

THE PROBLEM OF INTEGRAL EDUCATION

Introduction:

“More and more I am convinced that we have a way of receiving things and reacting to them that creates difficulties. If you succeed in being in the true state all the time there are no difficulties—and yet things are the same.”¹⁹

The Mother

All solution offered by the Mother-nature is provisional until her Supramental state is reached by which the appearances of things are put in their right place and their essential harmony and perfection are revealed. In the meanwhile, we have to depend on the guiding law of Psychic and Spiritual experience to liberate a light within the cosmic Ignorance. The real object of integral Education is not to solve human problems on the past or present basis which can only modify and palliate, but to create a new foundation of our being, a new centre of life and knowledge on the basis of, (1) direct vision, *dristi* or the contact of the consciousness with the soul and body of the Truth, (2) askesis, *tapasya*, or concentration power of consciousness, (3) consecration, *yajna*, or submission to the force of consciousness, (4) skill, *kausala* or the creative power of consciousness and (5) service, *seva* or the dynamics of consciousness that can realise the true and integral good because through the intervention of the passive and active *Brahman*-consciousness alone we come to handle the root problem and whole problem of existence.

The highest objective of Integral Education and its greatest discoveries in higher planes of Consciousness cannot be brought before the tribunal of Government, Political and Social machineries and men in the mass which include mind informed untrained teachers, students and other associated members because of their incapacity to experience and visualise it, which becomes a justification of invalidity, exclusion and nonexistence of knowledge beyond the mental intelligence or supernormal Spiritual experience. They do not possess the occult truth of the Mystic and their knowledge on the existence is crude, undeveloped and fragmentary initial form on which nothing can be safely established. So, in them this new development of Integral Education has to clothe in intellectual forms of belief, mechanised learning, emotional forms of ceremonial worship, philosophical dogma, dead mass of cult and ritual.

So, the immediate task of each student of Integral Education is that he has to think for himself, know for himself, learn for himself according to his limited capacity, but this exercise is valid only on the condition that he is ready to learn and open always to a larger, higher and deeper limit-breaking knowledge. The

immediate task of each teacher of Integral Education movement is that he will be aware of the unending stupendous march of the world, ‘**all the new elements constantly being added to the manifest universe**’⁶⁰ and will accommodate himself in this **perpetual** movement of Soul, Mind, Life and Body without rest. He will limit himself neither in his thought, nor in his process of learning, nor in his practice by any creed and fixed system but ‘**will seek the Truth of existence in its completeness.**’¹⁶

The risk of the expansive movement of Integral Education is that its strong nucleus of Spiritual atmosphere is diluted, mixed and alloyed and tended to be deformed and invaded by lower formulations of mind, life and body. The large-scale Spiritual conversion through Integral Education movement is difficult to realise in the immediate future because firstly, intensive evolution of few individual Souls through special extreme revolutionary effort must be experienced till the radical change of Nature and its dynamically diffusive character can be expected and secondly, the men in the mass will obscure, mechanise and corrupt the descending truth to their ordinary premature mental, vital and physical structure.

All problem of existence or discord of life arises out of the result of insufficient Consciousness force in the surface being which makes it unable to deal rightly with the Soul and Nature and they would not have existed if there were an integral Presence of a luminous Consciousness in the whole Being and Nature. The solution of the whole problem of existence through Integral Education cannot be dependent on any exclusive one-sided knowledge of Matter and Mind and one must know the Soul and all that is behind the material existence, Occult knowledge, then only can we have a knowledge sufficiently integral for the solution of the problem. The problem of Integral Education can be met with the evolution of higher faculties beyond mind, training of capacities, subjective method of enquiry, observation and verification, free to enter the depths of Subliminal reality, of Spiritual and what is still beyond it. The total solution is beyond our present mental capacity of striving for knowledge in Ignorance and can only come when we have sufficiently evolved into Spiritual Knowledge to resolve the problem and make it our main endeavour.

The Relation between integral Education and integral Yoga:

“The **Yoga** must start with an effort or at least a settled turn towards this **total concentration**. A constant and unflinching will of **consecration** of all ourselves to the Supreme is demanded of us, an offering of our whole being and our many-chambered nature to the Eternal who is the All. The effective fullness of our **concentration** on the one thing needful to the exclusion of all else will be the measure of our **self-consecration** to the One who is alone desirable. But this exclusiveness will in the end exclude nothing except the falsehood of our way of

seeing the world and our will's ignorance. For our **concentration** on the Eternal will be consummated by the mind when we see constantly the Divine in itself and the Divine in ourselves, but also the Divine in all things and beings and happenings. It (our **concentration** on the Eternal) will be consummated by the heart when all emotion is summed up in the love of the Divine, — of the Divine in itself and for itself, but love too of the Divine in all its beings and powers and personalities and forms in the Universe. It (our **concentration** on the Eternal) will be consummated by the will when we feel and receive always the divine impulsion and accept that alone as our sole motive force; but this will mean that, having slain to the last rebellious straggler the wandering impulses of the egoistic nature, we have universalised ourselves and can accept with a constant happy acceptance the one divine working in all things.”³⁵

Sri Aurobindo

“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 concentration we can arrive through an uncompromising renunciation of the world at an entire self-consecration to the One on whom we concentrate.”⁶¹

Sri Aurobindo

“The effective fullness of our **concentration** on the one thing needful to the exclusion of all else will be the measure of our **self-consecration** to the One who is alone desirable. But this exclusiveness (of concentration) will in the end exclude nothing except the falsehood of our way of seeing the world and our will's ignorance. For our **concentration** on the Eternal will be consummated by the mind when we see constantly the Divine in itself and the Divine in ourselves, but also the Divine in all things and beings and happenings.”⁵⁰

Sri Aurobindo

The central truth of integral Education is concentration. The central truth of integral Yoga is consecration. The relation between the two exists in which concentration is directly proportional to the self-consecration. With the increase of concentration, *samyama*, self-consecration, *atma-samarpana*, increases. Concentration and consecrations are of four types that of exclusive, essential, multiple and integral concentration and Mental, Psychic, Spiritual and Integral consecration respectively. With the evolution of Consciousness one will ascend in the stairs of concentration and consecration.

The Relation between integral Education and integral Evolution:

“Since *Brahman* is in the essentiality of its universal being a unity and a multiplicity aware of each other and in each other and since in its reality it is something beyond the One and the Many, containing both, aware of both, Ignorance can only come about as a subordinate phenomenon by some **concentration of consciousness** absorbed in a part knowledge or a part action of

the being and excluding the rest from its awareness. (1) (Integral Concentration) There may be either a concentration of the One in itself to the exclusion of the Many or (2) (Multiple Concentration) of the Many in their own action to the exclusion of the all-awareness of the One, or (3) (Essential Concentration) of the individual being in himself to the exclusion both of the One and the rest of the Many who are then to him separated units not included in his direct awareness. (Exclusive Concentration) 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.”³⁶

Sri Aurobindo

Concentration, self-control, *samyama*, is the concentration of consciousness absorbed in part knowledge. This **exclusive concentration** is 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. A concentration higher than exclusive concentration is **Essential Concentration**, which is defined as the entire self-absorption in the essence of its own being through deeper self-oblivion of outward things. A concentration higher than essential concentration is **Multiple Concentration** which is defined as a greater concentration or self-absorption in the universalised Self for greater world action. The highest concentration is **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**.

