

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.”⁵

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:

"His activity is centred in a progressive mind which **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."¹⁰³

Sri Aurobindo

"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 *Shastra*, 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 *Shastra* 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 *Gita*²⁶ 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*. *Apara-prakriti* is the Subconscient and Inconscient 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 distinction from other men is this that he lives in a higher and vaster spiritual consciousness; all his work of knowledge or creation must then spring from there: it must not be made in the mind, — for it is a greater truth and vision than mental man’s that he has to express or rather that presses to express itself through him and mould his works, not for his personal satisfaction, but for a divine purpose.”⁵⁹

Sri Aurobindo

“This earth is not alone our teacher and nurse;
The powers of all the worlds have entrance here.”

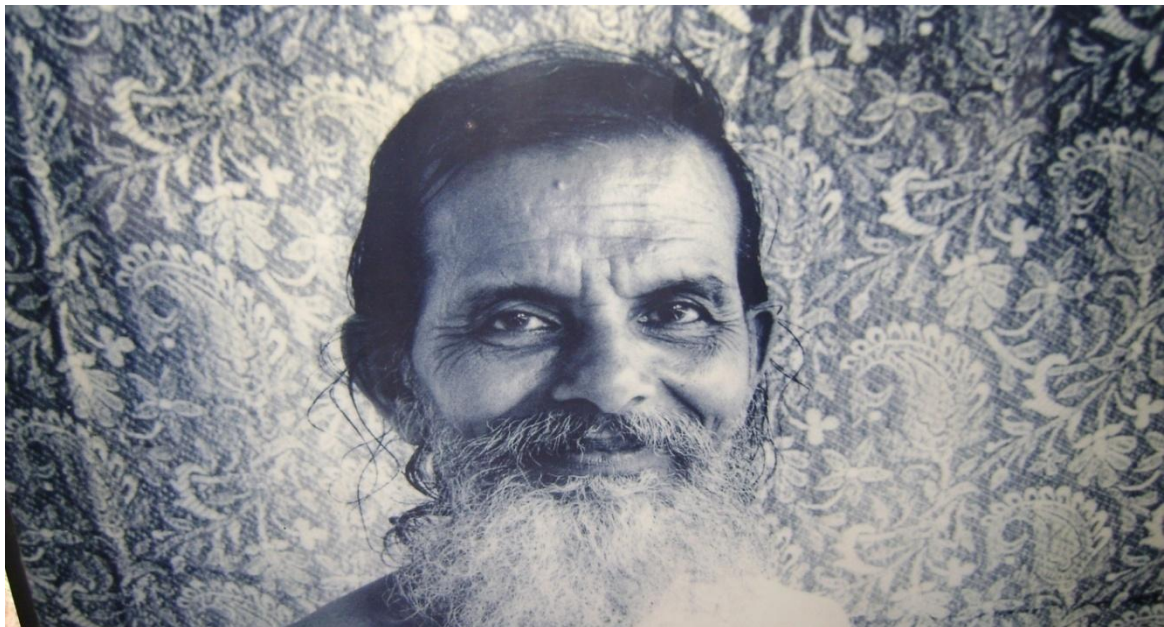
Savitri-153

“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. [His nature is the characteristic law of Spirit which 'is self-existent perfection and immutable infinity.'](#)¹⁰³

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 he ‘does Nature’s inferior works; he assures the basis for her higher activities; but not to him easily are opened the glories of her second birth.’¹⁰² 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 deposes 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. A Soul, that is not in the direct contact of the Divine, not in the Love and Care of the Divine Mother is identified as an orphan child.

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-motion 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*¹⁰⁸ 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

“To discover the spiritual being in himself is **the main business of the spiritual man** and to help others towards the same evolution is his **real service to the race**...”¹⁰⁵

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 Subconsciousness 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 purusha*; 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-ayed 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-samarthya*. 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-samarthya*.

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 wholefield 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

“In waking Mind, the Thinker built his house.”

Savitri-622

“"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

“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.”¹⁰⁴

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,³² 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.”

“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



“But the Gita discourages any excess of violence done to oneself; for the self within is really the Godhead evolving, it is Krishna, it is the Divine; it has not to be troubled and tortured as the Titans of the world trouble and torture it, but to be increased, fostered, cherished, luminously opened to a divine light and strength and joy and wideness.”¹⁰⁶

Sri Aurobindo

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 Subscient 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

The Gita informs us that the all pervading *Brahman*, *Vasudeva* is endless in His self extension in the universe, *nastyonto vastarasya 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.’¹⁰⁷

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-562

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 Subconscious Sheath: -

“I, the Purushottama Consciousness, lodged in the Self, lift the blazing lamp of knowledge and destroy the darkness which is born of the Subconscious Ignorance.” (The Gita-10.11) This is the experience of Supramental Consciousness transforming the Subconscious Sheath.

Fourth formula of Supramental learning related with the transformation of Inconscious 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 Inconscious world.” (The Gita-18.58) Below the Subconscious there is Inconscious Sheath, and Supramental transformation is extended to Inconscious sheath.

Fifth formula related with transformation of whole being through discovery of Supramental concealed in the Inconscious Self: -

“The *Brahman* has concealed into this form of (inconscious) earth and sustains by His might these multitudes.” (The Gita-15.13) The discovery of Subconscious and Inconscious Self accelerates the transformation work towards a ‘grand solution’ and save the world from swallowing by the dark unconscious 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 Subconscious 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 Subconscious waits Her large unfinished task.)

“In darkness’ core she dug out wells of light,”

Savitri-41

“With the Light that dwells near the dark end of things,”

Savitri-60

“A cave of darkness guards the eternal Light.”

Savitri-305

“A treasure was found of a supernal Day.
In the **deep subconscious** 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 **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.
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 inconscient sheath and all dark and untransformed forces rise from inconscient 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**;”



(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 unconscious 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 Unconscious journey appears to be pathless and goalless.)

Savitri-584

The More Important Secret of Unconscious Plane:

“Enigma of the Unconscious’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 (Unconscious 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.”

“Now to the limitless gaze disclosed that sees”
Savitri-571

“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.



Loving Surrender

Psychic, Spiritual, Supramental, Subconscious and Inconscious 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.

OM TAT SAT

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, "[Petty minds think of Me, the unmanifest, as being limited by manifestation, because they know not my supreme nature of being, imperishable, most perfect.](#)" [The Gita-7.24](#),
 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: “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.”

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-143,
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. 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, 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 on 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,
102: CWSA-23/The Synthesis of Yoga-23,
103: CWSA-23/The Synthesis of Yoga-20-21,
104: CWSA-23/The Synthesis of Yoga-142,
105: CWSA-22/The Life Divine/p-917-918,
106: CWSA-23/The Synthesis of Yoga-108,
107: The Gita-10.34,
108: “One must be a saint and a hero to be a good teacher. One must be a great yogi to be a good teacher. One must have a perfect attitude to be able to exact a perfect attitude from the students. You cannot ask anyone to do what you don’t do yourself. That is a rule. So look at the difference between what is and what ought to be, and you will be able to estimate the extent of your failure in class.” TMCW-8/Questions and Answers-1956/p-354,

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