

The Central Truth of Integral Education

“Many times in his writings, particularly in *The Synthesis of Yoga*, Sri Aurobindo warns us against the imaginings of those who believe they can do *sadhana* **without rigorous self-control** and who heed all sorts of inspirations, which lead them to a dangerous imbalance where all their repressed, hidden, secret desires come out into the open under the pretence of liberation from ordinary conventions and ordinary reason.”²⁶

The Mother

“It is only by **increasing that control** that he (a Sadhaka of integral Yoga) can move towards perfection, — and it is only by **developing soul-power** that he can reach it. Nature-power in him has to become more and more completely a conscious act of soul, a conscious expression of all the will and knowledge of spirit. Prakriti has to reveal itself as shakti of the Purusha.”²⁷

Sri Aurobindo

Power of Concentration:

“The control of lower Nature by the aid of higher Nature is the Gita’s doctrine of self-control, concentration, *samyama*. Supreme over the body is the senses and hence inertia, dullness, unwillingness to change and *tamas* of the body can be controlled by *rajasic* energy of senses; supreme over senses is the mind, so the *rajasic* mind’s desire, ambition, sensation, passion, lust and greed can be controlled by *sattwic* mind; supreme over mind is intellect, so mind’s ideas, preferences and constructions can be controlled by higher *sattwic* energy of *buddhi*; supreme over this intelligent will is the *Akshara Purusha*; so the limited harmony, joy, knowledge, peace and disinterested search for truth of the *buddhi* can be transcended by entering contact with the Spiritual Being.”

The Gita- 3.42

“Thus arises the attraction and, it would seem, the necessity of the principle of **exclusive concentration** which plays so prominent a part in the specialised schools of Yoga; for by that (third exclusive) concentration we can arrive through an uncompromising renunciation of the world at an entire self-consecration to the One on whom we concentrate.”⁴

Sri Aurobindo

Concentration is defined as ‘the bringing to its full intensity and the mastered and self-directed employment of that energy of being in us for a definite end.’¹ To renounce all types of earthly enjoyments is the general cause of increase of concentration power, *samyama*. The purpose and necessity of Concentration is to trace the cycle of self-oblivion and self-discovery in Ignorance and Knowledge for the joy of Nature and Spirit. Exclusive concentration is the frontal pragmatic power of concentration in a limited superficial surface working of the all-inclusive Integral Concentration; it is much like that power of our human mentality which is absorbed in a particular object and in a particular work and seem to use so much

part knowledge and partial ideas that are necessary for it by forgetting his totality or rest of himself. But it is all the time a part and portion of an indivisible concentration in us that has done all the work that has to be done and seen all thing that has to be seen. This ability of exclusive concentration is rightly held to be one of the greatest powers of the human mind and it is only a supreme self-possessing Knowledge which can thus be powerful to limit itself in the act and yet work out perfectly all its intentions through that apparent Ignorance.

a) **Education through first Exclusive Concentration:**

“Then science and reason careless of the soul
Could iron out a tranquil uniform world,
Aeonic seekings glut with outward truths
And a single-patterned thinking force on mind,
Inflicting Matter’s logic on Spirit’s dreams
A reasonable animal make of man
And a symmetrical fabric of his life.”

Savitri-255

“Ideals, systems, sciences, poems, crafts
Tirelessly there perished and again recurred,
Sought restlessly by some creative Power;
But all were dreams crossing an empty vast.”

Savitri-642

The first immediate approach towards the realisation of the slow pace of Education in the active mind is the development of (first) **exclusive concentration**, one form of the self-gathering of the power of *Tapas*, which is defined as the complete absorption in the objective world by an entire separation from the true Self; this practical self-oblivion without essential and binding self-ignorance is the nature of exclusive concentration; out of this concentration the secret of the material world is revealed, in recent times it has justified itself by the many immense and innumerable minute discoveries of physical Science. The limitation of this first exclusive concentration is that it erects a wall of exclusion limiting itself to a single field, domain or habitation in the movement so that it is aware only of that and unaware of all the rest. Thus, a principle of self-limiting knowledge has emerged which culminates in a positive and effective potential Education which manifests as the genius of an artist, Scientist, Sportsman, Administrator, Educationist. They are identified as the elite of the society. A seeker of Truth utilises the faculty of first exclusive concentration towards calling down the spaceless Infinity to the limited space of his surrounding world and self-expansion in the form of manifestation of objective Divine Work with the aid of three *gunas*.

b) **Education through Second Exclusive Concentration:**

“In solitude greatedened her human hours”

Savitri-14

“Absorbed no more in the moment-ridden flux
Where mind incessantly drifts as on a raft
Hurried from phenomenon to phenomenon,
He abode at rest in indivisible Time.”