Exclusive concentration, *samyama* is a concentration of separative mental active **consciousness** absorbed in part knowledge or a part action of the being and excluding the rest from its awareness. Integral Concentration, *Samjnana* is the contact of **consciousness** with its object; its action is the result of extension and vibration of consciousness in a supra-etherial ether of light, power and bliss. It can be directly aware of all things in all the planes of consciousness without the aid of sense organ.

The Mother's Requirement:

“But the difficulty is to find the “someone” who knows *Sri Aurobindo* **thoroughly** to begin with, who is capable of receiving His inspirations directly (a very difficult condition), and has at the same time very strong character with a power—a contagious power—and a force that can arouse the inert masses... (and subsequently) What is needed (among the young people) is power combined with

that breath of mind capable of understanding *Sri Aurobindo's* inspiration and transmitting it; and along with that, vital power... (if possible) to have His genius⁵... For years I have been looking for that man, without finding him.”⁴

The Mother

“I don't have around me a single optimist. All that people tell me, all that they bring to me, is always a vision of what should go; but the vision of what should be... I have never found it except in *Sri Aurobindo*.”¹⁵

The Mother

“Even if one person could put himself faithfully at the disposal of the **Truth**, he could change the country and the world.”¹⁷

The Mother

“There are very few people who carry with them an atmosphere which irradiates joy, peace, confidence- it is very rare. But these are truly benefactors of humanity. They don't need to open their mouth.”¹⁸

The Mother

“All I would need is one man who had an absolute trust and was receptive, with a power of execution.”²²

The Mother

All have agreed in principles and some have consented to carry *The Mother's* Work through Education in conformity with Her requirement that of firstly, develop entire or thorough knowledge on *Sri Aurobindo* which does not exclude thorough knowledge on *The Mother*; secondly, the objective of reading Their books is to live alone in Their untiring Divine influence, Divine company, Divine atmosphere and a leap into the future which can substitute the tiring transitory human influence, human company, fragile human love and the pull to live with the past; thirdly, *The Mother* observed that *Sri Aurobindo* was not only Supreme optimist and Supreme harmonist but also was against any ‘negative criticism’¹⁵ towards the world and surrounding; so we have to become voluntary optimist in order to transform all negations into world-affirmation through Divine descent and turn inward in search of deeper silence and words become spontaneous revelation of truth; fourthly, *Sri Aurobindo* discourages a Spiritual man of enjoying the fruit of his Spiritual achievement which He defined as laziness;⁴⁷ so the remedy is to preoccupy in reconciling Spirit with Matter, to confront with dark universal forces and to accept world suffering in addition to his own obscurity, inhibition and difficulties; fifthly, She stresses complete obedience and trust to the Spiritual Law as formulated by Him which later culminates as spontaneous inner guidance and lastly, to regard our life as given us only for the Divine work and (1) to serve selflessly of all one has, all one is and all one does, (2) to receive inner growth, (3) to unify one's entire Nature around the Soul, (4) to fulfil *the Mother's* Presence, (5) to call down Timeless Eternity to slipping moments and Spaceless Infinity to the limitation of Space and existing surrounding and (6) to become a manifesting instrument of the Divine *Shakti*.

Sri Aurobindo's Requirement:

“I do not very readily accept disciples as this path of Yoga is difficult one and it can be followed only if there is a special call.”⁴¹

Sri Aurobindo

“I do not want hundreds of thousands of disciples. It will be enough if I can get a hundred complete men, purified of petty egoism, who will be the instruments of God.”⁴²

Sri Aurobindo

“That is exactly what *Sri Aurobindo* wanted and attempted; he used to say, “If I can find a hundred people, it will be enough for my purpose.”⁴⁶

The Mother

““I don't believe in advertisement except for books etc., and in propaganda except for politics and patent medicines. But for serious work it is a poison. It means either a stunt or a boom—and stunts and booms exhaust the thing they carry on their crest and leave it lifeless and broken high and dry on shores of nowhere or it means a movement. A movement in the case of work like mine means the founding of a school or a sect or some damned nonsense. It means that hundreds and thousands of useless people join in and corrupt the work or reduce it to pompous farce from which the Truth that was coming down recedes into secrecy and silence. It is what has happened to the ‘religions’ and the reason of their failure.”³⁹

Sri Aurobindo

This passage should be typed and put up in Auroville. It is **INDISPENSABLE**. They all have a false idea about propaganda and publicity. It should be typed in big letters; at the top, “*Sri Aurobindo* said,” then put the quotation, and send it to Auroville.

Say I am the one who's sending it.”⁴⁰

The Mother

Sri Aurobindo was destined to pursue His unlimited Supramental Vision with the aid of few fit, capable and strong Souls and *The Mother* was destined to further intensify, widen and universalise His Vision through activation of Universal, Supramental and Bliss Self.

Sri Aurobindo observed firstly that, “...object of the integral Yoga must be **accepted wholly** by those who follow it...”⁴⁹ This entire thorough knowledge on the object also includes its multitude of aim, dispensable and indispensable methods/self-disciplines, master formulae of all Yoga, dangers and difficulties of the path and the whole scope of Self-perfection. Secondly, He observed that the consciousness must be moved in order to remove the gulfs created between intermediate worlds of subtle physical, subtle vital, subtle mental, Psychic, Spiritual, Universal and Supramental planes. Then the free flow of highest

Superconscious energies can invade through all sheaths including Subconscious and Inconscious sheaths. Thirdly, for the perfection of Life, Consciousness and Self, the four dynamic Spiritual Powers must be activated and they shall resume action from both Psychic and Spiritual Centres. Lastly, these actions in Psychic and Spiritual planes are further perfected by intervention of four corresponding Supramental energies of Truth Supreme, Power Supreme, Supreme Delight and Will Supreme.

Thorough Indirect Mental Knowledge on Sri Aurobindo:

“If you want to know what Sri Aurobindo has said on a given subject, you must **at least read all that he has written** on that subject. You will then see that he has apparently said the most contradictory things. But when one has read everything, and **understood a little**, one perceives that all the contradictions complement each other and are organised and unified into an integral synthesis.”⁴⁸

The Mother

“Here in *India*, with the notion of *Guru*, of *Avatar*, you may recognise him, admit him, but he is there exclusively to satisfy all demands- not because he has put on a human body, but because he is the representative of the supreme Power, and you accept the supreme Power, you pretend to obey it, you surrender to it, **but with, at the back of your mind, “He is there to satisfy my desires.”** The quality of desires depends on the individual: for some, it is the most petty personal desires; for others it is big desires for all humanity, or even for greater realisations, but any how it amounts to the same thing. That seems to be the condition of surrendering (!)

