

*All India Magazine*  
*November 2019*



*Flame of God*

*Flower on the Cover:*

## **Flame**

*Elegant and triumphant in its ardour.*

*(Spiritual significance and explanation given by the Mother)*

Botanical name: *Hibiscus schizopetalus*

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### **ALL INDIA MAGAZINE**

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# Flame of God

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

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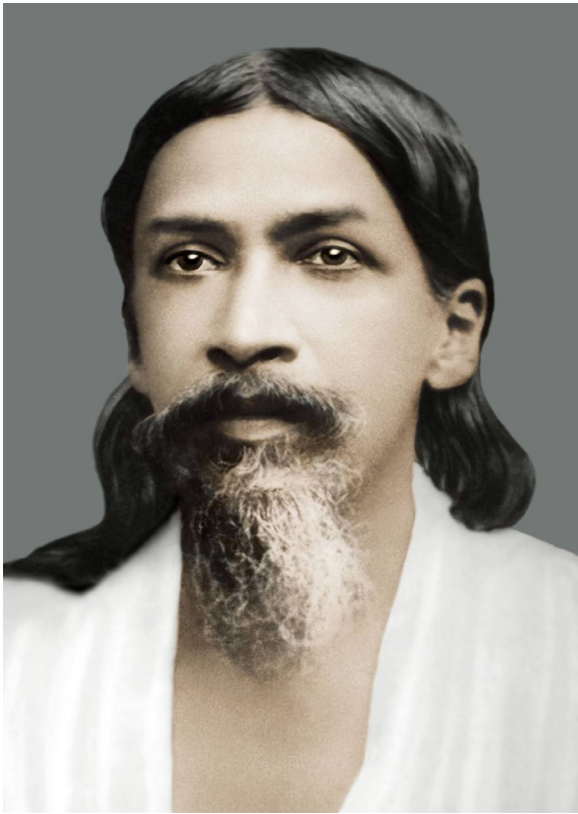
### **Organisation of the Being around the Psychic**

*The first stage of transformation.*

*(Spiritual significance and explanation given by the Mother)*

*Botanical name: Plumbago indica*

***Editorial note: The one most important discovery to be made in this yoga is the discovery of the Psychic being. But first we must be aware of what is this special divine element within us. This issue is dedicated to an understanding of the psychic being in man, its special role and function, its importance to the yoga.***



This bodily appearance is not all;  
The form deceives, the person is a mask;  
Hid deep in man celestial powers can dwell.  
His fragile ship conveys through the sea of years  
An incognito of the Imperishable.  
A spirit that is a flame of God abides,  
A fiery portion of the Wonderful,  
Artist of his own beauty and delight,  
Immortal in our mortal poverty.

*Savitri* 23

**Sri Aurobindo**

## The Immortal in our Mortal Poverty

### ***Paramatma, Atma, Jivatma***

The self, *Atman*, is in its nature either transcendent or universal (*Paramatma, Atma*); when it individualises and becomes a central being, it is then the *Jivatman*. The *Jivatman* feels his oneness with the universal but at the same time his central separateness as a portion of the Divine.

\*

### **The Spirit, Central being and the Psychic being**

The Spirit is the *Atman*, Brahman, Essential Divine.

When the one Divine manifests its ever inherent multiplicity, this essential Self or *Atman* becomes for that manifestation the *Jivatman*, the central being who presides from above over the evolution of its personalities and terrestrial lives here, but is itself an eternal portion of the Divine and prior to the terrestrial manifestation — *parāprakṛtirjīvabhūtā*.

In this lower manifestation, *aparāprakṛti*, this eternal portion of the Divine appears as the soul, a spark of the Divine Fire, supporting the individual evolution, supporting the mental, vital and physical being. The psychic being is the spark growing into a Fire, evolving with the growth of the consciousness. The psychic being is therefore evolutionary, not like the *Jivatman*, prior to the evolution.

CWSA 28: 56

The central being and the soul are both in different ways portions of the Divine. They are in fact two aspects of the same entity, but one is unevolving above Nature, the other evolves a psychic being in Nature.

\*

## ***The Jivatma***

The phrase “central being” in our Yoga is usually applied to the portion of the Divine in us which supports all the rest and survives through death and birth. This central being has two forms — above, it is the *Jivatman*, our true being, of which we become aware when the higher self-knowledge comes, — below, it is the psychic being which stands behind mind, body and life.

The *Jivatman* is above the manifestation in life and presides over it; the psychic being stands behind the manifestation in life and supports it.

CWSA 28: 60-61

## ***Chaitya purusha***

The soul and the psychic being are practically the same, except that even in things which have not developed a psychic being, there is still a spark of the Divine which can be called the soul. The psychic being is called in Sanskrit the *Purusha* in the heart or the *Chaitya Purusha*. (The psychic being is the soul developing in the evolution.)

CWSA 28: 82

## ***Antaratma***

The *antarātman* is the soul, the portion of the Divine that is at the inmost basis of the evolving individual and supports the mind and life and body which are the instrumental parts of nature through which it tries to grow from the material Inconscience towards the divine Light and Immortality which are its proper being. The limitations of its instruments impose upon it an acceptance of the lower movements and a compromise between soul and nature which retard this movement even while it gets its means of advance from that interchange. The

psychic being is the soul-form or soul-personality developing through this evolution and passing from life to life till all is ready for the higher evolution beyond the Ignorance.

*CWSA 28:110*

### *Atma*

*Atma* is not the same as psychic — *Atma* is the self which is one in all, calm, wide, ever at peace, always free. The psychic being is the soul within that experiences life and develops with evolving mind and life and body. The psychic does not suffer like the vital or body, it has not pain or anguish or despair; but it has a psychic sorrow which is different from these things. It has a kind of quiet sweet sadness of yearning which it feels when things go against the Divine, when the obscurity and obstacles are too heavy, when the mind, vital and physical follow after other things, when evil and falsehood and darkness seem to be too strong for the Light. It does not despair, but feels that these things ought not to be and the psychic yearning for it to be otherwise becomes so intense that it is felt as if something akin to sadness.

*CWSA 28:108*

### **Psychic and children**

There are people whose psychic being watches over their formation before their birth, even before they are in the womb of their mother. There are children whose psychic being comes into contact with them at the very moment they utter their first cry. There are also people whose psychic being comes a few hours after their birth, or some days after, or some weeks, some months, some years after or... never!

*CWM 4:140*

I have known children who were much more conscious of their psychic being at the age of five than at fourteen, and at fourteen than at twenty-five; and above all, from the moment they go to school where they undergo that kind of intensive mental training which draws their attention to the intellectual part of their being, they lose almost always and almost completely this contact with their psychic being.

