, "I have trusted to the Highest and I am betrayed into suffering and sin and error." Or else, "I have staked my whole life on an idea which the stern facts of experience contradict and discourage. It would have been better to be as other men are who accept their limitations and walk on the firm ground of normal experience." In such moments—and they are sometimes frequent and long— all the higher experience is forgotten and the heart concentrates itself in its own bitterness. It is in these dark passages that it is possible to fall for good or to turn back from the divine labour.

If one has walked long and steadily in the path, the faith of the heart will remain under the fiercest adverse pressure; even if it is concealed or apparently overborne, it will take the first opportunity to re-emerge. For something higher than either heart or intellect upholds it in spite of the worst stumblings and through the most prolonged failure. But even to the experienced sadhaka such falterings or overcloudings bring a retardation of his progress and they are exceedingly dangerous to the novice. It is therefore necessary from the beginning to understand and accept the arduous difficulty of the path and to feel the need of a faith which to the intellect may seem blind, but yet is wiser than our reasoning intelligence.

CWSA 23-24: 244-45

## **A spirit of denial and scepticism stands in the way**

The spiritual is a new consciousness that has to evolve and has been evolving. It is quite natural that at first and for a long time only a few should get the full light, while a greater number but still only a few compared with the mass of humanity, should get it partially. But what has been gained by the few can at a stage of the evolution be completed and more generalised and that is the attempt which we are making. But if this greater consciousness of light, peace and joy is to be gained, it cannot be by questioning and scepticism which can only fall back on what is and say, "It is impossible, impossible — what has not been in the past cannot be in the future; what is so imperfectly realised as yet, cannot be better realised in the future." A faith, a will or at least a persistent demand and aspiration are needed—a feeling that with this and this alone I can be satisfied and a push towards it that will not cease till it is done. That is why a spirit of denial and scepticism stands in the way, because they stand against the creation of the conditions under which spiritual experience can unroll itself.

CWSA 28: 271

## **The surest possible obstacle to sadhana**

Yoga is not a field for intellectual argument or dissertation. It is not by the exercise of the logical or the debating mind that one can arrive at a true understanding of Yoga or follow it. A doubting spirit, "honest doubt" and the claim that the intellect shall be satisfied and be made the judge on every point is all very well in the field of mental action outside. But Yoga is not a mental field, the consciousness which has to be established is not a mental, logical or debating consciousness—it is even laid down by Yoga that unless and until the mind is stilled, including the intellectual

or logical mind, and opens itself in quietude or silence to a higher and deeper consciousness, vision and knowledge, sadhana cannot reach its goal. For the same reason an unquestioning openness to the Guru is demanded in the Indian spiritual tradition; as for blame, criticism and attack on the Guru, it was considered reprehensible and the surest possible obstacle to sadhana.

CWSA 28: 337

### **The spirit of doubt and the spirit of enquiry**

If the spirit of doubt could be overcome by meeting it with arguments, there might be something in the demand for its removal by satisfaction through logic. But the spirit of doubt doubts for its own sake, for the sake of doubt; it simply uses the mind as its instrument for its particular dharma and this not the least when that mind thinks it is seeking sincerely for a solution of its honest and irrepressible doubts. Mental positions always differ, moreover, and it is well known that people can argue for ever without one convincing the other. To go on perpetually answering persistent and always recurring doubts such as for long have filled this Asram and obstructed the sadhana, is merely to frustrate the aim of the Yoga and go against its central principle with no spiritual or other gain whatever. If anybody gets over his fundamental doubts, it is by the growth of the psychic in him or by an enlargement of his consciousness, not otherwise. Questions which arise from the spirit of enquiry, not aggressive or self-assertive, but as a part of a hunger for knowledge can be answered, but the "spirit of doubt" is insatiable and unappeasable.

