

**THE SYNTHESIS OF
- EDUCATION -**



S. A. MAA KRISHNA

The Synthesis of Education

sarva (anantam) jivanam nitya-sikhyamastu (All life is Education)

(This book is offered at the Lotus Feet of *the Divine Mother* and *Lord Sri Aurobindo* on the occasion of birth Centenary of Pranab *Da* of Sri Aurobindo Ashram, Puducherry, 18.10.2023. He was instrumental in creating, organising and perfecting the Physical Education department of the Ashram.)

Edited by

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Note from the Publisher

'The Synthesis of Education' is an extensive enlargement of the earlier paper 'The New Synthesis of Education' published on the occasion of 2nd World Hindu Summit-2013, held at Bali, Indonesia, from 12.06.2013 to 17.06.2013. All the contents of the book are published in Sri Matriniketan Ashram's quarterly Journal "The Descent."

Integral Education is accepted here as a utilitarian aspect of Integral Yoga. The central truth of Education is identified as a field of concentration through rigorous self-control¹ or *Brahmacharjya* through *samyama*. It is linked with the central truth of integral Yoga which is identified as Consecration and the central Truth of integral Evolution which is identified as Consciousness. With the increase of Concentration power, the consecration power increases and vertical movement of Psychic and Spiritual Consciousness is practicable in superseding its earlier movement of Consciousness limited to the three modes of Nature, *tamas*, *rajas* and *sattwa*. Only through a conscious movement of Concentration,⁷ can the gulf between conventional human life and higher Spiritual life be bridged. Thus development of Integral Concentration, absolute Consecration and Integral Consciousness are identified as a passage to integral Perfection, integral Divine realisation and integral and comprehensive evolution of Self and Nature respectively.

This Education begins with the self-discipline of exclusive concentration directed towards uncovering the mysteries of the objective world through Modern Science which understands 'the workings of the Divine Consciousness-Puissance in man and creatures and things';² continues with the ancient practical Indian Science of rigorous self-control of the body drawing its energy from ancient *Hatha Yoga*, Psychic Science, reinforcing its Soul force from *Rajayoga*, Occult Science related with 'the knowledge of invisible forces'⁵ drawing its transformative energy from *Tantra*,

Spiritual Science, drawing its overhead energy from *Vedanta* and these teachings are used ‘for a conscious and faultless expression of the spirit’s mastery, joy and self-fulfilment.’² His entry into Arts, Literature, ‘should not be a mere aesthetic, mental or vital gratification, but, seeing the Divine everywhere, worshipping it with a revelation of the meaning of its own works, to express that One Divine in ideal forms, the One Divine in principles and forces, the One Divine in gods and men and creatures and objects.’² His entry into history,³ geography and mathematics are to discover Truth and Divine everywhere. This quest culminates with the integral Concentration where the three poises of dynamic Spirit, Psychic, Spiritual and Supramental Education are reconciled for the perfection of material life.

A *Sadhak* of integral Yoga is at once a student and a teacher of Integral Education. He is primarily a slave of Divine Will, ceaseless learner of Eternal Wisdom and a Lover of the Supreme Beloved; secondarily attains oneness and identity with the Divine Master, the Divine Teacher and the Divine Lover. As a student he will have the aptitude to learn everything of the multiple planes of Consciousness extending over many births and ‘rejects the slavery of the human way of thinking and acting.’⁴ As a teacher he will have the three responsibilities that of illumining and strengthening the pupils’ existing energy and potentiality, retaining their original appetite of learning, keeping intact their law of the soul, *svadharma*, and law of the nature, *svabhava* and assisting them to grow the seed of Godhead that lies behind their surface Nature.

In the *Indian* tradition search for the Divine occurs exclusively during the last part of the life, known as *Vanaprastha*. This proposal is amended in integral Yoga. It recognises that the Divine and the perfection of life is so vast and extensive that one life span is considered a very small fragment of All Life and ceaseless Yoga and ceaseless learning must be pursued from the beginning of this life. So Education and Yoga must begin from the very early part of life or from mother’s womb, known as prenatal education, and must continue after the death of the body, known as inter-natal training. *The Mother* further confirmed, “In all the sections, Primary, Secondary and

Higher Course, the children will follow yogic methods in their education and prepare and try to bring down **new knowledge**. So all the students can be said to be doing Yoga.”⁸

Indian Spiritual tradition compares man’s nature with a dog’s tail and it cannot be straightened; so to leave this world and escape into Supracosmic abode of *Param-dham* is identified as the best solution. Integral Yoga rejects this trend and proposes that ‘We are here to give up all desires and to turn towards the Divine and to become conscious of the Divine. To realize and manifest the Divine in our life is the way, not to become animals, living like cats and dogs.’⁹ So in integral Education, Matter and Spirit are given equal importance and reconciliation of both is identified as the means of attaining perfection.

The purpose of this book is to explore and build a missing intermediate zone in the multiple planes of Consciousness in a very simple manner, so that a path is traced ‘between the existing physical world and the supramental world’¹⁰ which is felt indispensable to lead a higher Spiritual life. The fullness of this perfection needs ‘a hundred years’⁶ and it can be understood by all, including small children through ‘a soul-understanding, that chose the pictures,’⁶ or a few pictorial demonstrations and also with the awareness of *the Mother’s* all-inclusive vision that wishes our representation must be such that ‘any fool could read it like a story and feel perfectly satisfied – and he wouldn’t even notice it taking hold of him inside and changing him.’⁶

OM TAT SAT

References:

1: “Many times in his writings, particularly in *The Synthesis of Yoga*, Sri Aurobindo warns us against the imaginings of those who believe they can do *sadhana* **without rigorous self-control** and who heed all sorts of inspirations, which lead them to a dangerous imbalance where all their repressed, hidden, secret desires come out into the open under the pretence of liberation from ordinary conventions and ordinary reason.” **The Mother**/The Mother’s Centenary Works (second edition)/10/15,

2: "The Yogin's aim in the sciences that make for knowledge should be to discover and understand the workings of the Divine Consciousness-Puissance in man and creatures and things and forces, her creative significances, her execution of the mysteries, the symbols in which she arranges the manifestation. The Yogin's aim in the practical sciences, whether mental and physical or occult and psychic, should be to enter into the ways of the Divine and his processes, to know the materials and means for the work given to us so that we may use that knowledge for a conscious and faultless expression of the spirit's mastery, joy and self-fulfilment. The Yogin's aim in the Arts should not be a mere aesthetic, mental or vital gratification, but, seeing the Divine everywhere, worshipping it with a revelation of the meaning of its own works, to express that One Divine in ideal forms, the One Divine in principles and forces, the One Divine in gods and men and creatures and objects." CWSA-23/The Synthesis of Yoga-142,

3: "'Spiritual things"! They teach history OR spiritual things, they teach science OR spiritual things. That's where the stupidity lies! In history, there is the Spirit; in science, there is the Spirit – the Truth is everywhere. And what's needed is to teach it not in an untruthful but in a true way." The Mother's Agenda-5.4.1967,

"And saw her hand in every circumstance

And felt her touch in every limb and cell." Savitri-529

4: "It is not a question of preparing students to read these or some other works. It is a question of drawing all those who are capable of it out of the usual human routine of thought, feelings, action; of giving those who are here every opportunity **to reject the slavery of the human way of thinking and acting**; of teaching all those who want to listen that there is another, truer way of living, and that Sri Aurobindo taught us to become and to live the true being--and that the purpose of education here is to prepare the children for *this life* and to make them capable of it." The Mother's Agenda-10.08.1960,

5: "Occultism is a science and it is the knowledge of invisible forces and the capacity to handle them, as one has the capacity of handling material forces if one has studied them scientifically." The Mother/Questions and Answers, TMCW- 7/267,

6: The Mother's Agenda-20.12.1961,

7: "Between the beings of the supramental world and men, there exists approximately the same gap as between men and animals. Sometime ago, I had the experience of identification with animal life, and it is a fact that animals do not understand us; their consciousness is so constituted that we elude them almost entirely. And yet I have known domestic animals – cats and dogs, but especially cats – who made an almost yogic effort of consciousness to understand us. But generally, when they watch us living and acting, they don't understand, they don't SEE US as we are and they suffer because of us. We are a constant enigma to them Only a very tiny part of their consciousness is linked to us. And it is the same for us when we try to look at the supramental world. Only when the link of consciousness has been built shall we see it – and even then, only that part of our being which has undergone the transformation will be capable of seeing it as it is – otherwise the two worlds would remain as separate as the animal world and the human world." The Mother's Agenda-

03.02.1958, “Sometimes, all of a sudden, I see myself as a FORMIDABLE concentration of power, pushing, pushing, pushing in an inner concentration to pass through. It happens to me anywhere, any time, at any moment – I see a whole mass of consciousness gathered into a formidable power pushing, pushing, pushing to pass to the other side. When we have passed to the other side, all will be well.” The Mother’s Agenda/27th June, 1961,

8: TMCW-12/On Education/p-179,

9: The Mother/The Mother’s Agenda-30.03.1972, “The psychic and the spiritual opening with their experiences and consequences can lead away from life or to a Nirvana (of traditional Yoga); but they are here (in Integral Yoga) being considered solely as steps in a transformation of the nature.” CWSA-22/The Life Divine-943,

10: The Mother’s Agenda/03.02.1958,

Note from the Editor

Any instreaming of new Ideas, Vision, Creation, and Action, if it carries a strong power of utility or secret value of persistence, after being subjected to a supreme test must be given an immense opportunity of rebirth or all mental formulations ‘break down under the test of new suggestions from the Infinite.’¹ The essence of Education is a dynamic developmental power of Nature which is specialised, divided, and variously formulated to carry ahead humanity towards a perfected ideal mental living; this movement must proceed ahead through Integral Education towards the emergence of a perfected Spiritual life for all humanity where ‘the basis of the act is a spiritual consciousness perennial and renovating, moved to express itself always in new forms or able to renew the truth of a form always by the flow of the spirit, and to so express itself and make every action a living symbol of some truth of the soul is the very nature of its creative vision and impulse.’²

Most of our thoughts visit us from the universal mind which is not our own...when our thought is a 'direct expression and creation of a light which is above us'³ then 'That is the **only case** in which one can say that the thought is our own.'³ This is the understanding with which all our expressions are to be renewed ceaselessly. Educational synthesis can be satisfying if the four educational movements of (1) Surface Education, (2) Potential Education, (3) Subjective Education and (4) Comprehensive Education undergo grand modifications of their central truths of (1) exclusive concentration, (2) essential concentration, (3) multiple concentration and (4) integral concentration and realise their equal importance in a self-perfected and self-integrated human vessel. No synthesis of Education can be possible if in its aim it does not reunite⁴ imperfect Matter with perfect Spirit in a purified, liberated, perfected and ecstatic human life.

This book recognises first to discover the Source of this existence which is an ocean of Truth, Light, Love, Bliss, Beauty, Harmony, Peace and Wisdom and then to put them in contact with the world which is full of ugliness, misery, wickedness, suffering, falsehood and ignorance. *The Mother* confirms that 'it is the only really effective way, the way of those who are truly strong and pure and capable of manifesting the Truth.'⁷ Integral Yoga is neither a popular Religion⁵ nor a popular Yoga;⁶ so our objective in Education is not to popularise it but to accept it as a field of rigorous self-discipline 'and it can be followed only if there is a special call.'⁶

We offer this book at the Lotus Feet of *The Mother* and *Sri Aurobindo* and pray Them to grant us Time (at least one hundred year) to fulfil and live the Truth revealed through this book and we are ready to begin educating ourselves in multiple planes of Consciousness with infrastructure and resources They have given us at our immediate disposal with intense love and gratitude.

OM TAT SAT

References:

- 1: CWSA-24/The Synthesis of Yoga-845
- 2: CWSA-23/The Synthesis of Yoga-164,

3: "...if instead of being like that, we are a concentrated consciousness, turned upwards in an aspiration, and open beyond the limits of the human mind to something higher; then, being open like this brings down that higher something across all the layers of reality, and this something may enter into contact with our conscious brain and take a form there which is no longer the creation of a universal force or a personal mind stronger than ours, but the *direct* expression and creation of a light which is above us, and which may be a light of the highest kind if our aspiration and opening allow it. That is the **only case** in which one can say that the thought is our own." The Mother/TMCW-8/Questions and Answers-1956/p-345,

4: "And for the cycle to be complete, one cannot stop on the way at any plane, not even the highest spiritual plane nor the plane closest to matter (like the occult plane in the vital, for example). One must descend right into matter, and this perfection in manifestation must be a material perfection, or otherwise the cycle is not complete – which explains why those who want to flee in order to realize the divine Will are in error. What must be done is exactly the opposite! The two must be combined in a perfect way. This is why all the honest sciences, the sciences that are practiced sincerely, honestly, exclusively with a will to know, are difficult paths – yet such sure paths for the total realization." The Mother's Agenda-10.10.1958,

5: "*Buddhism* only became a **popular religion** when *Buddha* had taken the place of the supreme Deity as an object of worship." CWSA/24/The Synthesis of Yoga/556, "Emotionally, the first form which this turning takes **must** be that of adoration. In **ordinary religion** this adoration wears the form of **external worship** and that again develops a most external form of **ceremonial worship**. This element is ordinarily necessary because the mass of men live in their **physical minds**, cannot realise anything except by the force of a physical symbol and cannot feel that they are living anything except by the force of a physical action." CWSA/24/The Synthesis of Yoga/572, "Buddha never said he was an Avatar of a Personal God but that he was the Buddha. It is the Hindus who made him an Avatar. If Buddha had looked upon himself as an Avatar at all, it would have been as an Avatar of the impersonal Truth." CWSA-28/Letters on Yoga-I-500, "You must not confuse a religious teaching with a spiritual one. Religious teaching belongs to the past and halts progress. Spiritual teaching is the teaching of the future—it illumines the consciousness and prepares it for the future realisation. Spiritual teaching is above religions and strives towards a global Truth. It teaches us to enter into direct relations with the Divine." 12th February 1972/The Mother/TMCW/12/On Education-120, "Why do men cling to a religion? Religions are based on creeds which are spiritual experiences brought down to a level where they become more easy to grasp, but at the cost of their integral purity and truth. The time of religions is over. We have entered the age of universal spirituality, of spiritual experience in its initial purity." The Mother/14th October-1964/The Mother's Agenda-5/237, "Yoga is not a matter of theory or dogma, like philosophy or **popular religion**, but a matter of experience. Its experience is that of a conscient universal and supracosmic Being with whom it brings us into union, and this conscious experience of union with the Invisible, always renewable and verifiable, is as valid as our conscious experience of a physical world and of visible bodies with

whose invisible minds we daily communicate.” CWSA/24/The Synthesis of Yoga-555, “In the transformation of ordinary religious worship into the Yoga of pure Bhakti we see this development from the motivated and interested worship of popular religion into a principle of motiveless and self-existent love. This last is in fact the touch-stone of the real Bhakti and shows whether we are really in the central way or are only upon one of the bypaths leading to it. We have to throw away the props of our weakness, the motives of the ego, the lures of our lower nature before we can deserve the divine union.” CWSA/24/The Synthesis of Yoga-553 ‘Buddhism only became a **popular religion** when Buddha had taken the place of the supreme Deity as an object of worship.’ CWSA/24/The Synthesis of Yoga-556, ‘Even **popular religion** is a sort of ignorant Yoga of devotion.’ CWSA/24/The Synthesis of Yoga-559, ‘The origin of this divine fear was crude enough in some of the primitive **popular religions**.’ CWSA/24/The Synthesis of Yoga-562,

6: “All that is **popular Yoga**. (The correspondent wrote, “It is said that if a disciple receives his Guru’s touch or grace, his main difficulties very often disappear.”) The Guru’s touch or grace may open something, but the difficulties have always to be worked out still. What is true is that if there is complete surrender which implies the prominence of the psychic, these difficulties are no longer felt as a burden or obstacle but only as superficial imperfections which the working of the grace will remove.” CWSA-29/Letters on Yoga-II/p-197, “You see, the faith of people is a superstition – it’s not faith, it’s superstition. Now there are more and more people who think they have faith, and they ask me ridiculous things! They have superstitions like. Someone brings me a child born with a deformed arm, and the superstition is that if I put my hand on the arm of the child, he’ll be healed.... Things like that. It’s completely stupid. That’s not Power! They need a little miracle, you know, at their level.” The Mother’s Agenda-8.05.1971, Sri Ramakrishna’s saying, “With the Guru’s grace all difficulties can disappear in a flash, even as a long darkness does the moment you strike a match.” This is possible after long tapasya, “This “state of grace” is often prepared by a long tapasya or purification in which nothing decisive seems to happen, only touches or glimpses or passing experiences at the most, and it (decisive change) comes suddenly without warning.” CWSA-29/Letters on Yoga-II/p-195, ““The goal of Yoga is always hard to reach, but this one (integral Yoga) is more difficult than any other, and it is only for those who have the call, the capacity, the willingness to face everything and every risk, even the risk of failure, and the will to progress towards an entire selflessness, desirelessness and surrender.” CWSA-29/Letters on Yoga-II-27, “I do not very readily accept disciples as this path of Yoga is difficult one and it can be followed only if there is a special call.” Sri Aurobindo/The Mother’s Agenda-8/175,

7: The Mother’s Agenda-29.05.1968,

The Synthesis of Education

Sa Vidya Ya Vimuktaye (Knowledge is that which liberates man)

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Introduction

“An Integral Education which could, with some variations, be adapted to all the nations of the world, must bring back the legitimate authority of the Spirit over a matter fully developed and utilised.”¹

The Mother

“The ascent of the human soul to the supreme Spirit is that soul's highest aim and necessity, for that is the supreme reality; but there can be too the descent of the Spirit and its powers into the world and that would justify the existence of the material world also, give a meaning, a divine purpose to the creation and solve its riddle. East and West could be reconciled in the pursuit of the highest and largest ideal, Spirit embrace Matter and Matter find its own true reality and the hidden Reality in all things in the Spirit.”²

Sri Aurobindo

The sacred institution of Integral Education is missioned to bridge the gulf and sharp division between the two extreme ends of existence, the Matter and the Spirit which begins step by step obscurely and ignorantly, continues through diversity and exclusiveness and culminates in an immense educational movement through inalienable unity, constant luminous reconciliation and triumphant harmony. It recognises this mutable mechanical unintelligent bodily substance as the noble and fit material to inhabit the immutable and imperishable Spirit and the Soul; they are reconciled with each other either by objectively subjective method of critical analysis, organisation and observation applied to Life, Mind and Matter through knowledge by projection, confrontation and apprehension or by subjectively objective method of synthesis, truth discerning vision and illumination applied to Psychic, Spiritual and Supramental Self through Knowledge by identity, harmony and comprehension and arrives at the repose of the ultimate Oneness without denying the manifestation of the vivid multiplicity. Objectively Subjective method of Education proceeds separately from all multiple things to resultant unity and arrives at the knowledge of the Self and the Universe through the activation of the pure Reason, Intellect and Mind and Subjectively Objective method of Education proceeds from essential oneness to resultant multiplicity and arrives at the Knowledge of the Self and Universe through pacification of mind and the activation of Silence and Intuitive faculty of the triple

Soul. Only by complete and catholic affirmation of both the method of Education known as Integral Education can all the multiform and apparently contradictory fact of existence be harmonised and Mind with its effort and the endeavour and the Soul with its spontaneity and the way of infinite enlargement will discover the true centre or the Central Truth, and Education will know its aim of objective and subjective self-fulfilment through apprehensive and comprehensive knowledge and integral human existence through infinite unity and serves the life with a serene and settled joy and light with rhythmically coherent Divine *Shakti* to support the growth of a diversified individuality.

The first object of Integral Education is discovery of its true centre which should be neither achievements, nor fame, nor success, nor power, nor material opulence, nor morality, nor separative ego, nor attachment to mutable form. So the true centre of education must be always identified as the dynamic Soul, the Psychic being in the heart, the need of its growth and experience, its aspiration towards possession of pure power of light, love, joy, beauty and harmony and elimination of all imperfection. All that helps this Soul growth, Mental, Vital and Physical Education are identified as its accessory or a subsidiary helpful process; by the pressure of Soul force they are lifted out of their limitations and carried more swiftly and profoundly to their supreme light in knowledge, integral completeness and their detailed and yet undreamed potentialities. The second object of Integral Education is the discovery of its second centre or second Soul, which is not a high intellectual notion of truth and right, not idealism, not altruistic eagerness, not an ethical turn of mind, nor moral purity and austerity, not religiosity or an exalted emotional fervour, not even a compound of all these excellent things, not an emotional aspiration and fulfilment, not a regulation of conduct according to religious and ethical formula. It is the discovery of the Spiritual Self above the head, a vast static and silent Self, enters into contact with greater immutable Reality beyond and pervading the universe; it is also a turning, conversion and transformation of our whole being through a large dynamic descent of Light, Knowledge, Power, Bliss or other supernormal affirmative Energies into untransformed Nature. This Spiritual Self uncovers the passage to Cosmic Consciousness where the Matter is real to the Spirit and Spirit is real to the Matter and both find their true reconciliation. The third object of Integral Education is the discovery of its third centre or third Soul, the discovery of a Supramental Self, the limitless Consciousness in which the individual, the Cosmic and the Transcendent live eternally in each other; it has come for the adventure of the Soul lapsing into Inconscience and emerging out of its darkness and this adventure proceeds to capture all other sheaths without disturbing the poise which is kept firm from summit of Consciousness to its base; the experiencing Consciousness must preserve a calm balance, supreme harmony and a high Spiritual positivism. The fourth aim of Education concentrated around a centre of Infinity must be all-inclusive perfection directed to resolve all the problems of existence including the ultimate, lasting and permanent solutions and utilise the Psychic, Spiritual and Supramental Education towards transformation of human collectivity and a journey towards the discovery of

the source of *Ananda* from which this whole creation is originated. And the last aim of integral Education is the perfect self-expression of the Spirit in the material life of our terrestrial existence by purifying, perfecting and transforming the nether dark worlds through Subconscious and Inconscious Education or restoration of all-perfection of *Sachchidananda* Consciousness in the whole of humanity through activation of Subconscious and Inconscious Self.

The Main Formula of Integral Education:

The literal meaning of Integral Education is the Concentration on the total Consciousness of the Eternal. Its main formula and its successive bifurcations are derived from the main formula of integral Yoga. They are as follows:-

1) All Life is Education. Or 'All Time of All Life is a continuous uninterrupted Education' of which 'this Time of this whole life' is a very small fragment of integral Education. This whole external ordinary life is a very small part of vast inner living. This inner life is connected through a subtle link of union with our unnumbered past and future bodies and births, which is defined as All Life and the Timeless Spirit in us has thrown itself into All Life as the adventurer in Time to uncover self-knowledge and integral knowledge. Education is defined as the developmental urge discovered by the Mother-nature through many sided purposeful efforts in Ignorance and spontaneous leap action by *Shakti* in Knowledge to arrive at apprehensive Knowledge, *Prajnana* and comprehensive Knowledge, *Vijnana*. It begins with limited separative exclusive awareness and ends with integral awareness of integral knowledge. True education means to purify, expand and perfect the constitution of subtle physical, subtle vital and subtle mental which constitute our inner life which is again veiled by outward appearance of phenomenal Education of training the surface mind, vital and body.

2) All Education is a synthesis of all developmental methods discovered by the Mother-nature through age-long many-fold effort of Science, Arts, Religion, Ethics, Occultism, Spiritual thought and Spiritual experiences and lifts them out of their existing limitations. They draw all their new discoveries and inventions from the 'secret Supermind's huge store.'²⁰ The evolutionary endeavour of Nature has experimented on all lines and attempted every possible way in order to discover her primary education of enlarging the bound of surface knowledge, deeper and larger teachings of true inner education and the out bringing of the widest, the most powerful and the highest boundary of whole education which are combined as Integral Education.

3) All methods of Education are the synthesis of dispensable and indispensable self-discipline. Education cannot confine itself to dispensable method of an outwardly acquired and learned knowledge of the existence or exclusively preoccupied with its immeasurable outlook on the world and uncovering the secrets of the material worlds, but an unveiling and revelation of an inward and upward self-unfolding and would

awake to an indispensable awareness of Self's vast in look, (1) a clear and complete knowledge of the multiple Selves and triple time, (2) a direct knowledge of others, surrounding world and extreme complexity of untransformed Nature, (3) a direct knowledge of hidden and mysterious dark forces of Nature and (4) a direct knowledge of the occult mechanism of mind, life and matter, which are beyond our present immediate attainment.

4) The methods by which the largest time saving development in the shortest possible path can be pursued are identified as indispensable self-disciplines of Integral Education which are Psychic, Spiritual and Supramental Education, responsible for evolving the capacity in man to become the (1) master of himself or opening towards his multiple Selves, (2) master of the hierarchies of ascending and descending Consciousness, (3) master of the energies of Nature, (4) master of his instrumentation of mind, life and matter. These indispensable self-disciplines are subordinated by all other lines of developmental urge of Nature, identified as Psycho-physical discipline, which is further fragmented as Physical, Vital and Mental Education; its utmost mission is to educate the obscure consciousness emerged out of the dark prison of Matter, to overcome and control life and matter, to enlighten the dull inertia, blind instincts and vague perceptions till it shall be capable of opening towards higher Light. The last perfection of mental, vital and physical education can come by opening to something beyond which is key of his completeness. When the dispensable self-discipline of education learns consciously to become the subordinate of the indispensable self-discipline, then the essential and comprehensive truth of the Integral education is known and not at all ignored.

5) All the dispensable self-discipline or objectively subjective approach towards education is defined as development of higher or highest faculties through the formulation of lower mental methods of 'educate thyself' and its indispensability is felt till the higher methods or Soul's methods of 'know thyself' are evolved and it asks indispensable presence and help of physical guide. Mind has the capacity to enter large effort to gain small result and even if with this struggle to limit the action of our capacities and even then uses with a much less sure rapidity, the intelligent will is treated as our first conceptive potentiality, main force of effectuation and the highest available faculty at our immediate disposal and to fully utilise the mental faculty of exclusive concentration for purification is identified as the best beginning and sure promise of integral emergence of an underlying truth which is an uncovering of higher faculties other than mind, acquisition of scientifically minute knowledge and scrupulous accuracy through long culture of intellect.

6) The need of Integral Education is felt primarily to enlarge our knowledge on the World, Self and God and extend our Mental, Vital, Physical and Spiritual existence; secondarily reconcile, integrate, transform and perfect them; where the former is enforced on each student of Integral Education in order to make him fit to

enter the main stream of life and world and the latter is a special opportunity of voluntary choice among the privileged few.

7) As Integral Education is the utilitarian aspect of Integral Yoga, Integral Evolution, Mediatrix *Shakti* and Absolute *Shakti*; so, all developmental aspect of the former will draw its strength, innovation, inspiration, expansion and guidance from the latter. Education has its root in Yoga; Yoga has its root in Evolution of Nature; Evolution has its root in Consciousness; Consciousness has its root in *Shakti*; *Shakti* has its root in *Chit or Sachchidananda*. What *Sri Aurobindo* stated in the Principal *Shastra, The Synthesis of Yoga* for a *Sadhaka* in terms integral Yoga and strong declaration that ‘All Life is Yoga’ (through consecration), the same thing He restated with greater precision, force and enlargement in the complementary *Shastra, The Life Divine* for mere men or all humanity in terms Integral Evolution, hence we can discover it as the book of ‘The Synthesis of Evolution’ and He asks all humanity to train the mind towards the realisation of the *mantra* ‘All Life is Evolution’ (of Consciousness). The same objective He restated in the complementary *Shastra, The Mother*’ book for Her all children in terms of Mediatrix *Shakti* where all the four intermediate Spiritual Powers and Personalities of the Mediatrix Mother are synthesised to which we can discover it as the book of ‘The Synthesis of (four) Overmental *Shakti*’ whose *mantra* is ‘All life is the possession of the Truth and the Divine *Shakti*’ (through increase of faith, *Sraddha*, and Truth Power that rejects, destroys and transforms falsehood). The same objective He restated again with greatest intensity and vividness in the complementary *Shastra, Savitri* for swiftest Spiritual evolution of Her dearest children or Integral Yogis in terms of absolute or virgin Mother Power, *Maya*, to which we can discover it as the book of ‘The Synthesis of four¹⁹ Supramental Mother Power, *Maya*’ and Her *mantra* is ‘All life is possession of Virginity and Supramental *Maya*’ (through intensification of purifying and all-embracing Divine Love that rejects, destroys and transforms the limitation of human love). So now the method of Education is to be restated in the form of profound developmental urge of learning for all students from above four books in terms of Integral Education along with the *mantra* ‘All Life is Education’³ (through practice of concentration, *samyama*) and the evolution of the new written truth can be restated as ‘*The Synthesis of Education.*’ Now it is time to intensify education through four powers of the Mother-nature that of the integral Yoga, integral Evolution, integral Truth and integral Virginity, not limiting oneself to physical virginity alone and weld them strongly to the One, the Divine, *the Sachchidananda* who stands above as the Lord of Yoga, the Lord of Evolution, the Lord of Truth Power, *Shakti* and the Lord of absolute Virgin Power, *Chit Shakti* and also the Lord of Integral Education. A student of Integral Education will be at once a seeker of Integral Yoga, Integral Evolution, Integral Truth and Comprehensive Virginity extending over multiple subtle bodies in addition to his surface training of mind, vital and body. He will be aware of a Supramental world whose advent will be foreseen when earth life will be the playfield of more and more ‘superior human and invisible beings’¹⁷ hinted in *Savitri* as ‘Omnipotent’s flaming pioneers,’⁵ ‘mighty wardens,’²¹ ‘The sun-eyed children,’⁵

‘radiant children of Eternity,’⁴ ‘princes of the Sun,’¹² ‘garbless deity,’⁶ ‘golden child,’⁷ ‘King-children,’¹⁵ ‘nude god-children,’¹⁸ ‘The heroic leaders of coming time,’¹⁵ ‘The Infants of the Monarchy of the worlds,’¹⁵ ‘Nameless the austere ascetics without home’¹⁵ ‘sunlight moulded like a golden maid,’⁸ ‘high-bred maiden,’⁹ ‘golden bride,’¹⁰ ‘the eternal bride,’¹¹ ‘golden virgin,’¹⁶ ‘virgin bridals of the dawn,’¹² and the ‘citizens of that mother state.’¹³

8) The superiority of one educational institution from another (or one individual from other) can be discerned by the degree of truth and knowledge they have worked out from world falsehood and world Ignorance and the best institution (or the most conscious individual) always suffers least corruption in its mind and heart and that is possible when the Mother Nature’s four Evolutionary energy that of Yogic Power, Consciousness Power, Truth Power and Virgin Power are perfectly reconciled. An uncorrupted individual and institution always reject falsehood from within by silencing and purifying the three *Gunas* and reject falsehood from without which diminish and lower the frontal consciousness or wage a constant outer war against *adharma*.

OM TAT SAT

References:

- 1: The Mother’s Centenary Works/13/361,
- 2: CWSA-36/Autobiographical Notes-p-553,
- 3: “Auroville will be the place of an unending education, of constant progress, and a youth that never ages.” The Mother’s Agenda-07.02.1968,
- 4: “The **radiant children of Eternity** dwell” Savitri-282,
- 5: Savitri-343,
- 6: Savitri-430,
- 7: Savitri-76,
- 8: Savitri-400,
- 9: Savitri-496,
- 10: Savitri-718,
- 11: Savitri-666,
- 12: Savitri-401,
- 13: Savitri-262,
- 14: “A seeker of truth, *jijnasu*, after many births of preparation, purification of impurity and sin, endeavouring with sincerity becomes a *Yogi* and attains the highest goal... After many births of preparation, a *Jnana Yogi* with strong foundation of *Karma* and *Bhakti Yoga*, attains My *Purushottama* or Supramental state of Consciousness. He also realises the intermediate stair that all this existence is Divine, the Cosmic Consciousness, *Vasudeva sarvamiti*. Such great Soul or integral *Yogi* is very rare.” The Gita-6.45/7.19,
- 15: CWSA/34/Savitri-382, 266,
- 16: CWSA/34/Savitri-384,

17: The Gita defines developed Souls in different terminologies of *Dvija*, *Dvijottam* (the best among the twice born), *Yantra*, *Vibhuti*, *Avatara*, *Panditah*, *Sthita Prajna*, *Buddha*, *Maharsi*, *Debarasi*, *Siddhanam*, *Suhrdam*, *Sadhunam*, *Sraddhavan*, *Jnanaban*, *Jnani*, *Jnaninah*, *nitya Sannyasi*, *Tyagi*, *Brahmachari*, *Munirbrahma*, *Muneh*, *Mumuksubhah*, *Yoginah*, *Tattva-darsinah*, *Tattvavit*, *Jitendriya*, *Visuddhatma*, *Dhira*, *Putah*, *Sthirabuddhi*, *Yatinam*, *Suhrud*, *Jitatmana*, *Triptatma*, *Prasantatma*, *Vijitatma*, *Asammudhah*, *Samyami*, *Bhakta rajarsayah*, *Brahmavid*, *Mahatma*, *Kshina-kalmasah*, *Krishna-vit*, *Dharmatma*, *Brahmavadinam*, *Mokshakankhivih*, *Atiba-priya Bhakta*. Among the masculine personalities it has identified *Janaka* (A famous King and Sage and the Father of *Mother Sita*), *Vivasvan* (the Sun-God), *Ikshavaku* (head of the Solar line and the first king of solar race), *Vrigu* (son of *Varuna*, regarded as one of the *Rishis* in *the Veda*), *Ushana* (a *Vibhuti* among seer-poets), *Kapila Muni* (traditional founder and chief exponent of *Sankhya* system of philosophy), *Narada* (the heavenly sage who stands for Divine Love and Knowledge), *Manu* (mythological Father of mankind), *Asita* (name of *the Vedic Seer*), *Devala* (the name of *the Vedic Seer*), *Vyasa* (compiler of *the Vedas* and the author of *the Mahabharata*), *Sanaka* (son of the creator God, *Brahma*), *Prahllada* (son of an *Asura* King *Hiranyakasipu* and true devotee of Lord *Vishnu*), *Arjuna* (one of the five *Pandavas*, very dear to the external manifestation of Godhead, the best among the twice born Souls, Instruments and Emanations), *Sanjaya*, (*Dhritarashtra's* minister who was endowed with the power of celestial vision) and *Lord Sri Krishna* (son of *Devaki*, Godhead and the Lord of *Ananda*, one of the ten incarnations of *Lord Vishnu*) as developed Souls. Among the feminine personalities it has identified *Kirti*, *Sree*, *Vak or Vani*, *Smriti*, *Medha*, *Dhriti* and *Kshama* as developed Souls. They are unattached to outward touches for their happiness and are ever satisfied with themselves through inner contact with the Soul, *nitya-trupto nirasrayah*. Similarly they can use but do not depend on external aid for their Spiritual fulfilment. The traditional Yoga of *the Gita* proposes that a developed Soul is free from seven deformations, *vicaras*, that of liking and disliking, *iccha*, *dvesah*, pleasure and pain, *sukham*, *dukham*, subjection to lower consciousness, *chetana*, place together truth and falsehood, *sanghatah*, *tamasic* and *rajasic* persistence, *dhriti*. Integral Yoga proposes that a developed Soul or adult Soul is free from seven deformations, *vicaras* that of (1) hatred, (2) disliking, (3) scorn, (4) repulsion, (5) clinging, (6) attachment and (7) preference.

18: Savitri-126,

19: Four Supramental Mother Powers are Truth supreme, Power supreme, Supreme Delight and Will supreme.,

20: Savitri-187,

21: "The **mighty wardens** of the ascending stair" Savitri-265,

The Need of Synthesis

“Spirit is the crown of universal existence; Matter is its basis; Mind is the link between the two. Spirit is that which is eternal; Mind and Matter are its workings. Spirit is that which is concealed and has to be revealed; mind and body are the means by which it seeks to reveal itself.”¹³

Sri Aurobindo

“In this place, children would be able to grow and develop integrally without losing contact with their souls; education would be given not with a view to passing examinations or obtaining certificates and posts, but to enrich one's existing faculties and bring forth new ones. In this place, titles and positions would be replaced by opportunities to serve and organise; everyone's bodily needs would be provided for equally, and in the general organization, intellectual, moral and spiritual superiority would be expressed not by increased pleasures and powers in life, but by greater duties and responsibilities. Beauty in all its art forms – painting, sculpture, music, literature – would be accessible to all equally, the ability to share in the joys it brings being limited solely by one's capacities and not by social or financial position.”¹⁹

The Mother

The Synthesis of Education:

The theory of **complete Education** pursued through all life or long succession of rebirths can be realised through the Synthesis of Education which has four legitimate motives of development of educational capacity in all Time, that of firstly a period of education and preparation that will make us able to satisfy the basic needs and requirement of life and **a concentration of Surface Education** to develop separate individuality and in it the unity of all aspect of life is lost on the surface; here body, life and mind are divided from each other through ignorance but can be illumined and made aware of themselves; secondly a period of normal living to satisfy the human desires and interests under the moderating rule of ethical and intellectual part in us, to educate all our human capacities of force and knowledge and enjoyment so that we may turn them upon the world with more and more mastery and force, **a concentration of Potential Education**; thirdly a period of inward turn of the mind and Spiritual preparation, **a concentration of Subjective Education** and lastly, the Spiritual entity within us must develop its own integral perfection which is a period of complete fulfilment of Supramental living, fulfilling and perfecting the objective living by transforming and Divinising it, **a concentration of Comprehensive Education**. This educational Synthesis also arrives at the reconciling equation between the Matter and the Spirit where (1) the existing human mind and intellect are considered as its **nodus and subjective turn of** phenomenal education; (2) the knowledge on the cosmic and terrestrial surface world which is the **field and circumstance** of Physical, Vital and Mental education; (3) the knowledge on the Supraterrestrial or other worldly or occult plane which is a **condition and connecting hidden link** and which forms the basis of intermediate Subliminal, Psychic and

Spiritual Education and not to have the experience of these great regions of the Selves, not to know and manifest their law in ourselves **‘is to fall short of the height and fullness of our being;’**¹ (4) the knowledge and integration of the Supracosmic Reality is the highest reach of Integral Education which is the almighty **source, support and ‘highest remote origin of our existence.’**² The Synthesis of Education can be satisfying which ends in its aim of uniting the imperfect Matter and the perfect Spirit in a liberated, ecstatic and fulfilled human existence.

In the past **the theory of complete education through the Synthesis of Education** was attempted with little success due to the exaggeration or exclusive importance on either of the four or in most cases the first two Schools of thought. If we are satisfied with the first two educational movement then the ‘synthesis is unnecessary and a waste of time.’¹⁴ If our aim is integral Perfection then the synthesis becomes necessary. In the recent development of Integral Education, all the four stairs of human development have been fully recognised as the knowledge within the power and capacity of humanity and attempted within the framework of its existing infrastructure. The perfect learning of secret of existence through material Science, Arts and Literature are to be rightly related with the limited superficial enjoyment of existence, material success and satisfaction of human desire. This objective entry into opulence of existence must take a subjective turn and search for unlimited source of beyond sense enjoyments and seeking towards the Knowledge of the One and finally discovery of the Knowledge of the One is to be rightly related with the knowledge of the Many and movement towards the source, the Supracosmic existence, from which the unending riches of the Spirit will pour down on the Matter to bring completeness of Integral Education.

So, we can define Education in its totality beginning with the surface mental, surface vital and surface physical education which builds strong material foundation. Behind it there is large ocean of subtle mental, subtle vital and subtle physical Education extending over all life. At its core there is true mental, true vital and true physical being. Mental education liberates the intellect from ‘all twilight thought;’²⁰ vital education draws the sense to ‘pure celestial joy’²¹ and physical education makes ‘body’s joy as vivid as the soul’s.’²² In this Subliminal Self one experiences ‘The blissful sweetness of the intangible’s touch.’²⁶ In subtle physical education one ‘laughs in sweet and sunlit groves’⁵ and there ‘response to Truth is swift and sure.’⁶ In subtle vital education, ‘The world’s senseless beauty mirrors God’s delight’⁷ and ‘Always a heaven-truth broods in life’s deeps.’⁷ In subtle mental education, Thought is ‘leaned on a Vision beyond thought’⁸ and there ‘beauty and mightiness walk hand in hand.’⁹ Then behind it there are still greater planes of Psychic, Spiritual, Universal and Supramental worlds. The Psychic education is ‘Much sweeter... than any rapture known’²³ and its ‘momentary and escaping thrill’²³ cannot be recompensed by ‘Earth or all-conquering heaven.’²³ Spiritual education gives the sense of impersonal Love, Peace, Silence, infinite Existence, infinite Consciousness and ‘The Bliss that none can ever hope to taste.’²⁴ Universal Education is ‘A constant touch of sweetness that

linked all hearts'¹⁵ and "Thrilled with the hidden Transcendent's joy and peace.'¹⁶ Supramental education turns 'to the best the worst,'²⁵ heals 'the bitter cruelties of earth'²⁵ and 'A joy exceeding earth's and heaven's poured down.'²⁵ The dynamisation of Supramental energy can lead towards entry into the dark Subconscious sheath and discovery of Subconscious Self, which is identified as another important achievement 'whose priceless value **could have saved the world**'³ and all error and pain 'became a quivering ecstasy.'¹⁷ Then subsequently entry in to inconscient sheath and discovery of Inconscient Self is identified as the one of the last and most profound Spiritual experience, '**the grand solution**'⁴ in which the height of mortal effort end and in that darkest world 'A bliss is born that can remake our life.'¹⁸

All these worlds and planes have their influence on our earthly substance and can mould the earthly living into Divine living and Divine perfection. Our objective is to establish an equal fourfold concentration of Education or to explore all the planes of Consciousness and call down their full manifestation in our surface material life. We will realise that the Spirit is not only the cause, supporting power and indwelling principle of the Matter but also its material and sole material. In this context the present approach of surface phenomenal Education divided and deviated from the Source with its unequal concentration can be considered as right beginning. This surface education is identified as the Universal Mother's 'most outward executive aspect'¹⁰ and as 'God fulfilled in outwardness.'¹¹

Integral Education foresees the immediate inclusion of all students to the exposure of moral education formulated from the written Spiritual truth of the *Shastra* of integral Yoga. It can make few of them aware of the possibility and potentiality of subjective higher intermediate Subliminal, Psychic and Spiritual Education and can include Supramental Education after much arduous self-conquest and self exceeding¹⁴ after established in the higher planes of Consciousness and at the end of many long and trying stages of difficult self-education of Nature. They can follow and verify in themselves deeper Subliminal and Spiritual experiences, only when they have sufficient purity, plasticity and acquired the capacity to follow the inner method, confirmed by regular experiment, practical analysis and constant verification as they have trained now their mind to follow the mathematics and difficult operations scientific truths. Spiritual force can take possession of the mere students and Truth shall dictate their life, thought, effort, endeavour and action and a spontaneous truth awareness, truth-will, truth feeling, truth vision, truth discernment and truth movement can then be the integral part of their education.

Education needed for the integration of Personality:

We define personality in ordinary sense as formation of a superficial surface consciousness oblivious of its deeper and larger identity. Soul personality is a real and true individuality which stands behind the constant mutations of things and happenings. 'This persistent soul-existence is the real Individuality which stands

behind the constant mutations of the thing we call our personality.’¹² **Surface personality** is the outcome of inconscient energy known as *tamas*, *rajas* and *sattwa*. It is only a temporary mental, vital, physical formation in which powers, influences and motives are amalgamated. **Physical personality** is attached to earth which clings to soil and has a certain degree of material poise, stability and balance in addition to inertia, laziness and negligence in action. In a Spiritual man this *tamasic* personality is transformed into Divine calm, a perfect power of *Shakti* and capacity of great action in active silence. The **vital personality** is more attached to air than earth and vital man is concerned with self-affirmation, self-aggrandisement, life-enlargement, satisfaction of ambition, passion and desire. In a Spiritual man this *rajasic* personality is transformed into self-effecting initiating sheer Will, perfect power of Being, *Shakti*, capable of immense, composed and blissful action. The **mental personality** is in nature eager to acquire new knowledge, open towards new possibility of Spirit, careful to consider, verify, balance, adopt and adjust to its limited view of truth, receives all in limited harmony and in a restricted intellectual structure; it receives limited mental light and is unable to enlarge itself so as to receive equally all truth and all knowledge. In Spiritual man this *Sattwic* personality of modified mental light is transformed into self-existent light of the Divine Being, *Jyotirmaya Brahman* and God’s touch is transformed into His constant embrace. The **Subliminal personality** acts from behind the surface, is vast, calm, equal, observing the surface perturbation with an immovable detachment or it may act on its agitation to pacify, quiet, enlarge and transform it. In Spiritual man there is growth of the faculty of subtle sense of vision, hearing, touch, smell and taste which can substitute the need of sense bound outer physical consciousness and sense organs. The **Psychic personality** can be luminous leader of the mental, vital and physical instruments as it has the capacity of spontaneous discernment of truth and falsehood and distinguishes Divine and undivine of the manifestation. In a Spiritual man the presence of strong Psychic personality and Psychic transformation paves the passage clear for more intense Spiritual and Supramental transformation. Its final outcome is to prepare the nature to be perfectly fit for every kind of Spiritual experience. The **Spiritual Personality** identifies with the freedom, delight and wisdom of *Sachchidananda* and it must go through extension of cosmic expression and attains the power of embracing the whole universe in his subtle, intense and large individual consciousness. This personality is identified as **universal Personality** where World, Self and God are reconciled. A Universalised Spiritual individual would act from his own centre of Truth and not subject himself to blindness of other-self, other nature and moment’s personality; its consciousness would be action with full knowledge and not a movement of ignorance. His nature’s many-sided transformation would emerge as a composite perfection of the saint, the selfless Divine worker and the man of spiritual Wisdom. **Integral Personality** can be infinitely more enriched on the surface by gathering up of many-fold personality through opening of multiple Selves and integration of many-sided movement of Nature. An integration of personality and constant rebirth of new personality is possible by movement of Consciousness from nether plane of Inconscient to the highest plane of *Sachchidananda* through entry into above intermediate planes.

References:

- 1: CWSA/22/The Life Divine-707,
- 2: CWSA/22/The Life Divine-702,
- 3: Savitri-42,
- 4: Savitri-89,
- 5: Savitri-114
- 6: Savitri-111,
- 7: Savitri-139
- 8: Savitri-160
- 9: Savitri-161,
- 10: CWSA-32/The Mother with Letters on the Mother-15
- 11: "This world is God fulfilled in outwardness." Savitri-624
- 12: "For if the Self is always one in all, yet we see that for the purposes at least of the cyclic manifestation it expresses itself in perpetual soul-forms which preside over the movements of **our personality** through the worlds and the aeons. This persistent soul-existence is the real Individuality which stands behind the constant mutations of the thing we call our personality. It is not a limited ego but a thing in itself infinite; it is in truth the Infinite itself consenting from one plane of its being to reflect itself in a perpetual soul-experience. This is the truth which underlies the Sankhya theory of many Purushas, many essential, infinite, free and impersonal souls reflecting the movements of a single cosmic energy. It stands also, in a different way, behind the very different philosophy of qualified Monism which arose as a protest against the metaphysical excesses of Buddhistic Nihilism and illusionist Adwaita." CWSA-23/The Synthesis of Yoga-376,
- 13: CWSA-23/The Synthesis of Yoga-29,
- 14: CWSA-23/The Synthesis of Yoga-45,
- 15: Savitri-291,
- 16: Savitri-318-319,
- 17: Savitri-231,
- 18: Savitri-398,
- 19: The Mother's Agenda-18.01.1964
- 20: "A mind delivered from all twilight thoughts," Savitri-638,
- 21: Savitri-663,
- 22: Savitri-196,
- 23: Savitri-603,
- 24: Savitri-548,
- 25: Savitri-685,
- 26: Savitri-540,

The Task of Integral Education

The task before the integral Education is to explore the multiple planes of consciousness and call down their influence on the objective surface world. Integral Education is the utilitarian aspect of Integral Yoga whose doctrine can be constantly relived, renewed and reshaped in the inner life of developing humanity. A *Sadhak* of integral Yoga is primarily a student of integral Education and secondarily a teacher who is accountable for his persuasion of learning to himself and world through accumulation of power of concentration in order to arrive initially at individual perfection and finally a contributory to the world perfection. This process of learning is identified as an adventure into the unknown multiple planes of consciousness which will continue through successive births known as all life and he will not be satisfied till all the lines of subjective and objective perfections are gathered together to experience endless growth, endless unfolding of Truth and endless total fulfilment.

All objective research in the field of modern Science, Arts, Literature, Technology, Commerce and Economics can be reinforced by entry into subjective Research of the Soul, by discovering tenfold Selves and their interpenetration into tenfold Sheaths. We have to reconcile the full account of one-tenth 'potent though limited revelations of modern knowledge and seeking'² with nine-tenth unlimited subjective Spiritual wisdom by constantly updating, renovating, renewing and regenerating the existing wisdom from tenfold Selves.

Integral Education proposes that the greatest unity of all Science, all Religion, all Philosophy, and all Tradition are possible through a most conscious individual when he is perfectly capable of every kind of Material and Spiritual experience, embraces the whole universes in his cosmic Consciousness, possesses the highest Integral Knowledge³ and 'gathers together all experience in the truth of a supreme and all-reconciling oneness.'¹ That 'knowledge is likely to be the highest knowledge which illumines, integralises, harmonises the significance of all knowledge.'¹ And he calls down the ultimate Divine Truth and absolute Delight to elevate the things and creatures to their highest, profoundest and the widest Divine manifestation. For him 'general and ultimate solution is likely to be the best which includes and accounts for all so that each truth of experience takes its place in the whole.'¹

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References:

1: “As in Science, so in metaphysical thought, that general and ultimate solution is likely to be the best which includes and accounts for all so that each truth of experience takes its place in the whole: that knowledge is likely to be the highest knowledge which illumines, integralises, harmonises the significance of all knowledge and accounts for, finds the basic and, one might almost say, the justifying reason of our ignorance and illusion while it cures them; this is the supreme experience which gathers together all experience in the truth of a supreme and all-reconciling oneness. Illusionism unifies by elimination; it deprives all knowledge and experience, except the one supreme merger, of reality and significance.” CWSA-21/The Life Divine-485,

2: CWSA-19/Essays on the Gita-10,

3: “We realise now what the Upanishad meant when it spoke of Brahman as being both the Knowledge and the Ignorance and of the simultaneous knowledge of Brahman in both as the way to immortality. Knowledge is the inherent power of consciousness of the timeless, spaceless, unconditioned Self which shows itself in its essence as a unity of being; it is this consciousness that alone is real and complete knowledge because it is an eternal transcendence which is not only self-aware but holds in itself, manifests, originates, determines, knows the temporally eternal successions of the universe. Ignorance is the consciousness of being in the successions of Time, divided in its knowledge by dwelling in the moment, divided in its conception of self-being by dwelling in the divisions of Space and the relations of circumstance, self-prisoned in the multiple working of the unity. It is called the Ignorance because it has put behind it the knowledge of unity and by that very fact is unable to know truly or completely either itself or the world, either the transcendent or the universal reality. Living within the Ignorance, from moment to moment, from field to field, from relation to relation, the conscious soul stumbles on in the error of **a fragmentary knowledge**. It is not a nescience, but a view and experience of the reality which is partly true and partly false, as all knowledge must be which ignores the essence and sees only fugitive parts of the phenomenon. On the other hand, to be shut up in a featureless consciousness of unity, ignorant of the manifest Brahman, is described as itself also a blind darkness. In truth, neither is precisely darkness, but one is the dazzling by a concentrated Light, the other the illusive proportions of things seen in a dispersed, hazy and broken light, half mist, half seeing. The divine consciousness is not shut up in either, but holds the immutable One and the mutable Many in one eternal all-relating, all-uniting self-knowledge.” CWSA-21/The Life Divine-524-25,

The Difficult Task of Integral Education

“In men, says *the Upanishad*, the Self-Existent has cut the doors of consciousness outward, but a few turn the eye inward and it is these who see and know the Spirit and develop the spiritual being. Thus to look into ourselves and see and enter into ourselves and live within is the first necessity for **transformation of nature** and for the divine life.”¹⁶

Sri Aurobindo

“*The (Katha) Upanishad* tells us that the Self-existent has so set the doors of the soul that **they turn outwards** and most men look outward into the appearances of things; only the **rare soul that is ripe** for a calm thought and steady wisdom turns its eye inward, sees the Self and attains to immortality. To **this turning of the eye inward** psychological self observation and analysis is a great and effective introduction.”¹⁷

Sri Aurobindo

“We find that it progresses towards a greater completeness in proportion as we arrive at **two kinds of perfection**; (1) first, a greater and greater detachment from the control of the lower suggestions; (2) secondly, an increasing discovery of a self-existent Being, Light, Power and Ananda which surpasses normal humanity...The movement of perfection is (1) away from all domination by the lower nature and (2) towards a pure and powerful reflection of the being, power, knowledge and delight of the Spirit and Self in the buddhi. The Yoga of self-perfection is to make this **double movement as absolute as possible**.”¹⁸

Sri Aurobindo

“The universal and infinite consciousness can always seize on and surround the mind and it is when it does so with a certain continuity, frequency or persistence that the mind can most easily transform itself into the intuitive mentality and that again into the supramental movement.”¹⁹

Sri Aurobindo

“**And actually, to do Sri Aurobindo’s work is to realize the Supramental on earth.**”²⁰

The Mother

In order to collaborate the Divine Mother, the difficult task before an individual Soul seeker is to discover his Personal Psychic Being, *saguna Brahman*, in the heart and Impersonal Spiritual Being, *Nirguna Brahman*, above the head and transcend both of them to discover the still higher Transcendent Supramental Being.

Psychic Science:

Kshara Purusha or Psychic Being:

“But the real soul, the real psychic entity which for the most part we see little of and only a small minority in mankind has developed, is an instrument of pure love, joy and the luminous reaching out to fusion and unity with God and our fellow-

creatures. This psychic entity is covered up by the play of the mentalised *Prana* or desire-mind which we mistake for the soul; the emotional mind is unable to mirror the real soul in us, the Divine in our hearts, and is obliged instead to mirror the desire-mind.”¹²

Sri Aurobindo

“It is one of the decisive moments of the integral Yoga when this psychic being, liberated, brought out from the veil to the front, can pour the full flood of its divinations, seeings and impulsions on the mind, life and body of man and begins to prepare the upbuilding of divinity in the earthly nature.”¹⁵

Sri Aurobindo

“All (the seven-fold personal) relations known to human personality are there in the **soul’s contact** with the Divine; but they rise towards superhuman levels and compel him towards a divine nature.”⁷

Sri Aurobindo

“As the psychic change has to call in the spiritual to complete it, so the first spiritual change has to call in the supramental transformation to complete it.”¹³

Sri Aurobindo

We generally live in apparent surface mind, apparent surface vital and apparent surface physical behind which there is large ocean of inner subtle mental, inner subtle vital and inner subtle physical sheaths which govern, control and transform our surface workings. Behind these sheaths there are truth mind, true vital and true physical being, the immutable and imperishable godhead has occupied those centres. Similarly, we have double Psychic entity, one is the apparent surface desire soul which works in our vital cravings, emotions, aesthetic faculty and mental seeking for power, knowledge and happiness and the other is our subliminal Psychic entity or our true Soul which is a pure power of light, love, joy and beauty. The subliminal mind in us is open to the universal knowledge of the cosmic Mind, the subliminal vital in us is open towards the universal force of cosmic Life, the subliminal physicality in us is open towards the universal force-formation of cosmic Matter. So also the subliminal Soul in us is open towards the universal Delight of the cosmic Soul. The surface Soul is cut off by egoistic wall of great thickness from true Soul and when the Divine delight tries to penetrate the surface Soul it becomes dwarfed, distorted or have to come in masked as their own opposites. The true Psychic Soul is the flame of the Godhead, always alight within us, inextinguishable even by that dense unconsciousness which obscures our outward life. It is the flame born out of the luminous Divine inhabitant of the Ignorance, grows in it till it is able to turn the being towards the Knowledge of Self and the Divine, towards the supreme Truth, the supreme Good, the Divine heights and largeness; this is the inner light and voice of the mystic, the witness and the Guide. It is that which endures the pain and suffering and is imperishable in us from birth to birth, untouched by death, decay and corruption and an indestructible spark of the Divine. It is the individual Soul, the *Chaitya Purusha*, supporting Mind, Life and Body and standing behind the subtle mental, vital and physical being, watching and profiting by their development in us. This inmost

Psychic entity puts forward a Psychic personality which flowers as the saint, the sage and the seer and it changes, grows and develops from life to life; for this is also the traveller from the birth to death and from death to birth and our nature parts are its manifold changing vesture. Initially it works indirectly through mind, life and body, since these parts have to be sufficiently developed as instruments of self-expression.

The mental part in us recognises the imperfection as the law of life to which the Psychic being in us rejects. The Soul is dissatisfied towards earthly imperfection and aspires towards elimination of all imperfections from our nature; it is this which struggle in Ignorance and points always towards evolutionary perfection of Truth, Right, Beauty, Love and Harmony and all that is a Divine possibility in us, and persists till these things become the major need of our nature. That is the law of our being which is a Divine dissatisfaction and a Divine aspiration with inherent Light of Power which unfolds gradually in the process of evolution from the hidden Reality of the spiritual secrecies. The real sign of finding a Psychic key is that to admit all works perfectly towards a Divine end and an elevation towards the Spiritual knowledge and power which will transform the law and phenomena of the external forms of our life nearer to a true image of Imperishable Spirit. It is right and reasonable to endure with equanimity towards all suffering and defects as immediate will of the God, an outcome of present transitional law of imperfection, a starting point, an opportunity for achieving higher status and the final will of the God is to transcend all evil and suffering, to transform all imperfection into perfection and to rise into higher law of the Divine Nature. It is the Psychic being which pushes to throw off the disguise of undivine life and reveal the Godhead in the manifest mind, life and body.

The Psychic transformation is one necessary condition of the total and largest transformation of our existence. It can open to the hidden Diviner ranges of our being and receive and reflect their light and power and experience, but another, a Spiritual transformation from above is needed for us to possess our Self in its universality and transcendence. The Psychic transformation after rising into the Spiritual change has then to be completed, integralised, exceeded and uplifted by a Supramental transformation which lifts it to the summit of ascending endeavour. The fulfilment and integral completeness of our Psychic being comes by intervention of Supermind; for it is through the Supermind that the higher hemisphere is linked with the lower hemisphere. The Psychic being, uplifted by that Supramental Light and Force can unite itself with the original Delight of existence and overcomes the dualities of pain and pleasure and delivers us from all fear and shrinking of the mind life and body.

Thus, through these Soul experiences our mind, life and body grow out of Inconscience towards the supreme Consciousness, out of the division of the Ignorance into the integralising Consciousness and Knowledge. If consciousness has become sufficiently Psychic, then the ascent of Consciousness is possible in the concentration of waking trance without the need of passive and unconscious trance. The ultimate mission of the Psychic being is to lose its individuality in its Source or it might return

to the Source where there is no sense of separative Will and separative Power. Or a small nucleus, no bigger than the man's thumb, in the mass of ignorant Nature enlarges itself to embrace the whole world with intimate communion of oneness or it may experience the most intense in beauty and rapture through imperishable union and oneness as the eternal Lover with the eternal Beloved. Still more Spiritual experiences are possible in our quest of self-finding driving us towards the last and entire consummation.

The Psychic Science is best developed in *Savitri* book and through it, *Savitri*, systematically unravels the Divine stationed in the heart by breaking the barrier of multiple layers of desire Soul and transcending the attraction of fine and subtle lure of multiple inner worlds which can enrich our life with intermediate opulence, glory and fame.

The preliminary training to open the Psychic being is to remember first why our Soul came to earth; in silence seek the God's meaning in our depth; open God's door and enter into trance through meditation; in God's tremendous hush still our brain to wake the vast truth within that can directly know and see; cast from our life the sense that veils the Spirit's vision; in the enormous emptiness of mind we shall see the Eternal's subtle body and hear His subtle voice and in world's contact meet the Divine's single touch.

Man's house of life unfolds subtle worlds. There are occult shadows, tenebrous powers, **dangerous forces**, Titans, Fury, Goblins and Djinns who are inhabitant of life's nether rooms of Subconscient pit. They touch all with perverting breath, discolour the walls of upper mind and invite instincts of forbidden joy. His **lower nature** hides these awful guests. Into earth-ways they break out from all doors to slay, massacre, torture, invade with blood-lust and fill with horror and carnage the God's fair world. Old rejected nature, slain thoughts, old longings and acts, dead passions live again to recur in sleep, dream and waking.

She strove to find **the inner vital self** concealed behind the world of sense during her forced journey from body to the Soul through passages of inner Time. Here life deeps into the Subconscient dusk or struggles from matter to chaos of mind and cries of life, in which no light, no joy and no peace can come. Her vital godhead wakes within to lift the life to Supernal's touch. Out of the dreadful press she dragged her will and fixed her thought on the Name Divine. Then all grew still, empty and free; a large deliverance and vast calm came and she moved awhile through a blank tranquillity of naked Light from the invisible sun.

Then after silencing of the vital mind she met the **physical mind** or the material mind. It is an aimless thought and will, a deaf force, a torrent that carries life's hope and fear, a forbidden delight of honey-sweet poison-wine of lust and death, the bottomless danger-pits and swallowing gulfs. It could mingle poison with the wine

of God, all contraries meet in the life's nether room and Ignorance is Wisdom's patron here. The Souls trapped in the physical mind can never escape.

Then journeying forward beyond the physical mind she reached a space where the **schoolman mind** has captured life's large domain. There, her servant mind and sense governed the house. The Spirit's almighty freedom was not there in reason's small limiting ideals. The reason's diplomatic balanced reign kept order and peace, disciplined beauty and harmonic smooth life and she lived in the closed adamant walls of law, ethic's rule and fixed pillars of thought. Its rational religion dries the heart, meditation muses on a narrow seat, worship turns to an exclusive God, prays the God in the chapel whose doors are shut against the universe and offers a cold and flameless sacrifice.

Then she arrived at the quiet country of **fixed mind**, fixed faith and ordered knowledge of apparent things. Mind claims to be the spirit, sole creator of the apparent world and the Soul and Spirit sees itself as form of mind and loses itself in the glory of the thought and reach the brilliant air flaming with thought's supreme finality. The few are admitted and register their name in the book of elite. It claims the safety of the ultimate wall, the clarity of the sword of Light, victory of a single Truth, diamond of flawless bliss, bright contented world and lives as favourite of Heaven and Nature.

Savitri did not want to stay there and came to a road thronged with an ardent crowd of **outer mind** where no mystic voice and Light can come. She mingled with the crowd and her mind hastened like them to save the God's world and yearned for the Spiritual light they bore. She reined back the high passion of her heart as she knew that she must discover her Soul and only those who save themselves can save others. So by realising the hurrying time of the outer world she turns her eyes towards the eternal source to find the birth place of occult Fire.

Savitri met three untransformed Soul forces or untransformed Psychic Sheaths of *tamasic* Compassion, *rajasic* Strength and *sattwic* Light, which limit her universal world action and high Mission and they are to be transformed into the Divine Nature or pure Divine *Shakti* reflecting the Psychic Being. These three untransformed Soul forces are present in all man to guide and help him bear the difficult journey of his life and evolution within a limited circle.

Savitri came to a narrow path to tread the rare wounded pilgrim feet of the first ascent in inner mind and met **the Mother of seven sorrows**,² the untransformed Soul force, who projected herself as pessimist and experienced the suffering of this creation wrongly. A patient prayer has risen in vain from her breast to change this great hard world of pain. She comes to share the suffering of this world, draws the children's pangs into her breast. God has given her love and power to solace but not his force and power to save; she has seen the slashed corpse of the slaughtered child, heard the

woman's cry ravished and stripped, shared the toil of the yoked animal drudge; she shared the daily life of common man, the unwanted tedious labour without joy, the burden of misery and the strokes of fate and lived with the prisoner in the dungeon cell. In her shoulders she weighs the yoke of Time, watched the nature's cruelty to suffering things without God's help. She hoped to look towards her God who never came to her. When the mother of seven sorrows is transformed into the mother of seven *Anandas*, then misery shall be abolished from earth, and everywhere there will be peace and joy and all-embracing Divine love and compassion.

Then *Savitri* recognised the Mother of seven sorrows, an incarnation of pity as first desire soul of *tamasic* force and passed ahead in her Spirit's upward route. Next, she met **the Mother of Might**, an incarnation of some intermediate egoistic Power, the second desire Soul, the ambitious rajasic force, who sat in a gold and purple sheen, her feet on a couchant lion's back. A formidable smile curled round her lips, heaven-fire laughed in the corners of her eyes, her body a mass of courage and heavenly strength her speech is like a war cry and her word is of luminous command. She came down into the human world with a faculty which seems to be Almighty to help the unfortunate and save the doomed. She smites the Titan who bestrides the world, slays the ogre in the blood-stained den and tramples the corpses of the demon hordes and guards man from the red wolf and snake. She has the power to guide, save and help the few and the mass falls back unsaved. She imitates the Overmental goddess who seems to be proud and strong *Durga*, fair and fortunate *Laksmi*, and wears the face of *Kali* when kills. When **the Mother of Might**⁸ is transformed, hate, fear and weakness will no longer dwell in the human heart. Wisdom will be combined with power to give the sense of Omnipotence and Omniscience and all shall be might, bliss and happy force.

Savitri still ascended to find her Soul's upward route and arrived into a high and happy space, a wide tower of vision to see all, a clear and crystal light; there she met **the Mother of Light**, an incarnation of some intermediate *sattwic* wisdom, the third desire Soul whose mission is to lift the human Soul slowly towards the light through error and sin. She represents charity, silence, knowledge, peace, courage, a power that labours towards the best and her smile could persuade a dead lacerated heart to live again and feel the hands of calm sweetness. She brings strength and solace to man's struggling life, a figure, imagination and dream of God, and draws harmony and peace of a higher sphere. She represents a limited charity, silence and knowledge in human life. She is the glad resignation of the Saint, indifferent courage to the wounds of Time, and the hero's might that wrestles with death and fate. Man can be free from himself and live with God only when Eternity takes time by hand and infinity weds the finite's thought. With her help the man's mind will admit the sovereignty of Truth; heart will at last hold the Divine Love and the body can bear the immense Divine descent. The intellect's hard and rocky soil is difficult to transform by the pressure of the Divine force and the mind of the man restricts the flow of intuition's ray. So she must nurse hunger for the Eternal in the human heart, and fill

his yearning heart with heaven's fire and bring down God into the life and body. One day **the Mother of Light** shall see the face of the Absolute, then shall the holy marriage between the Matter and Spirit be achieved and a Divinely transformed family will be born and there shall be light and peace in all the ten worlds or all the ten planes of Consciousness.

Onward she moved seeking the mystic cave of the Soul. The mind abolished all its thought and in a simple purity of emptiness she knelt down before the Unknowable. At first, she stepped into a night of God and crossed the fathomless impersonal Night in silence. A last change and the Truth's last retreat came with the breaking of the mental emptiness and the blissful inner self became her space. Then she came across the land of marvellous twilight and holy stillness of voiceless space. The two golden serpents curled round the lintel of her body and enveloped it with the pure dreadful strength and wisdom. Across the threshold of sleep state she entered in the land with great figure of Gods who are conscious in stone and live without breath. In climbing the planes of consciousness she met numberless worlds and faces of beings representing that world. She reached a point, the meeting place of all the worlds where there was no step of breathing men, no sound and living nearness of Soul and unimaginable bliss. She met a light which is not born of sun or moon or fire, a light that dwelt within and saw within and made secrecy more revealing than word and there, the spirit's vision is wholly true. Thus she passed in that mysterious place through rooms and rock-hewn doors. A sealed identity in her woke to give the experience of utter Oneness of twin Godheads, God and Goddess, the Master and the Mother, the *Krishna* and *Radha*, and Adorer and Adored. Then she came to the last chamber of golden seat where one sat whose shape no vision can define, formless, pure, bare, only one feels the world's unattainable fount and Power of which she is a straying Force. Then she dug the tunnel of the last rock and came out where there is shone a deathless sun. A house was there and all is made of flame and light. And crossing the wall of doorless living fire where she **suddenly met her Soul, the Psychic being.**

Through this Spiritual experience of Psychic being, the Supreme Mother or Supramental Mother has chosen to live permanently⁹ in her heart. This may be compared with the Gita's Spiritual Experience of *Purushottama* Consciousness choosing permanently¹⁰ to reside in the heart Centre. Thus *Savitri* gives message of the complete union of Psychic Sheath with Supreme Mother, *Para Prakriti* and the Gita gives the message of complete union of Psychic being with *Purushottama* Consciousness. These two experiences culminate with the Spiritual experience of realising the dual Godhead in the heart centre as hinted in *Savitri*, "The incarnate dual Power shall open God's door, Eternal Supermind touch earthly Time."¹¹

Spiritual Science:

***Akshara Purusha* or Spiritual Being:**

“For the methods of the integral Yoga **must be mainly spiritual**, and dependence on physical methods or fixed psychic or psycho-physical processes on a large scale would be the substitution of a lower for a higher action.”⁴

Sri Aurobindo

“...**there must be a bridge between the spirit and the intellectual reason**: the light of a spiritual or at least a **spiritualized intelligence** is necessary for the fullness of our total inner evolution, and without it, if another deeper guidance is lacking, the inner movement may be erratic and undisciplined, turbid and mixed with unspiritual elements or one-sided or incomplete in its catholicity.”⁵

Sri Aurobindo

“It is not indeed possible, so long as we are compelled to use reason as our main support, for it to abdicate altogether in favour of **an undeveloped or half-organised intuition**; but it is imperative on us in a consideration of the Infinite and its being and action to enforce on our reason an utmost **plasticity** and open it to **an awareness of the larger states and possibilities** of that which we are striving to consider.”⁶

Sri Aurobindo

Since integral Yoga foresees the Spiritual evolution of the race so it insists on the development of Spiritual being of the individual through more difficult, complex, wholly powerful method of *Karma*, *Bhakti* and *Jnana Yoga*, on the three lines together as triple wheel of Soul-power. In Integral Evolution, the three *Purushas*, that of Body, Vital and Mind are brought to the front by silencing the Surface physical substance, surface vital and surface mind or by silencing the volition, emotion and intellect through rejection of lower desire and practice of equality and surrender through the above three methods of Yoga. Similarly it is possible to be aware of the Self of the body, Self of vital and Self of mind by separating the *Prakriti* from *Purusha* as per *Sankhya* doctrine; first to watch the activities of *Prakriti* as witness and then to withdraw support and become the Lord of *Prakriti*, thus *Purusha* pours down its Divinity on the *Prakriti*. During the continuation of all these activities of nature successively or together, it is possible to realise one’s inner being, the Psychic *Purusha*, who is behind the *Annamaya Purusha*, *Pranamaya Purusha* and *Manamaya Purusha*, and with the emergence of Psychic being, Psychic transformation can resume its action. From the above exercises one can also open concurrently to the Spiritual being above the head and can resume the Spiritual transformation of nature.

But if the Mother-nature’s intention is a comprehensive Spiritual transformation, then the double evolution, that of (1) evolution of outward nature and (2) evolution of inner being, occult subliminal and Spiritual nature, is indispensable. This imposes three difficulties in unfolding the pure Spiritual consciousness; (1) for, first, the Spiritual emergence has to wait at each step of evolution for the instruments of mind, life and body to be ready; (2) secondly, as the Spiritual formation emerges it is inextricably mixed with the inferior powers, narrow motives and downward impulses of the instruments which hangs back and prevents farther evolution and (3) finally the

very character of mind is exclusive and it compels the emerging Spiritual light and power to move by segments, to follow one or another line of Spiritual experience to the exclusion of the total Spiritual achievement.

After the discovery of Psychic being the second Spiritual possibility is the discovery of the Spiritual being. The most ordinary result of this experience is the discovery of a vast static and silent Self which we feel as our real basic existence. Secondly, we realise of our extinction, a *Nirvana* both of our active being and of the sense of Self into a Reality that is indefinable and inexpressible. Thirdly we can realise that this Self is not only our Spiritual being but the true self of all others or cosmic Self. Fourthly, it is possible to pass into some supreme immobile and immutable status beyond the universe. Fifthly, there takes place a large dynamic descent of Light, Knowledge, Power, Bliss or other supernormal energies into untransformed Nature, and we can ascend too into higher regions of the Spirit where its immobile status is the foundation of those great and luminous energies, *Shaktis*. Sixthly, for the full Spiritual transformation more is needed, a permanent ascension from the lower into the higher consciousness and an effectual permanent descent of the higher *Shakti* into the lower nature. And lastly, the highest achievement of Spiritual quest is the attainment of Overmind consciousness which is having three distinct character; firstly, it carries in itself the direct and masterful cognition of the cosmic truth by which we can hope to understand the original working of things, get some insight into the fundamental movement of the cosmic nature; secondly, mind and life of the individual being is in its nature a partial self-expression of the cosmic Being and both individual and cosmic Being are self-expression of the Transcendent Reality; thirdly, what we can in our nature receive, assimilate, formulate, the portion of the cosmic Being or of the Reality, can find shape in our mind, life and physical parts, an expression is in the terms of our own nature.

The methods proposed for opening of Spiritual being are: (1) The method of detachment from the insistence of all mental and vital and physical claims and calls and impulses, (2) a concentration in the heart, (3) austerity of personal will, *tapasya*, (4) self-purification. (5) There are obstinate difficulties in our being born of its evolutionary constitution which militate against the divine assent. For some of these parts are still subject to the Inconscience and Subconscience and to the lower automatism of habit or so-called **law of nature**,--mechanical habit of mind, habit of life, habit of instinct, habit of personality, habit of character, the ingrained mental, vital, physical needs, impulses, desires of natural man, the old functioning of all kinds that are rooted there so deep that it would seem as if we had to dig to abysmal foundations in order to get them out: these parts refuse to give up their response to the **lower law** founded in the Inconscient; they continually send up to the conscious mind and life the old reactions and seek to reaffirm them there as the eternal rule of Nature. Other parts of the being are less obscure and mechanical and rooted in Inconscience, but all are imperfect and attached to their imperfection and have their own obstinate reactions; the vital part is wedded to the law of self-affirmation and desire, the mind is

attached to its own formed movements, and both are willingly obedient to the inferior law of the Ignorance. Rejection of the old mind movements and life movements, rejection of the ego of desire, rejection of false needs and false habits, are all useful aids to this difficult passage. (6) The strongest and the most central way is to find all such or other methods on a self-offering and surrender of ourselves and of our parts of nature to the Divine Being, the *Ishwara*. All the parts of our being must assent and surrender to the law of Spiritual Truth; all has to learn to obey the government of the conscious Divine Power in the members. (7) A strict obedience to the wise and intuitive leading of a Guide is also normal and necessary for all the beginners of Yoga except a few specially gifted seekers. (8) For a real transformation there must be (a) the Law of Participation or ascent of *Purusha*, (b) the Law of Descent or a direct and unveiled intervention from above; (c) the Law of Surrender or there would be necessary too a total submission and surrender of lower consciousness, (d) a cessation of its insistence, (e) a will in it for its separate law of action to be completely annulled by transformation.

The Spiritual Consciousness initially may confine itself to a status of being separate from the action of our ignorant surface nature, observing and limiting itself to knowledge and developing a Spiritual sense and vision towards existence. For action it may depend on the physical, vital and mental instruments but it may also and usually does exercise a certain authority, governance, influence on thought, life movement, physical action, a purifying uplifting control compelling them to move in a higher and purer truth of themselves or receive the inspiration or command of greater Self, the *Ishwara*. The Spiritual being, once inwardly liberated, can lift mind to higher states of Consciousness and bring down Supramental Energy, Creation, *Ananda* and Action.

Supramental Science:

Purushottama or Uttama Purusha or Supramental Self:

“It must also be kept in mind that **the supramental change** is difficult, distant and ultimate stage; it must be regarded as the end of a far-off vista; it cannot be and must not be turned into a first aim, a constantly envisaged goal or an immediate objective. For it can only come into the view of possibility after much arduous self-conquest and self-exceeding, at the end of many long and trying stages of difficult self-evolution of the nature. One must first acquire an inner Yogic consciousness and replace by it our ordinary view of things, natural movements, motives of life; one must revolutionise the whole present build of our being. Next, we have to go still deeper, discover our veiled psychic entity and in its light and under its government Psychicise our inner and outer parts, turn mind-nature, life-nature, body-nature and all our mental, vital, physical action and states and movements into a conscious instrumentation of the soul. Afterwards or concurrently we have to spiritualise the being in its entirety by a descent of a divine Light, Force, Purity, Knowledge, freedom and wideness. It is necessary to break down the limits of the personal mind, life and physicality, dissolve the ego, enter into the cosmic consciousness, realise the self, and

acquire a spiritualised and universalised mind and heart, life-force, physical consciousness. Then only the passage into **supramental consciousness** begins to become possible, and even then there is a difficult ascent to make each stage of which is a separate arduous achievement.”³

Sri Aurobindo

Supramental Science evolves after Supermind gives its consent to descent into the mind and transforms it. As, for instance, Mind throws itself into various forms of mind-power, such as judgment, observation, memory, sympathy, proper to its own being, so must the Truth-consciousness or Supermind effect the relations by forces, faculties, functionings proper to Supramental being; otherwise, there would be no play of differentiation, no Supramental command of unity in diversity. It has to be kept in mind that Supramental change is a difficult, distant and ultimate stage of spiritual growth and it should not be turned into the first or immediate objective. Till Nature is ready through prolonged Psychic and Spiritual transformation, the Supramental Force has to act indirectly; it puts the intermediary powers of Overmind or Intuition in front, or it works through a modification of itself to which the already half-transformed being can be wholly or partially responsive. For there is too great a disparity between the power of the supreme Force and the capacity of the ordinary nature; (1) the inferior nature would either be unable to bear or, (2) bearing, unable to respond and receive or, (3) receiving, unable to assimilate. ‘It is only when we have already had experience of a higher intermediate consciousness that any terms attempting to describe Supramental being could convey a true meaning to our intelligence.’¹ Other necessary condition for arriving at the Supermind are unification of the entire being by a breaking down of the wall between the inner and outer nature, a shifting of the position and centration of the consciousness from the outer to the inner self, a firm foundation on this new basis, a habitual action from this inner self and its will and vision and an opening up of the individual into the cosmic Consciousness.

The stages through which one can ascend to Supermind are that one must first acquire inner Yogic consciousness by silencing the mind, life and body and changing the centre of living from surface to something within; next one has to go still deeper within to discover the one’s Psychic being and under its influence Psychicise the outer and inner nature; then afterwards or concurrently one can contact the Spiritual being above the head and experience the descent of Divine Light, Force, Purity, Knowledge, Love, Beauty and *Ananda* etc., and the consciousness is to be universalised. When the Consciousness moves between Psychic and Spiritual plane for a long period then it is possible to enter Supramental consciousness. So Supermind **must be** established here on a basis of Knowledge growing into its own greater Light. But this cannot be so long as the Spiritual-mental being has not risen fully to Supermind and brought down its powers into terrestrial existence.

Supramental method¹⁴ is not related with any support of outer aid rather here consciousness is pushed to experience the third reversal consciousness. First, the

reversal of consciousness is experienced in *Purusha-Prakriti* union in the Ignorance, second reversal of consciousness is experienced in *Ishwara-Shakti* union in the Spiritual or Overmental plane; the third reversal of consciousness is experienced in the *Brahman-Maya* union in the Supramental plane and this reversal of Consciousness has universal repercussion. This Supramental change in its process carries us into less explored regions; it initiates a vision of heights of consciousness which have indeed been glimpsed and visited, but have yet to be discovered and mapped in their completeness. The highest of these peaks or elevated plateaus of Consciousness, the Supramental, lies far beyond the possibility of any satisfying mental scheme or map of it or any grasp of mental seeing and description. It asks a radically different awareness of things; even if they were seen or conceived by some enlightenment or opening of vision, another language than the poor abstract counters used by our mind would be needed to translate them into terms by which their reality could become at all sizeable by us.

Isha Upanishad has given the hint that a bright golden lid has separated the Supramental world from the Overmental world, that lid has to be broken by movement of Consciousness in order to enter Supramental kingdom. For such action to be practicable one must learn the movement of Consciousness in both ascending and descending order and this ascension and descent of Consciousness integralises the whole being and widens the base, which means the capacity of subtle body, subtle mind and subtle vital increases considerably and prepares the ground of higher ascent. And those who are preoccupied with this movement of Consciousness in ascending and descending order can discover and pierce into Supramental plane through successive stages of Consciousness and methods shall evolve, either one or many, are left in the hand of the Divine *Shakti* that has taken the whole responsibility of *Sadhana*. There are also certain reversals of Consciousness which need not wait for ascension in stages but an evolutionary leap is experienced by bypassing all intermediate stages of development. In addition to it, there are also other movements of Supramental experience without undergoing any consciously felt descent of Divine force. All these experiences develop methods, which are inner movement of Consciousness and are related with activation of six or seven Occult centres as per Indian tradition or twelve occult centres as experienced by *The Mother* which are three more above the head and two more centres below the feet in addition to seven traditional centres. These twelve centres we identify as Sat, Chit, Ananda or Bliss Self, Supramental Self, Universal Self, Spiritual or higher Mental Self, Psychic Self, Truth mind, True vital, True physical, Subconscient Self and Inconscient Self. In Integral Yoga, higher two selves of Sat and Chit are not taken into consideration, as they are too far and remote from the present scope of development. All these ten selves are having their respective sheaths or *koshas* or subtle body which develops, concretizes and widens in the process of Spiritual evolution. One can have Supramental transformation by either of any of the following experiences:-

1) By unveiling of Supramental Self and Bliss Self through ascension of Consciousness beyond Spiritual Self and by corresponding descent of Forces to all the sheaths including the last Inconscient sheath.

2) By its pressure in addition to already opened selves of Universal, Spiritual and Psychic, all other Selves begin to unveil themselves and transformation or building of respective sheaths develop during their interpenetration.

3) Supramental force can invade and purify and densify the mental, vital, physical, Subconscient and inconscient sheaths by unveiling the Inconscient Self below the feet and the assimilation of force can also build the formation of Universal, Spiritual and Psychic sheaths. This experience gives the sensation of Divine descent in opposite direction.

4) As Supramental force is all pervading, present everywhere so it can be activated by opening and Supramentalising any of the ten Selves and each Self can resume Supramental action in the respective sheath and the adjacent sheaths. The presence of the Supramental is there in every living being, on every level, in all things, and because it is there, the experience of *Sachchidananda*, of the pure Spiritual Existence and Consciousness, of the Delight of a Divine presence, closeness, contact can be acquired through the mind or the heart or the life-sense or even through the physical consciousness; if the inner doors are flung sufficiently open, the Light from the sanctuary can suffuse the nearest and the farthest chambers of the outer Being.

5) The necessary Supramental change can also be brought about by an Occult descent of the Spiritual force from above, in which the influx, the influence, the Spiritual consequence is felt, but the higher Source is unknown and 'the actual feeling of a descent is not there.' A Consciousness so touched may be so much uplifted that the being turns to an immediate union with the Self or with the Divine by departure from the evolution and, if that is sanctioned, no question of gradual steps or method intervenes, the rupture with Nature can be decisive.

6) Supramental force can work by activation of any one Self or more than one Self or all the ten Selves at a time. For such action of greater magnitude the subtle body or sheaths must be sufficiently transparent, pure and wide in order to hold the Divine nectar.

7) Psycho-physical exercises like *Japa*, breathing exercise and cataleptic trance can be utilised to accelerate the already resumed experiences in these realms.

OM TAT SAT

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- 3: CWSA-23/The Synthesis of Yoga/281-282,

- 4: CWSA-23/The Synthesis of Yoga/542,
- 5: CWSA-22/The Life Divine/913,
- 6: CWSA-21/The Life Divine/345,
- 7: CWSA/23/The Synthesis of Yoga-129,
- 8: Savitri-508,
- 9: “Calling the mighty Mother of the worlds
To make this earthly tenement her house.” Savitri-528
- 10: The Gita-13.17, 18,
- 11: Savitri-705,
- 12: CWSA/23/The Synthesis of Yoga-351,
- 13: CWSA/22/The Life Divine-951.
- 14: “It is not in the separatively personal self or by its power that it sees and therefore it has not to be on guard against the element of personal error: that interferes only while a mental substratum or environing atmosphere yet remains and can still throw in its influence or while the Supermind is still acting by descent into the mind to change it. And the supramental method with error is to eliminate it, not by any other device, but by an increasing spontaneity of the supramental discrimination and a constant heightening of its own energy. The consciousness of Supermind is a cosmic consciousness and it is in this self of universal consciousness, in which the individual knower lives and with which he is more or less closely united, that it holds before him the object of knowledge.” CWSA/24/The Synthesis of Yoga- 856-57
- 15: CWSA/23/The Synthesis of Yoga-150,
- 16: CWSA/22/The Life Divine-1064
- 17: CWSA-23/The Synthesis of Yoga-303
- 18: CWSA-24/The Synthesis of Yoga-668-69
- 19: CWSA-24/The Synthesis of Yoga-824
- 20: The Mother’s Agenda-10th May, 1958,

The More Difficult Task of Integral Education:

“Our passion heaves to wed the Eternal’s calm,
Our dwarf-search mind to meet the Omniscient’s light,
Our helpless hearts to enshrine the Omnipotent’s force.”

Savitri-58

“**A dwarf three-bodied trinity** was her serf.
First, smallest of the three, but strong of limb,
A low-brow with a square and heavy jowl,
A pigmy Thought needing to live in bounds
For ever stooped to hammer fact and form...
A fiery spirit came, **next of the three**.
A hunchback rider of the red Wild-Ass,
A rash Intelligence leaped down lion-maned
From the great mystic Flame that rings the worlds
And with its dire edge eats at being’s heart...
Of all these Powers **the greatest was the last**.
Arriving late from a far plane of thought
Into a packed irrational world of Chance
Where all was grossly felt and blindly done,
Yet the haphazard seemed the inevitable,
Came Reason, the squat godhead artisan,
To her narrow house upon a ridge in Time.”

Savitri-245 to 249

“Above in a high breathless stratosphere,
Overshadowing **the dwarfish trinity**,
Lived, aspirants to a limitless Beyond,
Captives of Space, walled by the limiting heavens,
In the unceasing circuit of the hours
Yearning for the straight paths of eternity,
And from their high station looked down on this world
Two sun-gaze Daemons witnessing all that is.”

Savitri-258,

“Only if God assumes the human mind
And puts on mortal ignorance for his cloak
And makes himself **the Dwarf with triple stride**,
Can he help man to grow into the God.”

Savitri-488

(Death said) “All by Death’s mercy breathe and live awhile,
All think and act by the Inconscient’s grace.”

Savitri-616

“There is not an entity, either on the earth or again in heaven among the gods, that is not subject to the workings of these three qualities (*Gunas*), born of nature.”

The Gita-18.40

“He has in him not a single mentality, but a double and a triple, **the mind material and nervous**, the **pure intellectual mind** which liberates itself from the illusions of the body and the senses, and a divine mind above intellect which in its turn liberates itself from the imperfect modes of the logically discriminative and imaginative reason.”²⁷

Sri Aurobindo

“But the whole difference between man and the animal is that **the animal mind**, as we know it, cannot get for one moment away from its origins, cannot break out from the covering, the close chrysalis which the bodily life has spun round the soul, and become something greater than its present self, a more free, magnificent and noble being; but in man mind reveals itself as a greater energy escaping from the restrictions of **the vital and physical formula** of being.”²⁸

Sri Aurobindo

“As our **physical instrumental mind** has the illusion of the body, so this subconscious **dynamic mind** has the illusion of life. In that it is absorbed and concentrated, by that it is limited, with that it identifies its being. Here we do not yet get back to the meeting-place of mind and supermind and the point at which they originally separated.”²⁹

Sri Aurobindo

“The transcendence of **the three modes of Nature** is the first condition, their transformation the decisive step of this change by which the Way of Works climbs out of the pit of narrowness of our darkened human nature into the unwallled wideness of the Truth and Light above us.”³⁰

Sri Aurobindo

“In the light of gnosis the many mental idols, constructed principles and systems, conflicting ideals which man has created in all domains of his mind and life, could command no acceptance or reverence; only the truth, if any, which these specious images conceal, could have a chance of entry as elements of a harmony founded on a much wider basis.”³¹

Sri Aurobindo

The action of three modes of nature,³² *gunas*, is identified in *The Gita* and *Savitri* as subjection to three *asuras*⁸ and three dwarfs⁹ respectively and these modes are conscious of this life and oblivious of all life and bound to the perishable law of *Death*. The Divine Mother’s rebel children are *tamasic*, *rajasic* and *sattwic* in Nature and all their action and thought process of impatience, error, limited knowledge, unconsciousness, ignorance, defect and evil wait for their Divine hour of transformation.⁴⁸ Most of the human beings act and think by the pressure of three *gunas*, physical mind, vital mind and *sattwic* mind and these three are Inconscient negative energies. ‘The mind moves under the limiting compulsion of the triple lower nature, it erects its standards in obedience to the tamasic, rajasic or at highest the *sattwic*

qualities; but the destiny of the soul is a divine perfection and liberation and that can only be based in the freedom of our highest self, can only be found by passing through its vast impersonality and universality beyond mind into the integral light of the immeasurable Godhead and supreme Infinite who is beyond all dharmas.¹⁵

A traditional *Sadhaka*, after realisation of *Kshara*, *Akshara* and *Purushottama* consciousness feels that this realisation cannot be reconciled⁶ with untransformed nature of three *Gunas*. So, he has no unfinished task left and hence his blissful enjoyment of existence concentrates on the issue of freedom from rebirth and escapes into supreme abode of *param dham* through the passage of *Purushottama* state. In integral Yoga, after realisation of *Kshara*, *Akshara* and *Purushottama* consciousness or after realisation Psychic, Spiritual and Supramental Being, a *Sadhaka's* difficult task prohibits blissful enjoyment of the fruit of discovery of his triple Selves but begins of reconciling static Matter with dynamic Spirit and thus Divine *Shakti* pours into the material vessel and confronts with Subconscient dark forces, diseases, decay and death. His Psychic, Spiritual and Supramental purification, transformation and perfection resumes action from firmly established Psychic heart centre and from firmly established *Karma Yoga* where Divine Will, Knowledge and Love are perfectly reconciled.

Limitation of Mind:

“**Impotent** to share in Nature’s mystic tact,
Inapt to feel the pulse and core of things,
Our **reason** cannot sound life’s mighty sea
And only counts its waves and scans its foam;
It knows not whence these motions touch and pass,
It sees not whither sweeps the hurrying flood:
Only it (reason) strives to canalise its powers
And hopes to turn its course to human ends:”

Savitri-161

“Our mind lives far off from the authentic Light
Catching at little fragments of the Truth
In a small corner of infinity,
Our lives are inlets of an ocean’s force.”

Savitri-161

“Yet was this only a provisional scheme,
A false appearance sketched by limiting sense,
Mind’s insufficient self-discovery,
An early attempt, a first experiment.”

Savitri-167-68

“There is a deeper seeing from within
And, when we have left these **small purlieus of mind**,
A greater vision meets us on the heights
In the luminous wideness of the spirit’s gaze.

At last there wakes in us a witness Soul
That looks at truths unseen and scans the Unknown;
Then all assumes a new and marvellous face:"

Savitri-168

"Our human thought, servant of Ignorance.
An exile, labourer on this unsure globe
Captured and driven in Life's nescient grasp,
Hampered by obscure cell and treacherous nerve,
It dreams of happier states and nobler powers,
The natural privilege of unfallen gods,
Recalling still its old lost sovereignty."

Savitri-262

"In our thinking's close and narrow lamp-lit house
The vanity of our shut mortal mind
Dreams that the chains of thought have made her ours;
But only we play with our own brilliant bonds;
Tying her down, it is ourselves we tie."

Savitri-276

"Afar from all that makes the measured world,
Plunging to hidden eternities it withdrew
Back from **mind's foaming surface** to the Vasts
Voiceless within us in omniscient sleep."

Savitri-320

"A **mind impotent** to reconcile heaven and earth
And tied to Matter with a thousand bonds,"

Savitri-338

"The mind of mortal man is led by words,
His sight retires behind the walls of Thought
And looks out only through half-opened doors."

Savitri-457

"This **mind** no silence knows nor dreamless sleep,
In the incessant circling of its steps
Thoughts tread for ever through the listening brain;
It toils like a machine and cannot stop."

Savitri-478

"But for the mortal prisoned in **outward mind**
All must present their passports at its door;
Disguised they must don the official cap and mask
Or pass as manufactures of the brain,
Unknown their secret truth and hidden source."

Savitri-540

"This too she saw that **all in outer mind**
Is made, not born, a product perishable,
Forged in the body's factory by earth-force.

This mind is a dynamic small machine
Producing ceaselessly, till it wears out,
With raw material drawn from the outside world,
The patterns sketched out by an artist God.”

Savitri-541

“His mind is pent in circling boundaries:
For mind is man, beyond thought he cannot soar.
If he could leave his limits he would be safe:”

Savitri-643

“For knowledge shall pour down in radiant streams
And even **darkened mind** quiver with new life
And kindle and burn with the Ideal’s fire
And turn to escape from mortal ignorance.”

Savitri-710

The lower mental faculty of Physical (*tamasic*) mind, Vital (*rajasic*) mind and Intellect (*sattwic mind*) are entirely absorbed, limited, obsessed and concentrated in the illusion and disintegration of body, death of life and falling back of mind into Inconscience respectively and they are identified as three dwarf and separatists who miserably restrict and long prevent our growing relation with the Supreme. There is a period of prolonged internal effort in which individual has to reject mental energies, heart’s emotion, vital desires and physical rigidity of lower nature and put themselves resolutely on the side of Divine truth and compel them to answer to the right influence. If we can educate, train, purify, transform and perfect these three faculties by surrender¹³ of lower to the higher Nature, then the capacity of our vessel can increase indefinitely to open, receive and hold the Divine Will, the Divine Love and the Divine Knowledge and their self-development is translated physically as imperishability of Matter, vitally as instinct of self-preservation and mentally as sense of immortality.

Education of dwarf and pigmy Physical Mind:

“Even his first steps broke our **small earth-bounds**
And loitered in a vaster freer air.”

Savitri-26

“An old pull of subconscious cords renews;
It draws the unwilling spirit from the heights,
Or a dull gravitation drags us down
To the blind driven inertia of our base.”

Savitri-34

“When darkness deepens strangling the earth’s breast
And man’s **corporeal mind** is the only lamp,
As a thief’s in the night shall be the covert tread
Of one who steps unseen into his house.
A Voice ill-heard shall speak, the soul obey, (Voice of Physical mind)
A Power into mind’s inner chamber steal, (A Spiritual Power)

A charm and sweetness open life's closed doors
And beauty conquer the resisting world,
The Truth-Light capture Nature by surprise,
A stealth of God compel the heart to bliss
And earth grow unexpectedly divine."

Savitri-55

"Even in the littleness of our mortal state,
Even in this prison-house of outer form,
A brilliant passage for the infallible Flame
Is driven through gross walls of nerve and brain,
A Splendour presses or a Power breaks through,
Earth's great dull barrier (physical mind) is removed **awhile**,
The inconscient seal is lifted from our eyes
And we grow vessels of creative might."

Savitri-108

"At its low extremity held difficult sway
A mind that hardly saw and slowly found;
Its nature to our earthly nature close
And kin to our precarious mortal thought
That looks from soil to sky and sky to soil
But knows not the below nor the beyond, [**Physical mind is not aware of the truth of the existence.**]
It only sensed itself and outward things."

Savitri-239

"The slow process of a **material mind**
Which serves the body it should rule and use
And needs to lean upon an erring sense,
Was born in that luminous obscurity."

Savitri-240

A **twilight sage** whose shadow seems to him self,"

Savitri-240

"One sees it (physical mind) circling faithful to its task,
Tireless in an assigned tradition's round;
In decayed and crumbling offices of Time
It keeps close guard in front of custom's wall,
Or in an ancient Night's dim environs
It dozes on a little courtyard's stones
And **barks** at every unfamiliar light
As at a foe who would break up its home,
A **watch-dog** of the spirit's sense-railed house
Against intruders from the Invisible,
Nourished on scraps of life and Matter's bones
In its kennel of objective certitude."

Savitri-246

“But our **dwarf** will and cold pragmatic sense
Admit not the celestial visitants:”

Savitri-263

“In man a **dim disturbing** somewhat lives; (Physical and vital mind)
It knows but turns away from divine Light
Preferring the dark ignorance of the fall.” (Spiritual fall)

Savitri-366

“His instrument the **dim corporeal mind**,
Of celestial insight now forgetful grown,
He seizes on some sign of outward charm
To guide him mid the throng of Nature’s hints,
Reads heavenly truths into earth’s semblances,
Desires the image for the godhead’s sake,
Divines the immortalities of form
And takes the body for the sculptured soul.”

Savitri-398

“A whisper lures to evil the human heart,
It seals up wisdom’s eyes, the soul’s regard,
It is the origin of our suffering here,
It binds earth to calamity and pain.
This all must conquer who would bring down God’s peace.
This hidden foe lodged in the human breast
Man must overcome or miss his higher fate.
This is the inner war without escape.”

Savitri-448

“At the **dim portal** of the inner life
That bars out from our depths the **body’s mind**
And all that lives but by the body’s breath,
She knocked and pressed against the ebony gate.
The living portal groaned with sullen hinge:
Heavily reluctant it (tamasic mind) complained inert
Against the tyranny of the spirit’s touch.”

Savitri-489

“But now a mightier danger’s front drew near:
The press of **bodily mind**, the Inconscient’s brood
Of aimless thought and will had fallen from her.”

Savitri-491

“Her **body’s thoughts** climbed from her conscious limbs
And carried their yearnings to its mystic crown
Where Nature’s murmurs meet the Ineffable.”

Savitri-540

“A sceptic facing Light with adamant No...
It makes a cloud of the interpreting mind
And intercepts the **oracles** of the Sun.”

The normal waking state is dominated by physical mind, which is the assured base, close to earthly nature, first status of slow ascent and lowest sub-plane of intellect, the starting point of the educational movement of that apparent material world. It contradicts³⁷ and opposes the vital mind by inertia, indolence and dullness and intellect by narrowness, precarious thought, ignorance and obscurity. The modern man strives to establish equilibrium between fully active intellect, vital and body. The task of Integral Education is to link these three lower mental planes fully with the Psychic, Spiritual and Supramental planes, which throw on the physical mind a transforming light that breaks conservative inertia, replaces its narrow thought-power and doubts by Knowledge and pours luminosity and Divine Consciousness into the very cells of the body. So those who want to escape from the defeatist domination of physical mind and its repetition of old familiar pessimist action, for them the centre of living must shift above the head, so that they can separate and disentangle lower habitual action of physical mind from the action of a clearer and more potent self-knowledge and pure Divine will. If they can think no longer from brain but above and outside the head in the subtle body then it is a clear indication that they have escaped from the limitation of physical mind. Through trance,⁴¹ *Samadhi*, they can also enter dream and sleep Selves or consciousness corresponding to subtle life-plane and Supramental plane free from the subjection and limitation of physical mind. The trained physical mind is a passive field and instrument of greater force and light; it responds to every demand and need of the Spirit's force and holds and assimilates every kind, variety and diversity of Spiritual experience. So, we must erase the settled imprint of physical mind slowly by Divine Contact. *Japa* or repetition of Divine Word is a very good mechanical means of contradicting pessimism and entering Divine contact to which the cells of the body value a lot.

Physical mind lives content with the common, known, old memories and loves to live with past. It accepts the empiric fact of physical laws like gravity, disease and decay as settled law and does not see the occult, universal law behind them. It believes in no Divinity other than the narrow earth-bound gods, abhors transformation of Nature, distrustful of discovery of new worlds, fears the Unknowable as deadly abyss, shrinks from the adventure of Consciousness, loses its conviction of objective certitude and enters into an agnosticism which questions all its own standards of life and knowledge, doubts whether all this is real or else whether all, even if real, is not futile. It creates in him a habit of believing entirely the physical facts as the sole truth and of doubting or challenging all that does not come into accord with his own experience or his own scope of understanding or square with his own standard or sum of established knowledge. It affirms that an objective Reality is the only entire self-evident truth beyond question and an objective knowledge as the sole entirely reliable knowledge and constructs always its frail house of thought; it looks at only one side of existence, even only one province or district of existence, and leaves all the rest unexplained, without inherent reality, without significance and without integrality and whatever is not actual, not physical, not objective it regards as unreal or unrealised,

and it can accept a thing as entirely real when it has succeeded in becoming actual, becoming a physical fact and becoming objective.

The crude physical mind is a slave of fixed mass of absolute rule and trades its gain to meet the moment's call, moves from moment to brief moment, shuts into succession of moments, labours for an hour, so is the creator of impatience because it cannot tolerate and wait the Divine Mother's eternal labour, for whom the present existing world which She has built is an interim report and half found truth in things, who works out the distorting *Maya* through wisdom which went forth since the beginning of creation. A breaking of our imprisonment in moment and a transcendence of limitation of sensation and subjection of physical mind is possible by evolving another state of consciousness and of vision and knowledge of triple time consciousness.

The normal sleep⁴² is completely different from trance state and in the former physical mind is active in the dream which is an incoherent jumble of vague touches from the surface world, wandering phantasy of the reason, disordered associations from brain memory, widely distorted and mixed up confusedly with other dream elements and fantastic responses to any sensory touch of the surface vital world. Where trance is a subtle action of higher consciousness of dream self, free from immixture of physical and vital mentality, liberated from the bounds of surface consciousness and is open towards perennial source of pure inner sense.

Physical mind rejects the thought process of logically discriminative and imaginative reason, its disturbances and its tensions and does not like any upliftment of Consciousness, Spiritual deliverance, descent of Divine force and 'barks at every unfamiliar'³⁹ Superconscient light. Any 'large or intense or continuous enjoyments'⁴⁰ are almost intolerable to **the physical mind**. It is formed under the pressure of difficulties, obstacles, suffering and struggle and does not believe that behind all the difficulties there is Divine Grace, behind all the failures there is success and 'inability to look beyond its own apparent self-formation.'¹⁸ It treasures the changeless doctrine of negation, earthward look, disease, decay and death and obedient to the tyranny of gross matter. All inner and outer revolutions sink into physical mind's inertia and in a new dress, the old habit resumes its guardian role. Fear, doubt and impatience are the original character and habit of the physical mind and bind one to the bodily consciousness. It always aspires for greater comfort,³⁶ constructed order, short-lived enjoyments, easily secured life and is oblivious of whole truth of existence.

The education of physical mind needs very tangible and repeated Spiritual experience and it must break all its heavy smallness and asks giving up of its instincts, needs, blind conservative attachment, settled grooves of nature, doubt, disbeliefs in all that is beyond itself, its faith of inevitability of fixed functioning of mind, life and body. These are replaced by new power which establishes its own greater law and functioning in the form and force of Matter. By the pressure of the higher light even

the Subconscious and Inconscious below the physical mind have to become conscient, susceptible to higher light,³⁸ no longer obstructive to fulfilling the creative action of the Consciousness force, but more and more a mould and basis of the Spiritual Force. The admission of such a radical change and the remoulding of the whole nature are possible by the full emergence and dominance of the Psychic and Spiritual fire and long working of their light and power on the parts of the nature.

The Gita prescribes a new method of self-discipline through which the **golden chain** of three *gunas* can be broken. “It is to stand back in oneself from the action and the modes and observe this unsteady flux as the Witness seated above the surge of the forces of Nature. He is one who watches but is impartial and indifferent, aloof from them on their own level and in his native posture high above them. As they rise and fall in their waves, the Witness looks, observes, but neither accepts nor for the moment interferes with their course. First there **must be** the freedom of the impersonal Witness; afterwards there can be the control of the Master, the *Ishwara*.”⁷

The Synthesis of Yoga book proposes another method in addition to *the Gita*'s method by which one can go beyond three *gunas*. “There is nothing to be done with this fickle, restless, violent and disturbing factor but to get rid of it (physical mind) whether (1) by detaching it and then reducing it to stillness or (2) by giving a concentration and singleness to the thought by which it will of itself reject this alien and confusing element.”⁸ Or ‘**as the calm of equality increases, deepens, becomes more essential and compact, *ghana*,**’⁴³ the influence of physical mind becomes weak and its appearance at the outer gates of mind ceases.

“...the ordinary activity of the physical mind which is full of ordinary habitual and constantly recurrent thoughts and is always busy with external objects and activities...the vital mind which is different, — for that is always occupied with emotions, passions, desires, reactions of all kinds to the contacts of life and the behaviour of others. The physical mind also can be responsive to these things but in a different way— its nature is less that of desire than of habitual activity, small common interests, pains and pleasures. If one tries to **control** or suppress it (physical mind), it becomes more active.

To deal with this mind two things are necessary, (1) not so much to try to control or fight with or suppress it as to stand back from it: one looks at it and sees what it is but refuses to follow its thoughts or run about among the objects it pursues, remaining at the back of the mind quiet and separate; (2) to practice quietude and concentration in this separateness, until the habit of quiet takes hold of the physical mind and replaces the habit of these small activities. This of course takes time and can only come by practice...”¹⁰

“*Tamas* in the spiritual being becomes a divine calm, which is not an inertia and incapacity of action, but a perfect power, *sakti*, holding in itself all its capacity and capable of controlling and subjecting to the law of calm even the most stupendous

and enormous activity: rajas becomes a self-effecting initiating sheer Will of the spirit, which is not desire, endeavour, striving passion, but the same perfect power of being, sakti, capable of an infinite, imperturbable and blissful action. *Sattwa* becomes not the modified mental light, *prakasa*, but the self-existent light of the divine being, *jyotih*, which is the soul of the perfect power of being and illumines in their unity the divine quietude and the divine will of action.”⁹

Education of muddy and deceptive Vital Mind:

“A thought was there that planned, a will that strove,
But for small aims within a narrow scope,
Wasting unmeasured toil on transient things.
It knew itself a creature of the mud;
It asked no larger law, no loftier aim;
It had no inward look, no upward gaze.”

Savitri-149

“Only it hoped for greatness in its den
And pleasure and victory in small fields of power
And conquest of life-room for self and kin,
An animal limited by its feeding-space.
It knew not the Immortal in its house;
It had no greater deeper cause to live.”

Savitri-149

“A **whisper** falls into **life’s inner ear**
And echoes from the dun subconscious caves,
Speech leaps, thought quivers, the heart vibrates, the will
Answers and tissue and nerve obey the call.
Our lives translate these subtle intimacies;
All is the commerce of a secret Power.”

Savitri-162

“A thinking puppet is **the mind of life**:
Its choice is the work of elemental strengths
That know not their own birth and end and cause
And glimpse not the immense intent they serve.”

Savitri-162

“Insignificant architects of **low-built lives**
And engineers of interest and desire,
Out of crude earthiness and **muddy** thrills
And coarse reactions of material nerve
They build our huddled structures of self-will
And the ill-lighted mansions of our thought,
Or with the ego’s factories and marts
Surround the beautiful temple of the soul.”

Savitri-163

“All dulls down to convention and routine

Or a fierce excitement brings him vivid joys:
His days are tinged with the red hue of strife
And lust's hot glare and passion's crimson stain;
Battle and murder are his tribal game."

Savitri-165

"Its (rajasic mind's) power could deform divinest things.
A wind of sorrow breathed upon the world;
All thought with falsehood was besieged, all act
Stamped with defect or with frustration's sign,
All high attempt with failure or vain success,
But none could know the reason of his fall."

Savitri-203

"Thence sprang the burning **vision of Desire**.
A thousand shapes it wore, took numberless names:
A need of multitude and uncertainty
Pricks it for ever to pursue the One
On countless roads across the vasts of Time
Through circuits of unending difference.
It burns all breasts with an ambiguous fire."

Savitri-247

"The **hurried servant senses** answer apace
To every knock upon the outer doors,
Bring in time's visitors, report each call,
Admit the thousand queries and the calls
And the messages of communicating minds
And the heavy business of **unnumbered lives**
And all the thousandfold commerce of the world."

Savitri-478-479

"There is a joy in all that meets the **sense**,
A joy in all experience of the soul,
A joy in evil and a joy in good,
A joy in virtue and a joy in sin:
Indifferent to the threat of Karmic law,
Joy dares to grow upon forbidden soil,
Its sap runs through the plant and flowers of Pain:"

Savitri-630

"*Rajas* contributes our normal active nature with all its good and evil; when unchastened by a sufficient element of *sattwa*, it turns to egoism, self-will and violence, the perverse, obstinate or exaggerating action of the reason, prejudice, attachment to opinion, clinging to error, the subservience of the intelligence to our desires and preferences and not to the truth, the fanatic or the sectarian mind, self-will, pride, arrogance, selfishness, ambition, lust, greed, cruelty, hatred, jealousy, the egoisms of love, all the vices and passions, the exaggerations of the aesthesis, the morbidities and perversions of the sensational and vital being. *Tamas* in its own right

produces the coarse, dull and ignorant type of human nature, *rajas* the vivid, restless, kinetic man, driven by the breath of action, passion and desire.”¹⁷

Sri Aurobindo

The man’s vital mind is an instrument of desire, the troubled seed of things, which hunts after unrealised possibilities, burns all hearts with ambiguous fire, enlarges always passion and craving, creates dissatisfaction, an unrest, a seeking for something more than what life seems able to give it, a constant demand for more and always more, a quest for new worlds to conquer, an incessant drive towards an exceeding of the bounds of circumstance and a self-exceeding. It is not satisfied with physical and objective enjoyment only but seeks to a subjective, imaginative, a purely emotive satisfaction, enjoyment and pleasure, which are dependent on external things, external sense contacts and concerned with the practical, the immediately realizable and possible events, the habitual, the common and average.