*CWM 4: 26*

Look carefully, then, into the eyes of little children, and you will see a kind of light — some describe it as candid — but so true, so true, which looks at the world with wonder. Well, this sense of wonder, it is the wonder of the psychic which sees the truth but does not understand much about the world, for it is too far from it. Children have this but as they learn more, become more intelligent, more educated, this is effaced, and you see all sorts of things in their eyes: thoughts, desires, passions, wickedness — but this kind of little flame, so pure, is no longer there. And you may be sure it is the mind that has got in there, and the psychic has gone very far behind.

*CWM 4: 26-27*

### **Gods and the psychic being**

The gods are faultless, for they live according to their own nature, spontaneously and without constraint; it is their godly way. But if one looks at it from a higher point of view, if one has a higher vision, a vision of the whole, they have fewer qualities than man. In this film, it was proved that through their capacity for love and self-giving, men can have as much power as the gods, and even more — when they are not egoists, when they can overcome their egoism.

Certainly man is nearer the Supreme than the gods.



Provided he fulfills the necessary conditions, he can be nearer – he isn't so automatically, but he can be, he has the power, the potentiality to be.

*The Mother: Conversation with a disciple, August 9, 1958*

*Aren't the gods already fully conscious?!*

No, they have no psychic being, so that whole side of life does not exist for them.

In all the traditions here in India (and in other countries and other religions as well), most of the time these gods behave impossibly! This is simply because they have no psychic being. The psychic being is the one thing belonging specifically to terrestrial life; it has been given as a grace ... to repair, to undo what had been done.

*Yes, but aren't the gods conscious of the Divine?*

Listen, mon petit, they are conscious of their own divinity, and of that above all!

They are connected with the Divine, yes, but I know from experience that they haven't the faintest notion of what *surrender* is!

*The Mother: Conversation with a disciple, August 2, 1961*

### **Psychic emotion and the supramental life**

One could say that it is far more difficult to go from the mental to the supramental life than to go from a certain psychic emotion in life – something that is like a reflection, a luminous emanation of the divine Presence in matter – to the supramental consciousness; it is much easier to go from that into the supramental consciousness than to go from the highest

intellectual speculation to any supramental vibration. Perhaps it is the word that misleads us! Perhaps it is because we call it 'supramental' that we expect to reach it through a higher intellectual mental activity. But the reality is quite different. With this very high and pure and lofty intellectual activity, one seems to go towards a kind of cold, powerless abstraction, an icy light that is surely very remote from life and still further away from the experience of the supramental reality.

The new substances that is spreading and acting in the world contains a warmth, a power, a joy so intense that all intellectual activity seems cold and dry beside it. And that is why the less one talks about these things, the better it is. A single instant, a single impulse of deep and true love, a single minute of deep communion with the divine Grace brings you much closer to the goal than all possible explanations.

*The Mother: Conversation with a disciple, April 17, 1971*

### **Psychic being and the superhumanity of tomorrow**

In the beginnings of humanity, the ego was the unifying element. It is around the ego that the various states of being were formed. But now that a superhumanity is about to be born, the ego must disappear and leave place for the psychic being which has slowly developed through divine agency to manifest the Divine in man.

The Divine manifests in man under the psychic influence, and that is how the coming of superhumanity is prepared.

The psychic being is immortal, so through it immortality can manifest on earth. Hence, the important thing now is to find one's psychic being, unite with it, and allow it to replace the ego, which will be forced either to convert itself or disappear.

*The Mother: Conversation with a disciple, February 8, 1972*

Ego is the obstruction. Ego was necessary to shape humanity, but we are now preparing the way for a superhumanity, a supra-humanity. The job of the ego is over – it did its job well, now it must disappear. And it is the psychic being, the Divine's representative in man, that will stay on and pass into the next species. So we must learn to gather all our being around the psychic. Those who wish to pass to the supra-humanity must get rid of the ego and concentrate themselves around the psychic being.

*The Mother: Conversation with a disciple, April 13, 1972*

### **Animals and the psychic**

In animals there is sometimes a very intense psychic truth. Naturally, I believe that the psychic being is a little more formed, a little more conscious in a child than in an animal. But I have experimented with animals, just to know; well, I assure you that in human beings I have rarely come across some of the virtues which I have seen in animals, very simple, unpretentious virtues. As in cats, for example: I have studied cats a lot; if one knows them well they are marvellous creatures. I have known mother-cats which have sacrificed themselves entirely for their babies — people speak of maternal love with such admiration, as though it were purely a human privilege, but I have seen this love manifested by mother-cats to a degree far surpassing ordinary humanity. I have seen a mother-cat which would never touch her food until her babies had taken all they needed. I have seen another cat which stayed eight days beside her kittens, without satisfying any of her needs because she was afraid to leave them alone; and a cat which repeated more than fifty times the same movement to teach her young one how to jump from a wall on to a window, and I may add, with a care, an intelligence, a skill which many uneducated women do not

have. And why is it thus? — since there was no mental intervention. It was altogether spontaneous instinct. But what is instinct? — it is the presence of the Divine in the genus of the species, and that, that is the psychic of animals; a collective, not an individual psychic.

*CWM 4: 27-28*

### **Psychic presence in the vegetal world**

I have noticed a first rudiment of the psychic presence and vibration in vegetable life, and truly this blossoming one calls a flower is the first manifestation of the psychic presence. The psychic is individualised only in man, but it was there before him; but it is not the same kind of individualisation as in man, it is more fluid: it manifests as force, as consciousness rather than as individuality.

*CWM 4: 166-67*

**The Mother**

The psychic is what may be called “the Divine within the reach of man”.

\*

The psychic being follows a certain line of existence which develops certain qualities, certain powers, etc., but the psychic being always sees what it lacks and it can choose the opposite line in a future life, a negation, so to say, of this experience in order to have complementary experiences.

*CWM 4: 97, 151*

**The Mother**

## Nirvana and the psychic being

There is a nirvana behind the vital, a nirvana behind the psychic, a nirvana behind the mind; there is a nirvana on every level, even behind the physical – it's death. And those who withdraw, who try to attain Nirvana, never go into the psychic – the psychic is something essentially linked to divine manifestation, not to divine non intervention, not to Nirvana.

*The Mother: Conversation with a disciple, August 13, 1963*

## Child of the Divine Mother

Chitshakti or Bhagavat Chetana is The Mother — the *Jivatman* is a portion of it, the psychic or soul a spark of it. Ego is a perverted reflection of the psychic or the *Jivatman*.