CWSA 28: 337-38

## **The Spirit and mind are not the same thing**

I would ask one simple question of those who would make the intellectual mind the standard and judge of spiritual experience. Is the Divine something less than Mind or is It something greater? Is mental consciousness with its groping enquiry, endless argument, unquenchable doubt, stiff and unplastic logic something superior or even equal to the Divine Consciousness or is it something inferior in its action and status? If it is greater, then there is no reason to seek after the Divine. If it is equal, then spiritual experience is quite superfluous. But if it is inferior, how can it challenge, judge, make the Divine stand as an accused or a witness before its tribunal, summon It to appear as a candidate for admission before a Board of Examiners or pin It like an insect under its examining microscope? Can the vital animal hold up as infallible the standard of its vital instincts, associations and impulses and judge, interpret and fathom by it the mind of man? It cannot because man's mind is a greater power working in a wider, more complex way which the animal vital consciousness cannot follow. Is it so difficult to see similarly that the Divine Consciousness must be something infinitely wider, more complex than human mind, filled with greater powers and lights, moving in a way which mere Mind cannot judge, interpret or fathom by the standard of its fallible Reason and limited mental half-knowledge? The simple fact is there that spirit and mind are not the same thing and that it is the spiritual consciousness into which the Yogin has to enter (in all this I am not in the least speaking of the supermind) if he wants to be in permanent contact or union with the Divine. It is not then a freak of the Divine or a tyranny to insist on the mind recognising its limitations, quieting itself, giving up its demands and opening and surrendering to a greater Light than it can find on its own obscurer level.

CWSA 28: 340-41

## Distinction between doubt and discrimination

One thing however — I make a distinction between doubt and discrimination. If doubt meant a discriminant questioning as to what might be truth of this or that matter, it would be a part of discrimination and quite admissible; but what is usually meant now by doubt is a negation positive and peremptory which does not stop to investigate, to consider in the light, to try, to inquire, but says at once, “Oh, no, I am never going to take that as possibly true.” That kind of doubt may be very useful in ordinary life, it may be practically useful in battering down established things or established ideas or in certain kinds of external controversy to undermine a position that is too dogmatically positive; but I do not think it is of any positive use in matters even of intellectual inquiry. There is nothing it can do there that impartial discrimination cannot do much better. In spiritual matters discrimination has a huge place, but negating doubt simply stops the path to Truth with its placard “No entry” or its dogmatic “This far and no farther.”

CWSA 28: 345

**Sri Aurobindo**

*There are only three fundamental obstacles that can stand in the way:*

- (1) Absence of faith or insufficient faith.*
- (2) Egoism — the mind clinging to its own ideas, the vital preferring its own desires to a true surrender, the physical adhering to its own habits.*
- (3) Some inertia or fundamental resistance in the consciousness, not willing to change because it is too much of an effort or because it does not want to believe in its own capacity or the power of the Divine — or for some other more subconscious reason.*

CWSA 31: 638

**Sri Aurobindo**



*The spiritual progress of most human beings demands an extraneous support, an object of faith outside us. It needs an external image of God; or it needs a human representative, — Incarnation, Prophet or Guru; or it demands both and receives them. For according to the need of the human soul the Divine manifests himself as deity, as human divine or in simple humanity — using that thick disguise, which so successfully conceals the Godhead, for a means of transmission of his guidance.*

CWSA 23 – 24: 64

**Sri Aurobindo**

## Faith and Yoga

### Kalyana Sraddha

An equal heart is needed for perfection, but not only a passive equality; there must be the sense of a divine power making for good behind all experiences, a faith and will which can turn the poisons of the world to nectar, see the happier spiritual intention behind adversity, the mystery of love behind suffering, the flower of divine strength and joy in the seed of pain. This faith, *kalyāṇa-śraddhā*, is needed in order that the heart and the whole overt psychic being may respond to the secret divine Ananda and change itself into this true original essence. This faith and will must be accompanied by and open into an illimitable widest and intensest capacity for love. For the main business of the heart, its true function is love. It is our destined instrument of complete union and oneness; for to see oneness in the world by the understanding is not enough unless we also feel it with the heart and in the psychic being, and this means a delight in the One and in all existences in the world in him, a love of God and all beings.

CWSA 23 – 24: 737

### The law of the spiritual life

But why allow *anything* to come in the way between you and the Divine, any idea, any incident; when you are in full aspiration and joy, let nothing count, nothing be of any importance except the Divine and your aspiration. If one wants the Divine quickly, absolutely, entirely, that must be the spirit of approach, absolute, all-engrossing, making that the one point with which nothing else must interfere.