To emerge from that one must emerge from the human consciousness, that is, from the active, acting consciousness.

It is so strong that if any one dares say that the world and all creations exist for the Divine’s satisfaction, it immediately raises a violent protest and he is accused ofthey say, “But this Divine is a monster! A monster of egoism,” without noticing that they are precisely like that.”¹⁴

The Mother

“The Lord is not an all-powerful automation that the human beings can move by the push-button of their will—and yet most of those who surrender to God expect that from Him.”²⁸

The Mother

The God of popular Religion is a Power who must do favours to the devotees; they always want something, demand something, expect to get something and their whole life is a perpetual mental bargain to satisfy their desire. The basis of Spiritual life is founded on self-giving, the intense need to melt in the Divine, disappear in the Divine and what is attempted is not miraculous event filling the world with admiration but transformation of Nature by constantly

calling down of the Divine Grace which is the logical, natural and inevitable consequence of intense aspiration, sincere endeavour and firm conviction.

To emerge from desire driven mind, intellect must learn the lesson of disinterested search of truth. Our limited mental knowledge on God can be enlarged by sincere motiveless endeavour. Thorough mental knowledge on *Sri Aurobindo* prepares the base for thorough Spiritual knowledge on Him. To be a part of His Divine work study of Scripture or written truth is 'neither sufficient'¹ nor 'indispensable'¹ nor a 'binding preliminary.'¹ His work can begin if there is a 'call from the soul and sufficient point of support in the mind'¹ and it is recommended not to 'advance a little towards'² this call but 'it is essential that there should be an entire self-giving.'² Or what is indispensable for the Divine work is (1) the increase of faith, *Sraddha* that 'see only the Divine and seek only after the Divine'² and from which one receives the Divine call and (2) increase of sincerity, which permits the mind, life and body to support the Divine's Call.

Those who have received this indispensable Divine call, for them the study of Scripture or to concentrate the books on *The Mother* and *Sri Aurobindo* can help them immensely to verify their own Spiritual experience, live in Their supreme Presence and integrate their Call and Divine Union.

For others those who have not received this Call or not having partial Divine union, can concentrate their whole life in reading Scriptures and 'at the end of long mental labour... we (they) might not know him (the Divine) at all'¹ or they may not be able to go beyond the three *gunas* in this life. They may misunderstand the written truth with their obscure mind. Or a developing Soul, living within the boundary of three *gunas* can utilise *Shastric* knowledge as a mere cover for 'desires, prejudices, passions, egoisms, our personal, national, sectarian vanities, sentiments and preferences...'³¹ or he may arm 'untruth with Scripture and the Law.'⁵⁹

All *Sri Aurobindo's* writings from early days of *Baroda* to the last days of *Pondicherry* are identified as accumulation of overhead descended knowledge. Out of them *The Synthesis of Yoga*, *The Life Divine*, *The Mother* and *Savitri* are identified as high concentration approved writings or the best standard available to the human race to pursue integral Yoga. His other writings are generally identified as unapproved formative writings of intermediate stairs which are extremely helpful to them those who are entirely conscious of the whole aim and the final Spiritual destination. They will be able to trace the sequential change of His world vision, world action and method of Yoga with the growth and expansion of His Divine Consciousness. The other disadvantage of formative writing is that it cannot give the full account of His final change of vision.⁵³

His high concentration approved comprehensive vision through writings are divided into two parts, that (1) of truth and hierarchy of consciousness developed and experienced by Him and *the Mother* and (2) the highest truth hinted and not developed by Him during this life which He left for future Spiritual seekers to explore; as comprehensive truth of existence and its infinite depths cannot be exhausted by one or many Scriptures; **cannot be experienced by limiting to this life only** and unfolding of all the significance of cosmic miracle is endless and infinite.

The present trend of not giving much importance to His principal Teachings which helps illumining and enriching one's Subconscient memory and of offering one's time, soul, wealth, work and life to the Divine partly should be corrected, enlarged and transformed. The development of integrated personality or integrated individuality will make one fit to receive the Divine's call and subsequently he can integrate his experience of the Divine union and becomes a *Sadhaka* of integral Yoga. The present incapacity born out of part self giving is a trial of faith and a temporary difficulty and for a seeker of integral Yoga nothing is impossible. He carries the seed of the Divine Life in himself and success is hidden in his effort and there is an omnipotent Guidance behind his sincere seeking.

A *Sadhaka's* Spiritual life is secured through complete union of Soul with the Divine. His primary motive is to give Them (Divine) consecrated service and secondary motive is to entry into Their teachings. Their Teachings contain vast wealth of Spiritual wisdom and if one wish to accumulate them wrongly then it will make life *asuric*, ambitious and a 'separative commerce'⁵⁴ with the world for some personal gain may become predominant. If one accumulates **Their** Spiritual opulence rightly then life will flower unimaginably with predominance of Truth, Plasticity, Consciousness and Love in his frontal nature.

Thorough indirect knowledge on *Sri Aurobindo* **is helpful to Spiritualise the Intellect**. It can be pursued in two stages. The first part is the building of strong **Spiritualised Intellect** and the second part recommends that based on this foundation our Nature and Being can be integrated. If we want to know *The Mother* and *Sri Aurobindo* in Their vast inner life and all life then we can refer *Savitri* book where the true relation between the Being and Becoming or *Ishwara* and *Shakti* are worked out on the basis of perfect Self-Knowledge. If we want to know about Their *Yoga*, askesis, *tapasya* and large endeavour then the approved book is *The Synthesis of Yoga*, where ascension to greater Consciousness is recognised as the outstanding object of Yoga. If we want to know *The Mother* with all Her intermediate Spiritual Powers and Personalities then *The Mother* book will give the immediate help, which insists acceptance of truth and rejection of falsehood as indispensable condition at each stage and each moment of *Sadhana* of integral Yoga and any little support to false thought and false action will

deprive us from Divine's grace. If we want to do Their work in Consciousness including the work in material plane, the approved book is *The Life Divine*, where the triple realisation of 'I am That', 'All is That'⁶ and 'That is beyond I and All' are the dynamisation of three gradations of comprehensive Divine action. Out of these Divine action, three stairs of Integral Educations will be developed that are education born out of the entire absorption of Self of things; Universal Education born out of entire absorption in greater cosmic Self and Transcendent education born out of entire absorption in the all-inclusive transcendent Spirit. Out of the pressure of these Educations, the apparent phenomenal objective Education of the surface mind, life and body will be heightened, widened and deepened.