\*

It is true of every soul on earth that it is a portion of the Divine Mother passing through the experiences of the Ignorance in order to arrive at the truth of its being and be the instrument of a Divine Manifestation and work here.

*CWSA 32: 61*

The one who was an instrument for giving birth to the physical body of X was no doubt in her lifetime his material mother. But the relation which exists between the Mother here and X (and between the Mother and all who accept her), is a psychic and spiritual motherhood. It is a far greater relation than that of the physical mother to her child; it gives all that human motherhood can give, but in a much higher way, and it contains in itself infinitely more. It can therefore, because it is greater and more complete, take altogether the room of the physical relation and replace it both in the inward and the outward life.

*CWSA 32: 108*

**Sri Aurobindo**

## Passenger from Life to Life

### The psychic being and rebirth

The psychic being's choice at the time of death doesn't work out the next formation of personality, it fixes it. When it enters the psychic world, it begins to assimilate the essence of its experience and by that assimilation is formed the future psychic personality in accordance with the fixation already made. When this assimilation is over, it is ready for a new birth — but the less developed beings do not work out the whole thing for themselves, there are beings and forces of the higher world who have that work. Also when it comes to birth, it is not sure that the forces of the physical world will not come across the working out of what it wanted — its own new instrumentation may not be strong enough for that purpose; for there is the interaction of its own energies and the cosmic forces here. There may be frustration, diversion, a partial working out — many things may happen. All that is not a rigid machinery, it is a working out of complex forces. It may be added however that a developed psychic being is much more conscious in this transition and works much of it out itself. The time depends also on the development and on a certain rhythm of the being — for some there is practically immediate rebirth, for others it takes longer, for some it may take centuries; but here again, once the psychic being is sufficiently developed, it is free to choose its own rhythm and its own intervals.

\*

### Rebirth and karma

The ordinary theories are too mechanical — and that is the case also with the idea of *punya* and *pāpa* and their results in the next life. There are certainly results of the energies put forth in a past life, but not on that rather infantile principle. A

good man's sufferings in this life would be a proof according to the orthodox theory that he had been a very great villain in his past life, a bad man's prospering would be a proof that he had been quite angelic in his last visit to earth and sown a large crop of virtues and meritorious actions to reap this bumper crop of good fortune. Too symmetrical to be true. The object of birth being growth by experience, whatever reactions come to past deeds must be for the being to learn and grow, not as lollipops for the good boys of the class (in the past) and canings for the bad ones. The real sanction for good and ill is not good fortune for the one and bad fortune for the other, but this that good leads us towards a higher nature which is eventually lifted above suffering and ill pulls us towards the lower nature which remains always in the circle of suffering and evil.

CWSA 28: 532-33

**Sri Aurobindo**

### **Karma and its dissolution**

This is how it works: the psychic being passes from one life to another, but there are cases in which the psychic incarnates in order to ... to *work* out ... to pass through a certain experience, to learn a certain thing, to develop a certain thing through a certain experience. And so in this life, in the life where the experience is to be made, it can happen (there may be more than one reason) that the soul does not come down accurately in the place it should have, some shift or other may occur, a set of contrary circumstances – this happens sometimes – and then the incarnation miscarries entirely and the soul leaves. But in other cases, the soul is simply placed in the impossibility of doing exactly what it wants and it finds itself swept away by ... unfortunate circumstances. Not only unfortunate from an objective standpoint, but unfortunate for its own development, and then that creates in it the necessity to begin the experience all over again,

and in much more difficult conditions.

And if – it can happen – if the second attempt also miscarries, if the conditions make the experience the soul is seeking still more difficult ... for example, if one is in a body with an inadequate will or some distortion in the thought, or an egoism too ... too hardened, and it ends in suicide, it is dreadful. I have seen this many times, it creates a dreadful karma that can be repeated for lifetimes on end before the soul can conquer it and manage to do what it wants. And each time, the conditions become more difficult, each time it requires a still greater effort. And people who know this say, 'You cannot get out!' In fact, it is this kind of desire to escape which pushes you into more foolish things that result in a still greater accumulation of difficulty. There are moments – moments and circumstances – when no one is there to help you, and then things become so ... horrible, the circumstances become so abominable.

But if the soul has had but one call, but one contact with the Grace, then in your next life you are put in the conditions, once, whereby everything can be swept away at one stroke. And at this present moment on earth, you cannot imagine the number of people I have met – that is, the number of souls – who had reached out towards this possibility with such an intensity – and they have all found themselves on my path.

At that point, sometimes a great courage is needed, sometimes a great endurance is needed, sometimes a true love is enough, sometimes, oh! if only faith were there, one thing, one tiny little thing is enough, and ... everything can be swept away. I have done it often; there are times when I have failed. But more often than not I have been able to remove it. But then, what is needed is a great, stoical courage or a capacity to endure and to see it through. The resistance (especially in cases of former suicide), the resistance to the temptation of renewing this



stupidity creates a terrible formation. Or else this habit of fleeing when suffering comes: flee, flee, instead of ... absorbing the difficulty, holding on.

But just this, a faith in the Grace, or an awareness of the Grace, or the intensity of the call, or else naturally the response – the response, the thing that opens, that breaks – the response to this marvelous love of the Grace.

It is difficult without a strong will; and above all, above all the capacity to resist the temptation, which was the fatal temptation throughout all one's lives – because its power builds up. Each defeat gives it renewed force. But a tiny victory can dissolve it.

Oh, the most terrible of all is when one does not have the strength, the courage, something indomitable! How many times do they come to tell me, 'I want to die, I want to flee, I want to die.' – I say, 'But die, then, die to yourself! No one is asking you to let your ego survive! Die to yourself since you want to die! Have that courage, the true courage, to die to your egoism.'

But because it is karma, one must, one must do something oneself. Karma is the construction of the ego; the ego must do something, everything cannot be done for it. This is it, this is the thing: karma is the result of the ego's actions, and only when the ego abdicates is the karma dissolved. One can help it along, one can assist it, give it strength, bestow courage upon it, but the ego must then make use of it.

*The Mother: Conversation with a disciple, November 22, 1958*

## **The choice of birth**

If a psychic being sees from its psychic world a light on the earth, it may rush down there without knowing exactly where it is. Everything is possible. But if the psychic being is very conscious, sufficiently conscious, it will seek the light of aspira-

tion in a precise place, because of the culture, the education it will find there. This happens much more frequently than one believes, especially in somewhat educated circles. An intelligent woman with some artistic or philosophical culture, a beginning of conscious individuality, may aspire that the child she is going to have may be the best possible according to her idea or according to what she has read. Hence it is not so very complicated to find a place. The number of psychic beings born constantly being considerable, if each time exceptional conditions have to be found it would be difficult.

