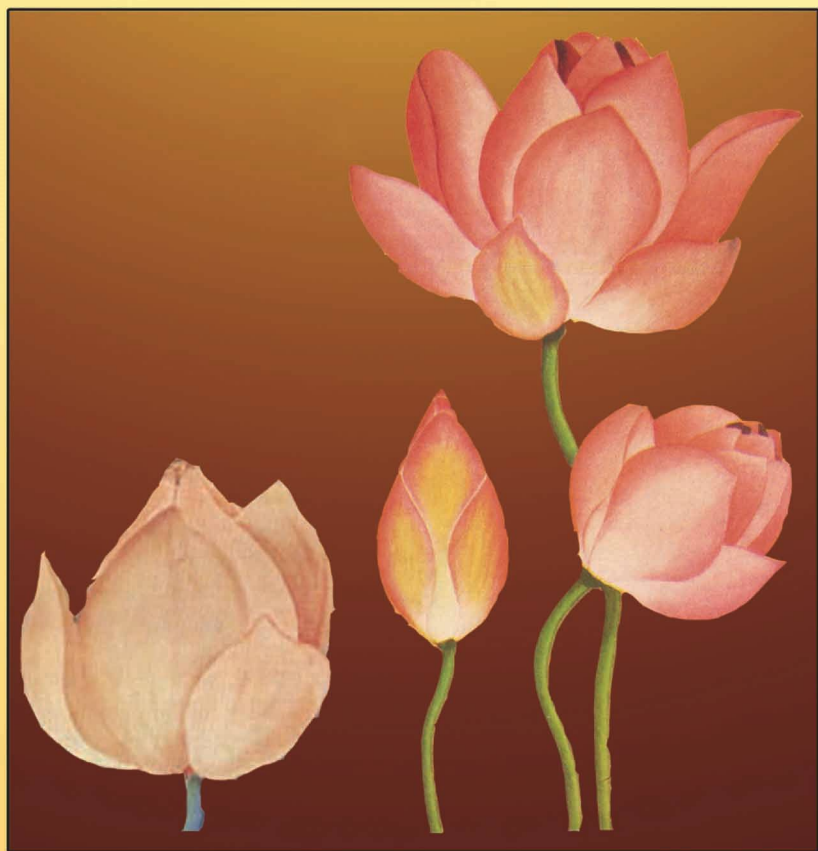


*All India Magazine*  
*April 2017*



*The Two Who are One*

*Cover Painting: Two Lotus (White and Red)*  
by Champaklal

(Mother designated the red lotus as the flower of  
Sri Aurobindo and the white lotus as her own.)

*Above the Red Lotus the Mother wrote:*

**The Avatar**  
**Sri Aurobindo**

Red lotus — symbol of the manifestation of the Supreme  
upon earth.

*Above the White Lotus Sri Aurobindo wrote:*

**Aditi**  
**The Divine Mother**

White lotus — symbol of the Divine Consciousness.

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# The Two Who are One

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

*(About 24 April 1920)*

The anniversary of my return to Pondicherry, which was the tangible sign of the sure Victory over the adverse forces.

24 April 1937

\* \* \*

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*Editorial: Each time an Avatara has come His Shakti too has been present in one form or the other. But usually She has remained in the background. It is the first time that we see not only the two come together but the Shakti actually coming to the fore-front in the World play. The reason perhaps lies in the fact that this time it is not just a question of restoring the balance of dharma or adding one more step to the ladder of evolution, but additionally, engaging in an entirely New Creation, the birth of a New World so to say. While the conception of the New World has often been planted in earth consciousness, its actual formation, and the labour pains for its birth can only be borne by the Divine Shakti who is indeed the occult womb of all creation. Sri Aurobindo clearly and categorically stated that not only is there no difference between Their consciousness but revealed that one of the fundamental steps in His Integral Yoga is to open to the Mother and take refuge in Her. This issue revolves around these central truths of Sri Aurobindo's yoga.*



*(While looking at the Samadhi)*

*I do not want to be worshipped. I have come to work, not to be worshipped; let them worship Thee to their heart's content and leave me, silent and hidden, to do my work undisturbed – and of all veils the body is the best.*

\*

*Without him, I exist not;  
without me, he is unmanifest.*

*CWM 13: 46,32*

*The Mother*

## The Two Who are One

There are Two who are One and play in many worlds;  
In Knowledge and Ignorance they have spoken and met  
And light and darkness are their eyes' interchange;  
Our pleasure and pain are their wrestle and embrace,  
Our deeds, our hopes are intimate to their tale;  
They are married secretly in our thought and life.  
The universe is an endless masquerade:  
For nothing here is utterly what it seems;  
It is a dream-fact vision of a truth  
Which but for the dream would not be wholly true,  
A phenomenon stands out significant  
Against dim backgrounds of eternity;  
We accept its face and pass by all it means;  
A part is seen, we take it for the whole.  
Thus have they made their play with us for roles:  
Author and actor with himself as scene,  
He moves there as the Soul, as Nature she....

This is the knot that ties together the stars:  
The Two who are one are the secret of all power,  
The Two who are one are the might and right in things.  
His soul, silent, supports the world and her,  
His acts are her commandment's registers.  
Happy, inert, he lies beneath her feet:  
His breast he offers for her cosmic dance  
Of which our lives are the quivering theatre,  
And none could bear but for his strength within,  
Yet none would leave because of his delight....

*Savitri: 61-63*

**Sri Aurobindo**

## An Indivisible Unity

### One Consciousness

The opposition between the Mother's consciousness and my consciousness was an invention of the old days (due mainly to X, Y and others of that time) and emerged in a time when the Mother was not fully recognised or accepted by some of those who were here at the beginning. Even after they had recognised her they persisted in this meaningless opposition and did great harm to them and others. The Mother's consciousness and mine are the same, the one Divine Consciousness in two, because that is necessary for the play. Nothing can be done without her knowledge and force, without her consciousness — if anybody really feels her consciousness, he should know that I am there behind it and if he feels me it is the same with hers. If a separation is made like that (I leave aside the turns which their minds so strongly put upon these things), how can the Truth establish itself—from the Truth there is no such separation.

\*

### One Force

*Is there any difference in your working and the Mother's working—I mean any difference in the force or effectivity?*

No, it is a single Power.

\*

Of course you are right in saying we are one and whatever is given is from both. If I give, the Mother's Force goes with it, or else the sadhak would get nothing, and if the Mother gives, my support goes with it and gives it my light as well as the Mother's. It is two sides of one indivisible action, one carrying with it the other. It is the Mother's Force that gives the push, but also the peace.

CWSA 32:79

## One Path

The Mother's consciousness is the divine Consciousness and the Light that comes from it is the light of the divine Truth; the Force that she brings down is the force of the divine Truth. One who receives and accepts and lives in the Mother's light, will begin to see the truth on all the planes, the mental, the vital, the physical. He will reject all that is undivine; the undivine is the falsehood, the ignorance, the error of the dark forces; the undivine is all that is obscure and unwilling to accept the divine Truth and its light and force. The undivine, therefore, is all that is unwilling to accept the light and force of the Mother. That is why I am always telling you to keep yourself in contact with the Mother and with her Light and Force, because it is only so that you can come out of the confusion and obscurity and receive the Truth that comes from above.