The above four books fully satisfy our Spiritual appetite and it will give the full account of Their final change of vision to build our strong Spiritual foundation. Their Teachings available in other books and further developed by other *Sadhakas* are identified as vast wealth of descending supreme Knowledge and it can be referred for integration of our strongly established fundamental Spirituality. There is still a prevailing limiting conclusion from academic and Spiritual pursuit that '*The Mother*' book is all sufficient to pursue *sadhana* of integral Yoga and to recoil from the other three complementary books for any other motive is to afflict our Yoga, Evolution and Life with inferiority and fall away from Integral aim of immediate synthesis and unity of all knowledge. Or this initial insufficiency without the knowledge of *Vedanta* afflicts our knowledge on *The Mother* book with a fundamental incertitude. Hence from this discrepancy the conflicting schools of thought raise their head and one text may be used as weapon against the others and gives way for the birth of exclusive Spirituality. For a *Sadhaka* of integral Yoga who has long established in Psychic and Spiritual plane, for him *The Mother* book is identified as a passage to dynamise his Spiritual being and utilise contact with four mediatrix Mother Personality for perfection of life which are also hinted in the Yoga of Self-perfection chapter of *The Synthesis of Yoga*. Thus, in order to understand *The Mother* book rightly, the static Spiritual being or *Akshara Purusha* is to be opened through practice of triple Yoga, then through prolongation of this experience the dynamic *Para-shakti* can be experienced.

Thorough Direct Spiritual Knowledge on Sri Aurobindo:

“With *Sri Aurobindo*...you felt as if you entered into an infinity, always, and so soft, so soft! Always like...something soft, I don't know. With vibrations that, on the contrary, always made you wide, peaceful—you felt as if you were touching something limitless.”²⁴

The Mother

“And for *Sri Aurobindo*’s writings (not all), it is the same; there are certain things I had truly understood, in the sense that they were already understood far more deeply and truly than even an enlightened mentality understands them—they were already felt and lived—and now, they take on a completely different meaning.

I read some of those sentences or ideas that are expressed in few words, three or four words, in which he does not say things fully: he simply seems to let them fall like drops of water; when I read them at the time (sometimes not long ago; sometimes only two or three years ago), I had an experience which are far deeper or vaster than that of intelligence, but now...a spark of Light suddenly appears in them, and I say, “Oh, but I had not seen that!” And it’s the whole understanding or CONTACT with things that I had never had before.

It happened to me again just yesterday evening.

And I said to myself, “But then...then there are in that certain things...we still have a long, long, long way to go to truly understand them.” Because that spark of Light is something very, very pure— very intense and very pure — and it contains an absolute. And since it contains that (I have not always felt it; I have felt other things, I have felt great light, I have felt a great power, I have felt something that already explained everything, but this is something else, it is something which is beyond), so I concluded (laughing), “Well, we still have a long way to go before we can understand *Sri Aurobindo!*”²³

The Mother

The Mother’s above experience indicates our limitation in truly understanding *Sri Aurobindo*.

A preliminary approach of thorough knowledge on *Sri Aurobindo* means to transcend the idea, ‘None truly knew himself or knew the world’⁵⁵ and march from partial movement of ascending and descending Consciousness to the total movement of consciousness of the Eternal, which includes the comprehensive knowledge on the World, Self, Nature and God. It asks direct contact with Him, capable to receive and transmit and execute His instructions, visions and *adesh* directly, *pratakhyā*, or the truths of the Spirit can be reached more directly and completely by Intuition and by concrete inner contact, or Direct Knowledge on *Sri Aurobindo* can be acquired through ascent of Being and Direct Knowledge on *The Mother* can be acquired through the descent of *Shakti*. This can be subordinated and supported by intellectual exercise of ‘approaching God indirectly’³ or a philosophic development of Spiritual thought by entire study and practice of His high concentration approved writings, *parokhyā*. To arrive at some mental conception of World, Self and God is good for the intellect but it cannot make us conscious sons of Infinity, nor can it satisfy the bottomless hunger of the Spirit. For some privileged Souls all of Their writings and for the beginners *The Mother*’s ‘*Prayers and Meditation*’ book which was translated from French to English by

Sri Aurobindo can be used as means of direct Divine contact and live in Their Spiritual atmosphere.

Or those whose Psychic being are partly opened or fully opened in the lotus of the heart can enter direct contact with *The Mother* and can receive Her instruction and guidance. And those whose Spiritual being are open above the lotus of the head can receive *Sri Aurobindo's* direct guidance. A relation between *The Mother* and *Sri Aurobindo* exists when the Psychic being ascends and unites with the Spiritual being above the head and further lifted up by its thrust to Their Supramental status to activate Supramental action and transformation. This relation is further strengthened if the Spiritual being descends down to unite with the Psychic being and ascends upward to unite with Supramental Being. This relation is established when the Supramental being descends down to unite with Spiritual being and further comes down to unite the Psychic being in the heart centre and chooses this heart centre as the final (temple) place of habitation.

To restate again, to build an integral personality asks entire knowledge of *The Mother* as Creatrix Bliss Consciousness, *Chit Shakti, Para-prakriti*, which can lead one to the perfection of integral *Karma Yoga*, entire knowledge of *Sri Aurobindo* as Creator Being, *Sat Purusha, Paramatma*, that will lead one to the perfection of integral *Jnana Yoga* and entire knowledge on Their supreme relation of dual Godhead, that will lead one towards the descent and establishment of Bliss Self in the heart and the perfection of integral *Bhakti Yoga*. To give exclusive importance to either of the three requisite and to remain satisfied in them is a partial achievement and misuse of the equal opportunities of existence.

The Principal *Shastra* of Awareness in Integral Education Movement:

“And if you really want to please Me (I believe you do!), if you want to please me, concentrate on the book on *Sri Aurobindo*—you cannot imagine how much I am interested! And as I LOOK, I see into the future (not with this little consciousness), I see that it is a thing of GREAT importance. It will have **great action**. So, I want to clear the way for you now, for us to have time.”⁷

The Mother

“For serious people, it is *The Synthesis (of Yoga)* and *The Life Divine* that should be chosen.... *The Mother* (book), but that touches mostly *India*, because they worship *the Mother*...”²⁵

The Mother

The school children can be made aware of the scope of integral Yoga and its utilitarian aspect of integral Education from the very beginning of their educational life as we accept all life as a field of conscious Yoga and Education. They are to be made aware of *the Mother*, as a Power of Truth, *Shakti*, and by opening themselves towards Her, they can make their inner and outer life

disciplined and supremely positive for their individual and collective growth. Thus, they arrive at the perfection of life and perfection of Soul through conscious movement of *Shakti*.

The Mother book aims at possession of *Tantric* objective of dynamic Divine *Shakti* with the help of *Vedantic* method. Here the *Vedantic* methods of *Karma*, *Jnana* and *Bhakti Yoga* have been restated in new terms and combinations of fivefold methods that of aspiration, rejection, surrender, faith and sincerity. Where first three are utilised to enter union with the static Divine and opening of Spiritual Being and last three are meant to experience dynamic Divine union or the static Divine, *Ishwara*, becomes the dynamic Divine, *Shakti*, and works in the untransformed mind, life and body. And consecration is divided into two types that of *Purusha Yajna* and *Prakriti Yajna*. Faith is also divided into two parts that of ascending faith and descending faith or the faith that helps in the ascent of the Soul and faith that prolongs the descent of *Shakti*.