Savitri-33

“Inheritor of the brief animal mind,
Man, still a child in Nature’s mighty hands
In the succession of the moments lives;
To a changing present is his narrow right;
His memory stares back at phantom past,
The future flees before him as he moves;
He sees imagined garments, not a face.”

Savitri-53

“It (Overmind) can immortalise a moment's work.”

Savitri-85,

“Absorbed in the present act, the fleeting days,
None thought to look beyond the hour’s gains,
Or dreamed to make this earth a fairer world,
Or felt some touch divine surprise his heart.”

Savitri-145

“It (Spiritual Being) sees the hurrying crowd of moments stream
Towards the still greatness of a distant hour. (Timeless state)

Savitri-160

“His little hour is spent in little things...
Time has he none to turn his eyes within
And look for his lost self and his dead soul.”

Savitri-164-65

“She hopes by the creative act’s release
To o’erleap sometimes the gulf she cannot fill
To heal awhile the wound of severance,
Escape from the moment’s prison of littleness
And meet the Eternal’s wide sublimities
In the uncertain time-field portioned here.
Almost she nears what never can be attained;
She shuts eternity into an hour
And fills a little soul with the Infinite;”

Savitri-177

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

Savitri-178

“But now she turns to break the oblivious spell,
Awakes the sleeper on the sculptured couch;

She finds again the **Presence** in the form
And in the light that wakes with him recovers
A meaning in **the hurry and trudge of Time**,
And through this mind that once obscured the soul
Passes a glint of unseen deity.”

Savitri-182

“Attracting into time the timeless Light,
Imprisoning eternity in the hours,
This they (bright gods of Thought) have planned, to snare the feet of Truth
In an aureate net of concept and of phrase
And keep her captive for the thinker’s joy
In his little world built of immortal dreams:”

Savitri-274

“The moments there were pregnant with all time.”

Savitri-301

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

Savitri-325,

“His day is a moment in perpetual Time;
He is the prey of the minutes and the hours.”

Savitri-336

“Immortal movements touched the fleeting hours.”

Savitri-352

“Each minute was a throb of beauty’s **heart**;
The hours were tuned to a sweet-toned content”

Savitri-355

“A breath of Godhead greaten human time.”

Savitri-366

“A moment passed that was eternity’s ray,
An hour began, the matrix of new Time.”

Savitri-399

“In the immutable ideal world
One human moment was eternal made.”

Savitri-411

“This now remained with her, her heart’s constant scene.”

Savitri-412

“He is a puppet of the dance of Time;
He is driven by the hours, the moment’s call
Compels him with the thronging of life’s need
And the babel of the voices of the world.”

Savitri-478

“The **hurried** servant senses answer apace
To every knock upon the outer doors,
Bring in time’s visitors, report each call,

Admit the thousand queries and the calls
And the messages of communicating minds
And the heavy business of unnumbered lives
And all the thousandfold commerce of the world.”

Savitri-478-79

“A portion of us lives in **present Time**,
A secret mass in dim inconscience gropes;
Out of the unconscious and subliminal
Arisen, we live in mind’s uncertain light
And strive to know and master a dubious world
Whose purpose and meaning are hidden from our sight.”

Savitri-484

“Only when Eternity takes Time by the hand,
Only when infinity weds the finite’s thought,
Can man be free from himself and live with God.”

Savitri-516

“(Death said) Hope not to call God down into his life.
How shalt thou (Savitri) bring the Everlasting here?
There is no house for him in hurrying Time”

Savitri-644

“I (Savitri) claim from Time my will’s eternity,
God from his moments.”

Savitri-652

“And love and joy overtake fleeing Time.”

Savitri-664

Then there is development of **second exclusive concentration**, which is defined as to preoccupy and limit oneself with the mental knowledge of the present which is hurriedly changing from moment to moment in a helpless succession of events, forms, phenomena and actions, oblivious of the successive past and future happenings except that of memory that holds little and vague inference of future; through this concentration the objective experience of the ever-changing present environment is realised through a superficial movement of consciousness; thus, the man is practically and dynamically the man of moments; future is withheld from his possession; identifies himself solely in the name and personality of the present narrow existence, lives only in his immediate and outward work and problem and ignorant of his limitation of past births and Spirit’s unending future or put aside the whole infinite course of Time and his rest of total Self and Nature. Yet all the time this existence in the present moment is not the real or the whole truth of his being, but only a practical or pragmatic mental construction for the purposes of the superficial movement of his life and within its limits and he recovers partially from this restriction by linking together the succession of moments, the succession of points of Space, the successions of