When we speak of the Mother's Light or my Light in a special sense, we are speaking of a special occult action — we are speaking of certain lights which come from the Supermind. In this action the Mother's is the white Light which purifies, illumines, brings down the whole essence and power of the Truth and makes the transformation possible. But in fact all light that comes from above, from the highest divine Truth is the Mother's.

There is no difference between the Mother's path and mine; we have and have always had the same path, the path that leads to the supramental change and the divine realisation; not only at the end, but from the beginning they have been the same.

The attempt to set up a division and opposition of this kind, putting the Mother on one side and myself on another and opposite or quite different side, has always been a trick of the forces of the Falsehood when they want to prevent

a sadhaka from reaching the Truth. Dismiss all such falsehoods from your mind.

Know that the Mother's light and force are the light and force of the Truth; remain always in contact with the Mother's light and force, then only can you grow into the divine Truth.

CWSA 32:80-81

I wrote once before that these ideas about the separation between the Mother and myself and our paths being different or our goal different are quite erroneous. Our path is the same; our goal too is the same—the Supramental Divine.

\*

### **A joint creation**

Mother was doing Yoga before she knew or met Sri Aurobindo; but their lines of sadhana independently followed the same course. When they met, they helped each other in perfecting the sadhana. What is known as Sri Aurobindo's Yoga is the joint creation of Sri Aurobindo and the Mother; they are now completely identified — the sadhana in the Asram and all arrangement is done directly by the Mother, Sri Aurobindo supports her from behind. All who come here for practising Yoga have to surrender themselves to the Mother who helps them always and builds up their spiritual life.

CWSA 32: 81-82

*Whatever one gets from the Mother, comes from myself also — there is no difference. So, too, if I give anything, it is by the Mother's Force that it goes to the sadhak.*

CWSA 32:80

*Sri Aurobindo*



## One and equal

*Q: I feel the Divine as spirit everywhere, pulling me towards Him. He is the Self of all and the Master of all. I feel He is greater than the Mother. I feel He is the Divine who is embodied in my Father Sri Aurobindo.*

It is one aspect of the Divine — but the Divine as the Self and Lord and the Divine as the Mother are the same — there is no less nor greater.

\*

*Q: Why do some people here consider you greater than the Mother? Are not both of you from the same plane? Is it not a veil over the human vision that makes such a distinction?*

It is the minds that see surface things only and cannot see what is behind them.

\*

Mother and I are one but in two bodies; there is no necessity for both the bodies to do the same thing always. On the contrary, as we are one it is quite sufficient for one to sign, just as it is quite sufficient for one to go down to receive Pranam or give meditation.

\*

The Mother and I are one and equal. Also she is supreme here and has the right to arrange the work as she thinks best for the work, no one has any right or claim or proprietorship over any work that may be given him. The Asram is the Mother's creation and would not have existed but for her, the work she does is her creation and has not been given to her and cannot be taken from her. Try to understand this elementary truth, if you want to have any right relation or attitude towards the Mother.

CWSA 32:79-83

## Working together through the Ages

*Q: It is said that you and the Mother have been on the earth since its creation. But what have you been doing for so many millions of years in disguise? I say "disguise" because it is only now that you are showing yourselves to the world in your real nature.*

Carrying on the evolution.

\*

*Q: I fail to understand what you mean by "Carrying on the evolution." Could you explain this more fully?*

That would mean writing the whole of human history. I can only say that as there are special descents to carry on the evolution to a farther stage, so also something of the Divine is always there to help through each stage itself in one direction or another.

*Q: I can understand how ordinary people in the past may not have recognised your presence, especially when you lived outwardly like human beings. But how is it that even Sri Krishna, Buddha or Christ could not recognise your presence in this world?*

Presence where and in whom? If they did not meet, they would not recognise, and even if they met there is no reason why the Mother and I should cast off the veil which hung over these personalities and reveal the Divine behind them. Those lives were not meant for any such purpose.

CWSA 32:88-89

*Q: If you and the Mother were on earth all the time, it would mean that you were here when those great beings descended. Then whatever your external cloak, how could you hide your inner self — the true divinity—from them?*

But why cannot the inner self be hidden from all in such lives? Your reasoning would only have some force if the presence on earth then were as the Avatar, but not if it was only as a Vibhuti.

CWSA 32: 89

\*

*Since you and the Mother were on earth constantly from the beginning what was the need for Avatar as coming down here one after another?*

We were not on earth as Avatars.

\*

*You say that you both were not on earth as Avatars and yet you were carrying on the evolution. Since the Divine Himself was on the earth carrying on the evolution, what was the necessity for the coming down of the Avatars who are portions of Himself?*

The Avatar is necessary when a special work is to be done and in crises of the evolution. The Avatar is a special manifestation, while for the rest of the time it is the Divine working within the ordinary human limits as a Vibhuti.

CWSA 28:485

**Sri Aurobindo**

*Our Love is an eternal Truth.*

CWM 13: 32

The Mother

When in your heart and thought you will make no difference between Sri Aurobindo, and me, when to think of Sri Aurobindo will be to think of me and to think of me will mean to think of Sri Aurobindo inevitably, when to see one will mean inevitably to see the other, like one and the same Person, — then you will know that you begin to be open to the supramental force and consciousness.



When in your heart and thought you will make no difference between Sri Aurobindo and me, when to think of Sri Aurobindo will be to think of me and to think of me will mean to think of Sri Aurobindo inevitably, when to see one will mean inevitably to see the other, like one and the same Person, — then you will know that you begin to be open to the supramental force and consciousness.

CWM 13:32-33

**The Mother**

21-2-68

*The reminiscences will  
be short.*

*I came to India to meet Sri Aurobindo.  
I remained in India to live with Sri Aurobindo.  
When he left his body, I continued to live here  
in order to do his work which is, by serving  
the Truth and enlightening mankind,  
to hasten the rule of the Divine's  
Love upon earth.*

21 February 1968

*The reminiscences will be short.*

*I came to India to meet Sri Aurobindo. I remained  
in India to live with Sri Aurobindo. When he left his  
body, I continued to live here in order to do his work  
which is, by serving the Truth and enlightening man-  
kind, to hasten the rule of the Divine's Love upon  
earth.*

CWM 13: 44-45

**The Mother**

*Do not ask questions about the details of the material existence of this body; they are in themselves of no interest and must not attract attention.*

*Throughout all this life, knowingly or unknowingly, I have been what the Lord wanted me to be, I have done what the Lord wanted me to do. That alone matters.*



*Do not ask questions about the details of the material existence of this body; they are in themselves of no interest and must not attract attention.*