The school children can begin Yoga with the practice of the fivefold method proposed in *The Mother* book. Aspiration is defined as unveiling of the pure flame of the *Purusha*. This aspiration is intensified when the *Purusha* ascends into *Ishwara*, *Ishwara* ascends into *Brahman* and *Brahman* ascends into *Sat*. Rejection of lower Nature is defined as withdrawal of support of deformed lower nature, *apara Prakriti*, by the indwelling *Purusha*. Surrender is defined as the submission of *apara Prakriti* near the *Purusha*. *Prakriti's* concentration around the *Purusha* is defined as sincerity. *Purusha* pouring down its Divine attributes into the *Prakriti* is defined as faith, *Sraddha*.

For the practice of *The Mother* book as *Shastra* of integral Yoga, proceeds through two alternative periods (1) of unillumined Soul season of *Prakriti* or when the *Prakriti* dominates the *Purusha*, or *Prakriti* part is excited and (2) the illumined Soul season of the *Purusha* or when the *Prakriti* is under the domination of *Purusha* or silent passive state of *Purusha*; during the former state the practice of rejection and sincerity are made active which can be further supported by *japa* as consecration of *Prakriti Yajna* of *Tantric* discipline and witness state, *sakhi* of the *Sankhya* discipline and during the latter state the practice of aspiration, surrender of passive mind as *Purusha Yajna* and *sraddha* are made active which can be further supported by practice of meditation, contemplation of *Rajayogic mantra*, and giver of sanction, *Anumanta* and the Master of Nature, *the Ishwara of the Sankhya doctrine*.

The Mother book emphasizes more the outcome of *Sri Aurobindo's Sadhana* in revealing the Spiritual identity of *The Mother*, who took mortal birth during the brief period of human history; the Spiritual passage through which one will arrive at the discovery of the dynamic *Shakti*, *The Mother* is hinted here but

thoroughly developed elsewhere; the method of *sadhana* proposed by it seems to be easy but practicable for strong, pure and high Souls.

The first chapter of *The Mother* book gives importance to discernment of truth from falsehood and acceptance of the former by the rejection of the latter is the starting point and binding fitness of all Yoga. The second chapter gives importance to the psycho-spiritual *Vedantic* method to enter partial static and dynamic union with the Divine. The third chapter insists on integration of this Divine union through faith, sincerity and surrender. The fourth chapter stresses on acceptance and utilisation of the Money power for the Divine Work. The fifth chapter hints the essence of *Karma Yoga* and attainment of dynamic oneness with the Divine Mother. The sixth chapter develops contact with the four mediatrix Mother Powers which is identified as extension of Yoga of Self-perfection hinted in *The Synthesis of Yoga*. This is also the supreme mystery, *the Gita* has hinted as four powers of *Manu*, ‘*chatvaro manabasthata*’³⁰ but never developed. The method of self-discipline proposed by *The Mother* book is simple but its objective is difficult to realise and there are still many missing links that will connect the static and dynamic Divine. It proposes to initiate transformation of Nature with the aid of *Purusha Yajna* and further intensify this action by *Prakriti Yajna*.

The Divine Work:

“In conscious communion with the Supreme Lord, I declare that I do what the Lord wants me to do so as to serve on earth His Truth and His Love.”²⁶

The Mother

“Work, even manual work, is indispensable to the inner discovery. If one does not work, if one does not put one’s consciousness into matter, it will never develop.”²⁷

The Mother

“The Divine does not see things the way men do and does not need to punish and reward. All actions carry in themselves their fruit along with their consequences. According to its nature, the action brings you closer to the Divine or takes you away from the Divine and that is the supreme consequence.”²¹

The Mother

Giving service to the Divine is identified as most secured form action. Through practice of renunciation, concentration and consecration this action becomes egoless, unattached and desireless.

Both Education and Yoga begin and intensify by the power of Divine Will, *Ichha Shakti*. This will power helps to enter the core of Education and Yoga and as a result one gains apprehensive and comprehensive Knowledge. And when one arrives at the truth of existence through this effort one experiences *Ananda*, which is identified as Divine union. So both integral Education and integral Yoga are

complementary and a radical departure from the present ordinary surface living and objective education.

There is a Will of the Infinite which acts in the full knowledge and it is this truth of the Infinite that affirms itself in the determination of the Divine action. Ordinary mechanised work done by the pressure of three *Gunas* can be transformed into Divine action through experience of Divine union followed by the Divine transformation. The three conditions in which all work can be transformed in to Divine action are *karmaphala tyaga*, renunciation of the result of work, *samata*, equality and *Yajna*, self-consecration. This Divine union helps to ascend the being from ordinary consciousness to higher consciousness of Higher Mind, Illumined Mind, Intuitive Mind and Overmind. In the Higher Mind the Divine Work is executed through Truth Thought, in the Illumined Mind the Divine work is executed through Truth Sight or Truth Vision, in the Intuitive Mind Divine work is executed through Truth of vision, Truth discernment, Truth touch and Truth hearing and in the Overmind the above Divine action is extended, enlarged and universalised.

The integration of five factors that will enhance the fitness of the Integral Divine Worker are (1) **Purity factor**, which is defined as contact with the world is directly proportional with the contact with the Divine and finally one refuses all influence except the Divine; (2) **Truth factor** is defined as Knowledge on the truth action of the world which is proportional to the knowledge on the truth of the Self and finally one rejects falsehood of the world as we are in search of that Truth of the Self which is supremely destructive of all falsehood; (3) **factor of Integral Evolution** is defined that the separative mental evolving consciousness absorbed in part knowledge is directly proportional to the exclusive concentration excluding the rest from its awareness; (4) **factor of Integral Yoga** is defined as the intensity of Divine action in the world is directly proportional to the intensity of inner Divine union and (5) **factor of Integral Education** is defined as Education born out of exclusive concentration of the Mind is directly proportional to self-consecration of integral Yoga. These five factors will accelerate the educational activities and lead them towards the farthest end and ultimate consummation.

Slow Evolution through Religion:

“You must not confuse a religious teaching with a spiritual one. Religious teaching belongs to the past and halts progress. Spiritual teaching is the teaching of the future—it illumines the consciousness and prepares it for the future realisation. Spiritual teaching is above religions and strives towards a global Truth. It teaches us to enter into direct relations with the Divine.”³⁸

The Mother

“*Sri Aurobindo* worked all his life to free men from the **slavery of religions.**”¹⁵

The Mother

“If we were convinced that our formulation of what *Sri Aurobindo* represents is the only correct expression, we would become dogmatic and would be on the verge of **founding a religion.**”²⁹

The Mother

“Just between eleven and twelve (night of April 2-3, 1962) I had an experience by which I discovered that there is a group of people—purposely their identity was not revealed to me—wanting to create a kind of religion based on the revelation of *Sri Aurobindo*. But they have taken **only the side of power and force**, a certain kind of (part) Knowledge and all of which could be utilised by *Asuric* forces. There is a big *Asuric* being that has succeeded in taking the appearance of *Sri Aurobindo*... What the *Asuric* Force that has succeeded in taking the appearance of *Sri Aurobindo* (and with whole group organised around him—people, ceremonies and so on) will create is a **new religion** or thought, perhaps cruel and merciless, in the name of the Supramental Realisation. But everybody must know that it is not true, it is not *Sri Aurobindo*’s teaching, not the truth of his teaching. The truth of *Sri Aurobindo* is a truth of love and light and mercy. He is good and great and compassionate and divine. And He will have the final victory.”¹⁰

The Mother

In ancient India, the generalisation of Highest Spiritual truth among the mass was the responsibility of Religion and Religious leaders. The Spiritual leaders are preoccupied with their askesis of unfolding unending Spiritual mystery in the limited space of their Ashram, Ascetics’ Fortress and Spiritual Retreat unconcerned of the world miseries and world ignorance.