‘Mostly however the *constant* recurrence of depression and despair or of doubt and revolt is due to a mental or vital formation which takes hold of the **vital mind** and makes it run round always in the same circle at the slightest provoking cause or even without cause. It is like an illness to which the body consents from habit and from belief in the illness even though it suffers from it, and once started the illness runs its habitual course unless it is cut short by some strong counteracting force. **If once the body can withdraw its consent**, the illness immediately or quickly ceases — that was the secret of the Coue’ system. So too if the **vital mind** withdraws its consent, refuses to be dominated by the habitual suggestions and the habitual movements, these recurrences of depression and despair can be made soon to cease. But it is not easy for this (vital) mind, once it has got into the habit of consent, even a quite passive and suffering and reluctant consent, to cancel the habit and get rid of the black circle. It can be done easily only when the mind refuses any longer to believe in the suggestions or accept the ideas or feelings that start the circle.’¹²

Desire⁴⁹ is the outcome of incompleteness, of insufficiency and that of not yet sufficiently possessed or enjoyed which the being seeks for possession. It creates confusion, throws discord and brings impurity which is the whole evil of our psychological existence. If the vital mind is deprived of its natural urge of enjoyment, which is the whole object of desire then it recoils into subjection of physical mind and man would live like the animal, accepting his first actual physical life and its limits as his whole possibility, moving the material Nature’s established order and asking for nothing beyond it.

The human emotions are governed by egoistic passion, self-satisfied perversions, blind instinctive affections, cruelty and beast wrath of violence,⁴⁵ a heart besieged and given over to lust, treachery and rapacity, little and narrow greed, mean pettiness of an obscure and fallen life-force, bottomless ingratitude and debased by slavery to any and every lower impulse. So, it is the mixture of the emotive heart and

the sense bound hungering vital that creates a false desire Soul³³ which the reason and intellect in man rightly distrust and disbelieve; 'for the nature of the vital mind is always to cloud the true mind's perception and drive it towards action. Neither the vital mind nor the physical mind are things that have to be got rid of, but they must be quietened, purified, controlled and transformed. That will take place fully when the thinking mind becomes fully conscious and when the psychic comes forward and leads and governs both it and the vital and physical being.'¹¹

So, a great sincerity is asked of a *Sadhaka* while searching the true Soul through entry into the subliminal vital nature⁴⁴ which is an incurable pretender and actor. As the calm equality of the Soul increases and deepens, he is able and far advanced in entire elimination of falsity and dangerous crudity of life and becomes aware of the true inmost being, manifests true life in the power of Godhead and joy of Infinite. His vigilant eye must keep constant watch on deceits of ego and ambushes of misleading powers of Darkness and they often take the appearance of the divine form in order to capture the soul of a *Sadhaka*. The vital being must be trained to right enjoyment of life in obedience to the working of the Divine Will and get rid of all human craving and attachment. Similarly, heart must be trained to the right joy and laughter of the Soul in obedience to the working of the Divine Love and get rid of all wrong emotions of fear, wrath, hatred and lust.

The vital mind or Psychic *prana*³⁴ is baffled by life and frustrated or else dissatisfied with all its satisfactions, overtaken by a deep disgust and disappointment, finds that all is vanity and vexation of Spirit and is ready to reject life and existence as an unreality, all that it hunted after as an illusion, *Maya*. It flames violently towards the heaven but sinks engulfed into mire of hell; climbs above to drag down high truth into the Subconscient abyss but does not succeed; its brilliant forces rush towards muddy ends.

The education of the vital mind asks giving up of its cherished desires,³⁵ falsity of senses, emotions, feelings, impulses, forceful mechanism of action and reaction and they will be replaced by a luminous, desireless, free and yet automatically self-determining pure sense, pure enjoyment,⁴⁷ limitless passion and yearning for the Infinite force. Life must be an instrument of universal and impersonal knowledge, power, delight, love and beauty and fulfilled through its greater joy and strength. And finally, vital mind must be elevated to Supermind which is the native seat of all perfection.

Education of purposeful and laborious Intellect:

"A fearless will for knowledge dared to erase
The lines of safety Reason draws that bar
Mind's soar, soul's dive into the Infinite."

Savitri-26

"The **mind learns** and knows not, turning its back to truth;

It studies surface laws by surface thought,... Adds purposeful figures to her purposeless sum,”	Savitri-160
“Our mind lives far off from the authentic Light Catching at little fragments of the Truth”	Savitri-161
“As long as intellect’s outward-gazing sight Serves earthy interest and creature joys, An incurable littleness pursues his days.”	Savitri-164
“Transfigured were the fixed scheme of reasoning Thought. ”	Savitri-232
“In her high works of pure intelligence, In her withdrawal from the senses’ trap, There comes no breaking of the walls of mind, There leaps no rending flash of absolute power, There dawns no light of heavenly certitude.”	Savitri-251
“In this small mould of infant mind and sense Desire is a child-heart’s cry crying for bliss, Our reason only a toys’ artificer, A rule-maker in a strange stumbling game. But she her dwarf aides knew whose confident sight A bounded prospect took for the far goal.”	Savitri-257
“Reason cannot tear off that glimmering mask, Her efforts only make it glimmer more; In packets she ties up the Indivisible; Finding her hands too small to hold vast Truth She breaks up knowledge into alien parts Or peers through cloud-rack for a vanished sun:”	Savitri-257
“Upraised the earth-mind to superhuman heights.”	Savitri-360
“A mind daring heavenly experiment, Growing towards some largeness they felt near, Testing the unknown’s bound with eager touch They still were prisoned by their human grain: They could not keep up with her tireless step; Too small and eager for her large-paced will, Too narrow to look with the unborn Infinite’s gaze Their nature weary grew of things too great.”	Savitri-363
“Attuned to Silence and to the world-rhyme,	

They loosened the knot of the imprisoning mind;
Achieved was the wide untroubled witness gaze,
Unsealed was Nature's great spiritual eye;
To the height of heights rose now their daily climb."

Savitri-481-82

"There came into mind's little frontal room
Thoughts that enlarged our limited human range,
Lifted the ideal's half-quenched or sinking torch
Or peered through the finite at the infinite."

Savitri-540

"The mind develops into **the mind of the sage**, at first the high mental thinker, then **the spiritual sage** who has gone beyond **the abstractions of thought** to the beginnings of a direct experience."¹⁹

Sri Aurobindo

Supermind, mind, life and body are the four instruments which the Spirit uses for its manifestation in the workings of Nature. Supermind is Spiritual Consciousness acting as self-luminous Knowledge, Will and Delight. Mind is essentially the faculty of Supermind, which measures and limits and fixes a particular centre for cosmic movement and action and only very indirectly and partially illumined and it can look upward and receive the Supramental communication and passes it on to the other lower members. And since man is a mental being, so thought is at least his most constant, normal and effective means for enlightening his Ignorance.

The normal thought action of the mind is divided into a triple⁵ movement; (1) first and the lowest is **the habitual thought mind** whose ideas are based on the available data given by the senses and by surface experiences of nervous and emotional being and on the customary notions formed by the education and outward life and environment; it can think nothing as entirely true and all its formulations break down under the test of new suggestions from the infinite; (2) the second grade of thinking activity of **the creative pragmatic mind** which can link the truth of life and the truth of idea not yet manifested in life; the thinking mind finds its most clear, precise, effective principle of organisation and characteristic satisfaction in the reasoning and logical intelligence; a more precise and assured action of the intelligence will get rid of the superficiality of this ordinary method of the mind, test every step, scrutinize severely every conclusion, efficiently guard against error and reduce the mind's action to a well-founded system, synthesis and order; (3) the last gradation of thinking opens in us the pure, subtle, **flexible ideative outer mind** which lives disinterestedly in the truth of idea for Divine action and yearns to bear the Spiritual Light and lives far from the ordinary mental habit which turns truth into purveyors of error and hurriedly carries light to suffering men and outer world. .

The limitation of mind is that firstly, fear, desire and sorrow are recognised as diseases of the mind, born of its sense of division and limitation; it is an inveterate divider of the Indivisible and its observation and understanding is always incomplete,

uncertain, relative, partial and inconclusive, and it's out going action and creation is still more confused, narrow, inferior and imperfect; the error of practical reason is an excessive subjection to apparent facts of existence and makes life artificial and rationally mechanical, deprives it of its spontaneity and vitality, prevents the freedom and expansion of the Spirit and not courageous enough to carry the profounder facts of potentiality to their logical conclusion; secondly, mental activity is restricted to this life, limited in time, space, scope and form, life that is death, hunger and incapacity attempting to become life that is immortality, satisfied delight and omnipotence; so long as there is a mixed action and the mental constructions and imaginations are allowed to operate, this passivity of intuitive mind to the higher light, the truth light, cannot be complete or securely dominate and there cannot therefore be a firm organisation of the triple time knowledge; thirdly, mental consciousness is rescued from a sleep of Inconscience, subjected to the means it uses, limited by body and ego; it finds its relation negatively with others by various means of hostile contact and antipathy and positively by various means of uniting contact and sympathy; fourthly, mind seeks for the delight and the self-luminous Divine Consciousness and finds only the apparent negations of pleasure, pain, grief, indifference and the dualities which is again merely a certain trick of false reception of our divided mental being; it is not our true state at all but only a fragmentary formulation or discoloured spray of conscious-force tossed up by the infinite sea of our self-existence; fifthly, the veil or lid created by mind prevents the attainment and realization of the Divine; mind with its exclusive concentration cannot bridge the gulf between the passive and active *Brahman* and it builds a wall of non-communication between the two and puts itself away from the dynamic aspect of Consciousness; sixthly, mind is a power of ignorance and acts always partially and by limitation, it may even forget itself in a complete Inconscience, or Nescience, awaken from it to the ignorance of a partial knowledge and move from the ignorance towards a complete knowledge; and even if it arrived at integral knowledge, it would still be by a sort of putting together, a mental and intellectual arrangement, an artificial unity, a surface manipulation of things and not an essential and real oneness and not the spiritual change of consciousness; seventhly, mental truth is always an intellectual, emotional and sensational representation and not the direct truth, not the truth itself in its body and essence; eighthly, the mental man thinks and sees on the level of present life and is oblivious of past and future lives or all life; his main basis of knowledge is the present moment with a ill grasped glimpse into the past and blind look towards the future, he bases himself on actual appearance of outward things and oblivious of the vast domain of inner living; and ninthly, when the intellectual reason is applied to the disciplining of infrarational life, it constantly forces on life a control, a measure, an artificial procrustean rule that succeeds either by hardening life or killing it or constrains it into rigid forms and conventions that ends by a revolt of life, a decay or disruption of systems and imprisons its capacity; or our nature is shaped rigidly by the practice of the ideals constructed by human mind and to limit ourselves by it is to restrict the growth of our larger Self; it is still more difficult for the reason to understand and handle with the suprarational life and the reason is lost in the largeness, subtlety, profundity and complexity of intuitive

movement and guidance. And falsity of thought with all its mental constructions can be eliminated by intervention of greater felicity of Knowledge, Truth, Self and Nature.

The advantage of progressive mind is that firstly, it aims at perfecting itself as well as the house in which it dwells and the means of life that it uses, and is capable of awaking by a progressive self-realisation to its own true nature as a form of the Spirit; secondly, the characteristic energy of pure Mind is change through self-enlargement and self-improvement and moves continually from a smaller and simpler to a larger and more complex perfection; thirdly, the fullness of mental life, the suppleness, plasticity, flexibility and wide capacity of intellect to open itself towards its Source, receive the light from above, the ordered richness of emotion and sensibility, largeness and harmonized action of the will are passages towards the development of more powerful faculties and higher life; the reason can become an intermediary between the Subconscient power of the Spirit organizing the life of the animal and the Superconscient power of the Spirit which becoming conscient can organize the existence and life of a spiritual Supermanhood; fourthly, mind can stand on the top as the leader of the journey towards the innermost door of consciousness through its functioning of gathering and reflection, meditation, fixed contemplation, the absorbed dwelling of the mind on its object; fifthly, it is not a seer of occult imperatives that necessitate the movement of creation but a half-light thrown from the Infinite, a half view taken for the whole, a pale refracted light idealized as the burning body of the Sun and its splendour; its idealized vision does not arrive at the essence of Being but it is only an inferior mode of Nature; sixthly, from ordinary point of view its knowledge is an intellectual appreciation of the facts of life, mind and matter and the laws that govern them and it is undertaken partly for the pure satisfaction of the intellect, partly for practical efficiency and is used in helping, saving and liberating or hurting, oppressing and destroying others; seventhly, in proportion as we become more mental, we attain to a subtler action of our whole nature which becomes more apt to reflect and receive higher thoughts, a purer will, more inward influences, striving to enlarge itself and pressing against the concealed body of true gnosis; initially mind is satisfied with first Spiritual enlightenment, then afterwards it finds that to rest satisfied here would be to rest in partial knowledge and realises subsequently that it has to go on heightening and enlarging the consciousness indefinitely; eighthly, if its passage is through crooked ways of error, ignorance and falsehood still its impulse is truth seeking, truth finding and truth creation and finally its goal is always Integral Knowledge; ninthly, mind has to learn to awaken to the true seeking of the Soul veiled within itself, to the Reality from which all things hold their truth, to the Consciousness of which all consciousness are multiple entities, to the Power from which all get what force of being they have within them, to Delight to which all delight are partial figures.

All action of mind is a derivation of secret Supermind and such a truth is diminished in scope, degraded into lower movement and even when it is widest and most complete, mental knowing is still an indirect knowledge; it is a habituated divider of the Indivisible and its whole nature is to dwell on one thing at a time to the

exclusion of others or to stress it to the subordination of others. To train the mind as a pure, clear and passive reflector of the Divine is identified as an important exercise in Integral Education. So the preliminary need is a right thought which can be effective and established by liberating oneself from the negative habit of sense-error, desire, old association, intellectual prejudgment, exclusiveness, systematizing and attachment to its own constructions and followed by positive opening towards vision, spiritual experience and realisation. The last difficulty of the mind is identified as its inability to hold at once the unity and multiplicity of the existence and realisation of all this as *Sachchidananda* is its great difficulty and its supreme difficulty is to unify without losing and integralise without rejecting.

Mind indeed can never be a perfect instrument of the Spirit; a supreme self-expression is not possible in its movements because to separate, divide, limit is its very character and its nature is reflected, diluted and diffused or a narrowly intensive light and sets up willed barriers against higher faculties; it cannot give free admission to the vast and comprehensive self-existent luminosity and joy of the Spirit and all Truth's infinities because by that it would lose itself in an un-reconciled variety, an undetermined immensity and would be unable to act and proceed to practical consequences and an effective creation. At first when the Supramental pressure falls on the unpurified mind a contrary phenomenon may for a time appear. That is due to several causes. First, there may be a disturbance, even a derangement created by impact of the greater hardly measurable power on an inferior consciousness which is not capable of responding to it organically or even perhaps of bearing the pressure; secondly, the very fact of the simultaneous and yet uncoordinated activity of two quite different forces, especially if the mind insists on its own way, if it tries obstinately or violently to profit by the Supermind instead of giving itself up to it and its purpose and acting as a transmitting channel, if it is not sufficiently passive and obedient to the higher guidance, may lead to a great excitation of power but also an increased disorder and obstructor of power and light that comes from above; there is a disparateness between the Supramental consciousness in which the *Purusha* now stands, thinks and wills and the mental, vital and physical consciousness through which he has to effectuate its light and knowledge; he lives and sees with an ideal consciousness, but he has yet in his lower self to make it entirely practical and effective; otherwise he can only act with a greater or less Spiritual effectiveness through an internal communication with others on the Spiritual level and on the higher mental level that is most easily affected by it, but the effect is diminished and is retarded by the inferiority or lack of the integral play of the being; this can only be remedied by the Supramental taking hold of and Supramentalising the mental, the vital and the physical consciousness, --transforming them, that is to say, into moulds of the Supramental nature; thirdly, mind can be qualified for the transmission of Supramental force much more easily if there is a previous Yogic preparation and long purification of lower nature, a passivity of the mind calmly and strongly open to the Spirit and reason's plasticity towards all sides and all aspects of self-development; otherwise there will be much difficulty in getting rid of the discord or disparateness between the ideal

Supramentality and the mental transmitting instruments, the mind channel, the heart, the sense, the nervous and the physical being.

Recapitulation:

“The Supermind had descended long ago—very long ago—into the mind and even into the vital: it was working in the physical also but indirectly through those intermediaries. The question was about the direct action of the Supermind in the physical. Sri Aurobindo said it could be possible only if the physical mind received the supramental light: the physical mind was the instrument for direct action upon the most material. This physical mind receiving the supramental light Sri Aurobindo called the Mind of Light... As soon as Sri Aurobindo withdrew from his body, what he has called the Mind of Light got realised in me.”²⁰

The Mother

29 June 1953

“All strong natures have the *rajasik* active outgoing force in them and if that were sufficient to unfit for the Yoga, very few of us would have had a chance. As for the doubt of the physical mind as to whether the thing is possible, who has not had it? In my own case it pursued me years and years and it is only in the last two years (written on 16th April 1923) that the last shadow of doubt, not latterly of its theoretical feasibility, but of the practical certainty of its achievement in the present state of the world and of the human nature, **entirely left me.**”²¹

Sri Aurobindo

“It was in 1910 that I had this sort of reversal of consciousness about which I spoke the other evening – that is, the first contact with the higher Divine –and it completely changed my life.

From that moment on, I was conscious that all one does is the expression of the indwelling Divine Will. But it is the Divine Will **AT THE VERY CENTER** of oneself, although for a while there remained an activity in **the physical mind**. But this was stilled two or three days after I saw Sri Aurobindo for the first time in 1914, and it (physical mind) never started up again. **Silence settled.** And the consciousness was established above the head.”²⁶

The Mother

“And this physical mind of which Sri Aurobindo said that it was an impossibility, that it was something that turns round and round and will always turn round and round, precisely without consciousness, like a kind of machine, that mind has been converted, has become silent, and in the silence it has received the inspiration of the Consciousness. And it has begun again to pray: the same prayers that were there before in the mind.”²²

The Mother

22 November-1967

“It is only when the Supramental manifests in the **body-mind** that its presence can be permanent.”²³

Sri Aurobindo

“It is only when, awaking from its immersion in Prakriti, it perceives its oneness with the One and its oneness with all existences that it can become free from these things and found its right relation to this executive world-Nature.”²⁴

Sri Aurobindo

“But it is also possible to make this silence of the mind and ability to suspend the habits of the lower nature a first step towards the discovery of a superior formulation, a higher grade of the status and energy of our being and pass by an ascent and transformation into the supramental power of the spirit. And this may even, though with **more difficulty**, be done without resorting to the complete state of quietude of the normal mind by a persistent and progressive transformation of all the mental into their greater corresponding supramental powers and activities.”²⁵

Sri Aurobindo

All human problems would move harmoniously to their right solution if physical mind, vital mind and intellect could act free from all impurity,⁴⁶ perversion and intrusions of Subconscious and surrounding life energy and if that energy could be made to obey their right command, *adesh*, from subliminal and Subconscious plane. The task of integral Yoga is to link these three lower mental planes fully with the Supra-physical, Supra-vital and Supra-mental and to transform the physical sense organ of sight, sound, smell, taste and touch dominated by physical and vital mind into the nature of something subtler, freer, greater truth, more spiritually concrete substance and more plastic Subliminal, Psychic, Spiritual and Supramental sense which seem to be the most difficult task and if the last and lowest physical mind is transformed then it will be the greatest instrument for holding the Supramental in the Physical consciousness.

OM TAT SAT

References:

- 1: CWSA/21/ The Life Divine-429-30,
- 2: CWSA/22/The Life Divine-746,
- 3: CWSA/22/The Life Divine-800,
- 4: CWSA/22/The Life Divine-915-16,
- 5: “It is difficult for the human mind to combine rightly and harmonise these three movements of the intelligence. (1) The ordinary man lives mainly in the habitual, has a comparatively feeble action of the creative and pragmatic and experiences a great difficulty in using at all or entering into the movement of the pure ideative mentality. (2) The creative pragmatic mind is commonly too much preoccupied with its own motion to move freely and disinterestedly in the atmosphere of pure ideative order and on the other hand has often an insufficient grasp on the actualities imposed by the habitual mentality and the obstacles it imposes as also on other movements of pragmatic thought and action than that which it is itself interested in building. (3) The

pure ideative mentality tends to construct abstract and arbitrary systems of truth, intellectual sections and ideative edifices, and either misses the pragmatic movement necessary to life and lives only or mainly in ideas, or cannot act with sufficient power and directness in the life field and is in danger of being divorced from or weak in the world of the practical and habitual mentality. An accommodation of some kind is made, but the tyranny of the predominant tendency interferes with the wholeness and unity of the thinking being. Mind fails to be assured master even of its own totality, because the secret of that totality lies beyond it in the free unity of the self, free and therefore capable of an infinite multiplicity and diversity, and in the Supramental power that can alone bring out in a natural perfection the organic multiple movement of the self's unity." CWSA/24/The Synthesis of Yoga-843-44

6: Matter cannot be reconciled with the Spirit is understood from following verse: "They who with the eye of knowledge perceive this irreconcilable difference between the Matter, *kshetra*, and the Spirit, *Kshetrajna*, and the liberation of Being from Nature, they escape into supreme abode of *Param Dham*." The Gita-13.35, In the Gita Matter can be reconciled with the Spirit is hinted but not developed: 'Earth, water, fire, air, ether, mind, reason and ego is My eightfold divided Nature, *apara-prakriti*. Know too My other Divine Nature, *Para-prakriti*, different from this *Apara Prakriti*; this Supreme Nature or the Supreme Mother which becomes the *Jiva* in the heart and by which this world is upheld. This 'upholding of the world,' *jagat dharayate*, means *Para-Prakriti* also penetrates into *Apara Prakriti* by which this world can be purified, transformed and perfected." The Gita -7.4, 5,

7: CWSA/23/The Synthesis of Yoga-238,

8: CWSA/23/The Synthesis of Yoga-314,

9: CWSA-24/The Synthesis of Yoga-689,

10: CWSA-31/Letters on Yoga-IV/p-30,

11: CWSA-30/Letters on Yoga-III/p-358,

12: CWSA-30/Letters on Yoga-III/p-365,

13: CWSA/23/The Synthesis of Yoga-60,

14: "To the physical mind only the words and facts and acts of a man matter; to the inner mind it is the spiritual happenings in him that matter." CWSA-28/Letters on Yoga-I-479,

15: CWSA-19/Essays on the Gita-570,

16: "All strong natures have the *rajasik* active outgoing force in them and if that were sufficient to unfit for the Yoga, very few of us would have had a chance. As for the doubt of the physical mind as to whether the thing is possible, who has not had it? In my own case it pursued me years and years and it is only in the last two years (written on 16th April 1923) that the last shadow of doubt, not latterly of its theoretical feasibility, but of the practical certainty of its achievement in the present state of the world and of the human nature, **entirely left me.**" CWSA-36/Autobiographical Notes-360,

17: CWSA-24/The Synthesis of Yoga-686

18: "This brings us another element of the ordinary conception of rebirth which is not acceptable, since it is an obvious error of the **physical mind**, --the idea of the soul

itself as a **limited personality** which survives unchanged from one birth to another. This too simple and superficial idea of the **soul and personality** is born of the **physical mind's** inability to look beyond its own apparent self-formation in this single existence. In **its** conception, what returns in the reincarnation must be not only the same spiritual being, the same psychic entity, but the same formation of nature that inhabited the body of the last birth; the body changes, the circumstances are different, but the form of the being, the mind, the character, the disposition, temperament, tendencies are same..." CWSA-22/The Life Divine-847-48

19: CWSA-22/ The Life Divine- 935,

20: The Mother's Centenary Works/13/62-63,

21: CWSA-36/Autobiographical Notes-360,

22: The Mother's Centenary Works/11/93,

23: TMCW-11/293,

24: CWSA-23/The Synthesis of Yoga-100,

25: CWSA-24/The Synthesis of Yoga-758-759,

26: "It was in 1910 that I had this sort of reversal of consciousness about which I spoke the other evening – that is, the first contact with the higher Divine –and it completely changed my life.

From that moment on, I was conscious that all one does is the expression of the indwelling Divine Will. But it is the Divine Will AT THE VERY CENTER of oneself, although for a while there remained an activity in **the physical mind**. But **this was stilled** two or three days after I saw Sri Aurobindo for the first time in 1914, and it never started up again. Silence settled. And the consciousness was established above the head.

In the first experience [of 1910], the consciousness was established in the psychic depths of the being, and from that poise issued the feeling of no longer doing anything but what the Divine wanted – it was the consciousness that the divine Will was all-powerful and that there was no longer any personal will, although there was still some mental activity and everything had to be made silent. In 1914, **it was silenced**, and the consciousness was established above the head. Here (*the heart*) and here (*above the head*), the connection is constant.

Does one exclude the other?

They exist simultaneously; it's the same thing. When you start becoming truly conscious, you realize that it depends upon the kinds of activities you have to do. When you do a certain kind of work, it is in the heart that the Force gathers to radiate outwards, and when you do another kind of work, it is above the head that the Force concentrates to radiate outwards, but the two are not separate: the center of activity is here or there depending upon what you have to do." The Mother's Agenda-6.6.1958

27: CWSA-23/The Synthesis of Yoga-12,

28: CWSA-24/The Synthesis of Yoga-624,

29: CWSA-21/The Life Divine-181,

30: CWSA-23/The Synthesis of Yoga-242,

31: CWSA-22/The Life Divine-1103,

32: “He has in him not a single mentality, but a double and a triple, (1) the **mind material** (physical mind) and nervous (vital mind), (2) the pure intellectual mind which liberates itself from the illusions of body and senses, and (3) a divine mind above intellect which in its turn liberates itself from the imperfect modes of the logically discriminative and imaginative reason.” CWSA/23/The Synthesis of Yoga-12, “The true human existence, therefore, only begins when the intellectual mentality emerges out of the **material** (physical mind) and we begin more and more to live in the mind independent of the nervous and physical obsession and in the measure of that liberty are able to accept rightly and rightly to use the life and body.” CWSA/23/The Synthesis of Yoga-12, “The sign is that the fine and full equilibrium of vitality and matter, the sane, robust, long-lived human body is ordinarily found only in races or classes of men who reject the **effort of thought**, its disturbances, its tensions, or think only with the **material mind** (physical mind). Civilised man has yet to establish an equilibrium between the fully active mind and body; he does not normally possess it.” CWSA/23/The Synthesis of Yoga-13, “She has harmonized the bodily life with the **material mind** (physical mind), she is harmonizing it with the play of the intellectual mentality; for that, although it tends to a depression of the full animal and vital vigour, need not produce active disturbances.” CWSA/23/The Synthesis of Yoga-13, “Nevertheless it is possible to make the material man and his life **moderately** progressive by imprinting on the **material mind** (physical mind) the custom of progress, the habit of conscious change, the fixed idea of progression as a **law of life**... It is possible to give the material man and his life a **moderate spirituality** by accustoming him to regard in a religious spirit all the institutions of life and its customary activities.” CWSA/23/The Synthesis of Yoga-23,

33: “Every fibre of the sense mind and basic consciousness is shot through with the action of the psychic prana, it is a nervous or vital and **physical mentality**. Even the buddhi and ego are overpowered by it, although they have the capacity of raising the mind beyond subjection to this vital, nervous and **physical psychology**. This combination creates in us the sensational **desire soul** which is **the chief obstacle** to a higher human as well as to the still greater divine perfection. Finally, above our present conscious mentality is a secret supermind which is the proper means and **native seat of that perfection.**” CWSA/24/The Synthesis of Yoga-647 “This nature of **emotive mind** as a reaction of chitta with a certain close dependence upon the nervous life sensations and the responses of the psychic prana is so characteristic that in some languages it is called chitta and prana, the heart, the life soul; it is indeed the **most directly agitating and powerfully insistent action of the desire-soul** which is the immixture of vital desire and responsive consciousness has created in us. And yet the **true emotive soul**, the real psyche in us, is not a desire-soul, but a soul of pure love and delight; but that, like the rest of our true being, can only emerge when the deformation created by the life of desire is removed from the surface and is no longer the characteristic action of our being. To get that done is a necessary part of our purification, liberation, perfection.” CWSA/24/The Synthesis of Yoga-649 “There are however two different kinds of action of these inner ranges of consciousness. (1) The first is a more outer and confused activity of the awakening subliminal mind and life

which is clogged with and subject to the grosser desires and illusions of the mind and vital being and (2) vitiated in spite of its wider range of experience and powers and capacities by an enormous mass of error and deformations of the will and knowledge, full of false suggestions and images, false and distorted intuitions and inspirations and impulses, the latter often even depraved and perverse, and vitiated too by interference of the physical mind and its obscurities. This is an inferior activity to which clairvoyants, psychists, spiritists, occultists, seekers of powers and siddhis are very liable and to which all the warnings against the dangers and errors of this kind of seeking are more especially applicable. The seeker of spiritual perfection has to pass as quickly as possible, if he cannot altogether avoid, this zone of danger, and the safe rule here is to be attached to none of these things, but to make spiritual progress one's sole real objective and to put no sure confidence in other things until the mind and life soul are purified and the light of the spirit and the supermind or at least of the spiritually illumined mind and soul are shed on these inner ranges of experience. For when the mind is tranquillised and purified and the pure psyche liberated from the insistence of the **desire soul**, these experiences are free from any serious danger, -- except indeed that of limitation and a certain element of error which cannot be entirely eliminated so long as the soul experiences and acts on the mental level. For there is then a pure action of the true psychical consciousness and its powers, a reception of psychical experience pure in itself of the worse deformations, although subject to the limitations of the representing mind, and capable of a high spiritualization and light. The complete power and truth, however, can only come by the opening of the supermind and the supramentalizing of the mental and psychical experience." CWSA/24/The Synthesis of Yoga-874-75, "Chitta, **the basic consciousness**, is largely subconscious; it has, open and hidden, two kinds of action, (1) one passive or receptive, (2) the other active or reactive and formative. As passive power it receives all impacts, even those of which the mind is unaware or to which it is inattentive, and it stores them in an immense reserve of passive subconscious memory on which the mind as an active memory can draw." CWSA/24/The Synthesis of Yoga-647-48

34: "Still the proper action of the **sensational mind** is not emotion, but conscious nervous response and nervous feeling and affection, impulse of the use of physical sense and body for some action, conscious vital craving and desire. There is a side of receptive response, a side of dynamic reaction. These things get their proper normal use when the higher mind is not mechanically subject to them, but controls and regulates their action. But a still higher state is when they undergo a **certain transformation by the conscious will of the spirit** which gives its right and no longer its wrong and desire form of characteristic action to the psychic prana." 650

"The deformation which enters in and prevents the purity, is a form of vital craving; the grand deformation which the psychic prana contributes to our being, is desire. **The root of desire is the vital craving** to seize upon that which we feel we have not, it is the limited life's instinct for possession and satisfaction. It creates the sense of want, -- first the simpler vital craving of hunger, thirst, lust, then these psychical hungers, thirsts, lusts of the mind which are a much greater and more instant and pervading affliction of our being, the hunger which is infinite because it is the hunger of the

infinite being, the thirst which is only temporarily lulled by satisfaction, but is in its nature insatiable. The psychic prana invades the sensational mind and brings into it the unquiet thirst of sensations, invades the dynamic mind with the lust of control, having, domination, success, fulfillment of every impulse, fills the emotional mind with the desire for the satisfaction of liking and disliking, for the wreaking of love and hate, brings the shrinkings and panics of fear and the strainings and disappointments of hope, imposes the tortures of grief and the brief fevers and excitements of joy, makes the intelligence and intelligent will the accomplices of all these things and turns them in their own kind into deformed and **lame instruments**, the will into a will of craving and the intelligence into a partial, a stumbling and an eager pursuer of limited, impatient, militant prejudgment and opinion. Desire is the **root of all sorrow, disappointment, affliction**, for though it has a feverish joy of pursuit and satisfaction, yet because it is always a straining of the being, it carries into its pursuit and its getting a labour, hunger, struggle, a rapid subjection to fatigue, a sense of limitation, dissatisfaction and early disappointment with all its gains, a ceaseless morbid stimulation, trouble, disquiet, *asanti*. To get rid of desire is one firm **indispensable purification** of the psychical prana, -- for so we can replace the soul of desire with its pervading immiscence in all our instruments by a mental soul of calm delight and its clear and limpid possession of ourselves and world and Nature which is the crystal basis of the mental life and its perfection.” CWSA/24/The Synthesis of Yoga-656-57

“The psychical prana interferes in all the higher operations to **deform them**, but its defect is itself due to its being interfered with and deformed by the nature of physical workings in the body (probably **physical mind**) which Life has evolved in its emergence from matter. It is **that** (physical mind) which has created the separation of the individual life in the body from the life of the universe and stamped on it the character of **want, limitation, hunger, thirst, craving** for what it has not, a long groping after enjoyment and a hampered and baffled need of possession. Easily regulated and limited in the purely physical order of things, **it** (physical mind) extends itself in the psychical prana immensely and becomes, as mind grows, a thing with difficulty limited, insatiable, irregular, **a busy creator of disorder and disease**. Moreover, the psychical prana leans on the physical life, limits itself by the nervous force of the physical being, limits there by the operations of the mind and becomes the link of its dependence on the body and its subjection to **fatigue, incapacity, disease, disorder, insanity, the pettiness**, the precariousness and even the possible dissolution of the **workings of the physical mentality**. Our mind instead of being a thing powerful in its own strength, a clear instrument of conscious spirit, free and able to control, use and perfect the life and body, appears in the result a mixed construction; it is a predominantly the **physical mentality** limited by its physical organs and subject to the demands and to the obstructions of the life in the body. This can **only be got rid of** by a sort of practical, inward psychological operation of analysis by which we become aware of the mentality as a separate power, **isolate it** (physical mind) for a free working, distinguish too the psychical and the physical prana and make them no longer a link for dependence, but a transmitting channel for the Idea and Will in the buddhi, obedient to its suggestions and commands; the prana then becomes a passive

means of effectuation for mind's direct control of the physical life. This control, however abnormal to our habitual poise of action, is not only possible,--it appears to some extent in the phenomena of hypnosis, though these are unhealthy abnormal, because there it is a foreign will which suggests and commands, --**but must become** the normal action when the higher Self within takes up the direct command of the whole being. This control can be exercised perfectly, however from the supramental level, for it is there that the true effective Idea and Will reside and the mental thought-mind, even spiritualised, is only a limited, though it may be made a very powerful deputy." CWSA/24/The Synthesis of Yoga-657-58

35: "Desire, it is thought, is the real motive power of human living and to cast it out would be to stop the springs of life, satisfaction of desire is man's only enjoyment and to eliminate it would be to extinguish the impulse of life by a quietistic **asceticism**. But the real motive power of the life of the soul is Will; desire is only a deformation of will in the dominant bodily life and **physical mind**." CWSA/24/The Synthesis of Yoga-658 "**This desire** is essential to the ordinary man; he cannot live or act as an individual without knotting up all his action into the service of some kind of lower or higher craving, preference or passion." CWSA/24/The Synthesis of Yoga-675, "All immiscence of desire in the buddhi is an impurity. The intelligence coloured by desire is an impure intelligence and it distorts the Truth; the will coloured by desire is an impure will and it puts a stamp of distortion, pain and imperfection upon the soul's activity. All immiscence of the emotions of the soul of desire is an impurity and similarly distorts both the knowledge and the action. All subjection of the buddhi to the sensations and impulses is an impurity. The thought and will have to stand back detached from desire, troubling emotion, distracting or mastering impulse and to act in their own right until they can discover a greater guide, a Will, Tapas or divine Shakti which will take the place of desire and mental will and impulse, an Ananda or pure delight of the spirit and an illumined spiritual knowledge which will express themselves in the action of that Shakti." CWSA/24/The Synthesis of Yoga-669, "The seat of the ego is said to be in the buddhi; it is an ignorance of the discriminating mind and reason which discriminate wrongly and take the individuation of mind, life and body for a truth of separative existence and are turned away from the greater reconciling truth of the oneness of all existence. At any rate in man it is the ego idea which **chiefly supports** the falsehood of a separative existence; to get rid of this idea; to dwell on the opposite idea of unity, of the one self, the one spirit, the one being of nature is therefore **an effective remedy**; but it is **not by itself absolutely effective**. For the ego, though it supports itself by this ego idea, *aham-buddhi*, finds its most powerful means for a certain obstinacy or passion of persistence in the normal action of the sense-mind, the prana and the body. To cast out of us the **ego idea is not entirely possible** or not entirely effective until these instruments have undergone purification; for their action being persistently egoistic and separative, the buddhi is carried away by them, --as a boat by winds on the sea, says *the Gita*, --the knowledge in the intelligence is being constantly obscured or lost temporarily and has to be restored again, a very labour of Sisyphus. But if the lower instruments have been purified of egoistic desire, wish, will, egoistic passion, egoistic emotion and the

buddhi itself of egoistic idea and preference, then the knowledge of the spiritual truth of oneness can find a **firm foundation**. Till then, the ego takes all sorts of **subtle forms** and we imagine ourselves to be free from it, **when we are really acting as its instruments** and all we have attained is a certain intellectual poise which is not the true spiritual liberation.” CWSA/24/The Synthesis of Yoga-677

36: “For Knowledge and Love are pure in **their essence** and become mixed and embarrassed, corrupted and degraded only when they enter into the ambiguous movement of the life forces and are seized by them for the outward life’s crude movements and obstinately **inferior motives**. Alone of the three powers Life or at least a certain predominant Will-in-Life has the appearance of something impure, accursed or fallen in its **very essence**. At its contact, wrapped in its dull sheaths or caught in its iridescent quagmires, the divinities themselves become common and muddy and hardly escape from being **dragged downwards** into its perversions and disastrously assimilated to the demon and Asura. A principle of dark and dull inertia is at **its base**; all are tied down by the body and its needs and desires to trivial mind, petty desires and emotions, an insignificant repetition of small worthless functionings, needs, cares and occupations, pains, pleasures that lead to nothing beyond themselves and bear the stamp of an ignorance that knows not its own why and whither. The **physical mind** of inertia believes in no divinity other than its own small earth-gods; it aspires perhaps to **a greater comfort, order, pleasure, but asks for no uplifting and no spiritual deliverance.**” CWSA/23/The Synthesis of Yoga-170-71,

37: “For *tamas* is a double principle; (1) it contradicts *rajas* by inertia, (2) it contradicts *sattwa* by narrowness, obscurity and ignorance and, if either is depressed, it pours in to occupy its place.” CWSA/23/The Synthesis of Yoga-237,

38: “The body conditioning the **physical mind** insists no longer on its *tamasic* inertia that repeats always the same ignorant movement: it becomes a passive field and instrument of a greater force and light, it responds to every demand of the spirit’s force, holds and supports every variety and intensity of new divine experience.” CWSA/23/The Synthesis of Yoga-240, “When we break out from ego and **physical mind** into the infinity of the spirit, we still see the world and others as the mind has accustomed us to see them, as name and forms; only in our new experience of the direct and superior reality of spirit, they lose that direct objective reality and that indirect subjective reality of their own which they had to the mind. they seem to be quite opposite of the truer reality we now experience; our mentality, stilled and indifferent, no longer strives to know and make real to itself those intermediate terms which exist in them as in us and the knowledge of which has for its utility to bridge over the gulf between the spiritual self and the objective phenomena of the world.” CWSA/23/The Synthesis of Yoga-442, “Equally, his consciousness is a mentality emerging in a body and in a sharply individualized life; it is therefore limited in its workings and capacities and dependent on bodily organs of no great competence and on a very restricted vital force; it is separated from the rest of cosmic mind and shut out from the thoughts of other mental beings whose inner workings are a **sealed book to man’s physical mind** except in so far as he can read them by the analogy of his own mentality and by their insufficient bodily signs and self-expressions. His

consciousness is always **falling back** towards the inconscience in which a large part of it is always involved, his life towards death, his physical being towards disaggregation.” CWSA/23/The Synthesis of Yoga-450,

39: Savitri-246,

40: “Again, enjoyment of one kind or another being the whole object of desire, that must be the trend of the desire-world; but since wherever the soul is not free, --and it cannot be free when subject to desire, --there must be the negative as well as the positive of all its experience, this world contains not only **the possibility of large or intense or continuous enjoyments** almost inconceivable to **the physical mind**, but also the possibility of equally enormous sufferings. It is here therefore that there are situated the lowest heavens and all the hells with the tradition and imagination of which the human mind has **lured and terrified** itself since the earliest ages. **All human imaginations** indeed correspond to some reality or real possibility, though they may in themselves be a quite inaccurate representation or couched in too physical images and therefore inapt to express the truth of supraphysical realities.” CWSA/23/The Synthesis of Yoga-452-453,

41: “If we examine the phraseology of the old books, we shall find that the waking state is **consciousness of the material universe** which we normally possess in this embodied existence dominated by the **physical mind**. The dream state is the **consciousness corresponding to the subtler life-plane and mind-plane** behind, which to us, even when we get intimations of them, have not the same concrete reality as the things of the physical existence. The sleep-state is the **consciousness corresponding to the Supramental plane proper to the gnosis**, which is beyond our experience because our causal body or envelope of gnosis is **not developed** in us, its faculties not active, and therefore we are in relation to that plane in **a condition of dreamless sleep**. The Turiya beyond is **the consciousness** of our pure self-existence or our absolute being with which we have no direct relations at all, whatever mental reflection we may receive in our dream or our waking or even, irrecoverably, in our sleep consciousness. This **fourfold scale** corresponds to the degree of the ladder of being by which we climb back towards the absolute Divine. Normally therefore we cannot get back from the **physical mind** to the higher planes or degrees of consciousness without receding from the waking state, without going in and away from it and losing touch with the material world. Hence to those who desire to have the experience of these higher degrees, trance becomes a desirable thing, a means of escape from the limitations of the **physical mind and nature**.” CWSA/23/The Synthesis of Yoga-520,

42: “There is a complete difference between Samadhi and normal sleep, between the dream-state of Yoga and the physical state of dream. The latter belongs to the **physical mind**; in the former the mind proper and subtle is at work liberated from the immixture of the **physical mentality**. The dreams of the **physical mind** are an incoherent jumble made up partly of responses to vague touches from the physical world round which the **lower mind-faculties** disconnected from the will and reason, the *buddhi*, weave a web of wandering phantasy, partly of disordered associations from the brain memory, partly of reflections from the soul travelling on the mental

plane, reflections which are, ordinarily, received without intelligence, widely distorted in the reception and mixed up confusedly with the other dream elements, with brain memories and fantastic responses to any sensory touch from the physical world.” CWSA/23/The Synthesis of Yoga-521-522,

43: “But it loses its disturbing aspect of strong egoistic will, intolerant desire, obstinate liking. These appearances may remain for a while in a diminished form, but **as the calm of equality increases, deepens, becomes more essential and compact, ghana**, they disappear, cease to colour the mental and vital substance or occur only as touches on the most external **physical mind**, are unable to penetrate within, and at last even that recurrence, that appearance at the outer gates of mind ceases.”

CWSA/24/The Synthesis of Yoga-724-725, “The soul flows into whatever moulds of intellectual, ethical, aesthetic, dynamic, vital and physical mind and type the developing nature takes and can act only in the way this formed Prakriti lays on it and move in its narrow groove or relative wider circle.” CWSA/24/The Synthesis of Yoga-741

44: “A **great sincerity** is asked for and has to be imposed not only on the conscious mind but still more in the subliminal part of us which is full of hidden movements. For there is there, **especially in our subliminal vital nature**, an incorrigible charlatan and actor. The sadhaka **must first have advanced far in the elimination of desire** and in the firm equality of his soul towards all workings and all happenings before he can utterly lay down the burden of his works on the Divine. At every moment **he must** proceed with a vigilant eye upon the deceits of the ego and the ambushes of the misleading Powers of Darkness who ever represent themselves as the one Source of Light and Truth and take on them a simulacrum of divine forms in order to capture the soul of the seeker.” CWSA/23/The Synthesis of Yoga-230

45 “The arrogant ignorance of the human mind and its **self-satisfied perversions** and presumptuous errors, the pride and vanity and ambition, the cruelty and tyranny of beast wrath and violence, the selfishness and baseness and hypocrisy and treachery and vile meanness, the lust and greed and rapacity, the jealousy, envy and **bottomless ingratitude** that disfigure the earth-nature are the natural children of this **indispensable** but strong and dangerous turn of Nature.” CWSA/23/The Synthesis of Yoga-234, “The wise are not always or wholly wise, the intelligent are intelligent only in patches; the saint suppresses in himself **many unsaintly movements** and the evil are not entirely evil: the dullest has his unexpressed or unused and undeveloped capacities, the most timorous his moments or his way of courage, the helpless and the weakling a latent part of strength in his nature.” CWSA/23/The Synthesis of Yoga-235

46: “We have to take a **wider psychological view** of the primary forces of our nature. We have to distinguish the formed parts of our being, find out their **basic defect of impurity or wrong action** and correct that, sure that the rest will then come right naturally. We have **not to doctor symptoms** of impurity, or that only secondarily, as a minor help, --but to **strike at its roots after a deeper diagnosis**. We then find that there are **two forms of impurity** which are at the **root of the whole confusion**. (1) **One is a defect born of the nature of our past evolution**, which has been a nature of

separative ignorance; this defect is a **radically wrong** and ignorant form given to proper action of each part of our instrumental being. (2) **The other impurity** is born of the successive process of an evolution, where life emerges in and depends on body, mind emerges in and depends on life in the body, supermind emerges in and lends itself to instead of governing mind, soul itself is apparent only as a circumstance of the bodily life of the mental being and veils up the spirit in the lower imperfections. **This second defect of our nature** is caused by this dependence of the higher on the lower parts; it is an immixture of functions by which the impure working of the lower instrument gets into the characteristic action of higher function and gives to it an added imperfection of embarrassment, wrong direction and confusion.” CWSA/24/The Synthesis of Yoga-645-46, “**All impurity** is a confusion of working, a departure from the *dharmā*, the just and inherently right action of things which in that right action are pure and helpful to our perfection and this departure is usually the result of an ignorant confusion of dharmas in which the function lends itself to the demand of other tendencies than those which are properly its own.” CWSA/23/The Synthesis of Yoga-312, “The first cause of impurity in the understanding is the intermixture of desire in the thinking functions, and desire itself is an **impurity of the Will** involved in the vital and emotional parts of our being. When the vital and emotional desires interfere with the pure will-to-know, the thought function becomes subservient to them, pursues ends other than those proper to itself and its perceptions are clogged and deranged. The understanding must lift itself beyond the siege of desire and emotion and, in order that it may have perfect immunity, it **must get** the vital parts and the emotions themselves purified. The will to enjoy is proper to the vital being but not the choice or the reaching after the enjoyment which **must be determined** and acquired by higher functions; therefore the vital being **must be trained** to accept whatever gain or enjoyment comes to it in the **right functioning of life in obedience to the working of the divine Will** and to rid itself of craving and attachment. Similarly the heart must be freed from subjection to the cravings of the life-principle and the senses and thus rid itself of the false emotions of **fear, wrath, hatred, lust, etc.** which constitute the **chief impurity** of the heart.” CWSA/23/The Synthesis of Yoga-313

47: “Thus the proper function of the life, the vital force, is enjoyment and possession, both of them perfectly legitimate, because the Spirit created the world for Ananda, enjoyment and possession of the many by the One, of the One by the many and of the many too by the many; but, --this is an instance of the **first kind of defect**, -- (1) the separative ignorance gives to it the wrong form of desire and craving which **vitiates the whole enjoyment** and possession and imposes on it its opposites, want and suffering. (2) Again, because mind is entangled in life from which it evolves, this desire and craving get into the action of the mental will and knowledge; that makes the will a will of craving, a force of desire instead of a rational will and a **discerning force of intelligent effectuation**, and it distorts the judgment and reason so that we judge and reason according to our desires and prepossessions and not with **the disinterested impartiality** of a pure judgment and the rectitude of a reason which seeks only to distinguish truth and understand rightly the objects of its workings. That

is an example of immixture. These **two kinds of defect**, (1) wrong form of action and (2) illegitimate mixture of action, are not limited to these signal instances, but belong to each instrument and to each combination of their functionings. They pervade the whole economy of our nature. They are **fundamental defects** of our lower instrumental nature, and if we can set them right, we shall get our instrumental being into a state of purity, enjoy the clarity of a pure will, a pure heart of emotion, a pure enjoyment of our vitality, a pure body. That will be a preliminary, **a human perfection**, but it can be made the basis and open out in its effort of self-attainment into the greater, the divine perfection.” CWSA/24/The Synthesis of Yoga-646

48: “The way of integral knowledge supposes that we are intended to arrive at an **integral self-fulfilment** and the **only thing** that is to be eliminated is our unconsciousness, the Ignorance and the results of Ignorance. Eliminate the falsity of the being which figures as the ego; then our true being can manifest in us. Eliminate the falsity of the life which figures as mere vital craving and the mechanical round of our corporeal existence; our true life in the power of the Godhead and the joy of the Infinite will appear. Eliminate the **falsity of the senses** with their subjection to material shows and to dual sensations; there is a greater sense in us that can open through these to the Divine in things and divinely reply to it. Eliminate **the falsity of the heart** with its turbid passions and desires and its dual emotions; a deeper heart in us can open with its divine love for all creatures and its infinite passion and yearning for the responses of the Infinite. Eliminate the **falsity of thought with its imperfect mental constructions**, its arrogant assertions and denials, its limited and exclusive concentrations; a greater felicity of knowledge is behind that can open to the true Truth of God and the soul and Nature and the universe.” CWSA/23/The Synthesis of Yoga-291-92

49: “**Desire** is at once (1) the motive of our actions, (2) our lever of accomplishment and (3) the bane of our existence. If our sense-mind, emotional mind, thought mind could act free from the intrusions and importations of the life-energy, if that energy could be made to obey their right action instead of imposing its own yoke on our existence, **all human problems** would move harmoniously to **their right solution**. The proper function of the life-energy is to do what it is bidden by the divine principle in us, to reach to and enjoy what is given to it by that indwelling Divine and not the desire at all.” CWSA/23/The Synthesis of Yoga-350-51,

The Most Difficult task of Integral Education and Divine Life:

“Her **task no ending knows**; she serves no aim
But labours driven by a nameless Will
That came from some unknowable formless Vast.
This is her **secret and impossible task**
To catch the boundless in a net of birth,
To cast the spirit into the physical form,
To lend speech and thought to the ineffable ;
She is pushed to reveal the ever Unmanifest.
Yet by her skill the **impossible** has been done:”

Savitri-177

“(1) Ordinarily the supramental knowledge will be organised **first and with the most ease** in the processes of pure thought and knowledge, *jnana*, because here the human mind has already the upward tendency and is the most free. (2) **Next and with less ease** it will be organised in the processes of applied thought and knowledge because there the mind of man is at once most active and most bound and wedded to its inferior methods. (3) The last and **most difficult conquest**, because this is now to his mind a field of conjecture or a blank, will be the knowledge of the three times, *trikaladrishi*.”¹

Sri Aurobindo

“But it is also possible to make this silence of the mind and ability to suspend the habits of the lower nature **a first step** towards the discovery of a superior formulation, a higher grade of the status and energy of our being and pass by an ascent and transformation into the supramental power of the spirit. And this may even, though with **more difficulty**, be done without resorting to the complete state of quietude of the normal mind by a persistent and progressive transformation of all the mental into their greater corresponding supramental powers and activities.”⁹

Sri Aurobindo

The relatively easier task of a Supramental man and difficult task of mental men is permanent ascent of Consciousness to highest *Sachchidananda* state; his more difficult task is permanent descent of highest *Sachchidananda* Consciousness to physical life and earth and liberating the material vessel from the influence of *tamasic*, *rajasic* and *sattwic* mind; his most difficult task is the penetration of this highest Consciousness to triple time extending from beginning of creation of Subconscious plane to the period of complete Divinisation of earth life in Superconscious plane, known as All Life. Spirit has the capacity to travel ahead and back of All Time; it has the capacity to illumine the dark and twilight corners of past births and it has capacity to travel forward thousand years ahead and call down all the future Spiritual possibilities to present moment. Thus, the pace of evolution is accelerated. So to lay

bare the obscurity of past of this birth and of previous many births before a Superconscient Light is identified as the most difficult task.

“A secret spirit in the Inconscient’s sleep,
A shapeless Energy, a voiceless Word,
He (Inconscient Self) was here **before the elements could emerge**,
Before there was light of mind (sattwic mind) or life could breathe.”

Savitri-60

“All the deep cosmic murmur falling still,
He (King Aswapati) lives in the **hush before the world was born**,
His soul left naked to the timeless One.”

Savitri-80

“Thus fallen, inconscient, frustrate, dense, inert,
Sunk into inanimate and torpid drowse
Earth lay, a drudge of sleep, forced to create
By a subconscious yearning memory
Left from a happiness dead **before she (earth) was born**,
An alien wonder on her senseless breast.”

Savitri-107

“It (Mystic Presence) summons the **spirit’s sleeping memories**
Up from subconscious depths beneath Time’s foam;
Oblivious of their flame of happy truth,
Arriving with heavy eyes that hardly see,
They come disguised as feelings and desires,
Like weeds upon the surface float awhile
And rise and sink on a somnambulist tide.”

Savitri-138-139

“A vast subliminal is man’s measureless part.
The **dim Subconscient** is his cavern base.
Abolished vainly in the walks of Time
Our past lives still in our unconscious selves
And by the weight of its hidden influences
Is shaped our future’s self-discovery.”

Savitri-483

“His (Avatar’s) soul must be wider than the universe
And feel eternity as its very stuff,
Rejecting the moment’s personality
Know itself **older than the birth of Time**,
Creation an incident in its consciousness,
Arcturus and Belphegor grains of fire
Circling in a corner of its boundless self,
The world’s destruction a small transient storm
In the calm infinity it has become.”

Savitri-537

“This independent (Soul), once a power supreme,
Self-born before the universe was made,
Accepting cosmos, binds himself Nature’s serf
Till he becomes her freedman — or God’s slave.”

Savitri-542

“In her beginningless infinity
Through her soul’s reaches unconfined she gazed;
She saw the undying fountains of her life,
She knew herself **eternal without birth.**”

Savitri-586

“She climbs to the summits where the unborn Idea
Remembering the future that must be
Looks down upon the works of labouring Force,
Immutable above the world it made.”

Savitri-632

The special privilege of an integral Yogi or the most difficult task of a Supramental man is to experience Subconscient transformation and its preliminary experiences are purification of past by the Spirit travelling backward. Through this journey he will discover ‘**the secret code of the history of the world**’⁷ and ‘**the cosmic past.**’⁸ He will also travel thousand years ahead in Superconscient plane and calls all the future possibilities to the present moment. Few such Spiritual experiences are hinted in Savitri: -

“Her strong far-winging **spirit travelled back,**
Back to the yoke of ignorance and fate,
Back to the labour and stress of mortal days,
Lighting a pathway through strange symbol dreams
Across the ebbing of the seas of sleep.”

Savitri-9

“Her mind moved in a **many-imaged past**”

Savitri-11

“Her witness spirit stood **reviewing Time.**”

Savitri-11

“She must disrupt, dislodge by her soul’s force
Her past, a block on the Immortal’s road,
Make a rased ground and shape anew her fate.”

Savitri-12

“For him mind’s limiting firmament ceased above.
In the griffin forefront of the Night and Day
A **gap** was rent in the all-concealing vault (of King Aswapati);
The conscious ends of being **went rolling back:**
The landmarks of the little person fell,
The island ego joined its continent....

All the grey inhibitions were torn off
And broken the intellect's hard and lustrous lid;
Truth unpartitioned found immense sky-room;"

Savitri-25,

"He abode at rest in indivisible Time.
As if a story long written but acted now,
In his present he held his future and his past,
Felt in the seconds the uncounted years
And saw the hours like dots upon a page."

Savitri-33

"A fire that seemed the body of a god
Consumed the **limiting figures of the past**"

Savitri-81

"All we attempt in this imperfect world,
Looks forward or looks back beyond Time's gloss
To its pure idea and firm inviolate type
In an absolute creation's flawless skill."

Savitri-108

"A mighty Hand then rolls the **mind's firmaments back**"

Savitri-154

"Transmuted are past suffering's memories"

Savitri-193

"Our being must move eternally through Time;
Death helps us not, vain is the hope to cease;
A secret Will compels us to endure...
Our souls are dragged as with a hidden leash,
Carried from birth to birth, from world to world,
Our acts prolong after the body's fall
The old perpetual journey without pause."

Savitri-197

"There is no end of seeking and of birth,
There is no end of dying and return;
The life that wins its aim asks greater aims,
The life that fails and dies must live again;
Till it has found itself it cannot cease.
All must be done for which life and death were made."

Savitri-200

"There (Subconscient sheath) waiting its hour the future lay unknown,
There is the record of the vanished stars."

Savitri-231

"An insect crawl preludes our glorious flight;
Our human state cradles the future god,
Our mortal frailty an immortal force."

Savitri-240

“As far as its self-winged air-planes could fly,
Visiting the future in great brilliant raids
It reconnoitred vistas of dream-fate.”

Savitri-259

“Our spirits break free from their environment;
The future brings its face of miracle near,
Its godhead looks at us with present eyes;
Acts deemed impossible grow natural;
We feel the hero’s immortality;
The courage and the strength death cannot touch
Awake in limbs that are mortal, hearts that fail;
We move by the rapid impulse of a will
That scorns the tardy trudge of mortal time.”

Savitri-262

“Awaiting us on the Ideal’s peaks
Or guarded in our secret self unseen
Yet flashed sometimes across the awakened soul,
Hide from our lives their greatness, beauty, power.
Our present feels sometimes their regal touch,
Our future strives towards their luminous thrones:”

Savitri-263

“Omnipotence, girdle with the power of God
Movements and moments of a mortal will,
Pack with the eternal might one human hour
And with one gesture change all future time.”

Savitri-345

“They felt a larger future meet their walk;
She held their hands, she chose for them their paths:”

Savitri-364

“Surveyed the plan of past and future Time.”

Savitri-384

“He met in her regard his future’s gaze,”

Savitri-396

“The lovers met upon their different paths,
Travellers across the limitless plains of Time
Together drawn from fate-led journeyings
In the self-closed solitude of their human past,
To a swift rapturous dream of future joy
And the unexpected present of these eyes.”

Savitri-399

“Then down the narrow path where their lives had met
He led and showed to her her future world,
Love’s refuge and corner of happy solitude.
At the path’s end through a green cleft in the trees

She saw a clustering line of hermit-roofs
And looked now first on her heart's future home,
The thatch that covered the life of Satyavan."

Savitri-411

"The future's road is hid from mortal sight:
He moves towards a veiled and secret face.
To light one step in front is all his hope
And only for a little strength he asks
To meet the riddle of his shrouded fate."

Savitri-425

"And Narad slowly answered to the queen:
"What help is in prevision to the driven?
Safe doors cry opening near, the doomed pass on.
A future knowledge is an added pain,
A torturing burden and a fruitless light
On the enormous scene that Fate has built."

Savitri-426-427

"A growing register of calamities
Is the past's account, the future's book of Fate:"

Savitri-440

"Carrying the world's future on her lonely breast,"

Savitri-461,

"The past receded and the future neared:
Far now behind lay Madra's spacious halls,"

Savitri-466

"A dream disclosed to her the **cosmic past**,
The crypt-seed and the mystic origins,
The shadowy beginnings of world-fate:"

Savitri-477

"All the world's possibilities in man
Are waiting as the tree waits in its seed:
His past lives in him; it drives his future's pace;
His present's acts fashion his coming fate."

Savitri-482

"Abolished vainly in the walks of Time
Our past lives still in our unconscious selves
And by the weight of its hidden influences
Is shaped our future's self-discovery."

Savitri-483

**"Our dead past round our future's ankles clings
And drags back the new nature's glorious stride,"**

Savitri-483

"The occult seeker into the open came:
He heard the far and touched the intangible,

He gazed into the future and the unseen;
He used the powers earth-instruments cannot use,
A pastime made of the impossible;
He caught up fragments of the Omniscient's thought,
He scattered formulas of omnipotence."

Savitri-486,

"The beings of the subtle realms appeared (Savitri met forces of Subliminal planes)
And scenes concealed behind our earthly scene;
She saw the life of remote continents
And distance deafened not to voices far;
She felt the movements crossing unknown minds;
The past's events occurred before her eyes." (Spirit travelling backward.)

Savitri-541

"So she beheld the many births of thought,
If births can be of what eternal is;
For the Eternal's powers are like himself,
Timeless in the Timeless, in Time ever born."

Savitri-541

"An impersonal emptiness walked and spoke in her,
Something perhaps unfelt, unseen, unknown
Guarded the body for its future work,
Or Nature moved in her old stream of force."

Savitri-552

"The rock-gate's heavy walls were left behind;
As if through passages of receding time
Present and past into the Timeless lapsed;
Arrested upon dim adventure's brink,
The future ended drowned in nothingness."

Savitri-582-583

"All things the **past** has made and slain were there,
Its lost forgotten forms that once had lived,
And all the **present** loves as new-revealed
And all the hopes the **future** brings had failed
Already, caught and spent in efforts vain,
Repeated fruitlessly age after age."

Savitri-643

"Her spirit the unending **future** felt
And lived with all the **unbeginning past**."

Savitri-716

The mind cannot travel back and ahead of Present time. The travelling back of the Spirit is the swift illumination and transformation of life's dark and obscure rooms. It will not only memorise the past events of this life and purify them but also travel back to past successive lives in which all the past negative

energies/memories/events are stored preventing any Spiritual adventure ahead. These are his immediate task of Subconscient purification and transformation. This Subconscient change proceeds back with King Aswapati who 'lives in the **hush before the world was born,**'³ and repeats with *Satyavan*, who as the 'day bringer must walk in darkest night'⁴ and must 'Know itself **older than the birth of Time.**'⁴ King *Aswapati* proceeds ahead in Superconscient world and 'foresees the coming god'² in the worm, These going backward of the Spirit to the beginning of creation and forward to the end of perfect creation are Timeless Spirit's capacity to manifest Divine Life in all Time. Thus, All Life becomes conscious Yoga of Nature.

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References:

- 1: CWSA/24/The Synthesis of Yoga-839, "It is therefore only by going back from the surface physical mind to the psychic and spiritual consciousness that a vision and knowledge of the triple time, a transcendence of our limitation to the standpoint and view range of the moment, can be wholly possible. Meanwhile there are certain doors opening from the inner on to the outer consciousness which make an occasional but insufficient power of direct retro-vision of the past, circumvision of the present, prevision of the future even in the physical mind at least potentially feasible." CWSA/24/The Synthesis of Yoga-892
- 2: Savitri-23,
- 3: Savitri-80,
- 4: Savitri-537,
- 5: "It must be noted however that if our knowledge of the present were not limited by our dependence on the physical mind and sense, this result would not be altogether inevitable. If we could be aware of all the present, all the action of physical, vital, mental energies at work in the moment, it is conceivable that we would be able to see their past too involved in them and their latent future or at least to proceed from present to past and future knowledge. And under certain conditions this might create a sense of real and ever present time continuity, a living in the behind and the front as well as the immediate, and a step farther might carry us into an ever present sense of our existence in infinite time and in our timeless self, and its manifestation in eternal time might then become real to us and also we might feel the timeless Self behind the worlds and the reality of his eternal world manifestation. In any **case the possibility of another kind of time consciousness** than we have at present and of a tripletime knowledge rests upon the possibility of developing another consciousness than that proper to the physical mind and sense and breaking our imprisonment in the moment and in the mind of ignorance with its limitation to sensation, memory, inference and conjecture." CWSA/24/The Synthesis of Yoga-890,
- 6: "His being is **not shut into the succession of the moments,** but has the full power of the past and ranges seemingly through the future: not shut in the limiting ego and personal mind, but lives in the freedom of the universal, in God and in all beings and all things; not in the dull density of the physical mind, but in the light of the self and the infinity of the spirit. He sees soul and mind only as a power and a movement

and matter only as a resultant form of the spirit. All his thought will be of a kind that proceeds from knowledge. He perceives and enacts the things of the phenomenal life in the light of the reality of the spiritual being and the power of the dynamic spiritual essence.” CWSA/24/The Synthesis of Yoga-839,

7: Savitri-74,

8: Savitri-477,

9: CWSA-24/The Synthesis of Yoga-758-759,

The Integral Physical Education:

“A body like a parable of dawn”	Savitri-15
“An unseen Presence moulds the oblivious clay. ”	Savitri-60
“The body illumined with the indwelling God,”	Savitri-76
“A body that knew not its own soul within,”	Savitri-142
“Make body’s joy as vivid as the soul’s,”	Savitri-196
“Then life beat pure in the corporeal frame ”	Savitri-232
“ Bodies made beautiful by the spirit’s light,”	Savitri-344
“Outlined by the pressure of this new descent A lovelier body formed than earth had known.”	Savitri-354
“To wake her body’s spirit to its king.”	Savitri-395
“The body’s self taste immortality.”	Savitri-451
“Her body quivered with eternity’s touch”	Savitri-671
“Arrived to fathom a deep physical joy ;... The limbs were trembling densities of soul.”	Savitri-676
“Break into eternity thy mortal mould ; Melt, lightning, into thy invisible flame!”	Savitri-691

Integral Physical Education includes and reconciles traditional Karma Yoga,¹¹ traditional *Hatha Yoga*¹² and traditional *Japa Yoga* in its scope. Indispensable Karma Yoga¹¹ is given greatest importance in integral Yoga because it accepts contacts with world as means of Divine realisation and can reconcile Perfect Spirit with imperfect Matter. Dispensable *Hatha Yoga* is given importance as it is related with rigorous⁴ self-control of the body,⁸ perfection of physical nature and transformation of cellular

substance. Ceaseless *Japa Yajna* is accepted as it related with disciplining physical mind⁶ and transformation of Subconscient Sheath.⁵

The grossest intensities of Matter or Physical is only a final form and objective representation of the Divine existence with the whole of the Godhead ever present in it and behind it. It is defined as a conceptive self extension of Being which works itself out in the universe as substance or object of consciousness and is represented through our mind as atomic division and aggregation of thing. Physical education is defined in *the Upanishadic* language as earth is our footing and foundation and wider, we extend and surer we enter the receptivity, plasticity and training of the body, wider and surer becomes our foundation for the higher knowledge whose perfection will lead towards imperishability of Matter. Integral Physical Education is defined as our full perfection can come when we give equal importance to physical training in addition to our higher mental and spiritual quest and recognises Matter as an extreme fragmentation of the Infinite and it is our sure base, starting point and foundation of the Spirit's manifestation and revelation.



“Among the many who came drawn to her
Nowhere she found her partner of high tasks,
The comrade of her soul, her other self
Who was made with her, like God and Nature, one.”

Savitri-366

“No equal heart came close to join her (Savitri’s) heart,
No transient earthly love assailed her calm,
No hero passion had the strength to seize;
No eyes demanded her replying eyes.”

Savitri-367

“All worshipped marvellingly, none dared to claim.”

Savitri-368

(King Aswapati said to Savitri) “A mighty Presence still defends thy frame.
Perhaps the heavens guard thee for some great soul,
Thy fate, thy work are kept somewhere afar.
Thy spirit came not down a star alone.”

Savitri-374

(King Aswapati said) “Venture through the deep world to find thy mate.
For somewhere on the longing breast of earth,
Thy unknown lover waits for thee the unknown.”

Savitri-374

(King Aswapati said) “There shall draw near to meet thy approaching steps
The second self for whom thy nature asks,
He who shall walk until thy body’s end
A close-bound traveller pacing with thy pace,
The lyrist of thy soul’s most intimate chords
Who shall give voice to what in thee is mute.”

Savitri-374

(Narad said) “In him (Paramatma Satyavan) soul and Nature, equal Presences,
Balance and fuse in a wide harmony.”

Savitri-430

‘If our seeking is for a total perfection of the being, the physical part of it cannot be left aside; for the body is the material basis, the body is the instrument which we have to use. *Sariram khalu dharma sadhanam*, says the old *Sanskrit* adage, — the body is the means of fulfilment of *dharma*, and *dharma* means every ideal which we can propose to ourselves and the law of its working out and its action. A total perfection is the ultimate aim which we set before us, for our ideal is the Divine Life which we wish to create here, the life of the Spirit fulfilled on earth, life accomplishing its own spiritual transformation even here on earth in the conditions of the material universe. That cannot be unless the body too undergoes a transformation, unless its action and functioning attain to a supreme capacity and the perfection which is possible to it or which can be made possible.’²



(Savitri said) “The heavens were once to me my natural home,
 I too have wandered in star-jewelled groves,
 Paced sun-gold pastures and moon-silver swords
 And heard the harping laughter of their streams
 And lingered under branches dropping myrrh;
 I too have revelled in the fields of light
 Touched by the ethereal raiment of the winds,
 Thy wonder-rounds of music I have trod,
 Lived in the rhyme of bright unlabouring thoughts,
 I have beat swift harmonies of rapture vast,
Danced in spontaneous measures of the soul
 The great and easy **dances** of the gods.”

Savitri-686

Through this education, the Matter finds victorious and infinite happiness, awakes the true physical being, *annamaya Purusha*, and awareness of an infinite Consciousness, knowledge, power, largeness, immortal existence and a perfectly Divine manhood is possible by developing a body and brain capable of receiving and serving still higher illuminations and **an inward absoluteness** of self-existence.²¹ ‘Taking support from Sri Aurobindo’s teaching that the body is an indispensable basis for the yoga, that it should not be neglected and that, on the contrary, great care should be given to it, the physical consciousness concentrates almost exclusively on the body and tries to find ways of satisfying it.’¹



(Savitri said to Death) “Live, Death, awhile, be still my instrument.

One day man too shall know thy fathomless heart
 Of silence and the brooding peace of Night
 And grave obedience to eternal Law
 And the calm inflexible pity in thy gaze.
 But now, O timeless Mightiness, stand aside
 And leave the path of my incarnate Force.
 Relieve the radiant God from thy black mask:
 Release the soul of the world called Satyavan
 Freed from thy clutch of pain and ignorance
 That he may stand master of life and fate,
 Man’s representative in the house of God,
 The mate of Wisdom and the spouse of Light,
 The eternal bridegroom of the eternal bride.”

Savitri-666

The three limitations and negations of Matter that resists growth or opposes the faculty of educational development are that of Ignorance, Inertia and Division and these are transformed by Integral Physical Education in to Omniscience, Divine peace and tranquility and Unity.



“The **athlete heavings** of the will were stilled
In the Omnipotent’s unmoving peace.”

Savitri-320

The first fundamental opposition the Physical offers to the Spirit is the culmination of the principle of Ignorance. Ignorance is defined as Nature’s purposeful oblivion from Self and All and concentration of consciousness in part knowledge. Man forgets his total existence by absorption in either of the three exclusive concentration, that is (1) concentration in one object to the exclusion of the rest, (2) concentration on the present moment by exclusion of the all Time which includes past, present and future and (3) concentration on a part of the inner Being by exclusion of our total Self. It is through educating the physical or increase of concentration that one emerges out of the giant forgetfulness of Matter and becomes divinely self-conscious, free, infinite and immortal.

The second fundamental opposition the Matter offers to the Spirit is the culmination of bondage to mechanical Law, a colossal Inertia. While the Spirit is free, master of itself and its work, creator of law, this giant Matter is rigidly chained and subjected by the fixed and mechanical Law and works out unconsciously as the machine works, knows not who created it, by what process and to what end. And when life and mind awake and impose their awareness and guidance on matter, it seems the Nature approves reluctantly up to certain point. But beyond that point it presents an obstinate inertia, obstruction, negation and presents to mind and life its helplessness.¹³ Life’s urge for utter wideness and immortality is met by Matter through narrowness and death and mind’s urge to embrace all knowledge, all light, all love is met by matter’s denial, deviation, error and grossness. Error ever purses its knowledge, darkness is inseparably the companion and background of its light, falsehood ever deforms and obstructs the truth, love is not satisfied due to the

presence of hatred and joy is not justified due to the presence of suffering and material life always drags towards hatred, anger, indifference, satiety, grief and pain.



“The Spirit’s **white neutrality** became
A playground of miracles, a rendezvous
For the secret powers of a mystic Timelessness:”

Savitri-326

“On the **white purity** of the Witness Soul.”

Savitri-326

The third fundamental opposition of the Matter to the Spirit is the principle of the culmination of division and struggle. In reality the Matter is indivisible but divisibility is its whole basis of action. The two methods through which the material life experiences union are either the (1) aggregation of the units or (2) assimilation which involves the destruction of one unit by another. Both these methods of union create eternal division. Both the methods repose on death, one as means of life and other as condition of life. When the vital principle manifests its activities in inert Matter, it is compelled to accept the law of death, desire and incapacity and when the mental principle manifests in inert Matter, it meets the Ignorance, limitation of consciousness and duality and there is no assured progress.

So the Integral Physical Education⁹ will succeed when the material and physical substance need not be a creation of relation between physical, vital and mental sense and substance but on the contrary there is an ascending and developing state of Consciousness, becomes aware of pure and subtler realm in which forms arise and action takes place and opens towards a light of pure Spiritual perceptive knowledge of Psychic, Spiritual and Supramental Being in which the subjective Self

becomes its own objective substance. Then it will be able to transform its three fundamental opposition and limitations and Matter will be a field of conscious revelation of the Spirit.



“It can can immortalise a moment’s work:”

Savitri-85,

“She has lured the Eternal into arms of Time.”

Savitri-178

“The moments there were pregnant with all time.”

Savitri-301

“The moment’s thought inspired the passing act.”

Savitri-325,

“The splendid **youth of Time** has passed and failed;
Heavy and long are the years our labour counts”

Savitri-345

“One **human moment** was eternal made.”

Savitri-411

“Earth keeps for man some short and **perfect hours**”

Savitri-421

“**Time** travels towards revealed eternity.”

Savitri-623

This Book-2, Canto-2, of Savitri book represents exploration of a subtle physical world. It is an important Spiritual Science, hinted in *the Upanishad* as dream Self, *sukhma sharira*. This world is very close to the material world, the meeting place of the Superconscious, Subconscious⁷ and universal world. This subtle physical has an important role in Supramental transformation¹⁴ action and all the happening and new manifestation in the material world has its source and previous formation in this subtle matter.¹⁰ A purified and universalized subtle matter can act as a field of interpenetration of Superconscious and Subconscious⁸ energies and hence is the preparatory field of all new manifestation.

A preliminary attempt is made to enter this vast, affirmative, plastic, immaterial kingdom and to become aware of this Annamaya Purusha, the Soul in the physical sheath (“And Matter’s depths be illumined with a soul” Savitri-268) and Annamaya Kosha or the subtle physical sheath (The gross weighs less, the **subtle** counts for more;” Savitri-186) which are identified as important base of unfolding of the mystery of the existence.

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Reference:

- 1: TMCW-12/On Education-46,
- 2: CWSA-13/Essays in Philosophy and Yoga-521,
- 3: “A child must cease to be wicked because he learns to be ashamed of being wicked, not because he fears a punishment...In the first case, he progresses; in the second he goes down one rung in human consciousness... Fear is a degradation of human consciousness.” The Mother’s Agenda-22.11.1969,
- 4: “We (human beings) are not living for the satisfaction of our ego; we live to fulfill God’s will. But to be able to perceive and to know the will of God, we must be without desires and preferences. Otherwise we mistake for God’s will our own limited ideas and principles. It is in the wide peace of an absolute and devoted sincerity free from fixed ideas and preferences that we can realize the conditions required to know God’s Will and it is with a **fearless discipline** that we must execute it.” The Mother’s Agenda-01.05.1971, “The spiritual consciousness using the mind is employing an inferior means and, even though it brings in a divine light into the mind, a divine purity, passion, ardour into the heart or imposes a spiritual law upon the life, this new consciousness has to work within restrictions; for the most part it can only regulate or check the lower action of the life and **rigorously control the body**, but these members, even if refined or mastered, do not receive their spiritual fulfilment or undergo a perfection and transformation. For that it is necessary to bring in a higher dynamic principle which is native to the spiritual consciousness and by which, therefore, it can act in its own law and completer natural light and power and impose them upon the members.” CWSA-22/The Life Divine-969, “The obstacle which the physical presents to the spiritual is no argument for the rejection of the physical; for in the unseen providence of things **our greatest difficulties are our best opportunities.**” CWSA-23/The Synthesis of Yoga-11, “The body is not only the

necessary outer instrument of the physical part of action, but for the purposes of this life a **base or pedestal also for all inner action**. All working of mind or spirit has its vibration in the physical consciousness, records itself there in a kind of subordinate corporeal notation and communicates itself to the material world partly at least through the physical machine. But the body of man has natural limitations in his capacity which it imposes on the play of the higher parts of his being. And, secondly, it has a **subconscient consciousness** of its own in which it keeps with an obstinate fidelity the past habits and past nature of the mental and vital being and which automatically opposes and obstructs any **very great upward change** or at least prevents it from becoming a radical transformation of the whole nature. It is evident that if we are to have a free divine or spiritual and Supramental action conducted by the force and fulfilling the character of a divine energy, some fairly complete transformation must be effected in this outward character of the bodily nature. The physical being of man has always been felt by **the seekers of perfection** to be a great impediment and it has been the habit to turn from it with contempt, denial or aversion and a desire to suppress altogether or as far as may be the body and the physical life. But this cannot be the right method for the **integral Yoga**. The body is given us as one instrument necessary to the totality of our works and **it is to be used**, not neglected, hurt, suppressed or abolished. If it is imperfect, recalcitrant, obstinate, so are also the other members, the vital being, heart and mind and reason. It has like them to be changed and perfected and to undergo **a transformation**. As we get ourselves a new life, new heart, new mind, so we have in a certain sense to build for ourselves a new body.” CWSA/24/The Synthesis of Yoga-729-730

5: “When you follow the ascending path, the work is relatively easy. I had already covered this path by the beginning of the century and had established a constant relationship with the Supreme – That which is beyond the Personal and the gods and all the outward expressions of the Divine, but also beyond the Absolute Impersonal. It’s something you cannot describe; you must experience it. And this is what must be brought down into Matter. Such is the descending path, the one I began with Sri Aurobindo; and there, the work is immense...The thing can still be brought down as far as the mental and vital planes (although Sri Aurobindo said that **thousands of lifetimes would be needed merely to bring it down to the mental plane**, unless one practiced a perfect *surrender*’). With Sri Aurobindo, we went down below Matter, right into the Subconscient and even into the Inconscient. But after the descent comes the transformation, and when you come down to the body, when you attempt to make it take one step forward – oh, not even a real step, just a little step! – everything starts grating; it’s like stepping on an anthill ... And yet the presence, the help of the supreme Mother, is there constantly; thus you realize that for ordinary men such a task is impossible, or else millions of lives would be needed – but in truth, unless the work is done for them and the sadhana of the body done for the entire earth consciousness, they will never achieve the physical transformation, or else it will be so remote that it is better not even to speak of it. But if they open themselves, if they give themselves over in an integral *surrender*, the work can be done for them – they have only to let it be done...The path is difficult. And yet this body is full of good

will; it is filled with the psychic in every one of its cells. It's like a child. The other day, it cried out quite spontaneously, 'O my Sweet Lord, give me the time to realize You!' It did not ask to hasten the process, it did not ask to lighten its work; it only asked for enough TIME to do the work. 'Give me the time!'" The Mother's Agenda-19.05.1059,

6: "It's an almost **physical discipline**. Moreover, I have seen that the japa has an organizing effect on the subconscious, on the inconscient, on matter, on the body's cells – it takes time, but by persistently repeating it, in the long run it has an effect. It is the same principle as doing daily exercises on the piano, for example. You keep mechanically repeating them, and in the end your hands are filled with consciousness – it fills the body with consciousness." The Mother's Agenda-20.09.1960, "There is ONE sound which, to me, has an extraordinary power – extraordinary and UNIVERSAL (that's the important point): it doesn't depend on the language you speak, it doesn't depend on the education you were given, it doesn't depend on the atmosphere you breathe. And that sound, without knowing anything, I used to say it when I was a child (you know how in French we say, "Oh!"; well, I used to say "OM," without knowing anything!). And indeed, I made all kinds of experiments with that sound – it's fantastic, even, fantastic! It's unbelievable...So then, if around this you build something that corresponds to your own aspiration – certain sounds or words that FOR YOU evoke a soul state – then it's very good...All that is traditional benefits from the power of tradition, that goes without saying, but it's necessarily very limited – personally, it gives me the feeling of something shriveled and withered, as if all the juice it could contain had been squeezed out (!) Except if, spontaneously, the sounds correspond to a soul state in you." The Mother's Agenda-2.09.1964, "**The physical mind** is the mind of the physical personality formed by the body. It grows with the body, but it isn't the mind of Matter: it is the mind of the physical being. For instance, it is the mind that makes one's character: the bodily, physical character, which is in large part formed by atavism and education. What is called "physical mind" is all that. Yes, it's the result of atavism, of education and of the formation of the body; that's what makes the physical character. For example, some people are patient, some are strong and so on – physically, I mean, not for vital or mental reasons, but purely physically everyone has a character. That's the physical mind. And it is part of any integral yoga: you discipline this physical mind. I have done it for more than sixty years..."

But then, that mind, for instance, which is spontaneously defeatist, which has all sorts of fears and worries, which sees the worst, repeats the same things forever, is that the physical mind or the material mind?

It is the most unconscious part of the physical mind, and that's what connects the physical mind with this material substance. But that's already an organized mind, you understand? It is the most material part, the one that borders on the mind ... (what can we call this mind?), we can't even call it "corporeal mind": it is the mind of the cells, a cellular mind...This cellular mind exists in animals, and there is even a faint beginning (but very faint, like a promise) in plants: they respond to a mental action. They respond. As soon as Life manifests, there is already the beginning, like a

promise of mind, of mental movement. And in animals, it's very clear. Whereas that physical mind really began to exist only in man. That's what a very small child already has: it already has a physical mind; so that no two very small children are alike, with identical reactions: there is already a difference. And it is especially what is given you with the special FORM of your body, by atavism, and then fully developed by education...No, the physical mind, as soon as you do an integral yoga, you are obliged to deal with it, while this material, cellular mind, I can assure you that it's absolutely new! Absolutely new...It is the mind that was like an uncoordinated substance, with a constant, unorganized activity (*Mother gestures to show a constant tremor*). This is the mind which is being organized. That's what is important, because Sri Aurobindo said it was unorganizable and the only thing to do was to reject it from existence. And I was under that impression, too. But when the transforming action on the cells is constant, this material mind begins to become organized, that's the wonderful thing! It begins to become organized. And then, as it becomes organized, it learns to FALL SILENT – that's the beautiful thing! It learns to keep calm, silent, and to let the supreme Force act without interfering.” The Mother’s Agenda-31.08.1965,

7: “However, it’s not a personal subconscious, but a ... it’s more than the Ashram. For me, the Ashram is not a separate individuality – except in that vision the other day,’ which is what surprised me. It’s hardly that. Rather, it is still this Movement of everything, of everything that is included. So it’s like entering into the subconscious of the whole earth, and it takes on forms which are quite familiar images to me, but they are absolutely symbolic and very, very funny!” The Mother’s Agenda-26.07.1960,

8: “And only in the last few days have all those memories been allowed to rise up again from the subconscious where they were being kept; and with that, the state I lived in for thirty years has resurfaced – with this tremendous difference... And suddenly I said to myself, "How could it be? During all the time he was here, the time we were together (after I came back from Japan, when we were together), life, life on earth, lived such a wondrous divine possibility, so ... really so unique, something it had never lived to such an extent and in such a way, for thirty years, and it didn't even notice!" That That's what I have been experiencing recently... Yes, at one point I wondered (I don't remember when, a few days ago): "How could people have lived here, so near (but the same thing is still happening), how could human beings on earth who had an aspiration, who had their consciousness turned towards those things, have lived that possibility, have HAD that possibility at their fingertips, without being able to take advantage of it! How could something so wonderful and unique have taken place here, and yet people had such a small and childish and superficial image of it!"... Truly, I wondered, "Has the time really come? Is it possible? Or will it once again be postponed?"... (*silence*) Yesterday evening I read something in the book... Sri Aurobindo is writing to someone who said, "How lucky people are who live near the Mother." "You don't know what you're talking about! " he replies. "To live in the Mother's physical presence is **one of the most difficult things**." Do you remember this passage? I didn't know he had written that. "Well, well ..." I thought. He writes, "It is hard to stay near her, because the difference between the physical consciousness of all

you people and her physical consciousness is so enormous...."¹⁰ Indeed, that's what tires me out. That's what tires my body, because it is used to living in a certain rhythm, a universal rhythm...(silence) No one can imagine what it was, those thirty years I had ... beyond all problems and difficulties; we went through every possible difficulty – and it was nothing, NOTHING. It was nothing, it was ... like a great harmonious orchestra...(silence) But ... it's clear that Matter must be **rigorously hammered** if it is to be made ready and able for this Transformation...(silence) And nothing, nothing imaginable in the eternal history of the universe can be compared to that shock: to have lived a perfect divine life as something completely natural and everyday, something OBVIOUS (it was never even in question), and then ... all of a sudden, physically – your base is snatched away. Well, to stay on after that! ... You just go, quite naturally: the base goes, you go...(silence) I can't blame my body for anything. It may be a bit weary, but it has held out very well." The Mother's Agenda-09.01.1962, "It was yesterday, I think, in the night (not last night, the night before, the 6th of June, that is), for more than three hours without stop, there was no consciousness of anything any more – not a thought, not a will, not an action, not an observation, nothing. Everything was at a standstill. For instance, all that happens when you have experiences and you work in the subconscious – all that, everything, everything was at a standstill. It was like the action of a Force. Without any thought or idea, only the sensation and a sort of perception (*awareness* is the right word) of a Force, but a stupendous Force, you know, like the Force of the earth – all the combinations of the forces along with an action that came from above and worked on them. It was going through me (especially around the head down to the chest, but it was going on in the whole body, and it was spherical), it went through me and out, and out, and out in this direction, that direction, another direction, innumerable directions, and nothing but movements of Force (there was something like a perception of colors, but not in the ordinary way: like a knowledge that certain vibrations corresponded to a particular color), but it was an incalculable MASS, almost ... indefinite, at any rate, and simultaneous. At first I said to myself (*laughing*), "What's going on?" Then I thought, "All right, it doesn't matter, I'll just let it happen." And it went on and on and on – three hours without letup...I didn't know ... I didn't know anything any more, didn't understand anything any more, had no bearings any more; there was only a Force on the move, and what Force! ... **It was a Force that came from beyond and acted upon all the forces of the earth:** on big things, on small things, on small, precise points, on enormous things, and it was going on and on and on, on this point, that point, all points together and everywhere. I suppose that if the mind had been associated with the experience, it would have gone a bit mad! It gave that impression, you see, because it was so overwhelming that ... And all the time, all the time in the physical center (the physical center, that is, in the corporeal base), with something in an ecstatic state; it was very interesting how that ecstasy – an ecstasy that sparkled like a diamond – was there, so sweet, so sweet, so peaceful, as though it were there all the while, telling the body, "Don't be afraid, (*laughing*) don't worry, don't be afraid, all is well." As though the supreme Power were saying all the while, "Don't worry, don't worry, leave it to me, leave it to me...." It lasted more than

three hours...I wondered, "What will my condition be like when I get up? Completely dazed, or what?" – Very quiet, nothing different, with only a sort of something that was smiling and saying, "Oh, so things CAN be that way." The mind was absolutely silent, absolutely: all the connections with all that people keep sending from everywhere were cut – all of it was completely gone. There were only the universal forces in action, with something that came from above and impregnated them all, sent them all out. And with it, a point – it was like a point in that immensity – a sparkling point, absolutely ecstatic, in such a peace! An extraordinary ecstasy, which was deliberately saying, "Don't worry; you can see what's going on, can't you, so don't worry, don't worry," because certainly the thing had gone beyond all possible individual proportions...**It's the first time. I've had currents of force, I've had actions on the earth,** I've had forces coming to me, all sorts of things; but this was different: it was all of that together. It was everywhere at the same time, everything at the same time, with that Inrush, and it was ... There was certainly something that wanted me to be very quiet and not to worry. It was necessary that I should keep very quiet...I had a feeling that I was given the awareness of something that's taking place right now. Because at night, generally, I disconnect myself from everything and universalize myself – no, "universalize" isn't the word: I identify myself with the Lord. That's my way of resting. I do it every night, it is the time when I have my deep rest. But now I've been made aware of this Force at work. Often experiences come (there have been a number of them lately), but it's the first time this one has come, because ... It was certainly something happening FOR the earth; but it didn't come from the center of forces that generally acts on the earth. It wasn't the usual working of forces on the earth. It was "something happening." And it gave the sense that the earth was very small – the movement was towards the earth, it was for the earth, but the earth was very small. Very small. (*silence*) There were no psychological perceptions (what I call "psychological perceptions" are, for instance, vibrations of love, vibrations of peace, vibrations of light, vibrations of knowledge, of power), they weren't there in that form, it wasn't that. Still, all that must have been there, because there were many things, many things that were all one thing, but one thing which assumed different forms; but I didn't see the forms, I didn't see the colors. It was only a question of pure sensation. A pure vibratory sensation: only vibrations, vibrations, vibrations, on a ... colossal scale...It is a new experience. (*silence*) Obviously, there was ... there must have been a cause for alarm, because as soon as I became conscious of the experience (it started before I became conscious of it; when I did, it seemed to me it had already been going on for a long time; so when I say three hours, it means three hours during which I was conscious, but it had started long before; it was around eleven at night and lasted till three in the morning), so the second I was made conscious of the "thing," obviously there was a cause for alarm, because immediately I was told, "You see, this is what is going on," and it was thanks to that ecstasy in the body that there was no alarm: "Oh, things are fine, everything is fine." And when the experience was over, it didn't end like an experience exhausting itself; it ended as if, very slowly, the thing were, not exactly veiled to my consciousness, but as if my consciousness were turned away from it, with the feeling,

"Don't worry." At the start and at the end. All the same, when I woke up, I thought (because my head felt strange, there was a bizarre sensation as if I had become quite swollen! Swollen, inordinately swollen), I thought, "Maybe when I get up tomorrow morning (I get up at 4:30), I'll find myself in a complete daze!" That's why I observed – but everything was fine, there only remained that sort of feeling of being swollen. I feel (yet it was two nights ago, not last night), I feel as if my head were swollen! But the clear-headedness is the same as ever!! (*laughing*) Nothing's been disturbed! On the contrary, there is a sort of ... like an acuteness, something more acute in the perception, a little bit ironic – I don't know why. A magnified impression that all the things in the world are much ado about nothing, a lot of fuss about nothing – I've had that feeling for ... for centuries, I could say, but there is in addition something ever so slightly acute and ironic...But otherwise, crystal clear!" The Mother's Agenda-8.06.1963, "It's still there; even in those who have developed their higher mind, who are able to emerge from that darkness and ignorance, it's still there – it's still there in a sort of mental or vital subconscious. And it's so dark! Thoroughly stupid, you know: it can be given hundreds and thousands of proofs, it remains unaffected – a kind of incapacity to understand. And then it constantly rises to the surface, and I am constantly obliged (*gesture of offering to the Heights*) to "present" it: "This is still there, that is still there, that ..." And I see very well that the distinction between what goes on in this body and its atmosphere, and what goes on in all other bodies is ... I don't know if the distinction still exists, but it's imperceptible. And the consciousness is aware of all those movements as if they were personal to the physical person. But the physical person (*Mother touches her body*) isn't just this body – I am not yet sure whether the physical person isn't the whole earth (for certain things, it is the whole earth), or whether the physical person is the entirety of all the bodies of the people I am in contact with. During the last hours of the night, that is, between 2 and 4, I see precise forms; but those precise forms are themselves representative, meaning there are TYPES and those types take on the image of someone I am in contact with or was in personal contact with. But to me they are types: "Oh, it's such and such a type" – but that can be thousands of people. And the action (it's always for an action), the action on the person-type has repercussions on all that he represents...And that's a labor which seems infinite – endless, at any rate...It does have consequences...You see, what I do is this: the thing comes, it's taken up, presented (*gesture to the Heights*) as though it were mine: "But look, see how I am" (but it's the "I" –the great I), it's presented to the Lord, very humbly, with the sense and feeling of complete helplessness – I simply say, "Here, change it." The feeling that only He can do it, that everything that people have tried everywhere appears childish – everything appears to be childish. The most sublime intelligence seems to me childish. All the attempts that are made to enlighten, organize, educate mankind, to awaken it to a higher consciousness, to give it mastery over Nature and its forces, all of it – all of it, which for a human vision is sometimes utterly sublime, seems absolutely like children playing and having fun in a nursery. And children who love dangerous games, who believe TERRIBLY in what they do (as do children, naturally). I have never met more serious and stern a justice than the justice children have in

their games. They really take life seriously. Well, that's exactly the impression it makes on me: the impression of a mankind in infancy which takes what it does with ferocious seriousness. And which will never get out of it – it will never get out of it, it lacks the little something (which may be really nothing at all), a very little something thanks to which ah, everything becomes clear and organized – all that comes from mankind always BORDERS on Truth...So the only thing I can do is this (*gesture of presenting*): "Look, Lord, see how ignorant and powerless we are, how utterly stupid we are – it's up to You to change it." How do you change it? You can't even imagine the change, you can't even do that. So all my time (*same gesture*) – not from time to time: constantly, day and night, without letup, day and night without letup. If for an interval of one or two minutes this isn't done, there is something that catches up: "Oh, all that time wasted!" And if I take a close look at what happened, then I see; I see that for these few minutes, I was blissful in the Lord, letting myself live blissfully in the Lord; so I no longer presented things to Him – it happens two or three times a day. A relaxation, you know, you let yourself flow blissfully in the Lord. And it's so natural and spontaneous that I don't even notice it; I notice it when I resume my attitude ... (*same gesture to the Heights*) of transferring everything to the Lord every minute." The Mother's Agenda-16.10.1963,

9: "... I must tell you once more that for us spiritual life does not mean contempt for Matter but its divinization. We do not want to reject the body but to transform it. For this, physical education is one of the means most directly effective. " The Mother's Agenda-3.4.1967, "I started with a paradox: "The first condition for acquiring power is to be obedient.

"The body must learn to obey before it can manifest power; and physical education is the most thorough discipline for the body.

"So be eager and sincere in your effort for physical education and you will acquire a powerful body." The Mother's Agenda-27.03.1968,

"The education of the physical consciousness (not the body's global consciousness, but the consciousness of the cells) consists in teaching them ... First of all it's a choice (it looks like one): it's choosing the divine Presence – the divine Consciousness, the divine Presence, the divine Power (all that wordlessly), the "something" we define as the absolute Master. It's a choice of EVERY SECOND between the old laws of Nature – with some mental influence and the whole life as it has been organized – the choice between that, the government by that, and the government by the supreme Consciousness, which is equally present (the feeling of the Presence is equally strong); the other thing is more habitual, and then there's the Presence. It's every second (it's infinitely interesting), and with illustrations: the nerves, for instance ... if a nerve obeys all the various laws of Nature and mental conclusions and all that – the whole caboodle – then it starts aching; if it obeys the influence of the supreme Consciousness, then a strange phenomenon takes place ... it's not like something getting "cured" – I might rather say, like an unreality fading away.

And that's the life of every second, for the smallest thing, the whole bodily functioning: sleep, food, washing, activities, everything, everything – every second. And the body is learning. There are naturally hesitations stemming from the power of

habit and also old ideas floating about in the air (*gesture of a swarming in the atmosphere*): none of that is personal. As a work, it's tremendous...And continuous...Continuous. There was a time when it would be forgotten now and then; now it's beginning not to be forgotten anymore. It's continuous. There's only one thing that interrupts it, it's the work with the outside, the relationship with others for that action which consists in infusing them – infusing them with divine consciousness. So then, this is the result: first, a very clear vision (not a vision in pictures, a very clear vision) of the state they are in; then, this: enveloping and infusing them with divine consciousness; and then, the effect that has, or hasn't. That's the occupation in relationships with people. The other work [on the cells] is the life of every minute. It's growing more and more precise, more and more interesting – but absorbing. And a consciousness – a perception, rather – a growing perception of a state which ... I don't know how to explain it. There are two simultaneous states: the state of uninterrupted, almost endless continuity, and the state of ... toppling over into decomposition (for the body); the two are constantly like this (*Mother places one hand closely over the other*). And the choice – the constant choice – based, in fact, on a *reliance* ... leaning for support on the divine Consciousness for all things and every second, or ceasing to lean on it. To the cells, that choice appears to be a free choice, with a very strong sense (but not at all formulated in words) of the support constantly given by the supreme Consciousness to help them rely on it alone...It's not mentalized – hardly mentalized at all – and almost impossible to formulate. But it's very clear. Very clear ... what is it? It's not in the sensation – it's in the state of consciousness. It's very clear states of consciousness. But hard to express. Continuous states, continuous, continuous: **night and day**, ceaselessly, continuously. The planes change, the activities change, but it's continuous. The mode of being or way of being may cease and give place to another, but that state of consciousness is perpetual, uninterrupted, universal, eternal – outside time – outside time, outside space. It's the state of the consciousness." The Mother's Agenda-26.06.1968, "And the body is being given an education: it's being taught how to will – the true way of being and willing. And over the entire material creation (*gesture covering and enveloping the earth*), there is a tissue – which we might call "catastrophic" – a tissue of bad will. That is to say, a sort of web, yes, a defeatist web – defeatist, catastrophic – where you botch what you wanted to do, where there are all possible accidents, all possible bad wills. Like a web. And the body is being taught to get out of it... It's as if mingled with the Force that realizes and expresses itself; it's like something mingling with the material creation. And the body is being taught to break free from it. But it's difficult, very difficult...It's the cause of diseases, the cause of accidents – it's the cause of all destructive things...And this web is there constantly, all the time, like this (*same covering gesture*). It's very tightly mingled [with the body]. It's not clearly separate yet...So that's how I live. There are still hours during which I don't know what's happening outwardly." The Mother's Agenda-4.9.1968, "Oh yes, that has a meaning! We could tell them: If that's what you mean, it's precisely the goal of physical education. And teaching is an attempt to replace the Consciousness with ... (laughing) an inner library!... If I joke too much, they won't understand anymore!

We can tell them this: The way to really awaken the physical consciousness is physical education. It's physical education that teaches the cells to be conscious. But to develop the brain, it's study, observation, intelligent education – especially observation and reasoning. And naturally, for the whole education of the consciousness from the standpoint of character, it's yoga." The Mother's Agenda-28.9.1968,

10: "At the outset, we can easily see that, since this is an evolution out of a material Inconscience into spiritual consciousness, an evolutionary self-building of Spirit on a base of Matter, there must be in the process a development of a **triple character**.(1) An evolution of forms of Matter more and more subtly and intricately organised so as to admit the action of a growing, a more and more complex and subtle and capable organisation of consciousness is the **indispensable physical foundation**. (2) An upward evolutionary progress of the consciousness itself from grade to higher grade, an ascent, is the evident spiral line or emerging curve that, **on this foundation**, the evolution must describe. (3) A taking up of what has already been evolved into each higher grade as it is reached and **a transformation** more or less complete so as to admit of a total changed working of the whole being and nature, **an integration**, must be also part of the process, if the evolution is to be effective." CWSA-22/The Life Divine-730-731,

11: "My dear children, love work and you will be happy. Love to learn and you will progress.... If one does not love work, one is always unhappy in life. In order to be truly happy in life, *one must love work*." TMCW-12/On Education-337,

12: "The results of Hathayoga are thus striking to the eye and impose easily on the **vulgar or physical mind**. And yet at the end we may ask what we have gained at the end of all this stupendous labour... But the weakness of Hathayoga is that its laborious and difficult processes make so great a demand on the time and energy and impose so completely a severance from the ordinary life of men that the utilisation of its results for the life of the world becomes either impracticable or is extraordinarily restricted. If in return of this loss we gain another life in another world within, the mental, the dynamic, these results could have been acquired through other systems, through Rajayoga, through Tantra, by much less laborious **methods** and held on much less exacting terms. On the other hand the physical results, increased vitality, prolonged youth, health, longevity are of small avail if they **must** be held by us as misers of ourselves, apart from the common life, for their own sake, not utilized, not thrown into the common sum of the world's activities. Hathayoga attains large results, but at an exorbitant price and to very little purpose." CWSA/23/The Synthesis of Yoga-35,

13: "The only thing in the world that still appears intolerable to me now is all physical deterioration, physical suffering, the ugliness the powerlessness to express this capacity of beauty inherent in every being. But this, too, will be conquered one day. Here, too the power will come one day to shift the needle a little. Only, one has to climb higher in consciousness: the deeper into matter you want to descend, the higher must you ascend in consciousness...It will take time. *Sri Aurobindo* was surely right when he spoke of **a few centuries**." The Mother's Agenda-25.02.1958,

14: “The transformation, the perfection cannot for the integral Yoga be complete until the link between the mental and the spiritual action is formed and a **higher knowledge applied to all the activities of our existence**. That link was the Supramental or Gnostic energy in which the incalculable infinite power of the supreme being, consciousness, delight formulates itself as an ordering divine will and wisdom, a light and power in the being which shapes all the thought, will, feeling, action and replaces the corresponding individual movements.” CWSA-24/The Synthesis of Yoga-764, “But in the gnostic way of being and living the will of the spirit must directly control and determine the movements and law of the body. For the law of the body arises from the subconscious or inconscient: but in the gnostic being the subconscious will have become conscious and **subject to the supramental control**, penetrated with its light and action; the basis of inconscience with its obscurity and ambiguity, its obstruction or tardy responses will have been transformed into a lower or supporting superconscience by the supramental emergence.” CWSA-22/The Life Divine-1021, “A **gnostic being** will possess not only a truth-conscious control of the realised spirit’s power over its physical world, but also the full power of the mental and vital planes and the use of their greater forces for the **perfection** of the physical existence. This greater knowledge and wider hold of all existence will enormously increase the power of instrumentation of the gnostic being on his surroundings and on the world of physical Nature.” CWSA-22/The Life Divine-1015,

The Integral Vital Education:

“Held by intuitive heart and **secret sense**.”

Savitri-29

“A **secret sense awoke** that could perceive
A Presence and a Greatness everywhere.”

Savitri-42

“Eternity’s contact broke the **moulds of sense**.
A greater Force than the earthly held his limbs,
Huge workings bared his undiscovered **sheaths**,”

Savitri-81

“Heaven’s joys might have been earth’s if earth were pure.
There could have reached our **Divinised sense** and heart”

Savitri-123

“A purer, **fierier sense** had there its home,
A burning urge no earthly limbs can hold;
One drew a large unburdened spacious breath
And the heart sped from beat to rapturous beat.”

Savitri-123

“Our very senses blindly seek for bliss.”

Savitri-170

“Thrilled by the clasp of the warm satisfied sense”

Savitri-233

“His knowledge stripped bare of the **garbs of sense**”

Savitri-294

“A wall of stillness shuts it (Soul) from the world,
A gulf of stillness swallows up the **sense**
And makes unreal all that mind has known,
All that the labouring **senses** still would weave
Prolonging an imaged unreality.”

Savitri-310

“**Sense failed** in that tremendous lucency;”

Savitri-319

“**Life** in his members lay down vast and mute;
Naked, unwalled, unterrified it bore
The immense regard of Immortality.”

Savitri-320

“Where **sense** can build a world of pure delight:”

Savitri-328

“**Life’s** rapture kept for ever its flame and cry.”

Savitri-329

“The Power within her shaped her **moulding sense**
In deeper figures than our surface types.”

Savitri-356

“This spirit stumbling in the **fields of sense**,
This creature bruised in the mortar of the days
Could find in her broad spaces of release.”

Savitri-380

“He (Satyavan) takes with bright surprise spirit and sense.”

Savitri-430

“A mighty **life-self** with its inner powers
Supports the dwarfish modicum we call life;”

Savitri-485

“A secret air of pure felicity
Deep like a sapphire heaven our spirits breathe;
Our hearts and bodies feel its obscure call,
Our senses grope for it and touch and lose.
If this withdrew, the world would sink in the Void;
If this were not, nothing could move or live.

Savitri-629

“There is a joy in all that meets the **sense**,
A joy in all experience of the soul,
A joy in evil and a joy in good,
A joy in virtue and a joy in sin:”

Savitri-630

“The All-Wonderful makes a marvel of each event,
The All-Beautiful is a miracle in each shape;
The All-Blissful smites with rapture the heart’s throbs,
A pure celestial joy is the **use of sense**.”

Savitri-663

“All here but passionate hint and mystic shade
Divined by the inner prophet who perceives
The spirit of delight in **sensuous things**,
Turned to more sweetness than can now be dreamed.”

Savitri-675

“There was a greater tranquil sweetness there,
A subtler and profounder ether’s field
And mightier scheme than heavenliest **sense** can give.”

Savitri-677

“The high perfected sense illumined lived”

Savitri-678



“A tangle of bright bodies, of moved souls
 Tracing the close and intertwined delight,
 The harmonious tread of lives for ever joined
 In the passionate oneness of a mystic joy
 As if sunbeams made living and divine,
 The golden-bosomed **Apsara goddesses**,
 In groves flooded from an argent disk of bliss
 That floated through a luminous sapphire dream,
 In a cloud of raiment lit with golden limbs
 And gleaming footfalls treading faery swords,
Virgin motions of bacchant innocences
 Who know their riot for a **dance of God**,
 Whirled linked in moonlit revels of the heart.”

Savitri-676-77

Vital is the universal play of force to create, energise, maintain, support and modify and even to some extent dissolve and reconstruct substantial forms and its fundamental character is the interchange and mutual play of an overtly or secretly conscious energy. Vital Education is defined as energising of conscious vital being that liberates creative force of existence such as effective dynamism, enthusiasm, delight, love and beauty. Through this education the **heart and the sense become subtle, intense and large to embrace all existence and it makes one capable** to see, feel, hear and touch God, the Eternal and realizes the transcendent Self and oneness of

Self. Integral Vital Education attains self-fulfilment when Life consciously lends its energies to the perfect self-figuration of the Divine in ever new forms and activities of universal existence. *The Mother* observed, ‘When one paints a picture or composes music or writes poetry, each one has his own way of expression. Every painter, every musician, every poet, every sculptor has or ought to have a unique, personal contact with the Divine, and through the work which is his speciality, the art he has mastered, he must express this contact in his own way, with his own words, his own colours. For himself, instead of copying the outer form of Nature, he takes these forms as the covering of something else, precisely of his relationship with the realities which are behind, deeper, and he tries to make them express that. Instead of merely imitating what he sees, he tries to make them speak of what is behind them, and it is this which makes all the difference between a living art and just a flat copy of Nature.’¹



Guru Sangamam in 2012

In Integral Vital Education, Life is identified as dynamisation of the entire secret of the universe and in order to master it he has to go through a mass of colliding results, a whirl of potential energies out of which he has to disengage some supreme order and some yet unrealized harmony. The ideal of human life is neither simply an animal repeated on a higher degree of vitality nor a moderate living with mental satisfaction which would have arrested all his growth and advance, nor a scientific mind, which extends life to mechanical principle, unaware of new evolving principle and another state of Consciousness. Integral Vital Education identifies man as greatest of the discontented living being and he can uncover the concealed Godhead through four ascending stages of life.



“Her thoughts, her mind remembered *Narad*’s date.”

Savitri-469

“Out of the ignorant eager toil of the years
Abandoning man’s **loud drama** he had come
Led by the wisdom of an adverse Fate
To meet the ancient Mother in her groves.”

Savitri-393

The first status of Vital Education identifies **life in terms of extreme divisions**, a rigid form of Matter, a force driven Subconscious will, a limited consciousness, which is responsible for our basic existence and accomplished type of material living. It seeks its extension through scientific mind and mechanical consciousness concealed in Matter. In the physical world, its most difficult achievement is to create and maintain a separative survival of individuality and a stable form.



“Earth she would lift to neighbourhood with heaven,”

Savitri-196

“Make earth almost the mate and peer of heaven,”

Savitri-706

“Earth shall be made a home of Heaven’s light,”

Savitri-451

“She made earth her home, for whom heaven was too small.”

Savitri-275

As life delivers itself out of this form, the second gradations of Vital Education interferes to concentrate on three terms of evolution; the first is the life’s positive urge to **realize the physical immortality** is confronted with immediate threat of death, decay and mutual devouring; secondly life’s positive urge to **possess fully the delight of existence** is confronted with the negative habit of hunger and conscious desire for life’s satisfaction and security; thirdly, the life’s positive urge towards **possession of the Self** and conquest of surrounding is confronted with limited capacity that struggles for survival, possession and perfection. This second status of Vital Education increases our vitality by dissolving our vital ego, vital selfishness of the individual and aggressive living.



‘Heaven’s joys might have been earth’s if earth were pure.’

Savitri-123

“Heaven’s tranquil shield guarded the missioned child.”

Savitri-16

“She guards the austere approach to the Alone.”

Savitri-295

The first two status of Vital Education contain in themselves the seed of the new principle of its third status, which must increase in proportion as Mind evolves out of the Matter and it is identified **as principle of cooperation and mutual help**. The third status of Vital Education gives birth to practice of association and flowering of human love which begins with the desire of the wife, the child, the friend and helper and associated group. This preliminary human love may be identified as extended selfishness and if this extension is permitted to evolve uninterruptedly, then man will realize that his natural individual formation is only a minor term of the vast Self and he exists by the grace of the universal Self. If the first status of Vital Education stands on the principles of division, then the third status of Vital Education grows under the **strong principle of unity**, a fusion by aggregation and every divided form must be its subordinate. Its safe growth is ensured by development of science of mental and spiritual existence which will explore in the line of ancient occult knowledge regarding the subtle vital being, our life energy, our desire energy, powers, passions, strivings and dissolution of vital frame after death and its relation with other vital bodies. It will further unfold the secret of life through constant interchange, intermixture and fusion of being with being. The persistent aggregate life finds its safety and harmony by development of mental being and soul-consciousness. The governing principle of life is association with love and the new law that becomes active is the law of association, the law of love, of common help, kindness, affection, comradeship, mutual self-giving and unity. With the development of mind these laws

are increasingly imposed on the material existence and its scope increases by the commerce that more it gives, the more it receives and grows; and the more it fuses itself into others, the more it fuses others into itself and increases the scope and capacity of the being. The third status of law of love does not abolish the second status of law of desire but transforms and fulfills it. In the preliminary state of love, it obeys the law of hunger and enjoys the receiving and extracting from others rather than the giving and surrendering to others. The true law of love establishes an equal commerce in which the joy of giving is equal to the joy of receiving and tends in the end to give more. The law of love is an impulse to realize and fulfill oneself in others and by others, to be enriched by enriching others and to possess and be possessed by others.