forms and movements in Time and Space which are beyond his control and comprehension. The superficial or the apparent man can dissolve its partial concentration of living from moment to moment and go back from its present action at any time to the consciousness of the larger Self and he can only do it to some extent in exceptional conditions of his mentality or, more permanently and completely, as the fruit of a long and arduous self-training, self-deepening, self-heightening and self-expansion. His objective in life is to exist consciously in eternity, in the truth of the indivisibility of Time, in the indivisibility of Force and substance and not in the bondage of the hour and become patient trustee of the slow eternal Time. The real truth of his being is a time transcending eternity and living in the whole infinite course of triple Time, but not to a definite succession of moments and all the past, present and future are perfectly stored in every detail in the all-retaining integral Consciousness⁶ within him. A seeker of Truth utilises this second exclusive concentration towards calling down the Timeless Eternity to the slipping moments.

c) Education through Third Exclusive Concentration:

“A heavenlier function with a finer mode
 Lit with its grace man’s **outward earthliness**;
 The soul’s experience of its deeper sheaths
 No more slept drugged by Matter’s dominance.
 ...He lived in the **mystic space** where thought is born
 And will is nursed by an ethereal Power
 And fed on the white milk of the Eternal’s strengths
 Till it grows into the likeness of a god.”

Savitri-27-28

“He (Jijnasu) is a smallness trying to be great,
 An animal with some instincts of a god,...
 His hope a star above a cradle and grave.
 And yet a greater destiny may be his,
 For the eternal Spirit is his truth.”

Savitri-78

“A pilgrim of the everlasting Truth,
Our measures cannot hold his measureless mind;
 He has turned from the voices of the **narrow realm**
 And left the **little lane** of human **Time**.”

Savitri-80

“So must the dim being grow in light and force
 And rise to his higher destiny at last,
 Look up to God and round at the universe,
 And learn by failure and progress by fall
 And battle with environment and doom,
 By suffering discover his deep soul

And by possession grow to his own vasts.”

Savitri-146

“This is the little surface of man’s life.
He is this and he is all the universe;
He scales the Unseen, his depths dare the Abyss;
A whole **mysterious world** is locked within.
Unknown to himself he lives a hidden king
Behind rich tapestries in great secret rooms;
An epicure of the spirit’s unseen joys,
He lives on the sweet honey of solitude:”

Savitri-479

This world is identified as the outer body or sheath or *Kosha* of the God. The Self that holds this outer body is known as universal or cosmic Self. Behind this outer sheath there exist multiple subtle sheaths, mystic inner Spaces whose influence can purify, transform and perfect the external world. And then, **the third exclusive concentration** or **reverse movement of exclusive concentration**,²² is defined as the complete absorption in the objective means or instruments of Education in finding the subjective Being or concentrates exclusively on the concealed inner being by quieting the frontal active *prakriti* and subjective experience of the ever-modified subtle mental states of its personality. Exclusive concentration on subliminal being might throw strong light on the large inner life and extend vastly the powers of human beings and it might lead towards an independent and radical spiritual realisation but it would not be by itself an integral valid solution of truth of individual existence or lead us successfully to the integral knowledge of Reality which is something beyond the One and the Many, containing both and aware of both. The third exclusive concentration can be utilised further for unfolding the part knowledge of the *Brahman* (1) either through concentration of the One in itself to the exclusion of the Many; one can plunge by a **trance of exclusive concentration** into a mystic sleep state by a subjective abolition of cosmic forces or pass abruptly in waking Mind into a state belonging to the supreme superconscience or (2) of the Many in their own action to the exclusion of the all-awareness of the One, (3) or of the individual being absorbed in his own self to the exclusion of both of the One and the rest of the Many who are then to him separated units not included in his direct awareness, (4) or again there may intervene all the above three separative active consciousness in a separative movement; but this takes place not in true self, but in the active *Prakriti*. This third exclusive concentration is utilised to find the true physical being, true vital being, true mental being and the Psychic being.

d) Education through Fourth Exclusive Concentration:

“All ocean lived within a wandering drop,

A time-made body housed the Illimitable.”
Savitri-101

“Almost she nears what never can be attained;
She shuts eternity into an hour
And fills a little soul with the Infinite;
The Immobile leans to the magic of her call;
She stands on a shore in the Illimitable,
Perceives the formless Dweller in all forms
And feels around her infinity’s embrace.” Savitri-177