In integral Yoga the self-concentration of Spirituality and self-expansion of religion are reconciled. *The Mother* wanted to universalise integral Yoga without transforming it into limitation of Religious movement. So it is necessary to identify the limitation of Religious schools and how to keep one away from their influence.

We can study how Spirituality is deformed into Religion. *The Gita* hints²⁰ that those who live within the boundary of three modes of Nature, *gunas*, are *Asuric* being, the instruments of falsehood. *Savitri* confirms the three *gunas* as three dwarfs.²⁰ A *tamasic* man misunderstands *Shastra*, a *rajasic* man misuses it and a *sattwic* man limits its truth. Very few raise their consciousness beyond the *gunas*, *trigunatita* state and are instruments of truth. The above vision of *The Mother* indicates that part knowledge on *Sri Aurobindo* gives birth to Ignorance, part obedience to the norm of integral Yoga or the law of the Truth clears the

passage for falsehood and from part time Divine work or partial self-giving the life-ego emerges which is the source evil. Falsehood and Error cannot exist where there is no Ignorance or wrong knowledge. The nature of Ignorance is a limited knowledge and if that limitation can be renounced then Ignorance disappears in Knowledge and error and falsehood can no longer endure. Without error and falsehood there could be no wrong will in our members; without wrong will there could be no wrong doing or evil. Falsehood and evil are the by-products of the world-movement and they are not the permanent factors native to the existence and they survive only through our partial knowledge and partial ignorance. So the problem of evil can be resolved through giving service and transforming one's status from God's servant to God's slave. A God's slave is the king child and he can enter thorough knowledge on the intermediate occult world or shifting of his consciousness beyond the mind and based on this knowledge the limitless expansion of Divine consciousness and its dynamic side of formulation of Divine Law and Divine Action are experienced.

The developing Souls generally transform catholicity of Spirituality into narrowness of Religion. Instead of universalising the conception of Deity and His seven-fold Divine personality they try to formulate it towards an exclusive fixed Name and Form. So a *Sadhaka* of integral Yoga must cast from himself the 'tendency of egoistic mind which cries, "My God, my Incarnation, my Prophet, my Guru,"³⁷ and opposes it to all other realisation in a sectarian and fanatic spirit. All sectarianism, all fanaticism must be shunned; for it is inconsistent with the integrity of the divine realisation.³⁷ Mutilation of name, form and teaching is a standard practice of religious mental action and one can meet Her as *the* un mutilated *Mother* only by raising the Consciousness to Psychic, Spiritual and Supramental plane. She is worshipped⁴³ on earth not in a single Name and Form but as sum total of dynasty of self-ruling Mothers throughout the ages of which present incarnation is a special manifestation related with descent of Divine Consciousness to physical substance and cellular transformation. Similarly *Sri Aurobindo* is not the name of a single individual, but as hinted in *Savitri*, He is the first man or first *Avatara* of the creation, 'the Eternal's delegate soul in man,'⁴⁴ 'Man's representative in the house of God,'⁴⁵ He carries within Him all the Powers and Personalities of the past *Avataras* and *Vibhutis*, incarnated in this life of fulfilling the special task of bridging the gulf between the Spirit and the Matter through mighty Supramental action and of revealing the concealed Godhead in humanity.

In order to prevent integral Yoga from transforming into a Religion³³ through developing Soul seekers, the adoration of Divine's Nameless Impersonal Influence³² and reversal of invisible Consciousness must predominate over adoration of Divine through Name and Form. In order to pave the passage clear for Supramental descent through prolonged Psychic and Spiritual ascension of

Consciousness of developed Souls, the adoration of Divine's personal manifestation through Name and Form or adoration of external *Avatarahood* is recognised as more important requisite³⁴ than adoration of His Impersonal form. In order to transform *Asuric* undivine action into Divine work, the Power and Wealth attributes of the Divine must be reconciled with the purity attribute of the Divine Love.

Individual Spiritual evolution can be swift while the collective mental evolution will always be slow and tardy. So if one focuses his primary attention on the subordinate aspect of collective growth then it will generate impatience and he will be soon tired and frustrated. On the other hand if one can give importance to his evolution of cosmic Self, then he will be instrument of invisible world action and invisible Spiritual revolution.

Why Self-expansion must be subordinate of Self-concentration? -

“It is at this point that religion (representing self-expansion) **must learn to subordinate itself** (to self-concentration of Spirituality), not to insist on its outer characters, but give full scope to the inner spirit to develop its own truth and reality.”⁵¹

Sri Aurobindo

“First, (Divine) union must be preached to all (self-concentration), afterwards work (self expansion); but those who have realised the (Divine) union, every moment of their life must be an integral expression of Thy will (of spontaneous self expansion) through them.”⁵²

The Mother

Self's inward movement is identified as Self-concentration and outward movement is identified as Self-expansion. The former is the first evolutionary Spiritual urge pursued through all life and the latter is the second evolutionary Spiritual urge pursued through this life. The effort given for self-concentration in this birth continues and accumulates Spiritual energy in the succeeding births whereas effort given towards self-expansion is virtually lost after this birth. So, the manifestation of *The Mother's* Consciousness is identified as second evolutionary Spiritual urge of Nature. If manifestation is from Psychic, Spiritual and Supramental plane then it survives for the longer/longest period ('It lit the thought that glow through centuries.' Savitri-259) than the period of survival of any physical, vital and mental manifestation.

We have to identify two form of Spiritual evolution developed by the Mother nature; the first is an esoteric⁵⁸ movement of Consciousness, the Mystic approach of concentrated evolution and unfolding of endless Spiritual mysteries in secrecy and silence of a secured and isolated Spiritual Fortress; the second is an exoteric⁵⁸ diffusive Religious approach of entering commerce with the world in

transforming it; here the highest available Spiritual truth is generalised for the largest benefit of humanity. These two complementary movements of subjective adventure of Self-concentration of Spirituality and subordinate action of objective adventure of Self-expansion of Religion are effectively combined in the integral Yoga. But in integral Yoga Self-expansion is pursued primarily by movement of universal consciousness and by activation of Cosmic Self and secondarily by psycho-physical machinery **and** by activation of three *gunas*.