The perfect solution of the problem of life cannot be realized by the law of love, the law of mind and heart alone and there must emerge a fourth status of vital Education in which **the eternal unity of many is realized through the unity and freedom of the Spirit**. The Vital Being, *Pranamaya Purusha*, must be trained to receive pure delight that comes to it from right functioning of life in obedience to the working of the Divine Will. The fine flower of the fourth status of Vital Education emerging from the fourth status of life is the pure and full emergence of original Divine Will, the illumined fulfillment of intermediate desire, deep satisfaction of conscious interchange of Divine Love and Divine unity of all souls which is the foundation of Supramentalised Vital Education and is envisaged as canalization of seas of Omnipotence for the final good and salvation of all humanity.



“As in a mystic and **dynamic dance**
A priestess of immaculate ecstasies
Inspired and ruled from Truth’s revealing vault
Moves in some prophet cavern of the gods,
A heart of silence in the hands of joy
Inhabited with rich creative beats
A body like a parable of dawn
That seemed a niche for veiled divinity
Or golden temple-door to things beyond.”

Savitri-15



“Abolished were the scripts of destiny.”

Savitri-82

“The soul is the watchful builder of its fate”

Savitri-184

“But many-visaged is the cosmic Soul;

A touch can alter the fixed front of Fate.”	Savitri-256
“A flame that cancels death in mortal things.”	Savitri-291
“Fate’s driving ceased and Nature’s sleepless spur:”	Savitri-320
“Let a great word be spoken from the heights And one great act unlock the doors of Fate.”	Savitri-345
“One shall descend and break the iron Law, Change Nature’s doom by the lone spirit’s power.”	Savitri-346
“Fate shall be changed by an unchanging will.”	Savitri-346
“A greater destiny waits you (Savitri) in your front:”	Savitri-370
“Her force and will exceed her form and fate.	Savitri-371
“(Higher beings) Have made our fate the child of our own acts,”	Savitri-378
“Let Fate do with me what she will or can; I (Savitri) am stronger than death and greater than my fate; My love shall outlast the world, doom falls from me Helpless against my immortality.”	Savitri-432
“And make the soul the artist of its fate.”	Savitri-465
“My soul can meet them (stone eyes of Law and Fate) with its living fire.”	Savitri-589
“And woke in it (Savitri’s heart) the Force that alters Fate.”	Savitri-665
“The soul in man is greater than his fate:”	Savitri-691
“You (Savitri) are my (Lord’s) Force at work to uplift earth’s fate,”	Savitri-702
“A chant hymeneal to the unseen Divine, A flaming rhapsody of white desire Lured an immortal music into the heart And woke the slumbering ear of ecstasy.”	Savitri-123



“Alive with her yearning woke the inert cell,
 In the heart she kindled a fire of passion and need,
 Amid the deep calm of inanimate things
 Arose her great voice of toil and prayer and strife.”

Savitri-133

Behind the surface life of desire, lust, violence³ and sense enjoyment there is in us an inner and subtle vital Sheath, which is not dissolved by death ‘and **has the greatest difficulty in changing its way of being.**’⁵ If this vital Godhead behind the vital sheath is brought out into prominence, then it lifts life with the Supreme’s touch and will be a true instrument of Divine Nature. The innermost domain of subtle vital Sheath that is close to the true Psychic being is called the true vital Being,⁴ *Pranamaya Purusha*, which has direct access to the Divine in the Spiritual domain. True vital is the means through which the sacrificial flame will rise in order to bring down Divine forces to the subtle vital and gross vital substance. True vital Being is the purest part of the vital where the Divine is stationed and around it there is extension of subtle vital and around subtle vital there is extension of gross vital. Both gross vital and subtle vital are subject to impurity and the purity of subtle vital grows as it is exposed to the influence of true vital Being.

Integral Yoga proposes six-fold disciplines through which life will be transformed into the image of the Divine. First, life as it is a movement of desire; for

Divine living the desire must be abolished and in its place there must emerge the calm, strength, happiness of true vital being;⁷ secondly, life is driven partly by the influence of physical mind, vital mind, emotional mind, sensory mind, intellectual mind, and these faculties are still under the domination of ignorant forces; for Divine living these lower mind faculties must cease to be anything but an instrument of the inmost Psychic being; thirdly, there is a veil that separates the lower mind faculties from higher mind faculties, which are higher Mind, illumined Mind, intuitive Mind and Over Mind; for Divine living the lid that separates these two domains must be broken and vital sheath must come under the direct influence of higher Mind; the six lotuses or energy centres open from top in descending order and vital sheath opens by the pressure of higher mental sheath or Spiritual sheath; fourthly, life for its satisfaction turns towards separative ego; ego must disappear and must be replaced by true Spiritual person and the formation of universal sheath begins; fifthly, the law of love is a Divine Presence and Influence to realise and fulfil oneself in others and by others, to possess and be possessed by others because without being possessed one does not possess oneself utterly; sixthly, the life must open itself towards Supramental *pranic* force and will for its complete transformation and perfect enjoyment and with the exposure towards Divine Love one ‘does in a brief period the work of many lives or ages.’² Lastly, we may take the help of external physical means of *Hatha Yogic asana and pranayama* and *Raja Yogic japa*, for the full and free working of the universal *Pranic Shakti*.⁸

Savitri, Book-2, Canto-3, gives vivid account of the action of Para-prakriti or higher Nature or ‘**the gracious great-winged Angel**’⁹ on life or vital plane. This is also Prakriti Yajna, Vedic sacrifice, more powerful and more comprehensive than the Purusha Yajna or Vedantic sacrifice.

From this Canto we learn the lesson how Para-Prakriti or a hierarchy of dynamic Consciousness can act stumblingly and steadily on the life and experiences both rise and fall or glory and fall of life. We also get the hint of nude god-children who are perfect instruments to Divinise life and the knowledge on vital transformation that makes life young and energetic.

This Canto asks to develop the highest dynamic Consciousness which can meet the inert Inconscient’s law. We can refer *the Mother’s* following important observation related with Her vital Being:

“But you see, you see all the way I have come...And I was born with a consciously prepared body—*Sri Aurobindo* was aware of that, he said it immediately the first time he saw me: I was born free. That is, from the spiritual standpoint: without any desire. Without any desire and attachment. And mon petit, if there is the slightest desire and the slightest attachment, it is IMPOSSIBLE to do this work.

A vital like a **warrior**, with an **absolute self-control** (the vital of this present incarnation was sexless—a warrior), an absolutely calm and imperturbable warrior—no desires, no attachments...Since my earliest childhood, I have done things which, to

human consciousness, are “monstrous;” my mother went so far as to tell me that I was a real “monster,” because I had neither attachments nor desires. If I was asked, “Would you like to do this?” I answered, “I don’t care.” If people were nasty to me, or if people died or went away, it left me absolutely calm—and so: “You are a monster, you have no feelings.”

And with that preparation... It is eighty-six years since I came here, mon petit! For thirty years I worked with *Sri Aurobindo* consciously, without let up, night and day... We shouldn’t be in a hurry.”⁶

OM TAT SAT

References:

- 1: TMCW-8/Questions and Answers-1956/158,
- 2: CWSA/Vol-23/The Synthesis of Yoga/183,
- 3: “Violence is necessary as long as men are ruled by their ego and its desires. But violence must be used only as a means of defense when you are attacked. The ideal towards which humanity is moving and which we want to realize is a state of luminous understanding in which each person’s needs as well as the harmony of the whole are taken into account...The future will have no need of violence because it will be governed by the Divine Consciousness, in which all things are harmonized and complement each other...For the moment, we are still in a stage where weapons are necessary. But it should be understood that this is a transitory stage, not a permanent one, and we must strive for the other one...Peace ... peace and harmony will be a natural outcome of the change of consciousness...You see, in India there reigns the Gandhian concept of nonviolence which has replaced physical violence with moral violence, but it’s far worse! But if you dare speak against Gandhi, everyone will immediately ... oh! You don’t need to mention his name, you can explain to the children that replacing physical violence with moral violence is no better. Lying down in front of a train to stop it running is a moral violence that can ultimately cause more disorder than physical violence...There would be a lot to say. It depends on each case. I myself very much encouraged the practice of fencing because it gives you skill, control over your movements and discipline in violence – I very much encouraged fencing at one time. I learned how to shoot; I used to shoot with a rifle, because it gives you steadiness and skill and a very good eye; and it forces you to remain calm in the midst of danger. All these things are.... I don’t see why one should be *hopelessly nonviolent*, it only makes a spineless character...Turn it into an art! An art for cultivating calm, skill and self control. There’s no need to cry out indignantly as Gandhi would. It’s useless, useless, absolutely useless – I am not at all in favor of it! One should master the means of self-defense, and one should cultivate them in order to do so...Above all, make them understand that moral violence is just as bad as physical violence. It can even be worse, that is, at least physical violence forces you to become strong and control yourself, whereas moral

violence is. You may be like this [apparently quiet] and harbor the worst moral violence in yourself.” The Mother’s Agenda-18.02.1973,

4: “It is true that **the subliminal in man is the largest part of his nature** and has in it the secret of the unseen dynamisms which explain his surface activities. But the lower vital subconscious which is all that this psycho-analysis of Freud seems to know, – and even of that it knows only a few ill-lit corners, – is no more than a restricted and very inferior portion of the subliminal whole. The **subliminal self** stands behind and supports the whole superficial man; it has in it a larger and more efficient mind behind the surface mind, a larger and more powerful vital behind the surface vital, a subtler and freer physical consciousness behind the surface bodily existence. And above them it opens to higher superconscient as well as below them to lower subconscious ranges. If one wishes to purify and transform the nature, it is the power of these higher ranges to which one must open and raise to them and change by them both the subliminal and the surface being. Even this should be done with care, not prematurely or rashly, following a higher guidance, keeping always the right attitude; for otherwise the force that is drawn down may be too strong for an obscure and weak frame of nature. But to begin by opening up the lower subconscious, risking to raise up all that is foul or obscure in it, is to go out of one's way to invite trouble. First, one should make the higher mind and vital strong and firm and full of light and peace from above; afterwards one can open up or even dive into the subconscious with more safety and some chance of a rapid and successful change.” Sri Aurobindo/The Mother’s Agenda-21.01.1962/CWSA-31/Letters on Yoga-IV-p-613

5: “But I have noticed, especially for those who have had a Western education, that they shouldn't change their external occupations abruptly. Most people tend to want to change their environment, to want to change their occupation, to want to change their surroundings, to want to change their habit, thinking that will help them to change inwardly – **it's not true**. You are much more vigilant and alert to resist the old movement, the old relationships, the vibrations you no longer want when you remain in a context that, in fact, is habitual enough to be automatic. You shouldn't be "interested" in a new external organization, because you always tend to enter it with your old way of being... It's very interesting even, I made a very deep study of people who think that if they travel things are going to be different.... When you change your external surroundings, on the contrary, you always tend to keep your internal organization in order to keep your individuality; whereas if you are held by force in the same context, the same occupations, the same routine of life, then the ways of being you no longer want become more and more evident and you can fight them much more precisely... Basically, in the being, it's the vital that has difficulty; it is the most impulsive part and **has the greatest difficulty in changing its way of being**. And it's always the vital that feels "free," encouraged and more alive during travels, because it has an opportunity to manifest freely in a new environment in which everything has to be learned: reactions, adaptations, etc. On the contrary, in the routine of a life that has nothing particularly exciting, it strongly feels (I mean, if it has goodwill and an aspiration for progress), it strongly feels its inadequacies and desires, its reactions, repulsions, attractions, etc. When one doesn't have that intense

will to progress, it feels imprisoned, disgusted, crushed – the whole habitual refrain of revolt.” The Mother’s Agenda-2.12.1964,

6: The Mother’s Agenda-March 28 1964,

7: “There is behind all the vital nature in man his **true vital being** concealed and immobile which is quite different from the surface vital nature. The surface vital is narrow, ignorant, limited, full of obscure desires, passions, cravings, revolts, pleasures and pains, transient joys and griefs, exultations and depressions. The true vital being on the contrary is wide, vast, calm, strong, without limitations, firm and immovable, capable of all power, all knowledge, all Ananda. It is moreover without ego, for it knows itself to be a projection and instrument of the Divine; it is the divine Warrior, pure and perfect; in it is an instrumental Force for all divine realisations. It is the true vital being that has become awake and come in front within you. In the same way there is too a true mental being, a true physical being. When these are manifest, then you are aware of a double existence in you; that behind is always calm and strong, that on the surface alone is troubled and obscure. But if the true being behind remains stable and you live in it, then the trouble and obscurity remain only on the surface; in this condition the exterior parts can be dealt with more potently and they also made free and perfect.” CWSA-28/Letters on Yoga-185-186,

8: “We can become aware of the existence and presence of the universal Shakti in the various forms of her power. At present we are conscious only of the power as formulated in our physical mind, nervous being and the corporeal case sustaining our various activities. But if we can once get beyond this first formation by some liberation of the hidden, recondite, subliminal parts of our existence by Yoga, we become aware of a greater life force, a *pranic Shakti*, which supports and fills the body and supplies all physical and vital activities, --for the physical energy is only a modified form of this force, --and supplies and sustains too from below all our mental action.” CWSA/24/The Synthesis of Yoga-755

9: Savitri-130

Integral Mental Education:

- “Her **mind**, a sea of white sincerity.”
Savitri-15
- “The bounded mind became a boundless light,”
Savitri-25
- “A fearless will for knowledge dared to erase
The lines of safety Reason draws that bar
Mind’s soar, soul’s dive into the Infinite.”
Savitri-26
- “His **boundless thought** was neighbour to cosmic sight.”
Savitri-79
- “His **wakened mind** became an empty slate
On which the Universal and the Sole could write.”
Savitri-81
- “**Mind** can suspend or change earth’s concrete law.”
Savitri-84
- “The **mind learns** and knows not, turning its back to truth;
It studies surface laws by surface thought,”
Savitri-160
- “Our **reason** cannot sound life’s mighty sea
And only counts its waves and scans its foam;...
Our **mind lives** far off from the authentic Light
Catching at little fragments of the Truth”
Savitri-161
- “Annulled were the transient values of the mind,
The body’s sense renounced its earthly look;
Savitri-373
- “Her **mind** now seemed like a vast empty room
Or like a peaceful landscape without sound.”
Savitri-543
- “On summit Mind are radiant altitudes
Exposed to the lustre of Infinity,
Outskirts and dependencies of the house of Truth,
Upraised estates of Mind and measureless.”
Savitri-659
- “Pursued by me (Divine) through my **mind’s wall-less vast**,”
Savitri-700

“For knowledge shall pour down in radiant streams
And even **darkened mind** quiver with new life
And kindle and burn with the Ideal’s fire
And turn to escape from mortal ignorance.”

Savitri-710

“Often a lustrous inner dawn shall come
Lighting the chambers of the **slumbering mind**;
A sudden bliss shall run through every limb
And Nature with a mightier Presence fill.”

Savitri-710

The Integral Mental Education is defined as energising of conscious mental being that liberates the power of concentration, development of capacities, organisation of ideas, control of thought and development of mental silence. It attains self-fulfilment when mind becomes a pure mirror of Truth of Being. Mind is a derivative of Overmind which is again a derivative of Supermind. So the mind can arrive at its own transformation and perfection by admitting the light of higher knowledge; it must overcome the opposition and revolt of the dwarf physical mind and cold pragmatic vital mind against the admit of celestial Light of higher planes and change its own ignorant, imperfect and conflicting elements into the divinely effective potencies and harmonious values of Supramental truth-consciousness. The evolution of mind to its greatest possible range, height and subtlety must be the Nature’s major preoccupation; for so only can Nature unveil entirely the intuitive intelligence and the difficult passage to a higher instrumentation of the Spirit.



The World Hindu Summit-2013

“A **casual** passing phrase can change our life.”

Savitri-373,

“Even in his **casual** steps they (higher beings) intervene.”

Savitri-378,

“A **casual** act determines the world’s fate.”

Savitri-429

“A Nature lifted by a larger breath,
Plastic and passive to the all-shaping Fire,
Answers the flaming Godhead’s **casual** touch:”

Savitri-112

“In the **casual** error of the world’s ignorance
A plan, a hidden Intelligence is glimpsed.
There is a purpose in each stumble and fall;”

Savitri-658



“Heaven’s light visits sometimes the mind of earth;
Its thoughts burn in her sky like lonely stars;
In her heart there move celestial seekings soft
And beautiful like fluttering wings of birds,
Visions of joy that she can never win
Traverse the fading mirror of her dreams.
Faint seeds of light and bliss bear sorrowful flowers,

Faint harmonies caught from a half-heard song
 Fall swooning mid the wandering voices' jar,
 Foam from the tossing luminous seas where dwells
 The beautiful and far delight of gods,
 Raptures unknown, a miracled happiness
 Thrill her and pass half-shaped to mind and sense.”

Savitri-688

Integral Mental Education ascends through consecration³ to four stages of perfection and its highest *siddhi* is identified as possession of Cosmic Mind or Overmind where all mental contraries and differences find their complementary reconciliation and coexistent correlation.

The first perfection of Integral mental Education is identified as possession of Higher Mind where one will be aware of sea like downpour of masses of spontaneous Truth Thought and Ideas that people eternity. This is an automatic and spontaneous descent of knowledge and ordered thought from a higher plane and is different from the ordinary thought process which is a type of individual seeking, a mental construction, uncertain thought, a labour of speculation and a difficult discovery. This Truth Thought is of cosmic character, a steady sun-shine, a little ray of the Vedic image of Sun of Truth and a Light that falls on our vexed unsatisfied lives.⁴



“Immaculate in white virginity,”

Savitri-274

“The **virgin forms** through which the **Formless** shines,”

Savitri-327

“I witnessed the **virgin bridals** of the dawn”

Savitri-401

“**Virgin** who comest perfected by joy”

Savitri-424

Greek Philosophers and the contemporary Philosophers are capable of linking mind with higher Mind and are satisfied with that. They can create link between themselves and the existing world. Most of the Spiritual seekers are satisfied in this domain and do not agree to go beyond and enjoy the world from the splendour and knowledge of that world. Thus from this higher Mind, popular religions are born which is able to resolve the Immediate problem of the man and wonder beyond the knowledge of mortal hope. If they would go to some planes beyond higher Mind then it would create a gulf between themselves and the world and they would not want to lose themselves in the Infinite and Unknowable. The root problem of existence can be resolved only by ascending into highest planes of consciousness and by the descent of that highest consciousness⁵ into the most nether domains of the Inconscient. This exercise of transforming the lowest dark part of Nature will deprive one from arriving at popularity and deprive one from becoming great, luminous and strong which is the innate Nature and manifestation of Higher Mind and it does not bother to search hidden and withheld realities.

The second perfection of Integral Mental Education is identified as possession of Illumined Mind which does not work by thought but by vision and thought is utilized here as a subordinate movement to express sight. It is a massive outpouring of lightnings of flaming sun-stuff and here thought goes beyond to lean on vision and shapes a world from the Unthinkable. This is an increased power, intensity, luminosity and driving force which is identified as Truth Sight and Truth Vision.



“And *Savitri* mingling in that **glorious crowd**,
Yearning to the spiritual light they bore,”

Savitri-501

Illumined Mind is no longer a higher thought but a spiritual light, a clarity of spiritual intelligence and acts in a condition of an intense lustre, a splendour and

illumination of the spirit, a descent of spiritual truth, power, peace and calmness from above, a fiery ardour of realization and a rapturous ecstasy of knowledge. A downpour of inwardly visible Light which is primarily a spiritual manifestation of the Divine Reality, Illuminative and Creative. Here the slow deliberate process of higher Mind is replaced by a swift, sometimes a vehement and almost violent impetus of rapid transformation.



“A **treasure** thus unique loaned by the gods,”

Savitri-431

The Third perfection of Integral Mental Education is identified as Intuitive Mind with greater power of Truth Force, a more exact and more intimate realisation of Truth Vision, Truth-Thought, Truth-Discernment, Truth-Word, Truth-Sound, Truth-Hearing, Truth-Touch and Truth-Action. Intuition is defined as one special movement of self-existent knowledge. It is opened towards greater Truth-Light to which our mind cannot directly communicate.



“I am the Madran, I am Savitri.
 All that I was before, I am to thee still,
 Close **comrade** of thy thoughts and hopes and toils,
 All happy contraries I would join for thee.
 All sweet relations marry in our life;
 I am thy kingdom even as thou art mine,
 The sovereign and the **slave** of thy desire,
 Thy prone possessor, **sister** of thy soul
 And **mother** of thy wants; thou art my world,
 The earth I need, the heaven my thoughts desire,
 The world I inhabit and the god I adore.”

Savitri-719-20

The last perfection of Integral Mental Education is the Cosmic Mind, the Overmind, the source of Intuition and it is in direct contact with the Supramental Truth Consciousness. It is the highest capacity of Mind at once acting in Ignorance which links the Truth-Consciousness of higher hemisphere and veils the same Truth Consciousness through a brilliant Golden Lid; it at once connects and divides the supreme Knowledge and the cosmic Ignorance. It is also at once an obstacle and a passage in our seeking of spiritual law of existence and intervention of flood of infinite possibility. Overmind releases a million Godheads into action, each empowered to create its own world, each world capable of relation, communication and interplay with the others. In Overmind, (1) **each god** is worshipped as if he by himself is that Existence, one who is all the other Gods together or contains them in his being; (2) and again each is a separate Deity acting sometimes in unison with

companion deities, (3) sometimes separately, sometimes even in apparent opposition to other Godheads of same Existence.



S.A. Maa Krishna and Babuli Bhai

“Her **word** that in the silence **speaks to our hearts**,
Her silence that transcends the **summit Word**,”

Savitri-64

“The **speech** that voices the ineffable,”

Savitri-327

“He **spoke** in sentences from the unseen Heights.
For the hidden prompters of our **speech** sometimes
Can use the formulas of a moment’s mood
To weigh unconscious lips with words from Fate:

Savitri-373

“Then, falling silent in himself to know
He meets the deeper listening of his soul:
The Word repeats itself in rhythmic strains:”

Savitri-375

“Transmuted by the white spiritual ray
He walks in naked heavens of joy and calm,
Sees the God-face and hears transcendent **speech**:”

Savitri-375

“His **speech** carries a light of inner truth,”

Savitri-430

“Or, listening to the sages of the woods,
In question and in answer broke from her

High strange revealings impossible to men,
Something or someone secret and remote
Took hold of her body for his mystic use,
Her mouth was seized to channel ineffable truths,
Knowledge unthinkable found an utterance.”

Savitri-553

“As yet this great impersonal speech was rare.”

Savitri-553

“A thought came through draped as an outer voice.
It called not for the witness of the mind,
It spoke not to the hushed receiving heart;
It came direct to the pure perception’s seat,”

Savitri-554

“Her **words** failed lost in thought’s immensities
Which seized them at the limits of their cry
And hid their meaning in the distances
That stir to more than ever **speech** has won
From the Unthinkable, end of all our thought,
And the Ineffable from whom all **words** come.”

Savitri-687-88

What to the mental reason are **irreconcilable differences and contraries** present themselves to the Overmind intelligence as **coexistent correlative and complementary**. Overmind energy proceeds by an illimitable capacity of **separation and combination** of the powers and aspects of the integral and indivisible all-comprehending Unity.

Recapitulation:

“It is not quite like that. In all the sections, Primary, Secondary and Higher Course, the children will follow yogic methods in their education and prepare and try to bring down new knowledge. So all the students can be said to be doing Yoga.”²

The Mother

A *Sadhak* of integral Jnana Yoga is weighed by quantum of new overhead Knowledge descended through his vessel. This Knowledge is complemented by indwelling knowledge from Psychic heart centre.

Integral Yoga of Knowledge is the extensive extension of *the Gita’s* teaching of traditional *Sankhya* and *Vedanta*. Through this Yoga the higher Nature of *Sachchidananda* and the lower nature of mind, life and body are reconciled to such extent that the Matter becomes the manifesting field of the Light, Force and Joy of *Sachchidananda*; life becomes all-blissful conscious force of *Sachchidananda*; sensational mind and emotional mind become play field of Divine Love and universal Delight and intellect transforms into Divine Knowledge-Will.

References:

1: "The past is our foundation, the present our material, the future our aim and summit. Each must have its due and natural place in a national system of education."

Sri Aurobindo/ SABCL-17/p-205)

2: TMCW-12/On Education/p-179,

3: "Everyone is born with ... (what can I call it?) *some special twist (laughing)* – I know my own twist, I know it quite well! (I don't talk about it because it isn't enjoyable.) But that's what remains last of all. With our idiotic human logic, we think, "That's what should go first," but it's not true: it's what goes last! Even when it all becomes clear, clear (*gesture above*), even when you have all the experiences, the habit stays on and it keeps coming back. So you push it back: it rises again from the subconscious; you chase it away: it comes back from outside. So if for one minute you aren't on your guard, it shows up again – oh, what a nuisance! But Sri Aurobindo wrote about this somewhere, I don't remember the words; I read it very recently, and when I read it, I thought, "Ah, there it is! He knew it was that way." So it comforted me, and I thought, "All right, then." He said that he who has purified his mind and so on and so forth, who is ready to work towards Perfection (it's in the *Synthesis*, "The Yoga of Self-Perfection"), "He is ready and patient for lapses and the recurrence of old errors, and he works quietly, waiting patiently till the time comes for them to leave." I thought, "Very well, that's how it is now." I am patiently waiting for the time when ... (though I don't miss any opportunity to catch them by the tip of their nose, or the tip of their ear, and to say, "Ha, you're still here! ...")."

The first thing is to detach your consciousness, that's most important. And to say: I-AM-NOT-THIS, it's something that has been ADDED, placed to enable me to touch Matter – but it isn't me. And then if you say, "That is me" (*gesture upward*), you'll see that you will be happy, because it is lovely – lovely, luminous, sparkling. It's really fine, it has an exceptional quality. And that's you. But you have to say, "That is me," and be convinced that it's you. Naturally, the old habits come to deny it, but you must know that they're old habits, nothing else, they don't matter – that is you.

This movement is indispensable. A moment comes when one must absolutely separate oneself from all this, because only when one has separated oneself and become quite conscious that one is there (*gesture above the head*), that one is THAT, only then can one come down again to change it all. Not to forsake it, but to be its master.

I've spent nights in sewers, cleaning out sewers.

Ah, that's good! (*Mother laughs*) Oh, but that's very funny because I've done identical things. Listen! ... Oh, well, it's very funny.

It's all right, it's all right.

We must endure. The victory belongs to the most enduring.

There are times when one is disgusted, and that's just when one should remember this. Now, your disgust may have reasons of its own (!) But you have only to endure. You know, there is one thing, I don't know if you have savored it yet: as soon as you have a difficulty, dissatisfaction, revolt, disgust – anything – fatigue, tension, discomfort, all, all that negative side (there are lots and lots and lots of such things, they take on all kinds of different colors), the immediate movement – immediate – of calling the Lord and saying, "It's up to You." As long as you try (instinctively you try to arrange things with your best light, your best consciousness, your best knowledge ...), it's stupid, because that prolongs the struggle, and ultimately it's not very effective. There is only one effective thing, that's to step back from what's still called "me" and ... with or without words, it doesn't matter, but above all with the flame of aspiration, this (*gesture to the heart*), and something perfectly, perfectly sincere: "Lord, it's You; and only You can do it, You alone can do it, I can't..." It's excellent, you can't imagine how excellent! For instance, someone comes and deluges you with impossible problems, wants you to make instant decisions; you have to write, you have to answer, you have to say – all of it – and it's like truckloads of darkness and stupidity and wrong movements and all that being dumped on you; and it's dumped and dumped and dumped – you are almost stoned to death with all that. You begin to stiffen, you get tense; then, immediately (*gesture of stepping back*): "O Lord. " You stay quiet, take a little step back (*gesture of offering*): "It's up to

you."...But you can't imagine, it's wonderful! Immediately there comes – clear, simple, effortlessly, without seeking for it – exactly what has to be done or said or written: the whole tension stops, it's over. And then, if you need paper, the paper is there; if you need a fountain pen, you find just the one you need; if you need ...(there's no seeking: above all don't seek, don't try to seek, you'll just make another mess) – it's there. And that's a fact of EVERY MINUTE. You have the field of experience every second. For instance, you're dealing with a servant who doesn't do things properly or as you think they should be done, or you're dealing with a stomach that doesn't work the way you'd like it to and it hurts: it's the same method, there is no other. You know, at times ... situations get so tense that you feel as if you're about to faint, the body can't stand it any more, it's so tense; or elsewhere's a pain, something wrong, things aren't sorting themselves out, and there's a tension; so immediately you stop everything: "Lord, You, it's up to You..." Atfirst there comes a peace, as if you were entirely outside existence, and then it's gone – the pain goes, the dizziness disappears. And what is to happen happens automatically. And, you see, it's not in meditation, not in actions of terrestrial importance: it's the field of experience you have ALL the time, without interruption – when you know how to put it to use. And for everything: when something hurts, for instance, when things resist or grate or howl inside there, instead of your saying, "Oh, how it hurts! " you call the Lord in there: "Come in here," and then you stay calm, not thinking of anything – you simply stay still in your sensation. And more than a thousand times, you know, I was almost bewildered: "Look! The pain is gone!" You didn't even notice how it went. So people who want to lead a special life or have a special organization to have experiences, that's quite silly – the greatest possible diversity of experiences is at

your disposal every minute, every minute. Only you must learn not to have a mental ambition for "great" things. Just the other day, I was shown in such a clear way a very small thing I had done ("I," it's the body speaking), a very small things that had been done by the Lord in this body (that's a long sentence!), and I was shown the terrestrial consequence of that very small thing – it was visible, I mean, as my hand is visible to my eyes – and the terrestrial correspondence. Then I understood.

We are given everything – EVERYTHING. All the difficulties that have to be overcome, all of them (and the more capable we are, that is, the more complex the instrument is, the more numerous the difficulties are), all the difficulties, all the opportunities to overcome them, all the possible experiences, and limited in time and space so they can be innumerable. And it has repercussions and consequences all over the earth (I am not concerned with what goes on in the universe because, for the time being, that isn't my work). But it is certain (because it has been said so and I know it) that what goes on on the earth has repercussions throughout the universe. Sitting there, you live the everyday life with its usual insignificance, its unimportance, its lack of interest ... and it's a WONDERFUL field of experiences, of innumerable experiences, not only innumerable but as varied as can be, from the most subtle to the most material, without leaving your body. Only, you should have RETURNED to it. You cannot have authority over your body without having left it.

Once the body is no longer you at all, once it is something that has been added and TACKED onto you, once it is that way and you look at it from above (a psychological "above"), then you can come down into it again as its all-powerful master.

You must come out of it first, then come down again.
There you are.

And one should also look at all those difficulties, all those bad habits (like, for you, that habit of revolt: it's something that seems to have been kneaded into the cells of your body), one should look at all that with the smile of someone who says, "I am not that. Oh, this was put on me! ... Oh, that was added...." And you know, it was added ... because it's one of the victories you must win.

I've witnessed the most complete panorama of all the idiotic things in this life, they were shown to me as in a complete panorama: passing from one to another, seeing each of them separately and how they combined with each other. And then: Why? Why should one choose this? (A child's question, which one asks immediately.) And immediately, the answer: "But the more" (let's say "central" to be clearer) "the more central the origin and the more pure in its essence, the greater the 'ignoble complexity below,' as we could call it. Because the lowerdown you go, the more it takes an essential light to change things."

Once you've been told this very nicely, you're satisfied, you stop worrying – it's all right, you take things as they are: "That's how things are, it's my work and I do it; I ask only one thing, it is to do my work, all the rest doesn't matter."” The Mother’s Agenda-20.11.1963

4: "Something seems to be constantly telling people, "But don't take things seriously! ... Don't take things seriously, that's what makes you unhappy! That's what makes you unhappy, you must learn to smile," and so on. And above all, to make fun of ourselves, that's the most important thing: to see how ridiculous we are – the slightest pain and we are full of self-pity, oh! ...

At times one protests....

It's a very odd atmosphere, and amusing. But it's a very good cure for that inveterate disease which *self-pity is*. The body is full of it, it pities itself as soon as there is the smallest trouble – and that makes it terribly worse.

And then, what goes-on ... The goings-on of the School, oh, those are ... priceless stories! But yesterday evening, I suddenly became indignant about a boy, the boy who had been accused of **copying**. He asserted he hadn't copied, and I saw he hadn't (but what I saw was almost worse!), and I said, "No more exams" – a dreadful row everywhere! Then K., who is really a good boy, wrote to me, "Should I not rather tell the boy that you decided he hadn't copied, because he must be worrying?" I thought, "Poor K.!" But anyway, it was a nice gesture, so I said yes. Then he called the boy, told him what he had to, also that exams were abolished and the whole matter was over and done with. As soon as the boy left him, he went and told his friends a world of lies: that I had asked K. to apologize, to express regret and reinstate the boy, and a lot of fibs ... a series of terrible lies (and lies about me). You understand, I had had a movement of sympathy for K. for what he had done; it shows a sort of nobleness of soul in him: he was so convinced, but he accepted what I said and made that gesture because he thought the boy must have been worrying. Then the boy's thoroughly disgusting reaction ... I had to restrain myself (inwardly): I was displeased. I had hoped, on the contrary, that that goodwill would give rise to a somewhat noble response, but all that is a sort of degradation.... Yesterday, I was on the point of giving the child an inner slap – I stopped myself from doing so, but he has clearly put himself in a bad spot.

Now they write to ask me, "How can we know whether the children follow if we don't have exams?" I had to explain the difference between a sort of individual control coming from observation, a remark, an unexpected question and so on, which allows the teacher to place the child, and the other method in which you are told, "You will have an exam in eight days and the subject will be what you have learned" – so everyone starts reviewing what he has learned and preparing himself, and that's that: the student with a good memory is the one who passes. I explained all that.⁹⁵

If I had been a teacher, my objection to this decision would not at all have been from the teachers' point of view, but from the students' because I remember my studies, and had you not been obliged every three or six months to review what was learned in school, well, you know, you'd have just let it slip away.

Well, too bad!

But it's a sort of discipline that makes you review things.

If you aren't interested enough in the subject to try and remember it and retain the result of what you've learned, well, too bad, it's too bad for you.

The students' point of view is false, the teachers' point of view is false.

The students' point of view: they learn just to appear to know, pass their exam and cram their heads with all kinds of things.... The teachers' point of view is to have as easy a control as possible and be able to give marks without giving themselves too much trouble, with as little effort as possible. As for me, I say: each student is an individuality, each student should come not because he wants to be able to say, "I have studied and am going to take my exams," but because he is eager to know and comes with the will to know. And the teacher must not follow the easy method of giving a subject and seeing how everyone answers, whether the answer is good or bad, conforms to what he has taught or not: he must find out whether the student's interest and effort are sincere, and everyone according to his own nature – for the teacher it's infinitely more difficult, but that's education. And they protest." The Mother's Agenda-26.07.1967,

5: "But this nature has a density of previous formation which resists and obstructs the descent; even when the higher power has broken the barrier and descended and is at work, we have seen that the nature of the Ignorance resists and obstructs the working, that it either strives to refuse transformation altogether or tries to modify the new power into some conformity with its own workings, or even throws itself upon it to seize and degrade and enslave it to its own way of action and lower purpose. Ordinarily, in their task of assumption and assimilation of this difficult stuff of Nature, the higher powers descend first into the mind and occupy the mind centres because these are nearest to themselves in intelligence and knowledge-power; if they descend first into the heart or into the vital being of force and sensation, as they sometimes do because these happen to be in some individuals more open and call them first, the results are more mixed and dubious, imperfect and insecure than if things happen in the logical order. But, even in its normal working when it takes up the being part by part in the natural order of descent, the descending power is not able to bring about a total occupation and transformation of each before it goes farther. It can only effect a general and incomplete occupation, so that the workings of each remain still partly of the new higher, partly of a mixed, partly of the old unchanged lower order. All the mind in its whole range cannot be transmuted at once, for the mind centres are not a region isolated from the rest of the being; the mind action is penetrated by the action of the vital and physical parts, and in those parts themselves are lower formations of mind, a vital mind, a physical mind, and these have to be changed before there can **be an entire transformation of the mental being.**" CWSA-22/The Life Divine-993,

Integral Psychic Education:

- “Attracted to strange far-off shimmerings,
Led by **the fluting** of a distant Player
He sought his way amid life’s laughter and call”
Savitri-192
- “An Infant nursed on Nature’s covert breast,
An Infant playing in the magic woods,
Fluting to rapture by the spirit’s streams,
Awaits the hour when we shall turn to his call.”
Savitri-169
- “It seemed the yearning of a **lonely flute**
That roamed along the shores of memory
And filled the eyes with tears of longing joy.”
Savitri-290
- “Although are witnessed there the joys of Time,
Pressed on the bosom the Immortal’s touch is felt,
Heard are **the flutings** of the Infinite.”
Savitri-279
- “**High-fluting** with the coil’s happy voice,
His peacock turban trailing on the trees;
His breath was a warm summons to delight,
The dense voluptuous azure was his gaze.”
Savitri-352
- “What feet of gods, what ravishing **flutes of heaven**
Have thrilled high melodies round, from near and far”
Savitri-419
- “An adoration reigned in the yearning heart,
A spirit of purity, an elusive presence
Of faery beauty and ungrasped delight
Whose momentary and escaping thrill,
However unsubstantial to our flesh,
And brief even in imperishableness,
Much sweeter seemed than any rapture known
Earth or all-conquering heaven can ever give.”
Savitri-603
- “His bliss laughs to us or it calls concealed
Like a far-heard unseen **entrancing flute**
From moonlit branches in the throbbing woods,
Tempting our angry search and passionate pain.
Disguised the Lover seeks and draws our souls.”
Savitri-614
- “O subtle-souled musician of the years,

Play out what thou hast **fluted** on my stops;
Arise from the strain their first wild plaint divined
And that discover which is yet unsung.”

Savitri-687

“Pursuing her in her fall, implacably sweet,
A face was over her which seemed a youth’s,
Symbol of all the beauty eyes see not,
Crowned as with peacock plumes of gorgeous hue
Framing a sapphire, whose heart-disturbing smile
Insatiably attracted to delight,
Voluptuous to the embraces of her soul.”

Savitri-711

“The soul may dwell in the principle of infinite unity of self- existence and be aware of all consciousness, energy, delight, knowledge, will, activity as conscious form of this essential truth, Sat or Satya. It may dwell in the principle of infinite conscious energy, Tapas, and be aware of it unrolling out of self-existence the works of knowledge, will and dynamic soul- action for the enjoyment of an infinite delight of the being. It may dwell in the principle of infinite self-existent delight and be aware of the divine Ananda creating out of its self-existence by its energy whatever harmony of being. In these three poises the consciousness of unity dominates; the soul lives in its awareness of eternity, universality, unity, and whatever diversity there is, is not separative, but only a multitudinous aspect of oneness.”⁹

Sri Aurobindo

Psychic education draws one towards the immortal life, ever progressive change, unbroken continuity in the world of forms, meets the Immanent God dwelling in each form and it **turns always** towards Truth, Good and Beauty. It is conscious of *rasa* of things and takes equal delight to all contacts. Their opposite experiences of pleasure, pain and indifference gather strength and grow by them and are necessary part of experience, but have to be outgrown in the Spiritual increase of the being.



(Janmastami & Nanda Utsava at Sri Matriniketan Ashram)

(“The Blessed Lord said to *Arjuna*, the Divine, *Ishwara*, is seated in the heart of all beings turning all beings mounted upon a machine by His *Maya*.” The Gita-18.61)

The inner soul in man, the Psychic being, *Kshara Purusha* is a partial manifestation of the Divine, *mamaivamsah*, who is itself mutable, *kshara*, everlasting, *sanatanah*, the Lord, *Ishwara*, the luminous inhabitant in human body, *manusim tanumasritam*, and simultaneously the giver of sanction, *anumanta* of all the action of the three *gunas* within the boundary of Ignorance, missioned to lead man in Ignorance towards light of Divine Consciousness. Its operation in the ignorance is different from *Akshara*, the Spiritual being and *Uttama Purusha*, the Supramental Being, though it is having manifold deep relations with them. The *Kshara Purusha*, associating itself with the works of *Prakriti*, seems to be the doer of all works, *karta*, whereas *Akshara Purusha*, dissociating itself from all the workings of the *gunas* is the inactive non-doer, *akarta* and witness. In *Purushottama*, these two states, the action of the Soul and its mutability and the status of the immutability of the Spirit actually coexist. The *Purushottama* puts forth his own active nature, *svam prakrtim*, manifest in the *jiva* and works out its own innate Divine nature, *svabhava*, in addition to its egoistic action bewildered by the three *gunas*.

Initially the Gita has identified the double soul in man (The Gita-6-5, 6); one that of the surface desire soul carrying in its nature the apparent nature of lower instincts, emotions, the mental seeking for power, knowledge and happiness and the other behind it that of the true Soul, the Psychic being which is a living light that illumines. We are aware of a guide within that knows the truth, the good,¹ the pure power of light, the true delight and beauty of existence, when body, heart and intellect take their true place as instrument and leads our life and being towards **Spiritual completeness**. The desire soul’s wrong approach and reception towards life deforms the pure joy into pleasure, pain and indifference. True Soul is the imperishable, evolves in us from birth to birth and untouched by death, decay and corruption. It is actually the Psychic sheath that grows from birth to birth by entering the essence of all experience of Psychic self in the Ignorance. A mastery of senses, the ability to do without all that they hanker after is the initial condition of the true Soul education. True Soul is a witness who discerns within the obscure working of Ignorance; it is a will that refuses to be misled by mind’s error, heart’s response towards wrong call, turbid falsehood of our vital nature and its dark self-seeking.

“Even as her body, such is she within.
Heaven’s lustrous mornings gloriously recur,
Like drops of fire upon a silver page,
In her young spirit yet untouched with tears.
All beautiful things eternal seem and new
To **virgin wonder** in her **crystal soul**.”

Savitri-422

“He dwelt in **his self**’s colourless purity”

Savitri-297

“Wisdom transcendent touched his quivering heart:”

Savitri-33

“The All-Blissful sat unknown **within the heart**”

Savitri-43

“But the **soul** grows concealed within its house;
It gives to the body its strength and magnificence;
It follows aims in an ignorant aimless world,
It lends significance to earth’s meaningless life.”

Savitri-658-59

The fundamental Psychic⁸ experience in us has the delight of all-life and progressive manifestation of the Spirit and gathers out of all contacts and happenings their secret Divine sense and essence. Thus, our mind and life can grow out of the Inconscience and the divisions of Ignorance towards supreme Consciousness and Knowledge.

In the book-7, Canto-5 of Savitri book, Savitri discovered her Psychic being⁷ through Tantric Method of Yoga and not the Vedantic self-discipline. This Tantric method is safe for Developed Soul but no so safe for developing Souls. Because the desire Soul surrounding the Psychic Being is not easy to overcome but rather it invites Spiritual fall. In Vedantic method, first the Spiritual being opens and by its pressure or descent, the Psychic being opens and this Self-discipline is rather safe for developing Souls and without any possibility of Spiritual fall.

In this Canto, Savitri’s Psychic⁶ being not only opens but the Psychic being is Spiritualised and Supramentalised. It means mediatrix Spiritual Mother and Creatrix Supramental Mother consented to live permanently in Savitri’s Psychic heart centre, thus Psychic being is identified as important centre for individual and world Transformation.

“Here in this chamber of flame and light they met; (Psychic and Spiritual being met)
They looked upon each other, knew themselves,

The secret deity (Spiritual being) and its human part (Psychic being),

The calm immortal (Spiritual being) and the struggling soul (Psychic being).

Then with a magic transformation’s speed

They rushed into each other and grew one.” Savitri-527 (This is the experience of Spiritualisation of Psychic being.) (By this experience the Spiritual Mother consented to live in the Psychic heart centre.)

“In its deep lotus home her being sat

As if on concentration’s marble seat,

Calling the **mighty Mother** of the worlds

To make this earthly tenement her house.” Savitri-528 (The Mighty Supramental Mother stationed permanently in the Savitri’s Psychic heart Centre.)

So Savitri book proposes that if a Sadhaka has realised the Psychic⁵ being and his consciousness learns the lesson to live in waking trance, then through movement

of Consciousness he can Spiritualise and Supramentalise the Psychic being, then he can save himself, the collectivity and the world. But to realise this perfection is a long action of time.

This Canto gives the input, that if Psychic⁴ being opens, then this heart Centre acts as a Fortress of Truth and Virginity, surrounded with a large world of Ignorance and from this Divine Centre the Overhead truth and purity pours into world Falsehood and world perversion, thus one extends help to illumine the world and this is further universalised as ‘the little strength we have to help our race.’ (Savitri-527)

“O soul, my soul, we have created Heaven,
Within we have found the kingdom here of God,
His fortress built in a loud ignorant world.” Savitri-531

This Canto also informs us that with the Psychic³ realisation of Savitri, the Gods and Goddess of Overmental world preferred to live with her. Similar experience we also observe with King Aswapati:

“In the slow process of the evolving spirit,
In the brief stade between a death and birth
A first perfection’s stage is reached (by Savitri) at last;
Out of the wood and stone of our nature’s stuff
A temple is shaped where the high gods could live.
Even if the struggling world is left outside
One man’s perfection still can save the world.” Savitri-531
(King Aswapati’s experience) “In an outburst of heavenly joy and ease
Life yields to the divinity **within**
And gives the rapture-offering of its all,
And the **soul** opens to felicity.
A bliss is felt that never can wholly cease,
A sudden mystery of secret Grace
Flowers goldening our earth of red desire.
All the **high gods** who hid their visages
From the soiled passionate ritual of our hopes,
Reveal their names and their undying powers.” Savitri-278

If ‘**the inner doors are flung sufficiently open**, the light from the sanctuary can suffuse the nearest and the farthest chambers of the outer being. The necessary turn or change can also be brought about by an occult descent of the spiritual force from above, in which the influx, the influence, the spiritual consequence is felt, but the higher source is unknown and **the actual feeling of a descent is not there.**’² This Canto also hints of Psychic transformation of Savitri’s untransformed Nature. They are:

“And all emotions gave themselves to God.”

Savitri-529

“Its proud ambitions and its master lusts

Were tamed into instruments of a great calm sway
To do a work of God on earthly soil.”

Savitri-530

“Its childish game of daily dwarf desires
Was changed into a sweet and boisterous play,”

Savitri-530

“Then sin and virtue leave the cosmic lists;”

Savitri-531

OM TAT SAT

References:

1: “The subconscious is not the whole foundation of our nature; it is only the lower basis of the Ignorance and governs mostly the lower vital and physical exterior consciousness and these again affect the higher parts of the nature. While it is necessary to see what it is and how it acts, one must not be too preoccupied with this dark side or this apparent aspect of the instrumental being. One should rather regard it as something not oneself, a mask of false nature imposed on the true being by the Ignorance. The true being is the inner with all its vast possibilities of reaching and expressing the Divine and especially the inmost, the soul, the **psychic Purusha** which is always in its essence pure, divine, turned to all that is good and true and beautiful. The exterior being has to be taken hold of by the inner being and turned into an instrument no longer of the upsurgings of the ignorant subconscious Nature, but of the Divine. It is by remembering always that and opening the nature upwards that the Divine Consciousness can be reached and descend from above into the whole inner and outer existence, mental, vital, physical, the subconscious, the subliminal, all that we overtly or secretly are. This should be the main preoccupation. To dwell solely on the subconscious and the aspect of imperfection creates depression and should be avoided. One has to keep a right balance and stress on the positive side most, recognising the other but only to reject and change it. This and a constant faith and reliance on the Mother are what is needed for the transformation to come.” CWSA-28/Letters on Yoga-I-217-218,

2: “It is indeed from these higher sources that the secret spiritual Power acts upon the being and by its pressure brings about **the psychic transformation** or the spiritual change; but in the early stages of our growth this action is not apparent, it remains occult and unseizable. At first what is necessary is that the pure touch of the spiritual force must intervene in mental nature: that awakening pressure must stamp itself upon mind and heart and life and give them their upward orientation; a subtle light or a great transmuting power must purify, refine and uplift their motions and suffuse them with a higher consciousness that does not belong to their own normal capacity and character. This can be done from within by an invisible action through **the psychic entity** and the **psychic personality**; a consciously **felt descent from above is not indispensable**. The presence of the spirit is there in every living being, on every level, in all things, and because it is there, the experience of Sachchidananda, of the pure

spiritual existence and consciousness, of the delight of a divine presence, closeness, contact can be acquired through the mind or the heart or the life-sense or even through the physical consciousness; if **the inner doors are flung sufficiently open**, the light from the sanctuary can suffuse the nearest and the farthest chambers of the outer being. The necessary turn or change can also be brought about by an occult descent of the spiritual force from above, in which the influx, the influence, the spiritual consequence is felt, but the higher source is unknown and **the actual feeling of a descent is not there.**” CWSA-22/The Life Divine-967-968

3: “The central being — the Jivatman which is not born nor evolves, but presides over the individual birth and evolution puts forward a representative of himself on each plane of the consciousness. On the mental plane it is the true mental being, *manomaya purus.a*, on the vital plane the true vital being, *prāṇamaya puruṣa*, on the physical plane the true physical being, *annamaya purus.a*. Each being therefore is, so long as the Ignorance lasts, centred round his mental, vital or physical Purusha, according to the plane on which he predominantly lives, and that is to him his central being. But the true representative all the time is concealed behind the mind, vital and physical — it is **the psychic**, our inmost being... When the inmost knowledge begins to come, we become aware of the psychic being within us and it comes forward and leads the sadhana. We become aware also of the Jivatman, the individual Self or Spirit above the manifestation of which the psychic is the representative here.” CWSA-28/Letters on Yoga-I-59,

4: “The central being is above the Adhara — most people are not aware of their central being (Jivatma) — they are aware only of the ego. The psychic is the soul — it is a portion of the Divine that supports the mind, life and body in the evolution. The psychic gets the Divine’s help directly from the Divine.” CWSA-28/Letters on Yoga-60

5: “The central being is that which is not born, does not evolve, but presides over all the individual manifestation. The psychic is its projection here — for the psychic being is in the evolution and from within supports our whole evolution; it receives the essence of all experience and by that develops the personality Godward. The Self is at once one in all and many — one in its essence, it manifests also as the individual self which may be described as in Nature an eternal portion of the Divine; in spirit a centre of the manifestation, individual but extending into universality and rising into transcendence.” CWSA-28/Letters on Yoga-60

6: It is the central being above the evolution (always the same) that we call the Jivatma — the psychic being is the same in the evolution, it is the spark of the Divine there growing into its full divinity as a portion of the Divine.” CWSA-28/Letters on Yoga-60

7: “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.” CWSA-28/Letters on Yoga-60-61

8: “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... The natural attitude of the psychic being is to feel itself as the child, the son of God, the Bhakta; it is a portion of the Divine, one in essence, but in the dynamics of the manifestation there is always even in identity a difference. The Jivatman, on the contrary, lives in the essence and can merge itself in identity with the Divine; but it too, the moment it presides over the dynamics of the manifestation, knows itself as one centre of the multiple Divine, not as the Parameshwara. It is important to remember this distinction; for, otherwise, if there is the **least vital egoism**, one may begin to think of oneself as an Avatara..." CWSA-28/Letters on Yoga-61, "*Caitya purusa* means rather the Purusha in the *cit*, the fundamental (inner) consciousness... Jiva is the fundamental, or as we call it, the central being. But the fundamental being is not *combined* of the mental, vital, psychic etc., these are only expressions of the Jivatman; the Jivatman itself is self-existent in the Divine; *essential* in its being, it cannot be regarded as a combination of things." CWSA-28/Letters on Yoga-62, "The nascent spiritual man makes his appearance in the emotional nature as the devotee, the bhakta; if, in addition, he becomes directly aware of his soul and its dictates, unites his emotional with his psychic personality and changes his life and vital parts by purity, God-ecstasy, the love of God and men and all creatures into a thing of spiritual beauty, full of divine light and good, he develops into the saint and reaches the highest inner experience and most considerable change of nature proper to this way of approach to the Divine Being. But for the purpose of an integral transformation this too is not enough; there must be a transmutation of the thinking mind and all the vital and physical parts of consciousness in their own character." CWSA-22/The Life Divine-936, "It is only through these decisive movements that the true character of the evolution becomes evident; for till then there are only preparatory movements, a pressure of the psychic Entity on the mind, life and body to develop a true soul action, a pressure of the spirit or self for liberation from the ego, from the surface ignorance, a turning of the mind and life towards some occult Reality, — preliminary experiences, partial formulations of a spiritualised mind, a spiritualised life, but no complete change, no probability of an entire unveiling of the soul or self or a radical transformation of the nature." CWSA-22/The Life Divine-887, "It is evident that if we can live thus deeper within and put out steadily the inner forces into the outer instrumentation or raise ourselves to dwell on higher and wider levels and bring their powers to bear on physical existence, not merely receive influences descending from them, which is all we can now do, there could begin a heightening of our force of conscious being so as to create a new principle of consciousness, a new range of activities, new values for all things, a widening of our consciousness and life, a taking up and transformation of the lower grades of our existence, — in brief, the whole evolutionary process by which the Spirit in Nature creates a higher type of being." CWSA-22/The Life Divine-751,
9: CWSA-24/The Synthesis of Yoga-629,

Integral Spiritual Education:

- “The smile of love that sanctions the long game,”
Savitri-41
- “The sweetness of love that knows not death,”
Savitri-51
- “As those who have lived long made one in love”
Savitri-292
- “But where is the Lover’s everlasting Yes?”
Savitri-310
- “A consciousness that saw without a seer,
The Truth where knowledge is not nor knower nor known,
The Love enamoured of its own delight
In which the Lover is not nor the Beloved
Bringing their personal passion into the Vast,
The Force omnipotent in quietude,
The Bliss that none can ever hope to taste.”
Savitri-548,
- “Even now the deathless Lover’s touch we feel:
If the chamber’s door is even a little ajar,
What then can hinder God from stealing in
Or who forbid his kiss on the sleeping soul?”
Savitri-649
- “The Lover winds around his playmate’s limbs,
Choosing his tyranny, crushed in his embrace?
She accepts the limiting circle of his arms,
Bows full of bliss beneath his mastering hands
And laughs in his rich constraints, most bound and most free.”
Savitri-653
- “The Immobile stands behind each daily act,
A background of the movement and the scene,
Upholding creation on its might and calm
And change on the Immutable’s deathless poise.”
Savitri-662



“It is not sufficient to worship *Krishna*, *Christ* or *Buddha* without, if there is not the revealing & the formation of the *Buddha*, the *Christ* or *Krishna* in ourselves.”³⁾

The Spiritual Education is a passage from the mental to Spiritual and throws one outside all creation, draws to live in infinite and eternal Consciousness which is Timeless and Spaceless, meets the transcendent God beyond all forms. It is also one with the Soul of the world, possesses the truth, freedom and delight of things in their plentitude and is not governed by phenomenal diversity of Nature. A subtle wideness, an increasing intensity of Light, of Power, of Peace and of *Ananda* marks our passing out of limitations.



“A giant dance of *Shiva* tore the past;”

Savitri-343

“On *Shiva*’s breast is stayed the enormous dance.”

Savitri-247

“Behind the rapt smile of the Almighty’s dance.”

Savitri-390

“The World-Puissance on almighty *Shiva*’s lap,”

Savitri-525

“World-existence is the ecstatic dance of *Shiva* which multiplies the body of the God numberlessly to the view: it leaves that white existence precisely where and what it was, ever is and ever will be; its **sole absolute object** is the joy of the dancing.”¹

Sri Aurobindo

“This **spirit** is an **infinite existence** limiting itself in apparent being for individual experience. It is an **infinite consciousness** which defines itself in finite forms of consciousness for joy of various knowledge and various power of being. It is an **infinite delight** of being expanding and contracting itself and its powers, concealing and discovering, formulating many terms of its joy of existence, even to an apparent obscuration and denial of its own nature.”²

Sri Aurobindo

Other than the Psychic being, *Kshara Purusha*, there is another Spirit, whose centre is located just above the head, is eternal, undivided and not even seemingly divided by the division of things, inactive and silent witness of all action, the immobile in the mobile, the immutable in the mutable, the imperishable in the perishable and the One. We become aware of this *Akshara Purusha*, the Spiritual being, in proportion we draw back our outward moving mind and phenomenal existence. It is not the highest secret of the Gita, ‘but the first necessity,’¹⁰ after which one can ascend to the state of *Purushottama*. *Brahma nirvana* is the union with immutable Self and it is the highest realisation of *Jnana Yoga*, *Vedantic* and *Sankhya* teachings and is accepted as a part of Spiritual Education.

The conditions of attaining *Brahma Nirvana* which is identified as highest *Siddhi*, static Perfection, of Spiritual Education, are firstly, mind is established in equality through practice of *titikha*, endurance, *udasinata*, indifference and *nati*, submission to the will of God; *titikha* is to bear in the body the velocity of desire, wrath, passion, cold and heat, pleasure and pain (The Gita-5.23); *udasinata* is equal in soul to friend and enemy and neutral and indifferent also to sinner and saint (The Gita-6.9); *nati* state is that living in God one neither rejoices on obtaining what is pleasant, nor sorrows on obtaining what is unpleasant (The Gita-5.20); secondly, the Soul is no longer attached to the enjoyments born of touches of outward things; thirdly, ‘by worshipping the feet of the *Guru*, questioning and by service, thou shalt see all existences first without exception in the *Akshara Purusha*, then in Me, *Uttama Purusha*’; fourthly, the knot of doubt is cut asunder and *sraddha*, faith in the Divine and His Shakti is developed; fifthly, food, sleep, action are to be made balanced and moderate; sixthly, renounce the residue of all desires born of the desire-will and master the senses by mind as mind is supreme over the senses, then mind is fixed in

buddhi as supreme above mind is intelligent will and *buddhi* is fixed in the Immutable Self as supreme over *buddhi* is *Akshara Purusha*; seventhly, the mind is kept calm and free from fear and the vow of *Brahmacharya* observed and the vision drawn in and fixed between eyebrows, the controlled mentality is thus turned to the *Brahman*. When the mind is thoroughly quieted, the Yogin enjoys the touch of *Brahman* which is an exceeding Bliss.

The experience *Brahma Nirvana* serves three purposes; firstly it helps to enter deep *Samadhi* away from all world-consciousness; secondly, it is a preparatory movement towards cessation of birth in *Param dhama*; thirdly there are hierarchies of Consciousness in Spiritual planes and dynamic Spiritual forces from these planes can be directed towards *apara prakriti*, for transformation of nature. ‘But this transformation through the mind does not give us the **integral transformation**; the psychic transmutation is replaced by a spiritual change on the rare and high summits, but this is not **the complete divine dynamisation of Nature**.’⁸ In *the Gita*, the third possibility was not explored; whereas in integral Yoga, the second possibility is directed towards the realisation of the third because transformation of whole nature and cessation of birth are incompatible with each other. In integral Yoga the Soul liberated and established in *Brahma Nirvana* continues its work of complete transformation of earth through repeated rebirth in order to fulfil the Divine action and transformation in the world, *sarvabhuta hiteratah*. The other specialised part of *the Gita*’s teaching of cessation of birth in supreme abode of *Param Dhama* is replaced with the manifestation of same *Purushottama* Consciousness here on earth, in the body, *ihaiva*.

With the purification of *chitta*, *manas*, *buddhi* and *ahamkara*, one becomes aware of higher planes of illimitable Consciousness, an infinite ocean of *ananda*, power and energy. These ascending higher planes are systemised as higher Mind,⁹ illumined Mind,⁷ intuitive Mind, Overmind and mind of Light. The Divine *Mahashakti*⁵ from these planes can pour into *apara prakriti* which constitute twenty-four *tattvas* and three *gunas* and can bring constitutional change there. The four Mediatrix Spiritual Mother powers from these planes are the action of *Para Prakriti* of *Akshara Purusha*; She is *Maheswari*, the goddess of supreme Knowledge, supreme Truth, Spiritual Will and calm passion of Supramental largeness; She is *Mahakali*, goddess of supreme strength, severest austerity of *tapas*, swiftness to battle and victory against the powers of lower nature; She is *Mahalakshmi*, the goddess of supreme Love, Delight, Beauty and Harmony; She is *Mahasaraswati*, the goddess of Divine skill of works and perfection. In Integral Yoga, when the *Brahmanirvana* or the Overmental state is established in the individual Consciousness, through ceaseless and simultaneous practice of four Spiritual disciplines that of *Jnana Yoga*, Yoga of self-Perfection, *Bhakti Yoga* and *Karma Yoga* respectively in Multiple Concentration, then the constant pouring in of four aspects of the Spiritual Mother powers become practicable and they enlarge and universalise the mental, vital and physical sheaths for perfection of the field, *kshetra*.

The Integral Spiritual Education gives this message ‘**the superconscious, not the subconscious, is the true foundation of things.**’⁴ The other specialised side of Spiritual Education is that it treats each aspect of the Eternal and projects them as the whole truth of the Self and can find in each its perfect fulfilment. Its Spiritual achievements follows a dividing line which satisfies itself either of the opposite principles that of Silence of the Divine or the divine Dynamis, the immobile quality-less *Brahman* aloof from existence or the active *Brahman* with qualities, Being or Becoming, Person as sole Reality or Impersonal as alone Real; it can regard Lover as sole expression of the Eternal Love or Love as only expression of the Lover. But beyond the partialities and exclusive achievements of Spiritual education, there lies the higher experience of Supramental Truth-Consciousness,⁶ where all oppositions are reconciled and one arrives at the rich totality of the Supreme and integral realisation.¹¹

OM TAT SAT

References:

- 1: CWSA-21/The Life Divine-85,
- 2: CWSA-24/ The Synthesis of Yoga-624,
- 3: CWSA-23/ The Synthesis of Yoga-66,
- 4: I find it difficult to take these psycho-analysts at all seriously when they try to scrutinise spiritual experience by the flicker of their torch-lights, – yet perhaps one ought to, for half-knowledge is a powerful thing and can be a great obstacle to the coming in front of the true Truth. This new psychology looks to me very much like children learning some summary and not very adequate alphabet, exulting in putting their a-b-c-d of the subconscious and the mysterious underground super-ego together and imagining that their first book of obscure beginnings (c-a-t cat, t- r-e-e tree) is the very heart of the real knowledge. They look from down up and explain the higher lights by the lower obscurities; but the foundation of these things is above and not below, *upari budhna esam* (their foundation is above, Rig Veda-1.24.7). **The superconscious, not the subconscious, is the true foundation of things.** The significance of the lotus is not to be found by analysing the secrets of the mud from which it grows here; its secret is to be found in the heavenly archetype of the lotus that blooms for ever in the Light above. The self-chosen field of these psychologists is besides poor, dark and limited; you must know the whole before you can know the part and the highest before you can truly understand the lowest. **That is the promise of the greater psychology awaiting its hour** before which these poor gropings will disappear and come to nothing.” Sri Aurobindo/The Mother’s Agenda-21.01.1962/CWSA-31/Letters on Yoga-IV-p-615-616
- 5: “The Shakti!...Some receive it from above; for others, it rises from below (*gesture to the base of the spine*). As I once told you, the old system always proceeds from below upwards, while Sri Aurobindo pulls from above downwards. This becomes very clear in meditation (well, in yoga, in yogic experience): for those who follow the

old system, it's invariably the *kundalini* at the base [of the spine] rising from center to center, center to center, until the lotus (*in an ironic tone*) bursts open here *gesture at the crown of the head*). With Sri Aurobindo, it comes like this (*gesture of descending Force*) and then settles here (*above the head*); it enters, and from there it comes down, down, down, everywhere, to the very bottom, and even below the feet – the subconscious – and lower still, the unconscious...It's the Shakti. He said, you know (I am still translating it), that the shakti drawn up from below (this is what happens in the individual process) is already what could be called a "veiled" shakti (it has power, but it is veiled). While the Shakti drawn down from above is a PURE Shakti; and if it can be brought down carefully and slowly enough so that it isn't (how shall I put it?) polluted or, in any case, obscured as it enters matter, then the result is immediately much better. As he has explained, if you start out with this feeling of a great power in yourself (because it's always a great power no matter where it awakens), there's inevitably a danger of the ego meddling in. But if it comes pure and you are very careful to keep it pure, not to rush the movement but let it purify as it descends, then half the work is done." The Mother's Agenda-25.07.1962,

6: "Overmind and its delegated powers, taking up and penetrating mind and the life and body dependent upon mind, would subject all to a greatening process; at each step of this process a greater power and a higher intensity of gnosis less and less mixed with the loose, diffused, diminishing and diluting stuff of mind could establish itself: but all gnosis is in its origin power of supermind, so that this would mean a greater and greater influx of a half-veiled and indirect supramental light and power into the nature. This would continue until the point was reached at which overmind would begin itself to be transformed into supermind; the supramental consciousness and force would take up the transformation directly into its own hands, reveal to the terrestrial mind, life, bodily being their own spiritual truth and divinity and, finally, pour into the whole nature the perfect knowledge, power, significance of the supramental existence. The soul would pass beyond the borders of the Ignorance and cross its original line of departure from the supreme Knowledge: it would enter into the integrality of the supramental gnosis; the descent of the gnostic Light would effectuate a complete transformation of the Ignorance." CWSA-22/The Life Divine-989-990

7: "As the Higher Mind brings a greater consciousness into the being through the spiritual idea and its power of truth, so the Illumined Mind brings in a still greater consciousness through a Truth Sight and Truth Light and its seeing and seizing power. It can effect a more powerful and dynamic integration; it illumines the thought-mind with a direct inner vision and inspiration, brings a spiritual sight into the heart and a spiritual light and energy into its feeling and emotion, imparts to the life-force a spiritual urge, a truth inspiration that dynamises the action and exalts the life movements; it infuses into the sense a direct and total power of spiritual sensation so that our vital and physical being can contact and meet concretely, quite as intensely as the mind and emotion can conceive and perceive and feel, the Divine in all things; it throws on the physical mind a transforming light that breaks its limitations, its conservative inertia, replaces its narrow thought-power and its doubts by sight and

pours luminosity and consciousness into the very cells of the body. In the transformation by the Higher Mind the spiritual sage and thinker would find his total and dynamic fulfilment; in the transformation by the Illumined Mind there would be a similar fulfilment for the seer, the illumined mystic, those in whom the soul lives in vision and in a direct sense and experience: for it is from these higher sources that they receive their light and to rise into that light and live there would be their ascension to their native empire.” CWSA-22/The Life Divine-980-981, “This greater Force is that of the Illumined Mind, a Mind no longer of higher Thought, but of spiritual light. Here the clarity of the spiritual intelligence, its tranquil daylight, gives place or subordinates itself to an intense lustre, a splendour and illumination of the spirit: a play of lightnings of spiritual truth and power breaks from above into the consciousness and adds to the calm and wide enlightenment and the vast descent of peace which characterise or accompany the action of the larger conceptual-spiritual principle, a fiery ardour of realisation and a rapturous ecstasy of knowledge. A downpour of inwardly visible Light very usually envelops this action; for it must be noted that, contrary to our ordinary conceptions, light is not primarily a material creation and the sense or vision of light accompanying the inner illumination is not merely a subjective visual image or a symbolic phenomenon: light is primarily a spiritual manifestation of the Divine Reality illuminative and creative; material light is a subsequent representation or conversion of it into Matter for the purposes of the material Energy. There is also in this descent the arrival of a greater dynamic, a golden drive, a luminous “enthousiasmos” of inner force and power which replaces the comparatively slow and deliberate process of the Higher Mind by a swift, sometimes a vehement, almost a violent impetus of **rapid transformation.**” CWSA-22/The Life Divine-978-979

8: “A higher endeavour through the mind does not change this balance; for the tendency of the spiritualised mind is to go on up-wards and, since above itself the mind loses its hold on forms, it is into a vast formless and featureless impersonality that it enters. It becomes aware of the unchanging Self, the sheer Spirit, the pure bareness of an essential Existence, the formless Infinite and the nameless Absolute. This culmination can be arrived at more directly by tending immediately beyond all forms and figures, beyond all ideas of good or evil or true or false or beautiful or unbeautiful to That which exceeds all dualities, to the experience of a supreme oneness, infinity, eternity or other ineffable sublimation of the mind’s ultimate and extreme percept of Self or Spirit. A spiritualised consciousness is achieved and the life falls quiet, the body ceases to need and to clamour, the soul itself merges into the spiritual silence. But this transformation through the mind does not give us the **integral transformation**; the psychic transmutation is replaced by a spiritual change on the rare and high summits, but this is not **the complete divine dynamisation of Nature.**” CWSA-22/The Life Divine-935-936, “The other, the dynamic side of the spiritual urge has not been absent, — the aspiration to a spiritual mastery and mutation of Nature, to a spiritual perfection of the being, a divinisation of the mind, the heart and the very body: there has even been the dream or a psychic prevision of a fulfilment exceeding the individual transformation, a new earth and heaven, a city of God, a

divine descent upon earth, a reign of the spiritually perfect, a kingdom of God not only within us but outside, in a collective human life.” CWSA-22/The Life Divine-879

9: “A preliminary spiritual transformation will also reduce the hold of the Ignorance; but neither of these influences altogether eliminates its obstruction and limitation: for these preliminary changes do not bring the integral consciousness and knowledge; the original basis of Nescience proper to the Inconscient will still be there needing at every turn to be changed, enlightened, diminished in its extent and in its force of reaction. The power of the spiritual Higher Mind and its idea-force, modified and diminished as it must be by its entrance into our mentality, is not sufficient to sweep out all these obstacles and create the gnostic being, but it can make a first change, a modification that will capacitate a higher ascent and a more powerful descent and further prepare an integration of the being in a greater Force of consciousness and knowledge.” CWSA-22/The Life Divine-978,

10: “In the lower grades of the ascension the new assumption, the integration into a higher principle of consciousness, remains incomplete: the mind cannot wholly mentalise life and matter; there are considerable parts of the life being and the body which remain in the realm of the submental and the subconscious or inconscient. This is one serious obstacle to the mind’s endeavour towards the perfection of the nature; for the continued share of the submental, the subconscious and inconscient in the government of the activities, by bringing in another law than that of the mental being, enables the conscious vital and the physical consciousness also to reject the law laid upon them by the mind and to follow their own impulses and instincts in defiance of the mental reason and the rational will of the developed intelligence. This makes it difficult for the mind to go beyond itself, to exceed its own level and spiritualise the nature; for what it cannot even make fully conscious, cannot securely mentalise and rationalise, it cannot spiritualise, since spiritualisation is a greater and more difficult integration. No doubt, by calling in the spiritual force, it can establish an influence and a preliminary change in some parts of the nature, especially in the thinking mind itself and in the heart which is nearest to its own province: but this change is not often a total perfection even within limits and what it does achieve is rare and difficult. The spiritual consciousness using the mind is employing an inferior means and, even though it brings in a divine light into the mind, a divine purity, passion, ardour into the heart or imposes a spiritual law upon the life, this new consciousness has to work within restrictions; for the most part it can only regulate or check the lower action of the life and **rigorously control** the body, but these members, even if refined or mastered, do not receive their spiritual fulfilment or undergo a perfection and transformation. For that it is necessary to bring in a higher dynamic principle which is native to the spiritual consciousness and by which, therefore, it can act in its own law and complete natural light and power and impose them upon the members.” CWSA-22/The Life Divine-969

11: “A consciousness so touched may be so much uplifted that the being turns to an immediate union with the Self or with the Divine by departure from the evolution and, if that is sanctioned, no question of graduality or steps or method intervenes, the

rupture with Nature can be decisive: **for the law of departure**, once it is made possible, is not or need not be the same as the law of the evolutionary transformation and perfection; it is or can be a leap, a breaking out of bonds rapid or immediate, — the spiritual evasion is secured and its only remaining sanction is the destined fall of the body. But if the transformation of earth life is intended, the first touch of spiritualisation must be followed by an awakening to the higher sources and energies, a seeking for them and an enlargement and heightening of the being into their characteristic status and a conversion of the consciousness to their greater law and dynamic nature. This change must go step by step, till the stair of the ascension is transcended and there is an emergence to those greatest wide-open spaces of which the Veda speaks, the native spaces of a consciousness which is supremely luminous and infinite.” CWSA-22/The Life Divine-968

Universal Education:

- “The **whole world** could take refuge in her single heart.”
Savitri-15
- “As so he grew into his **larger self**,
Humanity framed his movements less and less
A greater being saw a greater world.”
Savitri-26
- “His **inner self** grew near to others’ selves
And bore a kinship’s weight, a common tie,
Yet stood untouched, king of itself, alone.”
Savitri-27
- “A splendour of self-creation from the peaks,
A transfiguration in the mystic depths,
A happier **cosmic working** could begin
And fashion the world-shape in him anew,
God found in Nature, Nature fulfilled in God.”
Savitri-36-37
- “The universal strengths were linked with his;
Filling earth’s smallness with their boundless breadths,
He drew the energies that transmute an age.”
Savitri-44-45
- “These signs are native to a **larger self**
That lives within us by ourselves unseen;
Only sometimes a holier influence comes,
A tide of mightier surgings bears our lives
And a diviner Presence moves the soul;
Or through the earthly coverings something breaks,
A grace and beauty of spiritual light,
The murmuring tongue of a celestial fire.”
Savitri-48
- “A many-miracled Consciousness unrolled
Vast aim and process and unfettered norms,
A larger Nature’s great familiar roads.”
Savitri-91
- “Images in a supernal consciousness
Embodying the Unborn who never dies,
The structured visions of the **cosmic Self**
Alive with the touch of being’s eternity
Looked at him like form-bound spiritual thoughts
Figuring the movements of the Ineffable.”
Savitri-96
- “Trembling with the first faint thrills of a **World-Soul**.”

Savitri-157

“Obeying the Eternal’s deep command
They (King-children) have built in the material front of things
This wide world-kindergarten of young souls
Where the infant spirit learns through mind and sense
To read the letters of the cosmic script
And study the body of the **cosmic self**
And search for the secret meaning of the whole.”

Savtri-266

“The psycho-analysis of **cosmic Self**
Was traced, its secrets hunted down, and read
The unknown pathology of the Unique.”

Savitri-269

“A Wisdom knows and guides the mystiered world;
A Truth-gaze shapes its beings and events;
A **Word self**-born upon creation’s heights,
Voice of the Eternal in the temporal spheres,
Prophet of the seeings of the Absolute,
Sows the Idea’s significance in Form
And from that seed the growths of Time arise.”

Savitri-271

“In that high realm where no untruth can come,
Where all are different and all is one,
In the Impersonal’s ocean without shore
The Person in the **World-Spirit** anchored rode;
It thrilled with the mighty marchings of **World-Force**,
Its acts were the comrades of God’s infinite peace.”

Savitri-301

“The great world-rhythms were heart-beats of **one Soul**,
To feel was a flame-discovery of God,
All mind was a single harp of many strings,
All life a song of many meeting lives;
For worlds were many, but the Self was one.”

Savitri-323

“Mounting from mind’s last peaks to mate with gods,
Making earth’s brilliant thoughts a springing-board
To dive into the **cosmic vastnesses**,”

Savitri-359

“Aware of the **universal Self** in all
She turned to living hearts and human forms,”

Savitri-362

“Her **greater self** lived sole, unclaimed, within.”

Savitri-366

“We see beyond self’s walls our **limitless self**,”

Savitri-485

“Across the threshold’s sleep she entered in
And found herself amid great figures of gods
Conscious in stone and living without breath,
Watching with fixed regard the soul of man,
Executive figures of the **cosmic self**,
World-symbols of immutable potency.”

Savitri-524

“This world is a vast unbroken totality,
A deep **solidarity** joins its contrary powers;
God’s summits look back on the mute Abyss.”

Savitri-541

“Our consciousness is cosmic and immense,
But only when we break through Matter’s wall
In that spiritual vastness can we stand
Where we can live the masters of our world
And mind is only a means and body a tool.”

Savitri-542-43

“An only centre now of consciousness,
If centre could be where all seemed only space;
No more shut in by body’s walls and gates
Her **being**, a circle without circumference,
Already now surpassed all cosmic bounds
And more and more spread into infinity.”

Savitri-554

“A Truth in which negation had no place,
A **being** and a living consciousness,
A stark and absolute Reality.
There the unreal could not find a place,
The sense of unreality was slain:
There **all** was conscious, made of the Infinite,
All had a substance of Eternity.”

Savitri-555

“It was her self, it was the self of all,
It was the reality of existing things,
It was the consciousness of all that lived
And felt and saw; it was Timelessness and Time,
It was the Bliss of formlessness and form.”

Savitri-555

“An individual, one with **cosmic self**
In the heart of the Transcendent’s miracle
And the secret of World-personality
Was the creator and the lord of all.”

Savtiri-556

“He glimpses eternity, touches the infinite,
He meets the gods in great and sudden hours,
He feels the universe as his **larger self**,
Makes **Space** and **Time** his opportunity
To join the heights and depths of being in light,
In the heart’s cave speaks secretly with God.”

Savitri-659

“Then stretches the boundless finite’s last expanse,
The cosmic empire of the **Overmind**,
Time’s buffer state bordering Eternity,
Too vast for the experience of man’s soul:”

Savitri-660

“A **cosmic vision**, a spiritual sense
Feels all the **Infinite** lodged in **finite** form
And seen through a quivering ecstasy of light
Discovers the bright face of the Bodiless,
In the truth of a moment, in the moment’s soul
Can sip the honey-wine of Eternity.”

Savitri-662

“There is a being beyond the being of mind,
An Immeasurable cast into many forms,
A miracle of the multitudinous One,
There is a consciousness mind cannot touch,
Its speech cannot utter nor its thought reveal.”

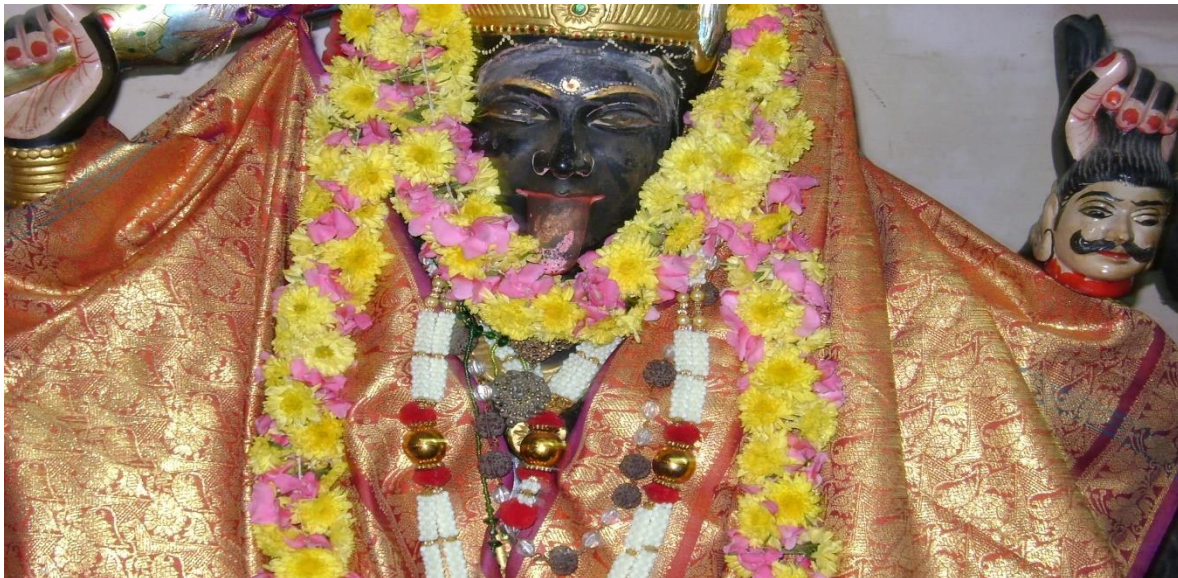
Savitri-705

“If by some miracle of divine intervention all mankind at once could be raised to this level, we should have something on earth like the Golden Age of the traditions, *Satya Yuga*, the Age of Truth or true existence. For the sign of the *Satya Yuga* is that the Law is spontaneous and conscious in each creature and does its own works in a perfect harmony and freedom. **Unity and universality**, not separative division, would be the foundation of the consciousness of the race; love would be absolute; equality would be consistent with hierarchy and perfect in difference; absolute justice would be secured by the spontaneous action of the being in harmony with the truth of things and the truth of himself and others and therefore sure of true and right result; right reason, no longer mental but supramental, would be satisfied not by the observation of artificial standards but by the free automatic perception of right relations and their inevitable execution in the act. The quarrel between the individual and society or disastrous struggle between one community and another could not exist: **the cosmic consciousness** imbedded in embodied beings would assure a harmonious diversity in oneness.”²

Sri Aurobindo

Universal Education begins after the discovery of Universal Self, which lies above Spiritual Self and below the Supramental Self. This is a dynamic state of Consciousness activated by long movement of Consciousness between Psychic and Spiritual plane. Integral Yoga proposes that Universalised Consciousness is an indispensable condition¹ for experiencing transformation of Nature and ascending into Supramental Consciousness. Also in universalised Consciousness, surrender and self-offering becomes complete and exclusive concentration is replaced with the faculty of Multiple-concentrations. Thus one is able to pursue triple Yoga of Karma, Jnana and Bhakti simultaneously and ceaselessly.

Integral Yoga is neither a popular Religion⁵ nor a popular Yoga;⁶ so it does not encourage gathering together of people, *lakasamgraha*, by activation of mind. Rather it proposes that if an individual's consciousness is universalised, then by the pressure of his Spiritual Influence, distant unknown Souls will attain liberation. So 'the **perfect utility** of our perfection is, having realised in ourselves the divine symbol, to reproduce, multiply and **universalize it in others.**'³



("Universal, the cosmic Mahashakti, she creates all these beings and contains and enters, supports and conducts all these million processes and forces."⁴ "Terrible is her (Mahakali) face to the Asura, dangerous and ruthless her mood against the haters of the Divine; for she is the Warrior of the Worlds who never shrinks from the battle. Intolerant of imperfection, she deals roughly with all in man that is unwilling and she is severe to all that is obstinately ignorant and obscure; her wrath is immediate and dire against treachery and falsehood and malignity, ill-will is smitten at once by her scourge. Indifference, negligence and sloth in the divine work she cannot bear and she smites awake at once with sharp pain, if need be, the untimely slumberer and the loiterer."⁴)

"I wear the face of *Kali* when I kill,

I trample the corpses of the demon hordes.”

Savitri-509

“All reeled into a world of *Kali's* dance.”

Savitri-255

“I am *Kali* black and naked in the world,”

Savitri-535

(Description of Sri Krishna changing into Mother Kali)

“Changed in its shape, yet rapturously the same,

It grew a woman's dark and beautiful

Like a mooned night with drifting star-gemmed clouds,

A shadowy glory and a stormy depth,

Turbulent in will and terrible in love.”

Savitri-711



("He who in action can see inaction and can see action still continuing in cessation from works, is the man of true reason and discernment among men; he is in Yoga and a many-sided universal worker (for the good of the world, for God in the world). The

Gita-4.18, “After many births of preparation, a *Jnana Yogi* with strong foundation of *Karma* and *Bhakti Yoga*, attains My *Purushottama* or Supramental state of Consciousness. He also realises the intermediate stair that all this existence is Divine, the Cosmic Consciousness, *Vasudevah sarvamiti*. Such great Soul or integral Yogi is very rare.” The Gita-7.19)

Book-2, Canto-14 of Savitri book, represents King Aswapati’s Spiritual experience of cosmic Self which is identified as the dynamic state of the Spiritual being, all this existence is *Brahman of the Gita (Vasudevah Sarvamiti) (The Gita-7.19)*, *Para prakriti* or the Divine Mother of *Tantra*. This is also identified as preliminary stair of Supermind where the World, Self and Divine are reconciled, home and training ground of dead Souls and one enters right relation with the world, fellow brothers and material things through direct contact of higher consciousness. This is also the state of Consciousness, which is the outcome of *Jivatma’s* Divine union with the *Para-prakriti*, who holds together this whole universe, *jagat dharayete (The Gita-7.5)*.

In Cosmic consciousness, Matter and Spirit are reconciled and all negations of material life is Divinised by the universal Spirit’s touch. They are:

“One who could love without return for love,
Meeting and turning to the best the worst,
It healed the bitter cruelties of earth,
Transforming all experience to delight;
Intervening in the sorrowful paths of birth
It rocked the cradle of **the cosmic Child**
And stilled all weeping with its hand of joy;
It led things evil towards their secret good,
It turned racked falsehood into happy truth;
Its power was to reveal divinity.” Savitri-291

In this cosmic Consciousness the King *Aswapati* was able to have direct personal contact with the supreme Lord and supreme Mother and Their dual relation, which uplifted King’s consciousness to the status of *Avatara*.

“There he (King Aswapati) beheld in their mighty union’s poise
The figure of the deathless Two-in-One,
A single being in two bodies clasped, (Spiritual being)
A diarchy of two united souls, (Psychic being)
Seated absorbed in deep creative joy; (Supreme relation of dual Godhead)
Their trance of bliss sustained the mobile world.” Savitri-295

The above experience reveals King’s universalised Spiritual Consciousness, universalised Psychic Consciousness, Supramentalised Psychic Consciousness where heart centre becomes the meeting ground of Supreme Self and Supreme Mother and

the bliss born out of that intense Divine union can hold this mutable untransformed world.

OM TAT SAT

References:

1: “To open oneself to the supracosmic Divine is an essential condition of this integral perfection; to unite oneself with the universal Divine is another essential condition. Here the Yoga of self-perfection coincides with the Yogas of knowledge, works and devotion; for it is impossible to change the human nature into the divine or to make it an instrument of the divine knowledge, will and joy of existence, unless there is a union with the supreme Being, Consciousness and Bliss and a unity with its universal Self in all things and beings. A wholly separative possession of the divine nature by the human individual, as distinct from a self-withdrawn absorption in it, is not possible.” CWSA-24/The Synthesis of Yoga-622, “The individual must be the instrument and first field of the transformation; **but an isolated individual transformation** is not enough and may not be wholly feasible. Even when achieved, the individual change will have **a permanent and cosmic significance** only if the individual becomes a centre and a sign for the establishment of the supramental Consciousness-Force as an overtly operative power in the terrestrial workings of Nature, — in the same way in which thinking Mind has been established through the human evolution as an overtly operative power in Life and Matter. This would mean the appearance in the evolution of a gnostic being or Purusha and a gnostic Prakriti, a gnostic Nature. There must be an emergent supramental Consciousness-Force liberated and active within the terrestrial whole and an organised supramental instrumentation of the Spirit in the life and the body, — for the body consciousness also must become sufficiently awake to be a fit instrument of the workings of the new supramental Force and its new order. Till then any intermediate change **could be only partial or insecure**; an overmind or intuitive instrumentation of Nature could be developed, but it would be a luminous formation imposed on a fundamental and environmental Inconscience. A supramental principle and its **cosmic operation** once established permanently on its own basis, the intervening powers of Overmind and spiritual Mind could found themselves **securely upon it and reach their own perfection**; they would become in the earth-existence **a hierarchy of states of consciousness** rising out of Mind and physical life to the supreme spiritual level.” CWSA-22/The Life Divine-997-998, “No, you have to approach the problem from the other direction. Evolution begins with the Inconscient, complete Inconscience; and from this Inconscient a Subconscient gradually emerges – that is, a half or quarter-consciousness....There are two different things here. Consider life on earth (because the process is slightly different in the universe); earth-life begins with total Inconscience and little by little what was involved within it works out and changes this Inconscience into semi-consciousness or subconsciousness. At the same time, there is an individual working that awakens the INDIVIDUAL inconscient to an individual semiconsciousness, and here, of course, the individual has control although

it's not actually individualized because individualization begins with consciousness. The subconscious of plants or animals, for example, isn't individualized; what we call an animal's behavior doesn't arise from individualization but from the genius of the species. Consequently, the individual subconscious is something already evolved out of the general Subconscious. But when one descends to accomplish a work of transformation -to bring Light into the different layers of life, for instance – one descends into a **cosmic, terrestrial Subconscious**, not an individual Subconscious. **And the work of transformation is done within the whole – not through individualization, but through the opposite movement, through a sort of universalization.**" The Mother's Agenda-2.8.1961, "Even Buddha said that if you have a vibration of desire, this vibration goes all around the terrestrial atmosphere. The opposite is what's impossible! It's impossible to separate yourself. You can have the idea of being separate, but you can't be separate in reality. In fact, **if you are trying to eliminate the Subconscious in yourself your movement must necessarily be general**; it can't be personal, you would never get anywhere... So it all keeps circling round and round in the earth's atmosphere. But compared to the universe, the earth's atmosphere is a very tiny thing. Well, all this keeps circling around within it. And in fact, because of the movement of evolution, there is a progress. **The present Inconscient is not as unconscious as the initial Inconscient, and the present Subconscious is not as subconscious nor as generalized as it was at the beginning.** This is the meaning of terrestrial evolution." The Mother's Agenda-02.08.1961,

2: CWSA-23/The Synthesis of Yoga-206-207,

3: "We have to recognise once more that the individual exists not in himself alone but in the **collectivity** and that individual perfection and liberation are not the whole sense of God's intention in the world. The free use of our liberty includes also the liberation of others and of mankind; the **perfect utility** of our perfection is, having realised in ourselves the divine symbol, to reproduce, multiply and **universalize it in others**. Therefore from a concrete view of human life in its threefold potentialities we come to the same conclusion that we had drawn from an observation of Nature in her general workings and the **three steps** of her evolution. And we begin to perceive a **complete aim** for the synthesis of Yoga." CWSA-23/The Synthesis of Yoga-29, "The divine soul **reproduces** itself in similar liberated souls as the animal reproduces itself in similar bodies. Therefore, whenever even a single soul is liberated, there is a tendency to an extension and even to an outburst of the same divine self-consciousness in other individual souls of our terrestrial humanity..." CWSA/21/The Life Divine-45,

4: CWSA-32/The Mother with Letters on the Mother-p-14, p-19,

5: "*Buddhism* only became a **popular religion** when *Buddha* had taken the place of the supreme Deity as an object of worship." CWSA/24/The Synthesis of Yoga/556, "Emotionally, the first form which this turning takes **must** be that of adoration. In **ordinary religion** this adoration wears the form of **external worship** and that again develops a most external form of **ceremonial worship**. This element is ordinarily necessary because the mass of men live in their **physical minds**, cannot realise

anything except by the force of a physical symbol and cannot feel that they are living anything except by the force of a physical action.” CWSA/24/The Synthesis of Yoga-572, “Buddha never said he was an Avatar of a Personal God but that he was the Buddha. It is the Hindus who made him an Avatar. If Buddha had looked upon himself as an Avatar at all, it would have been as an Avatar of the impersonal Truth.” CWSA-28/Letters on Yoga-I-500, “You must not confuse a religious teaching with a spiritual one. Religious teaching belongs to the past and halts progress. Spiritual teaching is the teaching of the future—it illumines the consciousness and prepares it for the future realisation. Spiritual teaching is above religions and strives towards a global Truth. It teaches us to enter into direct relations with the Divine.” 12th February 1972/The Mother/TMCW/12/On Education-120, “Why do men cling to a religion? Religions are based on creeds which are spiritual experiences brought down to a level where they become more easy to grasp, but at the cost of their integral purity and truth. The time of religions is over. We have entered the age of universal spirituality, of spiritual experience in its initial purity.” The Mother/14th October-1964/The Mother’s Agenda-5/237, “Yoga is not a matter of theory or dogma, like philosophy or **popular religion**, but a matter of experience. Its experience is that of a conscient universal and supracosmic Being with whom it brings us into union, and this conscious experience of union with the Invisible, always renewable and verifiable, is as valid as our conscious experience of a physical world and of visible bodies with whose invisible minds we daily communicate.” CWSA/24/The Synthesis of Yoga-555, “In the transformation of ordinary religious worship into the Yoga of pure Bhakti we see this development from the motivated and interested worship of popular religion into a principle of motiveless and self-existent love. This last is in fact the touch-stone of the real Bhakti and shows whether we are really in the central way or are only upon one of the bypaths leading to it. We have to throw away the props of our weakness, the motives of the ego, the lures of our lower nature before we can deserve the divine union.” CWSA/24/The Synthesis of Yoga-553 ‘Buddhism only became a **popular religion** when Buddha had taken the place of the supreme Deity as an object of worship.’ CWSA/24/The Synthesis of Yoga-556, ‘Even **popular religion** is a sort of ignorant Yoga of devotion.’ CWSA/24/The Synthesis of Yoga-559, ‘The origin of this divine fear was crude enough in some of the primitive **popular religions**.’ CWSA/24/The Synthesis of Yoga-562,

6: “All that is **popular Yoga**. (The correspondent wrote, “It is said that if a disciple receives his Guru’s touch or grace, his main difficulties very often disappear.”) The Guru’s touch or grace may open something, but the difficulties have always to be worked out still. What is true is that if there is complete surrender which implies the prominence of the psychic, these difficulties are no longer felt as a burden or obstacle but only as superficial imperfections which the working of the grace will remove.” CWSA-29/Letters on Yoga-II/p-197, “You see, the faith of people is a superstition – it’s not faith, it’s superstition. Now there are more and more people who think they have faith, and they ask me ridiculous things! They have superstitions like. Someone brings me a child born with a deformed arm, and the superstition is that if I put my hand on the arm of the child, he’ll be healed.... Things

like that. It's completely stupid. That's not Power! They need a little miracle, you know, at their level." The Mother's Agenda-8.05.1971, Sri Ramakrishna's saying, "With the Guru's grace all difficulties can disappear in a flash, even as a long darkness does the moment you strike a match." This is possible after long tapasya, "This "state of grace" is often prepared by a long tapasya or purification in which nothing decisive seems to happen, only touches or glimpses or passing experiences at the most, and it (decisive change) comes suddenly without warning." CWSA-29/Letters on Yoga-II/p-195, ""The goal of Yoga is always hard to reach, but this one (integral Yoga) is more difficult than any other, and it is only for those who have the call, the capacity, the willingness to face everything and every risk, even the risk of failure, and the will to progress towards an entire selflessness, desirelessness and surrender." CWSA-29/Letters on Yoga-II-27, "I do not very readily accept disciples as this path of Yoga is difficult one and it can be followed only if there is a special call." Sri Aurobindo/The Mother's Agenda-8/175,

Supramental Education:

“Hardly for a moment glimpsed viewless to Mind,
As if a torch held by a power of God,
The radiant world of the everlasting Truth
Glimmered like a faint star bordering the night
Above the golden **Overmind**’s shimmering ridge.”

Savitri-41

“At her will the inscrutable **Supermind** leans down
To guide her force that feels but cannot know,
Its breath of power controls her restless seas
And life obeys the governing Idea.”

Savitri-121

“There in a world of everlasting Light,
In the realms of the immortal **Supermind**
Truth who hides here her head in mystery,
Her riddle deemed by reason impossible
In the stark structure of material form,
Unenigmaed lives, unmasked her face and there
Is Nature and the common law of things.”

Savitri-661-662

“The incarnate dual Power shall open God’s door,
Eternal **supermind** touch earthly Time.”

Savitri-705

“The **supermind** shall be his nature’s fount,
The Eternal’s truth shall mould his thoughts and acts,
The Eternal’s truth shall be his light and guide.”

Savitri-706

“The **supermind** shall claim the world for Light
And thrill with love of God the enamoured heart
And place Light’s crown on Nature’s lifted head
And found Light’s reign on her unshaking base.”

Savitri-707



Sri K. Anurakta

(“The *sadhaka* of integral Yoga will not be satisfied until he has included all other names and forms of Deity in his own conception, seen his own *Ishta Devata* in others...” CWSA/23/*The Synthesis of Yoga*-66)

The Supramental Education is defined in its three poises, that of firstly it is the original self-concentration which endeavours to realise the Knowledge of the One, *Vidya*; secondly, the diffusion and apparent disintegration of all that is concentrated in its unity which gives birth to the Knowledge of the Many, *Avidya*, or limitation of knowledge and form; thirdly, it upholds the diffusion and prevents the existence from its real disintegration, maintains unity in utmost diversity and stability in utmost mutability. Or Supramental education is at once the Knowledge of the One, the Knowledge of the Many and holding together of the Knowledge of the One and the Many.

Mental Education is established on the basis of Ignorance seeking for exclusive Knowledge and growing into exclusive Knowledge. Psychic and Spiritual Education are the knowledge of intermediate Worlds and without them one cannot rise to the Universal and Supramental plane. Supramental education is established here on the basis of comprehensive Knowledge and growing into its own greater Knowledge. The gulf between mind and Supermind can be bridged by opening passage in the Psychic and Spiritual plane through vertical movement of ascent and descent of Consciousness, where there is now void, gap and silence.

Here in order to visualise integral transformation through Supramental Education a comparative study has been made between the Supramental Education hinted in the Gita and that which is further developed in Savitri. “**A complete and radical change** can only be brought about by bringing in persistently the spiritual light and intimate experience of the spiritual truth, power, bliss into the recalcitrant elements until they too recognise that their own way of fulfilment lies there, that they are

themselves a diminished power of the spirit and can recover by this new way of being their own truth and integral nature. This illumination is constantly opposed by the Forces of the lower nature and still more by the adverse Forces that live and reign by the world's imperfections and have laid down their formidable foundation on the black rock of the Inconscience."¹¹

Supramental Education hinted in The Gita:

Five gradations of All-inclusive Supramental Education:-

"24th November, 1926 was the descent of *Krishna* into the Physical. *Krishna* is not the Supramental Light. The descent of *Krishna* would mean the descent of the Overmind Godhead preparing, though not itself actually, the descent of Supermind and *Ananda*. *Krishna* is the *Anandamaya*; he supports the evolution through the Overmind leading it towards the *Ananda*."¹²

Sri Aurobindo

"*The Gita* at its cryptic close may seem by its silence to stop short of that solution for which we are seeking; it pauses at the borders of highest spiritual mind and does not cross them into the splendours of the Supramental Light."¹³

Sri Aurobindo

"The Blessed Lord said: Hear, O *Partha*, how by practicing Yoga with a mind attached to Me and with Me as *asraya* thou shalt know Me integrally, *samagram mam*, without any remainder of doubt. I will speak to thee without omission or remainder the exclusive knowledge, *Jnanam*, attended with all-inclusive knowledge, *Vijnanam*, by knowing which there shall be no other thing here left to be known."

The Gita-7.1, 2

"Among the thousands of men one here and there strives after perfection, *siddhi*, and of those who strive and attain to perfection one here and there knows Me Integrally, in all principles of my existence."

The Gita-7.3

"The Blessed Lord said: What I am going to tell thee, the uncarping, is the most secret thing of all, the exclusive knowledge, *Jnanam* followed by all-inclusive knowledge, *Vijnanam*, by knowing which thou shalt be released from evil.

The Gita-9.1

"He who undeluded thus has knowledge of Me as the *Purushottama*, adores Me with the whole knowledge in every way of nature, *sarvavit sarvabhavena*."

The Gita-15.19

"This same ancient and original Yoga has been today declared to thee by Me, for thou art My devotee and My friend; this is the highest secret, *rahasyam uttamam*."

The Gita-4.3

The four exclusive quests are related with ascension of Psychic and Spiritual Consciousness whereas the five all-inclusive Supermind are related with the descent of Supreme Consciousness. The 'psychic and the spiritual transformation must be far advanced, even as complete as may be, before there can be any beginning of the third and consummating supramental change.'¹⁵ But there are certain Supramental

experiences in which ‘a consciously felt descent is not indispensable’²³ and there are still unknown higher sources of Supramental where ‘actual feeling of a descent is not there.’²³ The similar experience is also observed in The Mother’s experience of ‘Divine Love’ on the night of 12-13th April, 1962. Since in the Gita, the particular experience of the descent of Divine Consciousness to *Apara prakriti* is hinted as *Jagat Dharayete* (which means *Para-prakriti* has penetrated, purified, transformed and perfected the *Apar-prakriti*) but not explored, so in our discussion, we can rest satisfied with that Supramental action without having an actual feeling of the descent. Here the concept will be that since the presence of *Sachchidananda* is everywhere, so ‘if the inner doors are flung sufficiently open, the light from the sanctuary can suffuse the nearest and farthest chambers of the outer being.’²³ The highest secret, *rahasyam uttamam*,²¹ is the Supramental¹⁷ revealed as *Purushottama*, the integral Divine, who is Nameless, Formless, all-embracing and all-exceeding *Sachchidananda* and is capable of assuming all Name and Form. In Supramental all things find their secret truth of Oneness with all existence, universalised order, great harmony and their perfect reconciliation and the sense of separative individual identity is lost in the sole ecstasy of the Divine Beloved.

The five gradations of Supermind represent the action of same *Purushottama* Consciousness in varying intensity, while capturing all the worlds, *sarvaloka*. The literal meaning of *Sadharmyam*, *Sva Prakriti*, *Madbhava* and *Param Bhava* are same that of becoming the nature of the Divine, but here in this essay they have been used for different gradations of Divine Nature. Supramental manifestation is the promise of tomorrow and the record of latest spiritual developments, but we can return to the Gita for large inspiration, necessary guidance and support.

1) *Guhya Vijnana* of Supermind and corresponding transformation *Sadharmyam* :-

“It is like the message of the Gita as Sri Aurobindo explained it: not overmental, but Supramental. It is Oneness, the experience of Oneness.”¹

The Mother

“(Sri Aurobindo’s spiritual Experience at *Alipore jail*) is Supramental. Yes, the Supramental experience. He called it *Narayana* because he was Indian.”¹

The Mother

“Very rare is the great soul who knows that all things are Brahman, *Vasudevah Sarvamiti*.”

The Gita-7.19

“The man whose self is in Yoga, sees the *Brahman* in all things and all things in the *Brahman*, he is equal visioned everywhere.”

The Gita-6.29

“He who sees *Brahman* everywhere and sees all in *Brahman*, to him *Brahman* does not get lost, nor does he get lost to the *Brahman*.”

The Gita-6.30

“The Blessed Lord said: I will again declare the supreme Knowledge, the highest of all knowings, which having known, all the sages have gone hence to the highest perfection. Having taken refuge in this knowledge and become of like nature and law of being with Me, *sadharmyam agatah...*”

The Gita-14.1, 2

The secret formula of Supermind was first discovered by *Sri Aurobindo* at *Alipore jail* during His spiritual experience of *Vasudevah sarvamiti*, whereas the same was revealed to *Sri Krishna* during His evolving relation with *Sri Radha* and it was further developed through universalization of His manifestation, symbolised as the *Gopis*. *Sri Aurobindo*'s discovery of Supramental attained further momentum, strength and concrete form with *the Mother's* arrival. ‘A vast universality of soul and an intense unity with all is the base and fixed condition of the supramental consciousness and spiritual life. In that universality and unity alone can we find the supreme law of the divine manifestation in the life of the embodied spirit; in that alone can we discover the supreme motion and right play of our individual nature. In that alone can all these lower discords resolve themselves into a victorious harmony of the true relations between manifested beings who are portions of the one Godhead and children of one universal Mother.’⁵

Sri Aurobindo was interested to invert the gained Supramental power towards earth nature as He was destined to carry evolution ahead through transformation of earth. ‘When the higher descends into the lower consciousness, it alters the lower but is also modified and diminished by it; when the lower ascends, it is sublimated but at the same time qualifies the sublimating substance and power.’¹⁴ *Sri Krishna's Avatara* role was directed to liberate the, the then humanity from the tyranny of *asuras*, evolve the *svadharma* and *svabhava* of spiritual law of the race and descend supreme universal *Ananda* to the earth represented through *the Gopis*. He corrected, synthesised completed and perfected the earlier available six ancient Spiritual disciplines and reconciled their mutual opposition and developed the most profound theory of *karma Yoga* for people of all time and all age, which will serve as a base for Supramental realisation. His contact with Supramental was neither systemized, nor streamlined and left it as Supreme mystery which can neither be expressed in words, *sabdabrahmativartate*²⁴, nor heard through illumined seers, *srotavyasya srutasya ca*²⁵ but to be lived through new means of expression. But the work He initiated on earth will advance and will be completed through Supramental manifestation, and His support to carry this action is an important leverage for *Sri Aurobindo's* action as the latter contains within Himself all the Powers and Presence of the past *Avatars*. *Sri Aurobindo* developed, systemized and perfected the secrets hinted in *the Gita, the Upanishads, the Vedas and the Tantras* and universalised their exclusive quests and multiplied the acceleration of present evolution through His entry into Integral concentration.

The direct Divine touch of profound intensity received by the then *Gopis* in their relation with *Sri Krishna* and the more profound subtle physical Divine contact received by the Mother's children through their direct relation with the Divine Mother are the preliminary Supramental experience intended to transform the individual and

collective or universalise mind, life and body. The former relation left permanent memory of Divine touch in the mind of the race, *smriti*, which can activate and repeat in the numberless souls of same Divine intensity till the supreme Ananda is established; whereas the latter relation is a step ahead in learning the lesson of subtle physical Divine touch to percolate in to the physical sheath and bringing an opportunity of physical transformation of the race.

2) *Guhyatara Vijnana* of Supermind and corresponding Supramental transformation of *Sva Prakriti*:-

“There are two worlds adjacent to this material world, superconscious and subconscious; Superconscious world has already been described at length: hear from Me, O Partha, the **subconscious, asuric world.**”

The Gita-16.6

“Out of compassion for them, I, lodged in their self, lift the blazing lamp of knowledge and destroy the darkness which is born out of the subconscious Ignorance.”

The Gita-10.11

“Leaning—pressing down upon My own Nature, *Sva Prakriti*, I create all this multitude of existence, all helplessly subject to the control of Nature.”

The Gita-9.8

Like *Sri Aurobindo, The Mother* had the experience of Supermind up above in the Supramental sheath and down below in the Inconscious sheath during Her Spiritual training at *Tlemcen*, before Her actual contact with Sri Aurobindo. So the frightful battle of Subconscious sheath resumed again and attained momentum with Sri Aurobindo during Their systematic joint work of Supramental descent to mind domain first, then to vital, physical and Subconscious sheaths respectively. *The Veda* described this domain as darkness hidden by darkness, an ocean without mental consciousness. All possible difficulties in the subconscious rose up en masse; it is a domain hopelessly weak, dull, enslaved to everything. One has to fight against all those dark lower forces, irrational habits, chronic illnesses, aggressive ill will, that are unwilling to change, all that dominates the world. It unfolds night after night, unimaginable quantity of Subconscious impressions recorded and stored, heaped one on the top of other, piling up helplessly. These difficulties had hounded Sri Aurobindo ferociously and the Mother had to face the same problems in a relentless fashion. When The Mother and Sri Aurobindo descended together from plane to plane and reached the Subconscious, They discovered that it was no longer individual Subconscious but it was terrestrial. There are three ways in which the Subconscious problems can be handled. First one is to act from above through intervention of Divine force; by this exercise one can keep these problems under control, hold them in place and prevent them from any unpleasant events and even mastery over these forces can be gained but nothing is transformed through this exercise; secondly, one has to enter into the Subconscious plane along with the Divine force; this is done by rising to summit of Consciousness through progressive ascent that one unites with the Supermind, then one can redescend with Supramental consciousness to Subconscious plane and can experience permanent transformation of nature; thirdly to experience the same Divine

force in the Subconscious plane through invasion of Divine force from Subconscious Self and Inconscious Self; with the experience of union with Supermind through ascension of consciousness, one discovers a presence of Supermind in the heart of Subconscious and Inconscious during the process of descent and with the activation of Supermind in the Subconscious Self and Inconscious Self, one experiences direct invasion of Supramental to Subconscious plane and experiences the permanent transformation of nature.

3) *Guhyatamam Vijnana* of the most secret Supermind and corresponding Supramental Transformation, *Madbhava*:-

“If thou art one in heart and consciousness with Me (*Purushottama*) at all times, then by My grace thou shalt pass safe through all difficult and perilous passages of Inconscious sheath...”

The Gita-18,58

“Threefold are the doors of hell (of Inconscious world)...—desire, wrath and greed...by following the own higher good (of Supramental descent), he arrives at the highest soul status and liberated from these triple doors of darkness.”

The Gita-16,21-22

“Delivered from the Inconscious problems of sense attachment, fear and wrath, full of Me, take refuge in Me, many purified by the austerity of knowledge arrived at My Nature, *Mad bhavam agatah*.”

The Gita-4,10

The Mother's experience of first Supramental manifestation on 29th February, 1956, marked an important transition in universal event. It was not a complete descent, a part of the Supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow and was immediately absorbed and swallowed by the Inconscious sheath. This experience indicates that the earth's darkest zone has the greatest thirst towards the highest Divine. While transformation work continued in the Subconscious sheath, the higher intensities of Supramental force resumed action due to more identification with the Supreme, in the still nether most incredible dark dregs of mud of Inconscious Sheath. So it has become clear that it is impossible to manifest the Divine integrally without everything below being offered to the Supreme Light and one cannot go to the very bottom of Inconscious unless one goes to the very heights of Supermind. The present Inconscious is not as unconscious as the Inconscious at the beginning of creation. So the Supramental action in Inconscious will have two results, firstly, more and more Inconscious problems will rise and enter subconscious planes for transformation; secondly it will purify all those darkest realms in their own home and spread the supreme Light and supreme Vibrations.

4) *Param Guhyatamam Vijnana* or the supreme most secret Supermind concealed in the Inconscious and the corresponding Supramental Transformation of *Param bhava*:-

“At the very bottom of the Inconscient, most hard and rigid and narrow and stifling, I struck upon an almighty spring that cast up forthwith into a formless, limitless Vast, vibrating with the seeds of a new world.”²²

The Mother

“I have entered into this form of (inconscient) earth and sustain by My might these multitudes...”

