

The New Synthesis of Education



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“The New Synthesis of Education” is offered at the Lotus Feet of The Mother and Sri Aurobindo on the occasion of the World Hindu Summit-II to be held at Denpasar, Bali, Indonesia, from 12.06.2013 to 17.06.2013. Any instreaming of new Ideas, Vision and Action, if it carries a strong power of utility or secret value of persistence, after being subjected to a supreme test must be given an immense opportunity of rebirth. The essence of Education is a dynamic developmental power of Nature which is specialised, divided, and variously formulated to carry ahead humanity towards a perfected mental living, this movement must proceed ahead through Integral Education towards the emergence of a perfected Spiritual life for all humanity. Educational synthesis can be satisfying if it can realign the central truth of all educational self-disciplines and realise their equal concentration in a self-perfected and self-integrated human vessel.

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Introduction

“An Integral Education which could, with some variations, be adapted to all the nations of the world, must bring back the legitimate authority of the Spirit over a matter fully developed and utilized.”

The Mother

The sacred institution of Integral Education is missioned to bridge the gulf and sharp division between the two extremes of existence, the Matter and the Spirit. This begins step by step; obscurely and ignorantly, continues through diversity and culminates in an immense educational movement through inalienable unity, constant luminous reconciliation and triumphant harmony. It recognizes this mutable mechanical unintelligent bodily substance as the noble and fit material to be inhabited by the immutable, imperishable Spirit; they are reconciled with each other either by the objectively subjective method of analysis and observation applied to Life, Mind and Matter or by the subjectively objective method of synthesis and illumination applied to Psychic, Spiritual and Supramental Self and arrive at the repose of the ultimate unity without denying the energy of the expressive multiplicity. Objectively subjective method of Education arrives at the knowledge of the Self and the Universe through the activation of the pure Reason, Intellect and Mind and subjectively objective method of Education arrives at the Knowledge of the Self and Universe through the activation of the triple Soul. Only through complete and catholic affirmation of both methods can this method of Education (known as Integral Education) recognise all the multiform and apparently contradictory fact of existence and harmonize them. Mind with its effort and endeavour and the Soul with its spontaneity and the way of infinite

enlargement will discover the true centre or the Central Truth, and Education will know its aim of objective and subjective self-fulfillment through integral human existence and infinite unity and serve the life with a serene and settled joy and light with rhythmically discursive Divine *Shakti* behind all its reorganized activity.

The first object of Integral Education is discovery of its true centre which should not be worldly achievements, fame, success, power, material opulence, morality, or any attachment to mutable form. So the true centre of education must be always identified as the Soul, the Psychic being in the heart, the need of its growth and experience, its aspiration towards elimination of all imperfection. All that helps this Soul grow; the Mental, Vital and Physical Education are identified as its accessory or a subsidiary helpful process. By the pressure of Soul force they are lifted out of their limitations and carried more swiftly and profoundly to their absolute light in knowledge and their detailed and yet undreamed possibilities. The second object of Integral Education is the discovery of its second centre or second Soul, which is not a high intellectuality, idealism, an ethical turn of mind, moral purity and austerity, religiosity or an exalted emotional fervor, or even a compound of all these excellent things. It is not even an emotional aspiration, or a regulation of conduct according to religious and ethical formula. It is only the discovery of the spiritual Self above the head, that enters into contact with greater Reality beyond and pervading the universe; it is a turning, conversion and transformation of our whole being. This spiritual Self uncovers the passage to cosmic Consciousness where Matter is real to the Spirit and Spirit is real to Matter and both find their true reconciliation. The third object of Integral Education is the discovery of its third centre or third Soul, the discovery of a Supramental Self, the limitless Consciousness in which the Individual, the Cosmic and the Transcendent live eternally in each other; it has come for the adventure of the Soul lapsing into Inconscience and emerging out of its darkness. This adventure proceeds to capture all other sheaths without disturbing the poise which is kept firm from the summit

of Consciousness to its base; the experiencing Consciousness must preserve a calm balance and a high Spiritual positivism. The fourth aim of Education must be an all-inclusive perfection directed to resolve all the problems of existence including the ultimate, lasting and permanent solutions and utilize the Psychic, Spiritual and Supramental Education towards transformation of the human collectivity and a journey towards the discovery of the source of *Ananda* from which this whole creation has originated. The last aim of integral Education is the perfect self-expression of the Spirit in the material life of our terrestrial existence by purifying, perfecting and transforming the nether worlds through Subconscious and Inconscious Education or restoration of *Sachchidananda* consciousness in the whole of humanity.