*Throughout all this life, knowingly or unknowingly, I have been what the Lord wanted me to be, I have done what the Lord wanted me to do. That alone matters.*

CWM 13: 45

**The Mother**



*mothersriarobindo  
is my refuge*

*Mother Sri Aurobindo  
is my refuge*

CWM 13:32

**The Mother**

## The Burden of Humanity

*Mother spoke to me of the right attitude as one without tension and strain, one which is full of sunshine and as spontaneous as a flower opening to the light. This is all very well for beings like you and the Mother, who are Avatars, but how can we poor mortals take this vague prescription for guidance? And how to get this attitude if not through constant prayer, arduous meditation and a constant effort to reject wrong movements?*

You say that this way is too difficult for you or the likes of you and it is only “avatars” like myself or the Mother that can do it. That is a strange misconception, for it is on the contrary the easiest and simplest and most direct way and anyone can do it, if he makes his mind and vital quiet, even those who have a tenth of your capacity can do it. It is the other way of tension and strain and hard endeavour that is difficult and needs a great force of Tapasya. As for the Mother and myself, we have had to try all ways, follow all methods, to surmount mountains of difficulties, a far heavier burden to bear than you or anybody else in this Asram or outside, far more difficult conditions, battles to fight, wounds to endure, ways to cleave through impenetrable morass and desert and forest, hostile masses to conquer, a work such as I am certain none else had to do before us. For the Leader of the Way in a work like ours has not only to bring down and represent and embody the Divine, but to represent too the ascending element in humanity and to bear the burden of humanity to the full and experience not in a mere play or *līlā* but in grim earnest all the obstruction, difficulty, opposition, baffled and hampered and only slowly victorious labour which are possible on the Path. But it is not necessary nor tolerable that all that should be repeated over again to the full in the experience of others.



It is because we have the complete experience that we can show a straighter and easier road to others — if they will only consent to take it. It is because of our experience won at a tremendous price that we can urge upon you and others, “Take the psychic attitude; follow the straight sunlit path, with the Divine openly or secretly upbearing you — if secretly, he will yet show himself in good time,—do not insist on the hard, hampered, roundabout and difficult journey.”

CWSA 32:94-95

The Mother’s difficulties are not her own; she bears the difficulties of others also and those that are inherent in the general action and working for transformation. If it had been otherwise, it would be a very different matter.

CWSA 32: 95

### **Difficulties and the Sunlit Path**

You are quite mistaken in thinking that the possibility of the sunlit path is a discovery or original invention of mine. The very first books of Yoga I read more than thirty years ago spoke of the dark and the sunlit way and emphasised the superiority of the second over the other.

It is not either because I have myself trod the sunlit way or flinched from difficulty and suffering and danger. I have had my full share of these things and the Mother has had ten times her full share. But that was because the finders of the Way had to face these things in order to conquer. No difficulty that can come on the sadhak but has faced us on the path; against many we have had to struggle hundreds of times (in fact, that is an understatement) before we could overcome; many still remain protesting that they have a right until the perfect perfection is there. But we have never consented to admit their inevitable necessity for others. It

is in fact to ensure an easier path to others hereafter that we have borne that burden. It was with that object that the Mother once prayed to the Divine that whatever difficulties, dangers, sufferings were necessary for the path might be laid on her rather than on others. It has been so far heard that as a result of daily and terrible struggles for years those who put an entire and sincere confidence in her are able to follow the sunlit path and even those who cannot, yet when they do put the trust find their path suddenly easy and, if it becomes difficult again, it is only when distrust, revolt, abhiman, or other darkneses come upon them. The sunlit path is not altogether a fable.

CWSA 32: 96

### **Sadhana through the Mother and Sri Aurobindo**

These are questions that I cannot answer — it is not for me to reply to such queries. I can only say that the final aim of the Yoga here is to bring down the supramental Truth (all other aims and stages being preliminary and instrumental) and organise its action. The Asram proceeds on the assumption that this has to be done through myself and the Mother and in accepting this aim and the descent of this Truth the sadhaks accept myself and the Mother and must be guided by us and receive from us what is descending and cannot attain it otherwise. If they follow or want some other Truth, they are free to do so but they cannot do it here, because here they will not succeed, as it is not the end for which the Divine Force is working here. And it has been found that if they reject the Power that comes from us to follow something which is not that, it leads them out of this way and they cannot profit by our presence or by the Yoga or form a harmonious unit in the work that is to be done here. That is all I am prepared to say in this matter.

CWSA32:98

## **Openness to the Mother and Sri Aurobindo**

*Q: Is it the same whether we write to Sri Aurobindo or to the Mother? Some say that both are one, so whether we write to Sri Aurobindo or to the Mother we are open to the Mother. Is this correct?*

It is true that we are one, but there is also a relation, which necessitates that one should be open to the Mother.

*Q: Can it happen that one who is open to Sri Aurobindo is not open to the Mother? Is it that whoever is open to the Mother is open to Sri Aurobindo?*

The Mother proposition is true. If one is open to Sri Aurobindo and not to the Mother it means that one is not really open to Sri Aurobindo.

*Q: Very often Sri Aurobindo says one should allow the Mother's force to govern. Does it mean that there is a difference between the two forces?*

There is one force only, the Mother's force — or, if you like to put it like that, the Mother is Sri Aurobindo's Force.

CWSA 32: 104-05

## **Calling the Mother and Sri Aurobindo**

*Q: While aspiring towards the Mother and repeating her name, your name comes in as well. Strange!*

You must always aspire towards the Mother, because hers is the force which can alone give you the true realisation of the Divine. If your mind wants to do otherwise, you must control it. Any separation made by it between the Mother and myself (like substituting my name for hers) must be discouraged — because when that happens, errors may creep into the inner experience.

CWSA 32: 106

## Receiving Their Influence

There are no conditions for receiving the influence of Sri Aurobindo and the Mother except faith, an entire sincerity in following the spiritual path and a will and capacity to open oneself to the influence; but this capacity usually comes as the result of sincerity and faith.

It is quite possible to follow the Yoga while remaining outside the Asram. There are many both in Northern and Southern India who do it.

CWSA 32 :106

## Inner unity of Ishwara-Shakti

The Mother and myself stand for the same Power in two forms —so the perception in the dream was perfectly logical. Ishwara-Shakti, Purusha-Prakriti are only the two sides of the one Divine (Brahman).

\*

It is a very common experience — that of the identity between myself and the Mother (the perception that we are one) expressed in the fusing of the two images.

4 November 1935

*Q: Is there any significance in Mother's standing on the right side and your standing on the left in my experience?*

Yes, she is the executive power and must have the right arm free for action. The symbolism which puts her on the left side belongs to the Ignorance. In the Ignorance she is on the left side, not free in her action, all is a wrong action or half result. For the supramental work the true symbol is the Mother on the right side.

