

## The Integral Physical Education:

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

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



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

Savitri-366

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

Savitri-367

“All worshipped marvellingly (Savitri), none dared to claim.”

Savitri-368

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

Savitri-374

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

Savitri-374

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

Savitri-374

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

Savitri-430



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

Savitri-686

Through this education the Matter finds victorious and infinite happiness, awakes the true physical being, *annamaya Purusha*, and awareness of an infinite Consciousness, knowledge, power, largeness, immortal existence and a perfectly Divine manhood is possible by developing a body and brain capable of receiving and serving still higher illuminations and **an inward absoluteness** of self-existence.



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

Savitri-666

The three limitations and negations of Matter that resists growth or opposes the faculty of educational development are that of Ignorance, Inertia

and Division and these are transformed by Integral Physical Education in to Omniscience, Divine peace and tranquility and Unity.



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

Savitri-320

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

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

darkness is inseparably the companion and background of its light, falsehood ever deforms and obstructs the truth, love is not satisfied due to the presence of hatred and joy is not justified due to the presence of suffering and material life always drags towards hatred, anger, indifference, satiety, grief and pain.



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

Savitri-326

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

Savitri-326

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

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

Spiritual perceptive knowledge of Psychic, Spiritual and Supramental Being in which the subjective Self becomes its own objective substance. Then it will be able to transform its three fundamental opposition and limitations and Matter will be a field of conscious revelation of the Spirit.



“It can immortalise a moment's work:”

Savitri-85,

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

Savitri-178

“The moments there were pregnant with all time.”

Savitri-301

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

Savitri-325,

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

*Savitri-345*

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

Savitri-411

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

*Savitri-421*

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

Savitri-623



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