What value have mental ideas about the Divine, ideas about what he should be, how he should act, how he should



not act— they can only come in the way. Only the Divine Himself matters. When your consciousness embraces the Divine, then you can know what the Divine is, not before. Krishna is Krishna, one does not care what he did or did not do; only to see Him, meet Him, feel the Light, the Presence, the Love, the Ananda is what matters. So it is always for the spiritual aspiration — it is the law of the spiritual life.

CWSA 29: 56

I ask you to have faith in the Divine, in the Divine Grace, in the truth of the sadhana, in the eventual triumph of the spirit over its mental and vital and physical difficulties, in the Path and the Guru, in the existence of things other than are written in the philosophy of Haeckel or Huxley or Bertrand Russell, because if these things are not true, there is no meaning in the Yoga.

\*

### **If one wanted the Divine**

...if one wanted the Divine, the Divine himself would take up the purifying of the heart and develop the sadhana and give the necessary experiences. I meant to say that it can and does happen in that way if one has trust and confidence in the Divine and the will to surrender. For such a taking up involves one's putting oneself in the hands of the Divine rather than trusting to one's own efforts alone and it implies one's putting one's trust and confidence in the Divine and a progressive self-giving. It is in fact the principle of sadhana that I myself followed and it is the central part of the Yoga as I envisage it. It is, I suppose, what Ramakrishna meant by the method of the baby cat in his image. But all cannot follow that at once; it takes time for them to arrive at it — it grows most when the mind and vital fall quiet.

CWSA 29: 100, 70

## **Turn away from dark thoughts and look to the Mother only**

No sadhak ought ever to indulge thoughts of unfitness and hopelessness—they are quite irrelevant because it is not one's personal fitness and worthiness that makes one succeed, but the Mother's grace and power and the consent of the soul to her grace and the workings of her Force.

Turn from these dark thoughts and look to the Mother only, not with impatience for the result and desire, but with trust and confidence and let her workings bring you quietude and the renewal of the progress towards the psychic opening and realisation. That will bring surely and without doubt the fuller faith and the love which you seek.

CWSA 29: 34–35

## **It is this faith that you need to develop**

It is this faith that you need to develop,—a faith which is in accordance with reason and common sense—that if the Divine exists and has called you to the Path, as is evident, then there must be a Divine Guidance behind and that through and in spite of all difficulties you will arrive. Not to listen to the hostile voices that suggest failure or to the voices of impatient vital haste that echo them, not to believe that because great difficulties are there, there can be no success or that because the Divine has not yet shown himself he will never show himself, but to take the position that everyone takes when he fixes his mind on a great and difficult goal, "I will go on till I succeed and I will succeed—all difficulties notwithstanding." To which the believer in the Divine adds, "The Divine exists, he is there, and since he exists, my following after the Divine cannot fail. I will go on through everything till I find him."

CWSA 29: 94

## The core of inner surrender is trust and confidence

The core of this inner surrender is trust and confidence in the Divine. One takes the attitude, "I want the Divine and nothing else." I do not know why you should think that you can be asked to give up that—if there is not that, then the Yoga cannot be done. "I want to give myself entirely to him and since my soul wants that, it cannot be but that I shall meet him and realise him. I ask nothing but that and his action in me to bring me to him, his action secret or open, veiled or manifest. I do not insist on my own time and way; let him do all in his own time and way, I shall believe in him, accept his will, aspire steadily for his light and presence and joy, go through all difficulties and delays relying on him and never giving up. Let my mind be quiet and turn to him and let him open it to his light; let my vital be quiet and turn to him alone and let him open it to his calm and joy. All for him and myself for him. Whatever happens, I will keep to this aspiration and self-giving and go on in perfect reliance that it will be done." That is the attitude into which one must grow; for, certainly, it cannot be made perfect at once; mental and vital movements come across; but if one keeps the will to it, it will grow in the being. The rest is a matter of obedience to the guidance when it makes itself manifest—not allowing one's mental or vital movements to interfere.