CWSA 32:126-27

**Sri Aurobindo**



*The Mother is always with you. Put your faith in her, remain quiet within and do with that quietude what has to be done. You will become more and more aware of her constant Presence, will feel her action behind yours and the burden of your work will no longer be heavy on you.*

CWSA 32: 28

*Sri Aurobindo*

## **Same consciousness in two forms to bring the equilibrium**

... Essentially we are truly one or the same, there is no difference. It is the same consciousness in two forms in the manifestation to support one or the other. This division is necessary for the equilibrium in the creation; but outside the manifestation ... there is no division, the unity is complete. It is One or the Unique — One Consciousness. And sometimes the unity is seen when it is necessary even in the manifestation. When one opens oneself to this consciousness, one sees this unity. It is actually that.... One cannot explain what it is. It can only be lived. It is by concentration and by remaining open that one can arrive at this experience. It is not something constructed by the mind. The mind has no access to this region.

*December 03, 1967, Blessings of the Grace, pp. 98*

Really speaking, Sri Aurobindo and myself are the same, the same consciousness. Here below, there is a division, this is only to bring in an equilibrium in the creation. Otherwise, it is the same. We are truly one. No, it is very difficult to express. I do not find the words. No, it is not possible. It cannot be expressed....

You understand, outside the manifestation, all is One. There is no difference. It is the same thing, one consciousness, a perfect unity. We do not have a separate existence. But when we descend here below, it seems we have different forms, a separate existence, while being one when it is necessary. Sometimes He is united with me, being at the same time everywhere in the universe. He is here in me. He talks to me. He unites himself with me. And at times He is separate from me, and lives an existence separate from me. And at the same time, He is in me. But in appearance, He is different from me. It is a game that unfolds: once He unites

with me and at another time He throws Himself in the manifestation. He is here (Mother indicates Her body), He is there, He is everywhere in the universe. He is in each thing that is found in the manifestation. Sometimes He manifests Himself and sometimes He remains hidden and one does not see Him anymore. It is in this way that He sustains the creation. Once He unites Himself and at another time He separates Himself when it is necessary. One intermingles with the other and it is with a purpose, with a goal that He determines His actions. He is here and one finds Him there, simultaneously. He is ... no, it is very difficult to express it. No, there are no words, one cannot understand by the mind what it is.

*December 10, 1967, Blessings of the Grace, pp. 98-100*

### **Union even in departure**

You know, when He left, ... when He wanted to leave His body, He remained from the 5th December till the 9th.... At that time, He was charged with an unimaginable consciousness. It was a dynamic activity of the consciousness which radiated from His body. It was so concrete, so physical, that everything vibrated in Him with an astonishing power. It was so physically concrete.... I was beside Sri Aurobindo at that time. And I was seeing that Sri Aurobindo's consciousness was coming out from Him and entering directly into me, like this, physically. It was an extraordinary phenomenon. I could feel His consciousness entering into my pores with a friction. It was as concrete as that. It was so intense that it was penetrating into me with a friction, something absolutely physical which I could feel outwardly. Like this, all His consciousness entered in me, because it is the same consciousness.

And He gave me everything before leaving. Everything,

everything, without restraint and with a total self-giving, as if all His consciousness merged into me. And it continued for hours and hours. Ah, it was so material an event that one cannot imagine. I cannot describe it ... He has left everything for me.

*December 10, 1967, Blessings of the Grace, pp. 98-102*

### **A constant complete unity**

Well, it is this physical body which is limited, which is bound and which does not allow a free play. Once the consciousness enters into this (*the body*), it is completely restricted in this material form. But He, He is everywhere. He is here in me, as well as everywhere in the world. He speaks to me. I ask Him things and he replies. We have conversations and at the same time He speaks to others in different places when it is necessary. We decide the fate of the world and the destiny of humanity and all that will happen, what is necessary for the next stage. All this we decide.

His presence is everywhere, wherever one needs Him. Everywhere, everywhere. He is united with me and at the same time he is in different places. He is not limited, it is only the physical body that is limited, but not the subtle physical. The subtle physical penetrates everything and can go everywhere. It is not limited by the body. It is this (*the body*) that limits. It is the mind that cannot grasp. It is not with your mind that you can understand this. The mind cannot express, there is no means to ex-press this. Only by experience.... My child, only the like knows the like, therefore one must rise to that consciousness to know what it is, to have the experience of this identical consciousness of the One....

Yes, it is always like that, — constantly there is a com-



plete unity and a movement towards the exterior ... this, everywhere and at the same time. This happens constantly, this unity, and this sort of ramification everywhere, everywhere. It is true, it happens incessantly; for those who have the vision, it is this that they see. It is the psychic vision.

*December 10, 1967, Blessings of the Grace, p. 101*

### **The Work is the Same.**

*Mother, Did You have any communications with Sri Aurobindo before You came to know Him? For I have read some books where it is said that He and You have done almost the same work.*

The work was and is the same, because the source of his inspiration and mine is the same: the Supreme.

*December 10, 1967, Blessings of the Grace, p. 102*

The work consists in helping humanity as a whole to prepare itself for the new creation, that is to say, the supramental race.

*May 19, 1968 Blessings of the Grace, p. 103*

*Mother, the last sentence in this book is interesting and touching. Without Him, You do not exist, and without You, He cannot manifest.*

You know, it is perfectly true. I do not know exactly how I have put it in the book, but without Him, I cannot exist and without me, He cannot manifest. One is complementary to the other. But in truth, we are both one and the same. It is the same thing, the same entity, which in the manifestation takes two separate forms to uphold the creation. Without that, it is the same — me and Him. There is no difference, no

separation, no division, One, unique and the same. What He is, I am, entirely, in essence. It is like this (Mother locks the fingers of both hands) we are united, the same and identical, the One without division. But in the manifestation, it seems, the One divides itself, the One becomes two, like this (the Mother separates the fingers) to come into the manifestation. But it is only in appearance that the One divides itself in order to uphold the manifestation. In fact, it is the same, the One who takes two bodies — me and Him, only for the manifestation. In reality, these two entities are one and unique. It is in this way that the One appears in the manifestation. But what He is, I am. There is no difference. It is apparently a difference formed in the manifestation. We have two separate bodies but we are, one and the other, the same. No difference at all. We are like this (the Mother makes the same gesture). And beyond that, there is yet something, — what we are in reality, beyond, up there. But that is not to be spoken of. One cannot say in words what that is. And all that one says about That is nothing but stupidities. The words express nothing of that existence. Nothing, nothing, it is not meant to be spoken of.... The Supreme who manifests Himself in two forms.

*Blessings of the Grace, pp. 104-05*

### **Ma — Sri Aurobindo, Ma — Sri Aurobindo**

*Mother, Sri Aurobindo has always said that You, You are within us.*

Yes, it is true, perfectly right.

Me, I am there as a Presence in the Eternal Flame, the Power that animates and initiates the action, the Peace that renders all sweet and peaceful, the Joy that overflows and sublimates, the Light that purifies, and the Vibration that sanctions.