“Unending **Space** was beaten into a curve,
Indivisible **Time** into small minutes cut,
The infinitesimal massed to keep secure
The mystery of the **Formless** cast into **form**.”
Savitri-266-67

“A **timeless Spirit** was made the slave of the hours;
The **Unbound** was cast into a prison of birth
To make a world that Mind could grasp and rule.”
Savitri-268

“There consciousness was a close and single weft;
The far and near were one in spirit-space,
The moments there were pregnant with all time.”
Savitri-301

“Self’s vast spiritual silence occupies **Space**;
Only the Inconceivable is left,
Only the Nameless without **space** and **time**.”
Savitri-310

“Time, life and death were passing incidents
Obstructing with their transient view her sight,
Her sight that must break through and liberate the god
Imprisoned in the visionless mortal man.
The inferior nature born into ignorance
Still took too large a place, it veiled her self
And must be pushed aside to find her soul.”
Savitri-487

“She crossed through **spaces** of a **secret self**
And trod in passages of **inner Time**.”
Savitri-490

“He is Eternity lured from hour to hour,
He is infinity in a little space:”
Savitri-516

“Only when Eternity takes Time by the hand,
Only when infinity weds the finite’s thought,

Can man be free from himself and live with God.”
Savitri-516

“In **endless Time** her soul reached a wide end,
The **spaceless** Vast became her spirit’s place.”
Savitri-523

“She passed beyond **Time** into eternity,
Slipped out of **space** and became the Infinite;”
Savitri-555

“She was Time and the dreams of God in Time;
She was Space and the wideness of his days.
From this she rose where Time and Space were not;
The superconscient was her native air,
Infinity was her movement’s natural space;
Eternity looked out from her on Time.”
Savitri-557

“The infinite holds the finite in its arms,
Time travels towards revealed eternity.”
Savitri-623

“A mute Delight regards **Time’s** countless works:
To house God’s joy in things Space gave wide room,
To house God’s joy in self our souls were born.”
Savitri-630

“**Time** thrills to the **sapphics** of her amour-song
And **Space** fills with a white beatitude.”
Savitri-632

“Is not the spirit immortal and absolved
Always, delivered from the grasp of **Time**?
Why came it down into the mortal’s **Space**?”
Savitri-653

“He glimpses eternity, touches the infinite,
He meets the gods in great and sudden hours,
He feels the universe as his larger self,
Makes **Space** and **Time** his opportunity
To join the heights and depths of being in light,
In the heart’s cave speaks secretly with God.”
Savitri-659

This concentration is the outcome of fusion of above three¹⁷ exclusive concentrations. This is a concentration of separative active consciousness in a separative movement and this takes place not in true self, but in the untransformed active *Prakriti*. It does not prevent the full emergence and working of the whole conscious being behind the Ignorance, but a working in the conditions chosen and self-limited on the nature for a special purpose. This power of self-limitation for a particular working, instead of being incompatible with the Integral Concentration,

is precisely one of the powers we should expect to exist among the manifold energies of the Infinite. In this concentration, the present moment is utilised in linking the subjective Time with the objective Space or in this concentration self-concentration and self-expansion are reconciled. So, space and time are initially reconciled in the fourth exclusive concentration and finally in integral concentration.

e) Education through Essential Concentration:

“Absorbed no more in the moment-ridden flux
Where mind incessantly drifts as on a raft
Hurried from phenomenon to phenomenon,
He abode at rest in indivisible Time.
As if a story long written but acted now,
In his present he held his future and his past,
Felt in the seconds the uncounted years
And saw the hours like dots upon a page.”

Savitri-33

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

Savitri-108

“All that we seek for is prefigured there
And all we have not known nor ever sought
Which yet one day must be born in human hearts
That the Timeless may fulfil itself in things.”

Savitri-176

“A fire to call eternity into Time,
Make body's joy as vivid as the soul's,
Earth she would lift to neighbourhood with heaven,
Labours life to equate with the Supreme
And reconcile the Eternal and the Abyss.”