\*

### **The psychic being organises circumstances**

If you have within you a psychic being sufficiently awake to watch over you, to prepare your path, it can draw towards you things which help you, draw people, books, circumstances, all sorts of little coincidences which come to you as though brought by some benevolent will and give you an indication, a help, a support to take decisions and turn you in the right direction.

*CWM 4: 168, 261*

### **Rebirth, learning and growth**

The psychic being comes with a definite purpose to go through a set of experiences and to learn and make progress. Then if you leave before its work is finished it will have to come back to do it again under much more difficult conditions. So all that you have avoided in one life you will find again in another, and more difficult. And even without leaving in this way, if you have difficulties to overcome in life, you have what we usually call a test to pass, you see; well, if you don't pass it or turn your back upon it, if you go away instead of passing it, you will have to pass it another time and it will be much more difficult than before.

*CWM 7: 23*

But the psychic will and psychic growth escape completely all common notions of justice, of reward and punishment as men understand them. There are religions, there are philosophies that tell you all kinds of stories, which are simply the application of notions of human justice to the invisible world, and so these are stupidities. For it is not at all like that truly; the notion of reward and punishment as man understands it is an absurdity. That does not apply at all, not at all to the inner realities. So once you enter the true spiritual world, all that becomes really stupidities. For things are not at all like that.

A large number of people come and tell me: "What then have I done in my previous life to be now in such difficult conditions, with such misfortunes happening to me?" And most often I am obliged to tell them: "But don't you see that it is a blessing upon you, a grace! And perhaps in your previous life you have asked for it so that you could make a greater progress...." These ideas are quite current: "Oh! I am ill. Oh! my body is in a bad condition, what have I done? What crime have I committed in the other life so that in this one..." This is all childishness.

*CWM 5: 215-16*

### **Possibilities of the psychic being**

When the psychic being is fully developed, when it no longer needs to return to earth for its development, when it is absolutely free, it has the choice between no longer coming back to earth if it finds that its work lies elsewhere or if it prefers to remain in the purely psychic consciousness, without reincarnating; or else it can come when it wants, as it wants, where it wants, perfectly consciously. And there are those who have united with forces of a universal order and with entities of the Overmind or elsewhere, who remain all the time in the

earth atmosphere and take on bodies successively for the work. This means that the moment the psychic being is completely formed and absolutely free — when it is completely formed it becomes absolutely free — it can do anything it likes, it depends on what it chooses; therefore one can't say, "It will be like this, it will be like that"; it does exactly what it wants and it can even announce (that has happened), at the moment of the death of the body, what its next reincarnation will be and what it will do, and already choose what it is going to do. But before this state, which is not very frequent — it depends absolutely on the degree of development of the psychic and the hope formulated by the integral consciousness of the being — there is still the mental, vital and physical consciousness, united with the psychic consciousness; so at that moment, the moment of death, the moment of leaving the body, it formulates a hope or an aspiration or a will, and usually this decides the future life.

*CWM 7: 87*

**The Mother**

### **Proofs of the soul and after-life**

A proof ... what they want is a scientifically demonstrated proof. But in the first place, are they really referring to the soul? You understand, they are all in a terrible confusion: for them, the soul is just anything. Do they want to prove the existence of the soul, which is eternal, immortal, or the existence of an afterlife? The two things are different. Afterlife has been scientifically proved by cases: there have been quite a few cases of people who in their present life carried on with their previous life. There was the story of that father who died, and the child of a neighboring family gave extraordinary details, things that the dead father alone knew. He alone knew them, and as soon as the child was able to move independently, that is, at the age of five or six, he started trying to lead his former life again; he

would say, "My children are waiting for me in that house, I must go and look after them"! He was a child, yet he said, "My children are waiting for me over there." And that house was where he had died. There were quite precise details that the dead father alone knew: he would say, "But I put that here, why did it go?" All kinds of things like that. This is a fairly recent case. There have been at least four or five recorded cases, therefore there is an afterlife. But what is it that lives after? Of course, in the case of that child, it's not the soul, it has nothing to do with the soul: it's beings of the Vital (the mentalised vital) that remained intact and, because of some special circumstance, reincarnated immediately. So their previous life was still "quite fresh." The case of that child seems to me scientifically indisputable because they can't say, "He is mad," or "It's a hallucination" – he is a child and he speaks of "his children." There have been other cases as convincing as this one (I don't remember them). But is this what they want to know? Or do they want to know whether there is a soul and whether it is immortal and ... In reality, they don't know anything. It's a question put by ignorant people. They should be told in the first place, "Excuse me! Before asking questions, you should study the problem."

There was the story of Ford, who had sent word to Sri Aurobindo and me that he was coming here to ask us the question that tormented him: "What happens after death?" And he said he was ready to give his fortune to whoever could answer him. Someone had told him, "Yes, Sri Aurobindo can answer you." So Ford had sent word that he was preparing to come and ask us his question. And then he died!

*The Mother: Conversation with a disciple, November 3, 1966*

## Soul memories

There is the soul, which is quite simply an emanation of ... we can call it the supreme Consciousness, supreme Reality, supreme Truth, anything, whatever they like, it's all the same to me – any words they like. But anyway, the soul is an emanation of That, a direct emanation. In the body, That becomes clothed in the psychic being. The psychic being is a being which is progressively formed throughout all the existences. So are you talking about the soul, are you talking about the psychic being (which is first an embryo and eventually becomes a conscious, perfectly independent being), or are you simply talking of the life of an individual consciousness after death? Because that's yet another thing. There are proofs of that; but in that case, it's a quite vital consciousness of an inferior order, and it may happen to immediately come back into another body through some combination of circumstances (it was into the same family that the father had come back), and to come back with the memory. Otherwise, according to the experiences of those who have studied the question, it's only the psychic being in the process of being formed that retains the memory of its former existences. But it retains the memory of the material, purely physical existence only for those moments when it participated. So, instead of all those stories that are told (and are made up), you only have memories like that (*Mother draws a series of "points" in space with her fingertips*), which may be more or less detailed, more or less complete, but which are only fragmentary memories of the moment when the psychic physically manifested. Lots of people do have this sort of memory, but they don't know what it is. Most of the time they regard it as "dreams" or "imaginings." Those who know (that is to say, who are conscious of what goes on in their physical consciousness) can see that it's memories.