CWSA 29: 70 – 71

**Sri Aurobindo**

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*...the practice of this Yoga demands a constant inward remembrance of the one central liberating knowledge, and a constant active externalising of it in works comes in too to intensify the remembrance. In all is the one Self, the one Divine is all; all are in the Divine, all are the Divine and there is nothing else in the universe,—this thought or this faith is the whole background until it becomes the whole substance of the consciousness of the worker.*

CWSA 23–24: 112

**Sri Aurobindo**

## The fundamental faith needed in Yoga

The fundamental faith in Yoga is this, inherent in the soul, that the Divine exists and the Divine is the one thing to be followed after—nothing else in life is worth having in comparison with that. It was this faith growing in you that made you come for Yoga and this faith has not died or diminished— to judge from what you say in your letters, it has become more insistent and abiding. So long as a man has that, he is marked for the spiritual life and I will say that, even if his nature is full of obstacles and crammed with denials and difficulties, and even if he has many years of struggle, he is marked out for success in the spiritual life.

What you really have not yet a fixed faith in is the guidance of the Divine, his will to manifest to you or your capacity to receive him. It is this that the adverse attacks which began when you were on the threshold of the inner experience—as so often happens in the Yoga—try constantly to fix in your brain. They want to have a fixed mental formation there, so that whenever you make the attempt there will be in the physical mind an expectation of difficulty, a dwelling on the idea of difficulty and unsuccess and incapacity, if not always in the front of the mind, yet at the back and by that they hope to prevent the experience from coming. It is these mental formations that you must reject, for they are a much greater obstacle than the vital failings to which you give such an exaggerated importance.

CWSA 29:93-94

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*Persevere and what is still crooked will be made straight and you will know and feel concretely the truth of the Divine's presence and your faith will be justified by direct experience.*

CWSA 29: 126

**Sri Aurobindo**

## Faithfulness to the light of the soul and the divine Call

When I spoke of being faithful to the light of the soul and the divine Call, I was not referring to anything in the past or to any lapse on your part. I was simply affirming the great need in all crises and attacks, — to refuse to listen to any suggestions, impulses, lures and to oppose to them all the call of the Truth, the imperative beckoning of the Light. In all doubt and depression, to say “I belong to the Divine, I cannot fail”; to all suggestions of impurity and unfitness, to reply “I am a child of Immortality chosen by the Divine; I have but to be true to myself and to Him — the victory is sure; even if I fell, I would be sure to rise again”; to all impulses to depart and serve some smaller ideal, to reply “This is the greatest, this is the Truth that alone can satisfy the soul within me; I will endure through all tests and tribulations to the very end of the divine journey.” This is what I mean by faithfulness to the Light and the Call.

CWSA 29: 99

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*You must aspire especially for quietness, peace, a calm faith, an increasing steady wideness, for more and more knowledge, for a deep and intense but quiet devotion.*

*Do not be troubled by your surroundings and their opposition. These conditions are often imposed at first as a kind of ordeal. If you can remain tranquil and undisturbed and continue your sadhana without allowing yourself to be inwardly troubled under these circumstances, it will help to give you a much needed strength; for the path of Yoga is always beset with inner and outer difficulties and the sadhak must develop a quiet, firm and solid strength to meet them.*

CWSA 31: 124

**Sri Aurobindo**

## **The way to get faith**

The way to get faith and everything else is to insist on having them and refuse to flag or despair or give up until one has them—it is the way by which everything has been got since this difficult world began to have thinking and aspiring creatures upon it. It is to open always, always to the Light and turn one's back on the darkness. It is to refuse the voices that cry persistently, "You cannot, you shall not, you are incapable, you are the puppet of a dream" —for these are the enemy voices, they cut one off from the result that was coming by their strident clamour and then triumphantly point to the barrenness of result as a proof of their thesis. The difficulty of the endeavour is a known thing, but the difficult is not the impossible—it is the difficult that has always been accomplished and the conquest of difficulties makes up all that is valuable in the earth's history. In the spiritual endeavour also it shall be so.

CWSA 29: 100

## **Keep Firm Faith**

Do not allow any discouragement to come upon you and have no distrust of the Divine Grace. Whatever difficulties are outside you, whatever weaknesses are inside you, if you keep firm hold on your faith and your aspiration, the secret Power will carry you through and bring you back here. Even if you are oppressed with opposition and difficulties, even if you stumble, even if the way seems closed to you, keep hold on your aspiration; if faith is clouded for a time, turn always in mind and heart to us and it will be removed.

CWSA 29: 101

In moments of trial faith in the Divine protection and the call for that protection; at all times the faith that what the Divine wills is the best.