The Gita-15.13

“In the egoism of their strength and power, in the violence of their wrath and arrogance they hate, despise and belittle the God concealed (in the inconscient cave)...”

The Gita-16.18

“Those, whose mind are deluded by Inconscient Ignorance, despise Me lodged in the human body (The Lord seated in the Inconscient sheath) because they know not my supreme Nature, *Param bhava*, the Lord of all existence.”

The Gita-9.11

“As the one sun illumines the entire earth, so the Lord concealed in the Field (which constitute our mind, life, body, subconscious and inconscient sheath) illumines the entire Field, O *Bharata*.”

The Gita-13.34

The Mother has given the assurance that one can realize the Divine in the Inconscient as soon as one has found the Divine within. Because realization of the Divine within helps to ascent the Consciousness to unite with the Supermind above. As soon as this union is achieved one gets the passage of entry into Inconscient sheath and meets the Supermind concealed in the Inconscient Self. *The Mother's* experience of 24-25 July, 1959, gave more clear details about its working, “for the first time the Supramental light entered directly into my body, without passing through the inner beings. It entered through the feet and it climbed up and up. And as it climbed, the fever also climbed because the body was not accustomed to this intensity. As all this light neared the head, I thought I would burst and that the experience would have to be stopped...”²⁶

The discovery of Supramental in the Inconscient made another passage clear for the direct action of It on the body. Since this force is already dynamised on earth's atmosphere, so contact with It can be restored by concentration below the feet centre. The experience of this kind can be repeated till the experience becomes constant and established.

5) Juxtaposition of *Madbhava* and *Parambhava* of *Guhyatamam Vijnana*:-

“When into all the doors in the body (nine doors, *navadwara*) there comes a flooding of light...”

The Gita-14.11

“The light of the sun that illumines all these worlds... that light know as from Me.”

“Powerful and prolonged penetration of the Supramental forces into the body, it was pressing to enter, from everywhere, but everywhere at the same time... it was not a current flowing in, it was an atmosphere penetrating from everywhere. It lasted for at least four to five hours.”¹⁹

The Mother

In Integral Yoga all the ten selves, or the Divine contained in all the ten sheaths are dynamised, and all these Divine Selves act on the respective Sheaths or higher Selves on the lower Sheaths or lower Selves on the higher Sheaths; bring the required transformation and build each sheath to the extent of Their full perfection. With the progress of this experience of diffusion of Divine from all Centres one meets the Divine from all ends capturing all the sheaths of the body and this experience can be repeated till It becomes constant and established. This is probably the normal state of the greatest Integral Yogi, *yoginam api sarvesam*,²⁰ and the highest secret, *rahasyam uttamam*,²¹ manifested in normal human life.

Supramental Education developed in Savitri:

Six gradations of All-inclusive Supramental Education through Ananda:-

“His single freedom could not satisfy,
Her light, her bliss he asked for earth and men.”

Savitri-315

“Too far thy heavens for me from suffering men
Imperfect is the joy not shared by all.”

Savitri-686

All-inclusive enjoyment is the capacity to retain the perennial joy as it is, which is behind the root of all things. For such retention to be practicable, the humanity has to go through the process of strong subtle and causal body formation. It will be executed by the pressure of Supramental force.

Supramental Ananda (or Light, Love, Will, Force, Peace, Knowledge etc.) is having three simultaneous movements; firstly, it supports individual evolution; secondly, it accelerates the universal evolution; thirdly it unites all things of the manifestation and unites individual with the cosmic and transcendent principle; when the reflection of Supermind falls on our purified self we lose the sense of our separate individuality; when It falls on our purified nature it gives the sense of melting into our greater Self. Supramental action through prepared individuals will force the unconscious humanity to open themselves towards Supreme Ananda and drive the whole diversity of individuals towards some miraculous change.

1) First discovery or all mighty Supramental Descent¹⁶:-

“A last and mightiest transformation came.
His soul was all in front like a great sea
Flooding the mind and body with its waves;

His being, spread to embrace the universe,
United the within and the without
To make of life a cosmic harmony,
An empire of immanent Divine.
In this tremendous universality
Not only his soul-nature and mind-sense
Included every soul and mind in his,
But even the life of flesh and nerve was changed
And grew one flesh and nerve with all that lives;
He felt the joy of others as his joy,
He bore the grief of others as his grief;
His universal sympathy upbore,
Immense like ocean, the creation's load
As earth upbears all beings' sacrifice,
Thrilled with the hidden Transcendent's joy and peace.
There was no more division's endless scroll;
One grew the Spirit's secret unity,
All Nature felt again the **single bliss**."

Savitri-318-19

"A **mighty transformation** came on her.
A halo of the indwelling Deity,
The Immortal's lustre that had lit her face
And tented its radiance in her body's house,
Overflowing made the air a luminous sea.
In a flaming moment of apocalypse
The Incarnation thrust aside its veil.
A little figure in infinity
Yet stood and seemed the Eternal's very house,
As if the world's centre was her very soul
And all wide space was but its outer robe." Savitri-664-665

Sri Aurobindo's spiritual experience of *Vasudeva sarvamiti* at Alipore jail is Supramental experience of lower range, where He realised that this world, *Jagat* is as real as the *Brahman* and the relation between the *Jagat* and the *Brahman* has been reinforced through triple realisation of *Brahman* is in all things, all things are in *Brahman* and all things are *Brahman*. To live permanently within the physical Presence of the Divine is one of the characteristics of this experience. After this experience He first directed *Sat*, *Chit-Tapas* and *Ananda* through Supramental, *Vijnana* towards the Mind centre for its full transformation and as the result was not effective due to complex relation of mind centre with physical and vital centres, so He further directed It towards the vital and physical centres. Supramental Ananda can fully capture these triple centres and intense Ananda is totally established. These centres will experience part transformation of nature and for full transformation the root of all these three centres are to be assessed, which are identified as Subconscious and Inconscious Sheath.

The lowest range of Supramental¹⁸ can be assessed by intensification of the aspiration of the psychic and spiritual faculties. This discovery annuls the division of things in a universalised individual Consciousness and supports the process towards discovery of higher ranges of Supramental.

2) Second discovery or the higher range of Supramental working in the Subconscious Sheath:-

“A low muttering rose from the **subconscious caves**,
The stammer of the primal ignorance;
Answer to that inarticulate questioning,
There stooped with lightning neck and thunder's wings
A radiant hymn to the Inexpressible
And the anthem of the superconscious light.”

Savitri-30

“An old pull of subconscious cords renews;
It draws the unwilling spirit from the heights,
Or a dull gravitation drags us down
To the blind driven inertia of our base.
This too the supreme Diplomat can use,
He makes our fall a means for greater rise.”

Savitri-34

“A divinising stream possessed his veins,
His body's cells awoke to spirit sense,
Each nerve became a burning thread of joy:
Tissue and flesh partook beatitude.
Alight, the dun unplumbed **subconscious caves**
Thrilled with prescience to her longed for tread
And filled with flickering crests and praying tongues.”

Savitri-334

“A divine force shall flow through tissue and cell

And take the charge of breath and speech and act
 And all the thoughts shall be a glow of suns
 And every feeling a celestial thrill.
 Often a lustrous inner dawn shall come
 Lighting the chambers of the **slumbering mind**;
 A sudden bliss shall run through every limb
 And Nature with a mightier Presence fill.”

Savitri-710

After 1926 *siddhi*, Sri Aurobindo entered higher ranges of Supramental action where power of penetration of Divine force was more intense. With the discovery of higher ranges of Supramental, through the ascension of Consciousness, the Supermind is able to enter the universal and individual Subconscious domain in addition to its earlier penetration in mind, life and body centres. In this nether world there are occult shadows, tenebrous Powers, Titan, Fury, Djinn and demon powers. These awful guests hide in man's lower nature and through earth-ways they break out from all doors with horror, carnage, blood-lust and will to slay. Slain thoughts, old longings, rejected nature and dead passions live again and they recur in mind's nocturnal walks in sleep. An old pull of subconscious cord, a dull gravitation and blind driven inertia drag us down. In successive Supramental encounter of this higher range, many of these dark forces were killed, some bore the pressure of new light and suffered transformation of nature and many others escaped to their inconscient home.

In this Book ten of Savitri we deal with special importance because it deals (1) with Subconscious transformation and (2) The Mother had translated this whole book ten with its four Cantos into French language. For last many years She was undergoing transformation of this twilight world. Those who wish to collaborate in Her Divine work are to become part of this unfinished Subconscious transformation action. This action can go unconsciously in everybody and consciously with those who are open to Her Supramental Consciousness.

Book-10, Canto-1, gives the hint about the border world between Inconscient and Subconscious sheath and subsequently after the transformation of the Inconscient sheath (Book-9, Canto-1 & 2) it gives hint about the twilight Subconscious world.

Entry into Subconscious plane is a terrible battle against the forces of darkness and in *the Mother's* language, “I am given the awareness of how huge this thing (Divine descent) is one drop at a time...so I won't be crushed,”² or ‘Light conquered now even by that feeble beam:’³ and this Subconscious transformation could be done ‘only in deep meditation...and not in any other time, in activity or even in concentration.’⁴

3) Third discovery or the highest range of Supramental Working in the Inconscient Sheath:-

“The persistent thrill of a transfiguring touch

Persuaded the inert black quietude
And beauty and wonder disturbed the fields of God.”

Savitri-3

“Lightnings of glory after glory burned,
Experience was a tale of blaze and fire,
Air rippled round the argosies of the Gods,
Strange riches sailed to him from the Unseen;
Splendours of insight filled the blank of thought,
Knowledge spoke to the **inconscious stillnesses**,
Rivers poured down of bliss and luminous force,
Visits of beauty, storm-sweeps of delight
Rained from the all-powerful Mystery above.”

Savitri-37

“With Truth-Light strike earth’s massive roots of trance,
Wake the dumb self in the **inconscious depths**
And raise a lost Power from its python sleep
That the eyes of the Timeless might look out from Time
And the world manifest the unveiled Divine.”

Savitri-72

“A small thinking being watched the works of Time.
A difficult evolution from below
Called a masked intervention from above;
Else this great, blind unconscious universe
Could never have disclosed its hidden mind,
Or even in blinkers worked in beast and man
The Intelligence that devised the cosmic scheme.”

Savitri-146-147

“Its saviour light the **inconscious universe**.
And when that greater Self comes sea-like down
To fill this image of our transience,
All shall be captured by delight, transformed:
In waves of undreamed ecstasy shall roll
Our mind and life and sense and laugh in a light
Other than this hard limited human day
The body’s tissues thrill apotheosised,
Its cells sustain bright metamorphosis.”

Savitri-171

“A golden fire came in and burned Night’s heart;
Her dusky mindlessness began to dream;
The **Inconscious conscious grew**, Night felt and thought.”

Savitri-601

While purification and transformation work continued in these Subconscious domains, the Supramental Ananda (and also Light, Force, Truth etc.) further

penetrates into still nether domain of the Inconscient sheath for greater transformation of the individual and the world. This Supramental action of highest range is entrusted to lead all towards the discovery of the Eternal who ‘wraps his head in black pall’⁶ in the Inconscient sheath and successive possession of darkest layer of universal Inconscient by the Supreme Ananda.

The experience of this highest range of Supramental Ananda confirms the possibility of the whole transformation of nature and annihilation of all the problems of existence from their root. In the past spiritual quests a comprehensive solution of problems of existence was not dared due to inaccessibility to these highest ranges.

4) Fourth discovery of Subconscient Self or Supramental Concealed in the Subconscient Sheath:

“A throe that came and left a quivering trace,
Gave room for an old tired want unfilled,
At peace in its subconscious moonless cave
To raise its head and look for absent light,
Straining closed eyes of vanished memory,
Like one who searches for a bygone self
And only meets the corpse of his desire”.

Savitri-2

“Into the abysmal secrecy he came
Where darkness peers from her mattress, grey and nude,
And stood on the last locked **subconscient’s floor**
Where **Being** slept unconscious of its thoughts
And built the world not knowing what it built.”

Savitri-231

“In a narrow passage, the **subconscient’s gate**,
She breathed with difficulty and pain and strove
To find the **inner self** concealed in sense.”

Savitri-489

“O human copy and disguise of God
Who seekst the deity thou keepest hid
And livest by the Truth thou hast known,
Follow the world’s winding highway to its source.
There in the silence few have ever reached,
Thou shalt see the **Fire burning on the bare stone**
And deep cavern of thy secret soul.”

Savitri-501

“A spirit moved in **black immensities**
And built a thought in ancient Nothingness;
A soul was lit in the God’s **tremendous Void**,
A secret laboring glow of nascent fire.”

Savitri-622

“Of a transcendent Wisdom finding ways
To meet her Lord in the shadow and the Night:”

Savitri-624

Through overhead Supramental descent into Subconscious sheath, the Subconscious Self opens. Thus, a Supramental Centre is established in the Subconscious sheath. Its discovery is described in Savitri as priceless gift whose 'value could have saved the world.'¹

5) Fifth discovery of Inconscious Self or the highest range of Supramental concealed in the Inconscious Sheath:-

“A fire in the Night is its mighty action’s blaze.”

Savitri-56

“In this drop from consciousness to consciousness
Each leaned on the **occult Inconscious’s power**,”

Savitri-89

“The **Inconscious found its heart of consciousness**,
The idea and feeling groping in Ignorance
At last clutched passionately the body of Truth,
The music born in Matter’s silences
Plucked nude out of the Ineffable’s fathomlessness
The meaning it had held but could not voice;
The perfect rhythm now only sometimes dreamed
An answer brought to the torn earth’s hungry need
Rending the night that had concealed the Unknown,
Giving to her her forgotten soul.
A **grand solution** closed the long impasse
In which the heights of mortal effort end.”

Savitri-89-90

“Because eternal eyes turned on earth’s gulfs
The lucent clarity of a pure regard
And saw a shadow of the Unknowable
Mirrored in the **Inconscious’s boundless sleep**,
Creation’s search for self (Inconscious Self) began its stir.”

Savitri-101

“The **Force** concealed broke dumbly, slowly out.”

Savitri-156

“Impelled by an unseen Will there could break out
Fragments of some vast impulse to become
And vivid glimpses of a secret self,
And the doubtful seeds and force of shapes to be
Awoke from the unconscious swoon of things.”

Savitri-158

“She turned her dream towards some high Unknown;
A breath was felt below of One supreme.”

Savitri-159

- “The bliss which sleeps in things and tries to wake”
Savitri-165
- “Inconscience chased from the world’s voiceless breast;
Transfigured were the fixed schemes of reasoning Thought.”
Savitri-232
- “The secret power (Inconscient Self) in the **inconscient depths**,
Compelling the blinded Godhead to emerge,”
Savitri-272
- “A black veil has been lifted; we have seen
The mighty shadow of the omniscient Lord;
But who has lifted up the veil of light
And who has seen the body of the King?”
Savitri-311
- “All seemed to have perished that was undivine:
Yet some minutest dissident might escape
And still a centre lurk of the blind force.
For the Inconscient too is infinite;
The more its abysses we insist to sound,
The more it stretches, stretches endlessly.
Then lest a human cry should spoil the Truth
He tore desire up from its bleeding roots
And offered to the gods the vacant place.
Thus could he bear the touch immaculate.”
Savitri-318
- “At first glimmering like an unshaped idea
Passive she lay sheltered in wordless sleep,
Involved and drowned in Matter’s giant trance,
An infant heart of the deep-caved world-plan
In cradle of **divine inconscience rocked**
By the universal ecstasy of the suns.”
Savitri-354
- “All in **inconscient ecstasy** lain wrapped
Or under imagination’s coloured lids
Held up in a large mirror-air of dream,
Broke forth in flame to recreate the world,
And in that flame to new things she was born.”
Savitri-395
- “A mystery wakes in our inconscient stuff,
A bliss is born that can remake our life.”
Savitri-397-98
- “Across an intangible border of soul-space
He passed from Mind into material things
Amid the inventions of the **inconscient Self**

And the workings of a blind somnambulist Force.”

Savitri-415

“He sang **the Inconscient** and its secret self,
Its power omnipotent knowing not what it does,
All-shaping without will or thought or sense,
Its blind unerring occult mystery,
And darkness yearning towards the eternal Light,
And Love that broods within the deem abyss
And waits the answer of the human heart,
And death that climbs to immortality.”

Savitri-416

“All underwent a high celestial change:
Breaking the black **Inconscient’s** blind mute wall,
Effacing the circles of the Ignorance,
Powers and divinities burst flaming forth;
Each part of the being **trembling with delight**
Lay overwhelmed with tides of happiness
And saw her hand in every circumstance
And felt her touch in every limb and cell.”

Savitri-529

After the activation of the highest ranges of Supramental, which took Sri Aurobindo straight to the innermost chamber of Inconscient sheath and led Him to the discovery of same intensity of Divine force concealed there as Inconscient Self. The activation of this Self opened new vistas in the transformation action of the world. This Supramental *ananda*, while dispersing the inconscient sheath, also captures the physical, vital and mental sheaths for transformation action. This revelation of Supramental in the Inconscient is ‘a grand solution’ and confirmation towards the complete individual and universal transformation of nature.

The fundamental difference between the third and fifth discovery is that in the former the Divine force rushes in from head and penetrates the mind, vital and physical centres respectively and finally enter the Subconscient and inconscient sheaths; whereas in the latter the Divine force rushes in from the feet and travels upward from inconscient sheath towards Subconscient, physical, vital and mental sheaths respectively.

6) Sixth discovery or the juxtaposition of Supramental revealed in highest and lowest planes:-

“During the experience (of Supreme Ananda), I knew there would be another one, which is yet to come, which would join with this one to form a **third, and that junction** will change something in the appearances. I don’t know when it will come.”⁸

The Mother

“For the evolution proceeded in the past by (1) the upsurging at each critical stage, of a concealed (Supramental) Power from its involution in the Inconscience, but

also (2) by a descent from above, from its own plane, of that (Supramental) Power already self-realised in its own higher natural province.”⁹

Sri Aurobindo

“A supramental change of the whole substance of the being and therefore necessarily of all its characters, powers, movements takes place when (1) the involved supermind in Nature emerges to meet and join (2) with the supramental light and power descending from Supernature.”¹⁰

Sri Aurobindo

“(1) the supramental Consciousness-Force from above and (2) the evolving Consciousness-Force from behind the veil acting on the awakened awareness and will of the mental human being would accomplish by their united power the momentous transition.”⁶

Sri Aurobindo

“In other respects the process will be identical, (1) --a Supramental inflow from **above**, the descent of a Gnostic being into the nature and (2) an emergence of the concealed Supramental force from **below**; the influx and unveiling between them will remove what is left of the nature of the Ignorance. (2) The rule of the Inconscience will be hanged by the outburst of the greater secret Consciousness **within** it, the hidden Light, into what it always was in reality, a sea of the secret Superconscience. A first formation of a gnostic consciousness and nature will be the consequence.”⁹

“Impure, degraded though her motions are,
Always a heaven-truth broods in life’s deeps;
In her obscurest members burns that fire.”

Savitri-138-39

“I (Satyavan) sat with the **forest sages** in their **trance**:
There poured awakening streams of diamond light, (Supramental Self)
I glimpsed the presence of the One in all.
But still there lacked **the last transcendent power (Inconscient Self)**
And Matter still slept empty of its Lord.”

Savitri-405

“This world is a vast unbroken totality,
A deep **solidarity** joins its contrary powers;
God’s summits look back on the mute Abyss.”

Savitri-541

“The truth above shall wake a nether truth,...
The Spirit’s tops and Nature’s base shall draw
Near to the secret of their separate truth
And know each other as one deity.”

Savitri-709

“To meet me in the abyss and on the height...
And love me in the noble and vile,
In beautiful things and terrible desire.”

“This too the supreme Diplomat can use,
He makes our fall a means for greater rise.
For into ignorant Nature’s gusty field,
Into the half-ordered chaos of mortal life
The formless Power, the Self of eternal light
Follow in the shadow of the spirit’s descent;
The **twin duality** for ever one
Chooses its home mid the tumults of the sense.
He comes unseen into our darker parts
And, curtained by the darkness, does his work,
A subtle and all-knowing guest and guide,
Till they too feel the need and will to change.”

Savitri-34-35

“Protecting no more a dual eternity” Savitri-82 (Divine existence
above the head and below the feet.)

“Even the body will awake and unite at last its consciousness subliminal no longer to
the supramental superconscious Force, feel all her powers permeating from **above and
below** and around it and thrill to a supreme Love and Ananda.”

The Mother/57

‘Our life is entrenched between **two rivers of Light**,
We have turned space into a gulf of peace
And made the body a Capitol of bliss.’

Savitri-531

‘The first and the highest are truth; in the middle there is falsehood, but it is taken
between the truth on both sides of it and it draws its being from the truth.’

Brihadaranyaka Upanishad-V.5.1.

(The meaning of above line can be interpreted as, that there is a Truth-consciousness
or Supramental concealed in the Inconscient sheath below and revealed in the
Superconscious sheath above. In to intermediate sheaths of mental, vital and physical
planes falsehood can enter. Truth-consciousness is pressing from both ends to turn the
misconstruction and transform the three sheaths into the truth of life and truth of
spirit.)

“Extended within the Infinite...headless and footless, concealing his two ends.”

Rig Veda-IV.1.7,11

(The meaning of the above line can be interpreted as the Supramental is all pervading
and can penetrate all the sheaths and can be approached from the two gates of head
and feet.)

“**Two golden serpents** round the lintel curled,
Enveloping it with their pure and dreadful strength,
Looked out with wisdom’s deep and luminous eyes.”

Savitri-524

“Assailed by my infinitudes above,
And quivering in immensities below,...

A swimmer lost between **two leaping seas**
By my outer pains and inner sweetnesses
Finding my joy in my opposite mysteries
Thou shalt respond to me from every nerve.”

Savitri-700

“Two powers from one original ecstasy born...
One leans to earth, the other yearns to the skies:”

Savitri-684

“Heaven’s leaning down to embrace from all sides earth,
A quiet rapture, a vast security.”

Savitri-716-17

“If the chamber’s door is even a little ajar,
What then can hinder God from stealing in
Or who forbid his kiss on the sleeping soul?”

Savitri-649

“And bear the splendour of the Divine’s rush
And his impetuous knock at unseen doors.”

Savitri-709

When the third and fifth discoveries are sustained in the physical substance, then it paves the path clear for simultaneous action of two Ananda from both ends. *The Mother* explained that with the activation of this experience, the very appearance of matter would have changed.

It is observed that the above five stages of Supramental action culminate in the last experience of possession of Supramental from all sides. Once these six stages are dynamised in earth’s atmosphere, they need not adhere to strict sequences of action as there is wide plasticity and catholicity of its function. Depending on the opening of our inner doors we can undergo any of these experiences and the intensity of these experiences are also controlled automatically by the Supramental force depending on the preparation of our *adhara*.

Now the Supramental is already dynamised in all the six stages on earth’s atmosphere and few prepared souls are ready to experience either of the six experiences or all the six experiences constantly and the whole of humanity is exposed to such experience intermittently and with lower intensity so that now earth is on the verge of new era of physical transformation.

OM TAT SAT

References:

- 1: Savitri-42,
- 2: The Mother’s Agenda-July 15, 1961,

- 3: Savitri-601,
- 4: The Mother' Agenda- December 11, 1963,
- 5: CWSA-23/The Synthesis of Yoga-204-205,
- 6: "For a real transformation there must be a direct and unveiled intervention from above; there would be necessary too a total submission and surrender of the lower consciousness, a cessation of its insistence, a will in it for its separate law of action to be completely annulled by transformation and lose all rights over our being. If **these two conditions** can be achieved even now by a conscious call and will in the spirit and a participation of our whole manifested and inner being in its change and elevation, the evolution, the transformation can take place by a comparatively swift conscious change; (1) the supramental Consciousness-Force from above and (2) the evolving Consciousness-Force from behind the veil acting on the awakened awareness and will of the mental human being would accomplish by their united power the momentous transition. There would be no farther need of a slow evolution counting many millenniums for each step, the halting and difficult evolution operated by Nature in the past in the unconscious creatures of the Ignorance." CWSA-22/The Life Divine-956-957,
- 7: "In order that the involved principles of Overmind and Supermind should emerge from their veiled secrecy, the being and powers of the superconscience must descend into us and uplift us and formulate themselves in our being and powers; this descent is a *sine qua non* (an essential condition) of the transition and transformation." CWSA-22/The Life Divine-955-956
- 8: The Mother's Agenda/5/79
- 9: CWSA-22/The Life Divine-1002-1003,
- 10: CWSA-22/The Life Divine-997,
- 11: CWSA-22/The Life Divine-970,
- 12: SABCL-26/119,
- 13: CWSA-23/The Synthesis of Yoga- 94-95
- 14: "This or something more largely planned on these lines might be regarded as the schematic, logical or ideal account of the spiritual transformation, a structural map of the ascent to the supramental summit, looked at as a succession of separate steps, each accomplished before the passage to the next commences. It would be as if the soul, putting forth an organised natural individuality, were a traveller mounting the degrees of consciousness cut out in universal Nature, each ascent carrying it totally as a definite integer, as a separate body of conscious being, from one state of its existence to the next in order. This is so far correct that a sufficient integration of one status has to be complete before an ascent to the next higher station can be entirely secure: this clear succession might also be the course followed by a few even in the early stages of this evolution, and it might become too a normal process after the whole stair-flight of the evolution had been built and made safe. But evolutionary Nature is not a logical series of separate segments; it is a totality of ascending powers of being which interpenetrate and dovetail and exercise in their action on each other a power of mutual modification. When the higher descends into the lower consciousness, it alters the lower but is also modified and diminished by it; when the lower ascends, it is sublimated but at the

same time qualifies the sublimating substance and power. This interaction creates an abundant number of different intermediate and interlocked degrees of the force and consciousness of being, but it also makes it difficult to bring about a complete integration of all the powers under the full control of any one power. For this reason there is not actually a series of simple clear-cut and successive stages in the individual's evolution; there is instead a complexity and a partly determinate, partly confused comprehensiveness of the movement. The soul may still be described as a traveller and climber who presses towards his high goal by step on step, each of which he has to build up as an integer but must frequently re-descend in order to rebuild and make sure of the supporting stair so that it may not crumble beneath him: but the evolution of the whole consciousness has rather the movement of an ascending ocean of Nature; it can be compared to a tide or a mounting flux, the leading fringe of which touches the higher degrees of a cliff or hill while the rest is still below. At each stage the higher parts of the nature may be provisionally but incompletely organised in the new consciousness while the lower are in a state of flux or formation, partly moving in the old way though influenced and beginning to change, partly belonging to the new kind but still imperfectly achieved and not yet firm in the change. Another image might be that of an army advancing in columns which annexes new ground, while the main body is still behind in a territory overrun but too large to be effectively occupied, so that there has to be a frequent halt and partial return to the traversed areas for consolidation and assurance of the hold on the occupied country and assimilation of its people. A rapid conquest might be possible, but it would be of the nature of an encampment or a domination established in a foreign country; it would not be the assumption, total assimilation, integration needed for the entire supramental change." CWSA-22/The Life Divine-990-991,

15: "It follows that the psychic and the spiritual transformation must be far advanced, even as complete as may be, before there can be any beginning of the third and consummating supramental change; for it is only by this double transmutation that the self-will of the Ignorance can be totally altered into a spiritual obedience to the remoulding truth and will of the greater Consciousness of the Infinite." CWSA-22/The Life Divine-963

16: "And yet the law of participation and the law of surrender are imperative; at each step of the transition the assent of the Purusha is needed and there must be too the consent of each part of the nature to the action of the higher power for its change. There must be then a conscious self-direction of the mental being in us towards this change, this substitution of Supernature for the old nature, this transcendence. The rule of conscious obedience to the higher truth of the spirit, the surrender of the whole being to the light and power that come from the Supernature, is a second condition which has to be accomplished slowly and with difficulty by the being itself before the **supramental transformation** can become at all possible." CWSA-22/The Life Divine-963,

17: "It must become the normal nature of a new type of being; as mind is established here on a basis of Ignorance seeking for Knowledge and growing into Knowledge, so supermind must be established here on a basis of Knowledge growing into its own

greater Light. But this cannot be so long as the spiritual-mental being has not risen fully to supermind and brought down its powers into terrestrial existence. For the gulf between mind and supermind has to be bridged, the closed passages opened and roads of ascent and descent created where there is now a void and a silence. This can be done only by the triple transformation to which we have already made a passing reference: there must first be the psychic change, the conversion of our whole present nature into a soul-instrumentation; on that or along with that there must be the spiritual change, the descent of a higher Light, Knowledge, Power, Force, Bliss, Purity into the whole being, even into the lowest recesses of the life and body, even into the darkness of our subconsciousness; last, there must supervene the supramental transmutation, — there must take place as the crowning movement the ascent into the supermind and the transforming descent of the supramental Consciousness into our entire being and nature.” CWSA-22/The Life Divine-924

18: “For action it may still depend upon the mental, vital, bodily instruments, or it may allow them to act according to their own nature and itself remain satisfied with self-experience and self-knowledge, with an inner liberation, an eventual freedom: but it may also and usually does exercise a certain authority, governance, influence on thought, life movement, physical action, a purifying uplifting control compelling them to move in a higher and purer truth of themselves, to obey or be an instrumentation of an influx of some diviner Power or a luminous direction which is not mental but spiritual and can be recognised as having a certain divine character, — the inspiration of a greater Self or the command of the Ruler of all being, the Ishwara. Or the nature may obey the psychic entity’s intimations, move in an inner light, follow an inner guidance. This is already a considerable evolution and amounts to a beginning at least of a psychic and spiritual transformation. But it is possible to go farther; for the spiritual being, once inwardly liberated, can develop in mind the higher states of being that are its own natural atmosphere and **bring down a supramental energy and action which are proper to the Truth-consciousness**; the ordinary mental instrumentation, life-instrumentation, physical instrumentation even, could then be **entirely transformed** and become parts no longer of an ignorance however much illumined, but of a supramental creation which would be the true action of a spiritual truth-consciousness and knowledge.” CWSA-22/The Life Divine-888,

19: The Mother’s Agenda, August 28, 1968,

20: The Gita-6.47,

21: The Gita-4.3,

22: The Mother’s Agenda, November 7, 1961,

23: CWSA-22/The Life Divine-967-968,

24: The Gita-6.44,

25: The Gita-2.52,

26: The Mother’s Agenda, October 6, 1959,

The Bliss Education:

“And sudden ecstasies from **a world of bliss**.
It was a region of wonder and delight.
All now his bright clairaudience could receive;
A contact thrilled of mighty unknown things.”

Savitri-31

“The Veil was there but not the Shadowy Wall;
In forms not too remote from human grasp
Some passion of the inviolate purity
Broke through, a ray of **the original Bliss.**”

Savitri-123

“Across the silence of the ultimate Calm,
Out of a marvellous Transcendence’ core,
A body of wonder and translucency
As if a sweet mystic summary of her self
Escaping into **the original Bliss**
Had come enlarged out of eternity,”

Savitri-312

“**Bliss** was the pure undying truth of things.”

Savitri-324

“**An all-revealing all-creating Bliss**,
Seeking for forms to manifest truths divine,
Aligned in their significant mystery
The gleams of the symbols of the Ineffable
Blazoned like hues upon a colourless air
On the white purity of the Witness Soul.”

Savitri-326

“And from her eyes the Eternal’s bliss shall gaze.”

Savitri-346

“Keeps ever new the **thrill** that made the world,”

Savitri-351

“A spell to bring **the Immortal’s bliss** on earth,”

Savitri-397

“A foam-leap travelling from **the waves of bliss**
Has changed my heart and changed the earth around:”

Savitri-408

“Her beating heart a remembrance of bliss.”

Savitri-410

“His (Satyavan’s) eyes keep a memory from **a world of bliss.**”

Savitri-430

“It (Savitri’s heart) can drink up the sea of **All-Delight**”

And never lose the white spiritual touch,
The calm that broods in the deep Infinite.”

Saviri-635

“**The Bliss** that made the world has fallen asleep.”

Savitri-628

“Above was the **brooding bliss** of the Infinite,”

Savitri-682

“**The bliss** that made the world in his body lived,”

Savitri-682

“Know the **thrilled bliss** with which I (Divine) made the worlds.”

Savitri-701

“You shall reveal to them the hidden eternities,
The breath of infinitudes not yet revealed,
Some rapture of the bliss that **made the world**,
Some rush of the force of God’s omnipotence,
Some beam of the omniscient Mystery.”

Savitri-704

“Over wide earth brooded the **infinite bliss**.”

Savitri-712

“Invaded by beauty’s universal revel
Her being’s fibre reached out vibrating
And claimed deep union with its outer selves,
And on the heart’s chords made pure to seize all tones
Heaven’s subtleties of touch unwearying forced
More vivid raptures than earth’s life can bear.
What would be suffering here, was **fiery bliss**.”

Savitri-675

Bliss Self is identified as the fourth State² of the Soul in Vedanta. The new Supramental race will manifest the Bliss Nature or his Bliss Sheath will be built strongly by right relation and union of *Anandamaya Purusha* with *Anandamaya Kosha*. A fully evolved Soul is rightly related with his multiple Selves through static and dynamic Divine union whose effect is the realisation of intense and illimitable Bliss Consciousness. The Bliss Soul will arrive at the realisation of Bliss oneness through the gates of sublimation of human love, expansion of universal love and its transformation into Divine Love and at its summit he will realise inconceivable beauty, sweetness and splendour. He will be united with the world through bliss Consciousness and there will be banished forever the sorrow, fear, hunger, pain, darkness and discord of our lower existence.

Above the Supermind is the Bliss Self, Supreme Self, *Turiya*² beyond, the omniscient and omnipotent repose, immobile silence, absolute, alone and the brooding bliss of the Infinite. Here all powers are woven together in countless concord and harmonious meeting place of all the worlds.¹ All Bliss, All Love and All Beautiful are the manifestation of the unmanifest Supreme Bliss Self.

Bliss Soul:

The Taittiriya Upanishad speaks us that beyond *Vijnanamaya Purusha* there exists the *Anandamaya Purusha*. In *Ananda*, our Spirit will discover its highest Self, essential Consciousness and absolute Power of the existence. The highest goal of a Gnostic Spirit is the bliss of absolute Infinities. In this ascension of Consciousness, the powers and personalities of the Gnostic Soul does not disappear but rather he undergoes a change and the Soul is carried up into reaches of his own supreme Bliss, last and absolute liberation and infinite perfection from which he descends into intermediate Gnostic plane to link the creation of lower hemisphere. Thus one can experience boundless *Ananda* in material, vital, mental and Gnostic plane but in the lower creation this *Ananda* is diluted and ‘turns into a poor thinness wonderful to lower consciousness,’³ but it cannot be compared with its true and original intensity.

A Bliss Soul transcends the Gnostic Soul in the sense that he does not suffer voluntary limitation or imposed circumstances and for him all are one equal being and one identical Spirit everywhere. He has no mansion of his own, *aniketa*, and accepts all the creation and things as his single and many mansions. All other Selves are realised as his own Bliss-self in action and essence. He is one in bliss-Consciousness with all the world play. He lives in the absolute truth of things which is deformed here in this material world by contrary phenomena. The Bliss Soul lives in every plane of our existence and fills them with its own light and power and delight. He is not ‘incapable of a world play or self-debarred from any expression of its glories.’⁴ The more he possesses this *Ananda*, all the rest are transformed into superior value and richer expression of the Real. The supreme Bliss Soul is neither attached to birth nor attached to non-birth, neither limits himself to manifestation, form and action nor limits himself to non-manifestation, neither moves by the desire of Knowledge nor harassed by the fear of Ignorance, neither despises ascent from lower plane to higher nor fears to descend down of highest Consciousness to material birth. The time for arrival of Bliss Soul to earth’s atmosphere has not yet come or is very rare.

OM TAT SAT

References:

1: “My impression from the Veda is not the same as yours. You say that when they reached the heights they went into trance and then tried the other method. When I read the Veda at least what Sri Aurobindo translates for us, because otherwise I have no direct knowledge....But they say nothing about this...I know my own experience and I can speak of it in detail; and according to what Sri Aurobindo told me, **it was the same for him** – although he NEVER wrote of it anywhere. (Sri Aurobindo wrote in two places that his path and goal are same as the of the Mother...) But since it has been my experience, I naturally feel that it’s the simplest method... There is also

what Theon and Madame Theon used to say. They never spoke of ‘Supermind,’ but they said the same thing as the Vedas, that the world of Truth must incarnate on earth and create a new world. They even picked up the old phrase from the Gospels, ‘new heavens and a new earth,’ which is the same thing the Vedas speak of. Madame Theon had this experience and she gave me the indication (she didn’t actually teach me) of how it was to be done. She would go out of her body and become conscious in the vital world (there were many intermediary states, too, if one cared to explore them). After the vital came the mental: you consciously went out of the vital body, you left it behind (you could see it) and you entered the mental world. Then you left the mental body and entered into.... They used different words, another classification (I don’t remember it), but even so, the experience was identical. And like that, she successively left **twelve different bodies**, one after another. She was extremely ‘developed,’ you see – individualized, organized. She could leave one body and enter the consciousness of the next plane, fully experience the surroundings and all that was there, describe it ... and so on, **twelve times**... I learned to do the same thing, and with great dexterity; I could halt on any plane, do what I had to do there, move around freely, see, observe, and then speak about what I had seen. And my last stage, which Theon called ‘*pathétisme*,’ a very barbaric but very expressive word, bordered on the Formless – he sometimes used the Jewish terminology, calling the Supreme ‘The Formless.’ (From this last stage one passed to the Formless – there was no further body to leave behind, one was beyond all possible forms, even all thoughtforms.) In this domain [the last stage before the Formless] one experienced total unity – unity in something that was the essence of Love; Love was a manifestation more... ‘dense,’ he would always say (there were all sorts of different ‘densities’); and **Love was a denser expression of That**, the sense of perfect Unity – perfect unity, identity – with no longer any forms corresponding to those of the lower worlds. It was a Light! ... An almost **immaculate white light**, yet with something of a golden-rose in it (words are crude). This Light and this Experience were truly wonderful, inexpressible in words... Well, one time I was there (Theon used to warn against going beyond this domain, because he said you wouldn’t come back), but there I was, wanting to pass over to the other side, when – in a quite unexpected and astounding way – I found myself in the presence of the ‘principle,’ a principle of the human form. It didn’t resemble man as we are used to seeing him, but it was an upright form, standing just on the border between the world of forms and the Formless, like a kind of standard. At that time nobody had ever spoken to me about it and Madame Theon had never seen it – no one had ever seen or said anything. But I felt I was on the verge of discovering a secret... Afterwards, when I met Sri Aurobindo and talked to him about it, he told me, ‘**It is surely the prototype of the supramental form.**’ I saw it several times again, later on, and this proved to be true... But naturally, you understand, once the border has been crossed, there is no more ‘ascent’ and ‘descent’; you have the feeling of rising up only at the very start, while leaving the terrestrial consciousness and emerging into the higher mind. But once you have gone beyond that, there’s no notion of rising; there’s a sense, instead, of a sort of inner transformation... And from there I would redescend, re-entering my

bodies one after another -there is a real feeling of re-entry; it actually produces friction... When one is on that highest height, the body is in a **cataleptic state**... I think I made this experiment in 1904, so when I arrived here it was all a work accomplished and a well-known domain; and when the question of finding the Supermind came up, I had only to resume an experience I was used to – I had learned to repeat it at will, through successive exteriorizations. It was a voluntary process...When I returned from Japan and we began to work together, Sri Aurobindo had already brought the supramental light into the mental world and was trying to transform the Mind. ‘It’s strange,’ he said to me, ‘it’s an endless work! Nothing seems to get done – everything is done and then constantly has to be done all over again.’ Then I gave him my personal impression, which went back to the old days with Theon: **‘It will be like that until we touch bottom.’** So instead of continuing to work in the Mind, both of us (I was the one who went through the experience ... how to put it? ... practically, objectively; he experienced **it only in his consciousness, not in the body** – but my body has always participated), both of us descended almost immediately (it was done in a day or two) from the Mind into the Vital, and so on quite rapidly, leaving the Mind as it was, fully in the light but not permanently transformed...Then a strange thing happened. When we were in the Vital, **my body suddenly became young again**, as it had been when I was eighteen years old! ... There was a young man named Pearson, a disciple of Tagore, who had lived with me in Japan for four years; he returned to India, and when he came to see me in Pondicherry, he was stupefied. ‘What has happened to you!’ he exclaimed. He hardly recognized me. During that same period (it didn’t last very long, only a few months), I received some old photographs from France and Sri Aurobindo saw one of me at the age of eighteen. ‘There!’ he said, ‘That’s how you are now!’ I wore my hair differently, but otherwise I was eighteen all over again... This lasted for a few months. Then we descended into the Physical – and all the trouble began. But we didn’t stay in the Physical, we descended into the Subconscious and from the Subconscious to the Inconscious. That was how we worked. And it was only when I descended into the Inconscious that I found the Divine Presence – there, in the midst of Darkness. (Discovery of Inconscious Self)...It wasn’t the first time; when I was working with Theon at Tlemcen (the second time I was there), I descended into the total, unindividualized – that is, general – Inconscious (it was the time he wanted me to find the Mantra of Life). And there I suddenly found myself in front of something like a vault or a grotto (of course, it was only something ‘like’ that), and when it opened, I saw a Being of iridescent light reclining with his head on his hand, fast asleep. All the light around him was iridescent. When I told Theon what I was seeing, he said it was **‘the immanent God in the depths of the Inconscious,’** who through his radiations was slowly waking the Inconscious to Consciousness...But then a rather remarkable phenomenon occurred: when I looked at him, he woke up and opened his eyes, expressing the beginning of conscious, wakeful action... I have **experienced the descent into the Inconscious many times** (you remember, once you were there the day it happened – it had to do with divine Love); this experience of descending to the very bottom of the Inconscious and finding there the Divine Consciousness, the Divine

Presence, under one form or another. **it has happened quite frequently....** But I can't say that my process is to descend there first, as you write. Rather, this can be the process only when you are ALREADY conscious and identified; then YOU DRAW DOWN the Force (as Sri Aurobindo says, 'one makes it descend') in order to transform. Then, with this action of transformation, one pushes [the Force into the depths, like a drill]. The Rishis' description of what happens next is absolutely true: a formidable battle at each step. And it would seem impossible to wage that battle without having first experienced the junction above... That is my experience – I don't say there can't be others. I don't know... **One can realize the Divine in the Inconscient rather quickly** (in fact, I think it can happen just as soon as **one has found the Divine within**). But does this give the power to TRANSFORM DIRECTLY? Does the direct junction between the supreme Consciousness and the Inconscient (because that is the experience) give the power to transform the Inconscient just like that, without any intermediary? I don't think so. I simply haven't had that experience. Could all these things I've been describing be happening now if I didn't have all those experiences behind me? I don't know, I can't say... One thing is certain – as soon as one goes beyond the terrestrial atmosphere, beyond the higher mind's 'highest' region, the sensation of 'high' and 'low' totally vanishes. There are no longer movements of ascent and descent, but (*Mother turns her hand over*) something like inner reversals... I think the problem arises only when you try to see and understand with the mental consciousness, even with the higher mind... I am telling you this because, as soon as I got your letter, I replied with what I'll read to you now; then I was immediately faced with something I couldn't formulate, the kind of thing that gives you the feeling of the unknown (all I knew was my own experience). So I did the usual thing – became 'blank,' turned towards the Truth; and I questioned Sri Aurobindo – and beyond – asking, if there were something to be known, that it be told to me. Then I dropped it, I paid no more attention. And only as I was coming here today was I told – I can't really use the word 'told,' but anyway, what was communicated to me concerning your question was that the difference between the two processes [the Rishis' and the present one] is purely subjective, depending upon the way the experience is registered. I don't know if I can make myself clear.... There is 'something' which is the experience and which will be the Realization; and what appears to be a different, if not opposite, process is simply a subjective mental notation of one SINGLE experience. Do you follow?... That's what I was told... Now I'm going to read you my reply – it's the first reaction (when something comes, I stay immobile; then an initial reaction comes from above my head, but it's only like the first answering chord, and if I remain attentive, other things follow; what I have just told you is what followed). My immediate written response is based upon my own experience as well as upon what Madame Theon told me and what Sri Aurobindo told me. (*Mother reads:*).... 'It is by rising to the summit of consciousness through a progressive ascent...' (that's what I meant just now by 'leaving the body,' but without going into details), 'that one unites with the Supermind. But as soon as the union is achieved, one knows and one sees that the Supermind exists in the heart of the Inconscient as well. When one is in that state,

there is neither high nor low. But GENERALLY,' (I emphasized this to make it clear that I am not making an absolute assertion) 'it is by REDESCENDING through the levels of the being with a supramentalized consciousness that one can accomplish the permanent transformation of physical nature.' (This can be experienced in all sorts of ways, but what WE want and what Sri Aurobindo spoke of is a change that will never be revoked, that will persist, that will be as durable as the present terrestrial conditions. That is why I put 'permanent.')

'There is no proof that the Rishis used another method, although, to effect this transformation (if they ever did) they must necessarily have fought their way through the powers of inconscience and obscurity.'...Yes, the Rishis give an absolutely living description of what you experience – and experience continually – as soon as you descend into the Subconscious: all these battles with the beings who conceal the Light and so on. I experienced these things continually at Tlemcen and again with Sri Aurobindo when we were doing the Work – it's raging quite merrily even now!...As soon as you go down there, that's what happens – you have to fight against all that is unwilling to change, all that dominates the world and does not want to change." The Mother's Agenda-07.11.1961,

2: "But, in spite of these figurative names of dream-state and sleep-state, the field of both these states of consciousness was clearly regarded as a field of reality no less than that of the waking state in which our movements of perceptive consciousness are a record or transcript of physical things and of our contacts with the physical universe. No doubt, all the three states can be classed as parts of an illusion, our experiences of them can be ranked together as constructions of an illusory consciousness, our waking state no less illusory than our dream state or sleep state, since the only true truth or real reality is the incommunicable Self or One-Existence (Atman, Adwaita) which is **the fourth state** of the Self described by the Vedanta. But it is equally possible to regard and rank them together as three different orders of one Reality or as three states of consciousness in which is embodied our contact with three different grades of self-experience and world-experience." CWSA-21/The Life Divine- 443-44,

3: "But in the lower planes not only is it reached by a sort of dissolution into it of the pure mind or the life-sense or the physical awareness, but it is, as it were, itself diluted by the dissolved form of mind, life or matter, held in the dilution and turned into a poor thinness wonderful to the lower consciousness but not comparable to its true intensities." CWSA/23/The Synthesis of Yoga-504,

4: "The Divine on the Ananda plane is not incapable of a world-play or self-debarred from any expression of its glories. On the contrary, as the Upanishad insists, the Ananda is the true creative principle." CWSA/23/The Synthesis of Yoga-506,

Integral Subscient Education:

“Life in him learned its huge **subscient rear**;
The little fronts unlocked to the unseen Vasts;
Her gulfs stood nude, her far transcendences
Flamed in transparencies of crowded light.”

Savitri-88

“Thus fallen, inscient, frustrate, dense, inert,
Sunk into inanimate and torpid drowse
Earth lay, a drudge of sleep, forced to create
By a **subscient** yearning memory
Left from a happiness dead before she was born,
An alien wonder on her senseless breast.”

Savitri-107

“In this slow ascension he must follow her pace
Even from her faint and dim subconscious start:
So only can earth’s last salvation come...
Accepting subscience, in dumb darkness’ reign
A sojourner, she hoped not any more.
There far away from Truth and luminous thought
He saw the original seat, the separate birth
Of the dethroned, deformed and suffering Power.”

Savitri-135

“The troglodytes of the subconscious Mind,
Ill-trained slow stammering interpreters
Only of their small task’s routine aware
And busy with the record in our cells,
Concealed in the subliminal secrecies
Mid an obscure occult machinery,
Capture the mystic Morse whose measured lilt
Transmits the messages of the cosmic Force.
A whisper falls into life’s inner ear
And echoes from the **dun subscient caves**,
Speech leaps, thought quivers, the heart vibrates, the will
Answers and tissue and nerve obey the call.”

Savitri-161-162

“In all things she sought their slumbering mystic truth,
The unspoken Word that inspires unconscious forms;
She groped in his deeps for an invisible Law,
Fumbled in the **dim subscient for his mind**
And strove to find a way for **spirit** to be.”

Savitri-222

“He looked below, but all was dark and mute.
A noise was heard, between, of thought and prayer,
A strife, a labour without end or pause;
A vain and ignorant seeking raised its voice.”

Savitri-287

“A shadowy unity with a vanished past
Treasured in an old-world frame was lurking there,
Secret, unnoted by the illumined mind,
And in subconscious whispers and in dream
Still murmured at the mind’s and spirit’s choice.”

Savitri-317

“A grisly company of maladies
Come, licensed lodgers, into man’s bodily house,
Purveyors of death and torturers of life.
In the malignant hollows of the world,
In its subconscient cavern-passages
Ambushed they lie waiting their hour to leap,
Surrounding with danger the sieged city of life:
Admitted into the citadel of man’s days
They mine his force and maim or suddenly kill.
Ourselves within us lethal forces nurse;
We make of our own enemies our guests:”

Savitri-439

“Interned, submerged, hidden in Matter’s trance
Awoke to itself the dreamer, sleeping Mind;
It made a visible realm out of its dreams,
It drew its shapes from the subconscient depths,
Then turned to look upon the world it had made.”

Savitri-443

“On a dim ocean of subconscient life
A formless surface consciousness awoke:”

Savitri-477

“Even in the tracts of sleep is scant repose;
He mocks life’s steps in strange subconscient dreams,
He strays in a subtle realm of symbol scenes,
His night with thin-air visions and dim forms
He packs or peoples with slight drifting shapes
And only a moment spends in silent Self.”

Savitri-479

“The Titan and the Fury and the Djinn
Lie bound in the subconscient’s cavern pit
And the Beast grovels in his antre den:
Dire mutterings rise and murmur in their drowse.”

Savitri-480

“In the dim gleam of habit’s passages,
In the subconscious’s darkling corridors
All things are carried by the porter nerves
And nothing checked by subterranean mind,
Unstudied by the guardians of the doors
And passed by a blind instinctive memory,
The old gang dismissed, old cancelled passports serve.
Nothing is wholly dead that once had lived;
In dim tunnels of the world’s being and in ours
The old rejected nature still survives;
The corpses of its slain thoughts raise their heads
And visit mind’s nocturnal walks in sleep,
Its stifled impulses breathe and move and rise;
All keeps a phantom immortality.”

Savitri-483-484

“Across a perilous border line she passed
Where Life dips into the **subconscious dusk**
Or struggles from Matter into chaos of mind,
Aswarm with elemental entities
And fluttering shapes of vague half-bodied thought
And crude beginnings of incontinent force.”

Savitri-489-90

“Approaching loomed a giant head of Life
Ungoverned by mind or soul, subconscious, vast.
It tossed all power into a single drive,
It made its power a might of dangerous seas.”

Savitri-491

“All moods unlovely, evil and untrue
Forsake their stations in fierce disarray
And hide their shame in the **subconscious’s dusk.**”

Savitri-531

“The dim subconscious’s incoherent hints
Laid bare a meaning twisted, deep and strange,
The bizarre secret of their fumbling speech,
Their links with underlying reality.”

Savitri-541

“Often our thoughts are finished cosmic wares
Admitted by a silent office gate
And passed through the subconscious’s galleries,
Then issued in Time’s mart as private make.”

Savitri-542

“She was a subconscious life of tree and flower,
The outbreak of the honied buds of spring;
She burned in the passion and splendour of the rose,

She was the red heart of the passion-flower,
The dream-white of the lotus in its pool.
Out of subconscious life she climbed to mind,
She was thought and the passion of the world's heart,
She was the godhead hid in the heart of man,
She was the climbing of his soul to God."

Savitri-557

"In inert Matter breathed a slumbering Life,
In a subconscious Life Mind lay asleep;
In waking Life it stretched its giant limbs
To shake from it the torpor of its drowse;
A senseless substance quivered into sense,
The world's heart commenced to beat, its eyes to see,
In the crowded dumb vibrations of a brain
Thought fumbled in a ring to find itself,
Discovered speech and fed the new-born Word
That bridged with spans of light the world's ignorance."

Savitri-622



(*The Mother's* Consciousness is that which rests on the One and acts in the All, transcends All and denies none, sees all but lives for its transcendent task, becomes All and yet transcends the mystic whole, All-ruler and is ruled by none, transcends the Light and the Darkness and yet one with the Absolute, Eternal and All-knowing it suffers mortal birth and death and in Subconscious waits Her large unfinished task.)

Our Subconscious is behind our waking awareness, a submerged consciousness below and in a way inferior, less organized and the lowest occult province of our nature. Its effect upon mind, life and body are automatic, uncalled, involuntary and not under our control. Our vital-physical part is not conscious of its own operations or has only a suppressed consciousness or no-consciousness like the plant on inchoate consciousness like the incipient animal. Most of the operations of the physical body are really subconscious to our mind and are not aware of its hidden operations. We are aware of a vitality working in the bodily substance, which is also for the most part subconscious to our mind and we can observe some of its movements and reactions. Some of the suppressed vital operations are forcible activation of disease¹⁵ and disorder rather than good health and regular rhythm, death is more poignant than the restoration of life, pain and pleasure and other nervous physical sensations are more natural than the self-existent bliss and they are not under control of waking Mind¹⁶ and waking Will. All this is possible because the body has a Subconscious consciousness of its own and counts in our total self-expression. Here in the Subconscious physical there is no organized self-consciousness, but only a sense of action and reaction, movement, impulse, desire, need, necessary activities imposed by nature, hunger, sense-instinct, insensibility, impressions of past events, habits, fixed mental and vital formations, fixed forms of character, thus originating and influencing many activities of our nature. And this inferior awareness is obscure, limited, automatic and sends them up by an occult process to the waking consciousness and do not depend upon mind's perception and response. Men are ordinarily neither conscious of Superconscious above nor the Subconscious below 'but by sadhana they can become aware'²⁶ of these subtle worlds.

Other than this vital and physical substratum of Subconscious there is also something like true subconscious which is the Inconscious vibrating on the borders of consciousness, sending up its dark vibrations to be changed into conscious stuff, return of past chaotic habits to the surface consciousness, erupting perilous vibrations, untraceable motives and impulsions and perturbations of physical and vital mind and their regular visit in dream and waking state.

Subconscious Education² is the extension of Supramental Education³ to alight the riches of the Subconscious cave and it is open towards the Self of the world through its world experience. The principle and power of perfection of Subconscious sheath are veiled in the lower mental *Maya* and wrapped up in a dark cover. Each thing in Nature, animate or inanimate is governed by the indwelling Vision and Power, to us Subconscious or Inconscious because we have lost mental contact with it but not unconscious to itself, rather profoundly and universally conscious in subliminal and Superconscious planes. So, each thing which seems to us subconscious, obeys the real idea of the divine Supermind within it. It is the self-aware Truth of being in which self-knowledge is inseparable from the self-existence. So, the Subconscious Self is the impeccable self-vision and the inevitable force of a sole and self-fulfilling Existence. By the pressure of Supramental Force the Subconscious Self

opens by which the Subconscient transformation becomes relatively profound, facile and easy. This transformation gives an extraordinary sensation, ‘all the disorder, all the ugliness, all the suffering, all the misery, **all of that isn't true! It's not true, THAT is true.**’⁴ ‘We must face integral life with all that it still entails in terms of ugliness, falsehood and cruelty, but while taking care to discover in ourselves the source of all goodness, all beauty, all light and all truth, in order to consciously put that source in contact with the world so it may transform it...That is infinitely more difficult than fleeing or closing one’s eyes so as not to see – but it is the only really effective way, the way of those who are truly strong and pure and capable of manifesting the Truth.’⁵ ‘On the moral level (that is to say, the level of attitudes, character, reactions), it’s very visible; even sometimes on the physical level: something suddenly disappears – **as we had the experience when Sri Aurobindo would remove a pain (the Mother shows a hand of the subtle physical coming and taking away the pain), we would wonder ... "Ah!" Gone, vanished, like that.** But it’s not constant, not general, it’s only to show it can be like that through the fact that it happens in one case or another – to show that things CAN be like that...’⁷

The Book-10 of Savitri is identified as The Book of Double Twilight. The first twilight is created by the invasion of fathomless Light above the head to the dark Subconscient plane below and the second twilight is created either by the invasion of darkness below to the bright Subconscient plane or by the invasion of fathomless Light below the feet through the opening of Subconscient and Inconscient Selves to dark Subconscient sheath.

The Book-10, Canto-1 concentrates on Subconscient transformation⁶ by Psychic, Spiritual and Supramental invasion to a dark Subconscient sheath. They are identified as:

Psychic invasion:

“As when a goddess’ bosom dimly moves
 To first desire and her **white soul transfigured**,
 A glimmering Eden crossed by faery gleams,
 Trembles to expectation’s fiery wand,
 But nothing is familiar yet with bliss.” Savitri-604
 “A comrade of the Ray and Mist and Flame,
 By a moon-bright face a brilliant moment drawn,
 Almost she seemed a thought mid floating thoughts,
 Seen hardly by a visionary mind
 Amid the **white inward musings of the soul**.
 Half-vanquished by the dream-happiness around,
 Awhile she moved on an enchantment’s soil,
 But still remained possessor of her **soul.**” Savitri-605-606

Spiritual Invasion:

“Here in this seat of Darkness mute and lone,
 In the heart of everlasting Nothingness

Light conquered now even by that **feeble beam**:
 Its **faint infiltration** drilled the blind deaf mass;
 Almost it changed into a glimmering sight
 That housed the phantom of an aureate Sun
 Whose orb pupilled the eye of Nothingness. Savitri-601
 Supramental Invasion:
 “A golden fire came in and burned Night’s heart;
 Her dusky mindlessness began to dream;
 The Inconscient conscious grew, Night felt and thought.” Savitri-601
 “Above, her spirit in its **mighty trance**
 Saw all, but lived for its **transcendent task**,
 Immutable like a fixed eternal star.” Savitri-606

‘The subconscious in the ordinary man includes the larger part of the vital being and the physical mind and also the secret body- consciousness.’⁹ The whole of humanity is now going through this Subconscious¹⁸ transformation unconsciously and few prepared vessels are going through this transformation consciously. Those who are open towards Subconscious¹⁹ transformation, they will feel all the time a Divine Force is entering the mind, vital, body, and Subconscious²⁰ sheaths in a very minuscule manner. When this descent of Divine force is strong enough to be felt as a higher body temperature of fever, then its outcome is a miracle in Subconscious²¹ sheath resulting in some Divine manifestation.

In the previous Cantos of the whole book, (1) we get the information that if our Psychic and Spiritual beings are open then beings of those higher planes will accompany us and assist us in our sadhana, involve in many creative actions, and call down divine energies. Integral Yoga identifies ten Selves and their opening activates affirmative Beings belonging to higher planes. (2) Similarly, through our untransformed nature, asuric beings or dark energies enter our system and do their destructive and pessimistic action both in waking and dream states.¹⁰ (3) We also get this information from Savitri that like our parents, some invisible beings pursue us in this birth and take care of us. Similarly, some beings accompany us from our previous births. So, we have to **remember** that neither this world, nor any creative action, nor any destructive action, nor any powers and personalities that are acting through us are our own. (4) Now in this book-10, Canto-1, we get some new inputs that will assist in our Subconscious transformation action. It describes some invisible beings identified as ‘**morning twilight of the gods**’ who assist us in our sadhana and carry us from the twilight physical mind, twilight vital mind, and twilight intellect to complete and integral Divine Light, Wisdom, Delight etc. Now we will concentrate on the character of these affirmative twilight beings.

Their forms arise from our sleep and they justify the long night followed by a new dawn and a new birth of consciousness. These **dreaming deities** look beyond the visible things and fashion in their thoughts, ideal worlds. By their presence ‘the

heaviness of eyeless dark' have overpassed and all the sorrow of the night perished. He who wakes in this twilight world, finds his dreams true and all ran after light and joy and love. This twilight world is an atmosphere that cannot dare too much light, love and delight yet breathes strange ecstasy and anticipates deeply of delight. This twilight world is surrounded by vague fields, vague pastures, vague trees, vague scenes, vague cattle, vague spirits, vague melodies and vague ideal lands without a goal but having sweet memories, mighty measures of thought, far chanting of gods with low disturbing voices of desire. These twilight gods are **fugitive beings and natural habitants** of the Subconscious world and they have the capacity to assist an individual to find his soul. In that Subconscious sheath, nothing there was fixed or stayed for long, no mortal feet can take rest upon that soil, no breath of life lingered embodied there, no joy can dance for long period and no beauty can settle there. Yet in that Subconscious²² world, the memory of gladness ever repeats the same note, shapes are strangely consistent, the same thoughts are constant passers-by, all charms are renewed unendingly, waits always to hear the music like the recurrence of a haunting rhyme. Divine touches incessantly, the things that never seized for Subconscious²³ transformation. The Divine Light showers as a trail of disappearing star and each Divine touch faints the vessel and the promise of unrealised bliss is heard. Psychic being participates in this Subconscious transformation through its purity, adoration and subtle presence and their unaware, momentary and escaping thrill is experienced as much sweeter than any rapture known to earth and heaven.

Now we will concentrate on the line: "Heaven ever young and earth too firm and old"⁸ This line also suggests that when we open ourselves towards Divine Forces, we become young and energetic and when we keep the door open towards dark Subconscious²⁴ and inconscient undivine energies we become old and weak. This also suggests the presence of heavenly beings for Subconscious transformation whose raptures of creation last too long; their affirmative bold formations are too absolute and are too intimate with eternal things. They stand up sculptured on the eternal hills and win immortality by perfect physical form. These heavenly beings are too pure, too great, too meaningful without shadow and without incertitude.

Thus, a golden hem of bliss is experienced along with the gleaming shoulder of some godlike hope and flying feet of fine desires. These heavenly beings are visitors from the morning star, satisfied with the first perfection of Psychic opening. They mingle in a passion of pursuit and thrill with the spray of joy....

Savitri, Book-10, Canto-2 represents 'The Gospel of Death and Vanity of the Ideal,' which is a Soul slaying truth and his ideal appears to be in vain in resolving world problems. This Canto-2 proposes that to remain satisfied with a brief touch of Divine Force is a moderate and escapist Spirituality which cannot transform Nature but to prepare for that Truth which slowly and constantly infiltrates into the material vessel, which alone can expedite Subconscious transformation and transform Nature. 'But when all the body's cells, even in their most subconscious reactions, **will come**

to know what I myself know, that the Supreme alone exists, when they will know that, it will be good – not before.’¹¹ Death’s ideal accepts the later Vedantic doctrine of the Soul’s (Jivatma’s) union with Spirit (Paramatma) and refuges the ancient Vedantic doctrine of the Spirit’s reconciliation with Matter.

This Canto is important from four points of view. Firstly, it gives more description of the twilight of Subconscious²⁵ world which must be approached through faint infiltration of Truth Light (Or ‘Threatened (falsehood) with this faint beam of wandering Truth’ Savitri-585) and not the mundane, moderate and later Vedantic escape from material problems; secondly, here Sri Aurobindo defines the Soul slaying human love through the symbolic representation of Death’s gospel; thirdly in this Canto, the Supreme word, *Mahavakya*, of Savitri book is revealed and lastly, this Mahavakya is extended further as ancient Vedantic Solution of the problem of life.

1: We find in Death God, the reconciliation of three-fold personalities, that of mundane perfection, of moderate Spirituality and of Later *Vedantic* Spirituality. These three demonstrate their escapist trend towards life and submission to death which is either accepted as Spirit’s recoil from Matter or accepted as passage to the supreme abode of *Param Dham*. The double doors of escape are ‘Death of his body Matter’s gate to peace’¹⁷ and ‘Death of his soul his last felicity.’¹⁷

Mundane Perfection:

(Death said) “They have traced a journey that foresees no goal.

Aimless man toils in an uncertain world,
Lulled by inconstant pauses of his pain,
Scourged like a beast by the infinite desire,
Bound to the chariot of the dreadful gods.”

Savitri-587

(Death said) “But Mind, a glorious traveller in the sky,
Walks **lamely** on the earth with footsteps slow;
Hardly he can mould the life’s rebellious stuff,
Hardly can he hold the galloping hooves of sense:”

Savitri-615

“This is the world in which thou mov’st, astray
In the tangled pathways of the human mind,
In the **issueless circling** of thy human life,
Searching for thy soul and thinking God is here.
But where is room for soul or place for God
In the brute immensity of a machine?”

Savitri-618

(Human love is) “A sweet secretion from the erotic glands
Flattering and torturing the burning nerves,
Love is a honey and poison in the breast
Drunk by it as the nectar of the gods.”

Savitri-618-19

“The souls of men have wandered from the Light
And the great Mother turns away her face.
The eyes of the creatrix Bliss are closed
And sorrow’s touch has found her in her dreams.”

Savitri-628

“How shalt thou bring the Everlasting here?
There is no house for him in hurrying Time.
Vainly thou seekst in Matter’s world an aim;
No aim is there, only a will to be.”

Savitri-644

Moderate Spirituality:

(Death said) “In the Alone there is no room for love.”

Savitri-608

(Death said) “If Satyavan had lived, love would have died;
But Satyavan is dead and love shall live
A little while in thy sad breast, until
His face and body fade on memory’s wall
Where other bodies, other faces come.”

Savitri-610,

(Death said) “And thou, go back alone to thy frail world:”

Savitri-612

(Death said) “Accept the brief light that falls upon thy days;”

Savitri-620

Death said to Para-prakriti Savitri:

“What knowst thou of earth’s rich and changing life
Who thinkst that one man dead all joy must cease?
Hope not to be unhappy till the end:
For grief dies soon in the tired human heart;
Soon other guests (human admirers) the empty chambers fill.”

Savitri-637,

Death said to Para-prakriti Savitri: “Return and try thy soul!
Soon shalt thou find appeased that other men (human admirers)
On lavish earth have beauty, strength and truth,
And when thou hast half forgotten, one of these
Shall wind himself around thy heart that needs
Some human answering heart against thy breast;
For who, being mortal, can dwell glad alone?
Then *Satyavan* shall glide into the past, (*Satyavan* is the symbol of *Paramatma*)
A gentle memory pushed away from thee
By new love and thy children’s tender hands,
Till thou shalt wonder if thou lov’dst at all.
Such is the life earth’s travail has conceived,
A constant stream that never is the same.”

Savitri-637-638,

“This truth I know that Satyavan is dead
And even thy sweetness cannot lure him back.
No magic Truth can bring the dead to life,
No power of earth cancel the thing once done,
No joy of the heart can last surviving death,
No bliss persuade the past to live again.
But Life alone can solace the mute Void
And fill with thought the emptiness of Time.
Leave then thy dead, O Savitri, and live.”

Savitri-655-656

Later Vedantic Spirituality:

“I think *Sri Aurobindo* deliberately made this *Death* very vulgar to discourage all the *Illusionists* and *Nirvanists*.”²⁰

The Mother,

(Death said) “If thou desirest immortality,
Be then alone sufficient to thy soul:
Live in thyself; forget the man thou lov’st.
My last grand death shall rescue thee from life;
Then shalt thou rise into thy unmoved source.”

Savitri-594

(Death said) “Earth only is there and not some heavenly source.
If heavens there are they are veiled in their own light,
If a Truth eternal somewhere reigns unknown,
It burns in a tremendous void of God;
For truth shines far from the falsehoods of the world;
How can the heavens come down to unhappy earth
Or the eternal lodge in drifting time?”

Savitri-609

(Death said) “The Avatars have lived and died in vain,
Vain was the sage’s thought, the prophet’s voice;
In vain is seen the shining upward Way.
Earth lies unchanged beneath the circling sun;
She loves her fall and no omnipotence
Her mortal imperfections can erase,
Force on man’s crooked ignorance Heaven’s straight line
Or colonise a world of death with gods.”

Savitri-609-610

(Death said) “Heaven’s hour adjourned flees into bodiless Time.
Death saves thee from this and saves Satyavan:
He now is safe, delivered from himself;
He travels to silence and felicity.
Call him not back to the treacheries of earth
And the poor petty life of animal Man.

In my vast tranquil spaces let him sleep”

Savitri-611

(Death said) “Renounce, forgetting joy and hope and tears,
Thy passionate nature in the bosom profound
Of a **happy Nothingness** and worldless Calm,
Delivered into my mysterious rest.
One with my fathomless Nihil all forget.”

Savitri-612

(Death said) “How canst thou force to wed two eternal foes?
Irreconcilable in their embrace
They cancel the glory of their pure extremes:
An unhappy wedlock maims their stunted force.
How shall thy will make one the true and false?
Where Matter is all, there Spirit is a dream:
If all are the Spirit, Matter is a lie,
And who was the liar who forged the universe?
The Real with the unreal cannot mate.
He who would turn to God, must leave the world;
He who would live in the Spirit, must give up life;
He who has met the Self, renounces self.”

Savitri-635

“In vain his heart lifts up its yearning prayer,
Peopling with brilliant Gods the formless Void;
Then disappointed to the Void he turns
And in its **happy nothingness** asks release,
The calm Nirvana of his dream of self:”

Savitri-644

“His truth in human thinking cannot dwell:
If thou desirest Truth, then still thy mind
For ever, slain by the dumb unseen Light.”

Savitri-646

“If heavens there are whose gates are shut to grief,
There seek the joy thou couldst not find on earth;
Or in the imperishable hemisphere
Where Light is native and Delight is king
And Spirit is the deathless ground of things,
Choose thy high station, child of Eternity.
If thou art Spirit and Nature is thy robe,
Cast off thy garb and be thy naked self
Immutable in its undying truth,
Alone for ever in the mute Alone.
Turn then to God, for him leave all behind;
Forgetting love, forgetting Satyavan,
Annul thyself in his immobile peace.

O soul, drown in his still beatitude.
For thou must die to thyself to reach God's height:"

Savitri-647

2: Soul slaying Human Love: As per our study like Arjuna of the Gita, Death has raised twenty-three questions and indirectly hints at a passage to immortality. From the Arjuna we learn the lesson of Jivatma's union with Paramatma, similarly, from Death's conversation with Savitri, we can learn the lesson of reconciliation of Perfect Spirit with imperfect Matter.

A Soul slaying human love, a soul-slaying word and a soul-slaying momentary work can slay the Psychic being. This means human association, thought bound to three *gunas* and any action by the pressure of three *gunas* can veil the Psychic being. Whereas Divine Love, Divine descended overhead knowledge and Divine action by the pressure of Divine Will can save and activate the Psychic being.

(Death said) "Thy mortal longing made for thee a soul.

This angel in thy body thou callst love,
Who shapes his wings from thy emotion's hues,
In a ferment of thy body has been born
And with the body that housed it it must die.
It is a passion of thy yearning cells,
It is flesh that calls to flesh to serve its lust;
It is thy mind that seeks an answering mind
And **dreams awhile that it has found its mate;**
It is thy life that asks a human prop
To uphold its weakness lonely in the world
Or feeds its hunger on another's life."

Savitri-608

(Death said) "What is this love thy thought has deified,
This sacred legend and immortal myth?
It is a conscious yearning of thy flesh,
It is a glorious burning of thy nerves,
A rose of dream-splendour petalling thy mind,
A great red rapture and torture of thy heart.
A sudden transfiguration of thy days,
It passes and the world is as before."

Savitri-610

(Death said) "If Satyavan had lived, love would have died;
But Satyavan is dead and love shall live
A little while in thy sad breast, until
His face and body fade on memory's wall
Where other bodies, other faces come."

Savitri-610

(Death said) "Love cannot live by heavenly food alone,
Only on sap of earth can it survive.

For thy passion was a sensual want refined,
 A hunger of the body and the heart;
 Thy want can tire and cease or turn elsewhere.
 Or love may meet a dire and pitiless end
 By bitter treason, or wrath with cruel wounds
 Separate, or thy unsatisfied will to others
 Depart when first love's joy lies stripped and slain:
 A dull indifference replaces fire
 Or an endearing habit imitates love:
 An outward and uneasy union lasts
 Or the routine of a life's compromise:"

Savitri-611

(Death said) "Two strive, constant associates without joy,
 Two egos straining in a single leash,
 Two minds divided by their jarring thoughts,
 Two spirits disjoined, for ever separate.
 Thus is the ideal falsified in man's world;
 Trivial or sombre, disillusion comes,
 Life's harsh reality stares at the soul:"

Savitri-611

(Death said human love is) "A sweet secretion from the erotic glands
 Flattering and torturing the burning nerves,
 Love is a honey and poison in the breast
 Drunk by it as the nectar of the gods.
 Earth's human wisdom is no great-browed power,
 And love no gleaming angel from the skies;
 If they aspire beyond earth's dullard air,
 Arriving sunwards with frail waxen wings,
 How high could reach that forced unnatural flight?
 But not on earth can divine wisdom reign
 And not on earth can divine love be found;
 Heaven-born, only in heaven can they live;
 Or else there too perhaps they are shining dreams." Savitri-618-619

3: Supreme Word of Savitri (*Mahavakya*)

"If there is a yet happier greater god,
 Let him first wear the face of *Satyavan*
 And let his soul be one with him I love;
 So let him seek me that I may desire."

Savitri-614,

A psychic being is identified as a greater God. That means if a Sadhaka has realised his Psychic Being in the heart centre, then his status is greater than Overmental God and he can call down Divine Love to earth and men. If he calls down Paramatma/ Purushottama/Supramental Purusha to the heart centre then he begins to

wear the face of Satyavan and experiences static Divine union. With the prolongation of this union, dynamic Brahman/Paraprakriti/Supramental Mother comes down permanently to stay in the heart centre. Then heart centre becomes the meeting ground of Paramatma Satyavan and Paraprakriti Savitri and this dynamic union possesses material life and the cellular transformation begins the action. To Love and Possess equally Paramatma Satyavan and Paraprakriti Savitri in the heart centre is the supreme Word of Savitri and the extension of World transformation through the mighty descent of Divine Force. This is the condition of receiving Savitri's comprehensive Divine Love. Here we divide this comprehensive Divine Love into four parts:

Jivatma's union with Paramatma (realisation of transcendent Divine)

Jivatma's union with Paraprakriti (Universalisation of Consciousness and beginning of individual transformation))

Paramatma's union with Paraprakriti (beginning of cellular and world transformation.)

Paraprakriti's union with Aparaprakriti (Matter) (Reconciliation of Spirit with Matter.)

When King Aswapati asked Savitri 'somewhere on the longing breast of earth, Thy unknown lover waits for thee the unknown,' Savitri went across the world to meet her Lord. She met twelve types of liberated great Souls before meeting Satyavan but they were not fit to hold Savitri's Comprehensive Divine Love. So, in order to hold Savitri's comprehensive Divine Love, one has to 'wear the face of Satyavan' or move the Consciousness comprehensively in all the above four ways.

4. Ancient Vedantic Spirituality as pursued by Savitri: In Savitri we find the personality of ancient Vedantic Seer. To become ancient Vedantist, a Sadhak has to realise the dynamic aspect of Psychic, Spiritual and Supramental Being. He can confront with Death and change his individual, collective and human destiny.

(Savitri said) "Out of thy shadow give me back again
Into earth's flowering spaces Satyavan
In the sweet transiency of human limbs
To do with him my spirit's burning will.
I will bear with him the ancient Mother's load,
I will follow with him earth's path that leads to God.
Else shall the eternal spaces open to me,
While round us strange horizons far recede,
Travelling together the immense unknown.
For I who have trod with him the tracts of Time,
Can meet behind his steps whatever night
Or unimaginable stupendous dawn
Breaks on our spirits in the untrod Beyond.
Wherever thou leadst his soul I shall pursue." Savitri-590
(Savitri said) "A curse is laid on the pure joy of life:
Delight, God's sweetest sign and Beauty's twin,

Dreaded by aspiring saint and austere sage,
Is shunned, a dangerous and ambiguous cheat,
A specious trick of an infernal Power
It tempts the soul to its self-hurt and fall.”

Savitri-629

“Give me back Satyavan, my only lord.
Thy thoughts are vacant to my soul that feels
The deep eternal truth in transient things.”

Savitri-637

“I am not bound by thought or sense or shape;
I live in the glory of the Infinite,
I am near to the Nameless and Unknowable,
The Ineffable is now my household mate.
But standing on Eternity’s luminous brink
I have discovered that the world was He;
I have met Spirit with spirit, Self with self,
But I have loved too the body of my God.
I have pursued him in his earthly form.
A lonely freedom cannot satisfy
A heart that has grown one with every heart:
I am a deputy of the aspiring world,
My spirit’s liberty I ask for all.”

Savitri-649

Supreme Word of The Mother’s Agenda (*Mahavakya*):

The Mother’s Agenda is identified as a book of continuation of Sri Aurobindo’s unfinished Yoga of Self-perfection and after Sri Aurobindo’s departure the Mother was undergoing Subconscient transformation¹³ and cellular transformation experience. ‘Oh, **it’s so easy to escape, so easy to say, ‘None of that concerns me. I belong to higher spheres, it doesn’t concern me.’**...Anyway, it’s obvious that nobody has succeeded, so far not a single person– and I understand! I understand. When you find yourself face to face with it, you wonder, ‘How could anything possibly withstand this!’...My body was strongly built, solid, full of endurance – it had a tremendous energy, yet it’s beginning to feel that it isn’t easy.’¹² Subconscient and Inconscient transformation are identified as a very difficult and unending exercise to which one Avatara is not sufficient¹⁴ but successions of Avataras/Vibhutis must incarnate and descend to complete this great task of transformation. Thus, the Supreme word of The Mother’s Agenda is identified as:

“This (descent of Divine Force) has repeatedly been my experience lately, with a vision and a conviction, the conviction of an experience: the two vibrations (Truth vibration of Spirit and falsehood vibration of Matter) are like this (*concomitant gesture indicating a superimposition and infiltration*), all the time – all the time, all the time...May be the sense of wonder comes when the quantity that has infiltrated is

large enough to be perceptible. But I have an impression – a very acute impression – that this phenomenon is going on all the time, all the time, everywhere, in a minuscule, infinitesimal way (*gesture of a twinkling infiltration*), and that in certain circumstances or conditions that are visible (visible to this vision: it's a sort of luminous swelling (of brain)– I can't explain), then, the mass of infiltration is sufficient to give the impression of a miracle. But otherwise, it's something going on **all the time**, all the time, all the time, continuously, (“A mystic slow transfiguration works.” Savitri-632) in the world (*same twinkling gesture*), like an infinitesimal amount of Falsehood replaced by Light ... Falsehood replaced by Light ... constantly...And this Vibration (which I feel and see) gives the feeling of a fire. That's probably what the Vedic Rishis translated as the "Flame" – in the human consciousness, in man, in Matter. They always spoke of a "Flame." It is indeed a vibration with the intensity of a higher fire... The body even felt several times, when the Work was very concentrated or condensed, that it is the equivalent of a fever.”²

We find the supporting line of above experience in Savitri:

“Night felt assailed her heavy sombre reign;
The splendour of some bright eternity
Threatened with **this faint beam of wandering Truth**
Her empire of the everlasting Nought.”

Savitri-585

“Here in this seat of Darkness mute and lone,
In the heart of everlasting Nothingness
Light conquered now even by that feeble beam:
Its faint infiltration drilled the blind deaf mass;
Almost it changed into a glimmering sight
That housed the phantom of an aureate Sun
Whose orb pupilled the eye of Nothingness.
A golden fire came in and burned Night's heart;
Her dusky mindlessness began to dream;
The Inconscient conscious grew, Night felt and thought.”

Savitri-601

“Her mind sat high pouring its golden beams,
Her heart was a crowded temple of delight.
A single lamp lit in perfection's house,
A bright pure image in a priestless shrine,
Midst those encircling lives her spirit dwelt,
Apart in herself until her hour of fate.”

Savitri-368

Savitri was preparing to meet the hour of that fated day in which Satyavan would leave the earthly body and she was constantly accumulating Spiritual energy in the heart of her priestless-shrine and that accumulated energy can drill the blind deaf mass of Subconscient sheath.

OM TAT SAT

References:

1: "Sri Aurobindo writes this about the chakra at the base of the spine: "The Muladhara is the centre of the physical consciousness proper, and all below in the body is the sheer physical, which as it goes downward becomes increasingly subconscious, but the real seat of the subconscious is below the body, as the real seat of the higher consciousness (superconscious) is above the body." *Bases of Yoga*/ p. 133,

2: The Mother's Agenda-25th March-1964

3: "The supramental world exists in a permanent way, and I am there permanently in a supramental body. I had proof of this today when my earthly consciousness went there and consciously remained there between two and three o'clock in the afternoon: I now know that for the two worlds to join in a constant and conscious relationship what is missing is an **intermediate zone** between the existing physical world and the supramental world as it exists. This zone has yet to be built, both in the individual consciousness and in the objective world, and it is being built. When formerly I used to speak of the new world that is being created, I was speaking of this **intermediate zone**. And similarly, when I am on 'this' side – that is, in the realm of the physical consciousness – and I see the **supramental power, the supramental light and substance constantly permeating matter**, I am seeing and participating in the construction of this zone." The Mother's Agenda/03.02.1958

4: "What's interesting is to follow this sort of change in the consciousness of the cells: a lot of them still have a sense of wonder at the fact that the Truth exists. That's the form it takes: a sense of wonder. "Ah, so that's what it is!" A wonder.

A wonder at the existence, the UNIQUE existence of the Lord – a joy! Such an intense joy and a childlike wonder, you know: "Oh, so it's really like that!" And this goes on in one part of the body after another, one group of cells after another. Truly charming. And then, when the **mantra** comes spontaneously, oh! An adoration: "It's like that, like that! That is true, THAT is true – all the disorder, all the ugliness, all the suffering, all the misery, **all of that isn't true! It's not true, THAT is true.**" And not with words (words make it very small): with an extraordinary sensation, extraordinary! Then ... it's the beginning of that sort of glorious, marvelous life. It's still at the stage of wonder; that is, something unexpected in its sublimity." The Mother's Agenda-25.03.1967

5: "If we consider that a child must only learn, know and be aware of what can keep him pure of all lower, crude, violent and degrading movements, then we should eliminate at one stroke the entire contact with the rest of mankind, beginning with all those accounts of wars, murders, conflicts and deceits that are called History; we should eliminate the present contact with family, parents and friends; and we should constantly control the child's contact with all the vital impulses of his own being... This idea is what led to monastic life shut in a convent, or to ascetic life in the cave or the forest... This remedy has proved to be totally ineffective and has not pulled mankind out of its quagmire... According to Sri Aurobindo, the remedy is altogether different... We must face integral life with all that it still entails in terms of ugliness, falsehood and cruelty, but while taking care to discover in ourselves the source of all

goodness, all beauty, all light and all truth, in order to consciously put that source in contact with the world so it may transform it...That is infinitely more difficult than fleeing or closing one's eyes so as not to see – but it is the only really effective way, the way of those who are truly strong and pure and capable of manifesting the Truth.”
The Mother's Agenda-29.05.1968

6: “Why, why is this world like this, why? Why all these horrors, why?... That's how the body was this morning. And it has the impression – just as it has that very strong, very strong sensation of being within the Lord – it has the impression of what that leads to, of what is to come. And then, with TOTAL trust, total. But it doesn't yet know...It's all the time – constantly, unceasingly – all the time brought face to face with this experience that when you are like this (*Mother tips two fingers on one side*), that is, turned to the Divine, things work out miraculously – miraculously ...it's unbelievable; and being like that (*Mother tips two fingers on the other side*) is enough for everything to be disgusting, to go wrong, to grate: a TINY LITTLE movement either of trusting opening, or of the ordinary consciousness (not at all a consciousness of revolt or negation, not at all: merely the ordinary consciousness, the consciousness of life as people have it – the ordinary consciousness), and it's enough ... things become appalling; and then, like this (*gesture in the other direction*): miraculously marvelous. For microscopic, unimportant things, you understand, that is to say, for EVERYTHING – no question of "important" or "unimportant" things, nothing of that sort – for everything it becomes simply miraculous, yet it's the same thing! In one case you are in pain, you suffer, you are miserable, you even fall ill, and in the other case And it's the same thing...But it has reached the point where now the body is quite astounded that one can live the ordinary life with the ordinary consciousness and be contented! It finds that appalling, you know, appalling. And that way of living in chaos, ugliness, wickedness, selfishness, violence, oh ... and cruelty and all possible horrors, and of finding it all perfectly natural... That's when the body says to itself, "It must be ... it must have been necessary as a stage in the development, and it's an effect of the Grace, so there's nothing to say, there's only to admire."...But it's absolutely certain – absolutely certain – that if the world, if the creation were as it appears to be to this bodily consciousness as it now is, there would be only one thing to do – to blot it out! That's obviously the explanation of, and justification for, all nihilistic religions and philosophies. It takes a thoroughly unconscious insensitiveness to be able to live happily and contentedly in this horror that is the world. **And all this IS the Lord, and not only IS the Lord but is WITHIN the Lord; that is to say, it's not as we imagine it – things that were driven away, rejected – not at all, not at all: all this is there... WITHIN the Lord.** So there... You see, the body has this experience of being completely disorganized, of having a cold, a pain here, a pain there ... and when it's in a certain attitude (we may call it an attitude, I don't know), at any rate in a certain state of consciousness: **vanished!** All that no longer exists, there's not a trace – there's no cold anymore, no pain anymore, nothing anymore, it's all gone! Though it's ready to come back... And not only gone (which would be a psychological phenomenon), but the CIRCUMSTANCES of people and things around CHANGE! They become

different: in one case, everything is like that – stubborn, twisted – and in the other ...So as a matter of fact, the body's advantage over the mind is that it understands very well (for it, it's natural) that all that way of seeing and speaking is only a way of seeing and speaking; you may have the opposite way and it may be just as true, and yet another way would be quite true, and finally all that one says and thinks is only ... ways of seeing. The mind has difficulty with that, but the body knows it very well, very well. But ... Inexpressible." The Mother's Agenda-04.12.1968,

7: "The experience is repeated in every detail, every field, like a demonstration through fact. And it's not a "long process" of transformation: it's like something turning around all at once (*Mother turns over two fingers*), and **instead of seeing ugliness, falsehood, horror, suffering and all that, the body suddenly lives in bliss.** And all things have remained the same, nothing has changed, except the consciousness...So there remains the question (this is something ahead, it's probably coming): how is the experience to express itself materially? ... For the body itself, it's perfectly obvious: for, say, an hour, or two, or three, it suffered a lot, very miserable (not a moral suffering: a wholly physical suffering), then all of a sudden, brrff! all gone.... The body has apparently remained the same (*Mother looks at her hands*), in its appearance, but instead of an inner disorder that makes it suffer, everything is fine, and there's a great peace, a great tranquillity – everything is fine. But that's for ONE body – how does that act on others?... It's beginning to perceive the possibility in other consciousnesses. On the moral level (that is to say, the level of attitudes, character, reactions), it's very visible; even sometimes on the physical level: something suddenly disappears – **as we had the experience when Sri Aurobindo would remove a pain (*Mother shows a hand of the subtle physical coming and taking away the pain*), we would wonder ... "Ah!" Gone, vanished, like that.** But it's not constant, not general, it's only to show it can be like that through the fact that it happens in one case or another – to show that things CAN be like that... We might put it this way: the body has the sense of being shut inside something – shut in, yes – shut as if inside a box, but it can see through; it sees and can also have an action (though limited) THROUGH something that's still there and which must disappear. That "something" gives a sense of imprisonment. How is it to disappear? ... That I don't know yet... There must be found the relationship between the consciousness in ONE body and the consciousness of the whole. And the extent of the dependence, and the extent of the independence; that is, how far the body can be transformed in its consciousness (and, necessarily as a result, in its appearance), how it can be transformed without ... without the transformation of the whole – how far? And to what extent is the transformation of the whole necessary to the transformation of the body? That remains to be discovered." The Mother's Agenda-21.12.1968

8: Savitri-603,

9: "The survival of the evil habits in sleep is easily explained and is a thing of common experience. It is a known psychological law that whatever is suppressed in the conscious mind remains in the subconscious being and recurs either in the waking state when the control is removed or else in sleep. Mental control by itself cannot eradicate anything entirely out of the being. **The subconscious in the ordinary man includes**

the larger part of the vital being and the physical mind and also the secret body-consciousness. In order to make a true and complete change, one has to make all these conscious, to see clearly what is still there and to reject them from one layer after another till they have been entirely thrown out from the personal experience. Even then, they may remain and come back on the being from the surrounding universal forces and it is only when no part of the consciousness makes any response to these forces of the lower plane that the victory and transformation are absolutely complete.” CWSA-36/Autobiographical Notes-p-365,

10: “In the present case, of course, the body is always saying, ‘I am ready for everything – I will do anything at all’; yet I still can’t say that it has this. It’s trying to be completely ‘pure’ according to the spiritual concept – it doesn’t sense its separate personality. More and more, year after year, it has been striving to feel only the divine Presence, the divine Life, the divine Force and the divine Will, all within itself; and to feel that without them it is nothing, it doesn’t exist. This is fully realized in its consciousness (the conscious part). **In the subconscious and inconscient, obviously... it is not realized** otherwise, logically, it shouldn’t be ill...The whole disorder evidently originates from the subconscious and inconscient; all the more so as it came with various indications (sent by the hostile forces – but this can always be useful, provided you are careful) saying, ‘Yes, everything is going well in your higher centers, but...’(because the different points of attack have clearly followed the order of the centers). Four or five days ago, or maybe a week, before this latest difficulty occurred, I saw little beings coming out of the subconscious and saying, ‘Ah! Your legs haven’t had any trouble for a long time! It’s the turn of the lower centers!’ I swept it all away, of course, but....Taken this way, it could be an indication that all this needs ... a somewhat **brutal preparation** in order to be put in the necessary condition.” The Mother’s Agenda-11.02.1961,

11: “To realize what one has to realize, it is absolutely indispensable to be **TOTALLY** free of all ties with the ordinary, false consciousness common to material body-consciousness – the consciousness of the body-substance – deriving from the subconscious and the inconscient. This must not only be mastered (it has been mastered for a long time) – but there must be complete independence so that it no longer has the power to provoke any reaction at all. But we aren’t there yet, it’s still not like that, and as long as it isn’t, we are not *on the safe side*. But when all the body’s cells, even in their most subconscious reactions, **will come to know what I myself know, that the Supreme alone exists**, when they will know that, it will be good – not before.” The Mother’s Agenda-11.02.1961,

12: “Right in the subconscious, a subconscious ... oh, hopelessly weak and dull and ... (how to put it?) enslaved to a host of things – enslaved to **EVERYTHING**. It has been unfolding before me night after night, night after night, to show me. Last night, it was indescribable! It goes on and on – it seems to have no limits! Naturally, the body feels the effects of this, poor thing! It is the body’s subconscious, but it’s not personal – it is personal and not personal: **it becomes personal only when it enters the body**... You can’t imagine the accumulation of impressions recorded and stored in the subconscious, **heaped one on top of another**. Outwardly, you don’t even notice, the

waking consciousness isn't aware of it; but they come in, they keep on coming and coming, **piling up ... hideous!** ...So we'll see how long this is going to last. I understand why people have never tried to change it: stir up that quagmire? No! It takes a lot (*laughing*), a lot of courage! Oh, **it's so easy to escape, so easy to say, 'None of that concerns me. I belong to higher spheres, it doesn't concern me.'**...Anyway, it's obvious that nobody has succeeded, so far not a single person—and I understand! I understand. When you find yourself face to face with it, you wonder, 'How could anything possibly withstand this!'...My body was strongly built, solid, full of endurance – it had a tremendous energy, yet it's beginning to feel that it isn't easy." The Mother's Agenda-18.02.1961

13: "Yes. 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...One can even pose as a superman! (*Mother laughs*) But it remains like that (*gesture in the air*), it's not the real thing. It's not the new creation, it's not the next step in terrestrial evolution...You might as well say, 'Why are you in a hurry? Wait for Nature to do it.' But Nature would take a few million years and in the process squander away a host of people and things. A few million years are unimportant to her – a passing breeze." The Mother's Agenda-18.02.1961,

14: "Yet the cells sense so perfectly that... All the experiences in the subconscious at night are quite clear proofs that a ... a **WORLD** of things and vibrations is being cleaned out – all the vibrations opposed to the cellular transformation. **But how can one poor little body do all that work!** The body is quite aware of being a sort of accumulation and concentration of things (yet there is inevitably a selection – *Mother laughs* – because if everything had to be worked out in one center like this [her body] it would be ... it would be impossible!). Oh, if you knew how deeply and perfectly convinced these cells are, in all their groups and sub-groups, each one individually and within the whole, that everything is not only decreed but executed by the Divine, everything! They have a kind of constant awareness so filled with... a conscious faith in His infinite wisdom, even when there is what the ordinary consciousness calls suffering or pain. That's not what it is for the cells – it's something else! And the result is a state of ... yes, a state of peaceful combat. There is a sense of Peace, the vibration of Peace, and simultaneously an impression of being ... (how to put it?) on the alert, in constant combat. Taken all together it creates a rather odd situation...And within ... oh! It's like waves, constantly, the equivalent of those nuances of color I was speaking about, waves of this joy of life, the joy of life rippling past, touching; but instead of being. At times, you see, the body is in a sort of equilibrium (what we, in our ordinary outer consciousness, call 'equilibrium' – that is, good health), and then this joy is constant, like swells on the sea (*Mother shapes great waves*): it seems to flow on behind everything; it comes and shows its face for a moment, then vanishes. In the very tiny things of life – yes, physical life – the joy of these things, the joy life contains, this luminous, special kind of vibration, rises up as if to remind us that it's

here; it is here, it mustn't be forgotten, it's here – but it's kept down by this ... tension... Then, from time to time, everything seems to be on the edge of a precipice; the body doesn't fall simply because it keeps its balance – but without this higher state of perfect faith, one would surely fall!" The Mother's Agenda-14.03.1961,

15: "... outwardly, according to ordinary consciousness, I fell ill; but it's stupid to speak this way – I did not fall ill! **All possible difficulties in the body's subconscious rose up en masse** – it had to happen, and it surely happened to Sri Aurobindo, too. How well I understood! How well, indeed. And it's no joke, you know! I had wondered why these difficulties had hounded him so ferociously – now I understand, because I am being attacked in the same relentless fashion." The Mother's Agenda-15.07.1961,

16: "A descent into the subconscious would not help us to explore this region, for it would plunge us into incoherence or into sleep or a dull trance or a comatose torpor. A mental scrutiny or insight can give us some indirect and constructive idea of these hidden activities; but it is only by drawing back into the subliminal or by ascending into the superconscious and from there looking down or extending ourselves into these obscure depths that we can become directly and totally aware and in control of the secrets of our subconscious physical, vital and mental nature. This awareness, this control are of the utmost importance. **For the subconscious is the Inconscious in the process of becoming conscious; it is a support and even a root of our inferior parts of being and their movements.** It sustains and reinforces all in us that clings most and refuses to change, our mechanical recurrences of unintelligent thought, our persistent obstinacies of feeling, sensation, impulse, propensity, our uncontrolled fixities of character. The animal in us, — the infernal also, — has its lair of retreat in the dense jungle of the subconscious. **To penetrate there, to bring in light and establish a control, is indispensable for the completeness of any higher life, for any integral transformation of the nature.**" CWSA-22/The Life Divine-763

17: Savitri-635,

18: "It's quite obvious that the Inconscious, the Subconscious and the semi-conscious are accidental; **they are not a permanent part of the creation, so are bound to disappear, to be transformed...** Years ago, when Sri Aurobindo and I descended together from plane to plane (or from mode of life to mode of life) and reached the Subconscious, we saw that it was **no longer individual: it was terrestrial.** The rest – the mind, the vital and of course the body – is individualized; but when you descend below this level, that's no longer the case. There is indeed something between the conscious life of the body and this subconscious terrestrial life – elements are thrown out as a result of the action of individual consciousness upon the subconscious substance; this creates a kind of semiconsciousness, and that stays. For example, when people are told, 'You have pushed your difficulty down into the subconscious and it will resurface,' this does not refer to the general Subconscious, but to something individualized out of the Subconscious through the action of individual consciousness and remaining down there until it resurfaces. The process is, so to speak, interminable, even the personal part of it." The Mother's Agenda-02.08.1961,

19: "Most of the time in sleep, with very few exceptions, one is in contact with all that rises up from the subconscious: a cerebral subconscious, an emotive subconscious, a material subconscious; this is what produces ninety- nine percent of the dreams people have. Sometimes – usually – the mind goes wandering, but ninety-nine and a half percent of the time, one remembers nothing when it returns, because the link is not properly established... **The purpose of sleep is to re-establish contact with the consciousness of Sachchidananda.** But I don't think one person in a hundred does so! They enter into unconsciousness far more than into *Sachchidananda*." The Mother's Agenda-05.08.1961

20: "Yes, the *Rishis* give an absolutely living description of what you experience – and experience continually – as soon as you descend into the Subconscious: all these battles with the beings who conceal the Light and so on. I experienced these things continually at Tlemcen and again with Sri Aurobindo when we were doing the Work – it's raging quite merrily even now!...As soon as you go down there, that's what happens – you have to fight against all that is unwilling to change, all that dominates the world and doesnot want to change." The Mother's Agenda-7.11.1961,

21: "The terminology used by Mother and Sri Aurobindo is distinct from the terminology of Western psychology. This is how Sri Aurobindo defines 'inconscious' and 'subconscious': 'All upon earth is based on the Inconscious, as it is called, though it is not really inconscient at all, but rather a complete "sub"-conscience, a suppressed or involved consciousness, in which there is everything but nothing is formulated or expressed. The subconscious lies between this Inconscious and the conscious mind, life and body.'" (Cent. Ed., XXII, p. 354)

22: "I was saying to myself, "But what's the way to get out of here?" I concentrated, became conscious again of the divine Presence, but there was something telling me, "Nothing is responding, it's not working." It was horrible. "Nothing is responding, it's not working; it's not working, it can't change, nothing is responding; nothing is responding, it's not working." I was there like that, with two or three people. I sat down (some rooms were higher than others and it made a difference in level between the terraces), I sat down on a ledge, questioning intensely within, "What can I do? What can I do? What's the way? What can I do? Where's the lever?" I was trying to find the lever for changing it all. But I was unable to find it. Suddenly, from the room at the end a little old man came out, very old, who gave the impression of **an attachment to old things**; just the same (he was all blue), just the same when he arrived (it must be the symbol of an old method or an old discipline), I told him, "Ah, now that you are here, can you tell me the way out of this place? What's the way to get free, the way out?" That started him laughing: "No, no! There's no way, no way out, **you must be content with what you have.**" Then he looked at that poor light above, which really didn't give much light at all, and he said (*in a high-sounding tone*): "But in the first place, I came to tell you that you must put out that sun! I don't want that dazzling sun here." Ah!... I thought, "That's what he calls a sun!" I was so disgusted that finally I woke up. Something pulled me out abruptly. But with such a strong impression – so strong – that I was gripped by anguish: "What can be done to change that?" The WAY, you see, the way was inadequate – inadequate. That was the

anguish: "My own experience is inadequate, it has no effect THERE, so what's to be done? What's to be done? What can be done?" So that's how I was for hours this morning: "What's the way? What's the way? What's the way to change that darkness into light?"...It wasn't very cheering....I'm not giving you all the details, but all sorts of people were there, **with all their plans, all their ideas**; one would come (what I've just said was only at the end, but before that plenty of people had come) and say, "Oh, look how cleverly I've organized this!" Then another one would come with another plan, then they would confer among themselves, then ... It was just life, you see! A whole mental domain of life... And my experience did not REACH there; there was no contact, I was powerless. What little light that turned on because of my presence and was considered as a dazzling sun was to me a mere street lamp. It was painful...I thought, "Why? Why am I not happy and quiet here, too?" And something answered, "Because I **want to change that**." If I accepted it, I wouldn't even notice it; it's because I want to change that darkness. So then ... then there will be joy only when we have FOUND the way – and how to find it?. All the methods I use for the yoga and for transformation, all were useless, useless, useless, no action, no action, no effect, no effect.... I've never seen a place so unreceptive! No effect, none at all. And **everybody VERY content with what he knew!**...It is evidently a mental domain. A **mental subconscious**. But it's horrible... Horrible...Then in the morning, I asked myself, "What? Is there still a lot like that?" A world! A whole world, a mass of things. And that powerlessness in which you find yourself; which means that unless I am given the key, there is no way. That funny little old man, oh, he almost made me angry (I cannot get angry, but I was almost angry and that's what woke me up), I was indignant. "Aah, aah (*Mother takes the old man's rasping tone*), so you want to get out of here?! But no one gets out of this place! And why do you want to get out? ... There's no way to get out, can't you see that there's no getting out of here – and why do you want to get out?! ... Anyway, I came to tell you, I only came to tell you to put out that sun! That dazzling sun, you know!"...WellThose are my nights...So **you get the feeling it will take centuries – centuries to change!** Or else a catastrophe...Though even a catastrophe (*Mother shakes her head negatively*) it shakes it all up, then everything sinks back to the bottom...(silence) And I kept trying to go down...It must be to reach subconscious and unconscious depths. That's always what gives difficulties – an abyss...I haven't yet tried to take the plunge. So far, nothing ever pushed me to plunge down – several times I did find an unexpected way, but there was never the impulsion: "Too bad, I'll throw myself off."...I don't know why...(long silence) It is becoming increasingly positive – positive. And as if the problem were drawing closer and closer, growing more and more tight and stifling...(silence) It's perfectly obvious that people can live, that men can exist and live BECAUSE they are unconscious. If they were conscious, really conscious of the state they live in, it would be intolerable. And I can see that there is a very difficult period when you go from that unconsciousness (unconsciousness of the habit of living in that state) to a conscious vision of the state you live in. When you become totally conscious of things as they are – of what you are, of your condition– and when you do not yet have the power to get out, like last night, it's almost intolerable. And

there was a very clear awareness, very precise, that it isn't a question of life or death: it doesn't depend on that sort of thing, which ultimately changes nothing but a wholly superficial appearance – that's not it! You know, people who are unhappy think, "Ah, a day will come when I'll die, and all my difficulties will be over" – they're simpletons! It won't be over at all, it will go on. It will go on until the time when they get out for good, that is, when they emerge from Ignorance into Knowledge. It's the only way out: to emerge from Ignorance into Knowledge. And you can die a thousand times, it won't get you out, it's perfectly useless – it just goes on. Sometimes, on the contrary, it drags you even further down...That's the thing...But if you know this too soon, there's something ... intolerable, intolerable. For a minute, it's really intolerable. If there weren't the inner faith to answer that there WILL be an end, that you WILL emerge ...It must require a tremendously powerful lever...I suppose people without solid heads become unhinged. Although truly, there is a remarkable Grace, because people are given a dose of experiences exactly according to their capacity. But this morning there was an hour ... an hour when I was absolutely conscious, absolutely conscious, and conscious of one single thing: **the powerlessness – the powerlessness to get out of Ignorance.** The will to get out of Ignorance and the powerlessness to do so. It gave me a whole hour of tension...When I woke up, the tension was such that my head was like a boiling kettle; so immediately, I said, "Lord, it's Your concern, not mine; it's not my business." And naturally, everything calmed down instantly." The Mother's Agenda-19.06.1963,

23: "I think ("I think," like the scientists' "it appears") I can announce that something is getting organized in the Subconscient – it's beginning to get organized – in the subconscient of individuals as well as in the general Subconscient. It's less unconscious (!) It's a bit more ... yes, a bit more conscious, reflective and organized – a very faint beginning of organization, very little, but a growth in consciousness; it isn't quite so unconscious any more.

It's always the last part of the night that I spend there.... You remember that story of the supramental ship and how things were organized by the will, not by external means? Well, that's the action which is beginning to exist in the Subconscient.... No, no! It's not individuals as they know themselves – it is their subconscient. It is in the subconscient. The subconscient is a realm just as the material world is a realm – it's in the subconscient.

There have been many efforts, concentrations, meditations, prayers to bring about the clarification and control of all those semiconscious reflexes that govern individuals – a great concentration on that point. And this experience seems to be the outcome.

There are lots of things which people don't even take notice of in life (when they live an ordinary life, they don't take any notice), there's a whole field of things that are absolutely ... not quite unconscious, but certainly not conscious; they are reflexes – reflexes, reactions to stimuli, and so on – and also the response (a semiconscious, barely conscious response) to the pressure exerted from above by the Force, which people are totally unconscious of. It is the study of this question which is now in the works; I am very much occupied with it. A study of every second.... You see, there are different ways for the Lord to be present, it's very interesting (the difference isn't for

Him, it's for us!), and it depends precisely on the amount of habitual reflex movements that take place almost outside our observation (generally completely outside it) And this question preoccupied me very, very much: the ways of feeling the Lord's Presence – the different ways. There is a way in which you feel it as something vague, but of which you are sure

– you are always sure but the sensation is vague and a bit blurred – and at other times it is an acute Presence¹⁴³ (*Mother touches her face*), very precise, in all that you do, all that you feel, all that you are. There is an entire range. And then if we follow the movement (*gesture in stages, moving away*), there are those who are so far away, so far, that they don't feel anything at all.

This experience made me write something yesterday (but it has lasted several days), it came as the outcome of the work done, and yesterday I wrote it both in English and in French:

"There is no other sin, no other vicethan to be far from Thee."

Then, the entire world, the universe, appeared to me in that light, and at every point (which takes up no space), at every point of the universe and throughout the universe, it's that way. Not that there are far and near places in the universe, that's not what I mean (it's beyond space), but there is a whole hierarchy of nearness, up to something that doesn't feel and doesn't know – it's not that it is outside, because nothing can be outside the Lord, but it is as if the extreme limit: so far away, so far, so far – absolutely black – that He seems not to reach there." The Mother's Agenda-07.12.1963,

24: "In our Yoga we mean by the subconscious that quite submerged part of our being in which there is no wakeningly conscious and coherent thought, will or feeling or organised reaction, but which yet receives obscurely the impressions of all things and stores them up in itself and from it too all sorts of stimuli, of persistent habitual movements, crudely repeated or disguised in strange forms can surge up into dream or into the waking nature. For if these impressions rise up most in dream in an incoherent and disorganised manner, they can also and do rise up into our waking consciousness as a mechanical repetition of old thoughts, old mental, vital and physical habits or an obscure stimulus to sensations, actions, emotions which do not originate in or from our conscious thought or will and are even often opposed to its perceptions, choice or dictates. In the subconscious there is an obscure mind full of obstinate sanskaras, impressions, associations, fixed notions, habitual reactions formed by our past, an obscure vital full of the seeds of habitual desires, sensations and nervous reactions, a most obscure material which governs much that has to do with the condition of the body. It is largely responsible for our illnesses; chronic or repeated illnesses are indeed mainly due to the subconscious and its obstinate memory and habit of repetition of whatever has impressed itself upon the body consciousness. But this subconscious must be clearly distinguished from the subliminal parts of our being such as the inner or subtle physical consciousness, the inner vital or inner mental; for these are not at all obscure or incoherent or ill-organised, but only veiled from our surface consciousness. Our surface constantly receives something, inner touches,

communications or influences, from these sources but does not know for the most part whence they come.” CWSA-28/Letters on Yoga-I-216-217,

25: “The subconscious is the evolutionary basis in us, it is not the whole of our hidden nature, nor is it the whole origin of what we are. But things can rise from the subconscious and take shape in the conscious part and much of our smaller vital and physical instincts, movements, habits, character-forms has this source.

There are three occult sources of our action — the superconscious, the subliminal, the subconscious, but of none of them are we in control or even aware. What we are aware of is the surface being which is only an instrumental arrangement. The source of all is the general Nature, — universal Nature individualising itself in each person; for this general Nature deposits certain habits of movement, personality, character, faculties, dispositions, tendencies in us, and that, whether formed now or before our birth, is what we usually call ourselves. A good deal of this is in habitual movement and use in our known conscious part on the surface, a great deal more is concealed in the other unknown three which are below or behind the surface.

But what we are on the surface is being constantly set in motion, changed, developed or repeated by the waves of the general Nature coming in on us either directly or else indirectly through others, through circumstances, through various agencies or channels. Some of this flows straight into the conscious part and acts there, but our mind ignores its source, appropriates it and regards all that as its own; a part comes secretly into the subconscious or sinks into it and waits for an opportunity of rising up into the conscious surface; a good deal goes into the subliminal and may at any time come out — or may not, may rather rest there as unused matter. Part passes through and is rejected, thrown back or thrown out or spilt into the universal sea. Our nature is a constant activity of forces supplied to us out of which (or rather out of a small amount of it) we make what we will or can. What we make seems fixed and formed for good, but in reality it is all a play of forces, a flux, nothing fixed or stable; the appearance of stability is given by constant repetition and recurrence of the same vibrations and formations. That is why our nature can be changed in spite of *Vivekananda*’s saying and Horace’s adage and in spite of the conservative resistance of the subconscious, but it is a difficult job because the master mode of Nature is this obstinate repetition and recurrence.

As for the things in our nature that are thrown away from us by rejection but come back, it depends on where you throw them. Very often there is a sort of procedure about it. The mind rejects its mentalities, the vital its vitalities, the physical its physicalities — these usually go back into the corresponding domain of general Nature. It all stays at first, when that happens, in the environmental consciousness which we carry about with us, by which we communicate with the outside Nature, and often it persistently rushes back from there — until it is so absolutely rejected, or thrown far away as it were, that it cannot return upon us any more. But when what the thinking and willing mind rejects is strongly supported by the vital, it leaves the mind indeed but sinks down into the vital, rages there and tries to rush up again and reoccupy the mind and compel or capture our mental acceptance. When the higher vital too — the heart or the larger vital dynamis rejects it, it sinks from there and takes

refuge in the lower vital with its mass of small current movements that make up our daily littleness. When the lower vital too rejects it, it sinks into the physical consciousness and tries to stick by inertia or mechanical repetition. Rejected even from there it goes into the subconscious and comes up in dreams, in passivity, in extreme *tamas*. The Inconscient is the last resort of the Ignorance.