The number of memories of this kind I've had is almost in-

calculable. But it doesn't have the same character as the memories of the higher consciousness (then it's not a "memory": it's a sort of vision the higher beings have of life; but that's something else). The memories I speak of are memories of the psychic being, they have a different character: a rather personal character, I mean there is the sense of a person remembering something. While the others, the visions from above, are memories of an "acting consciousness." But the memories of the psychic being aren't mentalised, that is, if for instance at the time of the recollection you weren't paying attention to the way you were dressed or the surroundings, you don't remember them. You only remember what took place and especially what took place from the point of view of the consciousness and the feelings and the inner movements.

*The Mother: Conversation with a disciple, November 3, 1966*

**The psychic is never depressed.**

\*

I tell you that the psychic does not know depression because its nature is divine and in the Divine there is no depression.

The psychic can observe with regret the stupidity of the other parts of the being, but by its very nature it is impossible for it to be depressed.

\*

**In the psychic is the source of constant happiness.**

*CWM 14: 337*

**The Mother**

## The psychic being and death

*Are the time and manner of death always chosen by the soul?  
In large human destructions through bombings, floods, earthquakes, have all the souls chosen to die together at that time?*

The vast majority of human beings have a collective destiny. For them the question does not arise. One who has an individualised psychic being can survive even in the midst of collective catastrophes, if such is the choice of his soul.

*How is the soul conscious of being and existing after death, once it is separated from its physical vital and mental beings?*

The soul is a spark of the Supreme Divine, I do not see how the Lord needs a body in order to be conscious of being.

It's nothing very new, but it's a broadening of the consciousness. And all these questions have in fact been coming into the atmosphere lately, giving at first the impression that man knows nothing about death – he doesn't know what it is, doesn't know what happens, he has built all kinds of hypotheses but has no certainties. And by pressing on – by insisting and pressing on – I have reached the conclusion ... that there is really no such thing as death.

There is only an appearance, and an appearance based on a limited outlook. But there is no radical change in the vibration of consciousness. ... because the importance attached to the difference of state is a merely superficial difference based on an ignorance of the phenomenon in itself. One who could retain a means of communication would be able to say that as far as he himself is concerned, it doesn't make much difference.

*The Mother: Conversation with a disciple, March 7, 1967*



## What happens after death

I have told you many times, and couldn't repeat it too often, that we are not made of a piece. Within ourselves we have lots of states of being, and each state of being has its own life. All that is gathered together in a single body, as long as you have one, and acts through a single body; that's what gives you the sense of a single person, a single being. But there are many of them, and there are in particular concentrations on different planes: just as you have a physical being, you have a vital being, a mental being, a psychic being, and many others with all possible intermediaries.... So when you leave your body, all those beings will scatter. It's only if you are a very advanced yogi and have been capable of unifying your being around the divine center that those beings remain linked together. If you haven't been able to unify yourself, then at the time of death, all that will scatter: every being will go back to its own region. With the vital being, for example, your various desires will separate and each of them will go and chase its realisation quite independently, because there will no longer be a physical being to hold them together. While if you have united your consciousness to the psychic consciousness, when you die you will remain conscious of your psychic being, and the psychic being will return to the psychic world which is a world of bliss, joy, peace, tranquillity, and growing knowledge.... So the conclusion is that if you want to preserve your consciousness, it would be better to center it on a part of your being which is immortal; otherwise it will evaporate like a flame into thin air. And happily so, because if it were otherwise, there might be gods or kinds of superior men who would create hells and heavens as they do in their material imagination, inside which they would shut you up.

*The Mother: Conversation with a disciple, September 7, 1968*

## Gender and the psychic being

*X asked me if in the course of rebirths a woman can become a man, and a man a woman. He thought of certain feminine traits in him that could be explained thus. I would also like to know if there is in the psychic being itself something like sex?*

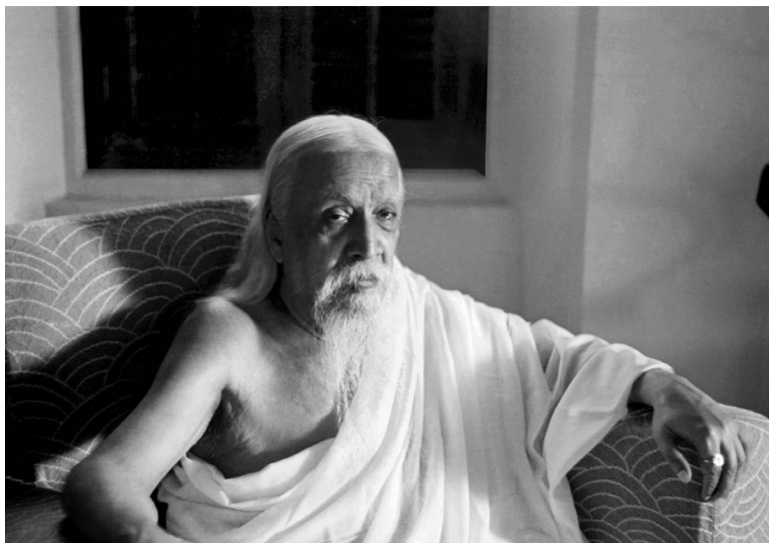
Not sex exactly, but what might be called the masculine and feminine principle. It is a difficult question [whether sex is altered in rebirth]. There are certain lines the reincarnation follows and so far as my experience goes and general experience goes, one follows usually a single line. But the alteration of sex cannot be declared impossible. There may be some who do alternate. The presence of feminine traits in a male does not necessarily indicate a past feminine birth – they may come in the general play of forces and their formations. There are besides qualities common to both sexes. Also a fragment of the psychological personality may have been associated with a birth not ones own. One can say of a certain person of the past, “that was not myself, but a fragment of my psychological personality was present in him.” Rebirth is a complex affair and not so simple in its mechanism as in the popular idea.

*CWSA 28: 549*

The psychic, that’s true, has masculine and feminine tendencies, but it’s not “man” or “woman”: the psychic is sexless.

And as he says, it’s quite a complex affair; there are all possibilities. There’s nothing one can declare to be impossible.

*The Mother: Conversation with a disciple, October 31, 1970*



It is the origin and the master-clue,  
A silence overhead, an inner voice,  
A living image seated in the heart,  
An unwall'd wideness and a fathomless point,  
The truth of all these cryptic shows in Space,  
The Real towards which our strivings move,  
The secret grandiose meaning of our lives.  
A treasure of honey in the combs of God,  
A Splendour burning in a tenebrous cloak,  
It is our glory of the flame of God,  
Our golden fountain of the world's delight,  
An immortality cowed in the cape of death,  
The shape of our unborn divinity.  
It guards for us our fate in depths within  
Where sleeps the eternal seed of transient things.