CWSA 29: 101

## The whole principle in this yoga

In this Yoga the whole principle is to open oneself to the Divine Influence. It is there above you and, if you can once become conscious of it, you have then to call it down into you. It descends into the mind and into the body as Peace, as a Light, as a Force that works, as the Presence of the Divine with or without form, as Ananda. Before one has this consciousness, one has to have faith and aspire for the opening. Aspiration, call, prayer are forms of one and the same thing and are all effective; you can take the form that comes to you or is easiest to you. The other way is concentration; you concentrate your consciousness in the heart (some do it in the head or above the head) and meditate on the Mother in the heart and call her in there. One can do either and both at different times—whatever comes naturally to you or you are moved to do at the moment. Especially in the beginning the one great necessity is to get the mind quiet, reject at the time of meditation all thoughts and movements that are foreign to the sadhana. In the quiet mind there will be a progressive preparation for the experience. But you must not become impatient if all is not done at once; it takes time to bring entire quiet into the mind; you have to go on till the consciousness is ready.

CWSA 29: 106

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*The grace and protection are always with you. When in any inner or outer difficulty or trouble do not allow it to oppress you; take refuge with the Divine Force that protects.*

*If you do that always with faith and sincerity, you will find something opening in you which will always remain calm and peaceful in spite of all superficial disturbances.*

CWSA 31: 724-25

**Sri Aurobindo**

## **All depends on whether one can open or not**

There is no method in this Yoga except to concentrate, preferably in the heart, and call the presence and power of the Mother to take up the being and by the workings of her force transform the consciousness; one can concentrate also in the head or between the eyebrows, but for many this is a too difficult opening. When the mind falls quiet and the concentration becomes strong and the aspiration intense, then there is a beginning of experience. The more the faith, the more rapid the result is likely to be. For the rest one must not depend on one's own efforts only, but succeed in establishing a contact with the Divine and a receptivity to the Mother's Power and Presence.

CWSA 29: 107

**Sri Aurobindo**

### **Faith and the Hostile forces**

You must keep the faith always that however the lower nature may rise or hostile forces attack, victory will be yours and the transformation is sure.

\*

Keep firm faith in the victory of the Light and face with calm equanimity the resistances of Matter and human personality to their own transformation.

\*

Even if there is much darkness—and this world is full of it and the physical nature of man also—yet a ray of the true Light can prevail eventually against a tenfold darkness. Believe that and cleave to it always.

CWSA 29: 102

**Sri Aurobindo**



## Faith in the Guru

There are three conditions for a disciple for profiting fully from his relation to a spiritual guide.

1st: He must accept him entirely and him alone without submitting himself to any contrary or second influence.

2nd: He must accept the indications given by the Guru and follow them firmly and with full faith and perseverance to the best of his own spiritual capacity.

3rd: He must make himself open and receptive to the Guru for even more than what the Guru teaches to the mind of the disciple, it is what he spiritually is, the spiritual consciousness, the knowledge, the light, the power, the Divinity in him that helps the disciple to grow by his receiving that into himself and its being used within himself for the growth of his consciousness and nature into its own divine possibility.

\*

What the Guru can do for the sadhak depends upon the latter's receptivity — not upon any method or rule of sadhana. Certain psychological conditions or attitudes of the consciousness tend to increase the receptivity — e.g., humility towards the Guru, devotion, obedience, trust, a certain receptive passivity to his influence. The opposite things— independence, a critical attitude, questionings—go the other way and make it necessary for the Guru to help only indirectly or behind the veil. But the main thing is a kind of psychological openness in the consciousness which comes or increases of itself with the help of the will to receive and the right attitude. If there is that then it is not necessary to pull anything from the Guru, only to receive quietly.

CWSA 29: 190–91

## The sunlit path of the soul

The sunlit path can only be followed if the psychic is constantly or usually in front or if one has a natural spirit of faith and surrender or a face turned habitually towards the sun or psychic predisposition (e.g. a faith in one's spiritual destiny) or if he has acquired the psychic turn. That does not mean that the sunlit man has no difficulties; he may have many, but he regards them cheerfully as "all in the day's work". If he gets bad beatings, he is capable of saying, "Well, that was a queer go, but the Divine is evidently in a queer mood and if that is his way of doing things, it must be the right one; I am surely a still queerer fellow myself and that, I suppose, was the only means of putting me right." But everybody can't be of that turn, and surrender which would put everything right is, as you say, difficult to do completely. That is why we do not insist on total surrender at once, but are satisfied with a little to begin with, the rest to grow as it can.