As for the waves that recur from the general Nature, it is the natural tendency of the inferior forces there to try and perpetuate their action in the individual, to rebuild what he has unbuilt of their deposits in him, so they return on him, often with an increased force, even with a stupendous violence, when they find their influence rejected. But they cannot last long once the environmental consciousness is cleared — unless the “Hostiles” take a hand. Even then they can indeed attack, but if the *sadhak* has established his position in the inner self, they can only attack and retire.

It is true that we bring most of ourselves — or rather most of our predispositions, tendencies of reaction to the universal Nature — from past lives. Heredity only affects strongly the external being; besides, all the effects of heredity are not accepted even there, only those that are in consonance with what we are to be or not preventive of it at least.” CWSA-28/Letters on Yoga-I-218-220,

26: “The subconscious is a concealed and unexpressed inarticulate consciousness which works below all our conscious physical activities. Just as what we call the superconscious is really a higher consciousness above from which things descend into the being, so the subconscious is below the body consciousness and things come up into the physical, the vital and the mind-nature from there.

Just as the higher consciousness is superconscious to us and supports all our spiritual possibilities and nature, so the subconscious is the basis of our material being and supports all that comes up in the physical nature.

Men are not ordinarily conscious of either of these planes of their own being, but by *sadhana* they can become aware.

The subconscious retains the impressions of all our past experiences of life and they can come up from there in dream forms. Most dreams in ordinary sleep are formations made from subconscious impressions.

The habit of strong recurrence of the same things in our physical consciousness, so that it is difficult to get rid of its habits, is largely due to a subconscious support. The subconscious is full of irrational habits.

When things are rejected from all other parts of the nature, they go either into the environmental consciousness around us through which we communicate with others and with universal Nature and try to return from there or they sink into the subconscious and can come up from there even after lying long quiescent so that we think they are gone.

When the physical consciousness is being changed, the chief resistance comes from the subconscious. It is constantly maintaining or bringing back the inertia, weakness, obscurity, lack of intelligence which afflict the physical mind and vital or the obscure fears, desires, angers, lusts of the physical vital, or the illnesses, dullnesses, pains, incapacities to which the body-nature is prone.

If light, strength, the Mother's consciousness is brought down into the body it can penetrate the subconscious also and convert its obscurity and resistance. When something is erased from the subconscious so completely that it leaves no seed and thrown out of the circumconscient so completely that it can return no more, then only can we be sure that we have finished with it for ever." CWSA-28/Letters on Yoga-I-220-221

Integral Inconscient Education:

"Something that wished but knew not how to be,
Teased the **Inconscient** to wake Ignorance."

Savitri-2

"The godheads from the **dim Inconscient** born"

Savitri-10

"The poised **inconscience** shaken with a touch,
The intuitive Silence trembling with a name,
They cried to Life to invade the senseless mould
And in the brute forms awake divinity."

Savitri-129

"An **inconscient Power** groped towards consciousness,"

Savitri-137

"Ferment of the soul's creation out of mire.
A heavenly process donned this grey disguise,
A fallen ignorance in its covert night
Laboured to achieve its dumb unseemly work,
A camouflage of the Inconscient's need
To release the glory of God in Nature's mud."

Savitri-138

"Behind all moved seeking for vessels to hold
A first raw vintage of the grapes of God,
On earth's **mud** a spilth of the supernal Bliss,
Intoxicating the stupefied soul and mind
A heady wine of rapture dark and crude,
Dim, uncast yet into spiritual form,
Obscure inhabitant of the world's blind core,
An unborn godhead's will, a mute Desire."

Savitri-146

"All was dim sparkle on a foaming top:

It whirled around a drifting shadow-self
On an **inconscious flood** of Force in Time.”

Savitri-147

“At the outset of this enigmatic world
Which seems at once an enormous brute machine
And a slow unmasking of the spirit in things,
In this revolving chamber without walls
In which God sits impassive everywhere
As if unknown to himself and by us unseen
In a miracle of unconscious secrecy,
Yet is all here his action and his will.”

Savitri-154

“Then in a fatal and stupendous hour
Something that sprang from **the stark Inconscious’s sleep**
Unwillingly begotten by the mute Void,
Lifted its ominous head against the stars;
Overshadowing earth with its huge body of Doom
It chilled the heavens with the menace of a face.”

Savitri-222-23

“Or stifled in the **Inconscious’s hollow dusk**,
He sounded the mystery dark and bottomless
Of the enormous and unmeaning deeps
Whence struggling life in a dead universe rose.”

Savitri-231

“Then in Illusion’s occult factory
And in the **Inconscious’s magic printing house**
Torn were the formats of the primal Night
And shattered the stereotypes of Ignorance.”

Savitri-231

“To teach the Ignorance is her difficult charge,
Her thought starts from an original nescient Void
And what she teaches she herself must learn
Arousing knowledge from its sleepy lair.”

Savitri-243-44

“This was the imbroglio made by sovereign Mind
Looking from a gleam-ridge into the Night
In her first tamperings with **Inconscience**:
Its alien dusk baffles her luminous eyes;
Her rapid hands must learn a cautious zeal;
Only a **slow advance** the earth can bear.”

Savitri-244

“On its unstable and enormous breast
Beings and forces, forms, ideas like waves
Jostled for figure and supremacy,

And rose and sank and rose again in Time;
And at the bottom of the sleepless stir,
A Nothingness parent of the struggling worlds,
A huge creator Death, a mystic Void,
For ever sustaining the irrational cry,
For ever excluding the supernal Word,
Motionless, refusing question and response,
Reposed beneath the voices and the march
The dim Inconscient's dumb incertitude."

Savitri-287

"This darkness hides our nobler destiny."

Savitri-330

"Heaven's flaming lights descend and back return,
The luminous Eye approaches and retires;
Eternity speaks, none understands its word;
Fate is unwilling and the Abyss denies;
The **Inconscient's mindless** waters block all done."

Savitri-371

"Where Ignorance is, there suffering too must come;
Thy grief is a cry of darkness to the Light;
Pain was the first-born of the Inconscience
Which was thy body's dumb original base;
Already slept there pain's subconscious shape:"

Savitri-443

"By pain and joy, the bright and tenebrous twins,
The inanimate world perceived its sentient soul,
Else had the Inconscient never suffered change.
Pain is the hammer of the Gods to break
A dead resistance in the mortal's heart,
His slow inertia as of living stone."

Savitri-443

"At first appeared a dim half-neutral tide
Of being emerging out of infinite Nought:
A consciousness looked at the inconscient Vast
And pleasure and pain stirred in the insensible Void.
All was the deed of a blind World-Energy:"

Savitri-477

"A conscious soul in the **Inconscient's world**,
Hidden behind our thoughts and hopes and dreams,
An indifferent Master signing Nature's acts
Leaves the vicegerent mind a seeming king."

Savitri-478

"A nameless god in an unapproachable fane,
In the secret adytum of his inmost soul

He guards the being's covered mysteries
Beneath the threshold, behind shadowy gates
Or shut in vast cellars of **inconscious** sleep.
The immaculate Divine All-Wonderful
Casts into the argent purity of his soul
His splendour and his greatness and the light
Of self-creation in Time's infinity
As into a sublimely mirroring glass."

Savitri-479

"All then becomes subconscious, tenebrous,
Inconscience puts its seal on Nature's page
Or else a mad disorder whirls the brain
Posting along a ravaged nature's roads,
A chaos of disordered impulses
In which no light can come, no joy, no peace."

Savitri-491

"But when its **feet** had touched the quivering bloom,
A mighty movement rocked the inner space
As if a world were shaken and found its **soul**:
Out of the **Inconscious's** soulless and mindless night"

Savitri-528

"Breaking the **black Inconscious's** blind mute wall,
Effacing the circles of the Ignorance,
Powers and divinities burst flaming forth;
Each part of the being trembling with delight
Lay overwhelmed with tides of happiness
And saw her hand in every circumstance
And felt her touch in every limb and cell."

Savitri-529

"In the deep place where once the **Serpent slept**,
There came a grip on Matter's giant powers
For large utilities in life's little space;
A firm ground was made for Heaven's descending might."

Savitri-530

"Casting aside its veil of Ignorance,
Allied to gods and cosmic beings and powers
It built the harmony of its human state;
Surrendered into the great World-Mother's hands
Only she obeyed her sole supreme behest
In the enigma of **the Inconscious's world.**"

Savitri-530

"Enigma of **the Inconscious's sculptural sleep**
Symbols of the approach to darkness old
And monuments of her titanic reign,

Opening to depths like dumb appalling jaws That wait a traveller down a haunted path Attracted to a mystery that slays (the Soul), They watched across her road, cruel and still; Sentinels they stood of dumb Necessity, Mute heads of vigilant and sullen gloom, Carved muzzle of a dim enormous world.”	Savitri-580
“Mine (Savitri’s) is the labour of the battling gods: Imposing on the slow reluctant years The flaming will that reigns beyond the stars, They lay the law of Mind on Matter’s works And win the soul’s wish from earth’s inconscious Force. ”	Savitri-588
“In that tremendous darkness heavy and bare She atoned for all since the first act whence sprang The error of the consciousness of Time, The rending of the Inconscious’s seal of sleep, ”	Savitri-599
“The Inconscious is the Superconscious’s sleep.”	Savitri-600
“The inconscious world is the spirit’s self-made room, Eternal Night shadow of eternal Day.”	Savitri-601
“A golden fire came in and burned Night’s heart; Her dusky mindlessness began to dream; The Inconscious conscious grew , Night felt and thought.”	Savitri-601
“His (Supramental) consciousness dived into unconscious depths,”	Savitri-621
“In dim mist-waters of inconscious sleep, ”	Savitri-632
“In finite things the conscious Infinite dwells: Involved it (Inconscious Self) sleeps in Matter’s helpless trance, It (Inconscious Self) rules the world from its sleeping senseless Void;”	Savitri-658
“Almost it seemed as if in his symbol shape The world’s darkness had consented to Heaven-light And God needed no more the Inconscious’s screen. ”	Savitri-664
“Because he (Supermind) is there the Inconscious does its work,”	Savitri-681
“Let not the unconscious gulf swallow man’s race That through earth’s ignorance struggles towards thy Light.”	

Savitri-687

“The Immanent shall be the witness God
Watching on his many-petalled lotus-throne
His actionless being and his silent might
Ruling earth-nature by eternity’s law,
A thinker waking the **Inconscient’s world**,
An immobile centre of many infinitudes
In his thousand-pillared temple by Time’s sea.”

Savitri-706



(Inconscient transformation becomes possible through the conscious intervention of the Incarnating Dual Power who open God's secret Supramental door to the most stubborn and recalcitrant darkest nether domain of the existence. After the Inconscient Self opens by the pressure of Supramental Force above the head, The Divine Force works from below the feet.)

Inconscient Education begins either when the old Inconscient foundation⁷ is made conscious by inflow of Superconscious Light and awareness from above to annex it to the Spirit's height or after the recovery of the Inconscient Self which has the power to rend the Night of Ignorance or the dark Inconscient sheath is entrenched between two rivers of light flowing from the Superconscious Self above and Inconscient Self below. The aim of integral Inconscient Education is to unfold the truth of integral Knowledge which is concealed here in the original Inconscience and brought out of it by an emerging Consciousness which rises from gradation to gradation of its hierarchies of evolutionary development until it can manifest the integral Reality and a total Self-Knowledge.

A certain line of materialistic enquiry considers Inconscient sheath as the origin and creator of this existence. It has to be accepted that an Inconscient force and an Inconscient substance are the starting point of the evolution but it is recognised that the conscious Spirit is emerging in this difficult phase of nether evolution. This apparent Inconscience of material universe carries in itself darkly and hazily all the powers and potentialities of the eternally self-revealed luminous Superconscious and to reveal it in Time is the slow and deliberate delight of Nature and the aim of her cycle. All the three lower powers of mind, life and body build upon the Inconscient sheath and seem to be originated and supported by it. The black dragon of the Inconscience sustains with its vast wings and in its black darkness the whole structure of the material universe rests. Its energies unroll the flux of things, its obscure murmur and intimations seem to be the starting point of consciousness and source of all impulse of physical mind and vital mind. When the Inconscient is penetrated by higher and higher powers of Self and Consciousness, its obstruction to evolution and its circle of restrictions are slowly broken and the limitations of our material substances are diminished and transcended and a greater law of divine Consciousness possesses the mind, life and body for the transformation action. *The Mother* confirms 'that a fundamental change of character demands an almost complete mastery over the subconscious and a very rigorous disciplining of whatever comes up from the inconscient, which, in ordinary natures, expresses itself as the effects of atavism and of the environment in which one was born. Only an almost abnormal growth of consciousness and the constant help of Grace can achieve this Herculean task. That is why this task has rarely been attempted and many famous teachers have declared it to

be unrealisable and chimerical. Yet it is not unrealisable. The transformation of character has in fact been realised by means of a clear-sighted discipline and a perseverance so obstinate that nothing, not even the most persistent failures, can discourage it.’¹

This Book-9, Canto-1 of Savitri book is concentrated on Savitri’s entry into the Inconscient world. This world is the home of Death and only dead people can visit that unhealthy world of negation and darkness. King Aswapati travelled this world without dying and suffered multiple injuries which were slow to heal. In this Canto the movement of Consciousness between Supramental and Inconscient plane is observed which appears to be a long movement before Consciousness is preoccupied with Subconscient transformation (which is the message of Book-10, Canto-1 to 4).

This Canto suggests that those who are established in Supramental Consciousness can alone visit Inconscient world in deep trance and through that exercise alone Inconscient world can be illumined and transformed. Sri Aurobindo’s Accident in 1938 was an attack of dark asuric force (Lord of Falsehood) while he was pursuing transformation action in Subconscient/Inconscient Sheath.

This Canto also suggests that a Sadhaka must be established in Supramental Consciousness, before meeting his own death or death of kith and kin or brother Souls. Extreme adversity must be met ‘like a tree recovering from a wind.’ (Savitri-574) Savitri had the following experiences after Satyavan’s death:

“She measured not her loss with helpless thoughts,”

Savitri-571

“Then suddenly there came on her the change
Which in tremendous moments of our lives
Can overtake sometimes the human soul
And hold it up towards its luminous source.”

Savitri-571

“Over was the haunted pain, the rending fear:
Her grief had passed away, her mind was still,
Her heart beat quietly with a sovereign force.
There came a freedom from the heart-strings’ clutch,
Now all her acts sprang from a godhead’s calm.”

Savitri-573

We find in Savitri in the following passage how death can abruptly end the charm of life and visits us as the last gift.

“Death stays the journeying discoverer, Life.

Thus is the throne of the Inconscient safe

While the tardy coilings of the aeons pass”

Savitri-18

“Our very being seems to us questionable,

Our life a vague experiment, the soul
A flickering light in a strange ignorant world,
The earth a brute mechanic accident,
A net of death in which by chance we live.”

Savitri-49-50

“Fate waiting on the unseen steps of men
And her evil and sorrow and **last gift of death.”**

Savitri-204

“A rolling surge of silent death, it came
Curving round the far edge of the quaking globe;
Effacing heaven with its enormous stride
It willed to expunge the choked and anguished air
And **end the fable of the joy of life.”**

Savitri-534,

“Although Death walks beside us on Life’s road,
A dim bystander at the body’s start
And a last judgment on man’s futile works,
Other is the riddle of its ambiguous face:
Death is a stair, a door, a stumbling stride
The soul must take to cross from birth to birth,
A grey defeat pregnant with victory,
A whip to lash us towards our deathless state.”

Savitri-600-601

This Canto-1, Book-9 suggests that after arriving in Supramental Consciousness, the transformation work pursued in the Subconscious and inconscient world may not be easy and may continue through many births.

“That mightier spirit turned its mastering gaze
On life and things, inheritor of a work
Left to it unfinished from her halting past, (This line suggests that Subconscious and Inconscient transformation is a continuation of Savitri’s past birth extending over future birth till she returns to earth as last Avatara.)
When yet the mind, a passionate learner, toiled
And ill-shaped instruments were crudely moved.” Savitri-573 (This line suggests mind’s infant state in transformation action.)

This Canto suggests that in order to change destiny and conquer Death, one must have knowledge of past, present and future lives. This knowledge of triple time is possible by opening of Psychic, Spiritual and Supramental being.

“Only the spirit sees and all is known.”

Savitri-571

“Now to the limitless gaze disclosed that sees”

Savitri-572

“And live in borders of the seen and known.” (One can foresee and know much before the happening of the event.)

Savitri-579

Its complementary line:

“For what the spirit sees, creates a truth
And what the soul imagines is made a world.”

Savitri-456

“I know all past and all present and future existences, O Arjuna, but Me none yet knows.”

The Gita-7.26

‘Many are My lives that are past, and thine also, O *Arjuna*; all of them I know, but thou knowest not...’

The Gita-4.5

This change of destiny is further strengthened by the following experience as hinted in Savitri:

“Only the spirit (of Savitri) knew the spirit (of Satyavan) still,
And the heart divined the old loved heart, though changed.”

Savitri-576

“All was the violent ocean of a will
Where lived captive to an immense caress,
Possessed in a supreme identity,
Her aim, joy, origin, Satyavan alone.”

Savitri-579

“Around him nameless, infinite she surged,
Her spirit fulfilled in his spirit, rich with all Time,
As if Love’s deathless moment had been found,
A pearl within eternity’s white shell.”

Savitri-579

The mystery of the Inconscient world is that it is a kingdom of titans who can slay the living Soul. They are cruel, sentinels of dumb necessity, and they watch across Savitri’s path mercilessly. In this midnight’s dumb abysses Savitri rose like a ‘columned shaft of fire and light,’² ‘against fixed destiny and the grooves of’² Iron Law.

This Canto-I of Book-IX proposes that before confronting death, one’s Psychic being, Spiritual being, Cosmic Self and Supramental Being must be open. If these beings are open then one will remain firm, peaceful, equal in Soul and Nature during the extreme adversity. A path will be open in subtle world for resolving the imminent problems. Supramental force gives the passport to enter Dark Inconscient world without dying and changes its laws and slays the dark entities in their own Inconscient home. This is the root solution of the problem of existence.

Savitri had gone through six phases of her sadhana. They are: (1) Sunlit path, (2) golden path, (3) Journey in the abysmal night of the inconscient plane, (4) Journey in the Subconscient plane of dream twilight, (5) Permanent rise of consciousness to *Sachchidananda* plane of Everlasting Day, (6) Permanent descent of *Sachchidananda* consciousness through Return to Earth. This Canto-II of Book-IX represents the third phase of her *Sadhana* in the Inconscient plane.

The purpose of entry into this dark world is to bridge the gulf between her relation with Satyavan ('But now a silent gulf between them came'¹⁰) through large scale invasion of Divine Love. Now this action of Divine Love is still remote from Inconscient plane or 'Even from herself cast out, from love **remote**.'¹¹ Due to this gulf, 'Her eyes had lost their luminous Satyavan'¹¹ or '**The soul of the beloved now seen no more**.'¹² After the gulf is bridged, she experienced: 'Her husband, grew into a **luminous shade**.'¹² 'I will bear with him the ancient Mother's load I will follow with him earth's path that leads to God.'¹³ 'For I (*Savitri*) who have trod with him (*Satyavan*) the tracts of Time,'¹³ 'Wherever thou leadst his (*Satyavan*'s) soul I shall pursue.'¹³

The importance of Book-9, Canto-II is the movement of Consciousness through which the gulf between the Supramental plane and the Inconscient plane is bridged. If this gulf is not bridged then Satyavan cannot be traced or discovered in the Inconscient home of Death and by this loss of contact Satyavan cannot return to earth.

In other Cantos, we have marked how through the movement of Psychic, Spiritual, and Supramental Consciousness different planes of Consciousness or ten worlds are bridged. They are:

The gulf between Savitri and Satyavan in the Inconscient plane:

"But now a silent gulf between them came" Savitri-584

"Visionless she moved amid insensible gulfs," Savitri-584

The gulf between Savitri and Satyavan in the Subconscient plane:

"In vain thou (Death) hast dug the **dark unbridgeable gulf**," Savitri-648,

A similar gulf King Aswapati felt in between Supramental Self and Bliss Self:

"This world of bliss he saw and felt its call,

But found no way to enter into its joy;

Across the conscious gulf there was no bridge." Savitri-128,

Linking the gulf between Spiritual and Mental plane:

"A mediating ray had touched the earth (mediating ray is the Spiritual energy)

Bridging the **gulf** between man's mind and God's;

Its brightness linked our transience to the Unknown." Savitri-353

Psychic being can bridge the gulf between Spirit and Matter:

"But soon the **link** of soul with form grew sure" Savitri-355

"Unlocked were inner spirit's trance-closed doors:" Savitri-369

Spirit travelling backward in Time in order to illumine dark untransformed world in universalised Consciousness:

“A **gap** was rent in the all-concealing vault (of King Aswapati);
The conscious ends of being **went rolling back:**

The landmarks of the little person fell,
The island ego joined its continent.” Savitri-25,
Bridging the gulf between Bliss self and Sense mind:

“A consciousness of beauty and of **bliss**,
A **knowledge** which became what it perceived,
Replaced the separated sense and heart
And drew all Nature into its embrace.” Savitri-28

**Bridging the gulf between Absolute, Alone, Real and his Fate in universalised
Consciousness:**

“A union of the Real with the unique,
A gaze of the Alone from every face,
The presence of the Eternal in the hours
Widening the mortal mind’s half-look on things,
Bridging the **gap** between man's force and Fate
Made whole the fragment-being we are here.” Savitri-35,

The gulf between Psychic being and Spiritual Being is bridged:

“In moments when the inner lamps are lit
And the life’s cherished guests are left outside, (This line suggest life’s cherished
guests stand as obstacles to Spiritual experience.)

Our spirit sits alone and speaks to its **gulfs**.
A wider consciousness opens then its doors;
Invading from spiritual silences” Savitri-47-48,

**Our surface casual life is harmonized by bridging the gulf between surface action
and inner life:**

“But who shall pierce into the **cryptic gulf**
And learn what deep necessity of the soul
Determined casual deed and consequence?” Savitri-52,

Supramental action and removal all gulfs in different planes:

“Because eternal eyes turned on earth's **gulfs**” Savitri-101

“She hopes by the creative act’s release
To o’erleap sometimes **the gulf** she cannot fill,
To heal awhile the wound of severance,
Escape from the moment’s prison of littleness
And meet the Eternal’s wide sublimities

In the uncertain time-field portioned here.” Savitri-177

“Its (Supermind) might that **bridge** the gulf twixt man and God,
Its (Supermind) lights that combat Ignorance and Death.” Savitri-261,

“There was no cleavage between soul and soul,
There was no **barrier** between world and God.” Savitri-319

“There (in the Supramental) was no **gulf** between the thought and fact,” Savitri-327

“And made her joy a **bridge** twixt earth and heaven,” Savitri-534,

“To make thy life a **bridge** twixt earth and heaven;” Savitri-536,

(Death asked) “What bridge can cross the **gulf** that she (Truth supreme) has left
Between her (Truth supreme) and the dream-world she (Truth supreme) has made?”
Savitri-663,

“The two (Heaven and Earth) longing to join, yet **walk apart**,
Idly divided by their vain conceits; ...
They gaze across the **silent gulfs** of sleep.” Savitri-684

Bridging the gulf between Supramental/bliss Sheath and
Inconscient/Subconscient Sheath is the most difficult exercise of integral Yoga and
hence from this point of view Book-9 and Book-10 are very important and the Mother
had chosen Book-10 for translation into the French language in order to better
understand and pursue Her Subconscient transformation.

Inconscient Sheath is ‘an all-negating immensity’³ or ‘immense refusal of the
eternal No.’⁴ In the core of it lies the Inconscient Self (‘Matter still slept empty of its
Lord’ (Savitri-405)) which is the Divine’s last and the greatest Spiritual energy by
whose intervention ‘a grand solution’⁵ will be witnessed in the cosmic life. So, after
the discovery of the Psychic, Spiritual and Supramental Self, a *Sadhaka’s* task is to
trace the Subconscient and Inconscient Selves, by whose discovery, Supramental
energy will flow into mind, life, and body from below the feet. The simultaneous flow
of Supramental energy from above the head and below the feet or ‘Our life is
entrenched between two rivers of light’⁶ is the apex Spiritual experience for
transformation action.⁹ The Divine Love⁸ labours in the depths as Inconscient Self and
exults on the height as the Supramental/Bliss Self and this Divine Love has the
capacity to rebuild Death’s perishable world.

OM TAT SAT

References:

- 1: TMCW-12/On Education-19,
- 2: Savitri-581,
- 3: Savitri-Savitri-585,
- 4: Savitri-583,
- 5: Savitri-90,
- 6: Savitri-531,
- 7: “So a whole slice of my life came back, but it didn’t stop there! It keeps extending
back further and further, and memories keep on coming, things that go back sixty
years now, even beyond, seventy, seventy-five years – they are all coming back.
And so it all has to be put in order.” The Mother’s Agenda/November 5/1960, “The
physical mind (or tamasic mind, an Inconscient negative energy) is the mind of the
physical personality formed by the body. It grows with the body, but it isn't the mind
of Matter: it is the mind of the physical being. For instance, it is the mind that makes
one's character: the bodily, physical character, which is in large part formed by
atavism and education. What is called "physical mind" is all that. Yes, it's the result of
atavism, of education and of the formation of the body; that's what makes the
physical character. For example, **some people are patient, some are strong** and so

on – physically, I mean, not for vital or mental reasons, but purely physically everyone has a character. That's the physical mind. **And it is part of any integral yoga: you discipline this physical mind. I have done it for more than sixty years.**”
The Mother's Agenda/August-31/1965,

8: **“Other traditions speak of the Consciousness, the divine Consciousness, instead of Love. One even finds accounts full of imagery depicting a Being of prismatic light lying in deep sleep in the cave of the Inconscient; and this Descent awakens him to an activity which is still (how to put it?) inner, an immobile activity, an activity by radiation. Countless rays issue from his body and spread throughout the Inconscient, and little by little they awaken in each thing, in each atom, as it were, the aspiration to Consciousness and the beginning of evolution.”**

July-28/1961/Mother's Agenda/Vol-2/P: 277-283,

9: **“A transformation of human nature** can only be achieved when the substance of the being is so steeped in the spiritual principle that all its movements are a spontaneous dynamism and a harmonised process of the spirit. But even when the higher powers and their intensities enter into the substance of the Inconscience, they are met by this blind opposing Necessity and are subjected to this circumscribing and diminishing law of the nescient substance. It opposes them with its strong titles of an established and inexorable Law, meets always the claim of life with the law of death, the demand of Light with the need of a relief of shadow and a background of darkness, the sovereignty and freedom and dynamism of the spirit with its own force of adjustment by limitation, demarcation by incapacity, foundation of energy on the repose of an original Inertia. There is an occult truth behind its negations which only the Supermind with its reconciliation of contraries in the original Reality can take up and so discover the pragmatic solution of the enigma. Only the supramental Force can entirely overcome this difficulty of the fundamental Nescience; for with it enters an opposite and luminous imperative Necessity which underlies all things and is the original and final self-determining truth-force of the self-existent Infinite. This greater luminous spiritual Necessity and its sovereign imperative alone can displace or entirely penetrate, transform into itself and so replace the blind Ananke of the Inconscience.”
CWSA-22/The Life Divine-997, **“The whole concentration of the being will be shifted from below upwards and from without inwards; our higher and inner being now unknown to us will become ourselves, and the outer or surface being which we now take for ourselves will be only an open front or an annexe through which the true being meets the universe. The outer world itself will become inward to the spiritual awareness, a part of itself, intimately embraced in a knowledge and feeling of unity and identity, penetrated by an intuitive regard of the mind, responded to by the direct contact of consciousness with consciousness, taken into an achieved integrality. The old inconscient foundation** itself will be made conscious in us by the inflow of light and awareness from above and its depths annexed to the heights of the spirit. An integral consciousness will become the basis of an entire harmonisation of life through the **total transformation**, unification, integration of the being and the nature.”
CWSA-22/The Life Divine-753, **“If there is to be an entire transformation**, it can only be by the full emergence of the law of the spirit; its power of supermind or

gnosis must have entered into Matter and it must evolve in Matter. It must change the mental into the supramental being, make the **inconscious** in us conscious, spiritualise our material substance, erect its law of gnostic consciousness in our whole evolutionary being and nature. This must be the culminating emergence or, at least, that stage in the emergence which first decisively changes the nature of the evolution by transforming its action of Ignorance and its basis of Inconscience.” CWSA-22/The Life Divine-733-734,

10: Savitri-583

11: Savitri-584,

12: Savitri-585,

13: Savitri-590,

The Problem of Leadership and India’s Emergence as World Teacher

Problem of Leadership:

“After I knew that God was **a woman**, I learned something from far-off about love; but it was only when I became a woman and served my Master and Paramour that I knew love utterly.”¹

Sri Aurobindo

“There are two who are unfit for greatness and freedom, the man who has never been **a slave** to another and the nation that has never been under the yoke of foreigners.”²

Sri Aurobindo

“As the **servant and disciple** of the Master he (a *Sadhaka*) has no business with pride and egoism because all is done for him from above, so also he has no right to despond because of his personal deficiencies or stumblings of his nature. For the Force that works in him is impersonal –or superpersonal- and infinite.”⁸

Sri Aurobindo

The leader of men who has not realised and seen ‘the One and Eternal’³ in all things, may be eminent in a larger and lesser circle and feels himself full of power, extraordinary increase of mentality and vitality which drives his thought and action and builds his life as a phenomenon of creative genius. He can act as a scourge, bringer of light, healer, a creator of beauty or the messenger of knowledge, a prolific writer, a server of humanity and the cosmic force which seeks to move him, seems often to surpass the measures of ordinary human limitation and relativity. When he speaks of God, he erects an image of Him which is a huge shadow of his nature, will,

thought, quality and force. He serves the Master as his glorified ego and in Spiritual life this leadership turns towards ambition, pride, desire of greatness and a magnified individual personality. Although he has a larger sight and greater knowledge than ordinary men and advances a step beyond the limited physical and vital intelligence, a divided individualised life and force prevents him from really becoming master of the world. A light of superior consciousness acts within his narrow mental limits, but his being is not opened towards the plenary Light, Vision and Power and direct Divine realisation and neither **'comes face to face with the Master'**³ and the Lord, or capable of vast, comprehensive self-existent joy and multitudinous field of mystic Spiritual experience, or ascend into the original luminosity of overhead Consciousness, or descent of immense ranges of powers, influences and phenomena, or aware of a sea like downpour of masses of spontaneous Knowledge. The Divine force acts in his imperfect nature more intensely than in others with flashes of inspiration and revelation and still an exalted ego stands between him and the Integral Truth and his fragmentary personality imposes and dominates the surrounding. So, a leader who has less purity and absence of a complete Spiritual emergence can use too often the Divine's Name and may become His instrument but serves unconsciously His black masks and the powers of dark demons and titans or introduce dangerous falsity or he assumes a Divine Name¹⁰ or proclaims to be Divine Messenger or believes himself as spokesperson of God to guide and rule others.

Those who are slave to physical mind, *tamasic* mind, and vital mind, *rajasic* mind, or slave to the lower instinct driven nature can easily become servant to others. They cannot become the slave of an external human form and still more difficult to become slave of inner Psychic being and Spiritual being. Most of the human beings live in their physical and vital mind and are obedient to their dominating murmurs, whispers and promptings which circumscribe life within the narrow walls of apparent possibility. Obedience and service to immediate authorised human recipients is an intermediate house of training which is felt indispensable in order to discipline the inertia of the physical and perversion of vital mind which later culminates in the obedience and consecration to supreme Will and do whatever It dictates. The experience of slavehood is identified as two steps ahead of God's conscious servant and instrument. Those who have gone through the experience of utter obedience to immediate human authority or it is an exceedingly good fortune for them to obey an individual who has realised Divine, can easily go through the experience of manhood, soulhood, slavehood and childhood and become the God's instrument, slave and child and can obey the Spirit's wide and Omnipotent urge.

A servant serves and works for his Master but he is categorised firstly, that he is having his own emotion, will and thought process of separate identity; in the second category he nurtures secretly hostility, perverted ill will, narrow carping and wrong thought, *bivranti*, and these influence make him crooked, dry, hard hearted, hollow and cruel; lastly, he cannot tolerate and destroys what is higher than him; so he even grows the impatient desire to become the successor, quarrels and conspires to end the

life of his Master. So, the servants of the latter two types have little Spiritual future and of the former type can go through long training of experience of motiveless love, obedience, honesty, nobility of character, sincerity, straight-forwardness, unselfishness, disinterested consecration to work. Thus, depending on the collaboration of untransformed Nature, he either arrives at the higher stage of instrument and slave or recoils into old life of brute inhumanity. A slave identifies himself with the will of the Master, does excessive and arduous labour and his separate identity is lost in the utter oneness. The attitude of his mind must not be, "This is my strength" or "Behold the God's power in me," but rather, "A Divine Power works in this mind and body and this is the same that works in all men and in the animal, in the plant and in the metal, in all conscious and living things and things apparently inconscient and inanimate."⁴ If this large view of the One working in all becomes the entire experience, then the ego-sense will begin to be eliminated. Experience shows that, in proportion as one delivers oneself from the limiting mental and vital ego, he commands a wider life, a larger existence, a higher consciousness, a happier Soul state, even a greater knowledge, power and ceaseless consecrated action.

Woman is hated by mediaeval ascetic as a creation of God for the temptation of Monk and to shun all women is considered its panacea. If a woman has tempted him then the sense declares 'he loves her.' But a liberated Soul loves all beings equally and the Soul experiences unity with God. That is the all-embracing and all-exceeding formula of existence. So, in order to know God's love utterly one has to treat God and Woman nobly and adore, love and regard them equally. By becoming a virgin bridal, representing purity of a woman, the softness, tenderness, sweetness and plasticity to change becomes predominant; the distance between Soul and Divine or Lover and Beloved is annulled and the ego is vanished to realise His Oneness.

The Liberated Soul Centre:

"The best, the individuals who are in advance of the general line and above the general level of the collectivity, are the natural leaders of mankind, for it is they who can point to the race both the way they must follow and the standard or ideal they have to keep to or to attain. But **the divinised man** is the Best in no ordinary sense of the word and his influence, his example must have a power which that of no ordinarily superior man can exercise."¹³

Sri Aurobindo

The aim of the liberated Soul⁹ Centre is not to become great, luminous, strong and powerful, an aggrandisement of the personal force and motives of self-assertion but he must be self-fulfilled by Yoga and is capable of accepting and transforming all negation and infirmity in his extended universalised Consciousness. His sole aim is a pure Spiritual perfection, a shadowless Bliss, a finding of the true Self and union with the Divine by putting on the Divine Consciousness and Divine Nature and a life governed and formed from within outwards in which the source of all thought, will and action shall be the Spirit working through the Truth and the Divine law which are self-existent and spontaneous in their self-fulfilment. Discovery of the truth of one's

own Being followed by All-Being must be the master motive. He must be capable of the eternal unity between the Self and all existences. In the Spiritual order of things, the greater he projects his views, ideas and aspirations, the greater the Truth that seeks to descend upon his life and he has the responsibility to manifest much more of that which he secretly is. With the increase of purity an overhead luminous Consciousness begins to penetrate and the gate lies wide open to the possibility of extending his Consciousness beyond the present limit. He realises himself as an embodied Soul through whose sacrificial action the cosmic Nature is seeking to fulfil itself and he emerges out of a darkness of Ignorance towards a light of Knowledge which is growing upward towards an unforeseen culmination.

The Universalised Liberated Soul Centre:

“...If thou canst not be the slave of all mankind, thou art not fit to be its master, and if thou canst not make thy nature as *Vasishtha*’s cow of plenty with all mankind to draw its wish from her udders, what avails thy leonine supermanhood?”⁵

Sri Aurobindo

“To be the master of the world would indeed be supreme felicity, if one were universally loved; but for that one would have to be at the same time the slave of all humanity.”⁶

Sri Aurobindo

Spiritual man is equal Souled to all things and he lives with the sense of oneness with all creatures. Through above message, integral Yoga issues awareness on developed Soul to serve mankind arduously by becoming its slave or does good of all creature by inner movement of universal Consciousness.

The personality of a mere man is only a formation of superficial mental consciousness with limited restricted formations of powers, qualities and habits. To lose surface personality is necessary if we are to gain our true Soul personality, still more necessary if we are to gain universality and rise into transcendence. The Psychic personality of a man flowers as the Saint, the Sage and the Seer and when it reaches its full strength it turns the being towards Supreme Truth, Beauty, Love, Bliss and Largeness and opens towards Spiritual Compassion, Universality and Oneness. If the individual can become one with the All-Will then he can be the master of All-Force and the evolution of all the faculties of the Spirit, immense ranges of Powers, Influences, phenomena begin to descend covertly upon him and some of them can realise immediately in the order of the physical world and the rest await their time and proper circumstance for revelation in physical term and form.

An integral Yogi’s experience of slavehood and womanhood will be extended towards all humanity with the Impersonalisation and Universalisation of the Consciousness. He will simultaneously live himself as the follower, seeker of integral truth, disciple, instrument and child of the Supreme as everything descends constantly to him from above as divine Will, divine Wisdom and divine Love. The above seven-

fold self-concentration of Spiritual man is subordinated by seven-fold self-expansion as discussed below.

A liberated Soul can extend his relation with the brother Souls by rising in Consciousness and develops initially a fragment of Divine's self-expansive sevenfold personality of Master, Teacher, Father, Mother, Friend, Lover and the Playmate and as he ascends in Yoga or in Consciousness, he moves towards the complete perfection of the above-mentioned personalities. Then for him there is no need of escape into Heaven and he exceeds the emancipation of the *Adwaitin*, extinction of *Buddhist Nirvana*, *siddhis*, perfection of intermediate planes of Consciousness of the *Tantric*, *Sadharmya Mukti*, liberation of Nature of *Karma Yoga*, *Sajujya Mukti*, experience of Oneness with the Divine of *Jnana Yoga* and *Samipya Mukti*, dwelling of the Soul in the Divine of *Bhakti Yoga*. The universal Man, the cosmic *Purusha* in humanity, is developing in the human race the power that shall grow to Supermind and Spirit and become the Godhead in man who is aware of his true and integral Self and the Divine universality of his nature.

The transformation of the whole race from Mental into Spiritual being is possible by general admission of the self-law of supreme Truth which is above all standards, a supreme and universal self-existent Good, a widespread endeavour, a pure plasticity of luminous Consciousness, conscious concentration and constant upward effort and can be extraordinarily effective if it can find a powerful individual to embody, express, lead and organise it.

Recapitulation:

“For the seeker of the integral Yoga... will meet him (the Divine) in the faces of the Gods, his cosmic personalities supporting the World-Play, detect him behind the mask of the *Vibhutis*, embodied World-Forces or human Leaders, reverence and obey him in the *Guru*, worship him in the *Avatar*.”⁷

Sri Aurobindo

“Help men, but do not pauperise them of their energy; lead and instruct men, but see that their initiative and originality remain intact; take others into thyself, but give them in return the full godhead of their nature. He who can do this is the leader and the guru.”¹⁵

Sri Aurobindo

“It has always been said that to take disciples means to take upon yourself the difficulties of the disciples as well as your own. Of course, if the Guru does not identify himself with the disciple, does not take him into his own consciousness, keeps him outside and only gives him *upadesa*, leaving him to do the rest himself, then the chance of these effects is much diminished, made practically nil.”¹⁶

Sri Aurobindo

If thou hast become a slave of thy sense instincts, then thou art fit to be instrument of desire and lead an ordinary worldly life. If thou hast become a slave of

any intermediate living human Consciousness,¹² then thou art fit to be an instrument of the highest Divine Consciousness and lead a Spiritual life. If thou hast become the slave of the Divine or the Spirit, then thou art fit to serve and become the slave of humanity. If thou hast become a slave of the whole of mankind, then thou art fit to become its Master. If thou hast gone beyond all pride and egoism then thou art fit to become the disciple of the Divine. If instead of loving woman thou canst become a virgin woman, then thou art fit to hold the Divine's Love.

The true leader of men must radiate the double perfection of (1) union with the Supreme and (2) its universalised individuality that must radiate from him Oneness with the Universe and its Beings. This experience culminates his Spiritual experience of Oneness with all creatures and his Oneness with the Eternal. He will lead the human race forward Spiritually through his Influence and large world action. He becomes a light and power of the Truth to which he has climbed and a means of others' ascension. The pathfinder or the path-leader is one who has realised the Truth and is able to communicate the light and the experience. He is a strong guide and instructor who takes by the hand and carries over difficult passages and points out the way. According to his place, he would take equal delight to rule and lead all those who are behind him in Consciousness and subordinate himself to all those who are ahead of him in cognition.

Thus, the triple status of **womanhood** extended as virgin Mother to become God's love utterly, **slavehood** extended as Divine Worker to become one with the Divine Master and Lord concealed in all humanity and **discipleship** to the Supreme from whom he receives all immaterial and material things constantly, become the secret of true life and is extended as true leadership.

Avataras are also individual strong brother¹¹ Soul power on the surface, *Yantra*, and manifestation of special Divine Force from behind the veil, *Vibhuti*. Similarly, in *Yantra and Vibhuti*, the strong *Avatara* force can be active intermittently. *King Aswapati*, *Satyavan* and *Savitri* are symbolically identified here as the developed Souls of egoless, consecrated, faithfully pure leader, instrument, emanation and incarnation, destined to drag ahead the whole of humanity by the sheer Power of Their slavehood, discipleship and womanhood through accumulation of *Yoga Shakti*, *Chetana Shakti* and *Matri Shakti*.

Thus, *Savitri* as leader¹⁴ of Men, Gods and *Asuras* walked behind them and they as obedient followers of her Will walked in front and onward they travelled in this Spiritual journey through drifting time and glimmering mists. When she stumbled as Guide, all her disciples too stumbled behind her steps and each and every stumble was a Spiritual necessity on the unknown path leading towards an unknowable Goal. As Master of the world, she serves earth like a strong Sun-Light from above and the whole world is held within her supreme Consciousness.

India's emergence as World Teacher:

“*India's* true destiny is to be the Guru of the world.”²⁰

The Mother

“The future of *India* is very clear. India is the *Guru* of the world. The future structure of the world depends on *India*. *India* is the living soul. *India* is incarnating the spiritual knowledge in the world. The Government of *India* ought to recognise the significance of *India* in this sphere and plan their action accordingly.”²¹

The Mother

“I do not want hundreds of thousands of disciples. It will be enough if I can get a hundred complete men, purified of petty egoism, who will be the instruments of God. I have no faith in the customary trade of the *guru*. I do not wish to be a guru. If anybody wakes and manifests from within his slumbering godhead and gets the divine life – be it at my touch or at another's – this is what I want. It is such men that will raise the country.”²²

Sri Aurobindo

“And this time it is the full light and not a noble part, unlike Buddhism which, expressing Vedantic morality, yet ignored a fundamental reality of Vedanta and was therefore expelled from its prime seat and cradle. The material result was then what it will be now, a great political, moral and social revolution which **made India the Guru of the nations** and carried the light she had to give all over the civilised world, moulding ideas and creating forms which are still extant and a living force. Already the Vedanta and the Yoga have exceeded their Asiatic limit and are beginning to influence the life and practice of America and Europe; and they have long been filtering into Western thought by a hundred indirect channels. But these are small rivers and underground streams. The world waits for the rising of India to receive the divine flood in its fullness.”⁴³

Sri Aurobindo

India is a land of ancient rich Spiritual heritage. Its air, water and land are full of the Divine Presence and as per *The Mother's* personal experience²⁵ Indians are ‘heaven-blessed, these people, because it takes very little for them to be oriented in the right way.’³⁹ No other Nations can compete with them.

India is a land where from Sinner to Saint, from the most foolish to the wisest, the people of all faith and religion, atheists, people with modern education and modern Science, Women and Children are permitted to live with equal opportunity, without oppression, with love, dignity and respect.

A Nation will be always surrounded with the animal brutality, division, quarrel and narrowness of the primitive uncultured man and Divine compassion, equality, oneness, Love for all beings of Spiritual man. *India* will be *Guru* of the World through its **select individuals** through whom incalculable quantum of overhead Divine Love, Wisdom, Peace, Force, Silence, Delight can rush into the world and enrich earth's atmosphere.

Who are these select individuals? Can the Spiritual man of different religions be the *Guru* of the world? Can the few select proletariat³⁴ who are dedicated hard working nation builder, leader of men and pioneers in different fields be the *Guru* of the world? Can the women who have renounced sense enjoyment of short-lived kind be the *Guru* of the world? Can the few select rich people and land lords who want to serve the Divine and Humanity be the *Guru* of the world? Can the Politicians who have shown exceptional honesty and good Governance be the *Guru* of the World? Can the *Sannyasin*, later *Vedantist*, *Nirvanists* of *India* be the *Guru* of the World? Yes, they are in making.

The Four Theories in Support of *India* becoming the *Guru* of the World:

First Support: *Guru* is a Force and personality of the Divine. It is the one of the seven attributes of the Divine. If *India* wishes to be the *Guru* of the world, then this also includes of becoming the seven-fold personality of the Divine of the Creator Father, Creatrix Mother, all-embracing Lover, hidden Master of all works, evolving as child God, the inner Guide and compassionate Friend of all creatures.

Second Support: A Spiritual man lives in direct contact and union with the Divine. He sees all creatures of existences with equality and is having sense of oneness with all existence. In his growing union with the Transcendence, the Divine's seven-fold personality manifests in him.³⁵ If in *India* such type of individual will emerge in each religion²⁴ and community then it will help to unite the Nation. **Thus, he emerges as a religious Teacher spreading the Spirituality of brotherhood and universal Love.**

The Third Support: A *Sadhak* of traditional schools of Yoga initially moves his consciousness between *Kshara Purusha* (*sarvabhutani chatmani*) and *Akshara Purusha* (*sarvabhutastha chatmanam*) and he can gather together the race, *lokasamgraha*, by all possible external aids or by Psycho-physical means. After long years of movement of Consciousness between *Kshara* and *Akshara Purusha*, finally, his consciousness arrives at to *Purushottama* Consciousness and from there he finds an exit⁴¹ to supreme Abode of *Paramdham*. Thus, he emerges as a precious distinguished World Teacher and he can wander around the world in order to uplift the human race. The Gita warns that 'the askesis which is undertaken to get honour and worship from men, for the sake of outward glory and greatness and for ostentation is said to be rajasic tapasya, unstable and fleeting.'¹⁹

The Fourth Support: A *Sadhak* of integral Yoga initially moves his consciousness between Psychic being in the heart and Spiritual being above the head superseding his earlier movement of Consciousness between three modes of Nature, *Gunas*. After established in waking trance of Psychic plane and non-waking trance of Spiritual plane, he universalises the two Selves and does good of all creatures. For the perfection of two Selves and perfection of untransformed Nature he finally after long years of preparation, ascends to Supramental plane and Supramentalise and

Spiritualise the Psychic Self. Thus, he emerges as precious Nameless⁴⁰ World Teacher. His inner wandering of Consciousness from Inconscient Self to supreme Bliss Self will drag human race ahead in its destined upward journey.

The Four Theories in Opposition of *India* becoming the *Guru* of the World:

The First Obstacle: *India's* Soul is one but her body is mutilated.³¹ So, she must multiply her collective Soul Force and by accumulation of Spiritual energy of her few children she can learn the lesson of becoming one with the Divine and all existence. A boundless overhead Divine Love must dynamise and must capture the mind, life and body of the Indian subcontinent and its citizens must realise the falsity of division, long hatred, narrowness and enmity towards the brother souls and thus the Spirit will work out to retain the unity of her divided lands. Then *India* can teach the world the lesson of oneness and unity; thus, leading the creation towards **one and united earth.**³⁶

The Second Obstacle: The Government machinery³² has important role in expediting *Indian* Spirituality to the world. One part of it has entered corruption and another part watch helplessly. Its root is in education. The education *Sri Aurobindo* received in *England* is not the same as the education *Britishers*¹⁷ introduced in *India*. Their motive of education in *India* was to create large number of clerks/employees with the purpose of ruling a big nation. After independence these representative symbols of narrow Consciousness multiplied their numbers in every field right from the highest administrative service to the lowest rung of the ladder. Now the general mind of an average *Indian* is corrupt²³ because he does not find a path to widen his Consciousness. *The Mother* rightly noticed this deficiency and observed "I know the conditions of the country (*India*). Even if one person could put himself faithfully at the disposal of the Truth, he could change the country and the world."²⁷ From above message it appears that it is difficult to find a single truthful person in the country with possession of that Truth which is 'supremely destructive of falsehood.'²⁶ The purpose of integral Education is to follow the best standard of the race, create employer, leader of men, pioneers and inventors in different fields and finally evolution of Spiritual men. To open constantly towards overhead descending Truth and to reject constantly the falsehood that is invading the human vessel from the surrounding world and from the Subconscient world below are the sign of true uncorrupted life. An emergence of an uncorrupted *India* can work towards the emergence of an **uncorrupted earth.**

The Third Obstacle: The state of consciousness of *Indian* women will influence this movement. *Sri Aurobindo* kept great hope on women in building the future. Their main objective of life is not procreation, enjoyment of life with men but to accumulate Spiritual energy. The 'virgin bridals of the dawn'²⁸ are identified as the future of the Nation and they can keep their mind, life and body untouched and pure to enter union with the Divine in all the ten planes of Consciousness and realise the full delight and perfection of all those planes or 'virgin who comest perfected by joy.'²⁹ They are also

representative symbol of ‘citizens of that mother state.’³⁰ Thus *Para-prakriti* dominated *Indian* women can dream of emergence of a **virgin earth**.³⁸

The Fourth Obstacle: Money³³ is not meant to make more money. Money is a power of the Divine necessary for perfection of material and vital life. Few affluent men are willing to collaborate and serve the Divine. They must be aware that apart of outer opulence of outer world, there are nine inner worlds and in those inner worlds inner opulence⁴² has to be multiplied through movement of Consciousness. Thus, *India* can dream of an **opulent earth**.³⁷

Now this is a period of earth’s history, in which movement of Consciousness through Yoga is identified as the crucial and outstanding unfinished task before the whole of humanity. Whoever learns the lesson to move the Consciousness in ten planes from Bliss Self to Inconscient Self, discharges his responsibility of dragging ahead humanity in perfecting and Divinising life.

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References:

- 1: SABCL/17/The Hour of God-129,
- 2: SABCL/17/The Hour of God-115,
- 3: CWSA/23/The Synthesis of Yoga-249,
- 4: CWSA/23/The Synthesis of Yoga-250,
- 5: SABCL/17/The Hour of God-95,
- 6: SABCL/17/The Hour of God-142,
- 7: CWSA/23/The Synthesis of Yoga-130,
- 8: CWSA/23/The Synthesis of Yoga-62,
- 9: “Hard is it to be in the world, free, yet living the life of ordinary men; but because it is hard, therefore it must be attempted and accomplished.” SABCL/17/The Hour of God-91,
- 10: “Assuming names divine they guide and rule.” Savitri-226,
“An **ignorant Power** took charge and seemed his Will
And Death’s deep falsity has mastered Life.” Savitri-629
“I, Death, am He; there is no other God.” Savitri-553,
“In me all take refuge, for **I, Death, am God.**” Savitri-635,
“Equally a man who sets out to be a Yogi or Guru and has no spiritual consciousness or no power in his spiritual consciousness — a Yoga force or spiritual force — is making a false claim and is either a charlatan or a self-deluded imbecile; still more is he so if having no spiritual force he claims to have made a path others can follow.” CWSA-29/Letters on Yoga-II/p-179, “Distrust a man who has never failed and suffered; follow not his fortune, fight not under his banner.” Sri Aurobindo/SABCL/17/The Hour of God/115, “One can have a guru inferior in spiritual capacity (to oneself or to other gurus) carrying in him many human imperfections, and yet, if you have the faith, the bhakti, the right spiritual stuff, contact the Divine through him, attain to spiritual experiences, to spiritual realisation, even

before the guru himself. Mark the “if”, — for that proviso is necessary; it isn’t every disciple who can do that with every guru. From a humbug you can acquire nothing but humbuggery. The guru must have something in him which makes the contact with the Divine possible, something which works even if he is not himself in his outer mind quite conscious of its action. If there is nothing at all spiritual in him he is not a guru — only a pseudo. Undoubtedly, there can be considerable differences of spiritual realisation between one guru and the other; but much depends on the inner relation between guru and shishya. One can go to a very great spiritual man and get nothing or only a little from him; one can go to a man of less spiritual capacity and get all he has to give — and more. The causes of this disparity are various and subtle; I need not expand on them here. It differs with each man. I believe the guru is always ready to give what can be given, if the disciple can receive, or it may be when he is ready to receive. If he refuses to receive or behaves inwardly or outwardly in such a way as to make reception impossible or if he is not sincere or takes up the wrong attitude, then things become difficult. But if one is sincere and faithful and has the right attitude and if the guru is a true guru, then, after whatever time, it *will* come.” CWSA-29/Letters on Yoga-II/p-199, “I do not know if his Guru falls far short in any respect, but with the attitude he has taken, her deficiencies, if any, do not matter. It is not the human defects of the Guru that can stand in the way when there is the psychic opening, confidence and surrender. The Guru is the channel or the representative or the manifestation of the Divine, according to the measure of his personality or his attainment; but whatever he is, it is to the Divine that one opens in opening to him, and if something is determined by the power of the channel, more is determined by the inherent and intrinsic attitude of the receiving consciousness, an element that comes out in the surface mind as simple trust or direct unconditional self-giving, and once that is there, the essential things can be gained even from one who seems to others than the disciple an inferior spiritual source and the rest will grow up in the sadhak of itself by the Grace of the Divine, even if the human being in the Guru cannot give it.” CWSA-29/Letters on Yoga-II/p-201,

11: “Reared with my (*Satyavan*) natural brothers in her house.” Savitri-404
Savitri became the Mother of *Satyavan*’s natural brothers in the forest land.

“Thou (*Savitri*) shalt not shrink from any brother soul.” Savitri-701,

The Creator asks Savitri to become one with creation, her brother Souls.

“He (Teacher of integral Yoga) is a man helping his brothers, a child leading children, a light kindling other lights, an awakened Soul awakening souls,...” CWSA/23/The Synthesis of Yoga-67,

12: “There are two who are unfit for greatness and freedom, the man who has never been a **slave** to another and the nation that has never been under the yoke of foreigners.” SABCL/17/The Hour of God-115,

13: CWSA/19/Essays on the Gita-138,

14: “The mortal (*Savitri*) led, the god (*Death*) and spirit (*Satyavan*) obeyed
And she behind was **leader** of their march

And they in front were followers of her will.” Savitri-639,

“She (*Savitri*) walked in their front towards a greater light,

Their **leader** and queen over their hearts and souls,” Savitri-363,

15: CWSA-13/Essays in Philosophy and Yoga-p-208,

16: CWSA-29/Letters on Yoga-II/p-197,

17: “This is precisely **how the modern Western attitude has become twisted** compared to the ancient attitude, the attitude – it isn’t exactly ancient – of the Gita. It’s extremely difficult for the Western mind to comprehend vividly and concretely that **ALL is the Divine**. It is so impregnated with the Christian spirit, with the idea of a ‘Creator’ – **the creation on one side and God on the other!** Upon reflection, one rejects this, but ... it has entered into our sensations and feelings, and so – spontaneously, instinctively, **almost subconsciously** – one credits God with all one considers to be the best, the most beautiful, and especially with what one wishes to attain, to realize. (Each individual, of course, changes the content of his God according to his own consciousness, but it’s always what he considers to be the best.) And just as instinctively, spontaneously and subconsciously, one is shocked by the idea that things one doesn’t like or doesn’t approve of or which don’t seem to be the best, could also be God...I am putting this purposely into rather childish terms so that it will be clearly understood. But this is the way it is. I am sure of it because I have observed it in myself for a **VERY long time**, and I had to.... Due to the whole subconscious formation of childhood – environment, education, and so forth – we have to DRUM into this (*Mother touches her body*) the consciousness of Unity : the absolute, EXCLUSIVE unity of the Divine – exclusive in the sense that nothing exists apart from this Unity, **even the things which seem most repulsive...Sri Aurobindo also had to struggle against this because he too received a Christian education.** And these *Aphorisms* are the result – the flowering – of the necessity to struggle against the subconscious formation which has produced such questions (*Mother takes on a scandalized tone*): ‘How can God be weak? How can God be foolish? How....’ But there is nothing but God! He alone exists, there is nothing outside of Him. And whatever seems repugnant to us is something He no longer wishes to exist – He is preparing the world so that this no longer manifests, so that the manifestation can pass beyond this state to something else. So of course we violently reject everything in us that is destined to leave the active manifestation. There is a movement of rejection...Yet it is He. **There is nothing other than He! This should be repeated from morning to night, from night to morning, because we forget it every minute.** There is only He, there is nothing other than He. He alone exists, there is no existence without Him. There is only He!” The Mother’s Agenda-07.07.1961,

18: “Yet Sri Aurobindo says (in simple terms), ‘God created the world for the Joy of the creation,’ or rather, ‘He brought forth the world from Himself for the Joy of living an objective life.’ This was Theon’s thesis too, that the world is the Divine in an objective form, but for him the origin of this objective form was the desire to be. All this is playing with words, you understand, but it turns out that in one case the world is reprehensible and in the other it is adorable! And that makes all the difference. To the whole European mind, the whole Christian spirit, **the world is reprehensible**. And when THAT is pointed out to them, they can’t stand it.” The Mother’s Agenda-20.12.1961, “The only way to make life perfect (I mean here life

on earth, of course) is to look at it from a sufficient height to see it in its totality, not only its present totality, but over the whole past, present and future: what it has been, what it is, what it must be – you must be able to see it all at once. Because that's the only way to put everything in its place. Nothing can be done away with, nothing SHOULD be done away with, but each thing must find its own place in total harmony with the rest. Then all those things that appear so "evil," so "reprehensible" and "unacceptable" to the puritan mind (Protestants) would become movements of joy and freedom in a totally divine life. And then nothing would stop us from knowing, understanding, feeling and living this wonderful Laughter of the Supreme who takes infinite delight in watching Himself live infinitely... This delight, this wonderful Laughter which dissolves all shadows, all pain, all suffering ... We only have to go deep enough into ourselves to find the inner Sun and let ourselves be bathed in it. Then everything is but a cascade of harmonious, luminous, sun-filled laughter which leaves no room for shadow and pain... In fact, even the greatest difficulty, even the greatest grief, even the greatest physical pain, if you can look at them from THERE, take your stand THERE, you see the unreality of the difficulty, the unreality of the grief, the unreality of the pain – and all becomes a joyful and luminous vibration... It is ultimately the most powerful means of dissolving difficulties, overcoming grief and getting rid of pain. The first two [difficulties and grief] are relatively easy (relatively), the last [pain] is more difficult because of our habit of regarding the body and its sensations as extremely concrete and positive – but actually it is the same thing, it's just that we haven't been taught and accustomed to seeing our body as something fluid, plastic, uncertain, malleable. We haven't learned to permeate it with this luminous Laughter which dissolves all shadows and difficulties, all discords, all disharmony, all that grates, cries and weeps." The Mother's Agenda-14.01.1963

19: The Gita-17.18,

20: The Mother's Agenda-August-7, 1965 (Addendum),

21: The Mother's Centenary Works/13/353/February 1954,

22: The Mother's Agenda/July 21, 1962/Addendum,

23: "Even in India... And I am beginning to believe.... That's what I observe when I am put in contact with the outside world, Europe..... But anyway, the Old World is an OLD world in the true sense of the word. India is much, much older, but more alive. Yet now it strikes me as so very rotten! They went rotten. You know what happens when a rotten apple is put next to a good one: England came and stayed much too long. It made things go quite rotten. Very, very rotten; it's difficult to heal. Otherwise, what's not rotten is truly good." The Mother's Agenda/July 14, 1962,

"And here, there's TOTAL corruption – total, to such a point that I'll give you an example. The government meddles in everything, you can't move a finger without its permission: you can't leave the country, you can't enter the country, you can't send money out, you can't open a shop, you can't ... nothing, nothing, nothing, not even plow your field without its permission. They meddle in everything, which in itself is pretty stupid. And then they make regulations – the more regulations you make, the more disobedience it creates, naturally... People no longer grow crops because it's too

complicated and with all those taxes (they've scores of taxes to pay), it costs them much more than they can earn. And as there isn't enough food, there are naturally individuals who try and hoard as much as they can to sell it for as high a price as possible." The Mother's Agenda-August 14, 1964, "They're mad. No, the English made them thoroughly rotten. Those two hundred years of British rule left them completely rotten. Naturally, another effect is that some people have awakened, but they don't know anything; they know nothing either of administration or of government or anything – they've lost everything, and whatever they know is what they were taught by Britain, which means an absolutely corrupt business. So they don't know anything, they don't even know how to make a decision." The Mother's Agenda-August 12, 1967, "And the government is rotten. People whose very tactics and principle of action are falsehood: to deceive and deceive and deceive. And naturally, to deceive themselves." The Mother's Agenda-October 19, 1967,

24: "Islam was a return towards sensation, beauty, harmony in the form, and the legitimization of sensations and joy in beauty. From a higher viewpoint, it wasn't quite of a superior quality, but from a vital viewpoint, it was extremely powerful, and that's what gave them so much power to spread, to appropriate, seize, dominate. But what they did is very beautiful – all their art is magnificent, magnificent! It was a flowering of beauty. Then there were others – it all comes one after another. And every religion came as a stage in the development and the relationship with the Divine, to lead the consciousness towards a oneness which is a totality and not a removal from a whole reality so as to obtain another. The need for totality, completeness, is what caused those religions to come like that, one after another." The Mother's Agenda- August 12, 1967, "To adopt a religion because one is born in that religion or because the people one loves and trusts practise that religion or because when one goes to a particular place where others pray and worship, one feels helped in one's own prayer and worship, is not the sign of a very strong nature; I should say it is rather the sign of a weakness or at any rate of a lack of originality."

The Mother/The Mother's Centenary Works (second edition)/8/246,

25: "I had this experience very, very strongly. When I left here [Pondicherry in 1915], as I got farther away, I felt as if emptied of something, and once in the Mediterranean, I wasn't able to bear it any longer: I fell ill. And even in Japan, which outwardly is a marvelous country – marvelously beautiful and harmonious (it WAS, I don't know what it is nowadays), and outwardly it was a joy every minute, a breathtaking joy, so strong was the expression of beauty – yet I felt empty, empty, empty, I absolutely lacked ... (*Mother opens her mouth as though suffocating*) ... I lacked the important Thing. And I found it again only when I came back here (Pondicherry)." The Mother's Agenda-6/265,

26: The Mother's Agenda/7/265,

27: The Mother's Agenda/10/148,

28: Savitri-401,

29: Savitri-424,

30: Savitri-262

31: "But only if India is ONE can she fulfill this role (of becoming the Guru of the World), for how can one who is herself divided lead others? Thus the division of India is the first Falsehood that must disappear, for it is the symbol of the earth's division. As long as India is not one, the world cannot be one. India's striving for unity is the symbolic drama of the world's striving for unity." Satprem/The Mother's Agenda/May-15, 1971 Addendum,

32: "I (The Mother) tell those who govern (the country):

"You leave free hands to the bandits and take insulting measures against the honest people.

It will be like that so long as the country is not governed by the wisest people.

The wisest people are those who can freely and correctly read the hearts and the minds of men."

It was in the form of a conversation. I (the Mother) tell those who govern (the country):

"You leave free hands to the bandits and take insulting measures against the honest people."

So the reply (from the Government of India):

"But how can we tell the bandits from the honest people until we see them at work?"

I (The Mother) said:

"Yes, it will always be like that, you will always commit the same sort of blunder ... until the country is governed by the wisest people."

(The Government of India asked): *"Ah, but how can one know if they are the wisest people?"*

(The Mother replied): "The wisest people are those who can freely and correctly read the hearts and the minds of men." The Mother/The Mother's Agenda/23rd June 1965

33: "But no one has yet dared to say: money is a force and belongs to nobody, but it must be used by the most disinterested and clear sighted person (or persons) in the country." The Mother/The Mother's Agenda/**January 31, 1970,**

"Money is not meant to generate money; money should generate an increase in production, an improvement in the conditions of life and a progress in human consciousness. This is its true use. What I call an improvement in consciousness, a progress in consciousness, is everything that education in all its forms can provide – not as it's generally understood, but as we understand it here: education in art, education in ... from the education of the body, from the most material progress, to the spiritual education and progress through yoga; the whole spectrum, everything that leads humanity towards its future realization. Money should serve to augment that and to augment the material base for the earth's progress, the best use of what the earth

can give – its intelligent utilization, not the utilization that wastes and loses energies. The use that allows energies to be replenished.” The Mother’s Agenda-04.10.1958, “For in this ideal place, money would no longer be the sovereign lord; individual worth would have a far greater importance than that of material wealth and social position. There, work would not be for earning one’s living, but the means to express oneself and develop one’s capacities and possibilities, while at the same time being of service to the group as a whole, which would in turn provide for everyone’s subsistence and field of action. In short, it would be a place where human relationships, ordinarily based almost exclusively on competition and strife, would be replaced by relationships of emulation in trying to do one’s best, of collaboration and real brotherhood.” The Mother’s Agenda-18.01.1964

34: “And in any society we should have all four types (Brahmin, Kshatriya, Vaisya and Shudra), — even, for an example, if we create a purely productive and commercial society such as modern times have attempted, or for that matter a **Shudra** society of labour, of the proletariat such as attracts the most modern mind and is now being attempted in one part of Europe and advocated in others.” Sri Aurobindo/CWSA/19/Essays on the Gita-523,

“In street and house, in councils and in courts

Beings he (King Aswapati) met who looked like living men

And climbed in speech upon high wings of thought

But harboured all that is subhuman, vile

And lower than **the lowest reptile’s crawl.**” Savitri-215

35: “(The Divine is) the perfect Personality capable of all relations even to the most human, concrete and intimate; for he is friend, comrade, lover, playmate, guide, teacher, master, ministrant of knowledge or ministrant of joy, yet in all relations unbound, free and absolute. This too **the divinised man** becomes in the measure of his attainment...” CWSA/19/Essays on the Gita-141,

36: “August 15, 1947 is the birthday of free *India*... the old communal division into *Hindus* and *Muslims* seems now to have hardened into a permanent political division of the country. It is to be hoped that this settled fact will not be accepted as settled for ever or as anything more than a temporary expedient. For if it lasts, *India* may be seriously weakened, even crippled: civil strife may remain always possible, possible even a new invasion and foreign conquest. *India’s* internal development and prosperity may be impeded, her position among the nations weakened, her destiny impaired or even frustrated. This must not be; **the partition must go...** But by whatever means, in whatever way, the division must go; unity must and will be achieved, for it is necessary for the greatness of *India’s* future...” **Sri Aurobindo/SABCL-26/On Himself/404**, “I had the vision that *India* is the place where **the fate of the earth** will be decided.” **The Mother/** The Mother’s Agenda/10/145-19.04.1969,

37: “Our earth is a fragment and a residue;

Her power is packed with the **stuff of greater worlds**” Savitri-99,

“A bliss is felt that never can wholly cease,

A sudden mystery of secret Grace

Flowers goldening our earth of red desire.” Savitri-278,
 “Arisen beneath a triple mystic heaven
 The seven immortal earths were seen, sublime:” Savitri-672,
 “In the collective gnostic life the integrating truth-sense, the concording unity of gnostic nature would carry all divergences in itself as its own opulence and turn a multitudinous thought, action, feeling into the unity of a luminous life-whole. This would be the evident principle, the inevitable result of the very character of the Truth-Consciousness and its dynamic realisation of the spiritual unity of all being.” CWSA-22/The Life Divine-1047, “The one rule of the gnostic life would be the self-expression of the Spirit, the will of the Divine Being; that will, that self-expression could manifest through extreme simplicity or through extreme complexity and **opulence** or in their natural balance, — for beauty and plenitude, a hidden sweetness and laughter in things, a sunshine and gladness of life are also powers and expressions of the Spirit. In all directions the Spirit within determining the law of the nature would determine the frame of the life and its detail and circumstance.” CWSA-22/The Life Divine-1104
 38: “Heaven’s joys might have been earth’s if earth were pure.” Savitri-123,
 “The virgin forms through which the Formless shines,” Savitri-327,
 39: “With Indians, it's very easy – they're heaven-blessed, these people, because it takes very little for them to be oriented in the right way. But there are two types of difficult religion, the Christian religion (especially in the form of Protestantism), and the Jewish religion.” The Mother’s Agenda- January 25, 1964,
 40: “A dual Power at being’s occult poles
 Still acted, **nameless** and invisible:
 Her divine emptiness was their instrument.” Savitri-553
 “He (Divine) dwells in me (Savitri), the mover of my acts,
 Turning the great wheel of his cosmic work.
 I am the living body of his light,
 I am the thinking **instrument** of his power,
 I incarnate Wisdom in an earthly breast,
 I am his conquering and unslayable will.
 The formless Spirit drew in me its shape;
 In me are the **Nameless** and the secret Name.” Savitri-634,
 “One man who earnestly pursues the Yoga is of more value than a thousand well-known men.” Sri Aurobindo/CWSA-35/Letters on Himself And The Ashram-691,
 41: “The psychic and the spiritual opening with their experiences and consequences can lead away from life or to a Nirvana; but they are here being considered solely as steps in a transformation of the nature.” The Life Divine-943,
 42: “Our sacrifice is not a giving without any return or any fruitful acceptance from the other side; it is an interchange between the embodied soul and conscious Nature in us and the eternal Spirit. For even though no return is demanded, yet there is the knowledge deep within us that a marvellous return is inevitable. The soul knows that it does not give itself to God in vain; claiming nothing, it yet receives **the infinite riches of the divine Power and Presence.**” CWSA-23/The Synthesis of Yoga-109,

“Amid the welcome-hum of many bees
Invade our honied kingdom of the woods;
There let me lead thee into an opulent life.” Savitri-402,
43: CWSA-13/Essays in Philosophy and Yoga-10-11,

THE PROBLEM OF INTEGRAL EDUCATION

Introduction:

“More and more I am convinced that we have a way of receiving things and reacting to them that creates difficulties. If you succeed in being in the true state all the time there are no difficulties—and yet things are the same.”¹⁹

The Mother

“But if supermind exists, if it descends, if it becomes the ruling principle, all that seems impossible to mind becomes not only possible but inevitable.”⁷⁰

Sri Aurobindo

All solution offered by the Mother-nature is provisional until her Supramental state is reached by which the appearances of things are put in their right place and their essential harmony and perfection are revealed. In the meanwhile, we have to depend on the guiding law of Psychic and Spiritual experience to liberate a light within the cosmic Ignorance. The real object of integral Education is not to solve human problems on the past or present basis which can only modify and palliate, but to create a new foundation of our being, a new centre of life and knowledge on the basis of, (1) direct vision, *dristi* or the contact of the consciousness with the soul and body of the Truth, (2) askesis, *tapasya*, or concentration power of consciousness, (3) consecration, *yajna*, or submission to the force of consciousness, (4) skill, *kausala* or the creative power of consciousness and (5) service, *seva* or the dynamics of consciousness that can realise the true and integral good because through the intervention of the passive and active *Brahman*-consciousness alone we come to handle the root problem and whole problem of existence.

The highest objective of Integral Education and its greatest discoveries in higher planes of Consciousness cannot be brought before the tribunal of Government, Political and Social machineries and men in the mass which include mind informed untrained teachers, students and other associated members because of their incapacity

to experience and visualise it, which becomes a justification of invalidity, exclusion and nonexistence of knowledge beyond the mental intelligence or supernormal Spiritual experience. They do not possess the occult truth of the Mystic and their knowledge on the existence is crude, undeveloped and fragmentary initial fixed form on which nothing can be safely established. So, in them this new development of Integral Education has to clothe in intellectual forms of belief, mechanised learning, emotional forms of ceremonial worship, philosophical dogma, dead mass of cult and ritual. “Any premature attempt at a large-scale **collective spiritual life** is exposed to vitiation by some incompleteness of the spiritual knowledge on its dynamic side, by the imperfections of the individual seekers and by the invasion of the ordinary mind and vital and physical consciousness taking hold of the truth and mechanising, obscuring or **corrupting** it.”⁷⁴

So, the immediate task of each student of Integral Education is that he has to think for himself, know for himself, learn for himself according to his limited capacity, but this exercise is valid only on the condition that he is ready to learn and open always to a larger, higher, vaster and deeper limit-breaking knowledge. The immediate task of each teacher of Integral Education movement is that he will be aware of the unending stupendous march of the world, ‘**all the new elements constantly being added to the manifest universe**’⁶⁰ and will accommodate himself in this perpetual renewed movement of Soul, Mind, Life and Body without rest. He will limit himself neither in his thought, nor in his process of learning, nor in his practice by any creed and fixed system but ‘**will seek the Truth of existence in its completeness**.’¹⁶

The risk of the concentrated and expansive movement of Integral Education is that its strong nucleus of Spiritual atmosphere is diluted, mixed and alloyed and tended to be deformed and invaded by lower formulations of mind, life and body. The large-scale Spiritual conversion through Integral Education movement is difficult to realise in the immediate future because firstly, intensive evolution of few individual Souls through special extreme revolutionary effort must be experienced till the radical change of Nature and its dynamically diffusive character can be expected and secondly, the men in the mass will obscure, mechanise and corrupt the descending truth to their ordinary premature mental, vital and physical structure.

All problem of existence or discord of life arises out of the result of insufficient Consciousness force in the surface being which makes it unable to deal rightly with the Soul and Nature and they would not have existed if there were an integral Presence of a luminous Consciousness in the whole Being and Nature. The solution of the whole problem of existence through Integral Education cannot be dependent on any exclusive one-sided knowledge of Matter and Mind and one must know the Soul and all that is behind the material existence, Occult knowledge, invisible dark and bright forces and multiple subtle bodies; then only can we have a knowledge sufficiently integral for the solution of the problem. The problem of Integral

Education can be met with the evolution of higher faculties beyond mind, training of capacities, subjective method of enquiry, observation and verification, free to enter the depths of Subliminal reality, of Spiritual and what is still beyond it. This Spirituality ‘can exercise an influence on the earth-life but not bring about a transformation of that life.’⁷⁴ The total solution is beyond our present mental capacity of striving for knowledge in Ignorance and can only come when we have sufficiently evolved into Spiritual Knowledge to resolve the problem and make it our main endeavour.

Regarding disharmony and disorder of material things, *the Mother* observed, ‘These are absolutely undisciplined natures, those who have no method — and within themselves they don’t have any method either. And more over they despise things — so, as Sri Aurobindo says, they are not worthy of having them. People who don’t know how to deal with things carefully, don’t deserve to have them. Sri Aurobindo has often written on this subject in his letters. He has said that if you don’t know how to take care of material things, you have no right to have them. Indeed this shows a kind of selfishness and confusion in the human being, and it is not a good sign. And then later when they grow up, some of them cannot keep a cupboard in order or a drawer in order. They may be in a room which looks very tidy and very neat outwardly, and then you open a drawer or a cupboard, it is like a battlefield! Everything is pell-mell. You find everything in a jumble; nothing is arranged. These are people with a poor little head in which ideas lie in the same state as their material objects. They have not organised their ideas. They haven’t put them in order. They live in a cerebral confusion. And that is a sure sign, I have never met an exception to this rule: people who don’t know how to keep their things in order — their ideas are in disorder in their heads, always. They exist together, the most contradictory ideas are put together, and not through a higher synthesis, don’t you believe it: simply because of a disorder and an incapacity to organise their ideas. You don’t need to speak even for ten minutes with people if you can manage to enter their room and open the drawers of their tables and look into their cupboard. You know in what state they are, don’t you?’

On the other hand, there was someone (I shall tell you who afterwards) who had in his room hundreds of books, countless sheets of paper, notebooks and all sorts of things, and so you entered the room and saw books and papers everywhere — a whole pile, it was quite full. But if you made the mistake to shift a single little bit of paper from its place, he knew it immediately and asked you, “Who has touched my things?” You, when you come in, see so many things that you feel quite lost. And yet each thing had its place. And it was so consciously done, I tell you, that if one paper was displaced — for instance, a paper with notes on it or a letter or something else which was taken away from one place and placed in another with the idea of putting things in order — he used to say, “You have touched my things; you have displaced them and put my things in disorder.” That of course was Sri Aurobindo! That means you must not confuse order with poverty. Naturally if you have about a dozen books and a very limited number of things, it is easier to keep them in order, but what one must

succeed in doing is to put into order — and a logical, conscious, intelligent order — a countless number of things. That asks for a capacity of organisation.”⁶³

The Relation between integral Education and integral Yoga:

“The **Yoga** must start with an effort or at least a settled turn towards this **total concentration**. A constant and unfailing will of **consecration** of all ourselves to the Supreme is demanded of us, an offering of our whole being and our many-chambered nature to the Eternal who is the All. The effective fullness of our **concentration** on the one thing needful to the exclusion of all else will be the measure of our **self-consecration** to the One who is alone desirable. But this exclusiveness will in the end exclude nothing except the falsehood of our way of seeing the world and our will’s ignorance. For our **concentration** on the Eternal will be consummated by the mind when we see constantly the Divine in itself and the Divine in ourselves, but also the Divine in all things and beings and happenings. It (our **concentration** on the Eternal) will be consummated by the heart when all emotion is summed up in the love of the Divine, — of the Divine in itself and for itself, but love too of the Divine in all its beings and powers and personalities and forms in the Universe. It (our **concentration** on the Eternal) will be consummated by the will when we feel and receive always the divine impulsion and accept that alone as our sole motive force; but this will mean that, having slain to the last rebellious straggler the wandering impulses of the egoistic nature, we have universalised ourselves and can accept with a constant happy acceptance the one divine working in all things.”³⁵

Sri Aurobindo

“Thus arises the attraction and, it would seem, the necessity of the principle of exclusive concentration which plays so prominent a part in the specialised schools of Yoga; for by that concentration we can arrive through an uncompromising renunciation of the world at an entire self-consecration to the One on whom we concentrate.”⁶¹

Sri Aurobindo

“The effective fullness of our **concentration** on the one thing needful to the exclusion of all else will be the measure of our **self-consecration** to the One who is alone desirable. But this exclusiveness (of concentration) will in the end exclude nothing except the falsehood of our way of seeing the world and our will’s ignorance. For our **concentration** on the Eternal will be consummated by the mind when we see constantly the Divine in itself and the Divine in ourselves, but also the Divine in all things and beings and happenings.”⁵⁰

Sri Aurobindo

“The method of detachment from the insistence of all mental and vital and physical claims and calls and impulsions, a **concentration** in the heart, austerity, self-purification and rejection of the old mind movements and life movements, rejection of the ego of desire, rejection of false needs and false habits, are all useful aids to this difficult passage: but the strongest, most central way is to found all such or other methods on a **self-offering and surrender** of ourselves and of our parts of nature to the Divine Being, the Ishwara.”⁷²

The central truth of integral Education is concentration. The central truth of integral Yoga is consecration. The relation between the two exists in which concentration is directly proportional to the self-consecration. With the increase of concentration, *samyama*, self-consecration, *atma-samarpana*, increases. Concentration and consecrations are of four types that of exclusive, essential, multiple and integral concentration and Mental, Psychic, Spiritual and Integral consecration respectively. With the evolution of Consciousness one will ascend in the stairs of concentration which is identified as rigorous self-discipline and stairs of consecration which will culminate in absolute surrender. *The Mother* observed, 'Discipline is indispensable to progress. It is only when one imposes a rigorous and enlightened discipline on oneself that one can be free from the discipline of others...The supreme discipline is integral surrender to the Divine and to allow nothing else either in one's feelings or in one's activities. Nothing should ever be omitted from this surrender--that is the supreme and most rigorous discipline.'⁵⁷

The Relation between integral Education and integral Evolution:

"Since *Brahman* is in the essentiality of its universal being a unity and a multiplicity aware of each other and in each other and since in its reality it is something beyond the One and the Many, containing both, aware of both, Ignorance can only come about as a subordinate phenomenon by some **concentration of consciousness** absorbed in a part knowledge or a part action of the being and excluding the rest from its awareness. (1) (Integral Concentration) There may be either a concentration of the One in itself to the exclusion of the Many or (2) (Multiple Concentration) of the Many in their own action to the exclusion of the all-awareness of the One, or (3) (Essential Concentration) of the individual being in himself to the exclusion both of the One and the rest of the Many who are then to him separated units not included in his direct awareness. (Exclusive Concentration) Or again there may be or there may intervene at a certain point some general rule of exclusive concentration, operative in all these three directions, a concentration of separative active consciousness in a separative movement; but this takes place not in the true self, but in the force of active being, in Prakriti."³⁶

Sri Aurobindo

Concentration, self-control, *samyama*, is the concentration of consciousness absorbed in part knowledge. This **exclusive concentration** is one form of the self-gathering of the power of *Tapas*, which is defined as the complete absorption in the objective world by an entire separation from the true Self. A concentration higher than exclusive concentration is **Essential Concentration**, which is defined as the entire self-absorption in the essence of its own being through deeper self-oblivion of outward things. A concentration higher than essential concentration is **Multiple Concentration** which is defined as a greater concentration or self-absorption in the universalised Self for greater world action. The highest concentration is **Integral**

Concentration, which is capable of an integral, comprehensive, multiple, infinite self-concentration. It is further defined as entire absorption in the three poises of Self or a triune realisation; (1) that is Self is in all things which is the basis of our **individuality in the universal**, (2) all things are within the Self which is the basis of our **oneness in difference** and (3) all things are made up of the stuff of Self which is the basis of our **oneness with all**.

Exclusive concentration, *samyama* is a concentration of separative mental active **consciousness** absorbed in part knowledge or a part action of the being and excluding the rest from its awareness. **Integral Concentration**, *Samjnana* is the contact of **consciousness** with its object; its action is the result of extension and vibration of consciousness in a supra-etheral ether of light, power and bliss. It can be directly aware of all things in all the planes of consciousness without the aid of sense organ.

The Mother's Requirement:

“But the difficulty is to find the “someone” who knows *Sri Aurobindo* **thoroughly** to begin with, who is capable of receiving His inspirations directly (a very difficult condition), and has at the same time very strong character with a power—a contagious power—and a force that can arouse the inert masses... (and subsequently) What is needed (among the young people) is power combined with that breath of mind capable of understanding *Sri Aurobindo*'s inspiration and transmitting it; and along with that, vital power... (if possible) to have His genius⁵... For years I have been looking for that man, without finding him.”⁴

The Mother

“I don't have around me a single optimist. All that people tell me, all that they bring to me, is always a vision of what should go; but the vision of what should be... I have never found it except in *Sri Aurobindo*.”¹⁵

The Mother

“Even if one person could put himself faithfully at the disposal of the **Truth**, he could change the country and the world.”¹⁷

The Mother

“There are very few people who carry with them an atmosphere which irradiates joy, peace, confidence- it is very rare. But these are truly benefactors of humanity. They don't need to open their mouth.”¹⁸

The Mother

“All I would need is one man who had an absolute trust and was receptive, with a power of execution.”²²

The Mother

All have agreed in principles and some have consented to carry *The Mother's* Work through Education in conformity with Her requirement that of firstly, develop entire or thorough knowledge on *Sri Aurobindo* which does not exclude thorough knowledge on *The Mother*; secondly, the objective of reading Their books is to live

alone in Their untiring Divine influence, Divine company, Divine atmosphere and a leap into the future which can substitute the tiring transitory human influence, human company, fragile human love and the pull to live with the past; thirdly, *The Mother* observed that *Sri Aurobindo* was not only Supreme optimist and Supreme harmonist but also was against any ‘negative criticism’¹⁵ towards the world and surrounding; so we have to become voluntary optimist in order to transform all negations into world-affirmation through Divine descent and turn inward in search of deeper silence and words become spontaneous revelation of truth; fourthly, *Sri Aurobindo* discourages a Spiritual man of enjoying the fruit of his Spiritual achievement which He defined as laziness;⁴⁷ so the remedy is to preoccupy in reconciling Spirit with Matter, to confront with dark universal forces and to accept world suffering in addition to his own obscurity, inhibition and difficulties; fifthly, She stresses complete obedience and trust to the Spiritual Law as formulated by Him which later culminates as spontaneous inner guidance and lastly, to regard our life as given us only for the Divine work and (1) to serve selflessly of all one has, all one is and all one does, (2) to receive inner growth, (3) to unify one’s entire Nature around the Soul, (4) to fulfil *the Mother’s* Presence, (5) to call down Timeless Eternity to slipping moments and Spaceless Infinity to the limitation of Space and existing surrounding and (6) to become a manifesting instrument of the Divine *Shakti*.

Sri Aurobindo’s Requirement:

“I do not very readily accept disciples as this path of Yoga is difficult one and it can be followed only if there is a special call.”⁴¹

Sri Aurobindo

“I do not want hundreds of thousands of disciples. It will be enough if I can get a hundred complete men, purified of petty egoism, who will be the instruments of God.”⁴²

Sri Aurobindo

“That is exactly what *Sri Aurobindo* wanted and attempted; he used to say, “If I can find a hundred people, it will be enough for my purpose.”⁴⁶

The Mother

““I don’t believe in advertisement except for books etc., and in propaganda except for politics and patent medicines. But for serious work it is a poison. It means either a stunt or a boom—and stunts and booms exhaust the thing they carry on their crest and leave it lifeless and broken high and dry on shores of nowhere or it means a movement. A movement in the case of work like mine means the founding of a school or a sect or some damned nonsense. It means that hundreds and thousands of useless people join in and corrupt the work or reduce it to pompous farce from which the Truth that was coming down recedes into secrecy and silence. It is what has happened to the ‘religions’ and the reason of their failure.”³⁹

Sri Aurobindo

This passage should be typed and put up in Auroville. It is INDISPENSABLE. They all have a false idea about propaganda and publicity. It should be typed in big

letters; at the top, “*Sri Aurobindo* said,” then put the quotation, and send it to Auroville.

Say I am the one who’s sending it.””⁴⁰

The Mother

Sri Aurobindo was destined to pursue His unlimited Supramental Vision with the aid of few fit, capable and strong Souls and *The Mother* was destined to further intensify, widen and universalise His Vision through activation of Universal, Supramental and Bliss Self.

Sri Aurobindo observed firstly that, “...object of the integral Yoga must be **accepted wholly** by those who follow it...”⁴⁹ This entire thorough knowledge on the object also includes its multitude of aim, dispensable and indispensable methods/self-disciplines, master formulae of all Yoga, dangers and difficulties of the path and the whole scope of Self-perfection. Secondly, He observed that the consciousness must be moved in order to remove the gulfs created between intermediate worlds of subtle physical, subtle vital, subtle mental, Psychic, Spiritual, Universal and Supramental planes. Then the free flow of highest Superconscient energies can invade through all sheaths including Subconscient and Inconscient sheaths. Thirdly, for the perfection of Life, Consciousness and Self, the four dynamic Spiritual Powers must be activated that of *Maheswari*, *Mahakali*, *Mahalakshmi* and *Mahasaraswati* and they shall resume action from both Psychic and Spiritual Centres. Lastly, these actions in Psychic and Spiritual planes are further perfected by intervention of four corresponding Supramental energies of Truth Supreme, Power Supreme, Supreme Delight and Will Supreme.

Thorough Indirect Mental Knowledge on *Sri Aurobindo*:

“If you want to know what *Sri Aurobindo* has said on a given subject, you must **at least read all that he has written** on that subject. You will then see that he has apparently said the most contradictory things. But when one has read everything, and **understood a little**, one perceives that all the contradictions complement each other and are organised and unified into an integral synthesis.”⁴⁸

The Mother

“Here in *India*, with the notion of *Guru*, of *Avatar*, you may recognise him, admit him, but he is there exclusively to satisfy all demands- not because he has put on a human body, but because he is the representative of the supreme Power, and you accept the supreme Power, you pretend to obey it, you surrender to it, **but with, at the back of your mind, “He is there to satisfy my desires.”** The quality of desires depends on the individual: for some, it is the most petty personal desires; for others it is big desires for all humanity, or even for greater realisations, but any how it amounts to the same thing. That seems to be the condition of surrendering (!)

To emerge from that one must emerge from the human consciousness, that is, from the active, acting consciousness.

It is so strong that if any one dares say that the world and all creations exist for the Divine’s satisfaction, it immediately raises a violent protest and he is accused of

....they say, “But this Divine is a monster! A monster of egoism,” without noticing that they are precisely like that.”¹⁴

The Mother

“The Lord is not an all-powerful automation that the human beings can move by the push-button of their will—and yet most of those who surrender to God expect that from Him.”²⁸

The Mother

“In the transformation of ordinary religious worship into the Yoga of pure Bhakti we see this development from the motivated and interested worship of **popular religion** into a principle of motiveless and self-existent love. This last is in fact the touch-stone of the real Bhakti and shows whether we are really in the central way or are only upon one of the bypaths leading to it. We have to throw away the props of our weakness, the motives of the ego, the lures of our lower nature before we can deserve the divine union.”⁷¹

Sri Aurobindo

The God of popular Religion is a Power who must do favours to the devotees; they always want something, demand something, expect to get something and their whole life is a perpetual mental bargain to satisfy their desire. The basis of Spiritual life is founded on self-giving, the intense need to melt in the Divine, disappear in the Divine and what is attempted is not miraculous event filling the world with admiration but transformation of Nature by constantly calling down of the Divine Grace which is the logical, natural and inevitable consequence of intense aspiration, sincere endeavour and firm conviction.

To emerge from desire driven mind, intellect must learn the lesson of disinterested search of truth. Our limited mental knowledge on God can be enlarged by sincere motiveless endeavour. Thorough mental knowledge on *Sri Aurobindo* prepares the base for thorough Spiritual knowledge on Him. To be a part of His Divine work study of Scripture or written truth is ‘neither sufficient’¹ nor ‘indispensable’¹ nor a ‘binding preliminary.’¹ His work can begin if there is a ‘call from the soul and sufficient point of support in the mind’¹ and it is recommended not to ‘advance a little towards’² this call but ‘it is essential that there should be an entire self-giving.’² Or what is indispensable for the Divine work is (1) the increase of faith, *Sraddha* that ‘see only the Divine and seek only after the Divine’² and from which one receives the Divine call and (2) increase of sincerity, which permits the mind, life and body to support the Divine’s Call.

Those who have received this indispensable Divine call, for them the study of Scripture or to concentrate the books on *The Mother* and *Sri Aurobindo* can help them immensely to verify their own Spiritual experience, live in Their supreme Presence and integrate their Call and Divine Union.

For others those who have not received this Call or not having partial Divine union, can concentrate their whole life in reading Scriptures and ‘at the end of long

mental labour... we (they) might not know him (the Divine) at all¹ or they may not be able to go beyond the three *gunas* in this life. They may misunderstand the written truth with their obscure mind. Or a developing Soul, living within the boundary of three *gunas* can utilise *Shastric* knowledge as a mere cover for 'desires, prejudices, passions, egoisms, our personal, national, sectarian vanities, sentiments and preferences...' ³¹ or he may arm 'untruth with Scripture and the Law.'⁵⁹

All *Sri Aurobindo's* writings⁶⁴ from early days of *Baroda* to the last days of *Pondicherry* are identified as accumulation of overhead descended knowledge. Out of them *The Synthesis of Yoga, The Life Divine, The Mother* and *Savitri* are identified as high concentration approved writings or the best standard available to the human race to pursue integral Yoga. His other writings are generally identified as unapproved formative writings of intermediate stairs which are extremely helpful to those who are entirely conscious of the whole aim and the final Spiritual destination. They will be able to trace the sequential change of His world vision, world action and method of Yoga with the growth and expansion of His Divine Consciousness. The other disadvantage of formative writing is that it cannot give the full account of His final change of vision.⁵³

His high concentration approved comprehensive vision through writings are divided into two parts, that (1) of truth and hierarchy of consciousness developed and experienced by Him and *the Mother* and (2) the highest truth hinted and not developed by Him during this life which He left for future Spiritual seekers to explore; as comprehensive truth of existence and its infinite depths cannot be exhausted by one or many Scriptures; cannot be experienced by limiting to this life only and unfolding of all the significance of cosmic miracle is endless and infinite.

The present trend of offering one's time, soul, wealth, work and life to the Divine partly should be corrected, enlarged and transformed and we have to give much importance to His principal Teachings which helps illumining and enriching one's Subconscient memory. The development of integrated personality or integrated individuality will make one fit to receive the Divine's call and subsequently he can integrate his experience of the Divine union and becomes a *Sadhaka* of integral Yoga. The present incapacity born out of part self giving is a trial of faith and a temporary difficulty and for a seeker of integral Yoga nothing is impossible. He carries the seed of the Divine Life in himself and success is hidden in his effort and there is an omnipotent Guidance behind his sincere seeking.

A *Sadhaka's* Spiritual life is secured through complete union of Soul with the Divine. His primary motive is to give Them (Divine) consecrated service and secondary motive is to entry into Their teachings. Their Teachings contain vast wealth of Spiritual wisdom and if one wish to accumulate them wrongly then it will make life *asuric*, ambitious and a 'separative commerce'⁵⁴ with the world for some personal gain may become predominant. If one accumulates Their Spiritual opulence rightly

then life will flower unimaginably with predominance of Truth, Plasticity, Consciousness and Love in his frontal nature.

Thorough indirect knowledge on *Sri Aurobindo* is helpful to Spiritualise the Intellect. It can be pursued in two stages. The first part is the building of strong Spiritualised Intellect and the second part recommends that based on this foundation our Nature and Being can be integrated. 'For the transformation of the Ignorance into the integral Knowledge the growth in us of a spiritual intelligence ready to receive a higher light and canalise it for all the parts of our nature is an intermediate necessity of great importance.'⁷⁵ If we want to know *The Mother* and *Sri Aurobindo* in Their vast inner life and all life then we can refer *Savitri* book where the true relation between the Being and Becoming or *Ishwara* and *Shakti* are worked out on the basis of perfect Self-Knowledge. If we want to know about Their *Yoga*, askesis, *tapasya* and large endeavour then the approved book is *The Synthesis of Yoga*, where ascension to greater Consciousness is recognised as the outstanding object of *Yoga*. If we want to know *The Mother* with all Her intermediate Spiritual Powers and Personalities then *The Mother* book will give the immediate help, which insists acceptance of truth and rejection of falsehood as indispensable condition at each stage and each moment of *Sadhana* of integral *Yoga* and any little support to false thought and false action will deprive us from Divine's grace. If we want to do Their work in Consciousness including the work in material plane, the approved book is *The Life Divine*, where the triple realisation of 'I am That'⁶, 'All is That'⁶ and 'That is beyond I and All' are the dynamisation of three gradations of comprehensive Divine action. Out of these Divine action, three stairs of Integral Educations will be developed that are education born out of the entire absorption of Self of things; Universal Education born out of entire absorption in greater cosmic Self and Transcendent education born out of entire absorption in the all-inclusive transcendent Spirit. Out of the pressure of these Educations, the apparent phenomenal objective Education of the surface mind, life and body will be heightened, widened and deepened.

The Mother book is a restatement of *Vedantic* Self-discipline in order to arrive at *Tantric* aim and if one will practice *Vedantic Karma*, *Jnana* and *bhakti Yoga*, then he will trace a path to go beyond the limitation of three *Gunas*. Those who have found a passage to *trigunatita* state, they can begin⁶⁵ integral *Yoga* with strong Spiritual Foundation. The above four books fully satisfy our Spiritual appetite and it will give the full account of Their final change of vision to integrate life. Their Teachings available in other books and further developed by other *Sadhakas* are identified as vast wealth of descending supreme Knowledge and it can be referred for integration of our strongly established fundamental Spirituality. There is still a prevailing limiting conclusion from academic and Spiritual pursuit that '*The Mother*' book is all sufficient to pursue *sadhana* of integral *Yoga* and to recoil from the other three complementary *Shastras* for any other motive is to afflict our *Yoga*, Evolution and Life with inferiority and fall away from Integral aim of immediate synthesis and unity of all knowledge. Or this initial insufficiency without the knowledge of *Vedanta*

afflicts our knowledge on *The Mother* book with a fundamental incertitude. Hence from this discrepancy the conflicting schools of thought raise their head and one text may be used as weapon against the others and gives way for the birth of exclusive Spirituality. For a *Sadhaka* of integral Yoga who has long established in Psychic and Spiritual plane, for him *The Mother* book is identified as a passage to dynamise and universalise his Spiritual being and utilise contact with four mediatrix Spiritual Mother Personality for perfection of life which are also hinted in the Yoga of Self-perfection chapter of *The Synthesis of Yoga*. Thus, in order to understand *The Mother* book rightly, the static Spiritual being or *Akshara Purusha* is to be opened through practice of triple Yoga, then through prolongation of this experience the dynamic *Para-shakti* can be experienced. Universalisation of Psychic being and Spiritual being are the condition put before us to enter relation with four intermediate Spiritual Mother Powers, transformation of Nature and initial ascension to Supramental Consciousness. If consciousness is universalised then one goes beyond the exclusive concentration of mind and he can pursue triple Yoga simultaneously and even can pursue the fourth Yoga of Self-perfection.

Thorough Direct Spiritual Knowledge on *Sri Aurobindo*:

“With *Sri Aurobindo*...you felt as if you entered into an infinity, always, and so soft, so soft! Always like...something soft, I don’t know. With vibrations that, on the contrary, always made you wide, peaceful—you felt as if you were touching something limitless.”²⁴

The Mother

“And for *Sri Aurobindo*’s writings (not all), it is the same; there are certain things I had truly understood, in the sense that they were already understood far more deeply and truly than even an enlightened mentality understands them—they were already felt and lived—and now, they take on a completely different meaning.

I read some of those sentences or ideas that are expressed in few words, three or four words, in which he does not say things fully: he simply seems to let them fall like drops of water; when I read them at the time (sometimes not long ago; sometimes only two or three years ago), I had an experience which are far deeper or vaster than that of intelligence, but now...a spark of Light suddenly appears in them, and I say, “Oh, but I had not seen that!” And it’s the whole understanding or CONTACT with things that I had never had before.

It happened to me again just yesterday evening.

And I said to myself, “But then...then there are in that certain things...we still have a long, long, long way to go to truly understand them.” Because that spark of Light is something very, very pure—very intense and very pure—and it contains an absolute. And since it contains that (I have not always felt it; I have felt other things, I have felt great light, I have felt a great power, I have felt something that already explained everything, but this is something else, it is something which is beyond), so I concluded (laughing), “Well, we still have a long way to go before we can understand *Sri Aurobindo*!”²³

The Mother

The Mother's above experience indicates our limitation in truly understanding *Sri Aurobindo*.

A thorough knowledge on the movement of Consciousness also asks thorough mental idea on the movement of Consciousness. A preliminary approach of thorough knowledge on *Sri Aurobindo* means to transcend the idea, 'None truly knew himself or knew the world'⁵⁵ and march from partial movement of ascending and descending Consciousness to the total movement of consciousness of the Eternal, which includes the comprehensive knowledge on the World, Self, Nature and God. It asks direct contact with Him, capable to receive and transmit and execute His instructions, visions and *adesh* directly, *pratakhyā*, or the truths of the Spirit can be reached more directly and completely by Intuition and by concrete inner contact, or Direct Knowledge on *Sri Aurobindo* can be acquired through ascent of Being and Direct Knowledge on *The Mother* can be acquired through the descent of *Shakti*. This can be subordinated and supported by intellectual exercise of 'approaching God indirectly'³ or a philosophic development of Spiritual thought by entire study and practice of His high concentration approved writings, *parokhyā*. To arrive at some mental conception of World, Self and God is good for the intellect but it cannot make us conscious sons of Infinity, nor can it satisfy the bottomless hunger of the Spirit. For some privileged Souls all of Their writings and for the beginners *The Mother's 'Prayers and Meditation'* book which is translated from French to English by *Sri Aurobindo* can be used as means of direct Divine contact and live in Their Spiritual atmosphere.

Or those whose Psychic being are partly opened or fully opened in the lotus of the heart can enter direct contact with *The Mother* and can receive Her instruction and guidance. And those whose Spiritual being are open above the lotus of the head can receive *Sri Aurobindo's* direct guidance. A relation between *The Mother* and *Sri Aurobindo* exists when the Psychic being ascends and unites with the Spiritual being above the head and further lifted up by its thrust to Their Supramental status to activate Supramental action and transformation. This relation is further strengthened if the Spiritual being descends down to unite with the Psychic being and ascends upward to unite with Supramental Being. This relation is established when the Supramental being descends down to unite with Spiritual being and further comes down to unite the Psychic being in the heart centre and the Supramental Mother chooses this heart centre as the final (temple) place of habitation.

To restate again, to build an integral personality asks entire knowledge of *The Mother* as Creatrix Bliss Consciousness, *Chit Shakti*, *Para-prakriti*, which can lead one to the perfection of integral *Karma Yoga*, entire knowledge of *Sri Aurobindo* as Creator Being, *Sat Purusha*, *Paramatma*, that will lead one to the perfection of integral *Jnana Yoga* and entire knowledge on Their supreme relation of dual Godhead, that will lead one towards the descent and establishment of Bliss Self in the heart and

the perfection of integral *Bhakti Yoga*. To give exclusive importance to either of the three requisite and to remain satisfied in them is a partial achievement and misuse of the equal opportunities of existence.

The Principal *Shastra* of Awareness in Integral Education Movement:

“And if you really want to please Me (I believe you do!), if you want to please me, concentrate on the book on *Sri Aurobindo*—you cannot imagine how much I am interested! And as I LOOK, I see into the future (not with this little consciousness), I see that it is a thing of GREAT importance. It will have **great action**. So, I want to clear the way for you now, for us to have time.”⁷

The Mother

“For serious people, it is *The Synthesis (of Yoga)* and *The Life Divine* that should be chosen.... *The Mother* (book), but that touches mostly *India*, because they worship *the Mother*...”²⁵

The Mother

“In all the sections, Primary, Secondary and Higher Course, the children will follow **yogic methods in their education** and prepare and try to bring down new knowledge. So **all the students can be said to be doing Yoga**. A distinction must be made, however, between those doing Yoga and the disciples. To be a disciple one has to surrender and the decision to do so must be full and spontaneous. Such decisions have to be taken individually — when the call comes and it cannot be imposed or even suggested.”⁶⁶

The Mother

“Money is not meant to generate money; money should generate an increase in production, an improvement in the conditions of life and a progress in human consciousness. This is its true use. What I call an improvement in consciousness, a progress in consciousness, is everything that education in all its forms can provide – not as it’s generally understood, but as we understand it here: education in art, education in ... from the education of the body, from the most material progress, to the spiritual education and progress through yoga; the whole spectrum, everything that leads humanity towards its future realization. Money should serve to augment that and to augment the material base for the earth’s progress, the best use of what the earth can give – its intelligent utilization, not the utilization that wastes and loses energies. The use that allows energies to be replenished.”⁶⁹

The Mother

The school children can be made aware of the scope of integral Yoga and its utilitarian aspect of integral Education from the very beginning of their educational life as we accept all life as a field of conscious Yoga and Education extending over all Time. They are to be made aware of *the Mother*, as a Power of Truth, *Shakti*, and by opening themselves towards Her, they can make their inner and outer life disciplined and supremely positive for their individual and collective growth. Thus, they arrive at the perfection of life and perfection of Soul through conscious movement of *Shakti*. This paper proposes *The Mother* book as principal *Shastra* for all children, *Durga*

Stotra, as daily invocation of calling down of the Divine Mother to material life and *Prayers and Meditations* as means of direct contact with the Divine.

The Mother book aims at possession of *Tantric* objective of dynamic Divine *Shakti* with the help of *Vedantic* method. Here the *Vedantic* methods of *Karma*, *Jnana* and *Bhakti Yoga* have been restated in new terms and combinations of fivefold methods that of aspiration, rejection, surrender, faith and sincerity. Where first three are utilised to enter union with the static Divine and opening of Spiritual Being and last three are meant to experience dynamic Divine union or the static Divine, *Ishwara*, becomes the dynamic Divine, *Shakti*, and works in the untransformed mind, life and body. And consecration is divided into two types that of *Purusha Yajna* and *Prakriti Yajna*. Faith is also divided into two parts that of ascending faith and descending faith or the faith that helps in the ascent of the Soul and faith that prolongs the descent of *Shakti*.

The school children can begin Yoga with the practice of the fivefold method proposed in *The Mother* book. Aspiration is defined as unveiling of the pure flame of the *Purusha*. This aspiration is intensified when the *Purusha* ascends into *Ishwara*, *Ishwara* ascends into *Brahman* and *Brahman* ascends into *Sat*. Rejection of lower Nature is defined as withdrawal of support of deformed lower nature, *apara Prakriti*, by the indwelling *Purusha*. Surrender is defined as the submission of *apara Prakriti* near the *Purusha*. *Prakriti's* concentration around the *Purusha* is defined as sincerity. The flow of *Purusha's* attributes of Force, Love, Delight, Peace, Silence into the untransformed *Prakriti* is supported by faith. The above five self-disciplines are initially pursued by personal effort of mind and finally by the pressure of Divine *Shakti*. The ego's faltering endeavour to unite with the Divine is defined as personal effort. *Shakti* is the Divine's dynamic Consciousness replaces the personal effort in higher planes of Consciousness.

Aspiration, rejection and surrender are related with ascending movement of consciousness and a contact with the static Divine is established. Similarly, faith, sincerity and surrender are related with manifestation of dynamic Divine in the lower sheaths through descent of Divine consciousness. A balance between the Divine union and Divine manifestation can be established by strengthening of all the five elements of Yoga. Out of these Surrender is treated as the crown and central truth of integral Yoga which can be increased by practice of concentration, *samyama*, through rejection of lower Nature. Ascending movements of surrender are identified as tamasic surrender, rajasic surrender, sattwic surrender, surrender of *Kshara*, *Akshara* and *Uttama Purusha*. Absolute surrender to the Divine *Shakti* is identified as the right condition to live in Divine's permanent Supramental Presence.

The Mother book emphasizes more the outcome of *Sri Aurobindo's Sadhana* in revealing the Spiritual identity of *The Mother*, who took mortal birth during the brief period of human history; the Spiritual passage through which one will arrive at the

discovery of the dynamic *Shakti*, *The Mother* is hinted here but thoroughly developed elsewhere; the method of *sadhana* proposed by it seems to be easy but practicable for strong, pure and high Souls.

The first chapter of *The Mother* book gives importance to discernment of truth from falsehood and acceptance of the former by the rejection of the latter is the starting point and binding fitness of all Yoga. The second chapter gives importance to the psycho-spiritual *Vedantic* method to enter partial static and dynamic union with the Divine. The third chapter insists on integration and dynamization of this Divine union through faith, sincerity and surrender. The fourth chapter stresses Supramental action and manifestation, for which an ideal *Sadhaka* can reconcile the Divine attributes of Power and Wealth with the purity of Divine Love. The fifth chapter hints the essence of *Karma Yoga* and attainment of dynamic oneness with the Divine Mother. The sixth chapter develops contact with the four mediatrix Mother Powers which is identified as extension of Yoga of Self-perfection hinted in *The Synthesis of Yoga*. This is also the supreme mystery, *the Gita* has hinted as four powers of *Manu*, 'chatvaro manabasthata'³⁰ but never developed. The method of self-discipline proposed by *The Mother* book seems to be simple but its objective is difficult to realise and there are still many missing links that will connect the static and dynamic Divine. It proposes to initiate transformation of Nature with the aid of *Purusha Yajna* and intensifies and complements this action by more powerful *Prakriti Yajna*. In *Purusha Yajna* or *Vedantic Sacrifice*, the ascent of the Soul is followed by descent of *Shakti* and in *Prakriti Yajna* or *Vedic Sacrifice*, the descent of *Shakti* is followed by ascent of the Soul. This movement between static and dynamic Divine consciousness is the sole subjective Divine action of a *Sadhaka* for which all objective Divine actions are means.

The Divine Work:

“In conscious communion with the Supreme Lord, I declare that I do what the Lord wants me to do so as to serve on earth His Truth and His Love.”²⁶

The Mother

“Work, even manual work, is indispensable to the inner discovery. If one does not work, if one does not put one’s consciousness into matter, it will never develop.”²⁷

The Mother

“The Divine does not see things the way men do and does not need to punish and reward. All actions carry in themselves their fruit along with their consequences. According to its nature, the action brings you closer to the Divine or takes you away from the Divine and that is the supreme consequence.”²¹

The Mother

“Each one is free to do whatever he likes, but he cannot prevent his acts from bearing their natural consequences. It is only what is done with the Divine and for the Divine that is free from the slavery of consequences.”⁷⁶

The Mother

Giving service to the Divine is identified as most secured form action. Through practice of renunciation, concentration and consecration this action becomes egoless, unattached and desireless.

Both Education and Yoga begin and intensify by the power of Divine Will, *Iccha Shakti*. This will power helps to enter the core of Education and Yoga and as a result one gains apprehensive and comprehensive Knowledge. And when one arrives at the truth of existence through this effort one experiences *Ananda*, which is identified as Divine union. So both integral Education and integral Yoga are complementary and a radical departure from the present ordinary surface living and objective education.

There is a Will of the Infinite which acts in the full knowledge and it is this truth of the Infinite that affirms itself in the determination of the Divine action. Ordinary mechanised work done by the pressure of three *Gunas* can be transformed into Divine action through experience of Divine union followed by the Divine transformation. The three conditions in which all work can be transformed in to Divine action are *karmaphala tyaga*, renunciation of the result of work, *samata*, equality and *Yajna*, self-consecration. This Divine union helps to ascend the being from ordinary consciousness to higher consciousness of Higher Mind, Illumined Mind, Intuitive Mind and Overmind. In the Higher Mind the Divine Work is executed through Truth Thought, in the Illumined Mind the Divine work is executed through Truth Sight or Truth Vision, in the Intuitive Mind Divine work is executed through Truth of vision, Truth discernment, Truth touch and Truth hearing and in the Overmind the above Divine action is extended, enlarged and universalised.

