

Integral Spiritual Education:

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



(It is not sufficient to worship *Krishna*, *Christ* or *Buddha* without, if there is not the revealing & the formation of the *Buddha*, the *Christ* or *Krishna* in ourselves. CWSA-23/ The Synthesis of Yoga-66)

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



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

Savitri-343

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

Savitri-247

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

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

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

The Life Divine-85

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

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



“I wear the face of *Kali* when I kill,
I trample the corpses of the demon hordes.”

Savitri-509

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

Savitri-255

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

Savitri-535

(Description of Sri Krishna changing into Mother Kali)

“Changed in its shape, yet rapturously the same,
It grew a woman’s dark and beautiful
Like a mooned night with drifting star-gemmed clouds,
A shadowy glory and a stormy depth,
Turbulent in will and terrible in love.”

Savitri-711

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

With the purification of *chitta*, *manas*, *buddhi* and *ahamkara*, one becomes aware of higher planes of illimitable Consciousness, an infinite ocean

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

The other specialised side of Spiritual education is that it treats each aspect of the Eternal and projects them as the whole truth of the Self and can find in each its perfect fulfilment. Its Spiritual achievements follows a dividing line which satisfies itself either of the opposite principles that of Silence of the Divine or the divine Dynamis, the immobile quality-less *Brahman* aloof from existence or the active *Brahman* with qualities, Being or Becoming, Person as sole Reality or Impersonal as alone Real; it can regard Lover as sole expression of the Eternal Love or Love as only expression of the Lover. But beyond the partialities and exclusive achievements of Spiritual education, there lies the higher experience of Supramental Truth-Consciousness, where all oppositions are reconciled and one arrives at the rich totality of the Supreme and integral realisation.

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