CWSA 31: 618

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*The experience you had of the power of the Name and the protection is that of everyone who has used it with the same faith and reliance. To those who call from the heart for the protection, it cannot fail. Do not allow any outward circumstance to shake the faith in you; for nothing gives greater strength than this faith to go through and arrive at the goal. Knowledge and tapasya, whatever their force, have a less sustaining power — faith is the strongest staff for the journey.*

CWSA 32: 308

**Sri Aurobindo**

## The divine working

.....the faith, the surrender, the courage requisite in this path are not easy to the ego-clouded soul. The divine working is not the working which the egoistic mind desires or approves; for it uses error in order to arrive at truth, suffering in order to arrive at bliss, imperfection in order to arrive at perfection. The ego cannot see where it is being led; it revolts against the leading, loses confidence, loses courage. These failings would not matter; for the divine Guide within is not offended by our revolt, not discouraged by our want of faith or repelled by our weakness; he has the entire love of the mother and the entire patience of the teacher. But by withdrawing our assent from the guidance we lose the consciousness, though not all the actuality—not, in any case, the eventuality—of its benefit. And we withdraw our assent because we fail to distinguish our higher Self from the lower through which he is preparing his self-revelation. As in the world, so in ourselves, we cannot see God because of his workings and, especially, because he works in us through our nature and not by a succession of arbitrary miracles. Man demands miracles that he may have faith; he wishes to be dazzled in order that he may see. And this impatience, this ignorance may turn into a great danger and disaster if, in our revolt against the divine leading, we call in another distorting Force more satisfying to our impulses and desires and ask it to guide us and give it the Divine Name.

CWSA 23 – 24: 64

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*Faith, more faith! Faith in your possibilities, faith in the Power that is at work behind the veil, faith in the work that is to be done and the offered guidance.*

CWSA 31: 701–02

**Sri Aurobindo**

## **The Divine holds our hand through all**

There will very possibly be many of those trying obscurations of which even the Vedic Rishis so often complained, "long exiles from the light", and these may be so thick, the night on the soul may be so black that faith may seem utterly to have left us. But through it all the spirit within will be keeping its unseen hold and the soul will return with a new strength to its assurance which was only eclipsed and not extinguished, because extinguished it cannot be when once the inner self has known and made its resolution. The Divine holds our hand through all and if he seems to let us fall, it is only to raise us higher. This saving return we shall experience so often that the denials of doubt will become eventually impossible and, when once the foundation of equality is firmly established and still more when the sun of the gnosis has risen, doubt itself will pass away because its cause and utility have ended. ...

At the same time it has always to be remembered that we are moving from imperfection and ignorance towards light and perfection, and the faith in us must be free from attachment to the forms of our endeavour and the successive stages of our realisation. There is not only much that will be strongly raised in us in order to be cast out and rejected, a battle between the powers of ignorance and the lower nature and the higher powers that have to replace them, but experiences, states of thought and feeling, forms of realisation that are helpful and have to be accepted on the way and may seem to us for the time to be spiritual finalities, are found afterwards to be steps of transition, have to be exceeded and the working faith that supported them withdrawn in favour of other and greater things or of more full and comprehensive realisations and experiences, which replace them or into which they are taken up in a completing transformation. CWSA 24: 775-76

## Have trust in the Divine Wisdom

There is nothing unintelligible in what I say about strength and Grace. Strength has a value for spiritual realisation, but to say that it can be done by strength only and by no other means is a violent exaggeration. Grace is not an invention, it is a fact of spiritual experience. Many who would be considered as mere nothings by the wise and strong have attained by Grace; illiterate, without mental power or training, without “strength” of character or will, they have yet aspired and suddenly or rapidly grown into spiritual realisation, because they had faith or because they were sincere. I do not see why these facts which are facts of spiritual history and of quite ordinary spiritual experience should be discussed and denied and argued as if they were mere matters of speculation. Strength, if it is spiritual, is a power for spiritual realisation; a greater power is sincerity; the greatest power of all is Grace. I have said times without number that if a man is sincere, he will go through in spite of long delay and overwhelming difficulties. I have repeatedly spoken of the Divine Grace. I have referred any number of times to the line of the Gita:

*Ahañ tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ*

“I will deliver thee from all sin and evil, do not grieve.”