The integration of five factors that will enhance the fitness of the Integral Divine Worker are (1) **Purity factor**, which is defined as contact with the world is directly proportional with the contact with the Divine and finally one refuses all influence except the Divine; (2) **Truth factor** is defined as Knowledge on the truth action of the world which is proportional to the knowledge on the truth of the Self and finally one rejects falsehood of the world as we are in search of that Truth of the Self which is supremely destructive of all falsehood; (3) **factor of Integral Evolution** is defined that the separative mental evolving consciousness absorbed in part knowledge is directly proportional to the exclusive concentration on Truth excluding the rest from its awareness; (4) **factor of Integral Yoga** is defined as the intensity of Divine action in the world is directly proportional to the intensity of inner Divine union and (5) **factor of Integral Education** is defined as Education born out of exclusive concentration of the Mind is directly proportional to self-consecration of integral Yoga and with the increase of power of concentration, the consecration increases. These five factors will accelerate the educational activities and lead them towards the farthest end and ultimate consummation.

Slow Evolution through Religion:

“You must not confuse a religious teaching with a spiritual one. Religious teaching belongs to the past and halts progress. Spiritual teaching is the teaching of the future—it illumines the consciousness and prepares it for the future realisation. Spiritual teaching is above religions and strives towards a global Truth. It teaches us to enter into direct relations with the Divine.”³⁸

The Mother

“*Sri Aurobindo* worked all his life to free men from the **slavery of religions**.”¹⁵

The Mother

“It’s a terrible slavery to the lower mind, and so widespread! Oh, all these goings-on at the School, my child, all the teaching, all the teachers. Terrible, terrible, terrible! I was trying to turn on the switches to give some light and not one of them worked!”⁶⁸

The Mother

“If we were convinced that our formulation of what *Sri Aurobindo* represents is the only correct expression, we would become dogmatic and would be on the verge of **founding a religion**.”²⁹

The Mother

“Just between eleven and twelve (night of April 2-3, 1962) I had an experience by which I discovered that there is a group of people—purposely their identity was not revealed to me—wanting to create a kind of religion based on the revelation of *Sri Aurobindo*. But they have taken **only the side of power and force**, a certain kind of (part) Knowledge and all of which could be utilised by *Asuric* forces. There is a big *Asuric* being that has succeeded in taking the appearance of *Sri Aurobindo*... What the *Asuric* Force that has succeeded in taking the appearance of *Sri Aurobindo* (and with whole group organised around him—people, ceremonies and so on) will create is a **new religion** or thought, perhaps cruel and merciless, in the name of the Supramental Realisation. But everybody must know that it is not true, it is not *Sri Aurobindo*’s teaching, not the truth of his teaching. The truth of *Sri Aurobindo* is a truth of love and light and mercy. He is good and great and compassionate and divine. And He will have the final victory.”¹⁰

The Mother

In ancient *India*, the generalisation of Highest Spiritual truth among the mass was the responsibility of Religion and Religious leaders. The Spiritual leaders are preoccupied with their askesis of unfolding unending Spiritual mystery in the limited space of their *Ashram*, Ascetics’ Fortress and Spiritual Retreat unconcerned of the world miseries and world ignorance.

In integral Yoga the self-concentration of Spirituality and self-expansion of religion are reconciled. *The Mother* wanted to universalise integral Yoga without transforming it into limitation of Religious movement. So it is necessary to identify the limitation of Religious schools and how to keep one away from their influence.

We can study how Spirituality is deformed into Religion. *The Gita* hints²⁰ that those who live within the boundary of three modes of Nature, *gunas*, are *Asuric* being, the instruments of falsehood. *Savitri* confirms the three *gunas* as three dwarfs.²⁰ A *tamasic* man misunderstands *Shastra*,⁷⁹ a *rajasic* man misuses⁶² it and a *sattwic* man limits its truth. Very few raise their consciousness beyond the *gunas*, *trigunatita* state and are instruments of truth. The above vision of *The Mother* indicates that part knowledge on *Sri Aurobindo* gives birth to Ignorance, part obedience to the norm of integral Yoga or the law of the Truth clears the passage for falsehood and from part time Divine work or partial self-giving the life-ego emerges which is the source evil. Falsehood and Error cannot exist where there is no Ignorance or wrong knowledge. The nature of Ignorance is a limited knowledge and if that limitation can be renounced then Ignorance disappears in Knowledge and error and falsehood can no longer endure. Without error and falsehood there could be no wrong will in our members; without wrong will there could be no wrong doing or evil. Falsehood and evil are the by-products of the world-movement and they are not the permanent factors native to the existence and they survive only through our partial knowledge and partial ignorance. So the problem of evil can be resolved through giving service and transforming one's status from God's servant to God's slave. A God's slave is the king child and he can enter thorough knowledge on the intermediate occult world or shifting of his consciousness beyond the mind and based on this knowledge the limitless expansion of Divine consciousness and its dynamic side of formulation of Divine Law and Divine Action are experienced.

The developing Souls generally transform catholicity of Spirituality into narrowness of Religion. Instead of universalising the conception of Deity and His seven-fold Divine personality they try to formulate it towards an exclusive fixed Name and Form. So a *Sadhaka* of integral Yoga must cast from himself the 'tendency of egoistic mind which cries, "My God, my Incarnation, my Prophet, my Guru,"³⁷ and opposes it to all other realisation in a sectarian and fanatic spirit. All sectarianism, all fanaticism must be shunned; for it is inconsistent with the integrity of the divine realisation.³⁷ Mutilation of name, form and teaching is a standard practice of religious mental action and one can meet Her as *the* un mutilated *Mother* only by raising the Consciousness to Psychic, Spiritual and Supramental plane. She is worshipped⁴³ on earth not in a single Name and Form but as sum total of dynasty of self-ruling Mothers throughout the ages of which present incarnation is a special manifestation related with descent of Divine Consciousness to physical substance and cellular transformation. Similarly *Sri Aurobindo* is not the name of a single individual, but as hinted in *Savitri*, He is the first man or first *Avatara* of the creation, 'the Eternal's delegate soul in man,'⁴⁴ 'Man's representative in the house of God,'⁴⁵ He carries within Him all the Powers and Personalities of the past *Avataras* and *Vibhutis*, incarnated in this life of fulfilling the special task of bridging the gulf between the Spirit and the Matter through mighty Supramental action and of revealing the concealed Godhead in humanity.

In order to prevent integral Yoga from transforming into a Religion³³ through developing Soul seekers, the adoration of Divine's Nameless Impersonal Influence³² and reversal of invisible Consciousness must predominate over adoration of Divine through Name and Form. In order to pave the passage clear for Supramental descent through prolonged Psychic and Spiritual ascension of Consciousness of developed Souls, the adoration of Divine's personal manifestation through Name and Form or adoration of external *Avatahood* is recognised as more important requisite³⁴ than adoration of His Impersonal form. In order to transform *Asuric* undivine action into Divine work, the Power and Wealth attributes of the Divine must be reconciled with the purity attribute of the Divine Love.

Individual Spiritual evolution can be swift while the collective mental evolution will always be slow and tardy. So if one focuses his primary attention on the subordinate aspect of collective growth then it will generate impatience and he will be soon tired and frustrated. On the other hand if one can give importance to his evolution of Psychic, Spiritual and cosmic Self, then he will be instrument of invisible world action and invisible Spiritual revolution. *Sri Aurobindo* has pointed out that at present '**a few individuals aware of their souls**'⁷⁷ or 'a small number of human beings'⁷⁷ are ready for Psychic and Spiritual transformation.

Why Self-expansion must be subordinate of Self-concentration? -

"It is at this point that religion (representing self-expansion) **must learn to subordinate itself** (to self-concentration of Spirituality), not to insist on its outer characters, but give full scope to the inner spirit to develop its own truth and reality."⁵¹

Sri Aurobindo

"First, (Divine) union must be preached to all (self-concentration), afterwards work (self expansion); but those who have realised the (Divine) union, every moment of their life must be an integral expression of Thy will (of spontaneous self expansion) through them."⁵²

The Mother

"Our aim is quite different. It is most unlikely that for a long time to come any new centres will be established, at least with our full approval. What we want to realise requires **concentration** rather than expansion."⁷⁸

The Mother

Self's inward movement is identified as Self-concentration and outward movement is identified as Self-expansion. The former is the first evolutionary Spiritual urge pursued through all life and the latter is the second evolutionary Spiritual urge pursued through this life. The effort given for self-concentration in this birth continues and accumulates Spiritual energy in the succeeding births whereas effort given towards self-expansion is virtually lost after this birth. So, the manifestation of *The Mother's* Consciousness is identified as second evolutionary Spiritual urge of Nature. If manifestation is from Psychic, Spiritual and Supramental plane then it survives for the longer/longest period ('It lit the thought that glow

through centuries.’ Savitri-259) than the period of survival of any physical, vital and mental manifestation.

We have to identify two form of Spiritual evolution developed by the Mother nature; the first is an esoteric⁵⁸ movement of Consciousness, the Mystic approach of concentrated evolution and unfolding of endless Spiritual mysteries in secrecy and silence of a secured and isolated Spiritual Fortress; the second is an exoteric⁵⁸ diffusive Religious approach of entering commerce with the world in transforming it; here the highest available Spiritual truth is generalised for the largest benefit of humanity. These two complementary movements of subjective adventure of Self-concentration of Spirituality and subordinate action of objective adventure of Self-expansion of Religion are effectively combined in the integral Yoga. But in integral Yoga Self-expansion is pursued primarily by movement of universal consciousness and by activation of Cosmic Self and secondarily by psycho-physical machinery and by activation of three *gunas*.

A *Sadhaka* of integral Yoga becomes unsuccessful if his urge towards Self-expansion is more predominant than his urge towards Self-concentration and he can find a safe place in the world to emerge as successful traditional *Sadhaka*. The secret of success of a traditional *Sadhaka* is that after realising the Divine partly through self-concentration, he devotes rest of his time and life in self-expansion. The secret of success of an integral *Sadhaka* is that primarily he unfolds the endless truth endlessly⁵⁶ through all Time and all Life and secondarily he works out the mystery of Divine manifestation in this present time and in this life.

Recapitulation:

“He (King Aswapati) tore desire up from its bleeding roots
And offered to the gods the vacant place.”

Savitri-318

“He (King) turned to find that wide world-failure’s cause.”

Savitri-202

“Proclaiming a panacea for all Time’s ills”

Savitri-198

“The falsity of the consciousness naturally has material consequences ... and that’s what illness is! I immediately made an experiment on my body to see if this held, if it actually works that way. And I realized that it’s true! When you are open and in contact with the Divine, the Vibration gives you strength, energy; and if you are quiet enough, it fills you with great joy – and all of this in the cells of the body. You fall back into the ordinary consciousness and straight-away, without anything changing, the SAME thing, the SAME vibration coming from the SAME source turns into a pain, a malaise, a feeling of uncertainty, instability and decrepitude. To be sure of this, I repeated the experiment three or four times, and it was absolutely automatic, like the operation of a chemical formula: same conditions, same results.”⁶⁷

The Mother

“Spirituality cannot be called upon to deal with life by a non- spiritual method or attempt to cure its ills by the panaceas, the political, social or other mechanical remedies which the mind is constantly attempting and which have always failed and will continue to fail to solve anything. The most drastic changes made by these means change nothing; for the old ills exist in a new form: the aspect of the outward environment is altered, but man remains what he was; he is still an ignorant mental being **misusing** or not effectively using his knowledge, moved by ego and governed by vital desires and passions and the needs of the body, unspiritual and superficial in his outlook, ignorant of his own self and the forces that drive and use him.”⁷³

Sri Aurobindo

The Life Divine declares that ‘All problems of existence are essentially the problems of Harmony,⁹ problem of possession of limitless Consciousness, *Sangati*. The same statement can be restated in the language of *The Synthesis of Yoga* as ‘All problems of existence are essentially the problems of retaining oneness with the Divine, through consecrated *Yoga*’, or all discords of life can be resolved by ‘possession of the Divine only.’¹¹ *The Mother* book states that one can ‘rightly call for the divine Power (*Shakti*) to transform’¹² all problems and persistently rejects all that are untruth and obscure or ‘All problems of existence are essentially the problems of (possession of limitless *Shakti*) the law of Truth, *Dharma*’. *Savitri* states that ‘Virgin who comest perfected by joy’¹³ or ‘All the problems of existence are essentially the problems of (possession of limitless pure Divine Love, *Maya*) Virginitly, *Suddhi*.’ Similarly in the language of Integral Education ‘All problems of existence are essentially the problems of Concentration, *Samyama*.’ Thus all problems of existence are resolved by the progressive intensification of ascent of Soul or ascent of static Consciousness and descent of *Shakti* or descent of dynamic Consciousness. In *The Synthesis of Yoga* book this Consciousness is revealed as three descending Yoga *Shakti* of Divine Will, Knowledge and Love and four executrix Mother Powers of *Brahma Shakti*, *Kshetra Shakti*, *Vaisya Shakti* and *Shudra Shakti*. In *The Life Divine*, this consciousness is revealed as four *Chetana Shakti* of Subliminal, Psychic, Spiritual and Supramental Consciousness. In *The Mother* book this consciousness is revealed as *Matri Shakti*, the four Mediatrix Mother Powers of *Maheswari*, *Mahakali*, *Mahalakshmi* and *Mahasaraswati*. In the *Savitri* book this consciousness is revealed as Virgin Power, Creatrix Bliss Mother and is segregated into four aspects of Truth supreme. Power supreme, supreme Delight and Will supreme. In integral Education this Consciousness is revealed as exclusive concentration, *samyama*, essential concentration, *atma samyama*, multiple concentration, *adhyatma samyama* and integral Concentration, *samjnana* respectively.

As integral Education has its root in integral Yoga so the success of the former is linked with the success of the latter and it happens when we are capable of responding to the Divine call adequately either through the method of self-affirmation or through self-abnegation and regard this true call ‘not as one of the aims to be pursued in life, but as one and only aim, not as an important part of life, but as whole of life’² and our central faith and central vision instead of concentrating on our own

interests and developments in the old externalised order of things shall preoccupy its every thought and impulse in the language of *Kena Upanishad* that ‘That is the divine *Brahman* and not this which men here (cherish and) adore’². This *Sraddha*, faith increases *Nistha* or sincerity, sincerity increases concentration, *Samyama*, concentration increases the surrender, *atma-samrpana*. The problems of Integral Education are to be resolved initially by exclusive mental concentration, *samyama*, then it must continue by development of essential Soul concentration, *atma-samyama*, multiple Spiritual concentration, *adyatma-samyama* and culminates in Integral all-inclusive concentration, *samjnana*. In ancient *India* the students are called *Brahmacharis*, they are taught in the *Guru’s* house about the control of sense and mind and intellect, *samyama* which is fully recognised as the base and central truth of Integral Education and it is further extended through Spiritual ascension towards the full development of ‘power of vision, spiritual sight and pure sense, the Supramental *samjnana*.’⁸

OM TAT SAT

Reference:

- 1: CWSA-23/The Synthesis of Yoga- Page-81-82, “Therefore, unless one has the experience, reading (of Their Teachings) is no use. We still publish the *Bulletin*, but anyway the truth is like that. It's only at the time of having the experience that you can really understand what you read.” The Mother’s Agenda/November 23, 1965,
- 2: CWSA-23/The Synthesis of Yoga- Page-71-72,
- 3: CWSA-23/The Synthesis of Yoga- Page-514,
- 4: The Mother’s Agenda-8/175,
- 5: The Mother’s Agenda-2/206,
- 6: CWSA-21/The Life Divine-347,
- 7: The Mother’s Agenda-2/156,
- 8: CWSA-24/The Synthesis of Yoga- Page-869,
- 9: CWSA-21/The Life Divine-4,
- 10: The Mother’s Agenda- 03.04.1962,
- 11: CWSA-23/The Synthesis of Yoga/445,
- 12: The Mother-5,
- 13: Savitri-424,
- 14: The Mother’s Agenda-9/157,
- 15: The Mother’s Agenda-25.12.1969,
- 16: CWSA/23/The Synthesis of Yoga-342,
- 17: The Mother’s Agenda-19.04.1969,
- 18: The Mother’s Centenary Works,
- 19: The Mother’s Agenda-25.12.1971,
- 20: “There are two types of beings created in this world, the *Daivic* and *Asuric*; the *Daivic* has been described at length. Hear now from Me, O *Partha*, about the *Asuric*.”

The Gita-16.06, “The evil doers attain not to Me, Souls bewildered by the *Maya* of three *gunas* resort to the nature of being of *Asura*.” The Gita-7.15, “**A dwarf three-bodied trinity** was her serf.” Savitri-245, “Overshadowing the **dwarfish trinity**,” Savitri-258, “And makes himself **the Dwarf with triple stride**,” Savitri-488, “Of the **dwarf-Titan**, the deformed chained god” Savitri-510, “Unwound the **triple cord of mind** and freed” Savitri-82, “The *dharma* of the *sattwic* man is the highest in the circle of the *gunas*; but that too is a limited view and a **dwarfed standard**. Its imperfect indications lead to a petty and relative perfection; temporarily satisfying to the enlightened personal ego, it is not founded either on the whole truth of the self or on the whole truth of Nature.” CWSA/19/Essays on the Gita-544, “But the **introvert** of this distinction is also has not the inner life; he is not a seer of the true self and of inner things, but the small mental man who looks superficially inside himself and sees there not his spiritual self but his life-ego, his mind-ego and becomes **unhealthily preoccupied** with the movements of this little pitiful **dwarf creature**.” CWSA/22/The Life Divine-1064,

21: The Mother’s Agenda-11/274,
 22: The Mother’s Agenda-5/165,
 23: The Mother’s Agenda-5/197-98,
 24: The Mother’s Agenda-4/91,
 25: The Mother’s Agenda-31st July, 1965,
 26: The Mother’s Agenda-6/p-45,
 27: The Mother’s Agenda-11/228,
 28: The Mother’s Agenda-4/184,
 29: The Mother’s Agenda-6/353,
 30: The Gita-10.06,
 31: CWSA/19/Essays on the Gita-112,
 32: “The Divinity mentioned by *Sri Aurobindo* is NOT A PERSON, but a condition to be shared and lived by all those who prepare themselves for it.” The Mother’s Agenda-4th May-1967, “Sri Aurobindo said when you go beyond the Impersonal, you find the Personal: the Person. I am sure he had the experience...” The Mother’s Agenda-9/209/20.07.1968, “**Impersonality** is a denial of limitation and division, and the cult of impersonality is a natural condition of true being, an indispensable preliminary of true knowledge and therefore a first requisite of true action. It is very clear that we cannot become one self with all or one with the universal Spirit and his vast self-knowledge, his complex will and his widespread world-purpose by insisting on our limited personality of ego; for that divides us from others and it makes us bound and self-centred in our view and in our will to action.” CWSA/19/Essays on the Gita-532, “To lose ego and be this **impersonal self**, to become this impersonal *Brahman* in our consciousness is therefore the **first movement of this Yoga**.” CWSA/19/ Essays on the Gita-533, “It is only in the parts where the little ego is usually too strong for us, it is only in our emotional or physical joy and suffering, our pleasure and pain of life, before which the desire-soul in us is utterly weak and cowardly, **that the application of the divine principle becomes supreme difficult and seems to many impossible or even monstrous and repellent**. Here the

ignorance of ego shrinks from the **principle of impersonality** which it yet applies without too much difficulty in Science, in Art and even in a certain kind of imperfect spiritual living because there the rule of impersonality does not attack those desire cherished by the surface soul and those values of desire fixed by the surface mind in which our outward life is most vitally interested. In the freer and higher movements there is demanded of us only a limited and **specialized equality and impersonality** proper to a particular field of consciousness and activity while the egoistic basis of our practical life remains to us; in the lower movements the whole foundation of our life has to be changed in order to make room for **impersonality**, and this the desire soul finds impossible.” CWSA-21/The Life Divine-237-38,

33: “*Buddhism* only became a **popular religion** when *Buddha* had taken the place of the supreme Deity as an object of worship.” CWSA-24/The Synthesis of Yoga-556, “I don’t want to put a photo of *Sri Aurobindo* or books (in *Auroville*) because it will look as if we want to start a **new religion**—I don’t want religions, an end to religions!” The Mother’ Agenda-9/110, “I am told that you (in *Auroville*) intend to distribute a reproduction of the portrait you did of me. It would be better not to introduce in this gathering anything personal that might suggest the atmosphere of **nascent religion**.” The Mother’s Agenda-11/353

34: “The Blessed Lord said those who are constantly most united, *nityayukta*, with Me and adore My manifest form, *Saguna Brahman*, emotional mind settled in Me and possessed of supreme faith of *Bhakti Yoga*, I consider them to be **the greatest Yogi**. And those *Jnana Yogis*, who seek after the Immutable, the Infinite, the Unmanifest, *Nirguna Brahman*, the Omnipresent, the Unthinkable, the high-seated Self, the Immobile, the Permanent, all their senses under control, equal visioned everywhere, intent on welfare of all beings, they also attain to My *Purushottama* state.” The Gita-12.2, 3, 4, “Discipleship to God the Teacher, sonship to God the Father, tenderness of God the Mother, clasp of the hand of the divine Friend, laughter and sport with our comrade and boy-Play-fellow, blissful servitude to God the Master, rapturous love of our divine Paramour, these are seven beatitudes of life in the human body. Canst thou unite all these in a single supreme and rainbow-hued relation? Then hast thou no need of any heaven and thou exceedest the emancipation of the *Adwaitin*.” SABCL/17/The Hour of God-137. (Above line indicates that seven-fold personal relation with the Divine in Supramental plane is more valuable than the realisation of impersonal Divine in Spiritual plane of the *Adwaitin*.)

35: CWSA-23/The Synthesis of Yoga-85,

36: CWSA/21/The Life Divine-602,

37: CWSA-23/The Synthesis of Yoga-66,

38: TMCW/12/On Education-120,

39: 02.10.1934, SABCL/26/375,

40: The Mother’s Agenda-30.01.1971,

41: SABCL/26/On Himself-175,

42: Champaklal Speaks-191-92,

- 43: “These Emanations are the many divine forms and personalities in which men have worshipped her under different names throughout the ages.” SABCL/25/The Mother-23,
- 44: Savitri-633,
- 45: Savitri-666,
- 46: The Mother’s Agenda-5/195,
- 47: “Actually, we are very lazy...Sri Aurobindo wrote that he was very lazy – that consoled me! We are very lazy. We would like (*laughing*) to settle back and blissfully enjoy the fruit of our labors!...” The Mother’s Agenda/ **July 18, 1961**,
- 48: The Mother//TMCW/12/397, 16 December 1964,
- 49: CWSA/23/*The Synthesis of Yoga*-170,
- 50: CWSA/23/*The Synthesis of Yoga*-85,
- 51: CWSA/22/The Life Divine-897,
- 52: TMCW/Vol-1/p-142/Prayers and Meditations/16th May-1914,
- 53: “Sri Aurobindo’s Conversation with Pavitra, 11th January 1926: In spiritual life, one should always be ready to reject every system and every construction. Any one form is helpful, then become harmful. In my spiritual life, since the age of forty, three or four times I have completely laid bare and broken the system I had reached.” The Mother’s Agenda-11/219,
- 54: “The man of knowledge, the liberated soul offers on the contrary all his activities to the one eternal Godhead without any attachment to their fruit or to the satisfaction of his lower personal desires. He works for God, not for himself, for the universal welfare, for the Soul of the world and not for any particular object which is of his own personal creation or for any construction of his mental will or object of his vital longings, as a divine agent, not as a principal and separate profiteer in the world commerce. And this, it must be noted, is a thing that cannot be really done except in proportion as the mind arrives at equality, universality, wide impersonality, and a clear freedom from every disguise of the insistent ego: for without these things the claim to be thus acting is a pretension or an illusion.” CWSA/19/Essays on the Gita-458,
- 55: Savitri-187,
- 56: “An endless Truth she endlessly unfolds; (Self-concentration)
A timeless mystery works out in Time.” (Self-expansion) Savitri-178,
- 57: TMCW-12/On Education/p-381
- 58: “Here, in these **two forms of the spiritual evolution**, the esoteric and the exoteric, the way of the mystic (Spiritual leader) and the way of the religious man (Religious leader), we see a double principle of evolutionary Nature, the principle of intensive and concentrated evolution in a small space (first evolutionary Spiritual urge of self-concentration) and the principle of expansion and extension (second evolutionary Spiritual urge of self-expansion) so that the new creation may be generalised in as large a field as possible.” CWSA-22/The Life Divine-903,
- 59: Savitri-207,
- 60: The Mother’s Agenda/December 23, 1961,
- 61: CWSA-23/*The Synthesis of Yoga*-73,

62: “It is a mistake to think, as many are apt to think, that the object of a supramental Yoga is to arrive at a mighty magnificence of supermanhood, a divine power and greatness, the self-fulfilment of a magnified individual personality. This is a false and disastrous conception, disastrous because it is likely to raise the pride, vanity and ambition of the *rajasic* vital mind in us and that, if not overpassed and overcome, must lead to spiritual downfall, false because it is an egoistic conception and the first condition of the supramental change is to get rid of ego.” CWSA-23/The Synthesis of Yoga-281, “They, who having faith, *sraddha*, and not having narrow carping, *asuya*, constantly follow this teaching of Mine, they too are released from the bondage of works. But those who find fault with My Teaching and act not thereon, know them to be unripe mind, bewildered in all knowledge, they misunderstand and misuse the written truth and fated to be destroyed.” The Gita-3.31, 32,

63: TMCW-6/Questions and Answers-1954-13-14,

64: “Thus, Sri Aurobindo represented a totality of comprehension and knowledge and power; and every one of his books is at once a symbol and a representation. **Every one of his books** contains symbolically, potentially, what is in him. Therefore, if you concentrate on the book, you can, through the book, go back to the source. And even, by passing through the book, you will be able **to receive much** more than what is just in the book.” TMCW-8/Questions and Answers-1956/p-163,

65: “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. If the soul is awakened, if there is a new birth out of the mere mental, vital and physical into the psychic consciousness, then the Yoga can be done; otherwise (by the mere power of the mind or any other part) it is impossible.” *Sri Aurobindo/CWSA-32/The Mother and Letters on the Mother-p-161* “The integral Yoga is especially intended for those who have realised in themselves all that man can realise and yet are not satisfied, for they demand from life what it cannot give. Those who yearn for the unknown and aspire for perfection, who ask themselves agonising questions and have not found any definitive answers to them, they are the ones who are ready for the integral Yoga.” The Mother/TMCW-12/On Education-99,

66: The Mother/TMCW-12/On Education-179,

67: The Mother’s Agenda-2.10.1961,

68: The Mother’s Agenda-17.03.1961,

69: The Mother’s Agenda-04.10.1958,

70: CWSA-13/Essays in Philosophy and Yoga-581,

71: CWSA/24/The Synthesis of Yoga-553,

72: CWSA-22/The Life Divine-940,

73: CWSA-22/The Life Divine-917,

74: CWSA-22/The Life Divine-918-919,

75: CWSA-22/The Life Divine-913,

76: TMCW-14/Words of the Mother-II/p-214,

77: “The Psychic transformation and the first stages of the spiritual transformation are well within our conception; their perfection would be the perfection, wholeness, consummated unity of a knowledge and experience which is already

part of things realised, though **only by a small number of human beings**. But the supramental change in its process carries us into less explored regions; it initiates a vision of heights of consciousness which have indeed been glimpsed and visited, but have yet to be discovered and mapped in their completeness. The highest of these peaks or elevated plateaus of consciousness, the supramental, lies far beyond the possibility of any satisfying mental scheme or map of it or any grasp of mental seeing and description.” CWSA-22/The Life Divine-953-54, “What the evolutionary Power has done is **to make a few individuals aware of their souls**, conscious of their selves, aware of the eternal being that they are, to put them into communion with the Divinity or the Reality which is concealed by her appearances: a certain change of nature prepares, accompanies or follows upon this illumination, but it is not the complete and radical change which establishes a secure and settled new principle, a new creation, a permanent new order of being in the field of terrestrial Nature. The spiritual man has evolved, but not the supramental being who shall thenceforward be the leader of that Nature.” CWSA-22/The Life Divine-923,

78: TMCW-17/More Answers from the Mother/p-23,

79: “**Transformation is a word that I have brought in myself** (like supermind) to express certain spiritual concepts and spiritual facts of the integral Yoga. People are now taking them up and using them in senses which have nothing to do with the significance which I put into them...” CWSA-29/Letters on Yoga-II-p-403, CWSA-35/Letters on Himself and the Ashram-174, “The words supermind and supramental were first used by me, but since then people have taken up and are using the word supramental for anything above the mind.” CWSA-28/Letters on Yoga-I-144, ‘It is a common mistake. Even the word supermind (which I invented) has been taken up by several people (writers in the *Prabuddha Bharata* and elsewhere) and applied generally to the spiritual consciousness.” CWSA-35/Letters on Himself and the Ashram-p-142-143, “People talk very lightly of the overmind and the supermind as if it were quite easy to enter into them and mistake inferior movements for the overmental or supramental, thereby confusing the Truth and delaying the progress of the sadhana.” CWSA-30/Letters on Yoga-III-p-408, “I should like to say, in passing, that it is not always safe to apply practically to oneself what has been written for another.... The tendency to take what I lay down for one and apply it without discrimination to another is responsible for much misunderstanding.... It is not a fact that all I write is meant equally for everybody...” CWSA-28/Letters on Yoga-I-p-584-85, “I have told you these things (*The Mother’s Teachings*) because you needed to hear them. But don’t make **an absolute dogma** from them, for that takes away all their truth.” *The Mother’s Centenary Works* (second edition)/8/242,

86: *The Mother’s Agenda*-2/156,

The Central Truth of Integral Education

“Many times in his writings, particularly in *The Synthesis of Yoga*, Sri Aurobindo warns us against the imaginings of those who believe they can do *sadhana* **without rigorous self-control** and who heed all sorts of inspirations, which lead them to a dangerous imbalance where all their repressed, hidden, secret desires come out into the open under the pretence of liberation from ordinary conventions and ordinary reason.”²⁶

The Mother

“It is only by **increasing that control** that he (a Sadhaka of integral Yoga) can move towards perfection, — and it is only by **developing soul-power** that he can reach it. Nature-power in him has to become more and more completely a conscious act of soul, a conscious expression of all the will and knowledge of spirit. Prakriti has to reveal itself as shakti of the Purusha.”²⁷

Sri Aurobindo

“He does not abandon the animal reactions and enjoyments, but more lucidly, finely and sensitively mentalises them. This he does even on his normal and his lower levels, but, as he develops, he puts his lower being **to a severer test**, begins to demand from it on **pain of rejection** something like a transformation: that is the mind’s way of preparing for a spiritual life still beyond it.”¹⁰

Sri Aurobindo

Power of Concentration:

“The control of lower Nature by the aid of higher Nature is the Gita’s doctrine of self-control, concentration, *samyama*. Supreme over the body is the senses and hence inertia, dullness, unwillingness to change and *tamas* of the body can be controlled by *rajasic* energy of senses; supreme over senses is the mind, so the *rajasic* mind’s desire, ambition, sensation, passion, lust and greed can be controlled by *sattwic* mind; supreme over mind is intellect, so mind’s ideas, preferences and constructions can be controlled by higher *sattwic* energy of *buddhi*; supreme over this intelligent will is the *Akshara Purusha*; so the limited harmony, joy, knowledge, peace and disinterested search for truth of the *buddhi* can be transcended by entering contact with the Spiritual Being.”

The Gita- 3.42, 43

Concentration is defined as ‘the bringing to its full intensity and the mastered and self-directed employment of that energy of being in us for a definite end.’¹ To renounce all types of earthly enjoyments is the general cause of increase of concentration power, *samyama*. The purpose and necessity of Concentration is to trace the cycle of self-oblivion and self-discovery in Ignorance and Knowledge for the joy of Nature and Spirit. Exclusive concentration is the frontal pragmatic power of concentration in a limited superficial surface working of the all-inclusive Integral Concentration; it is much like that power of our human mentality which is absorbed in

a particular object and in a particular work and seem to use so much part knowledge and partial ideas that are necessary for it by forgetting his totality or rest of himself. But it is all the time a part and portion of an indivisible concentration in us that has done all the work that has to be done and seen all thing that has to be seen. This ability of exclusive concentration is rightly held to be one of the greatest powers of the human mind and it is only a supreme self-possessing Knowledge which can thus be powerful to limit itself in the act and yet work out perfectly all its intentions through that apparent Ignorance.

a) Education through first Exclusive Concentration:

“Then science and reason careless of the soul
Could iron out a tranquil uniform world,
Aeonic seekings glut with outward truths
And a single-patterned thinking force on mind,
Inflicting Matter’s logic on Spirit’s dreams
A reasonable animal make of man
And a symmetrical fabric of his life.”

Savitri-255

“Ideals, systems, sciences, poems, crafts
Tirelessly there perished and again recurred,
Sought restlessly by some creative Power;
But all were dreams crossing an empty vast.”

Savitri-642

“The mind is a thing that dwells in diffusion, in succession; it can only concentrate on one thing at a time and when not concentrated runs from one thing to another very much at random. Therefore it has to concentrate on a single idea, a single subject of meditation, a single object of contemplation, a single object of will in order to possess or master it, and this it must do to at least the temporary exclusion of all others.”³¹

Sri Aurobindo

“The first step in concentration must be always to accustom the discursive mind to a settled unwavering pursuit of a single course of connected thought on a single subject and this it must do undistracted by all lures and alien calls on its attention. Such concentration is common enough in our ordinary life, but it becomes more difficult when we have to do it inwardly without any outward object or action on which to keep the mind; yet this inward concentration is what the seeker of knowledge must effect.”³²

Sri Aurobindo

“Studies strengthen the mind and turn its concentration away from the impulses and desires of the vital. Concentrating on study is one of the most powerful ways of controlling the mind and the vital; that is why it is so important to study.”³³

The Mother

The first immediate approach towards the realisation of the slow pace of Education in the active mind¹⁵ is the development of (first) **exclusive concentration**, one form of the self-gathering of the power of *Tapas*,¹⁸ which is defined as the complete absorption in the objective world by an entire separation¹² from the true Self; this practical self-oblivion without essential and binding self-ignorance is the nature of exclusive concentration; out of this concentration the secret of the material world is revealed, in recent times it has justified itself by the many immense and innumerable minute discoveries of Modern Science.²⁴ The limitation of this first exclusive concentration is that it erects a wall of exclusion limiting itself to a single field, domain or habitation in the movement so that it is aware only of that and unaware of all the rest. Thus, a principle of self-limiting knowledge has emerged which culminates in a positive and effective potential Education which manifests as the genius of an artist, Scientist, Sportsman, Administrator, Educationist. They are identified as the elite of the society. A seeker of Truth utilises the faculty of first exclusive concentration towards calling down the spaceless Infinity to the limited space of his surrounding world and self-expansion in the form of manifestation of objective Divine Work with the aid of three *gunas*.

b) Education through Second Exclusive Concentration:

“In solitude greatened her human hours”

Savitri-14

“Absorbed no more in the moment-ridden flux
Where mind incessantly drifts as on a raft
Hurried from phenomenon to phenomenon,
He abode at rest in indivisible Time.
As if a story long written but acted now,
In his present he held his future and his past,
Felt in the seconds the uncounted years
And saw the hours like dots upon a page.”

Savitri-33

“Inheritor of the brief animal mind,
Man, still a child in Nature’s mighty hands
In the succession of the moments lives;
To a changing present is his narrow right;
His memory stares back at phantom past,
The future flees before him as he moves;
He sees imagined garments, not a face.”

Savitri-53

“It leaves two giant letters void of sense
While without sanction turns the middle sign
Carrying an enigmatic universe,
As if a present without future or past
Repeating the same revolution’s whirl
Turned on its axis in its own Inane.”

Savitri-56

“It (Overmind) can immortalise a moment's work:”

Savitri-85,

“Absorbed in the present act, the fleeting days,
None thought to look beyond the hour's gains,
Or dreamed to make this earth a fairer world,
Or felt some touch divine surprise his heart.”

Savitri-145

“It (Spiritual Being) sees the hurrying crowd of moments stream
Towards the still greatness of a distant hour. (Timeless state)

Savitri-160

“His little hour is spent in little things...
Time has he none to turn his eyes within
And look for his lost self and his dead soul.”

Savitri-164-65

“She hopes by the creative act's release
To o'erleap sometimes the gulf she cannot fill
To heal awhile the wound of severance,
Escape from the moment's prison of littleness
And meet the Eternal's wide sublimities
In the uncertain time-field portioned here.
Almost she nears what never can be attained;
She shuts eternity into an hour
And fills a little soul with the Infinite;”

Savitri-177

“She has lured the Eternal into arms of Time.”

Savitri-178

“But now she turns to break the oblivious spell,
Awakes the sleeper on the sculptured couch;
She finds again the **Presence** in the form
And in the light that wakes with him recovers
A meaning in **the hurry and trudge of Time,**
And through this mind that once obscured the soul
Passes a glint of unseen deity.”

Savitri-182

“No silent peak is found where Time can rest.”

Savitri-197

“Labours for the hour and not for eternity
And trades its gains to meet the moment's call:”

Savitri-240

“Two firmaments of darkness and of light
Opposed their limits to the spirit's walk;
It moved veiled in from Self's infinity
In a world of beings and momentary events

Where all must die to live and live to die.”
Savitri-287-288

“That a diviner Force might enter life,
A breath of Godhead **greaten human time.**”
Savitri-366

“Attracting into time the timeless Light,
Imprisoning eternity in the hours,
This they (bright gods of Thought) have planned, to snare the feet of Truth
In an aureate net of concept and of phrase
And keep her captive for the thinker’s joy
In his little world built of immortal dreams:”
Savitri-274

“The moments there were pregnant with all time.”
Savitri-301

“The moment’s thought inspired the passing act.”
Savitri-325,

“His day is a moment in perpetual Time;
He is the prey of the minutes and the hours.”
Savitri-336

“Immortal movements touched the fleeting hours.”
Savitri-352

“Each minute was a throb of beauty’s **heart**;
The hours were tuned to a sweet-toned content”
Savitri-355

“A breath of Godhead greaten human time.”
Savitri-366

“A moment passed that was eternity’s ray,
An hour began, the matrix of new Time.”
Savitri-399

“In the immutable ideal world
One human moment was eternal made.”
Savitri-411

“This now remained with her, her heart’s constant scene.”
Savitri-412

“He is a puppet of the dance of Time;
He is driven by the hours, the moment’s call
Compels him with the thronging of life’s need
And the babel of the voices of the world.”
Savitri-478

“The **hurried** servant senses answer apace
To every knock upon the outer doors,
Bring in time’s visitors, report each call,
Admit the thousand queries and the calls
And the messages of communicating minds

And the heavy business of unnumbered lives
And all the thousandfold commerce of the world.”

Savitri-478-79

“A portion of us lives in **present Time**,
A secret mass in dim inconscience gropes;
Out of the inconscient and subliminal
Arise, we live in mind’s uncertain light
And strive to know and master a dubious world
Whose purpose and meaning are hidden from our sight.”

Savitri-484

(Savitri said) “All means are held good to catch a single beam,
Eternity sacrificed for a moment’s bliss:
Yet for joy and not for sorrow earth was made
And not as a dream in endless suffering Time.”

Savitri-629

(Death said) “Hope not to call God down into his life.
How shalt thou (Savitri) bring the Everlasting here?
There is no house for him in hurrying Time”

Savitri-644

“I (Savitri) claim from Time my will’s eternity,
God from his moments.”

Savitri-652

“And love and joy overtake fleeing Time.”

Savitri-664

Second exclusive concentration¹⁹ is a contemplation on the present without past and future. Then there is development of **second exclusive concentration**, which is defined as to preoccupy and limit oneself with the mental knowledge of the present which is hurriedly changing from moment to moment in a helpless succession of events, forms, phenomena and actions, oblivious of the successive past and future happenings except that of memory that holds little and vague inference of future; through this concentration the objective experience of the ever-changing present environment is realised through a superficial movement of consciousness; thus, the man is practically and dynamically the man of moments; future is withheld from his possession; identifies himself solely in the name and personality of the present narrow existence, lives only in his immediate and outward work and problem and ignorant of his limitation of past births and Spirit’s unending future or put aside the whole infinite course of Time and his rest of total Self and Nature. Yet all the time this existence in the present moment is not the real or the whole truth of his being, but only a practical or pragmatic mental construction for the purposes of the superficial movement of his life and within its limits and he recovers partially from this restriction by linking together the succession of moments, the succession of points of Space, the successions of forms and movements in Time and Space which are beyond his control and

comprehension. The superficial or the apparent man can dissolve its partial concentration of living from moment to moment and go back from its present action at any time to the consciousness of the larger Self and he can only do it to some extent in exceptional conditions of his mentality or, more permanently and completely, as the fruit of a long and arduous self-training, self-deepening, self-heightening and self-expansion. His objective in life is to exist consciously in eternity, in the truth of the indivisibility of Time, in the indivisibility of Force and substance and not in the bondage of the hour and become patient trustee of the slow eternal Time. The real truth of his being is a time transcending eternity and living in the whole infinite course of triple Time, but not to a definite succession of moments and all the past, present and future are perfectly stored in every detail in the all-retaining integral Consciousness⁶ within him.

Their Divine Will is to utilise time for preparation of Divine descent, both during success and failure, happiness and sorrow, opportunities and difficulties. A seeker of Truth utilises this second exclusive concentration towards calling down the Timeless Eternity to the slipping moments. *The Synthesis of Yoga* book proposes a *Sadhaka* to become ‘virginally creative at each moment.’³⁰

c) Education through Third Exclusive Concentration:

“A heavenlier function with a finer mode
 Lit with its grace man’s **outward earthliness**;
 The soul’s experience of its deeper sheaths
 No more slept drugged by Matter’s dominance.
 ...He lived in the **mystic space** where thought is born
 And will is nursed by an ethereal Power
 And fed on the white milk of the Eternal’s strengths
 Till it grows into the likeness of a god.”

Savitri-27-28

“He (Jijnasu) is a smallness trying to be great,
 An animal with some instincts of a god,...
 His hope a star above a cradle and grave.
 And yet a greater destiny may be his,
 For the eternal Spirit is his truth.”

Savitri-78

“A pilgrim of the everlasting Truth,
Our measures cannot hold his measureless mind;
 He has turned from the voices of the **narrow realm**
 And left the **little lane** of human **Time.**”

Savitri-80

“So must the dim being grow in light and force
 And rise to his higher destiny at last,
 Look up to God and round at the universe,
 And learn by failure and progress by fall
 And battle with environment and doom,

By suffering discover his deep soul
And by possession grow to his own vasts.”

Savitri-146

“This is the little surface of man’s life.
He is this and he is all the universe;
He scales the Unseen, his depths dare the Abyss;
A whole **mysterious world** is locked within.
Unknown to himself he lives a hidden king
Behind rich tapestries in great secret rooms;
An epicure of the spirit’s unseen joys,
He lives on the sweet honey of solitude:”

Savitri-479

“A reasoning animal willed and planned and sought;
He stood erect among his brute compeers,
He built life new, measured the universe,
Opposed his fate and wrestled with unseen Powers,
Conquered and used the laws that rule the world,
And hoped to ride the heavens and reach the stars,
A master of his huge environment.
Now through Mind’s windows stares the demigod
Hidden behind the curtains of man’s soul: (Psychic being)
He has seen the Unknown, looked on Truth’s veiless face;
A ray has touched him from the eternal sun;
Motionless, voiceless in foreseeing depths,
He stands awake in Supernature’s light
And sees a glory of arisen wings
And sees the vast descending might of God.”

Savitri-622

“Thus arises the attraction and, it would seem, the necessity of the principle of exclusive concentration which plays so prominent a part in the specialised schools of Yoga; for by that concentration we can arrive through an uncompromising renunciation of the world at an entire self-consecration to the One on whom we concentrate.”⁴

Sri Aurobindo

“The effective fullness of our concentration on the one thing needful to the exclusion of all else will be the measure of our self-consecration to the One who is alone desirable. But this exclusiveness will in the end exclude nothing except the falsehood of our way of seeing the world and our will’s ignorance.”³⁴

Sri Aurobindo

““A quietude and stillness is imposed on the body, on the active life-soul of desire and ego, on the external mind, while the sattwic nature by stress of meditation, by an **exclusive concentration** of adoration, by a will turned inward to the Supreme, strives to merge itself in the spirit.”¹⁴

Sri Aurobindo

This world is identified as the outer body or sheath or *Kosha* of the God. The Self that holds this outer body is known as universal or cosmic Self. Behind this outer sheath there exist multiple subtle sheaths, mystic inner Spaces whose influence can purify, transform and perfect the external world. And then, **the third exclusive concentration**⁸ or **reverse movement of exclusive concentration**,²² is defined as the complete absorption in the objective means or instruments of Education in finding the subjective Being or concentrates exclusively on the concealed inner being by quieting¹³ the frontal active *prakriti* and subjective experience of the ever-modified subtle mental states of its personality. Exclusive concentration on subliminal being might throw strong light on the large inner life and extend vastly the powers of human beings and it might lead towards an independent and radical spiritual realisation but it would not be by itself an integral valid solution of truth of individual existence or lead us successfully to the integral knowledge of Reality which is something beyond the One and the Many, containing both and aware of both. The third exclusive concentration can be utilised further for unfolding the part knowledge of the *Brahman* (1) either through concentration of the One in itself to the exclusion of the Many; one can plunge by a **trance of exclusive concentration** into a mystic sleep²⁹ state by a subjective abolition of cosmic forces or pass abruptly in waking Mind into a state belonging to the supreme superconscience or (2) of the Many in their own action to the exclusion of the all-awareness of the One, (3) or of the individual being absorbed in his own self to the exclusion of both of the One and the rest of the Many who are then to him separated units not included in his direct awareness, (4) or again there may intervene all the above three separative active consciousness in a separative movement; but this takes place not in true self, but in the active *Prakriti*. This third exclusive concentration is utilised to find the true physical being, true vital being, true mental being and the Psychic being.

d) Education through Fourth Exclusive Concentration:

“Only the Immortals on their deathless heights
Dwelling beyond the walls of Time and Space,
Masters of living, free from the bonds of Thought,
Who are overseers of Fate and Chance and Will”

Savitri-53-54

“A voyager upon uncharted routes
Fronting the viewless danger of the Unknown,
Adventuring across enormous realms,
He broke into another **Space** and **Time**.”

Savitri-91

“All ocean lived within a wandering drop,
A time-made body housed the Illimitable.”

Savitri-101

“A little joy and knowledge satisfied
This little being tied into a knot
And hung on a bulge of its environment,

A little curve cut off in measureless Space,
A little span of life in all vast Time.”

Savitri-148-149

“Almost she nears what never can be attained;
She shuts eternity into an hour
And fills a little soul with the Infinite;
The Immobile leans to the magic of her call;
She stands on a shore in the Illimitable,
Perceives the formless Dweller in all forms
And feels around her infinity’s embrace.” Savitri-177

“Unending **Space** was beaten into a curve,
Indivisible **Time** into small minutes cut,
The infinitesimal massed to keep secure
The mystery of the **Formless** cast into **form**.”

Savitri-266-67

“A **timeless Spirit** was made the slave of the hours;
The **Unbound** was cast into a prison of birth
To make a world that Mind could grasp and rule.”

Savitri-268

“There consciousness was a close and single weft;
The far and near were one in **spirit-space**,
The moments there were pregnant with **all time**.”

Savitri-301

“Self’s vast spiritual silence occupies **Space**;
Only the Inconceivable is left,
Only the Nameless without **space** and **time**:”

Savitri-310

“The splendid **youth of Time** has passed and failed;
Heavy and long are the **years** our labour counts”

Savitri-345

“**Time**, life and death were passing incidents
Obstructing with their transient view her sight,
Her sight that must break through and liberate the god
Imprisoned in the visionless mortal man.
The inferior nature born into ignorance
Still took too large a **place**, it veiled her self
And must be pushed aside to find her soul.”

Savitri-487

“She crossed through **spaces** of a **secret self**
And trod in passages of **inner Time**.”

Savitri-490

“He is **Eternity** lured from hour to hour,
He is **infinity** in a little space:”

Savitri-516

“Only when Eternity takes **Time** by the hand,
 Only when infinity weds the **finite’s** thought,
 Can man be free from himself and live with God.”

Savitri-516

“In **endless Time** her soul reached a wide end,
 The **spaceless** Vast became her spirit’s place.”

Savitri-523

“The world is but a spark-burst from its light,
 All moments flashes from its Timelessness,
 All objects glimmerings of the Bodiless
 That disappear from Mind when That is seen.”

Savitri-548

“The infinite holds the finite in its arms,
 Time travels towards revealed eternity.”

Savitri-623

“A mute Delight regards **Time’s** countless works:
To house God’s joy in things Space gave wide room,
 To house God’s joy in self our souls were born.”

Savitri-630

“**Time** thrills to the **sapphics** of her amour-song
 And **Space** fills with a white beatitude.”

Savitri-632

“Is not the spirit immortal and absolved
 Always, delivered from the grasp of **Time**?
 Why came it down into the mortal’s **Space**?”

Savitri-653

“He glimpses eternity, touches the infinite,
 He meets the gods in great and sudden hours,
 He feels the universe as his larger self,
 Makes **Space** and **Time** his opportunity
 To join the heights and depths of being in light,
 In the heart’s cave speaks secretly with God.”

Savitri-659

“By concentration upon the Idea the mental existence which at present we are breaks open the barrier of our mentality and arrives at the state of consciousness, the state of being, the state of power of conscious-being and bliss of conscious-being to which the Idea corresponds and of which it is the symbol, movement and rhythm. Concentration by the Idea is, then, only a means, a key to open to us the superconscient planes of our existence; a certain self-gathered state of our whole existence lifted into that superconscient truth, unity and infinity of self-aware, self-blissful existence is the aim and culmination; and that is the meaning we shall give to the term Samadhi.”³⁵

Sri Aurobindo

“For our concentration on the Eternal will be consummated by the mind when we see constantly the Divine in itself and the Divine in ourselves, but also the Divine in all things and beings and happenings. It will be consummated by the heart when all emotion is summed up in the love of the Divine, — of the Divine in itself and for itself, but love too of the Divine in all its beings and powers and personalities and forms in the Universe. It will be consummated by the will when we feel and receive always the divine impulsion and accept that alone as our sole motive force; but this will mean that, having slain to the last rebellious straggler the wandering impulses of the egoistic nature, we have universalised ourselves and can accept with a constant happy acceptance the one divine working in all things. This is the first fundamental siddhi of the integral Yoga.”³⁶

Sri Aurobindo

This concentration is the outcome of fusion of above three¹⁷ exclusive concentrations. This is a concentration of separative active consciousness in a separative movement and this takes place not in true self, but in the untransformed active *Prakriti*. It does not prevent the full emergence and working of the whole conscious being behind the Ignorance, but a working in the conditions chosen and self-limited on the nature for a special purpose. This power of self-limitation for a particular working, instead of being incompatible with the Integral Concentration, is precisely one of the powers we should expect to exist among the manifold energies of the Infinite. In this concentration, the present moment is utilised in linking the subjective Time with the objective Space or in this concentration self-concentration and self-expansion are reconciled. So, space and time are initially reconciled in the fourth exclusive concentration and finally in integral concentration.

e) Education through Essential Concentration:

“Absorbed no more in the moment-ridden flux
Where mind incessantly drifts as on a raft
Hurried from phenomenon to phenomenon,
He abode at rest in indivisible Time.
As if a story long written but acted now,
In his present he held his future and his past,
Felt in the seconds the uncounted years
And saw the hours like dots upon a page.”

Savitri-33

“All we attempt in this imperfect world,
Looks forward or looks back beyond Time's gloss
To its pure idea and firm inviolate type
In an absolute creation's flawless skill.”

Savitri-108

“All that we seek for is prefigured there
And all we have not known nor ever sought
Which yet one day must be born in human hearts

That the Timeless may fulfil itself in things.”

Savitri-176

“A fire to call eternity into Time,
Make body’s joy as vivid as the soul’s,
Earth she would lift to neighbourhood with heaven,
Labours life to equate with the Supreme
And reconcile the Eternal and the Abyss.”

Savitri-196

“In its deep lotus home her being sat
As if on concentration’s marble seat,
Calling the mighty Mother of the worlds
To make this earthly tenement her house.”

Savitri-528

“Eliminate the falsity of the thought with its imperfect mental constructions, its arrogant assertions and denials, its limited and exclusive concentrations; a greater faculty of knowledge is behind that can open to the true Truth of God and the soul and Nature and the universe.”³⁷

Sri Aurobindo

The second instrument of swift Psychic⁹ Education in Ignorance is the development of **Essential Concentration**, which is defined as the entire self-absorption in the essence of its own being through deeper self-oblivion of outward things. There are the dynamic function and pragmatic creative values of the Essential concentration; but what concerns us in our present inquiry is to learn from its way of action the exact character and nature of this deeper and larger cognition and how it is related to true knowledge of Self. Its main character is a knowledge by the direct contact of consciousness with its object or of consciousness with other consciousness; but in the end we discover that this concentration is an outcome of an Integral Concentration, a translation of it into a separative awareness of things. The superficial or apparent man with his active self-oblivion cannot go back at will to the real man within; he can do it to some extent during exceptional or abnormal or supernormal moment of his life. This essential concentration will carry one behind the surface physical nature and one will enter vast domain of subtle physical, subtle vital and subtle mental world and consciousness will undulate between Superconscious Silence and Inconscious torpor for purification and transformation action. In essential concentration, action need not bind or limit a liberated Soul, it binds or limits only the surface constructed personality. It is only by going back from surface physical mind to the Psychic or Spiritual Consciousness that vision, knowledge and cognition of triple time and transcendence of this attachment to present moment are wholly possible. He can get out of this moment-cognition of second exclusive concentration into a status of cognition of the eternal of essential concentration proper to the true consciousness by breaking the imprisonment in moment³ with its limitations of sensation, memory, inference and conjecture.

If we go deeper within to discover the essential concentration, then we can see that it is not a particular part of us but the whole man who is doing the action and this action depends on our whole character, temperament, all our past, not the past of this life only, but in other lives and not only our past but past, present and predestined future of ourselves and the world are the determinants of work. This concentration gives one the capacity to move consciousness from nether Inconscient Sheath to the highest Bliss Sheath.

f) Education through Multiple Concentrations:

“All the deep **cosmic** murmur falling still,
He lives in the hush **before the world was born**,
His soul left naked to the timeless One.”

Savitri-80

“In this passage from a deaf unknowing Force
To struggling consciousness and transient breath
A **mighty Supernature** waits on Time.
The world is other than we now think and see,
Our lives a deeper mystery than we have dreamed;
Our minds are starters in the race to God,
Our souls deputed selves of the Supreme.”

Savitri-169

“Almost she nears what never can be attained;
She shuts eternity into an hour
And fills a little soul with the Infinite;
The Immobile leans to the magic of her call;
She stands on a shore in the Illimitable,
Perceives the formless Dweller in all forms
And feels around her infinity’s embrace.”

Savitri-177

“At the beginning of each far-spread plane
Pervading with her power the cosmic suns
She (Divine Mother) reigns, inspirer of its **multiple works**
And thinker of the symbol of its scene.”

Savitri-295

“Something thou (King Aswapati) cam’st to do from the
Unknown,
But nothing is finished and the world goes on
Because only half God’s **cosmic work** is done.”

Savitri-310

“The Spirit’s white neutrality became
A playground of miracles, a rendezvous
For the secret powers of a mystic Timelessness:
It (Spirit) made of Space a marvel house of God,
It poured through Time its works of ageless might,

Unveiled seen as a luring rapturous face
The wonder and beauty of its Love and Force.”

Savitri-326-327

“Nameless the austere ascetics without home
Abandoning speech and motion and desire
Aloof from creatures sat absorbed, alone,
Immaculate in tranquil heights of self
On concentration’s luminous voiceless peaks,
World-naked hermits with their matted hair
Immobile as the passionless great hills
Around them grouped like thoughts of some vast mood
Awaiting the Infinite’s behest to end.”

Savitri-382

“His soul must be wider than the universe
And feel eternity as its very stuff,
Rejecting the moment’s personality
Know itself **older than the birth of Time**,
Creation an incident in its consciousness,”

Savitri-537

“Then stretches the boundless finite’s last expanse,
The cosmic empire of the Overmind,
Time’s buffer state bordering Eternity,
Too vast for the experience of man’s soul:”

Savitri-660

“The Power that from her being’s summit reigned,
The Presence chambered in lotus secrecy,
Came down and held the centre in her brow
Where the mind’s Lord in his control-room sits;
There throned on concentration’s native seat
He opens that third mysterious eye in man,
The Unseen’s eye that looks at the unseen,
When Light with a golden ecstasy fills his brain
And the Eternal’s wisdom drives his choice
And eternal Will seizes the mortal’s will.
It stirred in the lotus of her throat of song,
And in her speech throbbled the immortal Word,
Her life sounded with the steps of the world-soul
Moving in harmony with the cosmic Thought.”

Savitri-665

“We may hear clear and luminous teachings about the Self from philosophers or teachers or from ancient writings; we may by thought, inference, imagination, analogy or by any other available means attempt to form a mental figure or conception of it; we may hold firmly that conception in our mind and fix it by an entire and exclusive concentration; but we have not yet realised it, we have not seen God. It is

only when after long and persistent concentration or by other means the veil of the mind is rent or swept aside, only when a flood of light breaks over the awakened mentality, *jyotirmaya brahman*, and conception gives place to a knowledge-vision in which the Self is as present, real, concrete as a physical object to the physical eye, that we possess in knowledge; for we have seen.”³⁸

Sri Aurobindo

“The Divine is centred in itself and when it throws out ideas and activities does not divide itself or imprison itself in them, but holds them and their movement in its infinity; undivided, its whole self is behind each Idea and each movement and at the same time behind all of them together. Held by it, each spontaneously works itself out, not through a separate act of will, but by the general force of consciousness behind it; if to us there seems to be a concentration of divine Will and Knowledge in each, it is a **multiple** and equal and not an exclusive concentration, and the reality of it is rather a free and spontaneous working in a self-gathered unity and infinity. The soul which has risen to the divine Samadhi participates in the measure of its attainment in this reversed condition of things, — the true condition, for that which is the reverse of our mentality is the truth. It is for this reason that, as is said in the ancient books, the man who has arrived at Self-possession attains spontaneously without the need of concentration in thought and effort the knowledge or the result which the Idea or the Will in him moves out to embrace.”³⁹

Sri Aurobindo

“Brahman always reveals himself to us in three ways, within ourselves, above our plane, around us in the universe. Within us, there are two centres of the Purusha, the inner Soul through which he touches us to our awakening; there is the Purusha in the lotus of the heart which opens upward all our powers and the Purusha in the thousand-petalled lotus whence descend through the thought and will, **opening the third eye in us**, the lightnings of vision and the fire of the divine energy.”²¹

Sri Aurobindo

The third instrument of swifter Spiritual Education in Knowledge is the development of **Multiple¹¹ Concentration**, the method of the totalizing or global Overmental¹⁶ awareness, which is defined as a greater concentration or self-absorption in the universalised Self for greater world action. With the expansion of subtle physical, subtle vital and subtle mental sheath, the consciousness is universalised and one feels the whole universe is within him and enters the greater creation, action and *ananda* of universal proportion. This global consciousness includes coexistence of both static being of *Purusha* and dynamic action of *Prakriti*, the soul and its instruments, the Self and the dynamisms of the Self-Power, *atmashakti*: it can then embrace its manifestation with a larger Consciousness free from the previous Nature’s limitation and oblivion of the indwelling Spirit. This concentration reconciles all the planes of consciousness from nether Inconscient Sheath to highest Bliss sheath. Through this opening of third mysterious eye, Arjuna of the Gita was able to see the Viswarupa, universal vision of multiple concentration as described in the Gita, chapter-11.

g) Education through All-inclusive Integral Concentration:

“In a moment shorter than death, longer than Time,
By a Power more ruthless than Love, happier than Heaven,
Taken sovereignly into eternal arms,
Haled and coerced by a stark absolute bliss,
In a whirlwind circuit of delight and force
Hurried into unimaginable depths,
Upborne into immeasurable heights,
It was torn out from its mortality
And underwent a new and boundless change.”

Savitri-81

“The moments stretched towards the eternal Now,
The hours discovered immortality,
But, satisfied with their sublime contents,
On peaks they ceased whose tops half-way to Heaven
Pointed to an apex they could never mount,
To a grandeur in whose air they could not live.”

Savitri-238

“August and few the sovereign **Kings** of Thought
Have made of **Space** their wide all-seeing gaze
Surveying the enormous work of **Time**:
A breadth of all-containing Consciousness
Supported Being in a still embrace....
A great all-ruling Consciousness is there...”

Savitri-271

“Its inexhaustible acts in a **timeless Time**,
A **space** that is its own infinity.”

Savitri-298

“One **moment** fill with thy eternity,
Let thy **infinity** in one body live,
All-Knowledge wrap one mind in seas of light,
All-Love throb single in one human heart.”

Savitri-345

“The Immortal bound to earth’s mortality
Appearing and perishing on the roads of Time
Creates God’s moment by eternity’s beats.”

Savitri-447

“She passed beyond **Time** into eternity,
Slipped out of **space** and became the Infinite;”

Savitri-555

“She was **Time** and the dreams of God in Time;
She was **Space** and the wideness of his days.
From this she rose where Time and **Space** were not;
The superconscient was her native air,

Infinity was her movement's natural **space**;
Eternity looked out from her on **Time**."

Savitri-557

"The **infinite** holds the finite in its arms,
Time travels towards revealed eternity."

Savitri-623

"All means are held good to catch a single beam,
Eternity sacrificed for a moment's bliss:"

Savitri-629

"All **Time** is one body, **Space** a single look:
There is the Godhead's universal gaze
And there the boundaries of immortal Mind:
The line that parts and joins the hemispheres
Closes in on the labour of the Gods
Fencing eternity from the toil of Time."

Savitri-660-61

"The Truth supreme, vast and impersonal
Fits faultlessly the **hour** and **circumstance**,
Its substance a pure gold ever the same
But shaped into vessels for the spirit's use,
Its gold becomes the wine jar and the vase."

Savitri-662-63

"There **Time** dwelt with eternity as one;
Immense felicity joined rapt repose."

Savitri-678

"But when the phantom flame-edge fails undone,
Then never more can **space** or **time** divide
The lover from the loved; **Space** shall draw back
Her great translucent curtain, **Time** shall be
The quivering of the spirit's endless bliss."

Savitri-684

"An **exclusive concentration**, or even a succession of concentrations of that kind, can be in his complex work only a temporary convenience; it has to be abandoned as soon as its utility is over. An **all-inclusive concentration** is the difficult achievement towards which he (a Sadhaka of integral Yoga) must labour...Concentration is indeed the first condition of any Yoga, but it is an **all-receiving concentration** that is the very nature of the integral Yoga."²

Sri Aurobindo

"What we can be aware of is, first, its original self-concentration which we endeavour to realise as the indivisible One; secondly, the diffusion and apparent disintegration of all that was concentrated in its unity which is the Mind's conception of the universe; and thirdly, its firm self-extension in the Truth-consciousness which contains and upholds the diffusion and prevents it from being a real disintegration, maintains unity in utmost diversity and stability in utmost mutability, insists on

harmony in the appearance of an all-pervading strife and collision, keeps eternal cosmos where Mind would arrive only at a chaos eternally attempting to form itself. This is the Supermind, the Truth-consciousness, the Real-Idea which knows itself and all that it becomes.”²⁵

Sri Aurobindo

Integral Concentration is a Consciousness which rests on the One, the Divine and acts in all His creation. The last instrument of swiftest Supramental Education is the development of **Integral Concentration**, which is capable of an integral, comprehensive, multiple,²³ infinite self-concentration. It is further defined as entire absorption in the three poises⁷ of Self or a triune realisation; (1) that is Self is in all things which is the basis of our **individuality in the universal**, (2) all things are within the Self which is the basis of our **oneness in difference** and (3) all things are made up of the stuff of Self which is the basis of our **oneness with all**. An integral concentration is the basis of an entire harmonisation of life through the total transformation, unification, integration of the Being and Nature and there would be no farther need of a slow evolution counting many millenniums for each step, the halting and difficult evolution operated by Nature in the past in the unconscious creatures of the Ignorance. This concentration⁵ purifies, transforms, perfects all the multiple planes of ten Sheaths in large scale.

Recapitulation:

“Annulling an original nullity
The Timeless took its ground in emptiness
And drew the figure of a universe,
That the spirit might adventure into Time
And wrestle with adamant Necessity
And the soul pursue a cosmic pilgrimage.”

Savitri-622

“All our concentration is merely an image of the divine Tapas by which the Self dwells gathered in itself, by which it manifests within itself, by which it maintains and possesses its manifestation, by which it draws back from all manifestation into its supreme oneness.”²⁰

Sri Aurobindo

“But you see, you see all the way I have come.... And I was born with a consciously prepared body – Sri Aurobindo was aware of that, he said it immediately the first time he saw me: I was born free. That is, from the spiritual standpoint: without any desire. Without any desire and attachment. And, mon petit, if there is the slightest desire and the slightest attachment, it's IMPOSSIBLE to do this work.

A vital like a warrior, with **an absolute self-control** (the vital of this present incarnation was sexless – a warrior), an absolutely calm and imperturbable warrior – no desires, no attachments.... Since my earliest childhood, I have done things which,

to the human consciousness, are "monstrous"; my mother went so far as to tell me that I was a real "monster," because I had neither attachments nor desires. If I was asked, "Would you like to do this?" I answered, "I don't care."

If people were nasty to me, or if people died or went away, it left me absolutely calm – and so: "You're a monster, you have no feelings."

And with that preparation ... It's eighty-six years since I came here, mon petit! For thirty years I worked with Sri Aurobindo consciously, without letup, night and day. We shouldn't be in a hurry."²⁸

The Mother

The supreme integrality of the *Brahman* holds all these seven states or powers of its concentration together as a single indivisible Being looking at all itself in manifestation with a simultaneous triple self-vision. Thus, radical transformation through Nature's method of triple movement of (1) ascent of Consciousness to realise the Being, (2) widening of the field and base through descent of Consciousness and (3) integration of Being and Becoming are realised. The integral emergence of total Consciousness is the ultimate goal of the evolving Nature. The old inconscient foundation of our body is made subtle, plastic, pure and conscious by the inflow of light and awareness from above and its depths annexed to the heights of the Spirit through rapid development of the Truth-consciousness. There must be achieved a new Spiritual height, wideness, depth, subtlety, intensity of our consciousness, of its substance, its force, its sensibility, an elevation, expansion, integral capacity of our being, and an assumption of mind and all that is below mind into that larger existence.

OM TAT SAT

References:

- 1: CWSA-23/The Synthesis of Yoga-530,
- 2: CWSA-23/The Synthesis of Yoga-78,
- 3: "The true consciousness within is not unaware of its past; it holds it there, not necessarily in memory but in being, still active, living, ready with its fruits, and sends it up from time to time in memory or more concretely in result of past action or past causes to the superficial conscious being, —that is indeed the true rationale of what is called Karma. It is or can be aware too of the future, for there is somewhere in the inner being a field of cognition open to future knowledge, a prospective as well as a retrospective Time-sense, Time-vision, Time-perception; something in it lives indivisibly in the three times and contains all their apparent divisions, holds the future ready for manifestation within it. Here, then, in this habit of living in the present, we have a second absorption, a **second exclusive concentration** which complicates and farther limits the being, but simplifies the apparent course of the action by relating it not to the whole infinite course of Time, but to a definite succession of moments." CWSA-21/The Life Divine-606,
- 4: CWSA-23/The Synthesis of Yoga-73,

5: “Sometimes, all of a sudden, I see myself as a FORMIDABLE concentration of power, pushing, pushing, pushing in an inner concentration to pass through. It happens to me anywhere, any time, at any moment – I see a whole mass of consciousness gathered into a formidable power pushing, pushing, pushing to pass to the other side. When we have passed to the other side, all will be well.” The Mother’s Agenda/27th June, 1961,

6: “An integral consciousness with a multiform dynamic experience is essential for the complete transformation of our nature.” CWSA-23/The Synthesis of Yoga-114,

7: “If the defect of our mentality, if its need of exclusive concentration compels it to dwell on any one of these aspects of self-knowledge to the exclusion of the others, if a realisation imperfect as well as exclusive moves us always to bring in a human element of error into the very Truth itself and of conflict and mutual negation into the all-comprehending unity, yet to a divine supramental being, by the essential character of the supermind which is a comprehending oneness and infinite totality, they must present themselves **as a triple and indeed a triune realisation.**” CWSA/21/The Life Divine-166,

8: “To be alone with oneself or alone with the Divine, to walk apart with God and his devotees, to entrench oneself in the single self-ward endeavour of the mind or Godward passion of the heart is the trend of these Yogas. The problem is solved by the excision of all but the one central difficulty which pursues the one chosen motive-force; into the midst of the dividing calls of our nature the principle of **an exclusive concentration** comes sovereignly to our rescue.” CWSA-23/The Synthesis of Yoga-77, “In our view the Spirit, the Self is the fundamental reality of existence; but an **exclusive concentration** on this fundamental reality to the exclusion of all reality of Mind, Life or Matter except as an imposition on the Self or unsubstantial shadows cast by the Spirit might help to an independent and radical spiritual realisation but not to an integral and valid solution of the truth of cosmic and individual existence.” CWSA-21/The Life Divine-679-80

9: “His being is not shut into the succession of the moments, but has the full power of the past and ranges seemingly through the future: not shot in the limiting ego and personal mind, but lives in the freedom of the universal, in God and in all beings and things; not in the dull density of the physical mind, but in the light of the self and the infinity of the spirit.” CWSA/24/The Synthesis of Yoga-839,

10: CWSA-22/The Life Divine-744,

11: “Held by it, each spontaneously works itself out, not through a separate act of will, but by the general force of consciousness behind it; if to us there seems to be a concentration of divine Will and Knowledge in each, it is a **multiple** and equal and not an exclusive concentration, and the reality of it is rather a free and spontaneous working in a self-gathered unity and infinity. The soul which has risen to the divine Samadhi participates in the measure of its attainment in this reversed condition of things, — the true condition, for that which is the reverse of our mentality is the truth. It is for this reason that, as is said in the ancient books, the man who has arrived at Self-possession attains spontaneously without the need of concentration in thought

and effort the knowledge or the result which the Idea or the Will in him moves out to embrace.” CWSA-23/The Synthesis of Yoga-322,

12: “In other words, the mental being has put away from himself by exclusive concentration the dynamic aspect of consciousness, has taken refuge in the static and built a wall of **non-communication between the two**; between the passive and the active Brahman a gulf has been created and they stand on either side of it, the one visible to the other but with no contact, no touch of sympathy, no sense of unity between them.” CWSA-23/The Synthesis of Yoga-402,

13: “The difficulty is created by the exclusive concentration of the mental being on its plane of pure existence in which consciousness is at rest in passivity and delight of existence at rest in peace of existence.” CWSA-23/The Synthesis of Yoga-406,

14: CWSA-24/The Synthesis of Yoga-688,

15: “If it is not there in all its sides, we have the imperfections or perversions of the type, a mere intellectuality or curiosity for ideas without ethical or other elevation, a narrow concentration on some kind of intellectual activity without the greater needed openness of mind, soul and spirit, or the arrogance and exclusiveness of the intellectual shut up in his intellectuality, or an ineffective idealism without any hold on life, or any other of the characteristic incompletenesses and limitations of the intellectual, religious, scientific or philosophic mind. These are stoppings short on the way or **temporary exclusive concentrations**, but a fullness of the divine soul and power of truth and knowledge in man is the perfection of this Dharma or Swabhava, the accomplished Brahminhood of the complete Brahmana.” CWSA-24/The Synthesis of Yoga-744,

16: “Overmind in its descent reaches a line which divides the cosmic Truth from the cosmic Ignorance; it is the line at which it becomes possible for Consciousness-Force, emphasising the separateness of each independent movement created by Overmind and hiding or darkening their unity, to divide Mind by an exclusive concentration from the overmental source.” CWSA/21/The Life Divine-300

17: “Or again there may be or there may intervene at a certain point some general rule of exclusive concentration, operative in all these three directions, a concentration of separative active consciousness in a separative movement; but this takes place not in the true self, but in the force of active being, in Prakriti.” CWSA-21/The Life Divine-602,

18: “An exclusive concentration on or in a single subject or object or domain of being or movement is not a denial or departure from the Spirit’s awareness, it is one form of the self-gathering of the power of *Tapas*. But when the concentration is exclusive, it brings about a holding back behind it of the rest of self-knowledge.” CWSA-21/The Life Divine-604,

19: “Here, then, in this habit of living in the present, we have a second absorption, a **second exclusive concentration** which complicates and farther limits the being, but simplifies the apparent course of the action by relating it not to the whole infinite course of Time, but to a definite succession of moments.” CWSA-21/The Life Divine-606, “There is a minor pragmatic use of **exclusive concentration** on the surface which may also give us an indication in spite of its temporary character. The

superficial man living from **moment to moment** plays, as it were, several parts in his present life and, while he is busy with each part, he is capable of an exclusive concentration, an absorption in it, by which he forgets the rest of himself, puts it behind him for the moment, is to that extent self-oblivious. The man is for the moment the actor, the poet, the soldier or whatever else he may have been constituted and formed into by some peculiar and characteristic action of his force of being, his Tapas, his past conscious energy and by the action which develops from it.” CWSA-21/The Life Divine-607, “This power of exclusive concentration is not confined to absorption in a particular character or type of working of one’s larger self, but extends to a complete self-forgetfulness in the particular action in which we happen at the moment to be engaged.” CWSA-21/The Life Divine-609,

20: CWSA-23/The Synthesis of Yoga-320,

21: CWSA-24/The Synthesis of Yoga-596,

22: “It is to be noted also that in order to remove the veil of the Ignorance the conscious Force of being in us uses a **reverse action of its power of exclusive concentration**; it quiets the frontal movement of Prakriti in the individual consciousness and concentrates exclusively on the concealed inner being, — on the Self or on the true inner, psychic or mental or vital being, the Purusha, — to disclose it. But when it has done so, it need not remain in this opposite exclusiveness; it can resume its integral consciousness or a global consciousness which includes both being of Purusha and action of Prakriti, the soul and its instruments, the Self and the dynamisms of the Self-Power, *atmasakti*: it can then embrace its manifestation with a larger consciousness free from the previous limitation, free from the results of Nature’s forgetfulness of the indwelling Spirit.” CWSA-21/The Life Divine- 615,

23: “This Ignorance is, as we have seen, really a power of the Knowledge to limit itself, to concentrate itself on the work in hand, **an exclusive concentration** in practice which does not prevent the full existence and working of the whole conscious being behind, but a working in the conditions chosen and self-imposed on the nature. All conscious self-limitation is a power for its special purpose, not a weakness; all concentration is a force of conscious being, not a disability. It is true that while the Supermind is capable of an integral, comprehensive, multiple, infinite self-concentration, this is dividing and limited; it is true also that it creates perverse as well as partial and, in so far, false or only half- true values of things: but we have seen the object of the limitation and of this partiality of knowledge; and the object being admitted, the power to fulfil it must be admitted also in the absolute force of the absolute Being.” CWSA-21/The Life Divine-616,

24: “The material interpretation of existence was the result of **an exclusive concentration**, a preoccupation with one movement of Existence, and such an exclusive concentration has its utility and is therefore permissible; in recent times it has justified itself by the many immense and the innumerable minute discoveries of physical Science. But a solution of the whole problem of existence cannot be based on an exclusive one-sided knowledge; we must know not only what Matter is and what are its processes, but what mind and life are and what are their processes, and one must know also spirit and soul and all that is behind the material surface: only then

can we have a knowledge sufficiently integral for a solution of the problem... Such a preoccupation of **exclusive concentration** may lead to a fruitful scrutiny which sheds much light on Mind and Life, but cannot result in a total solution of the problem.” CWSA-21/The Life Divine-679,

25: CWSA-21/The Life Divine-136-137

26: The Mother’s Centenary Works (second edition)/10/15,

27: CWSA/24/The Synthesis of Yoga-631,

28: The Mother’s Agenda-March 28 1964,

29: “This is the first step only. Afterwards, the ordinary activities of the mind and sense must be entirely quieted in order that the soul may be free to ascend to higher states of consciousness and acquire the foundation for a perfect freedom and self-mastery. But Rajayoga does not forget that the disabilities of the ordinary mind proceed largely from its subjection to the reactions of the nervous system and the body. It adopts therefore from the Hathayogic system its devices of *asana* and *pranayama*, but reduces their multiple and elaborate forms in each case to one simplest and most directly effective process sufficient for its own immediate object. Thus it gets rid of the Hathayogic complexity and cumbrousness while it utilises the swift and powerful efficacy of its methods for the control of the body and the vital functions and for the awakening of that internal dynamism, full of a latent supernormal faculty, typified in Yogic terminology by the *kuṇḍalini*, the coiled and sleeping serpent of Energy within. This done, the system proceeds **to the perfect quieting of the restless mind** and its elevation to a higher plane through concentration of mental force by the successive stages which lead to the utmost **inner concentration or ingathered state of the** consciousness which is called Samadhi.” CWSA-23/The Synthesis of Yoga-36, “But if we plunge by a trance of exclusive concentration into a mystic sleep state or pass abruptly in waking Mind into a state belonging to the Superconscient, then the mind can be seized in the passage by a sense of the unreality of the cosmic Force and its creations; it passes by a subjective abolition of them into the supreme superconscience.” CWSA/21/The Life Divine-469,

30: CWSA-24/The Synthesis of Yoga-636-37,

31: CWSA-23/The Synthesis of Yoga-322,

32: CWSA-23/The Synthesis of Yoga-323,

33: TMCW-12/On Education-133,

34: CWSA-23/The Synthesis of Yoga-85,

35: CWSA-23/The Synthesis of Yoga-321,

36: CWSA-23/The Synthesis of Yoga-85,

37: CWSA-23/The Synthesis of Yoga-292,

38: CWSA-23/The Synthesis of Yoga-305,

39: CWSA-23/The Synthesis of Yoga-322,

The Emergence of Integral Personality

“Only the Self that builds this figure of self
Can raise the fixed interminable line
That joins these changing names, these numberless lives,
These new **oblivious personalities**
And keeps still lurking in our conscious acts
The trail of old forgotten thoughts and deeds,
Disown the legacy of our buried selves,
The burdensome heirship to our vanished forms
Accepted blindly by the body and soul.
These new oblivious personalities
And keeps still lurking in our acts”

Savitri-12

“A **greater Personality** sometimes
Possesses us which yet we know is ours:
Or we adore the Master of our souls.
Then the small bodily ego thins and falls;
No more insisting on its separate self,
Losing the punctilio of its separate birth,
It leaves us one with Nature and with God.”

Savitri-47

Man is solely identified in this world with his name, education, profession, family and friends and he is oblivious of his past before births and his future succession of events after Death. All that he forgets of his past is contained, present and effective in his subliminal sheath and all that he will be in his future births are planned, stored and waits for execution in his all retaining integral Consciousness. In his surface formation of being he is aware of the limitation of the present moment. So, in his superficial consciousness he is identified as man who lives from moment to moment, from field to field, from relation to relation and not as man having continuous and simultaneous vision and knowledge of three times. Thus, he lives within the boundary of Ignorance known as three gunas and stumbles in the error and limitation of fragmentary knowledge.

Personality is a real individuality which stands behind the constant mutations of things and happenings. Multi personality is the manifestation of his single Self, a unique Person. Perfection of his multiple personality is dependent on his movement within and discovery of his central being. The predominant influence of this inmost Self governs all his action and expression and purifies, transforms, divinises and perfects his many folds formative personality.

The Emergence of Surface Personality:

“He at length must cast from him his **surface soul**
And be the ungarbed entity within:”

Savitri-11

“Only a moment’s fine release it gave;
A careless hour was spent in a slight bliss.
Our spirit tires of being’s surfaces,
Transcended is the splendour of the form;
It (Spirit) turns to hidden powers and deeper states.”

Savitri-115

“It saw an image of the external world
And saw its **surface self**, but knew no more.”

Savitri-150

“In men I (Satyavan) met strange portions of a Self
That sought for fragments and in fragments lived:
Each lived in himself and for himself alone
And with the rest joined only fleeting ties;
Each passioned over his **surface joy and grief**,
Nor saw the Eternal in his secret house.”

Savitri-405

“On a dim ocean of subconscious life
A **formless surface consciousness** awoke:
A stream of thoughts and feelings came and went,
A foam of memories hardened and became
A bright crust of habitual sense and thought,
A seat of **living personality**
And recurrent habits mimicked permanence.”

Savitri-477-478

”

Impersonality is the source of all personality. **Surface personality**¹ is the outcome of energy created from Inconscient plane. It is born by the pressure of the subtle mental being that secretly thinks and perceives in us, the subtle vital being that secretly feels, enjoys and acts upon life through us, the subtle-physical being that secretly receives, thrills and responds to the contacts of things through our body and its organs and by the upthrow from the depth of Subconscious and Inconscient sheaths, the surface personality is much exteriorized, distorted, confused, mutilated and vulgarized. So the surface Personality is only a temporary mental, vital, physical formation in which powers, influences and motives are amalgamated and if we little concentrate ourselves on it then we can find its outer persistent and mobile formations that springs from all our thoughts and emotions, sources and motives of all our actions and operative forces from which surface personality of this life is constructed. ‘We are not only what we know of ourselves but an immense more which we do not know; our **momentary personality** is only a bubble on the ocean of our existence.’³⁴

So in this superficial man, his dynamic force of consciousness, *tapas*, is concentrated on the surface in a certain way of limited and superficial working, ignorant of all the vast domain that are behind the surface, forms the basis of his personality. For a Spiritual man, reception of intimations from inner being by surface Nature is not sufficient transformation but he must break down the wall separating the inner being from the outer life. One must cease to be surface personality and become the inner Person. 'It is possible by bringing the **real soul to the surface** to replace the egoistic standards of pleasure and pain by an equal, **all-embracing personal-impersonal delight**.'³⁶ The outer Nature has to go through difficult change of externalised and accustomed poise of existence and travel long way from surface to the depth in quieting and purifying the untransformed Nature and calling down the Transcendent force. Thus he transcends the smallness, obscurity and inertness of the body, exceeds the limited force and normal aspiration of life and surpasses the limited light and knowledge of the surface mind.

"But, for this change to arrive at its widest totality and profound completeness, the consciousness has to shift its centre and its static and dynamic position from the surface to the inner being; it is there that we must find the foundation for our thought, life and action. For to stand outside on our surface and to receive from the inner being and follow its intimations is not a sufficient transformation; one must cease to be **the surface personality** and become the inner Person, the Purusha. But this is difficult, first because the outer nature opposes the movement and clings to its normal accustomed poise and externalised way of existence and, in addition, because there is a long way from the surface to the depths in which the psychic entity is veiled from us, and this intervening space is filled with a subliminal nature and nature-movements which are not by any means all of them favourable to the completion of the inward movement. The outer nature has to undergo a change of poise, a quieting, a purification and fine mutation of its substance and energy by which the many obstacles in it rarefy, drop away or otherwise disappear; it then becomes possible to pass through to the depths of our being and from the depths so reached a new consciousness can be formed, both behind the exterior self and in it, joining the depths to the surface. There must grow up within us or there must manifest a consciousness more and more open to the deeper and the higher being, more and more laid bare to the cosmic Self and Power and to what comes down from the Transcendence, turned to a higher Peace, permeable to a greater light, force and ecstasy, a consciousness that exceeds the small personality and surpasses the limited light and experience of the surface mind, the limited force and aspiration of the normal life consciousness, the obscure and limited responsiveness of the body.'"³²

The Emergence of Physical Personality:

"And **carves a personality** out of mud,
The sorrow by which Nature's hunger is fed,
The oestrus which creates with fire of pain,
The fate that punishes virtue with defeat,

The tragedy that destroys long happiness,
The weeping of Love, the quarrel of the Gods,
Ceased in a truth which lives in its own light.”

Savitri-33

Physical personality is attached to earth which clings to soil and has a certain degree of material poise, stability and balance. He is concerned with birth, food, money getting, procreation of a family, comfort, satisfaction of common impulses, short lived desires, the maintenance of the life and the body, death of this mutable body and general expectation of worse things awaiting him in the world. This *tamasic* personality in its action of principle is of two kinds, (1) inertia of force with its obscurity which drives in a mechanical routine round of energy and (2) inertia of knowledge which does not possess the idea of its own energy but is guided by an idea which seem external to it or concealed from active awareness. This *tamasic* energy is dominated by the physical mind which is full of dull inertia, obscure in its reception, unwilling to change, recalcitrant to pressure of new Spiritual force, conservative, cowardice, sloth, lax subjection to small and inferior motives and clings to fixed type of limited repetitive established narrow rigid knowledge. *Tamas* brings into our emotional nature indifference, insensibility to beauty, dull aesthesis and all that makes man heavy, coarse and vulgar.

By the pressure of true physical being the outer physical sheath purifies, overcomes the ego in the physical, a quietude and stillness is imposed on the body and can be efficient instrument of the Soul in the body, *annamaya Purusha*, and he can arrive at the idea of a finer, more beautiful and perfect physical life¹⁴ and extend the same in the collective existence. In a Spiritual man *tamasic* personality is transformed into Divine calm, a perfect power of *Shakti* and capacity of great action in active silence.

The Emergence of Vital Personality:

“Here mingling in man’s heart their tones and hues
Have woven his being’s mutable design,
His life a forward-rippling stream in Time,
His nature’s constant fixed mobility,
His soul a moving picture’s changeful film,
His cosmos-chaos of personality.”

Savitri-122

The vital personality is more attached to air than earth and vital man is concerned with self-affirmation, self-aggrandisement, life-enlargement¹⁶, satisfaction of ambition, passion and desire. This surface vital personality¹⁵ is the dominance of the ignorant vital being which is the principal active source of all discord and disharmony, more turbulent, chaotic and unregulated, a cause of inner and outer disturbance of life, the fanatic or sectarian mind, selfishness, a mainspring of wrong-

doing and evil. This *rajasic* personality is dominated by the vital mind and is of two kinds: (1) one kind is defensive with violence and passion, assertive of its mental individuality and all that is in agreement with it, preferred by its own will, adapted to its outlook, but aggressive against all that is contrary to its vital ego-structure or unacceptable to its personal intellectuality; (2) the other kind is enthusiastic for new things, passionate, kinetic, insistent, creative, impetuous, exaggerating action of the reason and aesthesis, often mobile beyond measure, inconstant, governed in its idea not by truth and light but by the enthusiasm of intellectual battle, restless movement and ambitious adventure.

By the pressure true vital being, *pranamaya Purusha*, the outer life personality purifies, overcomes the vital ego, becomes the instrument of the Soul in the vital and can develop higher vital faculties of delight, love, aesthesis, beauty in the maintenance of whole life and a strong passion for truth, beauty and good. Then it discovers a secret delight that pervades the whole existence and is extended as a delight in good as well as in evil, a delight in truth as well as in falsehood, a delight in life as well as in death, a delight in pleasure as well as in pain, a delight in one's own suffering and the suffering of others and also in one's own and others joy, happiness and good. A strong liberated vital personality is always balanced, forceful man of action, powerful warrior, successful statesman and arrives at a strong self-affirmation in life and action. In the evolutionary ascent of Nature, this vital personality is identified as the second step of harmonised formulation of life. In a Spiritual man this *rajasic* personality is transformed into self-effecting initiating sheer Will, perfect power of Being, *Shakti*, capable of immense, composed and blissful action.

The Emergence of Mental Personality:

“An **instrument-personality** was born,
And a restricted clamped intelligence
Consented to confine in narrow bounds
Its seeking; it tied the thought to visible things,
Prohibiting the adventure of the Unseen
And the soul's tread through unknown infinities.”

Savitri-148

With the change of Time and Space the Mental personality³ constantly modifies which is the form of our apparent or superficial self. It can be deformed at any moment and be the cause of falsification of knowledge, an unconscious or half willful self-deception and a refusal and revolt towards acceptance of true knowledge. *Sattwic* personality is in nature eager to acquire new knowledge, open towards new possibility of Spirit, careful to consider, verify, balance, adopt and adjust to its limited view of truth, receives all in limited harmony and in a restricted intellectual structure; it receives limited mental light and is unable to enlarge itself so as to receive equally all truth and all knowledge. This *Sattwic* person has a mental ego subjected to limitation of mental consciousness and is divided into two parts of mutable self-

experience, (1) its subjective experience of the ever-modified mental states of its personality bound within the movements of three gunas of *tamas*, *rajas* and *sattwa*; the same mind can be unreceptive and obscure in one direction, kinetic, possessive, hasty and ill balanced in another and yet in another open, plastic and harmonic, and (2) its objective experience of the ever-changing world environment which seems partly or wholly effects in building his mental personality.¹⁸ There is a constant modifying change of Time-points and Space-fields which results in constant modification of his personality. 'It is the mind's ignorance of this **true Person** in us, its confusion of person with our experience of ego and **limited personality**, the misleading phenomenon of the emergence of the limited consciousness and personality in an inconscient existence that have made us create an opposition between these two aspects (personal and impersonal) of the Reality, but in truth there is no opposition.'³⁷ And also intellect cannot reconcile two seemingly opposite principles of Matter and Spirit.⁴⁰

"Man is a mental being and the mind is the leader of his life and body; but this is a leader who is much led by his followers and has sometimes no other will than what they impose on him. Mind in spite of its power is often impotent before the inconscient and Subconscient which obscure its clarity and carry it away on the tide of instinct or impulse; in spite of its clarity it is fooled by vital and emotional suggestions into giving sanction to ignorance and error, to wrong thought and to wrong action, or it is obliged to look on while the nature follows what it knows to be wrong, dangerous or evil. Even when it is strong and clear and dominant, Mind though it imposes a certain, a considerable mentalised harmony, cannot integrate the whole being and nature. These harmonisations by an inferior control are, besides, inconclusive, because it is one part of the nature which dominates and fulfils itself while the others are coerced and denied their fullness. They can be steps on the way, but not final; therefore in most men there is no such sole dominance and effected partial harmony, but only a predominance and for the rest an unstable equilibrium of **personality** of half formed, half in formation, sometimes a disequilibrium or unbalance due to the lack of a central government or the disturbance of a formerly achieved partial poise.'¹⁹

By the pressure of true mental being, *Manomaya Purusha*, an individual can become strong liberated mental personality, the accomplished type of *Sattwic* man⁴³ is philosopher, saint and sage and he transcends the limitation of mind and arrives at the universal and transcendent Consciousness. In Spiritual man this *Sattwic* personality of modified mental light is transformed into self-existent light of the Divine Being and God's touch is transformed into His constant embrace. His mind initially develops in to the mind of the sage and the abstraction of the mind is later transformed into direct Spiritual experience. Thus a Spiritual sage emerges within him whose mind becomes pure, large, tranquil, impersonal and universal.

The Emergence of Subliminal Personality:

"He (Narad) sang of the Truth that cries from Night's blind deeps,

And the Mother-Wisdom hid in Nature's breast
And the Idea that through her dumbness works
And the miracle of her transforming hands,
Of life that slumbers in the stone and sun
And **Mind subliminal** in mindless life,
And the Consciousness that wakes in beasts and men."

Savitri-416

"Only to the inner mind they (three Gunas) speak direct,
Put on a body and assume a voice,
Their passage seen, their message heard and known,
Their birthplace and their natal mark revealed,
And stand confessed to an immortal's sight,
Our nature's messengers to the witness soul."

Savitri-540

Subliminal personality²⁰ directly and effectively distinguishes between what rises from within the subliminal sheath and what invades us from outside surrounding, from others or from universal Nature, and its prerogative is to exercise a control, a choice, a power of willed reception, spontaneous rejection of falsehood, selection of truth,²¹ a clear power of self-building and harmonisation which we do not generally possess or can operate very imperfectly in our constructed surface personality. Subliminal sheath is built partly by the upsurging of forces from the nether inconscient sheath and mainly by a simultaneous influx of the same large force from Superconscient above;¹⁷ thus mental and vital being are descended into subliminal parts and formed from its secret station a subtle-physical, subtle-vital and subtle-mental personality on the surface.

"But the subliminal being has also a larger direct contact with the world; it is not confined like the surface Mind to the interpretation of sense-images and sense-vibrations supplemented by the mental and vital intuition and the reason. There is indeed an inner sense in the subliminal nature, a subtle sense of vision, hearing, touch, smell and taste; but these are not confined to the creation of images of things belonging to the physical environment, — they can present to the consciousness visual, auditory, tactual and other images and vibrations of things beyond the restricted range of the physical senses or belonging to other planes or spheres of existence. This inner sense can create or present images, scenes, sounds that are symbolic rather than actual or that represent possibilities in formation, suggestions, thoughts, ideas, intentions of other beings, image forms also of powers or potentialities in universal Nature; there is nothing that it cannot image or visualise or turn into sensory formations. It is the subliminal in reality and not the outer mind that possesses the powers of telepathy, clairvoyance, second sight and other supernormal faculties whose occurrence in the surface consciousness is due to openings or rifts in the wall erected by the outer personality's unseeing labour of individualisation and interposed between itself and the inner domain of our being."⁴¹

Surface personality is small, ignorant, active, swayed by helpless thought waves and inrush of grief, joy and reactions of all kind; whereas subliminal personality acts from behind the surface, is vast, calm, equal, observing the surface perturbation with an immovable detachment or it may act on its agitation to pacify, quiet, enlarge and transform it. The subliminal self is the meeting-place of all the multiple worlds or planes of consciousness that emerges from below for evolution and descends from above for involution and subliminal personality in us is aware and feels the necessity to explore all its ranges for the completeness and fulfilment of our human existence. It grows the faculty of subtle sense of vision, hearing, touch, smell and taste which can substitute the need of sense bound outer physical consciousness and sense organs. It also changes our dealing with impersonal invisible cosmic forces, a whirl of unseen mind forces and life forces that surround our atmosphere and to certain extent able to forecast or see ahead, control and determine their farther action. 'It is into this large realm of interior existence that our mind and vital being retire when they withdraw from the surface activities whether by sleep or inward-drawn concentration or by the inner plunge of trance.'⁴²

The Emergence of Psychic Personality:

(King Aswapati asked Savitri) "Virgin who comest perfected by joy,

Reveal the name thy sudden heart-beats learned.

Whom hast thou chosen, kingliest among men?"

Savitri-424

After going deep into subliminal parts one discovers the Psychic being. It is an expressive formulation of mutable inner being which has original immortal reality in the Transcendence. It can be luminous leader²² of the mental, vital and physical instruments as it has the capacity of spontaneous discernment of truth and falsehood and distinguishes Divine Love and human love of the manifestation. When he awakes the knowledge of the Soul and feels the need to bring it to the front his communication with the surface improves which is a pure power of light, love, joy and harmony. Thus he is able to exercise a strong control, react against the false mixture, becomes master of his life and action. So the Psychic personality on the surface grows stronger by increasing its communion with the indwelling Psychic being which always turns towards Truth, Good and Beauty and with the increase of Psychic experience, the rest, their opposites are outgrown or are transformed into Divine substance. '...it is only when man awakes to the knowledge of the soul and **feels a need to bring it to the front** and make it the master of his life and action that a quicker **conscious method of evolution** intervenes and a **psychic transformation** becomes possible...'²⁴ This Psychic transformation is a conversion of whole Nature into obedient instrument of Soul and it commences a swift conscious method of evolution superseding the earlier slow mental evolution. This transformation of Nature 'can be done from **within by an invisible action** through the psychic entity and **the psychic personality**; a consciously felt descent from above (Spiritual transformation) is not **indispensable**.'²⁴

‘The nascent spiritual man makes his appearance in the emotional nature as the devotee, the bhakta; if, in addition, he becomes directly aware of his soul and its dictates, unites his emotional with his **psychic personality** and changes his life and vital parts by purity, God-ecstasy, the love of God and men and all creatures into a thing of spiritual beauty, full of divine light and good, he develops into the saint and reaches the highest inner experience and most considerable change of nature proper to this way of approach to the Divine Being. But for the purpose of **an integral transformation** this too is not enough; there must be a transmutation of the thinking mind and all the vital and physical parts of consciousness in their own character.’¹²

‘A guidance, a governance begins from within which exposes every movement to the light of Truth, repels what is false, obscure, opposed to the divine realisation: every region of the being, every nook and corner of it, every movement, formation, direction, inclination of thought, will, emotion, sensation, action, reaction, motive, disposition, propensity, desire, habit of the conscious or subconscious physical, even the most concealed, camouflaged, mute, recondite, is lighted up with the unerring psychic light, their confusions dissipated, their tangles disentangled, their obscurities, deceptions, self-deceptions precisely indicated and removed; all is purified, set right, the whole nature harmonised, **modulated in the psychic key**, put in spiritual order.’²⁵

In a Spiritual man the presence of strong Psychic personality and Psychic transformation paves the passage clear for more intense Spiritual and Supramental transformation. Its final outcome is to prepare the nature to be perfectly fit for every kind of Spiritual experience. The Psychic personality is finally liberated from darkness and stubbornness of *tamasic* inertia, turbidity and turbulence of *rajasic* passion and enlightened rigidities and constructed equilibrium of *sattwic* limitation. But it cannot bring complete Divine dynamisation, integral and radical transformation of nature which can establish permanent new order in earth life. So the Psychic Being has to call down Spiritual and Supramental energy in order to complete and perfect its transformation action.

The Emergence of Spiritual Personality:

“A consciousness that saw without a seer,
The Truth where knowledge is not nor knower nor known,
The **Love** enamoured of its own delight
In which the Lover is not nor the Beloved
Bringing their personal passion into the Vast,
The Force omnipotent in quietude,
The Bliss that none can ever hope to taste.”

Savitri-548

“Immortal yearnings **without name** leap down,
Large quiverings of godhead seeking run
And weave upon a puissant field of calm
A high and lonely **ecstasy of will.**”

Savitri-572

“Around him **nameless**, infinite she surged,
Her spirit fulfilled in his spirit, rich with all Time,
As if Love’s **deathless moment** had been found,
A pearl within eternity’s white shell.”

Savitri-579

Beyond this Psychic personality he becomes free beyond all dualities and impersonal Person, eternal being and an eternal immobility and stability are the necessary condition, field, essence and basis of infinite mobility and vast dynamic action of force. When the contact with the Superconscious is established, a light touches, envelopes and penetrates the lower nature, there is a flood of delight and sudden ecstasy, a knowledge from above begins to descend and one begins to experience supreme oneness, infinity and eternity. These direct Spiritual experiences repeat themselves to become normal, familiar, revelatory and well understood. His nature and being identifies with the freedom, delight and wisdom of *Sachchidananda* and this Spiritual personality must go through extension of cosmic expression and attains the power of embracing the whole universe²³ in his subtle, intense and large individual consciousness.

An individual Spiritual personality becomes a centre of self-vision and all-vision, his consciousness enlarges to become the circumference of the world and transcends it to become boundless circumference and knows himself as older than the birth of Time. A Spiritual individual would act from his own centre of Truth and not subject himself to blindness of other-self, other nature and moment’s personality; its consciousness would be action with full knowledge and not a movement of ignorance. His nature’s many-sided transformation would emerge as a composite perfection of the saint, the selfless Divine worker and the man of spiritual Wisdom.

The Emergence of Universal Personality:

“Person and nature suffered a slumber change.
In trance they gathered back their bygone selves,
In a background memory’s foreseeing muse
Prophetic of **new personality**
Arranged the map of their coming destiny’s course:
Heirs of their past, their future’s discoverers,
Electors of their own self-chosen lot,
They waited for the adventure of new life.”

Savitri-293

“His soul must be wider than the universe
And feel eternity as its very stuff,
Rejecting the moment’s personality
Know itself older than the birth of Time,

Creation an incident in its **consciousness**,
Arcturus and Belphegor grains of fire
Circling in a corner of its boundless self,
The world's destruction a small transient storm
In the calm infinity it has become."

Savitri-537

"An individual, one with cosmic self
In the heart of the Transcendent's miracle
And the secret of **World-personality**
Was the creator and the lord of all."

Savitri-556

"A Spirit who is no one and innumerable,
The one mystic infinite Person of his world
Multiplies his **myriad personality**,
On all his bodies seals his divinity's stamp
And sits in each immortal and unique."

Savitri-662

His Psychic and Spiritual personality further expands and universalizes to include the whole earth in his indwelling Consciousness and 'his own evolution must follow the **laws and the lines of the universal evolution.**'²⁷ *The Gita* confirms that a traditional Yogi after many births of preparation attains the cosmic Consciousness, *Vasudeva Sarvamiti*, and further confirms that this type of integral Yogis are very rare in earth's atmosphere. Integral Yoga confirms that ascent into Supramental Consciousness and transformation of nature is possible after the universalization of Psychic and Spiritual Consciousness. 'Here the Yoga of self-perfection coincides with the Yogas of knowledge, works and devotion; for **it is impossible to change the human nature** into the divine or to make it an instrument of the divine knowledge, will and joy of existence, unless there is a union with the supreme Being, Consciousness and Bliss and **a unity with its universal Self** in all things and beings. A wholly separative possession of **the divine nature** by the human individual, as distinct from a self-withdrawn absorption in it, **is not possible.**'²⁶

'As the **universalized spiritual individual** sheds the **limited personality**, the ego, as he rises beyond mind to a completer knowledge in Supernature, the conflicting ideals of the mind must fall away from him, but what is true behind them will remain in the life of Supernature.'¹⁰ 'According to another line of ideas the spiritual person remains, but liberated, purified, perfected in nature in a celestial existence. But here we are still on earth, and yet it is supposed that the **ego personality** is extinguished and replaced by **a universalised spiritual individual** who is a centre and power of the transcendent Being.'³⁵

“The greater the variety of formations that have existed in the past and can be utilized, the more rich and multitudinous the accumulated buildings of experience, the more their essential result of capacity for knowledge, power, action, character, manifold response to the universe can be brought forward and harmonised in the new birth, the more numerous the veiled personalities mental, vital, subtle-physical that combine to enrich the new personality on the surface, the greater and more opulent will be that personality and the nearer to the possible transition out of the completed mental stage of evolution to something beyond it. Such a complexity and gathering up of many personalities in one person can be a sign of a **very advanced stage of the individual’s evolution** when there is a **strong central being** that holds all together and works towards harmonization and integration of the whole many-sided movement of the nature.’³⁰

“For a knowledge from above begins to descend, frequently, constantly, then uninterruptedly, and to manifest in the mind’s quietude or silence; intuitions and inspirations, revelations born of a greater sight, a higher truth and wisdom, enter into the being, a luminous intuitive discrimination works which dispels all darkness of understanding or dazzling confusions, puts all in order; a new consciousness begins to form, the mind of a high wide self-existent thinking knowledge or an illumined or an intuitive or an overmental consciousness with new forces of thought or sight and a greater power of direct spiritual realisation which is more than thought or sight, a greater becoming in the spiritual substance of our present being; the heart and the sense become subtle, intense, large to embrace all existence, to see God, to feel and hear and touch the Eternal, to make a deeper and closer unity of self and the world in a transcendent realisation.”³⁹

Integral Education proposes that Universalised Consciousness is the outcome of a long movement of Consciousness between Psychic and Spiritual planes replacing the earlier slow evolution of consciousness between three modes of Nature, *Gunas* and in this vast Consciousness (1) surrender and self-offering become complete and absolute, or this surrender of whole being ‘has to be accomplished slowly and with difficulty by the being itself before the supramental transformation can become at all possible;’³³ ‘A perfect equality not only of the self, but in the nature’¹³ is also the sign of universalized consciousness; (2) exclusive concentration of Mind is replaced with the faculty of Multiple-concentrations; thus one can sincerely pursue triple Yoga of *Karma*, *Jnana* and *Bhakti* simultaneously and ceaselessly, (3) transformation of human Nature into Divine Nature is practicable, (4) outer wandering and movement reduces and is replaced by more and more inner wandering of Soul, (5) in this Cosmic Consciousness Matter is real to Spirit, Spirit is real to Matter and Matter is reconciled with Spirit, (6) a fitness has arrived for ascension into still higher Supramental Consciousness.

The Emergence of Integral Personality:

“There is a being beyond the being of mind,

An Immeasurable cast into many forms,
A miracle of the multitudinous One,
There is a consciousness mind cannot touch,
Its speech cannot utter nor its thought reveal.”

Savitri-705

One can be conscious on the surface of the contacts and messages of the Superconscience either through a rift or break in our confined normality or by development of unusual supernormal condition. He can be infinitely more enriched on the surface by gathering up of many-fold personality through opening of multiple Selves and integration of many-sided movement of Nature. For integral transformation, permanent ascent of the Soul to the highest state of Being and permanent descent of highest *Shakti* to the lowest Nature is indispensable.

The emergence of Supramental personality can begin by breaking down the veil between the surface and subliminal self and between the subliminal and superconscient Self and thus ‘he is a conscious expression of the universal and transcendent’ Self.’³¹ This will pave the passage clear for the entire descent of whole range of higher Consciousness to the lower planes and even the lowest nether domains will also be covered by this transformation action. These unveiling and influx will remove what is left of the nature of Ignorance. A Supramental influx from above, activation of Supramental energy from within and emergence of concealed Supramental energy from below by opening of Subconscient and Inconscient Self will lead towards infinite variation of self experience which moves between pure identity and multiple identity, a delight of intimately differentiated oneness and self-absorbed rapture; thus the comparatively swift conscious transformation is experienced which leads towards the emergence of Integral Divine personality. ‘In the Supermind consciousness **personality** and impersonality are not opposite principles; they are inseparable aspects of one and the same reality. This reality is not the ego but the being, who is impersonal and universal in his stuff of nature, but forms out of it an **expressive personality** which is his form of self in the changes of Nature.’³⁵

‘Or the nature may obey the psychic entity’s intimations, move in an inner light, follow an inner guidance. This is already a considerable evolution and amounts to a beginning at least of a psychic and spiritual transformation. But it is possible to go farther; for the spiritual being, **once inwardly liberated**, can develop in mind the higher states of being that are its own natural atmosphere and bring down a supramental energy and action which are proper to the Truth-consciousness; the ordinary mental instrumentation, life-instrumentation, physical instrumentation even, could then be entirely transformed and become parts no longer of an ignorance however much illumined, but of a supramental creation which would be the true action of a spiritual truth-consciousness and knowledge.’²⁸

‘Afterwards, by the force of that remoulded consciousness, the course of our evolution could rise by a sublime ascent and get beyond the mental into the supramental and the supreme spiritual nature. It is possible **without an actual ascent** into these at present superconscient mental planes or without a constant or permanent living in them, by openness to them, by reception of their knowledge and influences, to get rid of a certain extent of our **constitutional and psychological ignorance**; it is possible to be aware of ourselves as spiritual beings and to spiritualise, though imperfectly, our normal human life and consciousness. There could be a conscious communication and guidance from this greater more luminous mentality and reception of its enlightening and transforming forces. That is within the reach of the **highly developed or the spiritually awakened human being**; but it would not be more than a preliminary stage. To reach an integral self-knowledge, an entire consciousness and power of being, there is necessary an ascent beyond the plane of our normal mind. Such an ascent is at present possible in an **absorbed superconscience**; but that could lead only to an entry into the higher levels in a state of immobile or ecstatic trance. If the control of that highest spiritual being is to be brought into **our waking life, there must be** a conscious heightening and widening into immense ranges of new being, new consciousness, new potentialities of action, a taking up—as integral as possible—of our present being, consciousness, activities and a transmutation of them into divine values which would effect a transfiguration of our human existence. For wherever a **radical transition** has to be made, there is always this triple movement—*ascent, widening of field and base, integration*—in Nature’s method of self-transcendence.’²⁹

‘The Gnostic Individual would be such an inner Person unveiled, occupying both the depths – no longer self-hidden –and the surface in a unified self-awareness; he would not be a **surface personality** partly expressive of a larger secret being, he would not be the wave but the ocean: he would be the Purusha, the inner conscious Existence self-revealed, and would have no need of a carved expressive mask or *persona*.’³¹

Recapitulation:

“As an occult vision opens in him, he becomes aware of worlds behind in which **consciousness and personality** hold an enormous place and assume a premier value; even here in the material world to this occult vision the inconscience of Matter fills with a secret pervading consciousness, its inanimation harbours a vibrant life, its mechanism is the device of an indwelling Intelligence, God and soul are everywhere... **A multiple innumerable personality** expressing that One is the very sense and central aim of the manifestation and if now **personality** seems to be narrow, fragmentary, restrictive, it is only because it has not opened to its source or flowered into its own divine truth and fullness packing itself with the universal and the infinite.”¹²

Sri Aurobindo

We define personality in ordinary sense as formation of a superficial surface consciousness² oblivious of its deeper and larger identity. This transient waking state

is a movement of perceptive consciousness in which records or transcript of physical things and contact with physical universe are experienced. This personality cannot bring the needed change because the burden which is being laid down by humanity is too great for the present littleness of the petty mind and narrow life instincts.

We have to preoccupy ourselves always in awakening our inner realities and learn the lesson to go within which will enlarge our understanding towards the existence through outer mind, life and body. This inward self finding will pave the passage clear for Spiritual-self and Cosmic-self finding. The evolutionary urge in Nature pushes us towards the development of cosmic Force in terrestrial life which needs a larger mental and vital sheath to support it and again this action is further supported by the unveiling of the Psychic Being within and Spiritual Being above.