A *Sadhaka* of integral Yoga becomes unsuccessful if his urge towards Self-expansion is more predominant than his urge towards Self-concentration and he can find a safe place in the world to emerge as successful traditional *Sadhaka*. The secret of success of a traditional *Sadhaka* is that after realising the Divine partly through self-concentration, he devotes rest of his time and life in self-expansion. The secret of success of an integral *Sadhaka* is that primarily he unfolds the endless truth endlessly⁵⁶ through all Time and all Life and secondarily he works out the mystery of Divine manifestation in this present time and in this life.

Recapitulation:

“He (King Aswapati) tore desire up from its bleeding roots
And offered to the gods the vacant place.”

Savitri-318

“He (King) turned to find that wide world-failure’s cause.”

Savitri-202

“Proclaiming a panacea for all Time’s ills”

Savitri-198

The Life Divine declares that ‘All problems of existence are essentially the problems of (possession of limitless Consciousness) Harmony, *Sangati*.’⁹ The same statement can be restated in the language of *The Synthesis of Yoga* as ‘All problems of existence are essentially the problems of retaining oneness with the Divine, through consecrated *Yoga*’, or all discords of life can be resolved by ‘possession of the Divine only.’¹¹ *The Mother* book states that one can ‘rightly call for the divine Power (*Shakti*) to transform’¹² all problems and persistently rejects all that are untruth and obscure or ‘All problems of existence are essentially the problems of (possession of limitless *Shakti*) the law of Truth, *Dharma*’. *Savitri* states that ‘Virgin who comest perfected by joy’¹³ or ‘All the problems of existence are essentially the problems of (possession of limitless pure Divine Love, *Maya*) Virginity, *Suddhi*.’ Similarly in the language of Integral Education ‘All problems of existence are essentially the problems of Concentration, *Samyama*.’ Thus all problems of existence are resolved by the progressive intensification of ascent of Soul or ascent of static Consciousness and descent of

Shakti or descent of dynamic Consciousness. In *The Synthesis of Yoga* book this Consciousness is revealed as three descending Yoga *Shakti* of Divine Will, Knowledge and Love and four executrix Mother Powers of *Brahma Shakti*, *Kshetra Shakti*, *Vaisya Shakti* and *Shudra Shakti*. In *The Life Divine*, this consciousness is revealed as four *Chetana Shakti* of Subliminal, Psychic, Spiritual and Supramental Consciousness. In *The Mother* book this consciousness is revealed as *Matru Shakti*, the four Mediatrix Mother Powers of *Maheswari*, *Mahakali*, *Mahalakshmi* and *Mahasaraswati*. In the *Savitri* book this consciousness is revealed as Virgin Power, Creatrix Bliss Mother and is segregated into four aspects of Truth supreme, Power supreme, supreme Delight and Will supreme. In integral Education this Consciousness is revealed as exclusive concentration, *samyama*, essential concentration, *atma samyama*, multiple concentration, *adhyatma samyama* and integral Concentration, *samjnana* respectively.

As integral Education has its root in integral Yoga so the success of the former is linked with the success of the latter and it happens when we are capable of responding to the Divine call adequately either through the method of self-affirmation or through self-abnegation and regard this true call ‘not as one of the aims to be pursued in life, but as one and only aim, not as an important part of life, but as whole of life’² and our central faith and central vision instead of concentrating on our own interests and developments in the old externalised order of things shall preoccupy its every thought and impulse in the language of *Kena Upanishad* that ‘That is the divine *Brahman* and not this which men here (cherish and) adore’². This *Sraddha*, faith increases *Nistha* or sincerity, sincerity increases concentration, *Samyama*, concentration increases the surrender, *atma-samrpana*. The problems of Integral Education are to be resolved initially by exclusive mental concentration, *samyama*, then it must continue by development of essential Soul concentration, *atma-samyama*, multiple Spiritual concentration, *adyatma-samyama* and culminates in Integral all-inclusive concentration, *samjnana*. In ancient *India* the students are called *Brahmacharis*, they are taught in the *Guru’s* house about the control of sense and mind and intellect, *samyama* which is fully recognised as the base and central truth of Integral Education and it is further extended through Spiritual ascension towards the full development of ‘power of vision, spiritual sight and pure sense, the Supramental *samjnana*.’⁸

The great hope with which the Integral Education movement functions are divided into following four categories. The most of the outgoing students of this Institution receive training and education, *Sikhya*, to enable them to fit and accommodate themselves in the main stream of present world order with some basic mental knowledge on World, Self and God; some of them hold and preserve the rare and sweet Psychic memory which they do not repeat from the existing hostile, dangerous and *asuric* world; few of them receive initiation of the Soul,

Dikhya, to lead an inner disciplined life by holding *the* (Divine) *Mother* in their heart and serving Her in this life and all life. Very few of them are privileged to extend the initiation of Soul to reconcile the Material and Spiritual life. Thus, Integral Education provides an awareness of higher life without enforcing and creates an opportunity for each student to choose either of the life based on satisfaction of desire and egoistic enjoyment as ruling aim of life or of life of dedication, *tyaga*, concentration, *samyama*, askesis, *tapasya*, self-consecration, *yajna* and endless unfolding of the Spirit. It is only for the realisation and fulfilment of the latter objective the former responsibilities of mass education are undertaken with emphasis from *The Mother*, “It is not a number that we want—it is a selection; it is not brilliant students that we want, it is living souls.”⁵⁷

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Reference:

- 1: CWSA-23/The Synthesis of Yoga- Page-81-82,
- 2: CWSA-23/The Synthesis of Yoga- Page-71-72,
- 3: CWSA-23/The Synthesis of Yoga- Page-514,
- 4: The Mother’s Agenda-8/175,
- 5: The Mother’s Agenda-2/206,
- 6: CWSA-21/The Life Divine-347,
- 7: The Mother’s Agenda-2/156,
- 8: CWSA-24/The Synthesis of Yoga- Page-869,
- 9: CWSA-21/The Life Divine-4,
- 10: The Mother’s Agenda- 03.04.1962,
- 11: CWSA-23/The Synthesis of Yoga/445,
- 12: The Mother-5,
- 13: Savitri-424,
- 14: The Mother’s Agenda-9/157,
- 15: The Mother’s Agenda-25.12.1969,
- 16: CWSA/23/The Synthesis of Yoga-342,
- 17: The Mother’s Agenda-19.04.1969,
- 18: The Mother’s Centenary Works,
- 19: The Mother’s Agenda-25.12.1971,
- 20: “There are two types of beings created in this world, the *Daivic* and *Asuric*; the *Daivic* has been described at length. Hear now from Me, O *Partha*, about the *Asuric*.” The Gita-16.06, “The evil doers attain not to Me, Souls bewildered by the *Maya* of three *gunas* resort to the nature of being of *Asura*.” The Gita-7.15, “A dwarf three-bodied trinity was her serf.” Savitri-245, “Overshadowing the dwarfish trinity,” Savitri-258, “And makes himself the Dwarf with triple stride,” Savitri-488, “Of the dwarf-Titan, the deformed chained god” Savitri-510, “Unwound the triple cord of mind and freed” Savitri-82, “The *dharma* of the *sattwic* man is the highest in the circle of the *gunas*; but that too is a limited view

and a **dwarfed standard**. Its imperfect indications lead to a petty and relative perfection; temporarily satisfying to the enlightened personal ego, it is not founded either on the whole truth of the self or on the whole truth of Nature.” CWSA/19/Essays on the Gita-544, “But the **introvert** of this distinction is also has not the inner life; he is not a seer of the true self and of inner things, but the small mental man who looks superficially inside himself and sees there not his spiritual self but his life-ego, his mind-ego and becomes **unhealthily preoccupied** with the movements of this little pitiful **dwarf creature**.” CWSA/22/The Life Divine-1064,