The Main Formula of Integral Education:

The main formula of Integral Education is derived from the main formula of Integral Yoga. They are as follows:-

1, All Life is Education. This whole external ordinary life is a very small fragment of vast inner living. This inner life is connected through a subtle link of union with our unnumbered past and future bodies and births, which is defined as All Life and the Timeless Spirit in us has thrown itself into All Life as the adventurer in Time to uncover self-knowledge and integral knowledge. Education is defined as the developmental urge discovered by the Mother-nature through a many sided purposeful effort in Ignorance and spontaneous leap action by Shakti in Knowledge to arrive at apprehensive and comprehensive Knowledge. It begins with limited separative exclusive awareness and ends with integral awareness of integral knowledge. True education means to purify, expand and perfect the constitution of subtle physical, subtle vital and subtle mental which constitute our inner life which is again veiled by outward appearance of phenomenal Education of training the surface mind, vital and body.

2, All Education is a synthesis of all developmental methods discovered by the Mother-nature through age-long many-fold effort of Science, Arts, Religion, Ethics, Occultism, Spiritual thought and Spiritual experiences. The evolutionary endeavour of Nature has experimented on all lines and every possible way in order to discover her primary education of enlarging the bound of surface knowledge, deeper and larger teachings of true inner education and the widest and highest boundary of whole education which are combined as Integral Education.

3, All methods of Education are the synthesis of dispensable and indispensable self-discipline. Education cannot confine itself to dispensable method of an outwardly acquired and learned knowledge of the existence or exclusively preoccupied with its immeasurable outlook on the world and uncovering the secrets of the material worlds, but would awake to an indispensable awareness of Self's vast inner sight, (1) a clear and complete knowledge of the Self, (2) a direct knowledge of others and surrounding world, (3) a direct knowledge of hidden forces of Nature and (4) a direct knowledge of the occult mechanism of mind, life and matter, which are beyond our present immediate attainment.

4, The methods by which the largest time saving development in the shortest possible path can be pursued are identified as indispensable self-disciplines of Integral Education which are Psychic, Spiritual and Supramental Education, responsible for evolving the capacity in man to become the (1) master of himself, (2) master of the forces of consciousness, (3) master of the energies of Nature, (4) master of his instrumentation of mind, life and matter. These indispensable self-disciplines are subordinated by all other lines of developmental urge of Nature, identified as Psycho-physical discipline, which is further fragmented as Physical, Vital and Mental Education; its utmost mission is to educate the obscure

consciousness emerged out of the dark prison of Matter, to enlighten the dull inertia, blind instincts and vague perceptions till it is capable of opening to higher Light. When the dispensable self-discipline of education learns consciously to become the subordinate of the indispensable self-discipline, then the essential truth of the Integral education is known and not ignored.

5, All the dispensable self-discipline or objectively subjective approach towards education is defined as development of higher or highest faculties through the formulation of lower mental methods of 'educate thyself' and its indispensability is felt till the higher methods or soul's methods of 'know thyself' are evolved and it asks indispensable presence and help of physical guide. Mind has the limiting capacity to exert a large effort to gain even a small result with much less sure rapidity. The mind is treated as our first conceptive potentiality and highest available faculty at our immediate disposal and to fully utilize the mental faculty of exclusive concentration is identified as the best beginning and sure promise of integral emergence which is an uncovering of higher faculties other than mind, and acquisition of scientifically minute knowledge through long mental culture.

6, The need of Integral Education is felt primarily to enlarge our knowledge on the World, Self and God and increase our mental, vital, physical and spiritual existence; secondarily reconcile, integrate, transform and perfect them; where the former is enforced on each student of Integral Education in order to make him fit to enter the main stream of life and world and the latter is a special opportunity of voluntary choice among the privileged few.

7, As Integral Education is the utilitarian aspect of Integral Yoga, Integral Evolution, Integral *Shakti* and Absolute *Shakti*, so all developmental aspect of the former will draw its strength, innovation, expansion and guidance from the latter.