Savitri-196

“Eliminate the falsity of the thought with its imperfect mental constructions, its arrogant assertions and denials, its limited and exclusive concentrations; a greater faculty of knowledge is behind that can open to the true Truth of God and the soul and Nature and the universe.” CWSA-23/The Synthesis of Yoga-292

The second instrument of swift Psychic Education in Ignorance is the development of **Essential Concentration**, which is defined as the entire self-absorption in the essence of its own being through deeper self-oblivion of outward things. There are the dynamic function and pragmatic creative values of the Essential concentration; but what concerns us in our present inquiry is to learn from its way of action the exact character and nature of this deeper and larger

cognition and how it is related to true knowledge of Self. Its main character is a knowledge by the direct contact of consciousness with its object or of consciousness with other consciousness; but in the end we discover that this concentration is an outcome of an Integral Concentration, a translation of it into a separative awareness of things. The superficial or apparent man with his active self-oblivion cannot go back at will to the real man within; he can do it to some extent during exceptional or abnormal or supernormal moment of his life. This essential concentration will carry one behind the surface physical nature and one will enter vast domain of subtle physical, subtle vital and subtle mental world and consciousness will undulate between Superconscient Silence and Inconscient torpor for purification and transformation action. In essential concentration, action need not bind or limit a liberated Soul, it binds or limits only the surface constructed personality. It is only by going back from surface physical mind to the Psychic or Spiritual Consciousness that vision, knowledge and cognition of triple time and transcendence of this attachment to present moment are wholly possible. He can get out of this moment-cognition of second exclusive concentration into a status of cognition of the eternal of essential concentration proper to the true consciousness by breaking the imprisonment in moment with its limitations of sensation, memory, inference and conjecture.

If we go deeper within to discover the essential concentration, then we can see that it is not a particular part of us but the whole man who is doing the action and this action depends on our whole character, temperament, all our past, not the past of this life only, but in other lives and not only our past but past, present and predestined future of ourselves and the world are the determinants of work. This concentration gives one the capacity to move consciousness from nether Inconscient Sheath to the highest Bliss Sheath.

f) Education through Multiple Concentrations:

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

Savitri-80

“In this passage from a deaf unknowing Force
To struggling consciousness and transient breath
A **mighty Supernature** waits on Time.
The world is other than we now think and see,
Our lives a deeper mystery than we have dreamed;
Our minds are starters in the race to God,
Our souls deputed selves of the Supreme.”

Savitri-169

“Almost she nears what never can be attained;
She shuts eternity into an hour

And fills a little soul with the Infinite;
The Immobile leans to the magic of her call;
She stands on a shore in the Illimitable,
Perceives the formless Dweller in all forms
And feels around her infinity's embrace."

Savitri-177

"At the beginning of each far-spread plane
Pervading with her power the cosmic suns
She (Divine Mother) reigns, inspirer of its **multiple works**
And thinker of the symbol of its scene."

Savitri-295

"Something thou (King Aswapati) cam'st to do from the
Unknown,
But nothing is finished and the world goes on
Because only half God's **cosmic work** is done."

Savitri-310

"The Spirit's white neutrality became
A playground of miracles, a rendezvous
For the secret powers of a mystic Timelessness:
It (Spirit) made of Space a marvel house of God,
It poured through Time its works of ageless might,
Unveiled seen as a luring rapturous face
The wonder and beauty of its Love and Force."

Savitri-326-327

"His soul must be wider than the universe
And feel eternity as its very stuff,
Rejecting the moment's personality
Know itself **older than the birth of Time**,
Creation an incident in its consciousness,"

Savitri-537

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

Savitri-660

"We may hear clear and luminous teachings about the Self from philosophers or teachers or from ancient writings; we may by thought, inference, imagination, analogy or by any other available means attempt to form a mental figure or conception of it; we may hold firmly that conception in our mind and fix it by an entire and exclusive concentration; but we have not yet realised it, we have not seen God. It is only when after long and persistent concentration or by other means the veil of the mind is rent or swept aside, only when a flood of light breaks over the awakened mentality, *jyotirmaya brahman*, and conception gives

place to a knowledge-vision in which the Self is as present, real, concrete as a physical object to the physical eye, that we possess in knowledge; for we have seen.” CWSA-23/The Synthesis of Yoga-305

The third instrument of swifter Spiritual Education in Knowledge is the development of **Multiple Concentration**, the method of the totalizing or global Overmental awareness, which is defined as a greater concentration or self-absorption in the universalised Self for greater world action. With the expansion of subtle physical, subtle vital and subtle mental sheath, the consciousness is universalised and one feels the whole universe is within him and enters the greater creation, action and *ananda* of universal proportion. This global consciousness includes coexistence of both static being of *Purusha* and dynamic action of *Prakriti*, the soul and its instruments, the Self and the dynamisms of the Self-Power, *atmashakti*: it can then embrace its manifestation with a larger Consciousness free from the previous Nature’s limitation and oblivion of the indwelling Spirit. This concentration reconciles all the planes of consciousness from nether Inconscient Sheath to highest Bliss sheath.

g) Education through All-inclusive Integral Concentration:

“The moments stretched towards the eternal Now,
The hours discovered immortality,
But, satisfied with their sublime contents,
On peaks they ceased whose tops half-way to Heaven
Pointed to an apex they could never mount,
To a grandeur in whose air they could not live.”