21: The Mother’s Agenda-11/274,

22: The Mother’s Agenda-5/165,

23: The Mother’s Agenda-5/197-98,

24: The Mother’s Agenda-4/91,

25: The Mother’s Agenda-31st July, 1965,

26: The Mother’s Agenda-6/p-45,

27: The Mother’s Agenda-11/228,

28: The Mother’s Agenda-4/184,

29: The Mother’s Agenda-6/353,

30: The Gita-10.06,

31: CWSA/19/Essays on the Gita-112,

32: “The Divinity mentioned by *Sri Aurobindo* is NOT A PERSON, but a condition to be shared and lived by all those who prepare themselves for it.” The Mother’s Agenda-4th May-1967, “Sri Aurobindo said when you go beyond the Impersonal, you find the Personal: the Person. I am sure he had the experience...” The Mother’s Agenda-9/209/20.07.1968, “**Impersonality** is a denial of limitation and division, and the cult of impersonality is a natural condition of true being, an indispensable preliminary of true knowledge and therefore a first requisite of true action. It is very clear that we cannot become one self with all or one with the universal Spirit and his vast self-knowledge, his complex will and his widespread world-purpose by insisting on our limited personality of ego; for that divides us from others and it makes us bound and self-centred in our view and in our will to action.” CWSA/19/Essays on the Gita-532, “To lose ego and be this **impersonal self**, to become this impersonal *Brahman* in our consciousness is therefore the **first movement of this Yoga**.” CWSA/19/ Essays on the Gita-533,

33: “*Buddhism* only became a **popular religion** when *Buddha* had taken the place of the supreme Deity as an object of worship.” CWSA-24/The Synthesis of Yoga-556, “I don’t want to put a photo of *Sri Aurobindo* or books (in *Auroville*) because it will look as if we want to start a **new religion**—I don’t want religions, an end to religions!” The Mother’ Agenda-9/110, “I am told that you (in *Auroville*) intend to distribute a reproduction of the portrait you did of me. It would be better not to introduce in this gathering anything personal that might suggest the atmosphere of **nascent religion**.” The Mother’s Agenda-11/353

34: “The Blessed Lord said those who are constantly most united, *nityayukta*, with Me and adore My manifest form, *Saguna Brahman*, emotional mind settled in Me and possessed of supreme faith of *Bhakti Yoga*, I consider them to be **the greatest Yogi**. And those *Jnana Yogis*, who seek after the Immutable, the Infinite, the Unmanifest, *Nirguna Brahman*, the Omnipresent, the Unthinkable, the high-seated Self, the Immobile, the Permanent, all their senses under control, equal visioned everywhere, intent on welfare of all beings, they also attain to My *Purushottama* state.” The Gita-12.2, 3, 4, “Discipleship to God the Teacher, sonship to God the Father, tenderness of God the Mother, clasp of the hand of the divine Friend, laughter and sport with our comrade and boy-Play-fellow, blissful servitude to God the Master, rapturous love of our divine Paramour, these are seven beatitudes of life in the human body. Canst thou unite all these in a single supreme and rainbow-hued relation? Then hast thou no need of any heaven and thou exceedest the emancipation of the *Adwaitin*.” SABCL/17/The Hour of God-137. (Above line indicates that seven-fold personal relation with the Divine in Supramental plane is more valuable than the realisation of impersonal Divine in Spiritual plane of the *Adwaitin*.)

35: CWSA-23/The Synthesis of Yoga-85,

36: CWSA/21/The Life Divine-602,

37: CWSA-23/The Synthesis of Yoga-66,

38: TMCW/12/On Education-120,

39: 02.10.1934, SABCL/26/375,

40: The Mother’s Agenda-30.01.1971,

41: SABCL/26/On Himself-175,

42: Champaklal Speaks-191-92,

43: “These Emanations are the many divine forms and personalities in which men have worshipped her under different names throughout the ages.” SABCL/25/The Mother-23,

44: Savitri-633,

45: Savitri-666,

46: The Mother’s Agenda-5/195,

47: “Actually, we are very lazy...Sri Aurobindo wrote that he was very lazy – that consoled me! We are very lazy. We would like (*laughing*) to settle back and blissfully enjoy the fruit of our labors!...” The Mother’s Agenda/ **July 18, 1961,**

48: The Mother//TMCW/12/397, 16 December 1964,

49: CWSA/23/*The Synthesis of Yoga*-170,

50: CWSA/23/*The Synthesis of Yoga*-85,

51: CWSA/22/The Life Divine-897,

52: TMCW/Vol-1/p-142/Prayers and Meditations/16th May-1914,

53: “Sri Aurobindo’s Conversation with Pavitra, 11th January 1926: In spiritual life, one should always be ready to reject every system and every construction.

Any one form is helpful, then become harmful. In my spiritual life, since the age

of forty, three or four times I have completely laid bare and broken the system I had reached.” The Mother’s Agenda-11/219,
54: “The man of knowledge, the liberated soul offers on the contrary all his activities to the one eternal Godhead without any attachment to their fruit or to the satisfaction of his lower personal desires. He works for God, not for himself, for the universal welfare, for the Soul of the world and not for any particular object which is of his own personal creation or for any construction of his mental will or object of his vital longings, as a divine agent, not as a principal and separate profiteer in the world commerce. And this, it must be noted, is a thing that cannot be really done except in proportion as the mind arrives at equality, universality, wide impersonality, and a clear freedom from every disguise of the insistent ego: for without these things the claim to be thus acting is a pretension or an illusion.” CWSA/19/Essays on the Gita-458,
55: Savitri-187,
56: “An endless Truth she endlessly unfolds; (Self-concentration)
A timeless mystery works out in Time.” (Self-expansion) Savitri-178,
57: The Mother’s Agenda-August 10, 1960,
58: “Here, in these **two forms of the spiritual evolution**, the esoteric and the exoteric, the way of the mystic (Spiritual leader) and the way of the religious man (Religious leader), we see a double principle of evolutionary Nature, the principle of intensive and concentrated evolution in a small space (first evolutionary Spiritual urge of self-concentration) and the principle of expansion and extension (second evolutionary Spiritual urge of self-expansion) so that the new creation may be generalised in as large a field as possible.” CWSA-22/The Life Divine-903,
59: Savitri-207,
60: [The Mother’s Agenda/December 23, 1961](#),
61: [CWSA-23/The Synthesis of Yoga-73](#),

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