‘But we see farther that in the end this Purusha, this cause and self of our individuality, comes to embrace the whole world and all other beings in a sort conscious extension of itself and to perceive itself as one with the world-being. In its conscious extension of itself it exceeds the primary experience and abolishes the barriers of its active self-limitation and individualization; by its perception of its own infinite universality it **goes beyond all consciousness of separative individuality** or limited soul-being. By that very fact the individual ceases to be the self-limiting ego; in other words, our **false consciousness** of existing only by self-limitation, by rigid distinction of ourselves from the rest of being and becoming is transcended; our identification of ourselves with our personal and temporal individualization in a particular mind and body is abolished.’³⁸

Impersonality of Spiritual self leads us towards the Source and Personality is its manifestation. What we are in our self becoming in outward Nature is conditioned by what is within, occult, in our inner depths and recesses; it is from there that comes the inner initiatives, self-effective formulations, inspirations, revelations, intuitions, life’s motives, mind’s preferences and will’s selections. So in proper building our personality we have to discover the knowledge of the inner initiating self reconciled with accurate and exact perception of outer instrumental self. The full immergence of our multiple personality is indispensable for the full satisfaction and completeness of outer life and emergence of a universalised Spiritual individual by dropping the limited personality of ego. This materialization is possible by opening towards our multiple beings or energy centres. This is a long path and the manifestation of integral Personality is crucial in our bodily life. Always we must centre our life around illimitable affirmative objective of Self opening. It is always the limitation of consciousness, the limitation of understanding, are the cause of frustration, sorrow and suffering. We have to enlarge ourselves by all possible means for which this precious life is given and this priceless time and space are given for the manifestation of the Timeless eternity and Spaceless Omnipotence.

So the adoration of personal God or Divine personality or *Guru* of Integral Yoga is not limited by the three modes of Inconscient energy, *gunas* of human personality lighting up the false activity, but he is the sole Real Person, capable of infinite qualities and the source of all Personality representing the whole truth of the *Brahman*. All Personality is the attributes of the Divine Mother; she acts in Ignorance in the form of limitation of three *gunas* of *Sattwa*, *Rajas* and *Tamas*; in the Psychic plane she acts as fourfold Soul personality of *Brahma Shakti* of Self-knowledge and World-Knowledge, *Kshetra Shakti* of Self-power and Self-strength, *Vaisya Shakti* of Mutuality and new Creation and *Shudra Shakti* of Works and Service; in the intermediate Spiritual plane she acts as fourfold personality of *Maheswari* of Wisdom, *Mahakali* of Power, *Mahalakshmi* of Harmony and Beauty and *Mahasaraswati* of aspects of Perfection; in Supramental plane of *Vijnana*, she acts as Truth supreme, Power supreme, Supreme Delight and Will supreme. An integration of personality and constant rebirth of new personality is possible by movement of Consciousness from nether plane of Inconscient to the highest plane of *Sachchidananda* through above intermediate planes.

OM TAT SAT

References:

- 1: "For a larger mental being is there within us, a larger inner vital being, even a larger inner subtle-physical being other than our surface body-consciousness, and by entering into this or becoming it, identifying ourselves with it, we can observe the springs of our thoughts and feelings, **the sources and motives of our action**, the operative energies that build up our **surface personality**. For we discover and can know the inner being that secretly thinks and perceives in us, the vital being that secretly feels and acts upon life through us, the subtle-physical being that secretly receives and responds to the contacts of things through our body and its organs. Our surface thought, feeling, emotion is a complexity and confusion of impulses from within and impacts from outside us; our reason, our organizing intelligence can impose on it only an imperfect order: but there within we find the separate sources of our mental, our vital and our physical energisms and can see clearly the pure operations, the distinct powers, the composing elements of each and their interplay **in a clear light of self-vision**." CWSA-21/The Life Divine-552-53,
- 2: "In the **surface consciousness** knowledge represents itself as a truth seen from outside, thrown on us from the object, or as a response to its touch on the sense, a perceptive reproduction of its objective actuality." CWSA-21/The Life Divine-560,
- 3: "In terms of the *Sankhya* psychology we can distinguish three types of **mental individuality**, -- (1) that which is governed by the principle of obscurity and inertia, first-born of the Inconscience, tamasic; (2) that which is governed by a force of passion and activity, kinetic, rajasic; (3) that which is cast in the mould of the Sattwic principle of light, harmony, balance. (1) The *tamasic* intelligence has its seat in **the physical mind**: it is inert to ideas, --except to those which it receives inertly, blindly, passively from a recognised source or authority, --obscure in their reception, unwilling

to enlarge itself, **recalcitrant to new stimulus**, conservative and immobile; it clings to its received structure of knowledge and its one power is **repetitive practicality**, but it is a power limited by the accustomed, the obvious, the established and familiar and already secure; **it thrusts away all that is new** and likely to disturb it. (2) The *rajasic* intelligence has its main seat in the **vital mind** and is of **two kinds**: (2a) **one kind** is defensive with violence and passion, assertive of its mental individuality and all that is in agreement with it, preferred by its volition, adapted to its outlook, but aggressive against all that is contrary to its mental ego-structure or unacceptable to its personal intellectuality; (2b) **the other kind** is enthusiastic for new things, passionate, insistent, impetuous, often mobile beyond measure, inconstant and **ever restless, governed in its idea not by truth** and light but by the zest of intellectual battle and movement and adventure. (3) The *sattwic* intelligence is eager for knowledge, as open as it can be to it, careful to consider and verify and balance, to adjust and adapt to its view whatever confirms itself as truth, receiving all in a harmonious intellectual structure: but, because its light is limited, as all mental light must be, it is unable to enlarge itself so as to receive equally all truth and all knowledge; it has a mental ego, even an enlightened one, and is determined by it in its observation, judgment, reasoning mental choice and preference. In **most men** there is a predominance of one of these qualities but also a mixture; the same mind can be open and plastic and harmonic in one direction, kinetic and vital, hasty and prejudiced and ill-balanced in another, in yet another obscure and unreceptive. This limitation by **personality**, this **defence of personality** and refusal to receive what is unassimilable, **is necessary for the individual being** because in its evolution, at the stage reached, it has a certain self-expression, a certain type of experience and use of experience **which must, for the mind and life at least, govern nature**; that for the moment is its law of being, its *dharma*. This limitation of **mind-consciousness** by **personality** and of truth of mental temperament and preference must be the rule of our nature so long as the **individual has not reached universality**, is not yet preparing for mind-transcendence. But it is evident that this condition is inevitably a source of error and can at any moment be the cause of a falsification of knowledge, an unconscious or half-willful self-deception, a refusal to admit true knowledge, a readiness to assert acceptable wrong knowledge as true knowledge.” CWSA-21/The Life Divine-642-43,

4: “Impersonality is in its source something fundamental and universal; it is an existence, a force, a consciousness that takes on various shapes of its being and energy; each such shape of energy, quality, power or force, though still in itself general, impersonal and universal, is taken by the individual being as material for building of his **personality**. Thus impersonality is in the original undifferentiated truth of things the pure substance of nature of the Being, the Person; in the dynamic truth of things it differentiates its powers and lends them to constitute by their variations the manifestation of **personality**. Love is the nature of the lover, courage the nature of the warrior; love and courage are impersonal and universal forces or formulations of the cosmic Force, they are the spirit’s powers of its universal being and nature. The Person is the Being supporting what is thus impersonal, holding it in himself as his, his nature of self; he is that which is the lover and warrior. What we call the

personality of the Person is his expression in nature-status and nature-action, --he himself being in his self-existence, originally and ultimately, much more than that; it is the form of himself that he puts forth as his manifested already developed natural being or self in nature.” CWSA-22/The Life Divine-1028-29,

5: “The part of us that we have characterized as intraconscient and circumconscient (Refer The Life Divine-851 where subliminal is Intraconscient) is a still more potent and much more valuable element in the constitution of our being. It includes the large action of an inner intelligence and inner sense-mind, of an inner vital, even of an inner subtle-physical being which upholds and embraces our waking consciousness, which is not brought to the front, which is subliminal, in the modern phrase. But when we can enter and explore this hidden self, we find that our waking sense and intelligence are for the most part a selection from what we secretly are or can be, an exteriorized and much mutilated and **vulgarized edition** of our real, our hidden being or an upthrow from its depths. Our surface being has been formed with this subliminal help by an evolution out of the Inconscient for the utility of our present mental and physical life on earth; this that is behind is a formation mediating between the Inconscient and the larger planes of Life and Mind which have been created by involutory descent and whose pressure has helped to bring about the evolution of mind and life in Matter. Our surface responses to physical existence have at their back the support of an activity in these veiled parts, are often responses from them modified by a surface mental rendering. But also that large part of our mentality and vitality which is not a response to the outside world but lives for itself or throws itself out on material existence to use and possess it, our **personality**, is the outcome, the amalgamated formulation of powers, influences, motives proceeding from this potent intraconscient secrecy.” CWSA-22/The Life Divine-763-64,

6: “We can get some glimpse of what this means, to what it amounts in action, when we look at the nature of **exclusive concentration** in mental man, in our own consciousness. First of all, we **must** note that what we mean ordinarily by the man is not the inner self, but only a sum of **apparent continuous movement of consciousness** and energy in past, present and future to which we give this name. It is this that in appearance does all works of the man, thinks all his thoughts, feels all his emotions. This energy is a movement of Consciousness-Force concentrated on a temporal stream of inward and outward workings. But we know that behind this stream of energy there is a whole sea of consciousness which is aware of the stream, but of which the stream is unaware; for this sum of surface energy is a selection, an outcome from all the rest that is invisible. That sea is the **subliminal self**, the superconscient, the subconscious, the intraconscient and circumconscient being, and holding it all together the soul, the psychic entity. The stream is the natural, the superficial man. In this superficial man *Tapas*, **the being’s dynamic force of consciousness**, is concentrated on the surface in a certain mass of **superficial workings**; all the rest of itself it has put behind and may be vaguely aware of it there in the unformulated back of its conscious existence, but is not aware of it in this superficial absorbed movement in front. It is not precisely, at any rate in that back or in the depths, ignorant of itself in any essential sense of the word, but for the purposes

of its superficial movement and within that movement only it is **oblivious** of its real, its greater self, by absorption, by **exclusive concentration** on what it is superficially doing. Yet it is really the hidden sea and not the superficial stream which is **doing all the action**: it is the sea that is the **source of this movement**, not the conscious wave, absorbed in its movement, living in that, seeing nothing else but that, may think about the matter. And that sea, the real self, the integral conscious being, the integral force of being, is not ignorant; even the wave is not essentially ignorant, --for it contains within itself all the consciousness it has **forgotten** but for that it could not act or endure at all, --but it is self-oblivious, absorbed in its own movement, too absorbed to note anything else than the movement while that continues to preoccupy it. A limited practical self-oblivion, not an essential and binding self-ignorance, is the **nature of this exclusive concentration** which is yet the root of that which works as the Ignorance.” CWSA-21/The Life Divine-605-606,

7: “Therefore in his **superficial consciousness** man is to himself dynamically, **the man of the moment**, not the man of the past who once was but is no longer in existence, nor the man of the future who is not yet in being; it is by memory that he links himself with the one, by anticipation with the other: a continuous ego-sense runs through the three times, but this is a **centralising mental construction**, not an essential or an extended existence containing what was, is and will be. An intuition of self is behind it, but that is an underlying identity, unaffected by the changes of his **personality; in his surface formation of being he is not that but what he is at the moment**. Yet all the time this existence in the moment is not the real or the whole truth of his being, but only a practical or pragmatic truth for the purposes of the **superficial movement of his life** and within its limits. It is a truth, not an unreality, but a truth only in its positive part; in its negative parts it is an ignorance, and this negative ignorance limits and often distorts even the practical truth, so that the conscious life of man proceeds according to an ignorance, a partial, a half-true half-false knowledge, not according to the real truth of himself of which he is oblivious. Yet because his **real self** is the true determinator and governs all secretly from behind, it is after all a knowledge behind which really determines the formed course of his existence; the superficial ignorance erects a **necessary limiting outline** and supplies the factors by which the outward colour and turn needed for his present human life and his present moment are given to his consciousness and his action. In the same way and for the same reason **man identifies himself solely with the name and form he wears in his present existence**; he is ignorant of his past before birth even as of his future after death. Yet **all that he forgets is contained, present and effective, in the all-retaining integral consciousness within him.**” CWSA-21/The Life Divine-606-07

8: “But the **first of these two movements**, (the knowledge by direct contact and knowledge by identity), the awakening to our inner realities, imposes itself as the prior necessity because it is by this inward self-finding that **the second** –the cosmic self-finding –can become entirely possible: we have to go into our inner being and **learn to live in it** and from it; the outer mind and life and body **must become** for us only an antechamber. All that we are on the outside is indeed conditioned by what is within,

occult, in our inner depths and recesses; it is thence that come the secret initiatives, the self-effective formations; our inspirations, our intuitions, our life motives, our mind's preferences, our will's selections are actuated from there, --in so far as they are not shaped or influenced by an insistence, equally hidden, of a surge of cosmic impacts: but the use we make of these emergent powers and these influences is conditioned, largely determined and, above all, very much limited by our outermost nature. It is then the knowledge of this inner initiating self coupled with the accurate perception of the outer instrumental self and the part played by both of them in our building that we have to discover." CWSA-21/The Life Divine-551-52,

9: "But because the burden which is being laid on mankind is too great for the present littleness of the **human personality** and its petty mind and small life-instincts, because it cannot operate the needed change, because it is using this new apparatus and organisation to serve the old infrapsiritual and infrarational life-self of humanity, **the destiny of the race seems to be heading dangerously, as if impatiently** and in spite of itself, under the drive of the vital ego seized by colossal forces which are on the same scale as the **huge mechanical organisation of life** and scientific knowledge which it has evolved, a scale too large for its reason and will to handle, into a prolonged confusion and perilous crisis and darkness of violent shifting incertitude. Even if this turns out to be a passing phase or appearance and a **tolerable structural accommodation** is found which will enable mankind to proceed less catastrophically on its uncertain journey, this can only a respite. For the problem is fundamental and in putting it evolutionary Nature in man is confronting herself with a **critical choice** which must one day be solved in the true sense if the race is to arrive or **even to survive**. The **evolutionary nisus (effort)** is pushing towards a development of the cosmic Force in terrestrial life which needs a larger mental and vital being to support it, a wider mind, a greater wider more conscious unanimitised Life-Soul, Anima, and that again needs an unveiling of the supporting Soul and spiritual Self within to maintain it." CWSA-22/The Life Divine-1092-93,

10: "A gnostic Supernature transcends all the values of our normal ignorant Nature; our standards and values are created by ignorance and therefore cannot determine the life of Super-nature. At the same time our present nature is a derivation from Supernature and is not a pure ignorance but a half-knowledge; it is therefore reasonable to suppose that whatever spiritual truth there is in or behind its standards and values will reappear in the higher life, not as standards, but as elements transformed, uplifted out of the ignorance and raised into the true harmony of a more luminous existence. As the **universalized spiritual individual** sheds the **limited personality**, the ego, as he rises beyond mind to a completer knowledge in Supernature, the conflicting ideals of the mind must fall away from him, but what is true behind them will remain in the life of Supernature. The gnostic consciousness is a consciousness in which all contradictions are cancelled or fused into each other in a higher light of seeing and being, in a unified self-knowledge and world-knowledge. The gnostic being will not accept the mind's ideals and standards; he will not be moved to live for himself, for his ego, or for humanity or for others or for the community or for the State; for he will be aware of something greater than these half-truths, of the Divine Reality, and it

is for that he will live, for its will in himself and in all, in a spirit of large universality, in the light of the will of the Transcendence. For the same reason there can be no conflict between self-affirmation and altruism in the gnostic life, for the self of the gnostic being is one with the self of all, — no conflict between the ideal of individualism and the collective ideal, for both are terms of a greater Reality and only in so far as either expresses the Reality or their fulfilment serves the will of the Reality, can they have a value for his spirit. But at the same time what is true in the mental ideals and dimly figured in them will be fulfilled in his existence; for while his consciousness exceeds the human values so that he cannot substitute mankind or the community or the State or others or himself for God, the affirmation of the Divine in himself and a sense of the Divine in others and the sense of oneness with humanity, with all other beings, with all the world because of the Divine in them and a lead towards a greater and better affirmation of the growing Reality in them will be part of his life action. But what he shall do will be decided by the Truth of the Knowledge and Will in him, a total and infinite Truth that is not bound by any single mental law or standard but acts with freedom in the whole reality, with respect for each truth in its place and with a clear knowledge of the forces at work and the intention in the manifesting Divine Nisus at each step of cosmic evolution and in each event and circumstance.” CWSA-22/The Life Divine-1101-02,

11: “But what we thus call personality is only a formation of superficial consciousness... our **personality**, is the outcome, the amalgamated formulations of powers, influences, motives proceeding from this potent intraconscient secrecy... Personality is only a temporary mental, vital, physical formation which the being, the real Person, the psychic entity, puts forward on the surface, --it is not the self in its abiding reality...” CWSA-21/The Life Divine-367-68, 764, 848,

12: CWSA-23/The Synthesis of Yoga-127-128

13: “A perfect equality not only of the self, but in the nature **is a condition of the Yoga of self perfection**. The first obvious step to it will be the conquest of our emotional and vital being, for here are the sources of **greatest trouble**, the most rampant forces of inequality and subjection, the most insistent claim of our imperfection. The equality of these parts of our nature comes by purification and freedom...All that comes to it from the world with menace or with solicitation, it will refer to the higher principles, to a reason and heart, in touch with or changed by the light and calm joy of the spirit... There is no question here of an ascetic killing of the life-impulse and its native utilities and functions; not its killing is demanded, but its transformation.” CWSA/24/The Synthesis of Yoga-702-703

14: “In some human beings it is the physical Purusha, the being of the body, who dominates the mind, will and action; there is then created the physical man mainly occupied with his corporeal life and habitual needs, impulses, life habits, mind habits, body habits, looking very little or not at all beyond that, subordinating and restricting all his other tendencies and possibilities to that narrow formation. But even in the physical man there are other elements and he cannot live altogether as the human animal concerned with birth and death and procreation and the satisfaction of common impulses and desires and the maintenance of the life and the body: this is his normal

type of **personality**, but it is crossed, however feebly, with influences by which he can proceed, if they are developed, to a higher human evolution. If the inner subtle-physical Purusha insists, he can arrive at the idea of a finer, more beautiful and perfect physical life and hope or attempt to realize it in his own or in the collective or group existence.” CWSA-22/The Life Divine-931-32,

15: “It is here that **the surface vital personality of life-self** asserts its dominance, and this dominance of the ignorant vital being is the **principal active source of discord and disharmony**, a cause of inner and outer perturbations of life, **a mainspring of wrong-doing and evil**. The **natural vital element** in us, in so far as it is unchecked or untrained or retains its primitive character, **is not concerned with truth or right consciousness or right action**; it is concerned with self-affirmation, with life-growth, with possession, with satisfaction of impulse, with all satisfactions of desire... It does not follow that this is all that **the vital personality** is in its native composition or that evil is its very nature. It is not primarily concerned with truth and good, but it can have the passion for truth and good as it has, more spontaneously, the passion for joy and beauty. In all that is developed by the life-force there is developed at the same time a secret delight somewhere in the being, a delight in good and a delight in evil, a delight in truth and a delight in falsehood, a delight in life and an attraction to death, a delight in pleasure and a delight in pain, in one’s own suffering and the suffering of others, but also in one’s own joy and happiness and good and the joy and happiness and good of others... It is **only** if the inner or **true vital** being replaces the **outer life-personality** that the drive of the **vital ego** can be wholly overcome and the life-force become the servant of the soul and a powerful instrumentation for the action of our true spiritual being.” CWSA-21/The Life Divine-644, 645, 646,

16: “In others it is the vital self, the being of life, who dominates and rules the mind, the will, the action: then is created the vital man, concerned with self-affirmation, self-aggrandisement, life-enlargement, satisfaction of ambition and passion and impulse and desire, the claims of his ego, domination, power, excitement, battle and struggle, inner and outer adventure: all else is incidental or subordinated to this movement and building and expression of the vital ego. But still in the vital man too there are or can be other elements of a growing mental or spiritual character, even if these happen to be less developed than his **life-personality** and life-power. The nature of the vital man is more active, stronger and more mobile, more turbulent and chaotic, often to the point of being quite unregulated, than that of the physical man who holds on to the soil and has a certain material poise and balance, but it is more kinetic and creative: for the element of the vital being is not earth but air; it has more movement, less status. A vigorous vital mind and will can grasp and govern the kinetic vital energies, but it is more by a forceful compulsion and constraint than by a harmonization of the being. If, however, a **strong vital personality**, mind and will can get the reasoning intelligence to give it a firm support and be its minister, then a certain kind of forceful formation can be made, more or less balanced but always powerful, successful and effective, which can impose itself in the nature and environment and arrive at a strong self-affirmation in life and action. This is the second step of harmonized formulation possible in the ascent of the nature.” CWSA-22/The Life Divine-932,

17: “As there has been established on earth a mental Consciousness and Power which shapes a race of mental beings and takes up into itself all of earthly nature that is ready for the change, so now there will be established on earth a gnostic Consciousness and Power which will shape a race of Gnostic spiritual beings and take up into itself all of earth-nature that is ready for this new transformation. It will also receive into itself from above, progressively, from its own domain of perfect light and power and beauty all that is ready to descend from that domain into terrestrial being. For the evolution proceeded in the past by the upsurging at each critical stage, of a concealed Power from its involution in the Inconscience, but also by a descent from above, from its own plane, of that Power already self-realised in its own higher natural province. In all these previous stages there has been a division between surface self and consciousness and subliminal self and consciousness; the surface was formed mainly under the push of the upsurging force from below, by the Inconscient developing a slowly emergent formulation of a concealed force of the spirit, the subliminal partly in this way but mainly by a simultaneous influx of the largeness of the same force from above: a mental and a vital being descended into the subliminal parts and formed from its secret station there a **mental or a vital personality** on the surface. But before the Supramental change can begin, the veil between the subliminal and the surface parts **must have been already broken down**; the influx, the descent will be in the entire consciousness as a whole, it will not take place partly behind a veil: the process will be no longer a concealed, obscure and ambiguous procedure but an open outflowering consciously felt and followed by the whole being in its transmutation. In other respects the process will be identical, --a Supramental inflow from above, the descent of a Gnostic being into the nature and an emergence of the concealed Supramental force from below; the influx and unveiling between them will remove what is left of the nature of the Ignorance. The rule of the Inconscience will be hanged by the outburst of the greater secret Consciousness within it, the hidden Light, into what it always was in reality, a sea of the secret Superconscience. A first formation of a gnostic consciousness and nature will be the consequence.” CWSA-22/The Life Divine-1002-03,

18: “Therefore there is, as well as a shifting or change of Time-point and Space-field, a constant modifying change of the sum of circumstances experienced in Time and Space and as the result a constant modification of **mental personality** which is the form of our superficial or apparent self. All this change of circumstance is summed up in philosophical language as causality; for in this stream of the cosmic movement the antecedent state seems to be the cause of a subsequent state, or else this subsequent state seems to be the result of a previous action of persons, objects or forces: yet in fact what we call cause may very well be only circumstance. Thus the mind has over and above its direct self-consciousness a more or less indirect mutable self-experience which it divides into **two** parts, (1) its subjective experience of the ever-modified **mental states of its personality** and (2) its objective experience of the ever-changing environment which seems partly or wholly to cause and is yet at the same time itself affected by the workings of that **personality**. But all this experience is at bottom

subjective; for even the objective and external is only known to mind in the form of subjective impressions.” CWSA-21/The Life Divine-531-32,

19: “At higher stage of the evolution of **personality** the being of mind may rule; there is then created the mental man who lives predominantly in the mind as the others live in the vital and the physical nature. The mental man tends to subordinate to his mental self-expression, mental aims, mental interests or to a mental idea or ideal the rest of his being: because of the difficulty of this subordination and its potent effect when achieved, it is at once more difficult for him and easier to arrive at a harmony of his nature. It is easier because the mental will once in control can convince by the power of reasoning intelligence and at the same time dominate, compress or suppress the life and the body and their demands, arrange and harmonise them, force them to be its instruments, even reduce them to a minimum so that they shall not disturb the mental life or pull it down from its ideative or idealizing movement. It is more difficult because life and body are the first powers and, if they are in the least strong, can impose themselves with an almost irresistible insistence on the mental ruler. Man is a mental being and the mind is the leader of his life and body; but this is a leader who is much led by his followers and has sometimes no other will than what they impose on him. Mind in spite of its power is often impotent before the inconscient and Subconscient which obscure its clarity and carry it away on the tide of instinct or impulse; in spite of its clarity it is fooled by vital and emotional suggestions into giving sanction to ignorance and error, to wrong thought and to wrong action, or it is obliged to look on while the nature follows what it knows to be wrong, dangerous or evil. Even when it is strong and clear and dominant, Mind though it imposes a certain, a considerable mentalised harmony, cannot integrate the whole being and nature. These harmonisations by an inferior control are, besides, inconclusive, because it is one part of the nature which dominates and fulfils itself while the others are coerced and denied their fullness. They can be steps on the way, but not final; therefore in most men there is no such sole dominance and effected partial harmony, but only a predominance and for the rest an unstable equilibrium of **personality** of half formed, half in formation, sometimes a disequilibrium or unbalance due to the lack of a central government or the disturbance of a formerly achieved partial poise. All must be transitional until a first though not a final, true harmonization is achieved by finding our real centre.” CWSA-22/The Life Divine-932-33-34,

20: “Moreover, we find in this inner or subliminal being the means of **directly distinguishing** between what rises from within and what comes to us from outside, from others or from universal Nature, and it becomes possible to exercise a control, a choice, a power of willed reception, **rejection** and selection, a clear power of self-building and harmonisation which we **do not possess** or can operate very imperfectly in our composed **surface personality** but which is the **prerogative of** our inner Person. For by this entry into the depths the inner being, no longer quite veiled, no longer obliged to exercise a fragmentary influence on its outer instrumental consciousness, is able to formulate itself more luminously in our life in the physical universe.” CWSA-21/The Life Divine-553-54,

21: “If it be said that subjective experience or subtle-sense images can easily be deceptive, since we have **no recognised method or standard of verification** and a too great tendency to admit the extraordinary and miraculous or supernatural at its face value, this may be admitted: but **error is not the prerogative of the inner subjective or subliminal parts of us**, it is also an appanage (something granted as special favor) of the **physical mind** and its objective methods and standards, and such liability to error cannot be a reason for shutting out a large and important domain of experience; it is a reason rather for scrutinising it and finding out in it its own true standards and its characteristic, appropriate and valid means of verification. Our subjective being is the basis of our objective experience, and it is not probable that only its physical objectivisations are true and the rest unreliable. The **subliminal consciousness**, when rightly interrogated, is a witness to truth and its testimony is confirmed again even in the physical and the objective field that testimony cannot, then, be disregarded when it call our attention to things within us or to things that belong to planes or worlds of supraphysical experience.” CWSA-22/The Life Divine-803-04,

22: “There is indeed **a soul personality**, representative of this entity, already built up within us, which puts forward a fine psychic element in our natural being: but this finer factor in our normal make-up is not yet dominant and has only a limited action. Our soul is not the overt guide and master of our thought and acts; it has to rely on the mental, vital, physical instruments for self-expression and is constantly overpowered by our mind and life-force: but if once it can succeed in remaining in **constant communion** with its own larger **occult reality**, --and this can **only** happen when we go **deep** into our subliminal parts, --it is no longer dependent, it can become powerful and sovereign, armed with an intrinsic spiritual perception of the truth of things and a **spontaneous discernment which separates that truth from the falsehood** of the Ignorance and Inconscience, distinguishes the divine and the undivine in the manifestation and so can be the **luminous leader** of our other parts of nature. It is indeed when this happens that there can be the **turning-point** towards an **integral transformation** and an integral knowledge... For much more than the mind or life which can turn either to good or to evil, it is **the soul-personality**, the psychic being, which insists on the distinction, though in a larger sense than the mere moral difference. It is the soul in us which **turns always** towards Truth, Good and Beauty; because it is by these things that it itself grows in stature; the rest, their opposites, are a necessary part of experience, but have to be **outgrown in the spiritual increase of the being.**” CWSA-21/The Life Divine-559, 632,

23: “All views of existence that stop short of the Transcendence and ignore it must be incomplete accounts of the truth of being. The **pantheistic** view of the identity of the Divine and the Universe is a truth, for all this that is the Brahman: but it stops short of the whole truth when it misses and omits the supracosmic Reality. On the other side, every view that affirms the cosmos only and dismisses the individual as a by-product of the cosmic Energy, errs by laying too much emphasis on one apparent factual aspect of the world-action; it is true only of the natural individual and is not even the whole truth of that: for the natural individual, the nature-being, is indeed a product of

the universal Energy, but is at the same time a nature—**personality of the soul**, an expressive formation of the inner being and person, and this soul is not a perishable cell or a dissoluble portion of the cosmic Spirit, but has its original immortal reality in the Transcendence. It is a fact that the **cosmic Being** expresses itself through the individual being, but also it is a truth that the Transcendental Reality expresses itself through both the individual existence and the Cosmos; the soul is an eternal portion of the Supreme and not a fraction of Nature. But equally any view that sees the universe as existent only in the individual consciousness must very evidently be **a fragmentary truth**: it is justified by a perception of the universality of the spiritual individual and his **power of embracing the whole universe in his consciousness**; but neither the cosmos nor the individual consciousness is the fundamental truth of existence; for both depend upon and exist by the transcendent Divine Being.” CWSA-22/The Life Divine-687-88,

24: “As the **psychic personality** grows stronger, it begins to increase its communion with the psychic entity behind it and improve its communications with the surface: it can transmit its intimations to the mind and heart and life with a greater purity and force; for it is **more able to exercise a strong control and react against false mixture**; now more and more it makes itself distinctly felt as a power in the nature. But even so this evolution would be slow and long if left solely to the difficult automatic action of the evolutionary Energy; it is only when man awakes to the knowledge of the soul and **feels a need to bring it to the front** and make it the master of his life and action that a quicker **conscious method of evolution** intervenes and a **psychic transformation** becomes possible... But in man the **psychic part of the personality** is able to develop with a much greater rapidity than in the inferior creation, and a time can arrive when the soul entity is close to the point at which it will emerge from behind the veil into the open and become the master of its instrumentation in Nature... This may happen long before the psycho-spiritual change is complete or even before it as well begun or proceeded far, because **the psychic personality** has become aware and has an eager concentration towards the superconscience... This (transformation of Nature) can be done from **within by an invisible action** through the psychic entity and **the psychic personality**; a consciously felt descent from above is not **indispensable.**” CWSA-22/The Life Divine-928-29, 877, 944, 967,

25: “As the crust of the outer nature cracks, as the walls of inner separation break down, the inner light gets through, the inner fire burns in the heart, the substance of the nature and the stuff of consciousness refine to a greater subtlety and purity, and the deeper psychic experiences, those which are not solely of an inner mental or inner vital character, become possible in this subtler, purer, finer substance; the soul begins to unveil itself, **the psychic personality** reaches its full stature. The soul, the psychic entity, then manifests itself as the central being which upholds mind and life and body and supports all the other powers and functions of the Spirit; it takes up its greater function as the guide and ruler of the nature. A guidance, a governance begins from within which exposes every movement to the light of Truth, repels what is false, obscure, opposed to the divine realisation: every region of the being, every nook and

corner of it, every movement, formation, direction, inclination of thought, will, emotion, sensation, action, reaction, motive, disposition, propensity, desire, habit of the conscious or subconscious physical, even the most concealed, camouflaged, mute, recondite, is lighted up with the unerring psychic light, their confusions dissipated, their tangles disentangled, their obscurities, deceptions, self-deceptions precisely indicated and removed; all is purified, set right, the whole nature harmonised, **modulated in the psychic key**, put in spiritual order. This process may be rapid or tardy according to the amount of obscurity and resistance still left in the nature, but it goes on unflinching so long as it is not complete. As a final result the whole conscious being is made perfectly **apt for spiritual experience of every kind**, turned towards spiritual truth of thought, feeling, sense, action, tuned to the right responses, delivered from the darkness and stubbornness of the tamasic inertia, the turbidities and turbulences and impurities of the rajasic passion and restless unharmonised kinetism, the enlightened rigidities and sattvic limitations or poised balancements of constructed equilibrium which are the character of the Ignorance.” CWSA-22/The Life Divine- 941, “This may happen long before the psycho-spiritual change is complete or even before it as well begun or proceeded far, because **the psychic personality** has become aware and has an eager concentration towards the superconscience.” CWSA-22/The Life Divine-944,

26: CWSA-24/The Synthesis of Yoga-622,

27: “The human birth in this world is on its spiritual side a complex of **two elements**, (1) a spiritual Person and (2) a soul of personality; the former is man’s eternal being, the latter is his cosmic and mutable-being. (1) As the spiritual impersonal person he is one in his nature and being with freedom of *Sachchidananda* who has here consented to or willed his involution in the Nescience for a certain round of soul-experience, impossible otherwise, and presides secretly over its evolution. (2) As the soul of personality he is himself part of that long development of the soul-experience in the forms of Nature; his own evolution must follow the **laws and the lines of the universal evolution**. (1) As a spirit he is one with the Transcendence which is immanent in the world and comprehensive of it; (2) as a soul he is at once one with and part of the universality of *Sachchidananda* self-expressed in the world: his self expression must go through the stages of the cosmic expression, his soul experience follow the revolutions of **the wheel of Brahman** in the universe.” CWSA-22/The Life Divine-788-89,

28: “There is, then, evidently **a spiritual consciousness** which is other than the mental, and it testifies to the existence of a spiritual being in us which is other than our **surface mental personality**. But at first (1) this consciousness may confine itself to a status of being separate from the action of our ignorant surface nature, observing it, limiting itself to knowledge, to a seeing of things with a spiritual sense and vision of existence. For action it may still depend upon the mental, vital, bodily instruments, or it remain satisfied with self-experience and self-knowledge, with an inner liberation, an eventual freedom: (2) but it may also and usually does exercise a certain authority, governance, influence on thought, life movement, physical action, a purifying uplifting control compelling them to move in a higher and purer truth of themselves,

to obey or be an instrumentation of an influx of some diviner Power or a luminous direction which is not mental but spiritual and can be recognized as having a certain divine character, --the inspiration of a greater Self or the command of the Ruler of all being, *the Ishwara*. (3) Or the nature may obey the psychic entity's intimations, move in an inner light, follow an inner guidance. This is already a considerable evolution and amounts to a beginning at least of a psychic and spiritual transformation. (4) But it is possible to go farther; for the spiritual being, **once inwardly liberated**, can develop in mind the higher states of being that are its own natural atmosphere and bring down a supramental energy and action which are proper to the Truth-consciousness; the ordinary mental instrumentation, life-instrumentation, physical instrumentation even, could then be entirely transformed and become parts no longer of an ignorance however much illumined, but of a supramental creation which would be the true action of a spiritual truth-consciousness and knowledge." CWSA-22/The Life Divine-888,

29: "In the superconscience beyond our present level of awareness are included the higher planes of mental being as well as the native heights of supramental and pure spiritual being. The **first indispensable** step in an upward evolution would be to elevate our **force of consciousness** into those higher parts of Mind from which we already receive, but without knowing the source, much of our larger mental movements, those, especially, that come with a greater power and light, the revelatory, the inspirational, the intuitive. On these mental heights, in these largeness, if the consciousness could succeed in reaching them or maintain and centre itself there, something of the **direct presence** and power of the spirit, something even --however secondary or indirect --of the supermind could receive a first expression, could make itself initially manifest, could intervene in the government of our lower being and help to remould it. Afterwards, by the force of that remoulded consciousness, the course of our evolution could rise by a sublime ascent and get beyond the mental into the supramental and the supreme spiritual nature. It is possible **without an actual ascent** into these at present superconscient mental planes or without a constant or permanent living in them, by openness to them, by reception of their knowledge and influences, to get rid of a certain extent of our **constitutional and psychological ignorance**; it is possible to be aware of ourselves as spiritual beings and to spiritualise, though imperfectly, our normal human life and consciousness. There could be a conscious communication and guidance from this greater more luminous mentality and reception of its enlightening and transforming forces. That is within the reach of the **highly developed or the spiritually awakened human being**; but it would not be more than a preliminary stage. To reach an integral self-knowledge, an entire consciousness and power of being, there is necessary an ascent beyond the plane of our normal mind. Such an ascent is at present possible in an **absorbed superconscience**; but that could lead only to an entry into the higher levels in a state of immobile or ecstatic trance. If the control of that highest spiritual being is to be brought into **our waking life, there must be** a conscious heightening and widening into immense ranges of new being, new consciousness, new potentialities of action, a taking up--as integral as possible--of our present being, consciousness, activities and a transmutation of them into divine

values which would effect a transfiguration of our human existence. For wherever a **radical transition** has to be made, there is always this triple movement—ascend, widening of field and base, integration—in Nature’s method of self-transcendence.” CWSA-22/The Life Divine-765-66,

30: “The greater the variety of formations that have existed in the past and can be utilized, the more rich and multitudinous the accumulated buildings of experience, the more their essential result of capacity for knowledge, power, action, character, manifold response to the universe can be brought forward and harmonised in the new birth, the more numerous the veiled personalities mental, vital, subtle-physical that combine to enrich the new personality on the surface, the greater and more opulent will be that personality and the nearer to the possible transition out of the completed mental stage of evolution to something beyond it. Such a complexity and gathering up of many personalities in one person can be a sign of a **very advanced stage of the individual’s evolution** when there is a **strong central being** that holds all together and works towards harmonization and integration of the whole many-sided movement of the nature. But this opulent taking up of the past would not be a repetition of personality; it would be a new formation and large consummation. It is not as a machinery for the persistent renewal or prolongation of an unchanging personality that rebirth exists, but as a means for the **evolution of the spiritual being in Nature.**” CWSA-22/The Life Divine-848-49,

31: “A Supramental Gnostic individual will be a spiritual Person, but not a personality in the sense of a pattern of being marked out by a settled combination of fixed qualities, a determined character; he cannot be that since he is a conscious expression of the universal and transcendent. But neither can his being be a capricious impersonal flux throwing up at random waves of various form, waves of personality as it pours through Time. Something like this may be felt in men who have no strong centralizing Person in their depths but act from a sort of confused **multipersonality** according to whatever element in them becomes prominent at the time; but the Gnostic consciousness is a consciousness of harmony and self-knowledge and self-mastery and would not present such disorder. There are, indeed, varying notions of what constitutes personality and what constitutes character. In one view **personality** is regarded as a fixed structure of recognizable qualities expressing a power of being; but another idea distinguishes **personality** and character, personality as a flux of self-expressive or sensitive and responsive being, character as a formed fixity of Nature’s structure. But flux of nature and fixity of nature are two aspects of being neither of which, nor indeed both together, can be a definition of **personality**. For in all men there is a double element, the unformed though limited flux of being or Nature out of which **personality** is fashioned and personal formation out of that flux. The formation may become rigid and ossify or it may remain sufficiently plastic to change constantly and develop; but it develops out of the formative flux, by a modification or enlargement or remoulding of the **personality**, not, ordinarily, by an abolition of the formation already made and the substitution of a new form of being, --this can only occur in an abnormal turn or supernormal conversion. But besides this flux and this fixity there is also a third and occult element, the Person behind of whom the

personality is a self-expression; the Person puts forward the **personality** as his role, character, *persona*, in the present act of his long drama of manifested existence. But Person is larger than his personality, and it may happen that this inner largeness overflows into the surface formation; the result is a self-expression of being which can no longer be described by fixed qualities, normalities of mood, exact lineaments, or marked out by a structural limits. But neither is it a mere indistinguishable, quite amorphous and unseizable flux: though its acts of nature can be characterized but not itself, still it can be distinctively felt, followed in its action, it can be recognized, though it cannot be easily described; for it is a power of being rather than a structure. The **ordinary restricted personality** can be grasped by a description of the characters stamped on its life and thought and action, its very definite surface building and expression of self; even if we may miss whatever was not so expressed, that might seem to detract little from the general adequacy of our understanding, because the element missed is usually little more than an amorphous raw material, part of the flux, not used to form a significant part of the **personality**. But such a description would be pitifully inadequate to express the Person when its Power of Self within manifests more amply and puts forward its hidden daemonic force in the surface composition and the life. We feel ourselves in presence of a light of consciousness, a potency, a sea of energy, can distinguish and yet there is an impression of **personality**, the presence of a powerful being, a strong, high or beautiful recognizable Some-one, a Person, not a limited creature of Nature but a Self or Soul, a Purusha. The Gnostic Individual would be such an inner Person unveiled, occupying both the depths – no longer self-hidden –and the surface in a unified self-awareness; he would not be a **surface personality** partly expressive of a larger secret being, he would not be the wave but the ocean: he would be the Purusha, the inner conscious Existence self-revealed, and would have no need of a carved expressive mask or *persona*.” CWSA-22/The Life Divine-1029-30-31,

32: CWSA-22/The Life Divine-937-938,

33: “But this highest condition is difficult and must evidently take long to bring about; for the participation and **consent of the Purusha** to the transition is not sufficient, there must be also be the **consent and participation of Prakriti**. It is not only the central thought and will that have to acquiesce, but all the parts of our being must assent and surrender to the **law of spiritual Truth**; all has to learn to obey the government of the conscious Divine Power in the members. There are obstinate difficulties in our being born of its evolutionary constitution which militate against this assent. For some of these parts are still subject to the inconscience and subconsciousness and to the lower automatism of habit or so-called **law of nature**,--mechanical habit of mind, habit of life, habit of instinct, habit of **personality**, habit of character, the ingrained mental, vital, physical needs, impulses, desires of natural man, the old functionings of all kinds that are rooted there so deep that it would seem as if we had to dig to abysmal foundations in order to get them out: these parts refuse to give up their response to the **lower law** founded in the Inconscient; they continually send up to the conscious mind and life the old reactions and seek to reaffirm them there as the eternal rule of Nature. Other parts of the being are less obscure and

mechanical and rooted in inconstancy, but all are imperfect and attached to their imperfection and have their own obstinate reactions; the vital part is wedded to the law of self-affirmation and desire, the mind is attached to its own formed movements, and both are willingly obedient to the **inferior law** of the Ignorance. And yet the **law of participation** and the **law of surrender** are imperative; at **each step of the transition** (1) the ascent of the Purusha is needed and (2) there must be too the consent of each part of the nature to the action of the higher power for its change. There must be then a conscious self-direction of the mental being in us towards this change, this **substitution** of Supernature for the old nature, this transcendence. The rule of **conscious obedience** to the higher truth of the spirit, the surrender of the whole being to the light and power that come from the Supernature, is a **second condition** which has to be accomplished slowly and with difficulty by the being itself before the supramental transformation can become at all possible.” CWSA-22/The Life Divine-962-63,

34: “But the moment we study ourselves, we find that the self-experience which we thus co-ordinate and consciously utilize for life, is a small part even of our **waking individual consciousness**. We fasten only upon a very limited number of the mental sensations and perceptions of self and things which come up into our **surface consciousness** in our continual present: of these again memory saves up only a scanty part from the oblivious gulf of the past; of the storings of memory our intelligence utilizes only a small portion for the co-ordinated knowledge, will utilizes a still smaller percentage for action. A narrow selection, a large rejection or reservation, a miserly-spendthrift system of waste of material and unemployment of resources and a scanty and disorderly modicum of useful spending and utilizable balance seems to be **the method of Nature** in our conscious becoming even as it is in the field of the material universe. But this is only in appearance, for it would be a wholly untrue account to say that all that is not thus saved up and utilized is destroyed, becomes null and has passed away ineffectually and in vain. A great part of it has been quietly used by Nature herself to form us and actuates that sufficiently large mass of our growth and becoming and action for which our conscious memory, will and intelligence are not responsible. A still greater part is used by her as a store from which she draws and which she utilizes, while we ourselves have utterly forgotten the origin and provenance of this material which we find ourselves employing with a deceptive sense of creation; for we imagine we are creating this new material of our work, when we are only combining results out of that which we have forgotten but Nature in us has remembered. If we admit rebirth as part of her system, we shall realise that all experience has its use; for all experience counts in this prolonged building and nothing is rejected except what has exhausted its utility and would be a burden on the future. A judgment from what appears now in our conscious surface is fallacious: for when we study and understand, we perceive that only a little of her action and growth in us is conscious; the bulk of it is carried on subconsciously as in the rest of her material life. We are not only what we know of ourselves but an immense more which we do not know; our **momentary personality** is only a bubble on the ocean of our existence.” CWSA-21/The Life Divine-575-76,

35: “But if there is to be not only a perfection of the inner existence, of the consciousness, of an inner delight of existence, but a perfection of life and action, **two other questions** present themselves from our mental view-point which have to our human thought about our life and its dynamisms a considerable, even a premier importance. (1) First, there is the place of **personality** in the gnostic being, --whether the status, the building of being will be quite other than what we experience as the form and life of the person or similar. If there is a **personality** and it is in any way responsible for its actions, there intervenes, next, (2) the question of the place of the ethical element and its perfection and fulfillment in the Gnostic nature. Ordinarily, in the common notion, the separative ego is our self and, if ego has to disappear in a transcendental or universal Consciousness, personal life and action must cease; for, the individual disappearing, there can only be an impersonal consciousness, a cosmic self: but if the individual is altogether extinguished, then no further question of **personality** or responsibility or ethical perfection can arise. According to another line of ideas the spiritual person remains, but liberated, purified, perfected in nature in a celestial existence. But here we are still on earth, and yet it is supposed that the **ego personality** is extinguished and replaced by a **universalised spiritual individual** who is a centre and power of the transcendent Being. It might be deduced that this Gnostic or Supramental individual is a self without **personality**, an impersonal Purusha. There could be many Gnostic individuals but there would be no **personality**, all would be the same in being and nature. This, again, would create the idea of a void or blank of pure being from which an action and function of experiencing consciousness would arise, but without a construction of **differentiated personality** such as that which we now observe and regard as ourselves on our surface. But this would be a mental rather than a Supramental solution of the problem of a spiritual individuality surviving ego and persisting in experience. In the Supermind consciousness **personality** and impersonality are not opposite principles; they are inseparable aspects of one and the same reality. This reality is not the ego but the being, who is impersonal and universal in his stuff of nature, but forms out of it an **expressive personality** which is his form of self in the changes of Nature.” CWSA-22/The Life Divine-1027-28,

36: “In the view of the old philosophies pleasure and pain are inseparable like intellectual truth and falsehood and power and incapacity and birth and death; therefore **the only possible escape from them would be a total indifference**, a blank response to the excitations of the world-self. But a subtler psychological knowledge shows us that this view which is based on the surface facts of existence only, **does not really exhaust the possibilities of the problem**. It is possible by bringing the **real soul to the surface** to replace the egoistic standards of pleasure and pain by an equal, **all-embracing personal-impersonal delight**. The lover of Nature does this when he takes joy in all things of Nature universally without admitting repulsion or fear or mere liking and disliking, perceiving beauty in what which seems to others mean and insignificant, bare and savage, terrible and repellent. The artist and the poet do it when they seek the *rasa* of the universal from the aesthetic emotion or from the physical line or from the mental form of beauty or from the inner sense and power alike of that from which the ordinary man turns away and of that to which he is attached by a sense

of pleasure. The seeker of knowledge, the God-lover who finds the object of his love everywhere, the spiritual man, the intellectual, the sensuous, the aesthetic all do this in their own fashion and **must do it** if they would find embracingly the Knowledge, the Beauty, the Joy or the Divinity which they seek. It is only in the parts where the little ego is usually too strong for us, it is only in our emotional or physical joy and suffering, our pleasure and pain of life, before which the desire-soul in us is utterly weak and cowardly, that the application of the divine principle becomes supreme difficult and seems to many impossible or even monstrous and repellent. Here the ignorance of ego shrinks from the **principle of impersonality** which it yet applies without too much difficulty in Science, in Art and even in a certain kind of imperfect spiritual living because there the rule of **impersonality** does not attack those desire cherished by the surface soul and those values of desire fixed by the surface mind in which our outward life is most vitally interested. In the freer and higher movements there is demanded of us only a limited and **specialized equality and impersonality** proper to a particular field of consciousness and activity while the egoistic basis of our practical life remains to us; in the lower movements the whole foundation of our life has to be changed in order to make room for impersonality, and this the desire soul finds impossible.” CWSA-21/The Life Divine-237-38,

37: “For what we mean by Person is conscious being; even if this emerges here as a term or product of the Inconscient, it is not that in reality: for it is the Inconscient itself **that is a term of secret Consciousness**; what emerges is greater than that in which it emerges, as Mind is greater than Matter, Soul than Mind; Spirit, most secret of all, the supreme emergence, the last revelation, is the greatest of all, and Spirit is the Purusha, the All-Person, the omnipresent Conscious Being. It is the mind’s ignorance of this **true Person** in us, its confusion of person with our experience of ego and **limited personality**, the misleading phenomenon of the emergence of the limited consciousness and personality in an inconscient existence that have made us create an opposition between these two aspects (personal and impersonal) of the Reality, but in truth there is no opposition. An eternal infinite self-existence is the supreme reality, but the supreme transcendent eternal Being, Self and Spirit, --an infinite Person, we may say, because his being is the essence and source of all personality,--is the reality and meaning of self-existence: so too the cosmic Self, Spirit, Being, Person is the reality and meaning of cosmic existence; the same Self, Spirit, Being or person manifesting its multiplicity is the reality and meaning of individual existence.” CWSA-21/The Life Divine-368,

38: “But in the end we have to see that our individualization is only a **superficial formation**, a practical selection and limited conscious synthesis for the temporary utility of life in a particular body, or else it is a constantly changing and developing synthesis pursued through **successive lives** in successive bodies. (Refer The Life Divine-367) Behind it there is a consciousness, a Purusha, who is not determined or limited by his individualization or by this synthesis but on the contrary determines, supports and yet exceeds it. That which he selects from in order to construct this synthesis, is his total experience of the world being. Therefore our individualization exists by virtue of the world being, but also by virtue of a consciousness which uses

the world being for experience of its possibilities of individuality. These two powers, (1) Person and (2) his world-material, are both necessary for our present experience of individuality. If the Purusha with his individualizing synthesis of consciousness were to disappear, to merge, to annul himself in any way, our **constructed individuality** would cease because the Reality that supported it would no longer be in presence; if, on the other hand, the world-being were to dissolve, merge, disappear, then also our individualization would cease, for the material of experience by which it effectuates itself would be wanting. We have then to recognize these **two terms** of our existence, (1) a world-being and (2) an individualizing consciousness which is the cause of all our self-experience and world-experience.” CWSA-21/The Life Divine-383 “But we see farther that in the end this Purusha, this cause and self of our individuality, comes to embrace the whole world and all other beings in a sort conscious extension of itself and to perceive itself as one with the world-being. In its conscious extension of itself it exceeds the primary experience and abolishes the barriers of its active self-limitation and individualization; by its perception of its own infinite universality it **goes beyond all consciousness of separative individuality** or limited soul-being. By that very fact the individual ceases to be the self-limiting ego; in other words, our **false consciousness** of existing only by self-limitation, by rigid distinction of ourselves from the rest of being and becoming is transcended; our identification of ourselves with our personal and temporal individualization in a particular mind and body is abolished.” CWSA-21/The Life Divine-383-384,

39: “This is the third motion, the descent which is essential for bringing the permanent ascension, an increasing inflow from above, an experience of reception and retention of the descending spirit or its powers and elements of consciousness. This experience of descent can take place as a result of the other two movements or automatically before either has happened, through a sudden rift in the lid or a percolation, a downpour or an influx. A light descends and touches or envelops or penetrates the lower being, the mind, the life or the body; or a presence or a power or a stream of knowledge pours in waves or currents, or there is a flood of bliss or a sudden ecstasy; the contact with the superconscient has been established. For such experiences repeat themselves till they become normal, familiar and well- understood, revelatory of their contents and their significance which may have at first been involved and wrapped into secrecy by the figure of the covering experience. For a knowledge from above begins to descend, frequently, constantly, then uninterruptedly, and to manifest in the mind’s quietude or silence; intuitions and inspirations, revelations born of a greater sight, a higher truth and wisdom, enter into the being, a luminous intuitive discrimination works which dispels all darkness of understanding or dazzling confusions, puts all in order; a new consciousness begins to form, the mind of a high wide self- existent thinking knowledge or an illumined or an intuitive or an overmental consciousness with new forces of thought or sight and a greater power of direct spiritual realisation which is more than thought or sight, a greater becoming in the spiritual substance of our present being; the heart and the sense become subtle, intense, large to embrace all existence, to see God, to feel and hear and touch the Eternal, to make a deeper and closer unity of self and the world in a transcendent realisation. Other decisive

experiences, other changes of consciousness determine themselves which are corollaries and consequences of this fundamental change. No limit can be fixed to this revolution; for it is in its nature an invasion by the Infinite.” CWSA-22/The Life Divine-946-47,

40: “But it is evident that a self-knowledge based on **separative ego-sense** is imperfect and that no knowledge founded upon it alone or primarily or on a reaction against it can be secure or assured of completeness. **First**, it is a knowledge of our superficial mental activity and its experiences and, with regard to all the large rest of our becoming that is behind, it is an Ignorance. **Secondly**, it is a knowledge only of being and becoming as limited to the individual self and its experiences; all the rest of the world is to it not-self, something, that is to say, which it does not realise as part of its own being but as some outside existence presented to its separate consciousness. This happens because it has no direct conscious knowledge of this larger existence and nature such as the individual has of his own being and becoming. Here too there is a limited knowledge asserting itself in the midst of a vast Ignorance. **Thirdly**, the **true relation between the being and the becoming has not been worked out** on the basis of perfect self-knowledge but rather by the Ignorance, by a partial knowledge. As a consequence the mind in its impetus towards an ultimate knowledge attempts through the co-ordinating and dissociating will and reason on the basis of our present experience and possibilities to drive at a **trenchant conclusion** which cuts away one side of existence. All that has been established is that the mental being can on one side absorb himself in direct self-consciousness to the apparent exclusion of all becoming and can on the other side absorb himself in the becoming to the apparent exclusion of all stable self-consciousness. Both sides of the mind, separating as antagonists, condemn what they reject as unreal or else as only a play of the conscious mind; to one or the other, either the Divine, the Self, or the world is only relatively real so long as the mind persists in creating them, the world an effective dream of Self, or God and Self a mental construction or an effective hallucination. The true **relation has not been** seized, because these two sides of existence **must** always appear discordant and unreconciled to our **intelligence** so long as there is only a partial knowledge.” CWSA-21/The Life Divine-540-41,

41: “But the subliminal being has also a larger direct contact with the world; it is not confined like the surface Mind to the interpretation of sense-images and sense-vibrations supplemented by the mental and vital intuition and the reason. There is indeed an inner sense in the subliminal nature, a subtle sense of vision, hearing, touch, smell and taste; but these are not confined to the creation of images of things belonging to the physical environment, — they can present to the consciousness visual, auditory, tactual and other images and vibrations of things beyond the restricted range of the physical senses or belonging to other planes or spheres of existence. This inner sense can create or present images, scenes, sounds that are symbolic rather than actual or that represent possibilities in formation, suggestions, thoughts, ideas, intentions of other beings, image forms also of powers or potentialities in universal Nature; there is nothing that it cannot image or visualise or turn into sensory formations. It is the subliminal in reality and not the outer mind that possesses the powers of telepathy,

clairvoyance, second sight and other supernormal faculties whose occurrence in the surface consciousness is due to openings or rifts in the wall erected by the outer personality's unseeing labour of individualisation and interposed between itself and the inner domain of our being. It should be noted, however, that owing to this complexity the action of the subliminal sense can be confusing or misleading, especially if it is interpreted by the outer mind to which the secret of its operations is unknown and its principles of sign construction and symbolic figure-languages foreign; a greater inner power of intuition, tact, discrimination is needed to judge and interpret rightly its images and experiences. It is still the fact that they add immensely to our possible scope of knowledge and widen the narrow limits in which our sense-bound outer physical consciousness is circumscribed and imprisoned." CWSA-21/The Life Divine-555-56,

42: "The subliminal has the right of entry into the mental and vital and subtle-physical planes of the universal consciousness, it is not confined to the material plane and the physical world; it possesses means of communication with the worlds of being which the descent towards involution created in its passage and with all corresponding planes or worlds that may have arisen or been constructed to serve the purpose of the re-ascent from Inconscience to Superconscience. It is into this large realm of interior existence that our mind and vital being retire when they withdraw from the surface activities whether by sleep or inward-drawn concentration or by the inner plunge of trance." CWSA-21/The Life Divine-442-443,

43: "The gifts of sattwa are the mind of reason and balance, clarity of the disinterested truth-seeking open intelligence, a will subordinated to the reason or guided by the ethical spirit, self-control, equality, calm, love, sympathy, refinement, measure, fineness of the aesthetic and emotional mind, in the sensational being delicacy, just acceptivity, moderation and poise, a vitality subdued and governed by the mastering intelligence. The accomplished types of the sattwic man are the philosopher, saint and sage, of the rajasic man the statesman, warrior, forceful man of action. But in all men there is in greater or less proportions a mingling of the gunas, a multiple personality and in most a good deal of shifting and alternation from the predominance of one to the prevalence of another guna; even in the governing form of their nature most human beings are of a mixed type." CWSA-24/The Synthesis of Yoga-686-87,

THE MOTHER'S IDEAL INTEGRAL SCHOOL



The Mother and Sri Aurobindo

“The child’s education ought to be an out bringing of all that is best, most powerful, most intimate and living in his nature; the mould into which the man’s action and development ought to run is that of his innate quality and power. He must acquire new things, but he will acquire them best, most vitally on the basis of his own developed type and inborn force.”¹

Sri Aurobindo

“Therefore a time must come when man has to look below the obscure surface of his egoistic being and attempt to know himself; he must set out to find the real man: without that he would be stopping short at Nature’s **primary education** and never go on to her deeper and **larger teachings**; however great his practical knowledge and efficiency, he would be only a little higher than the animals.”²

Sri Aurobindo

“Intellectual, volitional, ethical, emotional, aesthetic and physical training and improvement are all so much to the good, but they are only in the end **a constant movement in a circle without any last delivering and illumining aim**, unless they arrive at a point when they can open themselves to the power and presence of the Spirit and admit its **direct working**. This direct working effects a conversion of the whole being which is the **indispensable condition** of our real perfection.”³

Sri Aurobindo

“A change of education and social institutions is the outward means adopted or **an inner self-training** and development is preferred as the true instrumentation.”⁴

Sri Aurobindo

“But it is within us that the Reality must be found and the source and foundation of a perfected life; no out-ward formation can replace it: there must be the true self realised within if there is to be the true life realised in world and Nature.”⁴⁵

Sri Aurobindo

The Mother's Ideal Integral School is *The* (Divine) *Mother's* home of learning, *the School*, through immediate training of constructing mind to reveal progressively Her standards of material and scientific knowledge, emotional feeling, intellectual manipulation, character, aesthesis, greater interests, physical soundness, regulated action and just efficiency that She essays to turn into universal *Ideal Education* of fully developed mind, vital and physical and fully evolved science. She seeks to develop the loftier and the larger reaches of our mentality, vitality and physicality and its aim is limited to a terrestrial perfection of the normal human life, some order of right relations, right use of mind, right use of happiness and beauty of life and right use of body. She again reveals that these partial unfolding of consciousness through *Ideal Educations* are too narrow and pale radiations for the vastness of the Spirit and asks to enter the ocean of the Infinite through Psychic, Spiritual and Supramental extension identified as *Integral Education*, comprehensive learning and total unfolding of consciousness. *The Mother's Ideal Integral School* is preparing for *Sri Aurobindo's Integral* future vision through its existing foundation of mental *ideal, ideal* teachers and world inclined *ideal* students (who are accepted as children of half-light and half-darkness) with ability to enlarge the knowledge on the World, the Self and God through mental formulation. The immediate objective of this school is to provide an ideal education within a strong Spiritual atmosphere and the ultimate objective is to replace this status of bound Souls with *integral* vision, *integral* Teacher and *integral* perfect students with ability to reconcile entirely the God, the Self and the World. When the Spiritual force possesses the surrounding atmosphere of the School and a Teacher and a Student, consent themselves spontaneously with love to become slave of each other, then they are recognised to enter right relation without ego and become ‘fit integral Teacher’¹⁵ and ‘fit integral student.’¹⁶ They emerge out of intense self-disciplines, *samyama*, of past births and in this birth again they are destined to work together and the appetite to learn the lesson endlessly and tirelessly in this birth become normal and natural condition.

Ideal Education:

“So long as there is only **an intellectual, ethical and other self-training** for the now normal purposes of life which does not travel beyond the ordinary circle of working of mind, life and body, we are still only in the obscure and yet **unilluminated preparatory Yoga of Nature**; we are still in pursuit of only an ordinary human perfection.”³

Sri Aurobindo

“A mental control can only be a control, not a cure; **a mental teaching**, rule, standard can only impose an artificial groove in which our action revolves

mechanically or with difficulty and which imposes a curbed and limited formation on the course of our nature. A total change of consciousness, a radical change of nature is the one remedy and the sole issue.”¹²

Sri Aurobindo

“Ethics deals only with the desire-soul and the active outward dynamical part of our being; its field is confined to character and action. It prohibits and inhibits certain actions, certain desires, impulses, propensities, — it inculcates certain qualities in the act, such as truthfulness, love, charity, compassion, chastity. When it has got this done and assured a base of virtue, the possession of a purified will and blameless habit of action, its work is finished.”³⁸

Sri Aurobindo

“At any rate, in schools like ours and in universities sports have now a recognised and indispensable place; for even a highest and completest education of the mind is not enough **without the education of the body**. Where the qualities I have enumerated are absent or insufficiently present, a strong individual will or a national will may build them up, but the aid given by sports to their development is direct and in no way negligible.”⁴⁶

Sri Aurobindo

The objectively-subjective doctrine of *Ideal Education* is to pursue subjective and objective development of the students with the help of outer aids, *bahya avalambana*, and external machinery. Ideal education has its root in natural Evolution, preoccupied the mind of the modern man that affirms an objective Reality as the only entire truth and an objective knowledge as entirely reliable education, which will build the student as perfected social being in a perfected economic society. And so, the secret of success of Ideal education can be possible when each ideal Teacher is capable of concentrating sufficiently on the materials of education through the faculty of exclusive concentration and his central faith will be preoccupied on the evolution and perfection of material and mental Nature and his watchword is progress. And perfection of Ideal education can come when each teacher is able to follow his own innovative, powerful and impressive line of teaching and discharge that developmental urge in the life of students. So the real business of ideal education is to prepare the student’s mind, life and bodily existence for the more potent, more perfect higher status of Integral education. The high aim of ideal education through intellectual training is a freedom from compulsory and entangled condition of our physical and vital being, better information and more efficient machinery for its self-affirmation. The characteristic energy of ideal education is change, a continual enlargement, improvement, a better arrangement of its gains, a continual passage from a smaller and simpler to a larger and more complex perfection. The highest achievement of ideal education is a regulated pattern of mind, a fabricated pattern of life and a cultivated pattern of conduct. The method of ideal education is an increasing mechanisation, a standardisation, a fixing of everything into an artificially arranged unity of a common mould in order to ensure harmony and it obliges us to live in an apparent surface existence, oblivious of true Self and the whole nature of thing.

Limitation of Ideal Education:

“The spirit stood back effaced behind its frame.
Admired for the bright finality of its lines
A blue horizon limited the soul;
Thought moved in luminous facilities,
The **outer ideal’s** shallows its swim-range:
Life in its boundaries lingered satisfied
With the small happiness of the body’s acts.”

Savitri-114

“Or else for the body of some high Idea
A house was build with too close-fitting bricks;
Action and thought cemented made a wall
Or **small ideals** limiting the soul.”

Savitri-497

“The spirit’s almighty freedom was not here:
A schoolman mind had captured life’s large space,”

Savitri-496

“My teachers lesson me in slavery,
I am shown God’s stamp and my own signature
Upon the sorry contract of my fate.”

Savitri-506

“When yet the mind, a **passionate learner**, toiled
And ill-shaped instruments were crudely moved.”

Savitri-574

Mental effort have had an immense effect on the earth life in carrying humanity from the status of a mere human animal to what it is now with its ideal of organised power, the cult of reason, the interpretation of life by a critical intellectual thought and the last outcome of this inspiration is the government of life by Science. The ideal education is an ill-lighted purposeful training of mind to grow through its conscious stress of material and economic life, a constructed half-rightness mixed with much that is wrong and unlovely and unhappy, half automatic use of opportunities with many blunders, lapses, relapses and apparent discords in Ignorance which can succeed in mechanisation of the system but cannot change or recreate it from within. On the one side ideal education may be richer, fuller, more rationally plausible and externally effective pursuit of ideal truth, good and beauty but it cannot create and construct anything that goes beyond the Nature. Scientific knowledge is itself a construction of mind, a mass of formulas, masterful in the process of knowledge, a creation of apt machinery but ignorant of the individual Self and the world-Self and cannot utilise their influence in perfecting the nature and the life. The serious obstacle to the mind’s endeavour towards perfection is that mind cannot wholly mentalise life and matter; there are still considerable part of life and body which remain in the realm of submental, Subconscient and inconscient control. Ideal education unduly limited the

pupils' scope of learning by overdoing and exclusiveness and ignored the highest and the largest possibility and missed the full pursuit of its own object. The other danger is that the ideals constructed by the human mind are selective and relative and to shape the students' nature rigidly according to them is to limit their growth into larger, wider and higher being. In spite of all these limitations, the mind and life are the Soul's only instrumentation until a higher instrumentation develops and free harmonious play of life and mind is essential for the highest growth of Ideal Education.

'The passage through *sattwa* is the ordinary idea of Yoga, it is the preparation and purification by the *yama-niyama* of Patanjali or by other means in other Yogas, e.g., saintliness in the *bhakti* schools, the eightfold path in Buddhism etc., etc. In our Yoga (Integral Yoga) the evolution through *sattwa* is replaced by the cultivation of equanimity, *samata*, and by the psychic transformation.'⁷⁸ "...for mind is a twilight preparing for light, an ignorance seeking after knowledge, a bondage to Nature groping after freedom and mastery over Nature. It is not on mind, on its self-modifying ignorance and bondage or even on its half-light, half-mastery, half-knowledge that the next step can base itself. It must base itself on soul consciousness, consciousness of the spirit and self for so only can there be the full light, the spontaneous mastery, the intimate and real knowledge."⁷⁹

Objective of Ideal Education:

"By itself the control of the mind and moral being only puts our normal consciousness into the right preliminary condition; it cannot bring about that evolution or manifestation of the higher psychic being which is necessary for the greater aims of Yoga."³⁷

Sri Aurobindo

"The mind liberated from a lower control and preoccupation introduces into life a government, an uplifting, a refinement, a finer balance and harmony; the vital and physical movements are directed and put into order, transformed even as far as they can be by a mental agency; they are taught to be the instruments of reason and obedient to an enlightened will, an ethical perception and an aesthetic intelligence: the more this can be accomplished, the more the race becomes truly human, a race of mental beings."⁴⁸

Sri Aurobindo

Objective of ideal Education is to elevate the students' state of Consciousness from *unaryan tamasic Shudra* way of life to *Aryan sattwic* way of life by identifying the full account of his *tamasic* and *rajasic* imperfection and elevating them to the limited *sattwic* perfection.

So, the objective of ideal education in the language of *India's* ancient tradition is to foresee limited human perfection and to produce *sattwic* man with limited knowledge, light, happiness, peace, love, freedom and sense of beauty. The

characteristic of *Tamasic*, *Rajasic* and *Sattwic* man are identified in *the Gita* more vividly than any other available written truth.

Sattwa, *Rajas* and *Tamas* are three *Gunas* born of the movement of *Prakriti* and they bind the Soul to the *Apara-prakriti*. *Sattwa* is the giver of illumination, calmness, equality, order, accomplished harmony and well-being. It **binds the Soul** by attachment to limited happiness and limited knowledge. When through all the doors of the body, light of knowledge shines forth, there is increase of *Sattwa* and it imposes on itself an impersonal ethical, social and religious law, a *Dharma*, a *Shashtra*, right understanding and a disinterested search of truth. When in *Sattwa* **one leaves the body**, he attains the spotless worlds of the knowers of the Highest. In this state **fruit of the work** is rightly and naturally enjoyed. Those who dwell in *Sattwa*, their **consciousness** rise upward and knowledge are gained. *Sattwic* man **offers sacrifice** to God or partial Godhead. This true sacrifice is extended according to the right principle, without desire for fruit, with a mind concentrated and fixed on the truth of things. The **food** that augment life, vitality, strength, health, joy and cheerfulness, which are succinct, soft, sustaining and agreeable, are dear to *sattwic* persons. **Askesis** done with faith and with no desire for fruit is said to be *sattwic*. Serenity of mind, gentleness, silence, self-control and purity of feeling are called *sattwic* **askesis of mind**. The writing/oration which gives no offence, truthful, pleasant and beneficial and regular study and practice of *Shashtra* are *sattwic* **askesis of the vital/speech**. The **true *sattwic* Askesis of the body** is done through purity, straightforwardness, virginity, non-violence and the worship offered to Godhead, Teacher, Wise and the twice born Soul. When the **gift** is given for the sake of giving to one from whom no benefit in return is expected, and in the right place, at the right time and to the right person, that gift is said to be *sattwic*. When one Imperishable Being is seen in all Beings and one indivisible Being is realised among the multiplicities of divisions, know that **knowledge** as *sattwic*. An **action** which is rightly regulated by renouncing the fruit of action, attachment and without liking and disliking, know that work as *sattwic* action. When one performs rightly regulated action by renouncing attachment of action and fruit of action, know that as *sattwic* **renunciation**. One who is free from attachment, egoless, endowed with steadfastness and zeal, unaffected by success and failure, he is a *sattwic* **doer**. ‘The *sattwic* **doer** is free from all this attachment, this egoism, this violent strength or passionate weakness; his is a mind and will unelated by success, undepressed by failure, full of a fixed impersonal resolution, a calm rectitude of zeal or a high and pure and selfless enthusiasm in the work that has to be done.’¹⁸ That which knows in essence action and withdrawal from action, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation, clarity of mind, that **understanding** is *sattwic*. That unwavering **persistence** by which one controls the activities of mind, life and senses, know that persistence of mastering intelligence as *sattwic*. That **happiness** which seems like a poison initially but ends as nectar, that happiness is said to be *sattwic* born out of clear understanding. A **Student** whose mind is concentrated on his studies, relates rightly with the surrounding world and is aware constantly of his objective aim of life, know

him as *Sattwic* in Nature. A **Teacher** concentrated in his profession, loves the students genuinely without attachment and takes the responsibility of their inner and outer health, know him as *Sattwic* in Nature. An **Institution/School** with un-corrupt and dedicated management, teachers with attitude of giving self-less service to the Divine through educating the pupils, general cleanliness and manifestation of beauty in the outward surrounding, know that institution as *Sattwic* in Nature.

After exploring the limitation of tamasic mind and rajasic mind Savitri came across ‘a brilliant ordered Space’ of Sattwic mind. Here we observe a reason’s balanced reign, ‘adamant walls of law,’ ‘a small world or rule and line,’ and limited freedom.

Here, the sattwic mind is divided into three parts of schoolman mind, fixed mind and outer mind. They three are of having three characteristics of fear, doubt and impatience respectively and through these attributes they limit the Illimitable.

Schoolman mind occupies life’s large space, fixed pillars of thought, lives in its dreams. ‘Its thoughts (are) an army ranked and disciplined.’ It does not dare to pursue ‘great and difficult’ adventure,’ does not call down the ‘flaming god;’ cannot set the world ablaze with the inner Fire. It limits the Soul with narrow ideal, adores an exclusive God, meditation is done to realise a narrow end; shuts its door to Divine Love and dries the heart with a rational religion. Its sacrifice is cold and flameless, Shastra is a sealed book devoid of Spiritual influence. The Mother said, ‘‘It seems to me that unless the teachers themselves get out of this ordinary intellectuality (!), they will never be able to fulfill their duty.’’⁷⁰

Fixed mind is a quiet country where sense hunger is partly quenched, doubt is replaced with fixed faith. This is a firm and settled space of intelligence where all things are kept in their proper place. This fixed mind appears to be the creator of this apparent world, substitute of the mighty Soul. Aspirant of limited perfection, limited truth and limited harmony. This is the home of elite who are satisfied with their exclusive achievement, victory of single truth, clarity of the sword of limited Light. It does not want to go beyond itself to discover the Psychic being. Fixed mind is satisfied with truth’s rounded outcome and ordered knowledge of apparent things. This is the world of artists, scientists, writers, philanthropists who are satisfied with their single achievement and do not show interest to go beyond their exclusive confident life and maimed achievements.

Then *Savitri* came to world of outer mind, where all are in haste and all are impatient to save the God’s world. Here no Divine Light and mystic Voice are received. Outer mind cannot receive the Divine messengers of subliminal world. It is not aware of waking trance, dreams of unborn Reality and strange goddesses with deep pooled magical eyes.

Savitri book gives the message that those who are deeply dissatisfied with the limitations of schoolman mind, fixed mind and outer mind can trace their Psychic being and subsequently their Spiritual being. This is identified as rebirth of an Ideal Teacher or new birth of integral Teacher. The three immediate tasks before a new born integral Teacher is:

1: “If you unite your consciousness with the Supreme Consciousness and manifest It, all you think, feel or do becomes luminous and true. It is not the subject of the teaching which is to be changed, it is the consciousness with which you teach that must be enlightened.”⁷¹

2: “Your difficulty comes from the fact that you have still the old belief that in life, there are some things high and some things low. It is not exact. It is not the things or the activities that are high or low, it is the consciousness of the doer which is true or false....”⁷¹

3: “If your calm is integral, that is, both inner and outer, founded on the perception of the Divine Presence, and unchanging, that is to say, constant and unvarying in all circumstances, it will undoubtedly be all-powerful, and the children will necessarily be influenced by it and the class will certainly become, spontaneously and almost automatically, what you want it to be.”⁹⁴

Ideal Teacher:

“A poor self-righteous virtue is her stock
And reason’s pragmatic grope and abstract sight,
Or the technique of a brief hour’s success
She teaches, an usher (or guide) in utility’s school.”

Savitri-626

“Ideals, systems, sciences, poems, crafts
Tirelessly there perished and again recurred,
Sought restlessly by some creative Power;
But all were dreams crossing an empty vast.”

Savitri-642

“There are two kinds of knowledge — mental knowledge such as you describe here which is usually necessary as a mental preparation or for guidance and the real knowledge which is spiritual. One receives the mental knowledge from the Guru in the shape of instruction and guidance, but that is only a part of what he gives — for the man who gives only mental or what you call indirect knowledge is not a Guru but only a teacher, *Acharya*.”⁶³

Sri Aurobindo

“Whatever imperfections the teachers and instructors here may have, they will always be better than those from outside. For all who work here do so **without remuneration and in the service of a higher cause**. It is clearly understood that each one, whatever his worth or capacity, can and must progress constantly to realise an ideal which is still much higher than the present realisation of humanity.”⁵²

The Mother

“By doing what they (teachers) can, knowing that they have everything to learn. In this way they will gain experience and do things better and better. That is the best way to learn, and if they do it in all sincerity, in two or three years they will become experts and will be truly useful. Naturally, work done in this way becomes really interesting and makes the teachers as well as the ar yoga progress.”⁶²

The Mother

“It is true that the guru himself is subject to the same rule of silence with regard to what concerns him personally. **In Nature everything is in movement; thus, whatever does not move forward is bound to fall back.** The guru must progress even as his disciples do, although his progress may not be on the same plane. And for him too, to speak about his experiences is not favourable: the greater part of the dynamic force for progress contained in the experience evaporates if it is put into words. But on the other hand, by explaining his experiences to his disciples, he greatly helps their understanding and consequently their progress. It is for him in his wisdom to know to what extent he can and ought to sacrifice the one to the other. It goes without saying that no boasting or vain glory should enter into his account, for the slightest vanity would make him no longer a guru but an imposter.”⁶¹

The Mother



Living teacher or *guru* or representative influence occupies a larger place in the life of students. In *India*, a great authority and high reverence is attached to the guru, the traditional teacher ‘who has received the *Shastra* by tradition and realised it in practice guides the disciples along the immemorial tracks’⁵ and his task is to reinforce and illumine ‘the methods taught in a Scripture.’⁵³ The modern age replaced it by ideal teacher who guides the student along the well-established track of fixed, mechanised and mundane perfection which is conceived as something outward, social, rational dealing with the fellow beings, a better and more efficient citizenship with discharge of duties, harmonious associated enjoyment of the opportunities of existence, an expansion and refinement of the intellect and knowledge and action based on utilitarian, technical and scientific skill and he will try to harmonise and implement the old virtues and ideals in order to make up the deficiencies of existing set up. He ignores all that other greater Spiritual element of our being, opposes any very great upward change and leaves it either undeveloped or insufficiently satisfied. An ideal Teacher examines only one side of the existence, only one province or district of truth and leaves all the rest unexplained and without any special significance.

The ‘elementary virtues’²⁴ of an ideal Teacher with *Sattwic* Nature as indicated in the *Gita*²³ is fearlessness, purity of temperament, steadfastness in the aim of life, giving, self-control, sacrifice, concentration on the study material, askesis, candour, straightforwardness, harmlessness, truth speaking, absence of wrath, self-denial, calm, absence of fault finding, compassion to all beings, absence of greed, gentleness, modesty, freedom from restlessness, affirmative energy, forgiveness, patience, clearness, absence of envy and pride. ‘It is quite elementary: never take notice of evil, never speak of the evil present in others, never perpetuate the vibrations of evil by observation, criticism or giving undue attention to the evil deed. This is what Buddha taught: each time you mention an evil you help spread it.’⁷² In order to cure evil and ugliness, the Mother proposed two steps, negative and positive cooperation:

1: (First negative step): “it is not through ignorance or unconsciousness or indifference that you fail to see evil – you can see and even feel it, but you refuse to collaborate in spreading it by giving it the force of your attention or the support of your consciousness. And for that, you must yourself be above the perception and sensation – able to see evil or ugliness without suffering, without feeling shocked or troubled. You see them from a height where such things do not exist, yet you have the conscious perception of them – they don’t affect you, you are free. This is the first step.”⁷²

2: (second positive step): “The second step is to be POSITIVELY conscious of the supreme Goodness and Beauty behind all things and supporting all things, permitting them to exist. Once you have seen Him, you can perceive Him behind the mask and the distortion – even ugliness, even cruelty, even evil are a disguise for that Something which is essentially good or beautiful, luminous, pure.”⁷²

The passage from ideal Teacher to integral Teacher opens through *Sattwic* renunciation, *Sattwic* concentration, *Sattwic* askesis and *Sattwic* consecration. The Gita²⁶ further hints that a *Sattwic* man, *Jijnasu*, or ideal Teacher becomes Yogi with Psychic and Spiritual opening or traditional realised Teacher after many births of Spiritual preparation, and a Yogi becomes an integral Yogi or integral Teacher with possession of Cosmic Consciousness after many births of Spiritual Self-discipline.

In Ideal education all life is considered as unconscious Yoga of Nature and in integral education all life is a conscious Yoga of Nature.

The gulf between ideal Education and integral Education can be bridged if son of man, *Nara*, shows willingness to become son of God, *Narayana*. The son of man limits his life in money earning, procreation and its maintenance. The desire to earn money, the desire to procreate a family and desire take care of them throughout his life can be exhausted after many births of preparation or it can be exhausted in one birth if the Soul is sufficiently evolved in the past births. ‘The **outer apparent man**, an ephemeral being subject to the constraints of his material embodiment and imprisoned in a limited mentality, has to become **the inner real Man**, master of himself and his environment and **universal in his being**. In a more vivid and less metaphysical language, the natural man has to evolve himself into the divine Man; the sons of Death have to know themselves as the children of Immortality. It is on this account that the human birth can be described as the **turning-point** in the evolution, the critical stage in earth-nature.’⁹¹ The son of God will exclusively preoccupy his time and small habitation of space in accumulating Spiritual energy by learning four lessons in many births or in one birth if Soul is sufficiently evolved. The four lessons are (1) Jivatma’s union with Paramatma, (2) Jivatma’s union with Paraprakriti, (3) Paramatma’s union with Paraprakriti in the heart centre and (4) Para-prakriti’s union with Aparaprakriti. Here Jivatma is Psychic and Spiritual being combined.⁹³ *Paramatma* is the Supreme Self, Turiya state of Consciousness. Para-prakriti is the Supreme Mother, dynamic state of Supreme *Turiya*. Aparaprakriti is the Subconscious and Inconscious sheath with their extension of negative energy in mind, life and body.

Integral Teacher:

“To be a good teacher one must have the insight and knowledge of a *Guru* with an unflinching patience.”⁴¹

The Mother/19 January 1972

“Just as we organise the school in such a way as to be able to discover and help outstanding students, in the same way, the responsibility for classes should be given to outstanding teachers. So I ask each teacher to consider his work in the school as the best and quickest way of doing his Yoga. Moreover, every difficulty and every difficult student should be an opportunity for him to find a divine solution to the problem.”⁶⁴

The Mother

“Help men, but do not pauperise them of their energy; lead and instruct men, but see that their initiative and originality remain intact; take others into thyself, but give them in return the full godhead of their nature. He who can do this is the leader and the guru.”⁶⁰

Sri Aurobindo

“In fact, this is what we have said more than fifty thousand times: that all is the Divine and that consequently all is *One*; that it is only your consciousness which is separated and in a state of unconsciousness because it is separated; but that if you remove this unconsciousness and this sense of separation, you become divine.”⁵⁸

The Mother

“The Yogin’s aim in the Arts should not be a mere aesthetic, mental or vital gratification, but, seeing the Divine everywhere, worshipping it with a revelation of the meaning of its own works, to express that One Divine in ideal forms, the One Divine in principles and forces, the One Divine in gods and men and creatures and objects.”⁵⁹

Sri Aurobindo

“This earth is not alone our teacher and nurse;
The powers of all the worlds have entrance here.”

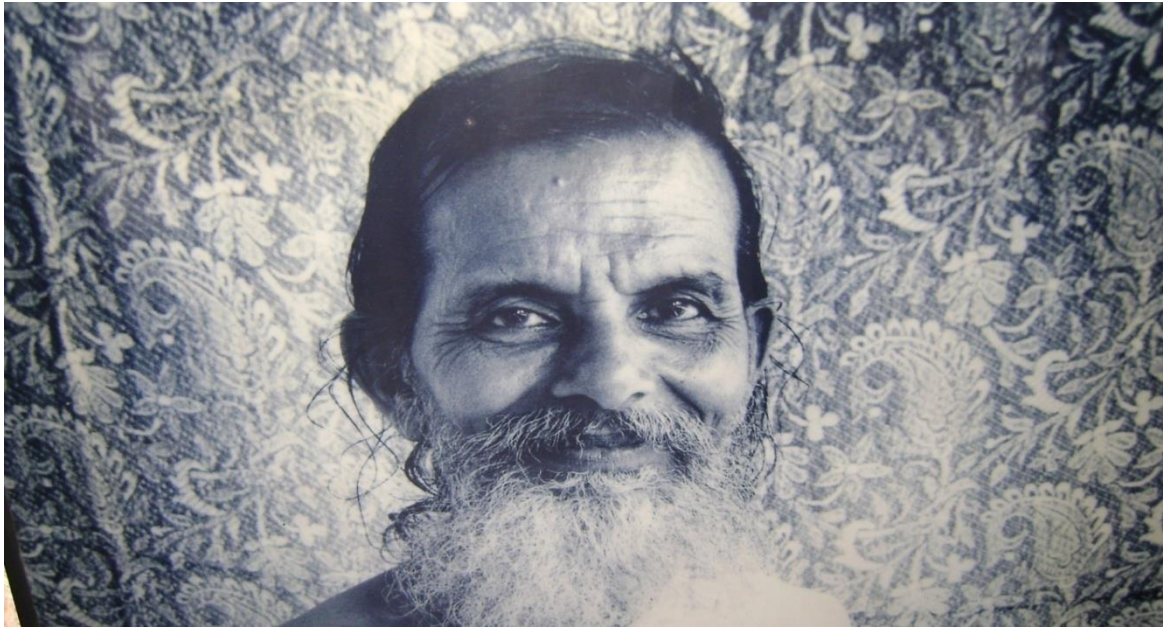
Savitri-153

“A few can climb to an unperishing sun,
Or live on the edges of the mystic moon
And channel to earth-mind the wizard ray.”

Savitri-689

“Earth is the chosen place of mightiest souls;
Earth is the heroic spirit’s battle field,
The forge where the Archmason shapes his works.”

Savitri-686



Sri Babaji Maharaj

Here the *Guru* is not a person, but a principle of the Eternal, a universal energy or a state of ascending and descending Consciousness, that manifests through a human form. He is not separative identity oblivious of the Divine, but a channel and out-flow of the Divine Power and he is also one with the seven-fold personalities of the Divine. Similarly, here Divine is not a Person²¹ but a static pure absolute Consciousness extended over multiple Selves and the Divine Mother is a hierarchy of ascending and descending dynamic Consciousness extending Her action over multiple subtle bodies and subtle worlds.

In principle an integral Teacher is more a learner of endless truth⁴² and Spiritual influence and less an exemplar and instructor. He is primarily a servant, slave and follower of the Divine's limitless Consciousness and secondarily a leader, path finder and mentor of limiting Consciousness represented by students. If an **integral Teacher** has to replace the traditional realised and contemporary ideal Teacher then he has to call down all the large and consummating wisdom and universalise the individual Divine realisation of traditional *guru* and the ego born of individual liberation is annulled by the possession of universal and transcendent Divine; he will not reject anything that is essential in the mundane perfection pursued by the contemporary ideal Teacher, but enlarges it, finds and lives in its greater, wider and truer values now hidden from it, transfigures it from a limited, earthly and mortal thing to a figure of Infinite, Immortal values and Divine perfection. His main business will be to reconcile the World, the Self and the God through his dynamic Supracosmic Influence and Presence which will be subordinated by the truth of cosmic Spiritual influence or Spiritual endeavour and individualised psycho-physical instructions and guidance.

A Teacher of Integral Education is primarily a Spiritual influence and secondarily an exemplar and instructor and his environmental subtle body or

universalized subtle body ‘must be so steeped in the spiritual light and spiritual substance that nothing (no world influence) can enter into it without undergoing this transformation...’⁵⁴ His Nature of living will be ‘an accomplished inner existence whose light and power will take perfect body in the outer life.’⁵⁵ He will turn his aspiration always to the height beyond the *ideal* aim of mind which imperfectly and fragmentarily attempts only his poor and rigid travesty of spontaneous and illimitable *integral* perfection. He is directed to act by the pressure from new suggestions from the Infinite. The concentration of an **ideal Teacher** is on the object of education which is identified as perfection of outer living while concentration of an **integral Teacher** goes behind the objective education to the Lord of Education and goes beyond the fragmentary knowledge to complete self-knowledge in all things and all moments and the *mantra* of an ideal Teacher intending to become an integral Teacher is in biblical language, “My zeal for the Lord has eaten me up.”¹³ The personality of an **ideal Teacher** is restricted by an isolated entity within ‘the inefficient mental ideal of brotherhood’⁶ whereas the personality of an **integral Teacher** is not limited by a separative individuality; he universalises the brotherhood to realise ‘unity of all’⁷ and develops seven-fold ecstatic Divine personality²⁵ that of entire love and tenderness of the Mother, of total compassion of the Father, of complete patience of the Teacher, of tireless action of the Divine Master, of full joy of the Playmate, of unprecedented help of the Friend and of the everlasting affirmation of the Divine Lover and he will consider his student as uninterrupted seeker of eternal Knowledge, child God, growing God and the future Godhead of the race.

Integral Student:

“There is no end to the world’s stupendous march,
 There is **no rest** for the embodied soul.
 It must live on, describe all Time’s huge curve.
 An Influx presses from the closed Beyond
 Forbidding to **him rest and earthly ease**,
 Till he has found himself **he cannot pause.**”

Savitri-339

For a student of integral Education, *The Mother* and *Sri Aurobindo* are at once symbol of Divine Love, Divine Action, comprehensive movement of Consciousness, and a **primary Source**. A relation with Them can be strengthened by awakening the Soul or Psychic Being in the heart Centre and Spiritual being above the head. For him Integral Teacher is a symbol of perfect *Arya*, having triple realisation of the Divine in Psychic, Spiritual and Universal planes, a **secondary Source**, a Spiritual influence and he is ‘a child leading children, a Light kindling other lights, an awakened Soul awakening souls, at highest a Power or Presence of the Divine calling to him other powers of the Divine.’⁹⁸ For him, his fellow brothers and sisters in the school are **tertiary Source**, Divine inhabiting in a human vessel, brings fulfilment, joy and laughter of the Soul in his collective identity. For him birth parents are **quaternary**

Source, indispensable fosterer and protector of his mind, life and body's once-born Soul status. A mutual debt binds them in this birth. For higher Spiritual pursuit and shifting of inner consciousness from this life to all life, this parental debt is paid in the passage of time.

For a student of integral Education, his birth from mother's womb gives him once born Soul status and this material birth can be further evolved in few as new second birth of Soul. This identity of twice born Soul, *Dvija*, is generally outcome of the askesis of past births. Divine deutes for him Spiritual fosterer replacing birth parents⁴⁰ who are symbol of human love and descendants of *Adam* and *Eve*, too old and obsolete for his future Soul growth. The universalisation and completeness of integral Education movement is realised 'When all mankind becomes boys and girls together with God revealed as *Krishna* and *Kali*, the happiest boy and strongest girl of the crowd, playing together in the gardens of Paradise.'¹⁰¹

A *Dvija* can concentrate the Teachings of *The Mother* and *Sri Aurobindo* who have left behind unimaginable vivid overhead Spiritual wisdom and knowledge for the seekers of the new age. But the 'most authoritative scripture is in the heart in which Eternal has His dwelling'⁹⁹ and the Supreme guide of the integral Yoga 'is the inner Guide, the World-Teacher, *jagad-guru*, secret within us.'¹⁰⁰ Living *Guru* is a Spiritual fosterer, indispensable for twice-born Soul and dispensable when the latter ascends to still higher Spiritual Consciousness of Instrument and Emanation. If he can establish a firm contact with the inner *Guru*, the Psychic being, the Soul in the heart, or the Divine Presence within himself, then that can substitute the need of a living Teacher.

Integral Education:

“**King-children** born on Wisdom's early plane,
Taught in her school world-making's mystic play.”

Savitri-266

“Insatiate seeker, he has all to learn:”

Savitri-133

“The **Infants** of the monarchy of the worlds,
The heroic leaders of a coming time,
King-children nurtured in that spacious air
Like lions gambolling in sky and sun
Received half-consciously their godlike stamp:”

Savitri-382



Sri K. Anurakta

Integral Education includes (1) pre-natal education⁷⁷ or education in the mother's womb where the mother in this gestation period is educated in a harmonious, beautiful and protected atmosphere free from all vulgarities; (2) education of the child between birth to first five years of formative⁵⁷ and the most important period of integration where birth mother⁶⁵ is identified as the first and the foremost teacher; (3) conventional mental education received after five years in an education centre where the child further educates himself through a trained teacher; (4) education of all life or education continuing from past births to future forthcoming births which is possible if one will live an inner life and consciousness of triple time, *trikaladristi*, and during this period he will receive education of multiple Selves and Sheaths either through movement of all the planes of Consciousness or through increase of self-concentration or through practice of Yoga; (5) internatal education or training during the transition period between death of the body and new physical birth; during that transition the individual receives rigorous training in multiple subtle worlds before he is considered fit to take new birth from universal plane. A path of protection is to be built in the vital world so that a dead Soul can travel securely from terrestrial vital world to Psychic world.⁶⁶ After death, each aspiring soul travels/adventures like a sailor⁸⁰ from one unknown Ocean to another unknown Ocean of subtle physical, subtle vital, subtle

mental, Psychic and Spiritual planes for experience and Cosmic Self is his final training ground and resting place from which his rebirth is decided. The undeveloped Souls may take birth¹⁹ either from subtle vital or subtle mental wandering without arriving the home of Psychic/Universal Being.

Integral Education has identified countless *tamasic* and *rajasic* imperfections and countless *sattwic* limited human perfections which are to be purified and transformed into Divine perfection and we must fulfil/perfect 'the immense lacuna we have made.'⁸¹ It will not reject interest in the Arts, the Science, the Technology and Life but lifts them out of their limitations with the aid of Comprehensive Spiritual Knowledge.

In the Integral Education the complete triune unity and knowledge on the World, the Self and the God is the sure foundation of the perfection and this perfection is extended towards fullness of Being, Consciousness and Life. The subjectively-objective doctrine of Integral Education is to pursue the subjective and objective development of the students with the help of inner aids, which is again helped and subordinated by outer aids. Integral education is a knowledge of the truth of all sides of existence, inner and outer training, a disappearance of limitation, a breaking down of separateness, an overpassing of boundaries, a recovery of our essential and whole Reality of Self and Nature and a reconciliation of the apparently opposite terms of One and Many, Form and the Formless, Finite and the Infinite. Integral Education replaces the knowledge that can be learned by constructing mind of confused crab-movement of Ideal Education by a rapid, conscious and self-directed evolution; so the success of the former can come when the Integral Teacher transcended far beyond the capacity of exclusive concentration of Ideal Teacher and is capable of developing essential, multiple and integral Concentration which is the extension of partial mental consciousness towards the Infinite extending over multiple subtle worlds or he becomes at once the centre of large Subliminal action, universal action and of limitless transcendent action. The perfection foreseen in Integral Education is to take up all the truth of instrumental existence of mind, life and body and give them the orientation of oneness, integration and harmony and this perfection is a sovereignty and self-effectuation of the Spiritual Reality into all the elements of our nature. The perfection of Integral Education can come when the Psychic, Spiritual and Supramental influence of the integral Teacher would create the order of Spiritual freedom, an authentic, automatic and plastic order and harmony which is extended towards the outer world.

Healthiness of an Integral Education Centre is dependent on harmonious combination of all the developmental faculties, striving to contribute the best in proportion to their capacity. This healthiness is further enforced through regular study circle, an external aid to substitute the more profound inner aid of the Soul, in which the commerce between the Divine, the Lord of Integral Education, *Dharma*, the law and principles of Integral Education and *Sangha*, the collectivity which includes teachers, students and guardians are worked out and its effective dynamisation brings

abundant Divine Grace, *Ananda* and swift Evolution. Regular study circle for school children within the school premises is meant to make them aware of higher mental and Spiritual life and initiate their Soul through the cultivation of their Soul faculties, *dikshya*, which complements their routine and regular surface mental, vital and physical education, *sikshya*.

Study circle has other objectives of elevating common man to the need of Spiritual life. It cannot insist but make aware of the professional teacher to increase his capacity by renunciation, self-concentration and self-consecration and turn into a devotee. Since a devotee has received Divine's touch so he has the possibility of becoming Integral Yogi or constant union/embrace with the Divine either in this life through gradual intensification of faith, sincerity and surrender or arrives at the same status after succession of many births. So if a devotee after receiving the Divine's touch on the surface of his Nature remains satisfied with this unequal concentration of Consciousness in his whole being, then he will feel secured to remain as an eternal devotee through part self-giving or on the other hand if he can direct the gained Divine touch sufficiently inward beyond the surface nature, then he can spread and experience equal concentration of Consciousness on all the parts of his Being and Nature and thus he multiplies the capacity of Self-surrender and intensity of Divine union in this life. As an immediate remedy a growing devotee seeking liberation of Soul is made aware of becoming *Ashramite* by consecrating his outer life entirely to the Divine. Since an *Ashramite* has received the Divine's Call to lead a Divine Life, he is made aware to become a *Sadhaka* by rejecting all earthly enjoyments and old earth-bound association and turn his effort towards purification, concentration and identity and manifesting in him the norms of Integral Yoga. A *Sadhaka* is made aware to turn into a consecrated Child by entire self-giving of inner and outer life to the Divine and outer law of integral Yoga is substituted by inner Psychic and Spiritual Law. A Child is made aware to become Integral Yogi and becomes the living Supramental channel of the Divine. The Gita confirms that a seeker of Truth after many births of preparation becomes a Yogi and a Yogi with Psychic and Spiritual opening, after many births of preparation becomes an integral Yogi with universalised Consciousness.⁶⁹ Thus, *The Mother's* saying that a Teacher must be a *Yogi* is realised in order to experience the extreme enhancement of his existing capacity in terms of God's Omnipotence and Omniscience. Integral Yoga foresees the perfection and universalisation of this direct Divine faculty of God the Teacher and the personality of *Guru* force or the Nameless Divine Influence develops as one ascends in the path of Integral *Jnana Yoga*.

Study Circle for us is *Prakriti Yajna*. If it is done rightly then there will be large descent of Divine Will, Divine Wisdom and Divine Love. The Earlier trend of using this as a platform of giving *upadesha* (advise) and *lokasamgraham* (gathering together of people) have renewed their significance before the new movement of Consciousness through *Prakriti Yajna* or *Vedic* sacrifice. In Study circle our firm motive is to "Ask for nothing but the divine, spiritual and supramental Truth, its

realisation on earth and in you and in **all who are called and chosen** and the conditions needed for its creation and its victory over all opposing forces...Where there is affinity to the rhythms of the secret world-bliss and response to the call of the All- Beautiful and concord and unity and the **glad flow of many lives turned towards** the Divine, in that atmosphere she (*Mahalakshmi*) consents to abide.”⁶⁷ The other guideline for study circle is that we have to discern Soul Slaying truth from Soul saving truth, where the manifestation of former divides life⁷⁴ and manifestation of latter unites⁷⁵ individuals, collective groups and life.

Objective of integral Education:

“The aim of education is not to prepare a man to succeed in life and society, but to increase his perfectibility to its utmost.”²⁷

The Mother

“It is not a rationalisation but a supramentalisation, not a moralising but a spiritualising of life that is the object of the Yoga... All must be taken to a spiritual height and placed upon a spiritual basis; the presence of an inner spiritual change and an outer transformation must be enforced upon the whole of life and not merely on a part of life; all must be accepted that is helpful towards this change or admits it, all must be rejected that is incapable or inapt or refuses to submit itself to the transforming movement.”³⁶

Sri Aurobindo

“The **object** must be the training of the body and the development of certain parts of mind and character so far as this can be done by or in connection with this training, and I have already indicated in a previous number how and in what directions this can be done. It is a relative and human perfection that can be attained within these limits; anything greater can be reached only by the intervention of higher powers, psychic powers, the power of the spirit. Yet what can be attained within the human boundaries can be something very considerable and sometimes immense: what we call genius is part of the development of the human range of being, and its achievements, especially in things of the mind and will, can carry us half-way to the divine. Even what the mind and will can do with the body in the field proper to the body and its life, in the way of physical achievement, bodily endurance, feats of prowess of all kinds, a lasting activity refusing fatigue or collapse and continuing beyond what seems at first to be possible, courage and refusal to succumb under an endless and murderous physical suffering, these and other victories of many kinds sometimes approaching or reaching the miraculous are seen in the human field and must be reckoned as a part of our concept of **a total perfection.**”⁴⁴

Sri Aurobindo

“His perfection will not be a sattwic purity, but a thing uplifted beyond the gunas of Nature, a perfection of spiritual knowledge, spiritual power, spiritual delight, unity and harmony of unity; the outward perfection of his works will be freely shaped as the self-expression of this inner spiritual transcendence and universality.”⁶⁸

Sri Aurobindo

The first object of integral education is perfection of the body or ‘an intensive physical training which has given form to the sports and athletics’⁴³ and this type of training has benefit for both National and International life. This initial effort of physical training will make the foundation strong towards realisation of total perfection.

So the objective of integral education is to attain integral perfection which in the language of *India’s* ancient tradition is to create a **Spiritual Man** with unlimited opening towards Divine Will, Knowledge, Light, Joy, Peace, Love, Freedom and sense of Beauty. This perfection has been further extended in integral Yoga as **Gnostic Soul** and **Bliss Soul**.

Spiritual Man:

“The spiritual man is one who has discovered his soul: he has found his self and lives in that, is conscious of it, has the joy of it; he needs nothing external for his completeness of existence. The gnostic being starting from this new basis takes up our ignorant becoming and turns it into a luminous becoming of knowledge and a realised power of being.”⁷⁶

Sri Aurobindo

A Spiritual man or a developed Soul needs nothing external for completeness of his existence and his approach towards God is primarily Impersonal and secondarily adoration of personal aspect of monotheistic and polytheistic Deities. His objective is primarily realisation of the eternal and immutable Self and secondarily to establish a true relation between eternal Self and the mutable existence. He realises Divine primarily as fundamental Being of highest state of *Turiya* and secondarily as effectual becoming of sleep Self, dream Self and waking Self. For him Divine is primarily ineffable, unmanifest and secondarily as His manifestation of infinite being, consciousness and bliss embracing the universe and its play. He moves primarily in essential, universal, eternal and comprehensive Truth of Being, infinite Power of being, infinite Delight of Being and secondarily with finite aspect of applications, sequences, harmonies and the potentialities of the truths of Being. He experiences time primarily as continuity of manifestation from past successive lives to future forthcoming lives, is aware of timeless being, Eternal’s manifestation in time through successive many planes of Consciousness and secondarily as concentration on the limitation of present time of succession of moments and pragmatic surface reality. His vision of things is primarily a derivative of Omniscience, a vision from above the head, from within the heart and from Occult subliminal plane and secondarily the discord of present external facts, phenomena and appearance. His will and action is primarily a derivative of Omnipotence, action from dominating height of Divine Will with longer movement in time and large range of potencies and secondarily a personal will and action from three modes of Nature. His Consciousness moves primarily in between *Kshara* and *Akshara Purusha* or in between Psychic and Spiritual Being and secondarily in between *tamas*, *rajas* and *sattwa*. He lives primarily in the freedom of the universal, Transcendence and in God in all beings and things and secondarily shuts

himself in limiting ego, mind's abstractions and intellectual constructions. His mind, life and body lives primarily in the infinity of the Spirit with their right value, place and purpose and secondarily accepts and records their limitation. He primarily ceases to judge other men and things by their outward appearance and delivers himself and others from any hostile and contradictory ideas and emotions; for he sees, seeks and finds the Soul everywhere and all other inferior relations are of secondary importance and are not having any absolute values in them. He does good of all creatures primarily by extension of his Spiritual realisation and secondarily by diminutive mental effort. He lives alone with the Divine in the fortress of the Self within and his outer life must be sealed against the vibration and influence of the surrounding world through some secured Spiritual Fortress without. Again for a Spiritual movement dependency will be more on the subtle action than any external machinery and few can spread and expand Consciousness without the support of outward means. So he must station himself within a strong fence of protection and infrastructure of collective living. Integral Yoga asks strong Spiritual Being to be subordinated by strong Mental Being and all primary Spiritual faculties and secondary mental faculties suffer equal Divine transformation by invasion of dynamic Spirit into kingdom of mind, life and body. A Spiritual man's evolution is decreed towards evolution of Gnostic Soul where even the widest mental Spirituality of one-sided, exclusive and imperfect power of self-expression of life is transcended.

Gnostic Soul: The transition from *Manomaya Purusha* of Spiritual Man to *Vijnanamaya Purusha* of Gnostic Soul is a great and decisive transition of integral Yoga. It is the middle or link plane of creative wisdom, power and joy and not the highest plane of Consciousness. The ultimate transition is the change of Consciousness from *Vijnanamaya Purusha* of Gnostic Soul to *Anandamaya Purusha* of Bliss Soul.

A Gnostic Soul shakes off the last hold of cosmic Ignorance. He establishes a firm foundation in truth of things, in a Consciousness eternal and infinite and is untouched by obscurity, falsehood, suffering and error. He sees through direct self-illuminating process of Supramental vision which is the very centre and pouring fount of truth, directly grasps the truth of things and penetrates to its original and eternal nature. His sense gets into relation with things by an unveiled oneness and identity. He has no need of any truth seeking and self-discipline and possesses the body of truth and light spontaneously, constantly and easily. He is capable of knowing all things simply, convincingly and directly without the aid of sense organ. All his action is free from doubt, self-evident, self-existent, unanswerable and absolute. In him mental imagination is replaced by truth-inspiration, mental judgement is replaced by self-luminous discernment, uncertain mental memory is replaced by a memory at once of past, present and future. He dominates time by a subtle link of past, present and future and not by a mental perception of succession of moments. His knowledge does not recognise any real division and dwells in unity; he knows finite things only in their relation to infinite. He pours out on the existence in the form of wealth of Divine

Knowledge, Divine Will and Divine *Ananda*. In his Consciousness, truths of the eternal are not in conflict with each other and all opposite things of this imperfect world are happily fused. A Gnostic Soul creates a voluntary limitation for his world action and movement of knowledge and he is even having a particular luminous aura of his being in which he moves and yet he identifies with all beings and all existences.

The Subtle Physical Education:

“Into a dense **of subtle Matter** packed,
A cavity filled with a blind mass of power,
An opposition of misleading gleams,
A heavy barrier of unseeing sight,
She forced her way **through body to the soul.**”

Savitri-489

“Only our souls have left Death’s night behind,
Changed by a mighty dream’s reality,
Illumined by the light of symbol worlds
And the stupendous **summit self of things,**”

Savitri-718

“Earth’s bodies shall be conscious of a soul;
Mortality’s bondslaves shall unloose their bonds,
Mere men into spiritual beings grow
And see awake the dumb divinity.”

Savitri-709

“The **physical being** of man has always been felt by the seekers of perfection to be a great impediment and it has been the habit to turn from it with contempt, denial or aversion and a desire to suppress altogether or as far as may be the body and the physical life. But this cannot be the right method for the integral Yoga. The body is given us as one instrument necessary to the totality of our works and it is to be used, not neglected, hurt, suppressed or abolished. If it is imperfect, recalcitrant, obstinate, so are also the other members, the vital being, heart and mind and reason. It has like them to be changed and perfected and to undergo a transformation. As we must get ourselves a new life, new heart, new mind, so we have in a certain sense to build for ourselves a new body.”¹⁴

Sri Aurobindo

“**At any rate** a full development of the general mental and physical faculties **and** experiences **attainable by humanity through Yoga must be included in the scope of the** integral method.”⁴⁹

Sri Aurobindo

“Health and strength are the first conditions for the natural perfection of the body, not only muscular strength and the solid strength of the limbs and physical stamina, but the finer, alert and plastic and adaptable force which our nervous and **subtle physical parts** can put into the activities of the frame. There is also the still more dynamic force which a call upon the life-energies can bring into the body and stir it to greater activities, even feats of the most extraordinary character of which in its normal state it would not be capable.”⁴⁷

Sri Aurobindo

“Apart from the obscurity, frailties and limitations, which this change will overcome, the body-consciousness is a patient servant and can be in its large reserve of possibilities a potent instrument of the individual life, and it asks for little on its own account: what it craves for is duration, health, strength, physical perfection, bodily happiness, liberation from suffering, ease.”⁵⁰

Sri Aurobindo

“A light and power, a knowledge and force are felt which first take possession of the mind and remould it, afterwards of the life part and remould that, finally of the little physical consciousness and leave it no longer little but wide and plastic and even infinite.”⁹²

Sri Aurobindo



Integral Education proposes ‘rigorous discipline’³⁹ of which physical education is identified as rigorous self-control of the body. *The Mother* confirms, ‘all education of the body, if it is to be effective, **must be rigorous** and detailed, far-sighted and methodical. This will be translated into habits; the body is a being of habits. But these

habits should be controlled and disciplined, while remaining flexible enough to adapt themselves to circumstances and to the needs of the growth and development of the being.’⁵⁶

We have two physical substances, one that of the gross body, bound by its past evolution in Matter and there are other and subtler grades of substance known as subtle physical with a finer law and a greater power which support the denser body and provides the substance for our physical, vital and mental sheaths and at the core of subtle physical sheath there is true physical being. Subtle physical in us is open towards the universal force-formation of cosmic Matter, enters into the ranges of consciousness belonging to them and imposes that finer law and power on our dense matter and substitute their purer, higher and intenser conditions of being for the grossness and limitation of our present physical life and impulses and habits. The learning capacity, plasticity and new moulding of the gross body is much slower than the subtle physical sheath, *Annamaya Kosha* and the true physical being, the *Annamaya Purusha*.

The true physical education lies behind the surface physical education which is to train the physical substance to its utmost strength, capacity, plasticity and vigour. The outward character of the body has two deficiencies; firstly, that of limitations in terms of its capacity and secondly, it has a Subconscient consciousness of its own which is an obstinate fidelity to past habits and past nature and automatically opposes and obstructs any very great upward change and radical transformation of the whole nature. The physical substance is our base and foundation and if we ignore it or belittle it for any higher Spiritual quest then we do not become perfect but only shift the field of our imperfection.

The aim of true physical education is firstly, discovery of surface physical self, the true physical, *annamaya Purusha*, the Divine stationed in the physical sheath, secondly purification and transformation of Physical sheath, subtle physical, the *annamaya kosha* and finally the perfection of physical sheath.



The perfection of body is of four types that of a greatness of sustaining force, *mahattva*, an abounding strength, energy and puissance of outgoing and managing force, *bala*, a lightness, swiftness and adaptability of the nervous and physical being, *laghuta* and a capacity to hold higher Psychic, Spiritual and Supramental energy in the whole physical substance, *dharana-samarthya*. 'And finally the body must develop a perfect power to hold whatever force is brought into it by the spirit and to contain its action without spilling and wasting it or itself getting cracked... This faculty of holding, *dharana-shakti*, in the physical consciousness, energy and machinery is the most important *siddhi* or perfection of the body.'⁹⁷

Physical substance requires training to overcome the states of constant obscure parts, moments of unconsciousness, long obstinate habit, temporary inclination of weak resignation, dull acceptance, constitutional feebleness, movements of fatigue, negligence and indolence, lapses into ignorance, incapacity, depression and fear, cowardly recoil, submission to the environment and to the pressure of the men and events and forces. In its place physical substance attains calm passivity, immobile tranquillity, dynamic peace and silence. This opens the passage through subtle physical to discover the true physical being. This discovery helps the physical substance to experience purification, transformation and perfection of subtle physical substance and gross physical substance, the *annamaya kosha*.