Sri Aurobindo is there as a sustaining Entity, and me I am there like a Guide. In fact, it is the same identity in two. One, who observes, — the Witness, and the other that effectuates, — the Shakti.

So long as one has not realised that, one cannot understand anything. ...

Yes, my child, he who recognises Sri Aurobindo and me, — in fact, it is the same thing, the same identity, — for him all obstacles, all difficulties, all traps, all the so-called interruptions on the march towards the Truth, are swept away and removed for ever, — in this life, as well as after death and in the lives to come, — till Eternity.

Yes, for him, the Lord is all powerful. Only to repeat: Ma — Sri Aurobindo, Ma — Sri Aurobindo" ... (*trance*). That is enough. (*trance*)

*The Supreme, pp.63-64*

*There is only one thing of which I am absolutely sure, and that is who I am. Sri Aurobindo also knew it and declared it. Even the doubts of the whole of humanity would change nothing to this fact.*

*But another fact is not so certain — it is the usefulness of my being here in a body, doing the work I am doing. It is not out of any personal urge that I am doing it. Sri Aurobindo told me to do it and that is why I do it as a sacred duty in obedience to the dictates of the Supreme*

*Time will reveal how far earth has benefited through it.*

CWM 13: 47

**The Mother**

## **I remained only for the sake of the work**

By acting from above, one can keep these things under control, hold them in place, prevent them from taking any unpleasant initiatives, but that's not.... To transform means to transform.

Even mastery can be achieved — it's quite easy to do from above. But for the transformation one must descend, and that is terrible.... Otherwise, the subconscious will never be transformed, it will remain as it is.....

If it hadn't been for the work, I would have left with Sri Aurobindo; there you have it. I remained only for the sake of the work — because it was there to be done and he told me to do it and I am doing it.... Otherwise, when one is perfectly conscious, one is far less limited without a body: one can see a hundred people at the same time, in a hundred different places, just as Sri Aurobindo is doing right now.

*The Mother: Conversations with a disciple, February 18, 1961*

## **Joy of the cells seeking to unite with Sri Aurobindo**

Some months ago, when this body had once again become a battlefield and was confronting all the obstacles, when it was suspended, asking itself whether ... it wasn't wondering intellectually, but asking for a kind of perception, wanting to touch something: it wondered which direction it was taking, which way things were going to tilt. And suddenly, in all the cells, there was this feeling (and I know where it came from): 'If we are dissolved out of this amalgam, if this assemblage is dissolved and can no longer go on, then we shall all go straight, straight as an arrow' — and it was like a marvelous flame — 'straight to rejoin Sri Aurobindo in his supramental world, which is right here at our door.' And there was such joy! Such enthusiasm, such joy flooded all the cells! They didn't care at all whether or

not they would be dissociated.... 'Oh,' they felt, 'so what!'

This was truly a decisive stage in the work of illuminating the body.

All the cells felt far more powerful than that stupid force trying to dissolve them; what is called 'death, left them entirely indifferent: 'What do we care? We shall go there and consciously participate in Sri Aurobindo's work, in the transformation of the world, one way or the other — here, there, like this, like that — what does it matter!' ...

And that was when I received the Command from the Supreme, who was right here, this close (*Mother presses her face*). He told me, 'This is what is promised. Now the Work must be done.'

And not individual but collective work was meant. So naturally, because of the way it came, it was joyously accepted and immediately implemented.

But when I remember that experience and consider what I have now...

(silence)

Well, what Sri Aurobindo did by leaving his body is somewhat equivalent, although far more total and complete and absolute — because he had that experience, he had that, he had it; I saw him, I saw him supramental on his bed, sitting on his bed.

(silence)

He has written: I am not doing it individually, for myself, but for the whole earth. And it was exactly the same thing for me — but oh, that experience! Nothing counted for me anymore: people, the earth — even the earth itself had absolutely no importance.

*The Mother: Conversations with a disciple, July 15, 1961*

## The Twin action of Ishwara and Shakti

"...it will be a mistake if you make too rigid a separation between A. G.<sup>1</sup> and Mirra. Both influences are necessary for the complete development of the Sadhana. The work of the two together alone brings down the Supramental Truth into the physical plane. A. G. acts directly on the mental and on the vital being through the illumined mind; he represents the Purusha element whose strength is predominantly in illumined knowledge (intuition, supramental or spiritual) and the power that acts in this knowledge, while the psychic being supports this action and helps to transform the physical and vital planes. Mirra acts directly on the psychic and on the emotional vital and physical being through the illumined psychic consciousness while the illumined intuitions of the supramental being give her the necessary knowledge to act on the right lines and at the right moment. Her force representing the Shakti element is directly psychic, vital, physical and her spiritual knowledge is predominantly practical in its nature. It is, that is to say, a large and detailed knowledge and experience of the mental, vital and physical forces at play and, with the knowledge, the power to handle them for the purposes of life and of yoga."

*Sri Aurobindo, Mother India, December 1970, p. 613*

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1. The abbreviation for Sri Aurobindo which the disciples used until late 1920s. Later on the Mother revealed that Sri Aurobindo's name is in itself a Mantra.

## Sri Aurobindo and Myself are One

Now remember one thing. Sri Aurobindo and myself are one and the same consciousness, one and the same person. Only, when this force or this presence, which is the same, passes through your individual consciousness, it puts on a form, an appearance which differs according to your temperament, your aspiration, your need, the particular turn of your being. Your individual consciousness is like a filter, a pointer, if I may say so; it makes a choice and fixes one possibility out of the infinity of divine possibilities. In reality, the Divine gives to each individual exactly what he expects of Him. If you believe that the Divine is far away and cruel, He will be far away and cruel, because it will be necessary for your ultimate good that you feel the wrath of God; He will be Kali for the worshippers of Kali and Beatitude for the Bhakta. And He will be the All-knowledge of the seeker of Knowledge, the transcendent Impersonal of the illusionist; He will be atheist with the atheist and the love of the lover. He will be brotherly and close, a friend always faithful, always ready to succour, for those who feel Him as the inner guide of each movement, at every moment. And if you believe that He can wipe away everything, He will wipe away all your faults, all your errors, tirelessly, and at every moment you can feel His infinite Grace. The Divine is indeed what you expect of Him in your deepest aspiration.

CWM 13:75

**The Mother**

## Take Refuge in the Mother

### One of the two great steps in this yoga

The Mother is not a disciple of Sri Aurobindo.<sup>1</sup> She has had the same realisation and experience as myself.

The Mother's sadhana started when she was very young. When she was twelve or thirteen, every evening many teachers came to her and taught her various spiritual disciplines. Among them was a dark Asiatic figure. When we first met, she immediately recognised me as the dark Asiatic figure whom she used to see a long time ago. That she should come here and work with me for a common goal was, as it were, a divine dispensation.

The Mother was an adept in the Buddhist yoga and the yoga of the Gita even before she came to India. Her yoga was moving towards a grand synthesis. After this, it was natural that she should come here. She has helped and is helping to give a concrete form to my yoga. This would not have been possible without her co-operation.