Savitri-238

“August and few the sovereign Kings of Thought
Have made of **Space** their wide all-seeing gaze
Surveying the enormous work of **Time**:
A breadth of all-containing Consciousness
Supported Being in a still embrace....
A great all-ruling Consciousness is there...”

Savitri-271

“One **moment** fill with thy eternity,
Let thy **infinity** in one body live,
All-Knowledge wrap one mind in seas of light,
All-Love throb single in one human heart.”

Savitri-345

“From this she rose where Time and **Space** were not;
The superconscient was her native air,
Infinity was her movement’s natural **space**;
Eternity looked out from her on **Time**.”

Savitri-557

“All **Time** is one body, **Space** a single look:

There is the Godhead's universal gaze
And there the boundaries of immortal Mind:
The line that parts and joins the hemispheres
Closes in on the labour of the Gods
Fencing eternity from the toil of Time."

Savitri-660-61

"The Truth supreme, vast and impersonal
Fits faultlessly the **hour** and **circumstance**,
Its substance a pure gold ever the same
But shaped into vessels for the spirit's use,
Its gold becomes the wine jar and the vase."

Savitri-662-63

"There **Time** dwelt with eternity as one;
Immense felicity joined rapt repose."

Savitri-678,

"But when the phantom flame-edge fails undone,
Then never more can **space** or **time** divide
The lover from the loved; **Space** shall draw back
Her great translucent curtain, **Time** shall be
The quivering of the spirit's endless bliss."

Savitri-684,

"An **exclusive concentration**, or even a succession of concentrations of that kind, can be in his complex work only a temporary convenience; it has to be abandoned as soon as its utility is over. An **all-inclusive concentration** is the difficult achievement towards which he (a Sadhaka of integral Yoga) must labour...Concentration is indeed the first condition of any Yoga, but it is an **all-receiving concentration** that is the very nature of the integral Yoga."²

Sri Aurobindo

Integral Concentration is a Consciousness which rests on the One, the Divine and acts in all His creation. The last instrument of swiftest Supramental Education is the development of **Integral Concentration**, which is capable of an integral, comprehensive, multiple, infinite self-concentration. It is further defined as entire absorption in the three poises of Self or a triune realisation; (1) that is Self is in all things which is the basis of our **individuality in the universal**, (2) all things are within the Self which is the basis of our **oneness in difference** and (3) all things are made up of the stuff of Self which is the basis of our **oneness with all**. An integral concentration is the basis of an entire harmonisation of life through the total transformation, unification, integration of the Being and Nature and there would be no farther need of a slow evolution counting many millenniums for each step, the halting and difficult evolution operated by Nature in the past in the unconscious creatures of the Ignorance. This concentration⁵ purifies, transforms, perfects all the multiple planes of ten Sheaths in large scale.

Recapitulation:

“Annulling an original nullity
The Timeless took its ground in emptiness
And drew the figure of a universe,
That the spirit might adventure into Time
And wrestle with adamant Necessity
And the soul pursue a cosmic pilgrimage.”

Savitri-622

The supreme integrality of the *Brahman* holds all these seven states or powers of its concentration together as a single indivisible Being looking at all itself in manifestation with a simultaneous triple self-vision. Thus, radical transformation through Nature’s method of triple movement of (1) ascent of Consciousness to realise the Being, (2) widening of the field and base through descent of Consciousness and (3) integration of Being and Becoming are realised. The integral emergence of total Consciousness is the ultimate goal of the evolving Nature. The old inconscient foundation of our body is made subtle, plastic, pure and conscious by the inflow of light and awareness from above and its depths annexed to the heights of the Spirit through rapid development of the Truth-consciousness. There must be achieved a new Spiritual height, wideness, depth, subtlety, intensity of our consciousness, of its substance, its force, its sensibility, an elevation, expansion, integral capacity of our being, and an assumption of mind and all that is below mind into that larger existence.

