

## Integral Psychic Education:

“Attracted to strange far-off shimmerings,  
Led by **the fluting** of a distant Player  
He sought his way amid life’s laughter and call”  
Savitri-192

“An Infant nursed on Nature’s covert breast,  
An Infant playing in the magic woods,  
**Fluting to rapture** by the spirit’s streams,  
Awaits the hour when we shall turn to his call.”  
Savitri-169

“It seemed the yearning of a **lonely flute**  
That roamed along the shores of memory  
And filled the eyes with tears of longing joy.”  
Savitri-290

“Although are witnessed there the joys of Time,  
Pressed on the bosom the Immortal’s touch is felt,  
Heard are **the flutings** of the Infinite.”  
Savitri-279

“**High-fluting** with the coil’s happy voice,  
His peacock turban trailing on the trees;  
His breath was a warm summons to delight,  
The dense voluptuous azure was his gaze.”  
Savitri-352

“What feet of gods, what ravishing **flutes of heaven**  
Have thrilled high melodies round, from near and far”  
Savitri-419

“An adoration reigned in the yearning heart,  
A spirit of purity, an elusive presence  
Of faery beauty and ungrasped delight  
Whose momentary and escaping thrill,  
However unsubstantial to our flesh,  
And brief even in imperishableness,  
Much sweeter seemed than any rapture known  
Earth or all-conquering heaven can ever give.”  
Savitri-603

“His bliss laughs to us or it calls concealed  
Like a far-heard unseen **entrancing flute**  
From moonlit branches in the throbbing woods,  
Tempting our angry search and passionate pain.  
Disguised the Lover seeks and draws our souls.”  
Savitri-614

“O subtle-souled musician of the years,  
Play out what thou hast **fluted** on my stops;  
Arise from the strain their first wild plaint divined  
And that discover which is yet unsung.”

Savitri-687

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

Savitri-711

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



(The Gita informs us that the all pervading *Brahman*, *Vasudeva* is endless in His self extension in the universe, *nastyonto vistarasya me*, and the highest power of Supreme manifestation is only a very partial revelation of the Infinite; even the whole universe is preoccupied by only one degree of His greatness, illumined by one ray of His splendour and it will still remain the perennial Source of ‘birth of all that shall come into the being’.)

The inner soul in man, the Psychic being, *Kshara Purusha* is a partial manifestation of the Divine, *mamaivamsah*, who is itself mutable, *kshara*, everlasting, *sanatanah*, the Lord, *Ishwara*, the luminous inhabitant in human body, *manusim tanumasritam*, and simultaneously the giver of sanction, *anumanta* of all the action of the three *gunas* within the boundary of Ignorance, missioned to lead man in Ignorance towards light of Divine Consciousness. Its operation in the ignorance is different from *Akshara*, the Spiritual being and

*Uttama Purusha*, the Supramental Being, though it is having manifold deep relations with them. The *Kshara Purusha*, associating itself with the works of *Prakriti*, seems to be the doer of all works, *karta*, whereas *Akshara Purusha*, dissociating itself from all the workings of the *gunas* is the inactive non-doer, *akarta* and witness. In *Purushottama*, these two states, the action of the Soul and its mutability and the status of the immutability of the Spirit actually coexist. The *Purushottama* puts forth his own active nature, *svam prakrtim*, manifest in the *jiva* and works out its own innate Divine nature, *svabhava*, in addition to its egoistic action bewildered by the three *gunas*.

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



(Janmastami & Nanda Utsava at Sri Matriniketan Ashram)

“Even as her body, such is she within.  
Heaven's lustrous mornings gloriously recur,  
Like drops of fire upon a silver page,

In her young spirit yet untouched with tears.  
All beautiful things eternal seem and new  
To **virgin wonder** in her **crystal soul.**”

*Savitri-422*

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

*Savitri-297*

“Wisdom transcendent touched his quivering heart:”

*Savitri-33*

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

*Savitri-43*

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

*Savitri-658-59*

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

*OM TAT SAT*

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