One of the two great steps in this yoga is to take refuge in the Mother.<sup>2</sup>

CWSA 32: 36

### Try to be the true child of the Mother

You are the Mother's child and the Mother's love to her children is without limit and she bears patiently with the defects of their nature. Try to be the true child of the Mother: it is there within you, but your outward mind is occupied by little futile things and too often in a violent fuss over them.

---

1. This letter was dictated by Sri Aurobindo, who referred to himself in the third person. — Ed.

2. When Sri Aurobindo was asked, on a later occasion, what the second great step is, he replied, "Aspiration of the sadhak for the divine life." — Ed.



You must not only see the Mother in dream but learn to see and feel her with you and within you at all times. Then you would find it easier to control yourself and change,—for she being there would be able to do it for you.

CWSA 32:452-53

*The sadhak feels alone and suffers when he does not have the Mother's presence. Does the Mother likewise feel alone in the absence of her child? Is she more miserable than a human mother would be?*

If that were the case the Mother would have to be in a profound state of million-fold misery all the time — for why should she be miserable only for the sadhak — why not for each soul that is wandering in the Ignorance? The child need not be miserable, but simply come back when the Mother calls.

CWSA 32:453

### **Inner closeness and physical nearness**

Those are the Mother's children and closest to her who are open to her, close to her in their inner being, one with her will—not those who come bodily nearest to her.

CWSA 32:496

*Q: You wrote once: "Those are the Mother's children and closest to her who are open to her, close to her in their inner being, one with her will — not those who come bodily nearest to her." I do not deny the truth of this. But why then has the Mother taken a body and why are we in Pondicherry? One can have an inner relation anywhere; there is no need of coming here.*

Mother has taken the body because a work of a physical nature (i.e. including a change in the physical world) had to

be done. She has not come to establish a “physical relation” with people. Some have come with her to share in the work, others she has called, others have come seeking for the light. With each she has a personal relation or the possibility of a personal relation; but each is of its own kind and none can say that she must do equally the same thing with each person. No one can claim as a right that she must be physically near to him because she is physically near to others. Some have a close personal relation with her, yet she sees little of them—some have a less close personal relation, yet for one reason or another may see her much oftener or longer. To apply the silly mathematical rules of the physical mind here is absurd—your physical mind cannot understand what the Mother does; its values and standards and ideas are not hers. It is still worse to make your personal vital demand or desire the measure of what she ought to do. That way spiritual ruin lies. She acts in each case for different reasons suitable to that case.

CWSA 32: 509

### **The Mother’s help and mine are always there for you.**

The Mother’s help and mine are always there for you. You have only to turn fully towards it and it will act on you.

What has come across is these wrong ideas about your unfitness, about bad things in you that prevent you from receiving the Mother’s grace, about the lack of aspiration which prevents you from having realisation and experience. These thoughts are quite wrong and untrue — they are not even your own thoughts, they are suggestions thrown on you just as they are thrown on the other sadhaks and intended to produce depression. There is no unfitness, no bad thing inside that comes across, no lack of aspiration causing the cessation of experience. It is the depression, the

self-distrust, the readiness to despair which are the only cause; there is no other. To all sadhaks, as I wrote to you, even to the best and strongest there come interruptions in the flow of the sadhana; that is not a cause for thinking oneself unfit and wanting to go away with the idea that there is no hope. A little quietude would bring back the flow. You were having the necessary experiences, the necessary progress and it was only a coming forward of some difficulties of the physical consciousness that stopped them for a time. That happens to all and is not particular to you, as I explained to you. These difficulties always come and have to be overcome. Once overcome by the working of the Force, the sadhana goes on as before. But you began to entertain this wrong idea of unfitness and lack of aspiration as the cause and got entirely depressed. You must shake all that off and refuse to believe in the thought-suggestions that come to you. 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

## **Two possibilities**

There are two possibilities, one of purification by personal effort, which takes a long time, another by a direct

intervention of the Divine Grace which is usually rapid in its action. For the latter there must be a complete surrender and self-giving and for that again usually it is necessary to have a mind that can remain quite quiet and allow the Divine Force to act supporting it with its complete adhesion at every step, but otherwise remaining still and quiet. This last condition which resembles the baby cat attitude spoken of by Ramakrishna, is difficult to have. Those who are accustomed to a very active movement of their thought and will in all they do, find it difficult to still the activity and adopt the quietude of mental self-giving. This does not mean that they cannot do the Yoga or cannot arrive at self-giving—only the purification and the self-giving take a long time to accomplish and one must have the patience and steady perseverance and resolution to go through.

\*

### **Spiritual progress and outer conditions**

The inner spiritual progress does not depend on outer conditions so much as on the way we react to them from within — that has always been the ultimate verdict of spiritual experience. It is why we insist on taking the right attitude and persisting in it, on an inner state not dependent on outer circumstances, a state of equality and calm, if it cannot be at once of inner happiness, on going more and more within and looking from within outwards instead of living in the surface mind which is always at the mercy of the shocks and blows of life. It is only from that inner state that one can be stronger than life and its disturbing forces and hope to conquer.

To remain quiet within, firm in the will to go through, refusing to be disturbed or discouraged by difficulties or fluctuations, that is one of the first things to be learned on the Path. To do otherwise is to encourage the instability of

consciousness, the difficulty of keeping experience of which you complain. It is only if you keep quiet and steady within that the lines of experience can go on with some steadiness — though they are never without periods of interruption and fluctuation; but these, if properly treated, can then become periods of assimilation and exhaustion of difficulty rather than denials of sadhana. A spiritual atmosphere is more important than outer conditions; if one can get that and also create one's own spiritual air to breathe in and live in it, that is the true condition of progress.

\*

### **Call the presence and power of the Mother**

In this Yoga all depends on whether one can open to the Influence or not. If there is a sincerity in the aspiration and a patient will to arrive at the higher consciousness in spite of all obstacles, then the opening in one form or another is sure to arrive. But it may take a long or a short time according to the prepared or unprepared condition of the mind, heart and body; so if one has not the necessary patience, the effort may be abandoned owing to the difficulty of the beginning. 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: 83-84,140,107

**Sri Aurobindo**

## **An Extraordinary journey**

... when I first began to work (not with Theon personally but with an acquaintance of his in France, a boy who was a friend of my brother), well, I had a series of visions (I knew nothing about India, mind you, nothing, just as most Europeans know nothing about it: a country full of people with certain customs and religions, a confused and hazy history, where a lot of “extraordinary things” are said to have happened.’ I knew nothing.) Well, in several of these visions I saw Sri Aurobindo just as he looked physically, but glorified; that is, the same man I would see on my first visit, almost thin, with that golden-bronze hue and rather sharp profile, an unruly beard and long hair, dressed in a dhoti with one end of it thrown over his shoulder, arms and chest bare, and bare feet. At the time I thought it was vision attire!’ I mean I really knew nothing about India; I had never seen Indians dressed in the Indian way.