*Savitri*, p.49

**Sri Aurobindo**

## The Eternal Seed of Transient Things

### Representative of the Divine

The psychic being is the representative of the Divine in the human being. That's it, you see — the Divine is not something remote and inaccessible. The Divine is in you but you are not fully conscious of it. Rather you have... it acts now as an influence rather than as a Presence. It should be a conscious Presence, you should be able at each moment to ask yourself what is... how... how the Divine sees. It is like that: first how the Divine sees, and then how the Divine wills, and then how the Divine acts. And it is not to go away into inaccessible regions, it is right here. Only, for the moment, all the old habits and the general unconsciousness put a kind of covering which prevents us from seeing and feeling. You must... you must lift, you must lift that up.

In fact, you must become conscious instruments... conscious... conscious of the Divine.

Usually this takes a whole lifetime, or sometimes, for some people it is several lifetimes. Here, in the present conditions, you can do it in a few months. For those who are... who have an ardent aspiration, in a few *months* they can do it.

CWM 12: 428

The Mother

***By remaining psychically open to the Mother, all that is necessary for work or sadhana develops progressively, that is one of the chief secrets, the central secret of the sadhana.***

CWSA 32: 154

Sri Aurobindo

## The inner guide

It is usually the psychic which guides the being. One knows nothing about it because one is not conscious of it but usually it is that which guides the being. If one is very attentive, one becomes aware of it. But the majority of men haven't the least idea of it. For instance, when they have decided, in their outer ignorance, to do something, and instead of their being able to do it, all the circumstances are so organised that they do something else, they start shouting, storming, flying into a rage against fate, saying that Nature is wicked or their destiny baleful or God unjust, or... no matter what (it depends on what they believe). Whilst most of the time it is just the very circumstance which was most favourable for their inner development. And naturally, if you ask the psychic to help you to fashion a pleasant life for yourself, to earn money, have children who will be the pride of the family, etc., well, the psychic will not help you. But it will create for you all the circumstances necessary to awaken something in you so that the need of union with the Divine may be born in your consciousness. At times you have made fine plans, and if they had succeeded, you would have been more and more encrusted in your outer ignorance, your stupid little ambition and your aimless activity. Whilst if you receive a good shock, and the post you coveted is denied to you, the plan you made is shattered, and you find yourself completely thwarted, then, sometimes this opposition opens to you a door on something truer and deeper. And when you are a little awake and look back, if you are in the least sincere, you say: "Ah! it wasn't I who was right — it was Nature or the divine Grace or my psychic being who did it." It is the psychic being which organised that.

*CWM 5: 393-94*

**The Mother**

## The inner searchlight

Its character is a one-pointed orientation towards the Divine or the Highest, one-pointed and yet plastic in action and movement; it does not create a rigidity of direction like the one-pointed intellect or a bigotry of the regnant idea or impulse like the one-pointed vital force; it is at every moment and with a supple sureness that it points the way to the Truth, automatically distinguishes the right step from the false, extricates the divine or Godward movement from the clinging mixture of the undivine. Its action is like a searchlight showing up all that has to be changed in the nature; it has in it a flame of will insistent on perfection, on an alchemic transmutation of all the inner and outer existence. It sees the divine essence everywhere but rejects the mere mask and the disguising figure. It insists on Truth, on will and strength and mastery, on Joy and Love and Beauty, but on a Truth of abiding Knowledge that surpasses the mere practical momentary truth of the Ignorance, on an inward joy and not on mere vital pleasure, — for it prefers rather a purifying suffering and sorrow to degrading satisfactions, — on love winged upward and not tied to the stake of egoistic craving or with its feet sunk in the mire, on beauty restored to its priesthood of interpretation of the Eternal, on strength and will and mastery as instruments not of the ego but of the Spirit. Its will is for the divinisation of life, the expression through it of a higher Truth, its dedication to the Divine and the Eternal.

CWSA 23: 155

**Sri Aurobindo**

## Pressure towards the Divine

But the most intimate character of the psychic is its pressure towards the Divine through a sacred love, joy and oneness. It is a divine Love that it seeks most, it is the love of the Divine that is its spur, its goal, its star of Truth shining over the luminous cave of the nascent or the still obscure cradle of the newborn godhead within us. In the first long stage of its growth and immature existence it has leaned on earthly love, affection, tenderness, goodwill, compassion, benevolence, on all beauty and gentleness and fineness and light and strength and courage, on all that can help to refine and purify the grossness and commonness of human nature; but it knows how mixed are these human movements at their best and at their worst how fallen and stamped with the mark of ego and self-deceptive sentimental falsehood and the lower self profiting by the imitation of a soul movement. At once, emerging, it is ready and eager to break all the old ties and imperfect emotional activities and replace them by a greater spiritual Truth of love and oneness. It may still admit the human forms and movements, but on condition that they are turned towards the One alone. It accepts only the ties that are helpful, the heart's and mind's reverence for the Guru, the union of the God-seekers, a spiritual compassion for this ignorant human and animal world and its peoples, the joy and happiness and satisfaction of beauty that comes from the perception of the Divine everywhere. It plunges the nature inward towards its meeting with the immanent Divine in the heart's secret centre and, while that call is there, no reproach of egoism, no mere outward summons of altruism or duty or philanthropy or service will deceive or divert it from its sacred longing and its obedience to the attraction of the Divinity within it. It lifts the being towards a transcendent Ecstasy and is ready to shed all the downward pull of the world

from its wings in its uprising to reach the One Highest; but it calls down also this transcendent Love and Beatitude to deliver and transform this world of hatred and strife and division and darkness and jarring Ignorance. It opens to a universal Divine Love, a vast compassion, an intense and immense will for the good of all, for the embrace of the World-Mother enveloping or gathering to her her children, the divine Passion that has plunged into the night for the redemption of the world from the universal Inconscience.

CWSA 23: 155-56

**Sri Aurobindo**

### **Voice of the soul**

The voice of the ordinary conscience is an ethical voice, a moral voice which distinguishes between good and evil, encourages us to do good and forbids us to do evil. This voice is very useful in ordinary life, until one is able to become conscious of one's psychic being and allow oneself to be entirely guided by it — in other words, to rise above ordinary humanity, free oneself from all egoism and become a conscious instrument of the Divine Will. The soul itself, being a portion of the Divine, is above all moral and ethical notions; it bathes in the Divine Light and manifests it, but it can truly govern the whole being only when the ego has been dissolved.