OM TAT SAT

References:

- 1: CWSA/23/The Synthesis of Yoga-530,
- 2: CWSA/23/The Synthesis of Yoga-78,
- 3: “The true consciousness within is not unaware of its past; it holds it there, not necessarily in memory but in being, still active, living, ready with its fruits, and sends it up from time to time in memory or more concretely in result of past action or past causes to the superficial conscious being, —that is indeed the true rationale of what is called Karma. It is or can be aware too of the future, for there is somewhere in the inner being a field of cognition open to future knowledge, a prospective as well as a retrospective Time-sense, Time-vision, Time-perception; something in it lives indivisibly in the three times and contains all their apparent divisions, holds the future ready for manifestation within it. Here, then, in this habit of living in the present, we have a second absorption, a second exclusive concentration which complicates and farther limits the being, but simplifies the apparent course of the action by relating it not to the whole infinite course of Time, but to a definite succession of moments.” CWSA/21/The Life Divine-606,
- 4: CWSA-23/The Synthesis of Yoga-73,

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

6: “An integral consciousness with a multiform dynamic experience is essential for the complete transformation of our nature.” CWSA-23/The Synthesis of Yoga-114,

7: “If the defect of our mentality, if its need of exclusive concentration compels it to dwell on any one of these aspects of self-knowledge to the exclusion of the others, if a realisation imperfect as well as exclusive moves us always to bring in a human element of error into the very Truth itself and of conflict and mutual negation into the all-comprehending unity, yet to a divine supramental being, by the essential character of the supermind which is a comprehending oneness and infinite totality, they must present themselves as a triple and indeed a triune realisation.” CWSA/21/The Life Divine-166,

8: “To be alone with oneself or alone with the Divine, to walk apart with God and his devotees, to entrench oneself in the single self-ward endeavour of the mind or Godward passion of the heart is the trend of these Yogas. The problem is solved by the excision of all but the one central difficulty which pursues the one chosen motive-force; into the midst of the dividing calls of our nature the principle of an exclusive concentration comes sovereignly to our rescue.”
CWSA-23/The Synthesis of Yoga-77,

11: “Held by it, each spontaneously works itself out, not through a separate act of will, but by the general force of consciousness behind it; if to us there seems to be a concentration of divine Will and Knowledge in each, it is a **multiple** and equal and not an exclusive concentration, and the reality of it is rather a free and spontaneous working in a self-gathered unity and infinity. The soul which has risen to the divine Samadhi participates in the measure of its attainment in this reversed condition of things, — the true condition, for that which is the reverse of our mentality is the truth. It is for this reason that, as is said in the ancient books, the man who has arrived at Self-possession attains spontaneously without the need of concentration in thought and effort the knowledge or the result which the Idea or the Will in him moves out to embrace.” CWSA-23/The Synthesis of Yoga-322,

12: “In other words, the mental being has put away from himself by exclusive concentration the dynamic aspect of consciousness, has taken refuge in the static and built a wall of non-communication between the two; between the passive and the active Brahman a gulf has been created and they

stand on either side of it, the one visible to the other but with no contact, no touch of sympathy, no sense of unity between them.” CWSA-23/The Synthesis of Yoga-402,

13: “The difficulty is created by the exclusive concentration of the mental being on its plane of pure existence in which consciousness is at rest in passivity and delight of existence at rest in peace of existence.” CWSA-23/The Synthesis of Yoga-406,

14: “A quietude and stillness is imposed on the body, on the active life-soul of desire and ego, on the external mind, while the sattwic nature by stress of meditation, by an exclusive concentration of adoration, by a will turned inward to the Supreme, strives to merge itself in the spirit.” CWSA-24/The Synthesis of Yoga-688,

15: “If it is not there in all its sides, we have the imperfections or perversions of the type, a mere intellectuality or curiosity for ideas without ethical or other elevation, a narrow concentration on some kind of intellectual activity without the greater needed openness of mind, soul and spirit, or the arrogance and exclusiveness of the intellectual shut up in his intellectuality, or an ineffective idealism without any hold on life, or any other of the characteristic incompletenesses and limitations of the intellectual, religious, scientific or philosophic mind. These are stoppings short on the way or temporary exclusive concentrations, but a fullness of the divine soul and power of truth and knowledge in man is the perfection of this Dharma or Swabhava, the accomplished Brahminhood of the complete Brahmana.” CWSA-24/The Synthesis of Yoga-744,

16: “Overmind in its descent reaches a line which divides the cosmic Truth from the cosmic Ignorance; it is the line at which it becomes possible for Consciousness-Force, emphasising the separateness of each independent movement created by Overmind and hiding or darkening their unity, to divide Mind by an exclusive concentration from the overmental source.” CWSA/21/The Life Divine-300

16: “But if we plunge by a trance of exclusive concentration into a mystic sleep state or pass abruptly in waking Mind into a state belonging to the Superconscient, then the mind can be seized in the passage by a sense of the unreality of the cosmic Force and its creations; it passes by a subjective abolition of them into the supreme superconscience.” CWSA/21/The Life Divine-469,