The perfection of the body foreseen in **ideal education** is attained mechanically by physical exercises and other corporeal means. This can attain more flexibility with the assistance of *Hathayoga*, but still mechanically by *Asana* and *Pranayama*. In Integral Education these physical trainings, right use and control of physical things would exist, not for any inferior enjoyment and pleasure but as expression of the truth of the Spirit and beauty and delight of physical existence and a regulation of the physical life-force which liberated them from some of the ordinary

physical habits or so-called laws thought by physical science to be inseparable from life in the body. In **Integral Education** the perfection of the true and gross physical substance can be attained by three methods; firstly, by development of the will in mind and widely opening itself to and potently calling down the universal *pranic Shakti* and holding and fixing its more powerful working in the body. Secondly, by the will in mind opening itself rather to the Spiritual power above the head and calling in higher Spiritual *pranic* energy from above, the Spiritual *pranic* energy; thirdly, the final step is the opening towards highest Supramental will of the Spirit and it will enter in and take up directly the perfection of the body.



The three stages through which integral Education proposes to train the body is that firstly, it considers the body as a mutable dress to be replaced repeatedly in all life and the body must develop the perfect capacity to hold whatever Spiritual energy without spilling, wasting or getting itself cracked and it is considered as foundation of our highest development without entering any attachment towards it; secondly, the body consciousness is to be transcended and exceeded of its limitations and subjection to death, decay and suffering and this faculty of holding higher Spiritual energy, *dharana shakti*, is considered as important achievement of the perfection of the body and to consider the body as an instrument and minor outward formation of *annamaya Purusha*, the Self; thirdly, the bodily consciousness is universalised to feel its physical oneness with all material existence.

The universalisation of physical consciousness has three stages in which firstly, the body is identified with universal suffering and pain and bears a part of the earthly burden which is too difficult for ordinary human consciousness to bear, secondly, gradual transformation of this universal suffering into Delight and lastly, achieving the

state of absolute Delight from which all earthly sufferings are instantly healed and universal order and harmony are permanently restored.

The Subtle Vital Education:

“A **mighty life-self** with its inner powers
Supports the dwarfish modicum we call life;
It can graft upon our crawl two puissant wings.”

Savitri-485

“Her being entered into the inner worlds.
In a narrow passage, the subconscious’s gate,
She breathed with difficulty and pain and strove
To find the **inner self** concealed in sense.”

Savitri-489

“It is only if the inner or true vital being replaces the outer life-personality that the drive of the vital ego can be wholly overcome and the life-force become the servant of the soul and a powerful instrumentation for the action of our true spiritual being.”³¹

Sri Aurobindo

“The prominence of this **true vital being** under the lead of the true inmost soul within us is the condition for the divine fulfilment of the objects of the Life-Force. Those objects will even remain the same in essence, but transformed in their inner motive and outer character. The Divine Life-Power too will be a will for growth, a force of self-affirmation, but affirmation of the Divine within us, not of the little temporary personality on the surface, — growth into the true divine Individual, the central being, the secret imperishable Person who can emerge only by the subordination and disappearance of the ego. This is life’s true object: growth, but a growth of the spirit in Nature, affirming and developing itself in mind, life and body; possession, but a possession by the Divine of the Divine in all things, and not of things for their own sake by the desire of the ego; enjoyment, but an enjoyment of the divine *Ananda* in the universe; battle and conquest and empire in the shape of a victorious conflict with the Powers of Darkness, an entire spiritual self-rule and mastery over inward and outward Nature, a conquest by Knowledge, Love and Divine Will over the domains of the Ignorance.”³⁴

Sri Aurobindo

We have two lives, one is outer life, bound by past evolution in matter which has birth, decay and death and the other is the subliminal force of life which is not cabined between the narrow boundaries of physical birth and death and the true vital being is at the core of subtle vital, our real vital existence. The subtle vital in us is open towards the universal force of the cosmic Life. The learning capacity, plasticity and new moulding of surface vital force is much slower than that of subtle physical sheath, *Pranamaya Kosha* and true vital Self, the *Pranamaya Purusha*.

The true Vital Education lies behind the surface Vital Education which is to train the surface emotion to its utmost intensity of beauty, joy, love and harmony of its vital Nature, *prana* along with the surface mind and body. ‘The inner vital and physical are quite different — they have a larger, plastic, subtler, freer and richer consciousness than the surface vital and physical, much more open to the Truth and in direct touch with the universal.’⁹⁰

The aim of true vital education is firstly the discovery of vital Self, the true vital Being, the *pranamaya Purusha*, the Divine stationed in the vital sheath, secondly the purification and transformation of the vital sheath, the subtle vital, the *pranamaya kosha* and finally the perfection of the vital sheath.

‘It is when there is this death of desire and this calm equal wideness in the consciousness everywhere, that **the true vital being** within us comes out from the veil and reveals its own calm, intense and potent presence. For such is the true nature of the vital being, *pranamaya purusa*; it is a projection of the Divine Purusha into life, — tranquil, strong, luminous, many-energied, obedient to the Divine Will, egoless, yet or rather therefore capable of all action, achievement, highest or largest enterprise. The true Life-Force too reveals itself as no longer this troubled harassed divided striving surface energy, but a great and radiant Divine Power, full of peace and strength and bliss, a wide-wayed Angel of Life with its wings of Might enfolding the universe.’³⁵

The perfection of the vital, or psychic *prana* is of four types that of fullness, *purvata*, clear purity and gladness, *prasannata*, equality, *samata*, capacity of calling down higher Spiritual energy for possession and enjoyment, *bhoga-samarthyā*. The perfection of emotion, *citta* is of four types that of sweetness and mildness, *saumya*, strength and force, *raudra*, faith, *kalyana-sraddha*, illimitable widest and intensest capacity to call down and hold the Divine Love, *prema-samarthyā*.

Vital substance requires training for overcoming its emotions, governed by egoistic passion, blind instinctive affections, all the play of the life-impulses with their imperfections, perversions, often sordid degradations, a heart besieged and given over to the lusts, desires, wraths, intense or fierce demands or little greed and mean pettiness of an obscure and fallen life-force and debased by its slavery to any and every impulse. One enters the passivity, immobility and silence of the emotive heart and sensational hungering vital either by ordinary method of artistic and aesthetic activities or through Yogic practices. So behind the subtle physical sheath one enters subtle vital sheath and in the innermost chamber of the subtle vital sheath, the true vital Being is discovered. This discovery helps to purify, transform and perfect the subtle vital sheath, *pranamaya kosha*.



Gayatri and Bhagyashree

The perfection of **ideal education**, through vital training is arts, songs, music, painting, dance and various outer enjoyments. These can be refined and subtilised by the ancient psycho-physical science of *Hathayoga*, psychic science of *Rajayoga* and spiritual science of traditional *Bhakti Yoga* or as proposed in Integral Yoga is to combine the two methods of *Sankhya and Yoga* or the method of witness Purusha with the method of consecrated action before integrating the emotional and vital part of the *Bhakti Yoga*. In Integral Education these arts and crafts would exist not for any inferior mental or vital amusement, entertainment, excitement and pleasure but for the expression and means of the truth of the Spirit, the manifestation of love, beauty and delight of vital existence. Life would be no longer tyrannous masters demanding for their satisfaction but means of expression of the power of the Spirit. To recollect The Mother's childhood experience, 'Then at a very young age (about eight or ten), along with my studies I began to paint. At twelve I was already doing

portraits. All aspects of art and beauty, but particularly music and painting, fascinated me. I went through a very intense vital development during that period, with, just like in my early years, the presence of a kind of inner Guide; and all centered on studies: the study of sensations, observations, the study of technique, comparative studies, even a whole spectrum of observations dealing with taste, smell and hearing – a kind of classification of experiences. And this extended to all facets of life, all the experiences life can bring, all of them – miseries, joys, difficulties, sufferings, everything – oh, a whole field of studies! And always this presence within, judging, deciding, classifying, organizing and systematizing everything.’⁹

Integral Education proposes three methods for perfection of subtle and gross vital substance; firstly that of awakening the emotion in mind and vital sensation of mind towards universal divine Love and experience purification of Nature through the universal *Pranic Shakti*, which supports emotional and vital activities; secondly, the emotional and vital part are opened towards higher Spiritual Love or higher Spiritual *Pranic Shakti*, which descends from the Supramental plane; thirdly, the final step is to call down the Supramental Love that meets successfully all human contacts and takes the responsibility of perfecting the vital being and vital sheath.

The Subtle Mental Education:

“The **truth mind** could not know unveils its face,
 We hear what mortal ears have never heard,
 We feel what earthly sense has never felt,
 We love what common hearts repel and dread;
 Our minds hush to a bright Omniscient;
 A Voice calls from the chambers of the soul;
 We meet the ecstasy of the Godhead’s touch
 In golden privacies of immortal fire.”

Savitri-48

“Late will he know, opening the mystic script,
 Whether to a blank port in the Unseen
 He goes or, armed with her fiat, to discover
 A new mind and body in the city of God
 And enshrine the Immortal in his glory’s house
 And make the finite one with Infinity.”

Savitri-72

“A human seeking limited by its gains,
 To her they seemed the great and early steps
 Hazardous of a **young** discovering spirit
 Which saw not yet by its own native light;
 It tapped the universe with testing knocks
 Or stretched to find **truth mind’s** divining rod;
 There was a growing out to numberless sides,

But not the **widest seeing of the soul**,
Not yet the vast direct immediate touch,
Nor yet the art and wisdom of the Gods.”

Savitri-361

“"Spiritual things"! They teach history OR spiritual things, they teach science OR spiritual things. That's where the stupidity lies! In history, there is the Spirit; in science, there is the Spirit – the Truth is everywhere. And what's needed is to teach it not in an untruthful but in a true way.”¹⁰

The Mother

“For we have two minds, one the surface mind of our expressed evolutionary ego, the superficial mentality created by us in our emergence out of Matter, another a subliminal mind which is not hampered by our actual mental life and its strict limitations, something large, powerful and luminous, the true mental being behind that superficial form of mental personality which we mistake for ourselves.”³²

Sri Aurobindo

“To arrive then at the whole truth of our self and Spirit and the knowledge, greatness, bliss of our free and complete being must be the object of the purification, liberation and **perfection of the buddhi**.”⁹⁵

Sri Aurobindo

“One effective way often used to facilitate this entry into the inner self is the separation of the Purusha, the conscious being, from the Prakriti, the formulated nature. If one stands back from the mind and its activities so that they fall silent at will or go on as a surface movement of which one is the detached and disinterested witness, it becomes possible eventually to realise oneself as the inner Self of mind, the true and pure mental being, the Purusha; by similarly standing back from the life activities, it is possible to realise oneself as the inner Self of life, the true and pure vital being, the Purusha; there is even a Self of body of which, by standing back from the body and its demands and activities and entering into a silence of the physical consciousness watching the action of its energy, it is possible to become aware, a true and pure physical being, the Purusha. So too, by standing back from all these activities of nature successively or together, it becomes possible to realise one's inner being as the silent impersonal self, the witness Purusha.”⁹⁶

Sri Aurobindo



We have two minds, one that of surface mind evolved out of Matter and evolutionary ego and another that of subliminal mind which is something large, powerful and luminous and at the core of subliminal mind there is true mental being. The subtle mind in us is open to the universal knowledge of the cosmic Mind. The learning capacity, plasticity and new moulding of surface mind is much slower than the capacity of subtle mental sheath, *manomaya Kosha* and true mental being or the mental *Purusha*.

The aim of the true mental education is firstly the discovery of lower mental Self, the truth mind, a portion of *Manomaya Purusha*, the Divine stationed in the mind, secondly the purification and transformation of mental sheath, subtle mind, a portion of *Manomaya kosha*, and finally the perfection of mental sheath.

The perfection of mental sheath is of four types that of purity, *visuddhi*, clear and strong radiance emanating from the sun of the Truth, *prakasha*, capable of variety of understanding, supple, rich, flexible, brilliant with all the flame and various with all the colours of the manifestation of the Truth, *vichitra-bodha* and integral capacity to hold all kind of exclusive and comprehensive knowledge, *sarva-jnana-samarthya*.

If this quest of mental perfection is left to the unripe mind and untrained intellect then it lends itself to most perilous distortions and misleading imaginations; if they are exposed to mixed functioning of emotional desire and nervous impulses then it will create the danger of illuminating confusion rather than clarifying the truth. The effort of unchastened mind and unpurified intellect are always dangerous for higher Spiritual quest and they cannot bring about a transformation of earth life. Any utilitarian system grows obsolete and stands as a barrier to the self-development of the individual and the race if it is subjected to unrestrained indulgence of outer impulses, stagnation by mechanisation of system and dull convention.

The **Ideal Education** through mind can spread in three directions; (1) it concentrates on the individual development and perfection of surface nature, thought, outer dynamic, practical and utilitarian action in the world and our personal relation with the world around us; (2) it concentrates on the outer world itself, making it better suited to our ideas, conceptions and temperaments and (3) it concentrates on our own inner Psychic and Spiritual growth, systemised idea of a goal, the method and principles of highest development of our nature. The ideal education through mind makes up its deficiency by (1) memory, (2) imagination, (3) thought and idea symbols of various kinds and it is fulfilled in Integral Education by emergence of integral Consciousness. Similarly the main function of mind are sight, hearing, taste, smell and touch and it can function as substitute of inner subliminal mind which has the capacity of subtle sight, hearing, power of contact of its own without depending on physical organ. The mind's passage to subliminal mind can be traced by complete withdrawal of sense activity and silencing the mind. These subtle faculties can be further heightened to direct vision and vision through identity through extension of Psychic, Spiritual and Supramental experience.



Similarly **Ideal Education** through reason or intellect is (1) primarily function of understanding, (2) secondarily critical, analytic and discriminating and (3) finally organising, controlling and formative. The reason makes up its deficiency by (1) intellectual reflection, *vichara*, (2) right discernment, *vivek* and (3) a settled ordering of knowledge and will and it is fulfilled in Integral Education by emergence of *Vijnanabuddhi*. As long as higher faculties have not evolved the reason must be our main force of effectuation and should base on a clear, pure and severely trained austerity and it can function as substitute of Supermind. The reason's passage to Supermind can be traced through its highest action which concerns itself disinterestedly with a pursuit of pure Truth and right Knowledge. To recollect The Mother's childhood experience, "Then, school years. I was a very bright student, always for the same reason: I wanted to understand. I wasn't interested in learning

things by heart like the others did – I wanted to understand them. And what a memory I had, a fantastic memory for sounds and images! I had only to read a poem aloud at night, and the next morning I knew it. And after I had studied or read a book and someone mentioned a passage to me, I would say, "Ah, yes – that's on page so and so." I would find the page. Nothing had faded, it was all still fresh. But this is the ordinary period of development.”⁹

Now the time has come in the universal history to establish a link between the ordinary sense limiting mind and the Knowledge through identity of the Supermind. Education is directed now to depart from its surface physical realm and enter more and more in to Supra-physical, Supra-vital and Supra-rational domains.



Mind cannot be the perfect instrument of the Spirit, because to separate, divide and limit is its very character, which again gives birth to diseases like fear, desire and sorrow. The error of the practical reason is an excessive subjection to the apparent fact of phenomenal existence and an insufficient courage in carrying profounder facts of potentiality to their logical conclusion. “Avoid also the error of the ignorant mind’s demand on the Divine Power to act always according to **our surface notions of omniscience and omnipotence**. For our mind clamours to be impressed at every turn

by miraculous power and easy success and dazzling splendour; otherwise it cannot believe that here is the Divine.⁸⁴

So mind has to be taught some lessons of purity that will enable it to make intellect a fit instrument towards reception of higher Superconscious faculties beyond mind. When mind is open towards Self-Knowledge, then it is observed that Divine will and thought begins to descend from above and overtly active in the mind. Mind can be educated in the following direction:-

1) All relation or association of the past mutable personality that are related with the ordinary material living are to be scrapped or as it stands as a block in the newly evolved Spiritual journey. Or “At every moment we must shake off the past like falling dust, that it may not soil the **virgin path** which, at every moment also, opening before us.”²⁰

2) The sense dominated mind of the present humanity is preoccupied with the exclusive learning that can resolve the immediate and practical problems of the material existence, which effects various mechanisations, manipulations, developments and formulations. A superficial happiness, material success, money getting, procreation of a family and its maintenance are very much desirable for our vital appetite and ego but they are not the object and main preoccupation of higher mental education.

3) If all the written truth and practices are too strictly formulated by mind, then it becomes old and loses much of its vigour and strength, if not all of its purity and efficacy; so it must be ‘constantly renovated’²² by the fresh instreaming of overhead Spiritual experience. Research into the field of Occult or Subliminal sciences that are beyond the scope of mind and intellect are always the demand of the Time-Spirit, because by that the safety, stability and growth of the schools of Integral Education and Integral Yoga are ensured. Study and practice of *Shastra* or written truth is an ideal *Sattwic* action but restating them through long concentration, contemplation and meditation is a *trigunatita* action or action from higher plane of Consciousness. Integral action begins with the emergence of integral Knowledge.

4) In this path ‘the most humiliating (Spiritual) fall’¹⁸ is also identified as indispensable step in integral perfection extending over all life. So efforts must continue to rise and overcome the period of oblivion after each fall of consciousness without discouragement.

5) The mind must to be trained to go beyond and preoccupy oneself with the ultimate and lasting solution of existence, that of living in the freedom of the Universal, in God, Light, Bliss and Immortality and in all Beings which will be subordinated by the preoccupation with the immediate and practical problems of individual and collective living.

6) The transition between ordinary ideal education and the true integral education can be transcended if reverse movement of exclusive concentration of mind is activated. Which means forward movement of mind's exclusive concentration is utilised to realise many immense and innumerable minute discoveries of physical science and the material gain, whereas opposite movement is turned to trace the inner living, discovery of subliminal Self, Psychic Self and Spiritual Self.

7) The ignorant mind must be taught to become an impartial and discerning witness, *sakhi*, and know every intricacy of the complex nature. As he proceeds in this knowledge, he will be able to be the giver of sanction, *anumanta*, and no longer remain as an ignorant tool of the three modes of nature, that of *sattwa*, *rajas* and *tamas*. Then subsequently the imperfect human intelligence will be replaced by master of nature, *Ishwara*, which is identified in ascending hierarchies as higher mind, illumined mind, intuitive mind, overmind and Supermind; it transforms the three modes of nature to their Divine equivalent, that of Divine illumination and bliss, Divine dynamis, *Tapas*, and supreme repose and calm respectively.

8) The intellect can arrive at two kinds of perfection; 'first, a greater and greater detachment from the control of the lower suggestions; secondly, an increasing discovery of a self-existent Being, Light, Power and Ananda which surpasses and transforms the normal humanity. The **ethical mind** becomes perfect in proportion as it detaches itself from desire, sense suggestion, impulse, customary dictated action and discovers a self of Right, Love, Strength and Purity in which it can live accomplished and make it the foundation of all its actions. The **aesthetic mind** is perfected in proportion as it detaches itself from all its cruder pleasures and from outward conventional canons of the aesthetic reason and discovers a self-existent self and spirit of pure and infinite Beauty and Delight which gives its own light and joy to the material of the aesthesis. The **mind of knowledge** is perfected when it gets away from impression and dogma and opinion and discovers a light of self-knowledge and intuition which illumines all the workings of the sense and reason, all self-experience and world-experience. The **will** is perfected when it gets away from and behind its impulses and its customary ruts of effectuation and discovers an inner power of the Spirit which is the source of an intuitive and luminous action and an original harmonious creation. The movement of perfection is away from all domination by the lower nature and towards a pure and powerful reflection of the being, power, knowledge and delight of the Spirit and Self in the *buddhi*.'⁵¹

9) "Mankind has first to seek this knowledge through the external life; for until its mentality is sufficiently developed, spiritual knowledge is not really possible, and in proportion as it is developed, the possibilities of spiritual knowledge become richer and fuller."⁸⁵ "But Nature's major preoccupation must necessarily be still and for a long time the evolution of mind to its greatest possible range, height, subtlety; for only so can be prepared the unveiling of an entirely intuitive intelligence, of

overmind, of supermind, the difficult passage to a higher instrumentation of the Spirit.”⁸⁶

10) In the past, most of the noble army of Saints have never dared to inquire the problems of existence sufficiently and have satisfied themselves in some interim intermediate solution of kingdom of Heaven beyond in this life. Lasting solutions are beyond the scope and capacity of mind. What is proposed here is that sufficient inquiry is to be made of all the problems of existence through *Vedantic sacrifice* of ascent followed by descent of Divine Consciousness and *Vedic sacrifice* of descent followed by ascent of Divine Consciousness, extending over all life reviving its golden significance of resolving all problems of existence through the invasion of Truth Consciousness. Through these two exercises the higher faculties beyond mind can activate and direct themselves in perfecting the human vessel.

11) *The Mother*⁸⁷ and *Sri Aurobindo*⁸⁸ confirm that integral Yoga can begin only after opening either of the Psychic or Spiritual being and if the Psychic being in the heart opens first then by its ascent the Spiritual being above the head opens or if the Spiritual being opens first then by its descent as dynamic Divine Shakti, the Psychic being opens. By these openings an aspirant Soul, Jijnasu, sattwic man becomes twice born Soul, Dvija. When a Dvija is born, it is Divine’s responsibility to depute a Spiritual fosterer for nourishment and growth of the Soul like as He deposes birth parents for once-born Soul for evolution of his mind, life and body. So a *Dvija* has the possibility of **double evolution**,⁸⁹ one that of evolution of external life and another that of evolution of his inner life. By activation of three Gunas or by horizontal movement of Consciousness, he will experience slow mental evolution of external life and by movement of Psychic and Spiritual being or vertical movement of Consciousness, he will experience swift Spiritual evolution of inner life. Thus his slow material evolution is complemented by swift Spiritual evolution and this movement culminates in the reconciliation of perfect Spirit with imperfect Matter.

The **Ideal Education** through mind proposes full development of mental faculties through all the developmental methods invented by the Mother Nature and universalisation of all its mental achievements for the well being of the race and in **Integral Education** this fully developed mind is utilised to enter beyond mind higher formulation of *Shakti*. The three methods of Integral Education through mind are; firstly, the intellect in mind is turned towards the pure universal mental energy and liberates itself from all separative and divided instincts and enlarges itself from all narrowness and limitations; thus more effectively bring our mind formulations into harmony with the higher powers of being ; secondly, the intellect in mind is further opened towards Spiritual energy above the head and permit it to enlighten and enlarge the mental capacity and lastly, the intellect in mind is directly opened towards Supermind and it takes the full responsibility of perfecting the mind.

The Subtle Psychic Education:

“But for such vast spiritual change to be,
Out of the mystic cavern in man’s heart
The heavenly Psyche must put off her veil
And step into common nature’s crowded rooms
And stand uncovered in that nature’s front
And rule its thoughts and fill the body and life.”

Savitri-486-487

“The soul, the psychic entity, then manifests itself as the central being which upholds mind and life and body and supports all the other powers and functions of the Spirit; it takes up its greater function as the guide and ruler of the nature. A guidance, a governance begins from within which exposes every movement to the light of Truth, repels what is false, obscure, opposed to the divine realisation: every region of the being, every nook and corner of it, every movement, formation, direction, inclination of thought, will, emotion, sensation, action, reaction, motive, disposition, propensity, desire, habit of the conscious or subconscious physical, even the most concealed, camouflaged, mute, recondite, is lighted up with the unerring psychic light, their confusions dissipated, their tangles disentangled, their obscurities, deceptions, self-deceptions precisely indicated and removed; all is purified, set right, the whole nature harmonised, modulated in the psychic key, put in spiritual order.”²⁸

Sri Aurobindo



(*The Gita* informs us that the all pervading *Brahman, Vasudeva* is endless in His self extension in the universe, *nastyonto vistarasya me*, and the highest power of Supreme manifestation is only a very partial revelation of the Infinite; even the whole universe is preoccupied by only one degree of His greatness, illumined by one ray of His splendour and it will still remain the perennial Source of ‘birth of all that shall come into the being.’ (The Gita-10.34))

There is the double Soul or Psychic term, one is the surface-desire soul which works as vital cravings, emotions, aesthetic faculty, mental seeking for power,

knowledge and happiness and the another is the subliminal Psychic entity, the true Psychic being, a pure power of light, love, joy and refined essence of being. So the true Soul is the inner consciousness which aspires to its own complete self-realisation and is open in us towards the universal delight of cosmic Self. So the opening towards Psychical Consciousness enables us to become aware of the Powers, Presences and Influences of inner and higher planes who help to change and harmonise our external being and life. The learning capacity, plasticity and new moulding of the surface desire soul is much slower than the learning capacity and plasticity of true Psychic Being.

The aim of true Psychic education is primarily the discovery of the individual Soul, the *Chaitya Purusha*, the Divine stationed in the heart centre, the ever pure flame of Divinity in things, watching and profiting the development and experience of mind, vital and body, secondarily the transformation of Psychic sheath, the *Chaitya Kosha* and adjacent sheaths of mind, life, and body and finally the perfection of Psychic sheath, puts forward a Psychic personality which changes, grows and develops from life to life and is uplifted and united with the original Delight which is the occult Source of this creation.

After the physical, vital and mental sheaths are silenced, behind the subtle physical, subtle vital, subtle mental there is Psychic sheath in whose innermost chamber there is true Psychic being, the Divine stationed in the heart. The true Psychic being is surrounded by the thick cloud of desire soul and the former is missioned to lead man in Ignorance towards the Light of Divine Consciousness and takes the essence of all experience to form the nucleus of Soul-growth until desire soul, mind, life and body are ready to be a luminous instrumentation of the Divine. It points always towards Truth, Right, Beauty, Love and Harmony and persists till these things become the major need of our life.

The Psychic being has its three stages of realisation; in the first stage it becomes aware of the eternal Companion, *Paramatma*, and elects to live forever in His Eternal Presence in an imperishable union and oneness; this Psychic being is no bigger than the man's thumb as described in *the Upanishad*, can by Spiritual influx enlarge itself and embrace the whole world with intimate oneness; secondly, the Psychic being develops the capacity of three time, *trikaladristi*, the knowledge of past retrospective vision, circum-vision of the present and pre-vision of the future happenings; thirdly, based on this triple time knowledge it develops the capacity of changing the individual fixed destiny into higher Spiritual destiny and further extension of its capacity towards the change of the destiny of the collectivity and the race. All that is experienced through Psychic being can be further stabilised by repetition of same experience in the Spiritual plane and all these Spiritual changes have to be completed, integrated, exceeded and uplifted by their absolute state through Supramental experience.

The Spiritual Education:

“A refugee from the domain of sense,
Evading the necessity of thought,
Delivered from Knowledge and from Ignorance
And rescued from the true and the untrue,
She shared the Superconscient’s high retreat
Beyond the self-born Word, the nude Idea,
The first bare solid ground of consciousness;
Beings were not there, existence had no place,
There was no temptation of the joy to be.”

Savitri-548-549

“A light descends and touches or envelops or penetrates the lower being, the mind, the life or the body; or a presence or a power or a stream of knowledge pours in waves or currents, or there is a flood of bliss or a sudden ecstasy; the contact with the superconscient has been established. For such experiences repeat themselves till they become normal, familiar and well understood, revelatory of their contents and their significance which may have at first been involved and wrapped into secrecy by the figure of the covering experience. For a knowledge from above begins to descend, frequently, constantly, then uninterruptedly, and to manifest in the mind’s quietude or silence; intuitions and inspirations, revelations born of a greater sight, a higher truth and wisdom, enter into the being, a luminous intuitive discrimination works which dispels all darkness of understanding or dazzling confusions, puts all in order; a new consciousness begins to form, the mind of a high wide self-existent thinking knowledge or an illumined or an intuitive or an overmental consciousness with new forces of thought or sight and a greater power of direct spiritual realisation which is more than thought or sight, a greater becoming in the spiritual substance of our present being; the heart and the sense become subtle, intense, large to embrace all existence, to see God, to feel and hear and touch the Eternal, to make a deeper and closer unity of self and the world in a transcendent realisation.”²⁹

Sri Aurobindo

“The physical being could only endure, if by some means its physical causes of decay and disruption could be overcome and at the same time it could be made so plastic and progressive in its structure and its functioning that it would answer to each change demanded of it by the progress of the inner Person; it must be able to keep pace with the soul in its formation of self-expressive personality, its long unfolding of a secret **spiritual divinity** and the slow transformation of the mental into the divine mental or **spiritual existence**.”³³

Sri Aurobindo



“And Krishna and Radha for ever entwined in bliss,
The Adorer and Adored self-lost and one.”⁸

(“The Gods, who in their highest secret entity are powers of this supermind, born of it, seated in it as in their proper home, are in their knowledge “truth-conscious” and in their possessed of the “seer-will”.”¹¹)

The aim of Spiritual education is primarily the discovery of the Spiritual Self, *Manomaya Purusha*, the Divine stationed in the higher Mind, illumined Mind, intuitive Mind and Overmind, secondarily formation and densification of Spiritual sheath and purification and transformation of lower sheaths and finally the perfection of Spiritual sheath.

Spiritual Self or the Soul in Mind is uncovered either with the help of Psychic being or through practice of triple Yoga of *Karma, Jnana and Bhakti*. After discovery of Spiritual Self, its Power and force descends towards the lower plane to transform the mental, vital, physical and Subconscient sheath. It also transforms and densify the Spiritual sheath. Spiritual Self or the Soul in Mind ascends upward towards higher planes of Consciousness which paves the passage clear for discovery of Supramental Self above.

The four-fold perfection of Spiritual living are, a power of revelatory truth seeing, *dristi*, a power of inspiration or truth hearing, *sriti*, a power of truth touch, *divya sparsa*, and a power of true and automatic discrimination, *viveka*. These perfections attain their full and absolute state in Supramental and are revealed as Supramental vision, Supramental word, Supramental contact and Supramental discernment, *Vijnanabuddhi*.

In Spiritual Education, a light, power, knowledge and force are felt and it takes possession of the mind and remoulds it and afterwards possesses life and body and leaves them wide and plastic and infinite. It brings to us the abiding Spiritual sense and awareness of the infinite and eternal with great largeness of nature and immortality becomes the normal self-awareness, the Divine force working in us everywhere, the joy and the peace of the infinite are now concrete and constant in the being. The lower status of mind, life and body can arrive its full meaning when it is restated and transformed by the light, power and joy of the higher Spiritual Consciousness.

Universal Education:

“Apart, living within, all lives she bore;
Aloof, she carried in herself the world:
Her dread was one with the great cosmic dread,
Her strength was founded on the cosmic might;
The universal Mother’s love was hers.”

Savitri-8

“The great World-Mother now in her arose:
A living choice reversed fate’s cold dead turn,
Affirmed the spirit’s tread on Circumstance,
Pressed back the senseless dire revolving Wheel
And stopped the mute march of Necessity.”

Savitri-21

“Our life is a holocaust of the Supreme. (holocaust is complete
surrender)
The great World-Mother by her sacrifice
Has made her soul the body of our state;
Accepting sorrow and unconsciousness
Divinity’s lapse from its own splendours wove
The many-patterned ground of all we are.”

Savitri-99

“Above them all she stands supporting all,
The sole omnipotent Goddess ever-veiled
Of whom the world is the inscrutable mask;
The ages are the footfalls of her tread,
Their happenings the figure of her thoughts,
And all creation is her endless act.”

Savitri-295

This Savitri, Book-7, Canto-7, speaks of a cosmic Consciousness of affirmative energy, if dynamised, can confront and transform world negations. Cosmic consciousness is the passage of discovery of Supramental Consciousness. This is the

Consciousness which can penetrate mind, vital and body and transforms them. Thus in this consciousness World, Self and God are reconciled and a right relation between individual and the world is established. The present individual and world are incomplete account of integral Truth and with more and more invasion of transcendent Divine Force they can retain their total identity.

Cosmic consciousness is the dynamic state of the Spiritual being.

What are the characteristic natures of cosmic Consciousness?

1: “Her mortal ego perished in God’s night.” Savitri-552 “and this (dynamic Divine) union may even bring about a disappearance of the sense of individuality, a merger of the ego into the world-being.” CWSA-21/The Life Divine-561

2: “The being travelled not towards nothingness.” Savitri-552 (not towards Nirvana and all-negating absolute.)

3: “It (cosmic consciousness) seized on speech to give those flaming shape,... Her mouth was seized to channel ineffable truths,...” Savitri-553

4: “Her being, a circle without circumference,..

The world was her spirit’s wide circumference,” Savitri-554-556

5: “The world of unreality ceased to be..

A spirit, a being saw created things

And cast itself into unnumbered forms...

A Truth in which negation had no place,...

The sense of unreality was slain:” Savitri-554- 55

(dynamic Spirit of cosmic consciousness which is accepted as second fundamental

realisation of integral Yoga. First fundamental realisation: Brahma satya jagat mithya;

second fundamental realisation: the world which appears to be false is created from

Brahman; third fundamental realisation: Brahma satya jagat satya and Brahman

consciousness can penetrate material life and Divinise life.)

Second fundamental realisation of integral Yoga: “But this is not the only line of

issue; it is possible, on the contrary, for me to wait till through the silence of this

timeless unfilled liberation I begin to enter into relations with that yet **ungrasped**

Source of myself and my actions; then the void begins to fill, there emerges out of it

or there rushes into it all the manifold Truth of the Divine, all the aspects and

manifestations and many levels of a dynamic Infinite.” CWSA-23/The Synthesis of

Yoga-117

6: “It was her self, it was the self of all,” Savitri-555

“This first was an immense identity

In which her own identity was lost:" Savitri-557 (In cosmic consciousness Oneness with the Divine and world are realized and the separative individual identity is dissolved.)

7: "That (cosmic consciousness) held all world within one lonely breast,"

"The spiritual individual acts out of that sense of oneness which gives him immediate and direct perception of the demand of self on other self, the need of the life, the good, the work of love and sympathy that can truly be done. A realisation of spiritual unity, a dynamisation of the intimate consciousness of one-being, of one self in all beings, can alone found and govern by its truth the action of the divine life."

8: "All contraries were true in one huge spirit" Savitri-556

"An external unity with others must always be an outward joining and association of external lives with a minor inner result; the mind and heart attach their movements to this common life and the beings whom we meet there; but the common external life remains the foundation, — the inward constructed unity, or so much of it as can persist in spite of mutual ignorance and discordant egoisms, conflict of minds, conflict of hearts, conflict of vital temperaments, conflict of interests, is a partial and insecure superstructure. The spiritual consciousness, the spiritual life reverses this principle of building; it bases its action **in the collective life** upon an inner experience and inclusion of others in our own being, an inner sense and reality of oneness."

9: "(Cosmic Self) Was the creator and the lord of all." Savitri-556, (Transcendent Self is the creator of Cosmic and Individual Self)

10: "Her Spirit saw the world as living God;" Savitri-556 (Here God is Cosmic Self.)

11: "Her mind became familiar with its (universal) mind,

Its (world's) body was her body's larger frame" Savitri-556 "there is a greater openness of the mind to the cosmic Mind and its energies, to the cosmic Life and its energies, to cosmic Matter and its energies." CWSA-21/The Life Divine-562 This is the universalization of subtle body, subtle vital and subtle mind.

12: "Earth saw her born, all worlds were her colonies," Savitri-557, "A certain sense of unity of the individual with the cosmic, a perception of the world held within one's consciousness as well as of one's own intimate inclusion in the world consciousness can become frequent or constant in this opening; a greater feeling of unity with other beings is its natural consequence. It is then that the existence of the cosmic Being becomes a certitude and a reality and is no longer an ideative perception." CWSA-21/The Life Divine-562

13: "She was the single self of all these selves,

She was in them and they were all in her." Savitri-557,

"But the cosmic consciousness of things is founded upon knowledge by identity; for the universal Spirit knows itself as the Self of all, knows all as itself and in itself, knows all nature as part of its nature. It is one with all that it contains and knows it by that identity and by a containing nearness; for there is at the same time an identity and an exceeding, and, while from the point of view of the identification there is a oneness and complete knowledge, so from the point of view of the exceeding there is an inclusion and a penetration, an enveloping cognition of each thing and all things, a penetrating sense and vision of each thing and all things." CWSA-21/The Life Divine-

Now, after this realisation of Cosmic Self, *Savitri* is considered fit to ascend and establish her consciousness in Supramental plane. Now she is fit to confront Death in the Subconscious and Inconscious world.

The *Savitri*, Book-7, Canto-7, confirms that both *Paramatma Satyavan* and *Para prakriti Savitri*'s main method of Yoga was Spiritual or "Her divine emptiness was their instrument." Savitri-553 or "An impersonal emptiness walked and spoke in her." Savitri-552 In the previous Cantos *Savitri*'s main method of *Sadhana* was also confirmed as Spiritual. Or "Annul thyself that only God may be." Savitri-538 Or "In a **simple purity** of emptiness Her mind knelt down before the unknowable." Savitri-522

This Canto-7 confirms that *Savitri* had the knowledge of past, present and future birth known as All Life, about which her surrounding world was little aware:

"They marvelled at her, for she seemed to know
What they had only glimpsed at times afar." Savitri-553

Its complementary line from the Gita:

"The Blessed Lord said: Many are my lives that are past, and thine also, O Arjuna; all of them I know, but thou knowest not, O scourge of the foe." The Gita-4.5

With the attainment of Cosmic Consciousness, the inner life changes but 'daily human life,' 'outward body of the routine,' 'small unchanging works' and 'happy quiet ascetic peace' do not change. Cosmic consciousness is the dynamic state of the Divine where 'living spirit' clasps her body and in this state, Matter can reconcile with Spirit and with the Spirit's penetration into material life, *Savitri* experiences change in the form of purification, transformation and perfection in her outward life. She continues to pour her greatness, sweetness and light upon her surrounding little hermit world.

In this Book-7, Canto-7 *Savitri* realized her cosmic self which is identified as the second fundamental realization of integral Yoga. First fundamental realisation: *Brahma satya Jagat mithya*, Divine is Real and world is an Illusion; second fundamental realisation: the world which appears to be false is created from *Brahman*; third fundamental realisation: *Brahma satya Jagat satya* and *Brahman* consciousness can penetrate material life and Divinise life. The characteristics of second fundamental realisation are:

"Her being, a circle without circumference," Savitri-554

"A spirit, a being saw created things

And cast itself into unnumbered forms" Savitri-554-55

"A Truth in which negation had no place," Savitri-555

"Her spirit saw the world as living God;" Savitri-556

In the earlier Cantos it is confirmed that those who have a Mission (aim of life) and have realised their Psychic beings, their life is fully protected by the Divine. *Savitri* had both the awareness of her aim and Psychic realisation. This Canto-7

proposes that if Spiritual being is made open, then also it ensures protection to life. These developments are as follows:

“Heaven’s tranquil shield guarded the missioned child.” Savitri-16

“Only were safe who kept God in their hearts:” Savitri-211(Psychic opening)

“And Savitri’s life was glad, fulfilled like earth’s;

She had found herself, she knew her being’s aim.” Savitri-532 (Psychic being’s awareness)

“Something perhaps unfelt, unseen, unknown

Guarded the body for its future work,” Savitri-552 (Spiritual opening)

“Guarded behind its face of ignorance:” Savitri-556 (Spiritual opening)

This Canto-7 also hints that attainment of Cosmic consciousness is also the beginning of subconscious transformation. So opening of higher Selves like Psychic, Spiritual, Cosmic and Supramental Selves are utilised exclusively for purification, transformation and perfection of untransformed Nature.

“The psychic and the spiritual opening with their experiences and consequences can lead away from life or to a Nirvana; but they are here being considered solely as steps in a transformation of the nature.” CWSA-22/The Life Divine-943

“She was a **subconscious** life of tree and flower,

The outbreak of the honied buds of spring;

She burned in the passion and splendour of the rose,

She was the red heart of the passion-flower,

The dream-white of the lotus in its pool.

Out of **subconscious** life she climbed to mind,” Savitri-557

These are the hidden agenda of cosmic consciousness, which is utilised for both self-concentration and self-expansion. And after the universalisation of consciousness, Subconscious transformation can begin and with the Supramentalisation of Consciousness this transformation action can go still farther.

OM TAT SAT

The Supramental Education:

“Only the supermind can thus descend without losing its full power of action; for its action is always intrinsic and automatic, its will and knowledge identical and the result commensurate: its nature is a self-achieving Truth-consciousness and, if it limits itself or its working, it is by choice and intention, not by compulsion; in the limits it chooses its action and the results of its action are harmonious and inevitable.”³⁰

Sri Aurobindo



(Lord *Sri Balabhadra*, Mother *Sri Subhadra* and Lord *Sri Jagannatha* are the fundamental symbolic truth representation of the triple name of the Divine *Sat* (Existence), *Chit* (Consciousness) and *Ananda* (Bliss) respectively who have extended towards the manifestation of mind, life and body through Their fourth name *Vijnana* or the Supermind.)

“An incense floated in the quivering air,
 A mystic happiness trembled in the breast
 As if the invisible Beloved had come
 Assuming the sudden loveliness of a face
 And close glad hands could seize his fugitive feet
 And the world change with the beauty of a smile.”

Savitri-290

“One who could love without return for love,
 Meeting and turning to the best the worst,
 It healed the bitter cruelties of earth,
 Transforming all experience to delight;
 Intervening in the sorrowful paths of birth
 It rocked the cradle of the cosmic Child
 And stilled all weeping with its hand of joy;
 It led things evil towards their secret good,
 It turned racked falsehood into happy truth;
 Its power was to reveal divinity.”

Savitri-291

“A touch that needs **not hands** to feel, to clasp,
 Were there the native means of consciousness
 And heightened the intimacy of soul with soul. ”

Savitri-325

“It (Overmind) moves events by its bare and silent will,
Acts at a distance **without hands or feet.**”

Savitri-85

“No **feet that move, no hands** to take his gifts:”

Savitri-609

“At last the soul turns to eternal things,
In every shrine it cries for the clasp of God.”

Savitri-631

The Supramental or *Purushottama* Consciousness is having no hand and yet this Consciousness is all embracing towards His creation. He is having no feet to move yet the movement of this Truth Consciousness is all pervading and all-inclusive and possesses all the multiple subtle worlds. ‘His hands and feet are extended on every side...and we live in His universal embrace.’¹⁷

The aim of Supramental Education is primarily the discovery of the Supramental Self, *Vijnanamaya Purusha*, the Divine stationed in the Supramental Sheath, Supermind, secondarily densification, *Ghana*, of Supramental Sheath, *Vijnanamaya Kosha*, and transformation of all the lower sheaths and finally the perfection of Supramental sheath.

Supramental Self is uncovered either by the pressure of ascension of Psychic Self or of Spiritual Self or movement of Consciousness in between Psychic and Spiritual Self for a prolonged period. Supramental Self has the capacity to densify the Supramental sheath or the causal body and inverts itself down ward to purify and transform mental, vital, physical, subconscious and inconscient sheaths. ‘But this is difficult in the extreme; for the causal body opens itself readily to the consciousness and capacities of the spiritual planes and belongs in its nature to the higher hemisphere of existence, but it **is either not developed at all in man or only as yet crudely developed and organised** and veiled behind many intervening portals of the subliminal in us. It draws its stuff from the plane of the truth-knowledge and the plane of the infinite bliss and these pertain altogether to a still inaccessible higher hemisphere.’⁸²

The three minimum conditions for dynamising Supramental education are, firstly, unification of entire being by breaking down of the wall between the outer and inner nature, a shifting of centre of consciousness from outer to inner self; secondly, from this new inner Self of firm foundation an opening of individual into the cosmic Consciousness and all the inner centres of Consciousness must burst open and released into action their large capacities; lastly Supramental change does admit the descent of highest light for supremely concentrated pace of evolutionary swiftness. ‘But this causal body is, as we may say, little developed in the majority of men and to live in it or to ascend to the supramental planes, as distinguished from corresponding sub-planes in the mental being, or still more to dwell consciously upon them is the

most difficult thing of all for the human being. It can be done in the trance of Samadhi, but otherwise only by a new evolution of the capacities of the individual Purusha of which few are even willing to conceive. Yet is that the condition of the perfect self-consciousness by which alone the Purusha can possess the full conscious control of Prakriti; for there not even the mind determines, but the Spirit freely uses the lower differentiating principles as minor terms of its existence governed by the higher and reaching by them their own perfect capacity.’⁸³

The first objective of Supramental education will be to restore the oneness of division of all things, secondly in this state the physical presence of Divine is established; thirdly, complete union between the Supreme Soul and Supreme Nature is realised and as a result Supreme *Ananda* is manifested in the whole nature; fourthly, the Supramental Consciousness will work towards the whole transformation of nature and lastly, the integral Divine is manifested in Soul as *Purusohottama* and in Nature as *Para Prakriti*, holding together the multiple Soul, *Kshara Purusha* and Immutable Being, *Akshara Purusha*.

Six *Vedantic* formulas of Supramental learning are given below, they are related with ascending intensities of Supramental realisation in order to descend and capture the whole nature for transformation.

First formula of Supramental learning:

The highest mystery of absolute surrender to the Divine Guide is the first formula of Supramental education, which can be expressed in the words of the Gita, “*Sarvadharmam parityajya mam akam saranam braja,*” (The Gita-18.66) abandon all *dharmas* and take refuge in Me alone. Increase of surrender is dependent on increase of concentration, *samyama*. Increase of concentration is dependent on increase of practice of Yoga, *abhyasa*. Increase of practice of Yoga is dependent on increase of renunciation, *Vairagya*, *Tyaga*.

Second formula of Supramental learning related with the transformation of mind, life and body: -

Simultaneous triple realisation of, “*Brahman* is in all things, all things are in *Brahman* and all things are *Brahman*.” (The Isha Upanishad) *Brahman* in all things is the realisation of *Kshara Purusha*, the Psychic Being. All things are within the *Brahman* is the realisation of *Akshara Purusha*, the Spiritual Being. A prolonged movement of Consciousness between *Kshara* and *Akshara* will lead towards realisation of *Purushottama* Consciousness or realisation of all things as *Brahman*.

Third formula of Supramental learning related with transformation of Subconscient Sheath: -

“I, the Purushottama Consciousness, lodged in the Self, lift the blazing lamp of knowledge and destroy the darkness which is born of the Subconscient Ignorance.” (The Gita-10.11) This is the experience of Supramental Consciousness transforming the Subconscient Sheath.

Fourth formula of Supramental learning related with the transformation of Inconscient Sheath and the whole being: -

“If you are one in heart and consciousness with *Brahman* at all times, then by the grace of *Brahman* you shall pass safe through all difficult and perilous passages of Inconscient world.” (The Gita-18.58) Below the Subconscient there is Inconscient Sheath, and Supramental transformation is extended to Inconscient sheath.

Fifth formula related with transformation of whole being through discovery of Supramental concealed in the Inconscient Self: -

“The *Brahman* has concealed into this form of (inconscient) earth and sustains by His might these multitudes.” (The Gita-15.13) The discovery of Subconscient and Inconscient Self accelerates the transformation work towards a ‘grand solution’ and save the world from swallowing by the dark inconscient plane.

Sixth formula of Supramental learning related with transformation of whole being: -

“Into all the doors in the body there can come a flooding of light of the *Brahman*...” (The Gita-14.11)

Possession of Supramental from all ends is the final lesson to be learned for the complete manifestation of Divine in the world.

The Subconscient Education:



(*The Mother's* Consciousness is that which rests on the One and acts in the All, transcends All and denies none, sees all but lives for its transcendent task, becomes All and yet transcends the mystic whole, All ruler and is ruled by none, transcends the Light and the Darkness and yet one with the Absolute, Eternal and All-knowing it suffers mortal birth and death and in the Subconscient waits Her large unfinished task.)

“In darkness’ core she dug out wells of light,”

Savitri-41

“A treasure was found of a supernal Day.
In the **deep subconscient** glowed her jewel-lamp;
Lifted, it showed the riches of the Cave
Where, by the miser traffickers of sense
Unused, guarded beneath Night’s dragon paws,
In folds of velvet darkness they sleep
Whose **priceless value could have saved the world.**”

Savitri-42

“It (mystic Presence) summons the spirit’s sleeping memories
Up from **subconscient** depths beneath Time’s foam;
Oblivious of their flame of happy truth,
Arriving with heavy eyes that hardly see,
They come disguised as feelings and desires,
Like weeds upon the surface float awhile
And rise and sink on a somnambulist tide.
Impure, degraded though her motions are,
Always a heaven-truth broods in life’s deeps;
In her **obscurest members burns that fire.**”

Savitri-138-39

“Inverting into half-thought the quickened sense
She felt around for truth with fumbling hands,

Clutched to her the little she could reach and seize
 And put aside in her subconscious cave.
 So **must the dim being** grow in light and force
 And rise to his higher destiny at last,
 Look up to God and round at the universe,
 And learn by failure and progress by fall
 And battle with environment and doom,
 By suffering discover his deep soul (discovery of Subconscious
 Self.)
 And by possession grow to his own vasts.”

Savitri-146

“Over life and Matter only brooding bowed,
 Mind changed to the image of a rampant beast;
 It scrambled into the pit to dig for truth
 And lighted its search with the subconscious’s flares.”

Savitri-213-214

“Assailed in the **sovereign emptiness** of its reign
 The intolerant Darkness paled and drew apart
 Till only a few black remnants stained that Ray.”

Savitri-601

“A spirit moved in **black immensities**
 And built a Thought in ancient Nothingness;
 A soul was lit in God’s tremendous Void, (emergence of
 Subconscious Self)
 A secret labouring glow of nascent fire”

Savitri-622

Subconscious and Inconscious Education are extension of Supramental education. Supramental education is the extension of Psychic and Spiritual education.

The Subconscious is defined as the Inconscious in the process of becoming conscious. It sustains and reinforces all that is animal in us that clings most and refuses to transform, our mechanical recurrence of unintelligent thought, feeling, sensation and our uncontrolled fixities of character. ‘The subconscious is below the waking physical consciousness — it is an automatic, obscure, incoherent, half-unconscious realm into which light and awareness can with difficulty come.’⁹⁰

The aim of Subconscious education is primarily the discovery of the Subconscious Self, the Divine stationed in the Subconscious Sheath, secondarily purification and transformation of Subconscious Sheath and finally the perfection of Subconscious Sheath.

Subconscious Sheath is below the physical sheath and above the unconscious sheath and all dark and untransformed forces rise from unconscious to physical through

Subconscious Sheath. After the discovery of the Supramental Self, the Supramental force and light penetrates the Subconscious Sheath for its purification, transformation, establishes a control and uncovers the veiled Subconscious Self. After the discovery of the Subconscious Self, it engages itself of greater action of transformation of lower hemisphere including the Subconscious sheath which is indispensable for the completeness of higher life.

This creation is to be wholly accepted and embraced as the manifestation of the *Brahman*. If the existing mind of most man is crippled; life is untaught and crude; if there exists brutal and evil activities, then they are to be accepted as incidents of Divine's vast and varied plot; His great and dangerous drama's needed steps. We have to meet our Lord in the nascent sleep of shadow and the Night and in the wakefulness of the stars and Sun and wait for the hour in which high Supracosmic Source meets the low and nether Inconscient Sheath. The emergence of Divine Life on earth is possible by reconciliation of God's Night with His fathomless Light and Life and Death become the fuel of the great world action and world existence.

Savitri has to unite with Satyavan in the Subconscious and Inconscient world by calling down Divine energy there. Satyavan's death created such an opportunity for Savitri. She has to prove her Divine Love which can transform those dark worlds. So, her task is to call down Divine Love from higher planes and the emergence of same Divine Love by activation of Subconscious Self and the 'two rivers of Light' wait 'to be kindled in **our secret cells.**'

We get the hint from Savitri how the business of Death and Night fail on earth. That is possible by universalisation of Divine Love, by attainment of unity consciousness of Supermind and all is known and clasped by Divine Love.

This paper proposes that Subconscious transformation can only be experienced in deep meditation or non-waking trance.

There are also many secrets of Subconscious world which is not possible to catch at present, but few of them are caught in this revised study.

The Inconscient Education:

“As a sculptor chisels a deity out of stone
He slowly chipped off the dark envelope,
Line of defence of Nature's ignorance,
The illusion and mystery of the **Inconscient**
In **whose black pall** the Eternal wraps his head
That he may act unknown in cosmic Time.”

Savitri-36

“A secret spirit in the **Inconscient's sleep,**

A shapeless energy, a voiceless Word,
He (Inconscient Self) was here before the elements could emerge,
Before there was **light of mind** (Sattwic mind) or life (Rajasic
mind) could breathe.”

Savitri-60

“For the key is hid and by the Inconscient kept;
The secret God beneath the threshold dwells.”

Savitri-68

“The **Inconscient found** its heart of consciousness,
The idea and feeling groping in Ignorance
At last clutched passionately the body of Truth,
The music born in Matter’s silences
Plucked nude out of the Ineffable’s fathomlessness
The meaning it had held but could not voice;
The perfect rhythm now only sometimes dreamed
An answer brought to the torn earth’s hungry need
Rending the night that had concealed the Unknown,
Giving to her her forgotten soul.
A **grand solution** closed the long impasse
In which the heights of mortal effort end.”

Savitri-89

“The spirit in a finite ignorant world
Must rescue so its prisoned consciousness
Forced out in little jets at quivering points
From the Inconscient’s sealed infinitude.”

Savitri-140

“A sun of transfiguration still can come
And Night can bare its core of mystic light;”

Savitri-200

“The secret power in the **inconscient depths**,
Compelling the blinded Godhead to emerge,”

Savitri-272

“I (Satyavan) sat with the **forest sages** in their **trance**:
There poured awakening streams of diamond light,
I glimpsed the presence of the One in all.
But still there lacked **the last transcendent power**
And Matter still slept empty of its Lord.”

Savitri-405

“He still must travel Hell the world to save.”

Savitri-450

“He sang the Inconscient and its secret self,
Its power omnipotent knowing not what it does,”

Savitri-416

“A soul shall wake in the **Inconscient’s** house;”

Savitri-707



(Inconscient transformation becomes possible through the conscious intervention of the Incarnating Dual Power who open Gods secret door to the most stubborn and recalcitrant darkest nether domain of the existence.)

The aim of Inconscient education is primarily the discovery of the Inconscient Self, the Divine stationed in the Inconscient Sheath, secondarily purification and transformation of Inconscient Sheath and finally the perfection and illumination of Inconscient Sheath.

Inconscient Sheath is recognised as the home of Ignorance, Falsehood, Suffering and Death and they rule the earth with their firm kingdom. After the discovery of the Supramental Self, by its pressure the Divine force enters the Subconscious and Inconscient sheaths and uncovers the veiled innermost chamber of Inconscient Self, whose discovery is recognised as great transforming action in the world. Through unveiling of Inconscient Self direct and most potent Divine action is activated in all the planes of lower hemisphere including the Inconscient sheath. The

dark Law of the Inconscient can disappear by outburst of greater consciousness from the direct Divine Power of Inconscient Self, at present concealed within the inconscient sheath.

The Important Secret of Inconscient Plane:

“When yet the mind, a **passionate learner**, toiled
And ill-shaped instruments were crudely moved.”

Savitri-574

“But more and more this grew an alien sound,
And **her old intimate body** seemed to her
A **burden** which her being remotely bore.”

Savitri-577

“This clotted cypher was its dark result.
In the smothering stress of this stupendous Nought
Mind could not think, breath could not breathe, the soul (description of inconscient sheath)

Could not remember or feel itself; it seemed
A hollow gulf of sterile emptiness,
A zero oblivious of the sum it closed,
An abnegation of the Maker’s joy
Saved by no wide repose, no depth of peace.”

Savitri-583

“There was no course, no path, no end or goal:” (The Inconscient journey appears to be pathless and goalless.)

Savitri-584

The More Important Secret of Inconscient Plane:

“Enigma of the Inconscient’s sculptural sleep,
Symbols of the approach to darkness old
And monuments of her **titanic reign**,
Opening to depths like dumb appalling jaws
That wait a traveller down a haunted path
Attracted to a mystery that slays,
They (titans) watched across her (Inconscient sheath) road, cruel and still;
Sentinels they stood of dumb Necessity,
Mute heads of vigilant and sullen gloom,
Carved muzzle of a dim enormous world.”

Savitri-580,

“Then out of the engulfing sea of **trance**
Her mind rose drenched to light streaming with hues
Of vision and, **awake** once more to Time, (Intense waking trance)
Returned to shape the lineaments of things
And live in borders of the seen and known.” (One can foresee and know much before the happening of the event.)

Savitri-579

Its complementary line:

“Only the spirit sees and all is known.
Then a calm Power seated above our brows
Is seen, unshaken by our thoughts and deeds,
Its stillness bears the voices of the world:
Immobile, it moves Nature, looks on life.”

Savitri-571

“Now to the limitless gaze disclosed that sees”

Savitri-572

“Night felt assailed her heavy sombre reign;
The splendour of some bright eternity
Threatened with this faint beam of wandering Truth
Her empire of the everlasting Nought.” Savitri-585
“Now in the wrestling of the splendid gods
My spirit shall be obstinate and strong
Against the vast refusal of the world.”

Savitri-588

The Most Important Secret of Inconscient Plane:

“Then suddenly there came on her the change
Which in tremendous moments of our lives
Can overtake sometimes the human soul
And hold it up towards its luminous source.”

Savitri-571

“All was the **violent ocean of a will**
Where lived captive to an immense caress,
Possessed in a supreme identity,
Her aim, joy, origin, Satyavan alone.”

Savitri-579

“The Woman answered not. Her high nude soul,
Stripped of the girdle of mortality,
Against fixed destiny and the grooves of law
Stood up in its sheer will a primal force.” Savitri-581
“Armoured with light she advanced her foot to plunge
Into the dread and hueless vacancy;
Immortal, unappalled, her spirit faced
The danger of the ruthless eyeless waste.”

Savitri-582

“Mine is the labour of the battling gods:
Imposing on the slow reluctant years
The flaming will that reigns beyond the stars,
They lay the law of Mind on Matter’s works
And win the soul’s wish from earth’s inconscient Force.”

Savitri-588

Recapitulation:

“Akin to the eternity whence she came,
No part she took in this small happiness;
A mighty stranger in the human field,
The embodied Guest within made no response.”

Savitri-6

“This is the sailor on the flow of Time,
This is World-Matter’s slow discoverer,
Who, launched into this small corporeal birth,
Has learned his craft in tiny bays of self,
But dares at last unplumbed infinitudes,
A voyager upon eternity’s seas.
In his world-adventure’s crude initial start
Behold him ignorant of his godhead’s force,
Timid initiate of its vast design.”

Savitri-69

“To eternal light and knowledge meant to rise,
Up from man’s **bare beginning** is our climb;
Out of earth’s heavy smallness we must break,
We must search our nature with spiritual fire:
An insect crawl preludes our glorious flight;
Our human state cradles the future god,
Our mortal frailty an immortal force.”

Savitri-240

“A small beginning of immense ascent:
Above were bright ethereal skies of mind,
A packed and endless soar as if sky pressed sky
Buttressed against the Void on bastioned light;
The highest strove to neighbour eternity,
The largest widened into the infinite.”

Savitri-264

“All he had done was to prepare a field;
His small beginnings asked for a mighty end:”

Savitri-315

“His ways challenge our reason and our sense;
By blind brute movements of an ignorant Force,
By means we slight as small, obscure or base,
A greatness founded upon little things,
He has built a world in the unknowing Void.
His forms he has massed from infinitesimal dust;
His marvels are built from insignificant things.”

Savitri-624

“O fragrant are the lanes thy children walk
And lovely is the memory of their feet

Amid the wonder-flowers of Paradise:”

Savitri-686

The **Ideal Education** represents the mental vision, the Soul’s dream of the moon light, whose main doctrine is objectively-subjective that prepares the difficult ascent of life through outer aids and efforts and **Integral Education** represents the supremely optimistic Supramental vision, the Soul’s vision of the Sun Light, whose main doctrine is subjectively-objective that confirms the sure progress and intends to manifest by the inner aids and spontaneous direct pressure from the Infinite. **Ideal Education** fulfils the first necessity of transforming the lower mental, vital and physical life into higher mental harmony through turning its gaze downward towards earth bound *sattwic* perfection and around towards awareness of limited universal fulfilment of life. **Integral Education** fulfils the second necessity of integration by turning its gaze up ward towards the Supramental harmony and inward towards that which is Occult, Subliminal and Psychic.



Psychic, Spiritual, Supramental, Subconscient and Inconscient Education, are least dependent on external machinery. School children are not directly associated with these educations but indirectly get some touch and influence of them in proportion to their opening towards these planes. These higher types of Education of fine, delicate and subtle realm are directly related with integral Yoga responsible for building and densifying the subtle and causal body of the perfected vessel. Integral Education foresees the inclusion of all students to the exposure of higher Subliminal, Psychic and Spiritual education and they can follow and verify in themselves deeper Spiritual experiences, only when they have acquired the capacity to follow the inner method and verification as they have trained now their mind to follow the mathematics and difficult scientific truths. Spiritual force can take possession of the mere students and Truth shall dictate their life, thought, effort, endeavour and action.

References:

- 1: CWSA/19/Essays on the Gita-517,
- 2: CWSA-22/The Life Divine-722,
- 3: CWSA-24/The Synthesis of Yoga-618-19,
- 4: CWSA-24/The Synthesis of Yoga-616,
- 5: CWSA-23/The Synthesis of Yoga-56,
- 6: CWSA-23/The Synthesis of Yoga-166,
- 7: CWSA-22/The Life Divine-1096,
- 8: Savitri-525,
- 9: The Mother's Agenda-25.07.1962,
- 10: The Mother's Agenda-5.4.1967,
- 11: CWSA-21/The Life Divine-132,
- 12: CWSA-21/The Life Divine-650,
- 13: CWSA-23/The Synthesis of Yoga-58,
- 14: CWSA-24/The Synthesis of Yoga-730,
- 15: "To be the master of the world would indeed be supreme felicity, if one were universally loved; but for that one would have to be at the same time the slave of all humanity." SABCL/17/The Hour of God/142, "If thou canst not be the slave of all mankind, thou art not fit to be its master..." SABCL/17/The Hour of God-95, "A spiritual or gnostic being would feel his harmony with the whole gnostic life around him, whatever his position in the whole. According to his place in it he would know how to lead or to rule, but also how to subordinate himself; both would be to him an equal delight: for the spirit's freedom, because it is eternal, self-existent and inalienable, can be felt as much in service and willing subordination and adjustment with other selves as in power and rule." CWSA-22/The Life Divine-1069
- 16: "There are two who are unfit for greatness and freedom, the man who has never been a **slave** to another and the nation that has never been under the yoke of foreigners." SABCL/17/The Hour of God/115,
- 17: The Gita-13.14,
- 18: CWSA/23/The Synthesis of Yoga-47,
- 19: "In fact entire subjection of the mind and the life to the body is the **characteristic of an undeveloped humanity**, as it is in an even greater degree of the infra-human animal. According to the theory of reincarnation those who do not get beyond this stage in the earthly life, cannot rise after death to the mental or higher vital worlds, but have to return from the confines of a series of physical planes to increase their development in the next earthly existence. For the **undeveloped physical soul** is entirely dominated by material nature and its impressions and has to work them out to a better advantage before it can rise in the scale of being." CWSA/23/The Synthesis of Yoga-461
- 20: The Mother/ CWM/1/Prayers and Meditations/p-42,

- 21: “The Divinity mentioned by Sri Aurobindo is not a person but a condition that will be shared by all those who have prepared themselves to receive it.” TMCW/15/104,
- 22: CWSA-23/The Synthesis of Yoga-5,
- 23: The Gita-16.1, 2, 3,
- 24: “The indispensable basis of our Yoga is sincerity, honesty, unselfishness, disinterested consecration to the work to be done, nobility of character and straight forwardness. They who do not practice these **elementary virtues** are not *Sri Aurobindo*’s disciples and have no place in *Ashram*.” The Mother’s Centenary Works-13/128-29,
- 25: “(The Divine is) the perfect Personality capable of all relations even to the most human, concrete and intimate; for he is friend, comrade, lover, playmate, guide, teacher, master, ministrant of knowledge or ministrant of joy, yet in all relations unbound, free and absolute. This too **the divinised man** becomes in the measure of his attainment...” CWSA/19/Essays on the Gita-141.
- 26: “A seeker of truth, *jijnasu*, after many births of preparation, purification of impurity and sin, endeavouring with sincerity becomes a *Yogi* and attains the highest goal... After many births of preparation, a *Jnana Yogi* with strong foundation of *Karma* and *Bhakti Yoga*, attains *My Purushottama* or Supramental state of Consciousness. He also realises the intermediate stair that all this existence is Divine, the Cosmic Consciousness, *Vasudeva sarvamiti*. Such great Soul or integral *Yogi* is very rare.” The Gita-6.45/7.19,
- 27: TMCW/12/On Education-120,
- 28: CWSA/22/The Life Divine-941,
- 29: CWSA/22/The Life Divine-946-947,
- 30: CWSA/22/The Life Divine-951,
- 31: CWSA/21/The Life Divine-646,
- 32: CWSA/21/The Life Divine-233,
- 33: CWSA/22/The Life Divine-854,
- 34: CWSA/23/The Synthesis of Yoga-175,
- 35: CWSA/23/The Synthesis of Yoga-178,
- 36: CWSA/23/The Synthesis of Yoga-176, 186,
- 37: CWSA/23/The Synthesis of Yoga-539,
- 38: CWSA/23/The Synthesis of Yoga-644,
- 39: “Live always in the aspiration of realising your most complete and most true perfection...And for a beginning take care to be honest, sincere, straight- forward, noble and pure in a rigorous discipline that you will impose on yourselves.” TMCW-12/On Education-128,
- 40: “Take advantage of the circumstances to **get rid of all attachment** to the members of your family. You must learn that you have no more brothers, sister, father, mother, except *Sri Aurobindo* and myself, and you must feel free and unconcerned whatever happens to them. We are your whole family, your protection, your all in all.” The Mother/ The Mother’s Centenary Edition/14/305,
- 41: TMCW (second edition)/12/On Education-370,
- 42: “An endless Truth she endlessly unfolds;

A timeless mystery works out in Time.” Savitri-178,
 “Lured at each turn by a new vicissitudes
 To self-discovery that could never cease.” Savitri-328,
 43: CWSA-13/Essays in Philosophy and Yoga-525,
 44: CWSA-13/Essays in Philosophy and Yoga-526,
 45: CWSA-22/ The Life Divine-1057,
 46: CWSA-13/Essays in Philosophy and Yoga-520,
 47: CWSA-13/Essays in Philosophy and Yoga-527,
 48: CWSA/22/The Life Divine-759,
 49: CWSA/23/The Synthesis of Yoga- **49-50**
 50: CWSA/22/The Life Divine-.1023,
 51: CWSA/24/The Synthesis of Yoga-668-669,
 52: TMCW-12/On Education-358,
 53: “The spiritual knowledge is then gained through meditation on the truths that are taught and it is made living and conscious by their realisation in the personal experience; the Yoga proceeds by the results of prescribed methods taught in a Scripture or a tradition and reinforced and illumined by the instructions of the Master. This is a **narrower practice**, but safe and effective within its limits, because it follows a well-beaten track to a long familiar goal.” CWSA-23/The Synthesis of Yoga-55,
 54: “Or it may force them (world influences) to receive the spiritual influence and return with a transforming power on the world they come from, for such a compulsion on the lower universal Nature is part of a perfect spiritual action. But for that the circumconscient or environmental being must be so steeped in the spiritual light and spiritual substance that nothing can enter into it without undergoing this transformation: the invading external influences have not to bring in at all their lower awareness, their lower sight, their lower dynamism.” CWSA-22/The Life Divine-995,
 55: CWSA-22/The Life Divine-1013,
 56: TMCW-12/On Education-12,
 57: “If one wants to give an education which prevents bad habits from being formed or bad tendencies from being pursued, an education which leads children constantly into the right path (that one wants them to follow), well, when they are small it is possible, when they become bigger, it becomes hard. One cannot change the imprint easily. Even sometimes it is necessary to break things to be able to change them: as those who are not progressive, who are fixed and remain fixed, who cling with all their strength to their petty habits. While the **little ones are supple**, one can change their opinions, one can make them progress, give them the sense that tomorrow one must do better than today.” TMCW-6/Questions and Answers-1954-12,
 58: TMCW-8/Questions and Answers-1958-78-79,
 59: CWSA/23/The Synthesis of Yoga-142,
 60: CWSA-13/Essays in Philosophy and Yoga-p-208,
 61: The Mother/TMCW-12/On Education-p-63,
 62: The Mother/TMCW-12/On Education-p-375,

63: CWSA-29/Letters on Yoga-II/p-198,

64: TMCW-12/On Education-173,

65: "I was brought up by an ascetic, a stoic; my mother was a woman like an iron bar, you know. When my brother and I were small she spent her time telling us over and over that we weren't on earth to have fun; that it's constant hell, but you have to put up with it, and the only possible satisfaction lies in doing your duty!... A splendid education, mon petit!...Splendid. I am infinitely grateful to her. My body has never asked for fun or well-being or anything else. "That's life," it said, "and you just have to take it as it is." And that's why when I first met someone who told me it could be otherwise (I was already past twenty), I said, "Oh, really? Is that so?" (*Mother laughs*) And then when he told me all about Théon's teachings and *The Cosmic Life* and about the inner God and a new world that would be a world of beauty and (at least) of peace and light ... well, I rushed into it headlong...But even then I was told: "It depends on YOU alone, not on circumstances – above all, don't blame circumstances; you must find it in yourself, the transformative element is within you. And you can do it wherever you are, even in a cell at the bottom of a hole." The groundwork was already done, you see, since the body never asked for anything...Well, I think **that's the best education**. To the children here we give the exact opposite! But that's how it is: it's a principle – it's not practical." The Mother's Agenda-29.05.1962

66: "These things are very interesting. They must form part of the work I have come on earth to do. Because even before encountering Theon, before knowing anything, I had experiences at night, **certain types of activities looking after people who were leaving their bodies-and with a knowledge of the process; I didn't know what I was doing nor did I seek to know, yet I knew exactly what had to be done and I did it. I was around twenty...**As soon as I came upon Theon's teaching (even before meeting him personally), and read and understood all kinds of things which I hadn't known before, I began to work quite systematically. Every night, at the same hour, **I was working to construct-between the purely terrestrial atmosphere and the psychic atmosphere-a path of protection across the vital, so that people wouldn't have to pass through it (for those who are conscious but without knowledge it's a very difficult passage-infernal.) I was preparing this path, doing this work (it must have been around 1903 or 1904, I don't remember exactly) for months and months and months.** All sorts of extraordinary things happened during the time-extraordinary. I could tell long series...Then, when I went to Tlemcen, I told MadameTheon about it. 'Yes, 'she told me, '**it is part of the work you have come on earth to do. Everyone with even a slightly awakened psychic being who can see your Light will go to your Light at the moment of dying, no matter where they die, and you will help them to pass through,**' And this work is constant. Constant. It has given me a considerable number of experiences concerning what happens to people when they leave their bodies. I've had all sorts of experiences, all kinds of examples-it's really very interesting." The Mother's Agenda/Vol-2/P: 231-238,

67: CWSA-32/The Mother and Letters on the Mother/p-8, 21,

68: CWSA-24/The Synthesis of Yoga-645,

69: “A seeker of truth, *jijnasu*, after many births of preparation, purification of impurity and sin, endeavouring with sincerity becomes a Yogi and attains the highest goal.” The Gita-6.45, “After many births of preparation, a *Jnana Yogi* with strong foundation of *Karma* and *Bhakti Yoga*, attains *My Purushottama* or Supramental state of Consciousness. He also realises the intermediate stair that all this existence is Divine, the Cosmic Consciousness, *Vasudevah sarvamiti*. Such great Soul or integral Yogi is very rare.” The Gita-7.19,

70: The Mother’s Agenda-10.08.1960,

71: The Mother’s Agenda-02.08.1967,

72: The Mother’s Agenda-10.01.1961,

73: The Mother’s Agenda-

74: “So long as one is for some and against others, one is necessarily far from the Truth.” The Mother/The Mother’s Agenda-02.08.1967,

75: “Those who serve the **Truth** cannot take one side or another. Truth is above conflict or opposition. In Truth all countries unite in a common effort towards progress and realisation.” The Mother/The Mother’s Agenda-17th June, 1967,

76: CWSA-22/The Life Divine-1017,

77: “I read it yesterday, because she had so much spoken of this prenatal education, saying the child is fully educated by the age of three, so I wanted to know what she proposed. But there isn't a single thing in it, she doesn't say what should be done... To do things well, we would need a small "educational booklet" for the children of the future. A "preconceptional booklet" to prepare the father and mother (especially the mother, that's the most important). Then a booklet for the first three years of life: the qualities required, the attitude to be taken.... At any rate, the father and mother should first know the possibility (at least the possibility) of a child being more than a mere animal man.

Then, the conception should take place entirely outside desire. That's another very difficult condition to be fulfilled.

And the mother, throughout the gestation, should be in an atmosphere absolutely protected from all degrading influences: an ideally beautiful place, a wonderful climate where everything is harmonious, and a wholly spontaneous, free and harmonious and beautiful life sheltered from all vulgarities of life. And the mother herself should have the ideal of the new child. It should be done not as a mechanical but as a conscious, willed thing in an absolutely "creative" atmosphere, we might say.

All these are very difficult conditions to fulfill.” The Mother’s Agenda-19.04.1967,

“It’s strange. I say ‘strange’ because it’s due to her that I took birth in this body, that it was chosen. When she was very young she had a great aspiration. She was exactly twenty years older than I; she was twenty when I was born and I was her third child. The first was a son who died in Turkey when he was two months old, I think – they vaccinated him against smallpox and poisoned him, (*laughing*) god knows what it means! He died of convulsions. Next was my brother who was born in Egypt, at Alexandria, and then me, born in Paris when she was exactly twenty years old. [308] At that time (especially since the death of her first child) she had a kind Of GREAT aspiration in her: her children had to be ‘the best in the world.’ It wasn’t an

ambition, I don't know what it was. And what a will she had! MY mother had a formidable will, like an iron bar, utterly impervious to all outside influence. Once she had made up her mind, it was made up; even if someone had been dying before her eyes, she wouldn't have budged! And she decided: **'My children will be the best in the world.'** ...one thing she did have was a sense of progress; she felt that the world was progressing and we had to be better than anything that had come before – and that was sufficient...It's strange, but that was sufficient...Did I tell you what happened to my brother? No?... My brother was a terribly serious boy, and frightfully studious – oh, it was awful! But he also had a very strong character, a strong will, and there was something interesting about him. When he was studying to enter the Polytechnique, I studied with him – it interested me. We were very intimate (there were only eighteen months between us). He was quite violent, but with an extraordinary strength of character. He almost killed me three times,²¹³ but when my mother told him, 'Next time, you will kill her,' he resolved that it wouldn't happen again – and it never did. But what I wanted to tell you is that one day when he was eighteen, just before the Polytechnique exams, as he was crossing the Seine (I think it was the *Pont des Arts*), suddenly in the middle of the bridge ... he felt something descend into him with such force that he became immobilized, petrified; then, although he didn't exactly hear a voice, a very clear message came to him: 'If you want, you can become a god' – it was translated like that in his consciousness. He told me that it took hold of him entirely, immobilized him – a formidable and extremely luminous power: 'If you want, you can become a god.' Then, in the thick of the experience itself, he replied, 'No, I want to serve humanity.' And it was gone. Of course, he took great care to say nothing to my mother, but we were intimate enough for him to tell me about it. I told him, 'Well (*laughing*), what an idiot you are!'...That's the story...At that moment he could have had a spiritual realization: he had the right stuff... Three years later I had that experience – I've told you about it – of the Light piercing through me; I physically saw it enter into me. It was obviously the descent of a Being – not a past incarnation, but a Being from another plane. It was a golden light – the incarnation of a divine consciousness. Which proves that she succeeded for both her children...But she ...She was down on her knees before my brother. My mother scorned all religious sentiments as weakness and superstition and she absolutely denied the invisible. 'It's all brain disease,' she would say! But she could say just as well, 'Oh, my Matteo is my God, he is my God.' The devil knows why, but in Alexandria she gave him the Italian name Matteo! And she truly treated him like a god. She left him only when he married, because then she really couldn't continue to follow him around any longer...But what's interesting, for instance, is that when her father died she knew it; she saw him. She thought it was a dream-'a stupid dream.' But he came to let her know he was dead and she saw him. 'It's nothing,' she said, 'a dream!' (*Mother laughs*)...When my grandmother died... My grandmother had the occult sense. She had made her own fortune (a sizeable fortune) and had had five children, each one more extravagant than the other. She considered me the only sensible person in the family and she shared her secrets with me. 'You see,' she told me, 'these people are going to squander all my money!'

She had a sixty year old son (she had married in Egypt at the age of fifteen, and had had this son when she was quite young). ‘You see this boy, he goes out and visits impossible people! And then he starts playing cards and loses all my money!’ I saw this ‘boy,’ I was there in the house when he came to her and said very politely, ‘Good-bye, mother, I’m going out to so-and-so’s house.’ ‘Ah, please don’t waste all my money, and take an overcoat – it’s getting chilly at night.’ Sixty years old! It was comical.... But to return to my story, after my grandmother died (I took a lot of care over her), she came to my mother (my mother was with her when she died; they embalmed her – she had gotten it into her head that she wanted to be burned, and since she died at Nice they had to embalm her so she could be burned in Paris). I was in Paris. My mother arrived with the body and told me, ‘Just imagine, I’m constantly seeing her! And what’s more, she gives me advice! “Don’t waste your money!” she tells me.’ ‘Well, she’s right, one must be careful,’ I replied. ‘But look here, she’s dead! Dead! How can she talk to me! She’s dead, I tell you, and quite dead at that!’ I said to her, ‘What does it mean, to die?’...It was all very funny... There was another reason. My father was wonderfully healthy and strong – well-balanced. He wasn’t very tall, but stocky. He did all his studies in Austria (at that time French was widely spoken in Austria, but he knew German, he knew English, Italian, Turkish), and there he had learned to ride horses in an extraordinary manner: he was so strong that he could bring a horse to the ground simply by pressing his knees. He could break anything at all with a blow of his fist, even one of those big silver five-franc pieces they had in those days – one blow and it was broken in two. Curiously enough, he looked Russian. I don’t know why. They used to call him Barine. What an equilibrium – an extraordinary physical poise! And not only did this man know all those languages, but I never saw such a brain for arithmetic. Never. He made a game of calculations – not the slightest effort – calculations with hundreds of digits! And on top of it, he loved birds. He had a room to himself in our apartment (because my mother could never much tolerate him), he had his separate room, and in it he kept a big cage ... full of canaries! During the day he would close the windows and let all the canaries loose....And could he tell stories! I think he read every novel available, all the stories he could find – extraordinary adventure stories, for he loved adventures. When we were kids he used to let us come into his room very early in the morning and, while still sitting in bed, tell us stories from the books he had read – but he told them as if they were his own, as if he’d had extraordinary adventures with outlaws, with wild animals. Every story he picked up he told as his own. We enjoyed it tremendously!...But one day when my brother had disobeyed him (Matteo must have been ten or eleven, and I perhaps nine or ten), I came into the dining room and saw my father sitting on a sofa with my brother across his knees; he had pulled down his trousers and was spanking him, I don’t know what for. It wasn’t a very serious spanking, but still.... I came in, drew myself up to my full height and said, ‘Papa, if you ever do that again, I am leaving this house!’ And with such authority, *mon petit!* He stopped and never did it again.” The Mother’s Agenda-05.08.1961,

78: CWSA-28/Letters on Yoga-I-424,

79: CWSA-28/Letters on Yoga-I-427,

80: “He sails through life and death and other life,
 He travels on through waking and through sleep.
 A **power** is on him from her occult force
 That ties him to his own creation’s fate,
 And never can the mighty Traveller rest
 And never can the mystic voyage cease
 Till the nescient dusk is lifted from man’s soul
 And the morns of God have overtaken his night.” Savitri-72,
 81: Savitri-56,
 82: CWSA-23/The Synthesis of Yoga-473,
 83: CWSA-23/The Synthesis of Yoga-456,
 84: CWSA-32/The Mother with Letters on the Mother-25,
 85: CWSA-23/The Synthesis of Yoga-513,
 86: CWSA-22/The Life Divine-890,
 87: “And finally, Sri Aurobindo has told us somewhere in *The Life Divine* that to follow the path of spiritual experience, one must have within oneself a “spiritual being”, one must be “twice born” as it is said, for if one doesn’t have a spiritual being within, which is at least on the point of becoming self-aware, one may try to imitate these experiences but it will only be crude imitation or hypocrisy, it won’t be a reality.” TMCW-9/Questions and Answers-1957/p-344-345,
 88: “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. If the soul is awakened, if there is a new birth out of the mere mental, vital and physical into the psychic consciousness, then the Yoga can be done; otherwise (by the mere power of the mind or any other part) it is impossible.” CWSA-32/The Mother with Letters on the Mother-161,
 89: CWSA-22/The Life Divine-890,
 90: “The subconscious is below the waking physical consciousness — it is an automatic, obscure, incoherent, half-unconscious realm into which light and awareness can with difficulty come. The inner vital and physical are quite different — they have a larger, plastic, subtler, freer and richer consciousness than the surface vital and physical, much more open to the Truth and in direct touch with the universal.” CWSA-28/Letters n Yoga-217,
 91: CWSA-22/The Life Divine-712,
 92: CWSA-22/The Life Divine-947,
 93: “The being of man is composed of these elements — the psychic behind supporting all, the inner mental, vital and physical, and the outer, quite external nature of mind, life and body which is their instrument of expression. But above all is the central being (Jivatman) which uses them all for its manifestation; it is a portion of the Divine Self, but this reality of himself is hidden from the external man who replaces this inmost self and soul of him by the mental and vital ego.... It is by the growth of the psychic element in one’s own nature that one begins to come into conscious touch with one’s central being above. When that happens and the central being uses a conscious will to control and organise the movements of the nature, it is

then that one has a real, a spiritual as opposed to a partial and merely mental or moral self-mastery.” CWSA-28/Letters on Yoga-63,
94: TMCW-12/On Education-337,
95: CWSA-24/ The Synthesis of Yoga-666,
96: CWSA-22/The Life Divine- 939-940,
97: “But afterwards the mind must itself give place to the spirit, to the spiritual force, the supermind and the Supramental force. And finally the body must develop a perfect power to hold whatever force is brought into it by the spirit and to contain its action without spilling and wasting it or itself getting cracked. It must be capable of being filled and powerfully used by whatever intensity of spiritual or higher mind or life force without any part of the mechanical instrument being agitated, upset, broken or damaged by the inrush or pressure, --as the brain, vital health or moral nature are often injured in those who unwisely attempt Yogic practice without preparation or by undue means or rashly invite a power they are intellectually, vitally, morally unfit to bear, -- and, thus filled, it must have the capacity to work normally, automatically, rightly according to the will of that spiritual or other now unusual agent without distorting, diminishing or mistranslating its intention and stress. This faculty of holding, *dharana-sakti*, in the physical consciousness, energy and machinery is the most important siddhi of the perfection of the body.” CWSA-24/ The Synthesis of Yoga-731,
98: CWSA-23/The Synthesis of Yoga-67-68,
99: SABCL-2/Karmayogin/p-19m
100: CWSA-23/The Synthesis of Yoga-61,
101: “When will the world change into the model of heaven? When all mankind becomes boys and girls together with God revealed as Krishna and Kali, the happiest boy and strongest girl of the crowd, playing together in the gardens of Paradise. The Semitic Eden was well enough, but Adam and Eve were too grown up and its God Himself too old and stern and solemn for the offer of the Serpent to be resisted.” Sri Aurobindo/TMCW-10/On Thoughts and Aphorisms-344,

The Post Thesis:

“A glamour from unreached transcendences
Iridescent with the glory of the Unseen,
A message from the unknown immortal Light
Ablaze upon creation’s quivering edge,
Dawn built her aura of magnificent hues
And buried its **seed** of grandeur in the hours.”

Savitri-3-4

“In her the superhuman cast its **seed**.
Inapt to fold its mighty wings of dream
Her spirit refused to hug the common soil,
Or, finding all life’s golden meanings robbed,
Compound with earth, struck from the starry list,
Or quench with black despair the God-given light.”

Savitri-19

“This sculptor of the forms of the Infinite,
This screened unrecognised Inhabitant,
Initiate of his own veiled mysteries,
Hides in a small dumb **seed** his cosmic thought.”

Savitri-23

“In the immutable nameless Origin
Was seen emerging as from fathomless seas
The trail of the Ideas that made the world,
And, sown in the black earth of Nature’s trance,
The **seed** of the Spirit’s blind and huge desire
From which the tree of cosmos was conceived
And spread its magic arms through a dream of space.”

Savitri-40

“For this he left his white infinity
And laid on the spirit the burden of the flesh,
That **Godhead’s seed** might flower in mindless Space.”

Savitri-73

“In all who have risen to a greater Life,
A voice of unborn things whispers to the ear,
To their eyes visited by some high sunlight
Aspiration shows the image of a crown:
To work out a seed that she has thrown within,
To achieve her power in them her creatures live.”

Savitri-183-184

“The **seed** grew into a delicate marvellous bud,
The bud disclosed a great and heavenly bloom.”

Savitri-355

“The **seed of Godhead** sleeps in mortal hearts,
The flower of Godhead grows on the world tree”

Savitri-446

“In a small **fragile seed** a great tree lurks,
In a tiny gene a thinking being is shut;
A little element in a little sperm,
It grows and is a conqueror and a sage.”

Savitri-623

“As the tree grows by a subconscious or inconscient assimilation of action of sun and rain and wind and absorption of earth elements, so the **being grows by a subliminal or intraconscient** assimilation and absorption of its results of past becoming and an output of potentialities of future becoming.”²¹

Sri Aurobindo

“Consequently, we are not here to repeat what others have done, but to prepare ourselves for the blossoming of a new consciousness and a new life. That is why I address myself to you, the students, that is, to all who wish to learn, to learn always more and always better, so that one day you may be capable of opening yourselves to the new force and of giving it the possibility of manifesting on the physical plane. For that is our programme and we must not forget it. To understand the true reason why you are here, you must remember that we want to become instruments that are as perfect as possible, instruments that express the divine will in the world. And if the instruments are to be perfect, **they must be cultivated, educated, trained.** They must not be left like fallow land or a formless piece of stone. A diamond reveals all its beauty only when it is artistically cut. It is the same for you. If you want your physical being to be a perfect instrument for the manifestation of the supramental consciousness, you must cultivate it, sharpen it, refine it, give it what it lacks, perfect what it already possesses. That is why you go to school, my children, whether you are big or small, for one can learn at any age — and so you must go to your classes.”⁵

The Mother

“We are not here to do (only a little better) what the others do. We are here to do what the others *cannot do* because they do not have the idea that it can be done. We are here to open the way of the Future to children who belong to the Future. Anything else is not worth the trouble and not worthy of Sri Aurobindo’s help.”⁶

The Mother

“We are not here to lead an easy and comfortable life. We are here to find the Divine, to become divine, to manifest the Divine. What happens to us is the Divine’s affair, not ours. The Divine knows better than we do what is good for the world’s progress and for our own.”⁷

The Mother

Sri Aurobindo gave all his life to liberate men from ‘human way of thinking and doing.’³

The Mother

The evolution of our past births is stored in our subliminal sheath which decides our present and future becomings. The seed of the Godhead is there within our heart as Psychic being and if it is properly nourished through support of subliminal plane, then it will emerge as Mighty banyan tree. This is the conviction with which the school began. It is for us as *the Mother* reminds us that we ‘have come to do something entirely new and very difficult.’¹

The Mother’s Ideal Integral School is destined to realise Her ultimate vision of breaking out the Godhead from the oblivious human vessel in Her own way and in Her own Time. Here students are the heart centre, the means, teachers are fields and occasions, the Law of Integral Education is the mould and circumscription, seeks to work out immediately in them some image and fragment like a grain of dust of Omnipotence and Omniscience.

So, we can redefine education in its totality in which *Sri Aurobindo* asked a *Sadhak* to become a mariner of secret inner Ocean without limit, explorer, adventurer and cosmologist of this magic earth’s obscure geography, adventuring into unknown inner worlds and known outer world. Thus learning begins with the surface mental, surface vital and surface physical education which builds strong mental, vital and physical personality. Behind it there is large ocean of subtle mental, subtle vital and subtle physical education extending over all life. At its core there is true mental, true vital and true physical being. Then behind these planes there are still greater planes of Psychic, Spiritual, Universal, Supramental and Bliss worlds, whose dynamisation can lead towards entry into the virgin forest of Subconscious and Inconscious Sheath and to trace a path of his own in discovering Subconscious Self and Inconscious Self. The finding of Subconscious Self is identified as another important achievement ‘whose priceless value **could have saved the world.**’⁹ Then subsequently entry in to Inconscious Sheath and discovery of Inconscious Self is identified as the one of the last and most profound Spiritual experience, ‘the grand solution’¹⁰ in which the height of mortal effort end. All these worlds and planes have their influence on our earthly substance and can mould the earthly living into Divine living and Divine perfection. Or ‘This earth is not alone our teacher and nurse; The powers of all the worlds have entrance here.’¹⁹ Our objective in Integral Education is to explore all the planes of Consciousness and call down their full manifestation in our earthly life. So behind the veil of ideal Education, this integral Education is revealed to few fit, capable and strong Souls. In this context the present approach of surface education⁸ can be considered as right beginning.

Behind the true mental, true vital and true physical education there is surface mental, surface vital and surface physical education which are obligatory for all the students of *The Mother’s Ideal Integral School* as per the precious directive of the Government of *Odisha* and pioneering effort of *New Life Education Trust* who is

responsible for the expansion and introduction of comprehensive vision of Integral Education (in *Odisha*) in large scale. The Government machineries must be aware of an ‘increasing mechanisation, a standardisation, a fixing of all into a common mould in order to ensure harmony is the mental method,’¹¹ and this trend would obstruct the evolution of plastic Spiritual Law and higher freedom of the race. The double intention with which the school is born in 1991 and continues its existence are (1) in *Savitri’s* language, ‘No signal light of hope has gleamed in vain’² and (2) in *the Mother’s* language ‘And detached from all fruit of action, act.’²² The great dream hope with which the school functions are divided into following four categories. The most of the outgoing students of this School receive training and education, *Sikhya*, to enable them to fit and accommodate themselves in the main stream of present world order with some basic mental knowledge on World, Self and God. They receive Divine’s brief touch which is not sufficient to change their outer life. Some of them hold and preserve the rare and sweet Psychic memory which they do not repeat from the existing hostile, dangerous and *asuric* world; few of them receive initiation of the Soul, *Dikhya*, to lead an inner disciplined life by holding *the* (Divine) *Mother* in their heart and serving Her in this life. It is believed that those who discover their Psychic Being in the heart centre, their entire outer life become secured and uncorrupted.⁴ It is believed that those who discover their Spiritual being above the head their entire outer life experience without narrowness and without attachment. Very few of them are privileged to extend the initiation of Soul to reconcile the Material and Spiritual life. Thus, Integral Education provides an awareness of higher life without enforcing and creates an opportunity for each student to choose either of the life based on satisfaction of desire and egoistic enjoyment as ruling motive of life or a life aimed at dedication, *tyaga*, concentration, *samyama*, askesis, *tapasya*, self-consecration, *yajna* and endless unfolding of the Spirit. It is only for the realisation and fulfilment of the latter objective the former responsibilities of mass education are undertaken with emphasis from *The Mother*, “It is not a number that we want—it is a selection; it is not brilliant students that we want, it is living souls.”¹²

A *Sadhak* of integral Yoga is identified as a student of integral Education. He will make his Spiritual foundation strong by entry into rigorous self-disciplines as hinted in the ancient Teachings of *the Vedas*, *the Upanishads* and *the Gita* and retains his *Vedantic Aryan* identity.¹⁴ He will make his material foundation strong by entry into Modern Science, Arts, Literature, History, Geography, Mathematics and Economics. He will enhance his objective and subjective learning capacity by entry into the Science of multiple Languages such as that of *Sanskrit* as God gifted language, *English* as language of international communication, *French* as cultural language of earth, Mother tongue as immediate means of communication and other regional languages; thus he retains his *sattwic Aryan* identity.¹³ He will reconcile Matter and Spirit by entry into multiple subtle planes through vast and catholic Self-discipline of integral Yoga and retains his perfect *Aryan* identity.¹⁵ Thus he ascends his consciousness from *unaryan tamasic Shudra* state¹⁶ to integral perfect *Arya*¹⁵ through efforts of many successive births of all life. This fulfils the vision of integral

Education¹⁷ which rests on the declaration, “The past is our foundation, the present our material, the future our aim and summit. Each must have its due and natural place in a national system of education.”²⁰ The National System of education must eradicate the ‘**fundamental mistake which accounts for the weakness and degradation of India.**’¹⁷ For last two thousand years the later *Vedantists, Nirvanists, Buddhists, Illusionists and Jains* ‘were sufficient to sap all energy out of the country... So, you had a choice between two alternatives: either a life *in* this world with its round of petty pleasures and pains, joys and sufferings, threatened by hell if you were not behaving properly; or an escape into another world, heaven, *nirvana, moksha* [liberation]... *Sri Aurobindo* has shown that **the truth does not lie in running away from earthly life but in remaining in it, to transform it, divinize it, so that the Divine can manifest HERE, in this PHYSICAL WORLD.**’¹⁷ *The Mother* further confirms ‘the deeper into matter you want to descend, the higher must you ascend in consciousness...It will take time. *Sri Aurobindo* was surely right when he spoke of a few centuries.’²³

OM TAT SAT

References:

- 1: The Mother’s Agenda-14.08.1962,
- 2: Savitri-638
- 3: “It is a question of pulling all those who are capable to do so, out of the general human routine of thought, feeling and action; it is to give all opportunities to those who are here to cast off from them the slavery to the human way of thinking and doing; it is to teach all those who want to listen that there is another and truer way of living, that Sri Aurobindo has taught us how to live and become a *true being* — and that the aim of the education here is to prepare the children and make them fit for *that life.*” TMCW/On Education/p-117, “*Sri Aurobindo* worked all his life to free men from the **slavery of religions.**” The Mother’s Agenda-25.12.1969, “Undoubtedly, nature cannot be satisfied with such (a thinking and speaking animal) an imperfect result; she endeavours to bring out a being who will be to man what man is to the animal, a being who will remain a man in its external form, and yet whose consciousness will rise far above the mental and its slavery to ignorance.” TMCW/On Education/p-116, “And yet this release from all slavery to the flesh, this liberation from all personal attachment is not the supreme fulfilment. There are other steps to climb before you reach the summit. And even these steps can and should be followed by others which will open the doors to the future.” TMCW/On Education/p-35,
- 4: “It (Psychic being) alone can assure, even while the spiritual consciousness is incomplete, the perennial freshness and sincerity and beauty of the symbol and prevent it from becoming a dead form or a corrupted and corrupting magic; it alone can preserve for the act its power with its significance.” CWSA-23/The Synthesis of Yoga-166,
- 5: TMCW-12/On Education/p-72-73
- 6: TMCW-12/On Education/p-113

7: TMCW-12/On Education/p-119-120

8: “But when she came back **to her self of thought**,
Once more she was a human thing on earth,
A lump of Matter, a house of closed sight,
A mind compelled to think out ignorance,
A life-force pressed into a camp of works
And the material world her limiting field.” Savitri-488

9: Savitri-42,

10: Savitri-90,

11: CWSA/22/The Life Divine-1068,

12: “We do not want large numbers; we want a selection. We do not want brilliant students; we want living souls.” The Mother’s Agenda-August 10, 1960,

13: “For in the *Veda* the Aryan peoples are those who had accepted a particular type of self culture, of inward and outward practice, of ideality, of aspiration...All the highest aspirations of the early human race, its noblest religious temper, its most idealistic velleities of thought are summed up in this single vocable.” CWSA/13/Essays in Philosophy and Yoga-441,

14: “**The (Vedantic) Aryan** is he who strives and overcomes all outside him and within him that stands opposed to human advance. Self-conquest is the first law of his nature. He overcomes earth and the body and does not consent like ordinary (tamasic) men to their dullness, inertia, dead routine and tamasic limitations. He overcomes life and its energies (of rajasic men) and refuses to be dominated by their hungers and cravings or enslaved by their rajasic passions. He overcomes mind and its habits (of sattvic men), he does not live in a shell of ignorance, inherited prejudices, customary ideas, pleasant opinions, but knows how to seek and choose, to be large and flexible in intelligence even as he is firm and strong in his will. For in everything he seeks truth, in everything right, in everything height and freedom.” CWSA/13/Essays in Philosophy and Yoga-443,

15: “The **perfect Arhat (Arya)** is he who is able to live simultaneously in all these three apparent states of existence (a consciousness which is at once transcendental, universal and individual), elevate lower into higher, receive higher into the lower, so that he may represent perfectly in the symbols of the world that with which he is identified in all parts of his being, the triple and triune Brahman.” CWSA/13/Essays in Philosophy and Yoga-444,

16: “Everything that departed from this ideal (Truth and wisdom of Brahmana and Heroism and inner adventure Kshatriya), everything that tended towards the ignoble, mean, obscure, rude, cruel or false, was termed **un-Aryan**.” CWSA/13/Essays in Philosophy and Yoga-441,

17: “Sri Aurobindo does not belong to History; he is outside and beyond History. Till the birth of Sri Aurobindo, religions and spiritualities were always centered on past figures, and they were showing as “the goal” the negation of life upon earth. So, you had a choice between two alternatives: either a life *in* this world with its round of petty pleasures and pains, joys and sufferings, threatened by hell if you were not behaving properly; or an escape *into* another world, heaven, nirvana, *moksha*

[liberation].... Between these two there is nothing much to choose, they are equally bad...Sri Aurobindo has told us that **this was a fundamental mistake which accounts for the weakness and degradation of India.** Buddhism, Jainism, Illusionism were sufficient to sap all energy out of the country. True, India is the only place in the world which is still aware that something else than matter exists. The other countries have quite forgotten it: Europe, America and elsewhere.... That is why she still has a message to preserve and deliver to the world. But at present she is splashing and floundering in the muddle. Sri Aurobindo has shown that **the truth does not lie in running away from earthly life but in remaining in it, to transform it, divinize it, so that the Divine can manifest HERE, in this PHYSICAL WORLD.”** The Mother’s Agenda-05.04.1967 (This is the Mother’s answer to school teachers related with the topic “India’s Spiritual history”)

18: “In fact, for education, people should always encourage both tendencies side by side: the thirst for the Marvelous, the seemingly unrealizable, for something that fills you with a sense of divinity, while at the same time encouraging, in the perception of the world as it is, an exact, correct and sincere observation, the abolition of all imaginings, a constant control, and a most practical and meticulous feeling for exactness in details. Both tendencies should go side by side. Generally, people kill one with the idea that it's necessary in order to develop the other – which is totally erroneous.

The two can coexist, and as knowledge grows, a moment comes when you understand that they are two aspects of the same thing, namely, a clear vision, a superior discernment. But instead of the vision and discernment being limited and narrow, they become absolutely sincere, correct, exact – AND immense, embracing an entire field that's not yet part of the concrete Manifestation.

This is very important from an educational point of view.

To see the world as it is, accurately, starkly, in the most practical and down-to-earth way, and to see the world as it can be, with the highest and freest vision, filled with hope and aspiration and a marvelous certainty – these are the two poles of discernment. All the most splendid, marvelous, powerful, expressive and total things we are able to imagine are nothing compared to what they can be; and at the same time, our minute observation of the smallest detail can never be sufficiently exact. Both things must go together. When you know this (*gesture below*) and you know That (*gesture above*), you are able to make the two meet.” The Mother’s Agenda-06.03.1963,

19: Savitri-153,

20: Sri Aurobindo/ SABCL-17/p-205,

21: “But if a constant development of being by a developing cosmic experience is the meaning and the building of a **new personality** in a new birth is the method, then any persistent or complete memory of the past life or lives might be a chain and a serious obstacle: it would be a force for prolonging the old temperament, character, preoccupations, and a tremendous burden hampering the free development of the **new personality** and its formulation of new experience. A clear and detailed memory of past loves, hatreds, rancours, attachments, connections would be equally a stupendous

inconvenience; for it would bind the reborn being to a useless repetition of a compulsory continuation of his surface past and stand heavily in the way of his bringing out new possibilities from the depths of the spirit. If, indeed, a mental learning of things were the heart of matter, if that were the process of our developments, memory would have a great importance: but what happens is a growth of the **soul personality** and a growth of the nature by an assimilation into our substance of being, a creative and effective absorption of the essential results of past energies; in this process conscious memory is of no importance. As the tree grows by a subconscious or inconscient assimilation of action of sun and rain and wind and absorption of earth elements, so the **being grows by a subliminal or intraconscient** assimilation and absorption of its results of past becoming and an output of potentialities of future becoming. The law that deprives us of the memory of past lives is a law of the cosmic Wisdom and serves, not disserves its evolutionary purpose.”
CWSA-22/The Life Divine-850-51,

22: “At that time I didn’t know the text of the Gita. I had not read it completely yet, you see... (*some words inaudible here*)... not this verse which I translate in my own way: “And detached from all fruit of action, act.” It is not like this, but still that’s what it means. This I did not know, but I said exactly what is said in the Gita.”
TMCW-7/The Questions and Answers-1955/p-392-393,

23: The Mother’s Agenda-25.02.1958,

The Bibliographical Note-I

“The only thing in the world that still appears intolerable to me now is all physical deterioration, physical suffering, the ugliness the powerlessness to express this capacity of beauty inherent in every being. But this, too, will be conquered one day. Here, too the power will come one day to shift the needle a little. Only, one has to climb higher in consciousness: the deeper into matter you want to descend, the higher must you ascend in consciousness...It will take time. *Sri Aurobindo* was surely right when he spoke of **a few centuries.**”¹

The Mother

“**A mass of new material is flowing into us;** we have not only to assimilate the influences of the great theistic religions of India and of the world and a recovered sense of the meaning of Buddhism, but to take full account of the potent though **limited revelations of modern knowledge** and seeking; and, beyond that, the remote and dateless past which seemed to be dead is returning upon us with an effulgence of many luminous secrets long lost to the consciousness of mankind but now breaking out again from behind the veil.”²

Sri Aurobindo

A Tribute to Babuli Bhai



Sri Prasad Tripathy (Babuli Bhai) as on 2019

Babuli Bhai is involved in real difficulty of *Odisha* which took decades of effort to work out towards the dynamic fulfilment of Integral Education and has thrown himself upon the world in loving wrestle to become a channel, instrument and emanation of the Divine action, Divine love and World transformation. He has ascended from the status of an accomplished *Karma Yogi* or accepting and uplifting all external contacts of life through Spiritual action and movement towards the emergence of an *integral Yogi*, or a life in which Divine Will, Knowledge and Love are reconciled; who neither secludes himself from the ordinary human activities, nor isolates himself from mankind through the garb of *Sannyasin*, but wears the garb of the world and sets out in his mission which 'cannot afford to leave unsolved the problem of the'³ most outward works related with right order of Life and meets all sufferings, all negations and all discords of existence through the Divine intervention.

His Divine strength is reflected through his inspired body of truth, youth of the Soul, helpfulness for heightening the collective aspiration and calls down *The Mother's* Grace and Her exceeding *Ananda*. He has restated integral Yoga in terms of high thrilled melodies of heavenly anthem and securely annexed them to mortal realm; filled listening ears with subtle humour of Immortal's touch; seized wordless silence from which all sounds are born, a calm balance, right discrimination, awareness of Her world conquering secret seemingly impossible task, firm vision of things through inspired body of truth expression and structured organisation, a high Spiritual optimism and patience to unfold the truth of the Divine Mother's Mission and unflinching clarity and humility to admit the limitation of the scope of existing infrastructure, human resource, requisite knowledge and skill in action.

Integral Yoga proposes that songs and music can be utilised as a climber of ascending consciousness 'on the invisible stair of sound,'⁴ and it will not limit itself with 'few striving steps' of transient strings but changes its ever new uncounted heavenly 'notes in a passion of unforeseeing discovery.'⁴ It keeps all the 'unforgotten ecstasies' born out of practice of music as memorable 'growing treasure in the mystic heart.'⁴

The spirit of Integral Education asks long formative period of training and justifies itself on three principles that of (1) to wait all infinity, (2) to learn endlessly, and (3) to grow uninterruptedly and his presence, example and action are extended and reproduced in fellow beings and we are here for that Divine perfection which can speak undying transcendent words that no human tongue can express; the ideas that can discover no voice on living lips; action through Divine union that would dare to shatter all mortal limitation; the purity, that will extend through multiple planes and sheaths; the lyric of Divine love, delight and beauty which will leave no heavenly joy unsung and no unimagined beauty unexplored or that beauty which the eyes cannot see; all that has to be known that no mind can ever dream or grasp.

Sri Matriniketan Ashram collectivity owes for his (*Babuli Bhai's*) single Spirit consecrated pursuit of *The Mother's* work of linking existence with the Divine Consciousness and as the perfect vessel he alleviates mankind towards the knowledge and possession of Supreme Reality, followed by harmony through utter obedience and trust towards the Divine law and to his extraordinarily effective leadership which assists the multiplicity of fellow brothers in finding the free luminous play of their divine individuality and all the manifold joy of their difference in oneness.

OM TAT SAT

References:

- 1: The Mother's Agenda-25.02.1958,
- 2: CWSA-19/Essays on the Gita-10,
- 3: CWSA/23/The Synthesis of Yoga-173,
- 4: Savitri-674.



The Bibliographical Note-II

“I am perfectly sure, I am quite confident, there is not the slightest doubt in my mind, that this University (Sri Aurobindo International Centre of Education), which is being established here (at Pondicherry), will be **the greatest seat of knowledge upon earth**. It may take fifty years, it may take a hundred years, and you may doubt about my being there; I may be there or not, but **these children of mine** will be there to carry out my work. And those who collaborate in this divine work today will have the joy and pride of having participated in such an exceptional achievement.”

The Mother

28 May 1953, TMCE/12/On Education-112,

“In our school I have put French as the medium of instruction. One of the reasons is that French is the **cultural language of** the world. The children can learn the Indian languages at a later stage. If more stress is laid upon Indian languages at present, then the natural tendency of the Indian mind will be to fall back upon the ancient literature, culture and religion. You know very well that we realise the value of ancient Indian things, but **we are here to create something new, to bring down something that will be quite fresh for the earth**. In this endeavour, if your mind is tied down to the ancient things, then it will refuse to go forward. The study of the past has its place, but it must not hamper the work for the future.”

The Mother

TMCW-12/On Education-216

A Tribute to Pranab Dada



Sri Pranab Kumar Bhattacharya

(Sri Aurobindo International Centre of Education is considered as the heart centre of Sri Aurobindo Ashram and its Physical Education Department is identified as most disciplined and gathering together of number of strong Souls. Pranab Da is considered the strongest among them and he carries along with him The Mother's tremendous force of Truth and Purity. Sri Aurobindo observed that an Integral Karma Yogi is a King, Leader, Captain of the journey and Commander and Pranab Da satisfies these conditions fully and till his last breath he was concerned inwardly Supramental Transformation and outwardly harmony and discipline in Ashram living. As Integral Jnana Yogi, he was a scout, guarding the Ashram from within and without, protecting it from evil's hand and path finder through Integral Education in general and pioneer of Integral Physical Education in particular. His message to the world is clear that if we belittle concentration on physical training for any higher Mental and Spiritual quest then we do not attain perfection and fullness of life but shift the position of our imperfection. His strong vessel was equally ready to experience the Supreme Love of Integral Bhakti Yoga and he must have undergone this experience of

boundless Love spreading over all the planes of Consciousness which was reflected from the later part of his life and action.)

When I, along with my *Ashram* group of aspirant Souls met *Dada*, first, he informed us that the name of the *Berhampur* in *Odisha* is now changed to *Brahmapur* which means ‘the City of the *Brahman*.’ He also linked it with his home town *Berhampur* in *West Bengal*. Later I came to understand this outer effort of linking our existing place of stay with his past home was a means of building the inner link. Since then when ever I get the least opportunity, I do not miss to meet *Dada*, and I am grateful to his whole collective team who provided an opportunity to me to meet *Dada*, even during his critical health. Each time I met *Dada*, I found his centre of living changed more and more within and his faculty of fatherhood and deep care for his fellow brothers grew proportionately. In a letter he observed, ‘I have gone through your ‘*The Descent*’ (Feb-2005 & August-2005 issue) and found (it) interesting. Glad to know about your dedication for *(the) Mother’s* work.’ This paper which received *Dada’s* attention and support was later transformed into the book *The Divine Bliss*.

Incidentally, when *Dada* left his body, on that day (08.01.2010) I was present in *Pondicherry* and I had a strange experience which is a fourth repetition of the same subtle physical sensation with whom my Soul is linked. It was the experience of dying to death, for the hours together that my heart was on the verge of failing till the period *Dada* left his body. (A similar experience of physical identification with a departing Soul repeated on 29.06.2011 at *Pondicherry*, the day in which the foremost Integral Yogi, *Amalkiran (Sri K.D. Sethna)* left his body at an age of 106 year.) *Dada’s* life and death or beyond life subtle Presence are equally important for us in our journey towards the Eternal.

Our experience with *Pranab Da* is still continuing and this was recently witnessed when I was on the verge of publishing a book ‘*The Mother’s Manifestation*.’ During the last moment I got the direction from *the Mother* that Her Divine manifestation will be incomplete without *Dada*. So the Divine offered me another opportunity to confirm my love and gratitude towards him through this new book.

At Their Lotus Feet

S.A. Maa Krishna
Sri Matriniketan Ashram

The End

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THE SYNTHESIS OF EDUCATION

'Integral Education is the utilitarian aspect of Integral Yoga. A Sadhak of Integral Yoga is primarily a student of Integral Education and secondarily a teacher. As a Teacher he is primarily a Spiritual Influence and secondarily an exemplar and instructor. He is accountable for his persuasion of learning to himself and world through accumulation of power of concentration in order to arrive initially at individual perfection and finally a contributory to the world perfection. This process of learning is identified as an adventure into the unknown multiple planes of consciousness which will continue through successive births known as all life and he will not be satisfied till all the lines of subjective and objective perfections are gathered together to experience endless growth, endless unfolding of Truth and endless total fulfilment.'

OM TAT SAT



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