CWM 16: 248

**The Mother**

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*If each one of you could find his psychic being and unite with it, all problems would be solved.*

*The psychic being is the Divine's representative in the human being. It's true, you know: the Divine isn't something far-off and out of reach; the Divine is within you, but you aren't fully conscious of it.*

The Mother: Conversation with a disciple, February 8, 1973



## The psychic being and the need of a guru

Ultimately, what does the guru do? He connects (*gesture of junction*), he is nothing but a link. It's not "his" power he gives you (that's what he thinks, but it's not true): he is the link. He brings you into contact with the Power – a contact you don't have without him. But those who don't need a guru will make contact without a guru.

It's not at all like something he pulls out of his pocket and offers you! That's not it at all: it's the power to make contact.

Ultimately, it's simply a question of consciousness: people (ordinary people) have a consciousness that reaches up to a certain point (a point not very far away generally), and what's beyond it, to them, is the "unconscious" (although it's full of consciousness!), but it's unconscious to them because they can't make contact. It's the same as when at night you wake up in another state of being, become conscious and have a "dream" (what people call a dream, meaning an experience), then you return to your ordinary consciousness, and as there is no contact between the two consciousnesses, you don't even remember your dream. But you can, through methodical development, extend your consciousness and make a connection between the two; and the minute the connection is made, it takes very little to remember everything. But what's difficult is to extend your consciousness.

Basically, the guru's real power is to fill up the gaps! To bring you into contact: when you are in the higher planes, to bring you into contact with the Highest. Or to bring you into contact with your soul, your psychic being within, or to bring you into contact with the Supreme – but that not many can do.

*The Mother: Conversation with a disciple, July 10, 1963*

## Connecting matter to the Divine

*What is the work of the psychic being?*

You want it to have some work? What do you want to say exactly? What is its function? Ah! Very well. One could put it this way, that it is like an electric wire that connects the generator with the lamp....

*What is the generator and what the lamp?*

Ah, there we are! So, what is the generator and what the lamp? That is exactly it. What is the generator and what the lamp? Or rather, who is the generator and who is the lamp?

*The generator is the Divine and the lamp is the body.*

It is the body, it is the visible being.

So, that is its function. This means that if there were no psychic in Matter, it would not be able to have any direct contact with the Divine. And it is happily due to this psychic presence in Matter that the contact between Matter and the Divine can be direct and all human beings can be told, "You carry the Divine within you, and you have only to enter within yourself and you will find Him." It is something very particular to the human being or rather to the inhabitants of the earth.

*CWM 6:160*

## Receiving inspirations

I have also been asked if the psychic being or psychic consciousness is the medium through which the inspiration is perceived.

Generally, yes. The first contact you have with higher regions is a psychic one. Certainly, before an inner psychic opening is achieved, it is difficult to have these inspirations. It can happen as an exception and under exceptional conditions

as a grace, but the true contact comes through the psychic; because the psychic consciousness is certainly the medium with the greatest affinity with the divine Truth.

*CWM 10:5*

### **Gateway to the supramental life**

It could be said that it is much more difficult to pass from the mental to the supramental life than to pass from a certain psychic emotion in life — something that is like a reflection, a luminous emanation of the divine Presence in matter — to the supramental consciousness; it is much easier to pass from that into the supramental consciousness than to pass from the highest intellectual speculation to any supramental vibration. Perhaps it is the word that misleads us! Perhaps it is because we call it “supramental” that we expect to reach it through a higher intellectual mental activity? But the fact is very different. With this very high, very pure, very noble intellectual activity, one seems to move towards a kind of cold, powerless abstraction, a frozen, an icy light which is surely very remote from life and still further away from the experience of the supramental reality.

In this new substance which is spreading and acting in the world, there is a warmth, a power, a joy so intense that all intellectual activity seems cold and dry beside it. And that is why the less one talks about these things the better it is. A single moment, a single impulse of deep and true love, an instant of the understanding which lies in the divine Grace brings you much closer to the goal than all possible explanations.

*CWM 9: 325*

**The Mother**

## **The psychic being and the supramental yoga**

The soul, the psychic being, is in direct touch with the divine Truth, but it is hidden in man by the mind, the vital being and the physical nature (*manas, prāṇa, anna* of the Taittiriya Upanishad). One may practise Yoga and get illuminations in the mind and the reason; one may conquer power and luxuriate in all kinds of experiences in the vital; one may establish even surprising physical siddhis; but if the true soul-power behind does not manifest, if the psychic nature does not come into the front, nothing genuine has been done. In this Yoga, the psychic being is that which opens the rest of the nature to the true supramental light and finally to the supreme Ananda. Mind can open by itself to its own higher reaches; it can still itself and widen into the Impersonal; it may too spiritualise itself in some kind of static liberation or Nirvana; but the supramental cannot find a sufficient base in spiritualised mind alone. If the inmost soul is awakened, if there is a new birth out of the mere mental, vital and physical into the psychic consciousness, then this Yoga can be done; otherwise (by the sole power of the mind or any other part) it is impossible. If there is a refusal of the psychic new birth, a refusal to become the child new born from the Mother, owing to attachment to intellectual knowledge or mental ideas or to some vital desire, then there will be a failure in the sadhana.

*CWSA 30: 337-38*

**Sri Aurobindo**

## **The psychic mirror**

There is but one remedy: that signpost must always be there, a mirror well placed in one's feelings, impulses, all one's sensations. One sees them in this mirror. There are some which are not very beautiful or pleasant to look at; there are others which are beautiful, pleasant, and must be kept. This one does

a hundred times a day if necessary. And it is very interesting. One draws a kind of big circle around the psychic mirror and arranges all the elements around it. If there is something that is not all right, it casts a sort of grey shadow upon the mirror: this element must be shifted, organised. It must be spoken to, made to understand, one must come out of that darkness. If you do that, you never get bored. When people are not kind, when one has a cold in the head, when one doesn't know one's lessons, and so on, one begins to look into this mirror. It is very interesting, one sees the canker. "I thought I was sincere!"—not at all.

*CWM 5:10*

### **Manifestation of Truth**

The psychic is moved by the Truth. The Truth is something eternally self-existent and dependent on nothing in time or space, whereas the psychic being is a being that grows, takes form, progresses, individualises itself more and more. In this way it becomes more and more capable of manifesting this Truth, the eternal Truth that is one and permanent. The psychic being is a progressive being, which means that the relation between the psychic being and the Truth is a progressive one. It is not possible to become aware of one's psychic being without becoming aware at the same time of the inner Truth.