17: “Or again there may be or there may intervene at a certain point some general rule of exclusive concentration, operative in all these three directions, a concentration of separative active consciousness in a separative movement; but this

takes place not in the true self, but in the force of active being, in Prakriti.”
CWSA-21/The Life Divine-602,

18: “An exclusive concentration on or in a single subject or object or domain of being or movement is not a denial or departure from the Spirit’s awareness, it is one form of the self-gathering of the power of Tapas. But when the concentration is exclusive, it brings about a holding back behind it of the rest of self-knowledge.”
CWSA-21/The Life Divine-604,

19: “Here, then, in this habit of living in the present, we have a second absorption, a second exclusive concentration which complicates and farther limits the being, but simplifies the apparent course of the action by relating it not to the whole infinite course of Time, but to a definite succession of moments.” CWSA-21/The Life Divine- 606,

20: “There is a minor pragmatic use of exclusive concentration on the surface which may also give us an indication in spite of its temporary character. The superficial man living from moment to moment plays, as it were, several parts in his present life and, while he is busy with each part, he is capable of an exclusive concentration, an absorption in it, by which he forgets the rest of himself, puts it behind him for the moment, is to that extent self-oblivious. The man is for the moment the actor, the poet, the soldier or whatever else he may have been constituted and formed into by some peculiar and characteristic action of his force of being, his Tapas, his past conscious energy and by the action which develops from it.” CWSA-21/The Life Divine-607,

21: “This power of exclusive concentration is not confined to absorption in a particular character or type of working of one’s larger self, but extends to a complete self-forgetfulness in the particular action in which we happen at the moment to be engaged.” CWSA-21/The Life Divine-609,

22: “It is to be noted also that in order to remove the veil of the Ignorance the conscious Force of being in us uses a **reverse action of its power of exclusive concentration**; it quiets the frontal movement of Prakriti in the individual consciousness and concentrates exclusively on the concealed inner being, — on the Self or on the true inner, psychic or mental or vital being, the Purusha, — to disclose it. But when it has done so, it need not remain in this opposite exclusiveness; it can resume its integral consciousness or a global consciousness which includes both being of Purusha and action of Prakriti, the soul and its instruments, the Self and the dynamisms of the Self-Power, *atmasakti*: it can then embrace its manifestation with a larger consciousness free from the previous limitation, free from the results of Nature’s forgetfulness of the indwelling Spirit.”
CWSA-21/The Life Divine- 615,

23: “This Ignorance is, as we have seen, really a power of the Knowledge to limit itself, to concentrate itself on the work in hand, an exclusive concentration in practice which does not prevent the full existence and working of the whole conscious being behind, but a working in the conditions chosen and self-imposed on the nature. All conscious self-limitation is a power for its special purpose, not a weakness; all concentration is a force of conscious being, not a disability. It is true that while the Supermind is capable of an integral, comprehensive, multiple, infinite self-concentration, this is dividing and limited; it is true also that it creates perverse as well as partial and, in so far, false or only half-true values of things: but we have seen the object of the limitation and of this partiality of knowledge; and the object being admitted, the power to fulfil it must be admitted also in the absolute force of the absolute Being.” CWSA-21/The Life Divine-616,

24: “The material interpretation of existence was the result of an exclusive concentration, a preoccupation with one movement of Existence, and such an exclusive concentration has its utility and is therefore permissible; in recent times it has justified itself by the many immense and the innumerable minute discoveries of physical Science. But a solution of the whole problem of existence cannot be based on an exclusive one-sided knowledge; we must know not only what Matter is and what are its processes, but what mind and life are and what are their processes, and one must know also spirit and soul and all that is behind the material surface: only then can we have a knowledge sufficiently integral for a solution of the problem... Such a preoccupation of exclusive concentration may lead to a fruitful scrutiny which sheds much light on Mind and Life, but cannot result in a total solution of the problem.” CWSA-21/The Life Divine-679,

25: “In our view the Spirit, the Self is the fundamental reality of existence; but an exclusive concentration on this fundamental reality to the exclusion of all reality of Mind, Life or Matter except as an imposition on the Self or unsubstantial shadows cast by the Spirit might help to an independent and radical spiritual realisation but not to an integral and valid solution of the truth of cosmic and individual existence.” CWSA-21/The Life Divine-679-80

26: The Mother’s Centenary Works (second edition)/10/15,

27: CWSA/24/The Synthesis of Yoga-631,

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