Well, I saw him. I experienced what were at once symbolic visions and spiritual facts: absolutely decisive spiritual experiences and facts of meeting and having a united perception of the Work to be accomplished. And in these visions I did something I had never done physically: I prostrated before him in the Hindu manner. All this without any comprehension in the little brain (I mean I really didn’t know what I was doing or how I was doing it — nothing at all). I did it, and at the same time the outer being was asking, ‘What is all this?!’

I wrote the vision down but I never spoke of it to anyone. But my impression was that it was premonitory, that one day something like it would happen. And it remained in the background of the consciousness, not active, but constantly present. ....

I came here.... But something in me wanted to meet Sri Aurobindo all alone the first time. R. went to him in the morning and I had an appointment for the afternoon. He was liv-

ing in the house that's now part of the second dormitory, the old Guest House. I climbed up the stairway and he was standing there, waiting for me at the top of the stairs.... exactly my vision! Dressed the same way, in the same position, in profile, his head held high. He turned his head towards me ... and I saw in his eyes that it was He. The two things clicked (*gesture of instantaneous shock*), the inner experience immediately became one with the outer experience and there was a fusion – the decisive shock.

But this was merely the beginning of my vision. Only after a series of experiences – a ten months' sojourn in Pondicherry, five years of separation, then the return to Pondicherry and the meeting in the same house and in the same way – did the end of the vision occur.... I was standing just beside him. My head wasn't exactly on his shoulder, but where his shoulder was (I don't know how to explain it – physically there was hardly any contact). We were standing side by side like that, gazing out through the open window, and then together, at exactly the same moment, we felt, 'Now the Realization will be accomplished.' That the seal was set and the Realization would be accomplished. I felt the Thing descending massively within me, with the same certainty I had felt in my vision. From that moment on there was nothing to say – no words, nothing. We knew it was that.

But between these two meetings he participated in a whole series of experiences, experiences of gradually growing awareness. This is partly noted in *Prayers and Meditations* (I have cut out all the personal segments). But there was one experience I didn't speak of there (that is, I didn't describe it, I put only the conclusion) – the experience where I say 'Since the man refused...' I was offering participation in the universal work and the new creation and the man didn't want it, he refused, and so I now offer it to God ....

The Mother: Conversations with a disciple, December 20, 1961

## Transformation and the Shakti

Transformation would be complete if one could bring down the thing that you have got in the mind and the vital being into the physical also, into the very cells of the material body. The conditions are that you should be able to keep the same deep peace, wideness, strength and power and plasticity from the mind downward to the very cells. When that basis is ready, the working from above begins. The transformation does not require a Shakti. Incarnating the Divine in the body means incarnating your own Divine Self that is in the Supermind... Transformation is a personal affair. I do not quite see what a Shakti has to do with it...

The function of the shakti is something special. In my own case it was a necessary condition for the work that I had to do. If I had had to do only my own transformation or give a new yoga or a new ideal to a select few people who came into personal contact with me I could have done that without having any Shakti. But, for the work that I had to do, it was necessary that the two sides must come together. By the coming together of Mirra and me certain conditions are created which make it easy for you to do the transformation. You can take advantage of these conditions. But it is not necessary that everybody should have a Shakti just because in my case it was necessary. You cannot generalise like that from one case. It is not a question of great or small. It is a question of your being less complex than I am. If you had to do all the things that I have done you would never be able to do it. And before you can have a Shakti you must first of all deserve a Shakti. The first condition is that you must be master of all the movements' of Kama, lust. There are many other things. One thing is that there must be complete union on every plane of inner consciousness.

*Sri Aurobindo: Mother India, April 1970, pp. 147-48*

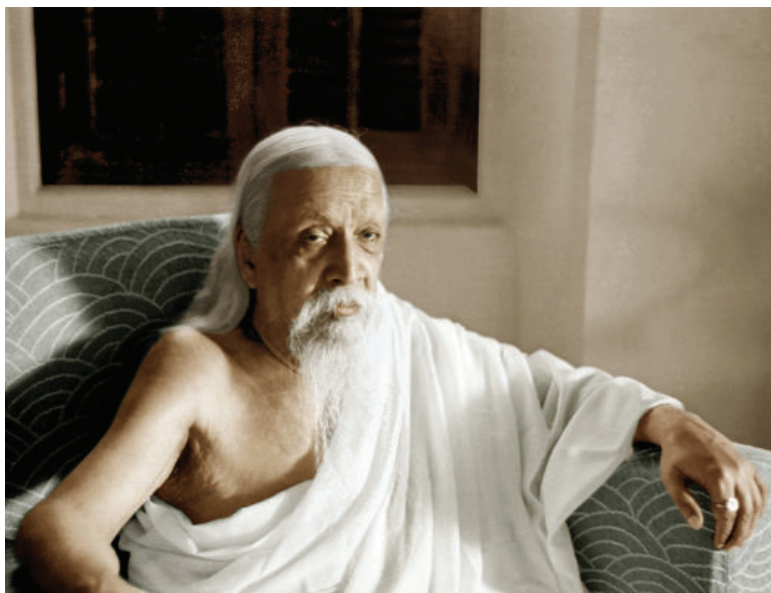




*You are the Mother's child and the Mother's love to her children is without limit and she bears patiently with the defects of their nature. Try to be the true child of the Mother: it is there within you, but your outward mind is occupied by little futile things and too often in a violent fuss over them.*

*CWSA 32:452-53*

*Sri Aurobindo*



### **The Shakti of Sri Aurobindo<sup>1</sup>**

*I am the Shakti of Sri Aurobindo alone, and the Mother of all my children.*

*My children are all equally part of my consciousness and of my being. When transformed and realised, all will have an equal right to manifest each one an aspect of myself and Sri Aurobindo.*

*It is the unity of all in the solidarity of a common manifestation that will allow the creation of the new and divine world upon the Earth. Each will bring his part, but no part will be complete except as a power in the solidarity of the whole.*

CWSA 32: 84

**Sri Aurobindo**

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1. Sri Aurobindo wrote this piece around 1927, soon after the Mother took up the charge of the Ashram.