CWSA 29: 172

**Sri Aurobindo**

The road of Yoga is long, every inch of ground has to be won against much resistance and no quality is more needed by the sadhak than patience and single-minded perseverance with a faith that remains firm through all difficulties, delays and apparent failures.

CWSA 29: 110

**Sri Aurobindo**

## Announcement for the Savitri Study Camp

The Savitri Study Camp will be facilitated by Dr. Alok Pandey from the 16<sup>th</sup> August to the 22<sup>nd</sup> August 2016 at the Society House (Beach Office), Sri Aurobindo Society.

The Savitri Study Camp is a regular feature since 2007. The camp is held for one week (7 days) from 22<sup>nd</sup> to 28<sup>th</sup> February and 16<sup>th</sup> to 22<sup>nd</sup> August.

There will be usually two sessions daily, from 5.15 to 6.00 p.m. and 6.15 to 7.00 p.m. It is an ongoing continuation Study but one can join at any point of time. There is no fee or any prior registration required for the Camp. The stay (boarding and lodging) at Pondicherry has to be however arranged by the participants themselves.

The main purpose of this camp is to breathe in the Joy and bask in its Sunshine of *Savitri*.

During this Study Camp starting from 16<sup>th</sup> August, we shall be continuing our study of *Savitri* Book 7, The Book of Yoga.

'The lyric of the love that waits through Time  
And the mystic volume of the Book of Bliss  
And the message of the superconscient Fire.'  
Sri Aurobindo, *Savitri*, p.232



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***For registration and further details, please contact:***

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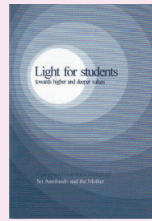
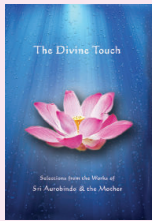
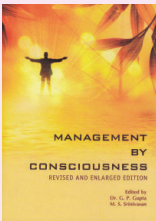
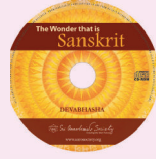
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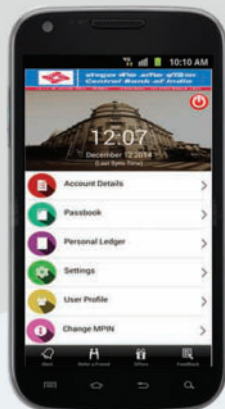




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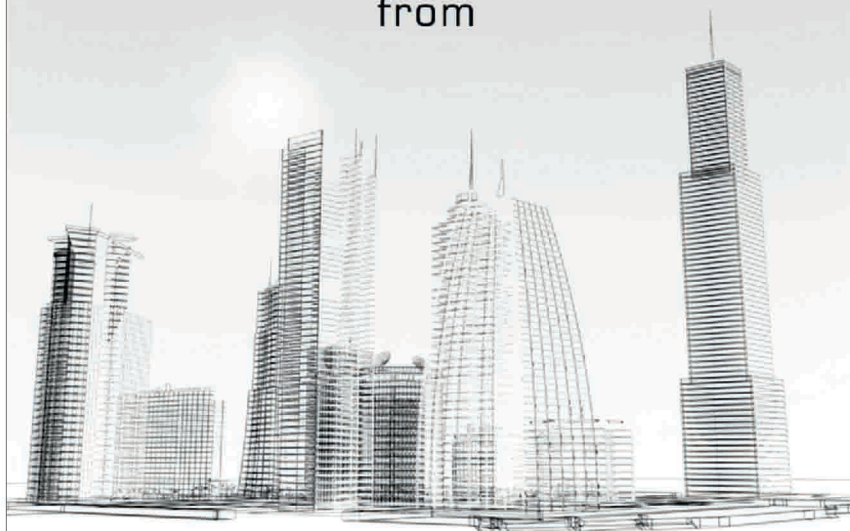
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