*CWM 15: 305*

**The Mother**

### **The psychic being and perfection of earthly life**

A psychic fire within must be lit into which all is thrown with the Divine Name upon it. In that fire all the emotions are compelled to cast off their grosser elements and those that are undivine perversions are burned away and the others discard their insufficiencies, till a spirit of largest love and a stainless divine delight arises out of the flame and smoke and frankin-

cense. It is the divine love which so emerges that, extended in inward feeling to the Divine in man and all creatures in an active universal equality, will be more potent for the perfectibility of life and a more real instrument than the ineffective mental ideal of brotherhood can ever be. It is this poured out into acts that could alone create a harmony in the world and a true unity between all its creatures; all else strives in vain towards that end so long as Divine Love has not disclosed itself as the heart of the delivered manifestation in terrestrial Nature.

*CWSA 23:165-67*

### **Human relations and the psychic being**

Affection, love, tenderness are in their nature psychic, — the vital has them because the psychic is trying to express itself through the vital. It is through the emotional being that the psychic most easily expresses, for it stands just behind it in the heart centre. But it wants these things to be pure. Not that it rejects the outward expression through the vital and the physical, but as the psychic being is the form of the soul, it naturally feels the attraction of soul to soul, the nearness of soul to soul the union of soul with soul are the things that are to it most abiding and concrete. Mind, vital, body are means of expression and very precious means of expression, but the inner life is for the soul the first thing, the deepest reality, and these have to be subordinated to it and conditioned by it, its expression, its instruments and channel.

\*

The psychic relation is the true relation, the psychic gives itself without any demand asking only for love and surrender and union with the Divine, and even in that the asking is not a vital demand but an aspiration.

*CWSA 32:473*

**Sri Aurobindo**

## **Secret of harmony in relationships**

Human beings are in the habit of basing their relationships with others on physical, vital and mental contacts; that is why there is almost always discord and suffering. If, on the contrary, they based their relationships on psychic contacts (between soul and soul), they would find that behind the troubled appearances there is a profound and lasting harmony which can express itself in all the activities of life and cause disorder and suffering to be replaced by peace and bliss.

*CWM 10: 246*

## **A remedy for suffering**

If at any time a deep sorrow, a searing doubt or an intense pain overwhelms you and drives you to despair, there is an infallible way to regain calm and peace.

In the depths of our being there shines a light whose brilliance is equalled only by its purity; a light, a living and conscious portion of a universal godhead who animates and nourishes and illumines Matter, a powerful and unfailing guide for those who are willing to heed his law, a helper full of solace and loving forbearance towards all who aspire to see and hear and obey him. No sincere and lasting aspiration towards him can be in vain; no strong and respectful trust can be disappointed, no expectation ever deceived...

Suffering is not something inevitable or even desirable, but when it comes to us, how helpful it can be! Each time we feel that our heart is breaking, a deeper door opens within us, revealing new horizons, ever richer in hidden treasures, whose golden influx brings once more a new and intenser life to the organism on the brink of destruction.

And when, by these successive descents, we reach the veil that reveals thee as it is lifted, O Lord, who can describe the intensity of Life that penetrates the whole being, the radiance of the Light that floods it, the sublimity of the Love that transforms it for ever!

*CWM 2: 20-21*

**The Mother**

## Faith and the Psychic Being

Faith is an exclusively psychic phenomenon.

*CWM 10: 288*

It is indispensable that each one finds his psychic and unites with it definitively. It is through the psychic that the supramental will manifest itself.

*CWM 15: 109*

Too many, too many people are in the mind: mental difficulties and more mental difficulties.... You can't get through (*impenetrable gesture*). It's an endless process. And that's what makes those ... bang! those battles, wars, conflicts necessary.

You know, an ardent faith, a psychic aspiration, a fervor, a self-giving, instead of being forever turned in on oneself, turned in on oneself .... A self-giving, that's what is needed to save the world!

Mental faith isn't enough, psychic fervor is necessary – self-giving, self-abnegation.

*The Mother: Conversation with a disciple, October 19, 1967*





But since she knows the toil of mind and life  
As a mother feels and shares her children's lives,  
She puts forth a small portion of herself,  
A being no bigger than the thumb of man  
Into a hidden region of the heart  
To face the pang and to forget the bliss,  
To share the suffering and endure earth's wounds  
And labour mid the labour of the stars. ...

This is in us the godhead small and marred;  
In this human portion of divinity  
She seats the greatness of the Soul in Time  
To uplift from light to light, from power to power,  
Till on a heavenly peak it stands, a king.

*Savitri: 526-27*

**Sri Aurobindo**

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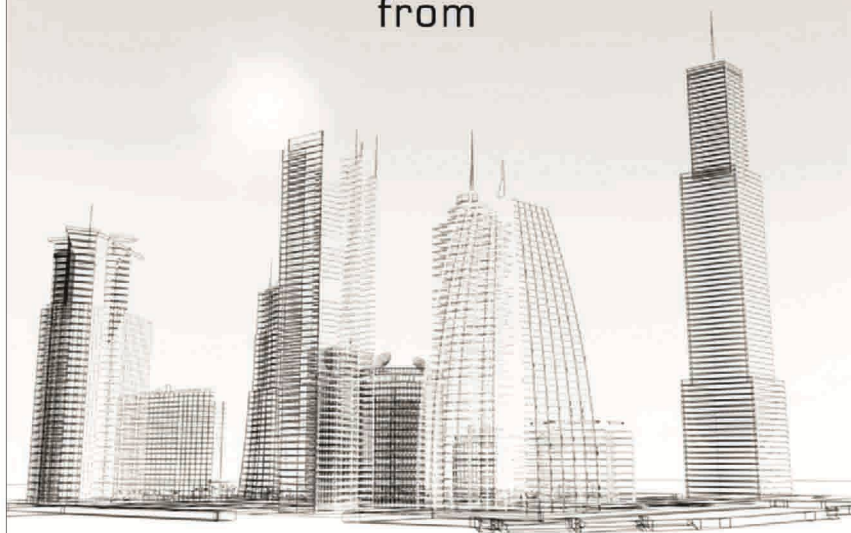
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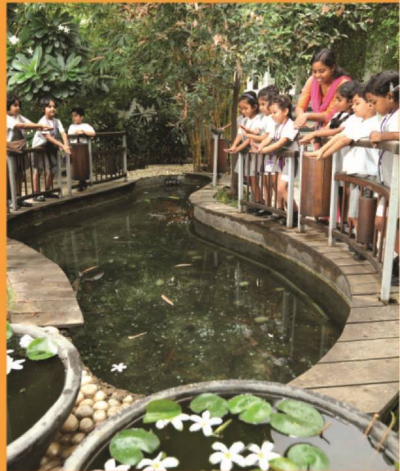
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