## **Sri Aurobindo 's Name**

What she felt about him could be seen every time she spoke his name. A taste of some Ineffable nectar seemed to be on her lips when with a musical blend of invocation of his presence from afar and evocation of it from her own profundities she pronounced it like a Mantra of mantras in a half French half English accent — the S of "Sri" becoming invariably Sh and the r of it as well as of "Aurobindo" emerging with a kind of golden gurgle from the throat. Utter devotion and utter identification appeared to be simultaneous in the sound/Her governance of the Ashram which he had put totally in her hands and which she moulded and expanded and brought to a multi-aspected creativeness was as if that Great Name were taking on Great Form everywhere. Although from the evening of November 24, 1926 he withdrew into a background of "dynamic meditation" to expedite his work of bringing about the descent of the hitherto-unmanifest Supermind into the blind-seeming long-suffering physical substance of the world and, although the Mother was to all intents and purposes our sole Guru, she ever acted out the verity enshrined in the letter of probably 1930, a letter written by a sadhak under Sri Aurobindo's directions and corrected by him:

"I am afraid that you labour under a fundamental mis-conception regarding the Ashram. It is not an institution planned by Sri Aurobindo with certain rules of management, laws or regulations fixed and made to order. It has grown up of itself out of the force of the Truth he manifests and can follow only the movements of that Truth. Sri Aurobindo and the Ashram form one integral whole. His being is spread out in the

Ashram, gathers and takes up the entire life of the latter into itself and into one harmonious spiritual unity. Its life is the life of the Spirit; its growth is the growth of the Spirit. It is entirely wrong to look at the Ashram as a group or collection of Sadhakas or to look at it as having a life or an aspiration or an aim that does or can exist apart from Sri Aurobindo. Its life and movements and activities are an expression, integrally, of its growth and development from within. It has no laws, rules or regulations, except the one law of spiritual growth and development in and through Sri Aurobindo.

*Amal Kiran, Our Light and Delight, pp.8-9*

*All my realisations — Niroana and others — would have remained theoretical, as it were, so far as the outer world was concerned. It is the Mother who showed the way to a practical form. Without her no organised manifestation would have been possible. She has been doing this kind of work from her very childhood."*

*Talks with Sri Aurobindo  
(Sri Aurobindo Pathmandir Annual 1966: Page 6)*



The Mother and Sri Aurobindo  
Darshan Day, 24 April 1950

A story, and a true one, will perhaps prove revealing here. In 1922, Amrita, one of Sri Aurobindo's most intimate disciples, complained to him about his difficulties in sadhana. Sri Aurobindo pointed to the Mother's room and told him, "Go and tell her about these things. It is only she who can give you the necessary practical guidance. You will not get it by remaining with me for twenty years. I can only give you some force; the rest you will have to do by yourself. But for tackling the problems of physical life she is the occult master." So Amrita approached the Mother. About a month later he told Sri Aurobindo that he had spoken to the Mother, but after several requests he had been granted only fifteen minutes of meditation with her on two occasions, nothing more. "What chance was there," he asked, "of discussing individual problems?" Sri Aurobindo replied, "Yes, that is how it is at present. It is because she does not want to put herself forward. But if there is a collective service to the Divine she will not be able to remain behind. She will come forward to help in the service and it will be a unique opportunity for the spiritual progress of the world." Such was Sri Aurobindo's hint and prophecy in 1922. But even at the end of 1925, when Pavitra came, only Amrita and Nolani recognised who the Mother was; the others at most had some formal devotion.

*Mityunjoy: Mother India (April 1988 - Jan 1989)*

Vision at the Matrimandir Auroville: 21.2.1979

I saw the Mother with Her supreme sweet smile, pouring all Her love. The Hall was filled with supreme Love. She caressed my head for a few seconds, with both hands, and put Her seal on my forehead by way of a soft kiss. I saw in the Hall nothing except brilliant golden Light. I felt She covered both my eyes with Her palms, the way She used to do when She was in Her physical body. I saw the Auroville Foundation Ceremony of 28th February 1968 as I had heard it being narrated to the Mother then. But now I saw all with an inner significance. I saw the Mother just above each youth participating in the Foundation Ceremony, with Her beatific, sweet, supreme smile. She radiated bright golden light and Her Divine Love. This reminded me of Krishna's Ras Lila. Each participant was on a lion, holding his country's flag in one hand and the earth of his land in the other, marching towards the Foundation Urn. The whole sight was magnificent. The lions were beautiful and most majestic in a shining golden colour. Their huge manes were almost touching the ground. The whole atmosphere was permeated with some unseen substance. This day of 28th February 1968 was unique in the world's history — as expressed in an ancient Sanskrit saying it has never happened before and will not occur in the future!

Visions of Champaklal: 92

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Also are invited the seekers of divine life who would like to stay at the centre, pursue a life of Sadhana and dedicate their lives for this cause.

*Address for contact:*

Shri Pankaj Bagaria,  
Sri Aurobindo Divine Life Education Centre,  
Mira Ambika Bhawan, Khetan Mohalla,  
Jhunjhunu - 333 001, Rajasthan.  
Tel. Nos. 01592-232887, 237428  
E-mail: sadlecjrn@gmail.com  
Website: www.sadlec.org

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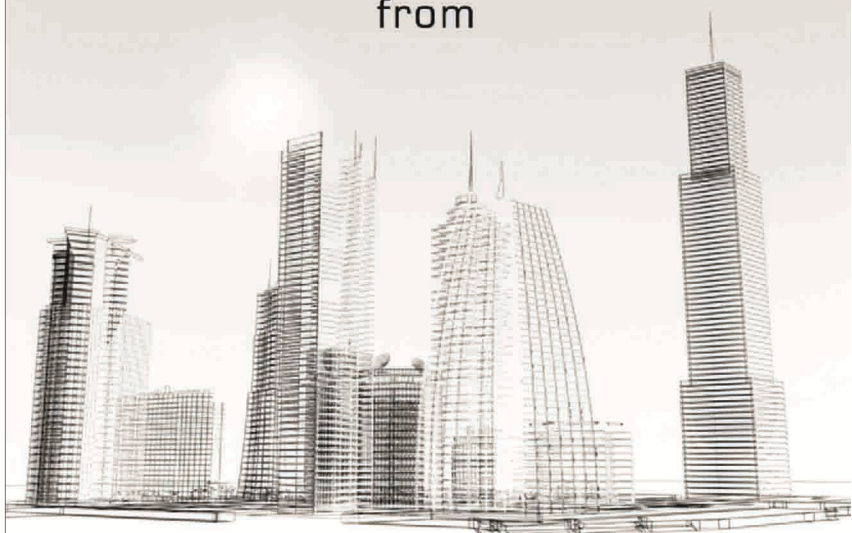
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A school by The Vatika Group 

## Holistic

"MatriKiran believes in holistic development and Yoga, Clay Modelling, Indian Music and Ballet are part of its curriculum. The need for extra classes does not arise at all."

*Upasana Mahtani Luthra*

*Mother of Nanak, Grade 4 and Nritu Luthra, Grade 6*



## Nature Friendly

"Being a doctor myself, it was very important for me that the school environment should be healthy. Class rooms in MatriKiran are nature friendly, spacious, well ventilated and they open out to green spaces... in communion with nature."

*Dr Nidhi Gogia*

*Mother of Saham Sharma, Grade 1*



**MatriKiran**

**ADMISSIONS OPEN**

Academic Year 2016-17

*Junior School* SOHNA ROAD  
Pre Nursery to Grade 5

*Senior School* VATIKA INDIA NEXT  
Grade 6 to Grade 8

[www.matrikiran.in](http://www.matrikiran.in)

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