Education has its root in Yoga; Yoga has its root in Evolution of Nature; Evolution has its root in Consciousness; Consciousness has its root in *Shakti*; *Shakti* has its root in *Chit or Sachchidananda*. What *Sri Aurobindo* wrote in *The Synthesis of Yoga* for a *Sadhaka* in terms Integral Yoga and strong declaration that ‘All Life is Yoga’ (through consecration), the same thing He restated with greater precision and enlargement in *The Life Divine* for mere man or all humanity in terms of Integral Evolution. Hence we can rename it as ‘The Synthesis of Evolution’ and He asks all humanity to train the mind towards the realization of the mantra ‘All Life is Evolution’ (of Consciousness). The same objective He restated in ‘*The Mother*’ book for all Her children in terms of Integral *Shakti* where all the Powers and Personalities of *The Mother* are synthesized. This we can rename as ‘The Synthesis of Overmental *Shakti*’ whose mantra is ‘All life is the possession of the Truth and the Divine *Shakti*’ (through increase of faith, *Sraddha*). The same objective He restated again with greatest intensity in *Savitri* for Her dearest children or Integral Yogis in terms of absolute or virgin Mother Power, *Maya*, which we can rename as ‘The Synthesis of Supramental *Shakti, Maya*’ and Her Mantra is ‘All life is possession of Virginity and Supramental *Maya*’ (through intensification of purifying and all embracing Divine Love). So now the method of Education is to be restated in the form of profound developmental urge of learning for all students from the above four books in terms of Integral Education along with the mantra ‘All Life is Education’ (through practice of concentration, *samyama*) and the evolution of the new book can be renamed as ‘The Synthesis of Education’. Now it is time to intensify education through four powers of the Mother-nature that of the Yoga, Evolution, Truth and Virginity and weld them strongly to the One, the Divine, *the Sachchidananda* who stands above as the Lord of Yoga, the Lord of Evolution, the Lord of Truth Power, *Shakti* and the Lord of absolute Virgin Power, *Chit Shakti* and also the Lord of Integral Education.

OM TAT SAT

The Need of Synthesis

The Synthesis of Education:

The theory of **complete Education** pursued through all life or long succession of rebirths can be realized through the Synthesis of Education which has four legitimate motives of development of educational capacity in all Time, that of (1) firstly a period of education and preparation that will make us able to satisfy the basic needs and requirement of life and **a concentration of surface education** to develop a separative individuality; (2) secondly a period of normal living to satisfy the human desires and interests under the moderating rule of the ethical and intellectual part in us, to educate all our human capacities of force and knowledge and enjoyment so that we may turn them upon the world with greater mastery and force, **a concentration of potential education**; (3) thirdly a period of inward turn of the mind and spiritual preparation, **a concentration of subjective education** and (4) lastly the period of complete fulfillment of Supramental living, fulfilling and perfecting the objective living by transforming and Divinizing it, **a concentration of comprehensive education.**

This educational Synthesis also arrives at the reconciling equation between the Matter and the Spirit where (1) the existing human mind and intellect are considered as its **nodus and subjective turn of** phenomenal education; (2) the knowledge on the cosmic and terrestrial surface world which is the **field and circumstance** of physical and vital education; (3) the knowledge on the Supraterrestrial or other worldly or occult plane which is a **condition and connecting hidden link** and which forms the basis of intermediate Psychic and Spiritual Education and not to have the experience of the great regions of the

Selves, not to know and manifest their law in ourselves is to fall short of the height and fullness of our being; (4) the knowledge and integration of the Supracosmic Reality is the highest reach of Integral Education which is the almighty **source, support and highest remote origin of our existence**. The Synthesis of Education can be satisfying if it achieves its aim of uniting the imperfect Matter and the perfect Spirit in a liberated, ecstatic and fulfilled human existence.

In the past **the theory of complete education** through **the Synthesis of Education** was attempted with little success due to the exaggeration or exclusive importance on one or two of the four schools of thought. In the recent development of Integral Education, all the four stairs of human development have been fully recognized as the knowledge within the power and capacity of humanity and attempted within the framework of its existing infrastructure. The perfect learning of secret of existence through material Science, Arts and Literature are to be rightly related with the limited superficial enjoyment of existence, material success and satisfaction of human desire. This objective entry into opulence of existence must take a subjective turn and search for an unlimited source beyond sense enjoyments and a seeking towards the Knowledge of the One. Finally the discovery of the Knowledge of the One is to be rightly related with the knowledge of the Many and movement towards the source, the Supracosmic existence, from which the unending riches of the Spirit will pour down on the Matter to bring completeness of Integral Education.

So we can define Education in its totality beginning with the surface mental, surface vital and surface physical education which builds a strong material foundation. Behind it there is large ocean of subtle mental, subtle vital and subtle physical Education extending over all life. At its core there is true mental, true vital and true physical being. Then behind these planes there are still greater planes of Psychic, Spiritual and Supramental worlds, whose dynamisation can lead

towards entry into the dark subconscious sheath and discovery of subconscious Self, which is identified as another important achievement ‘whose priceless value **could have saved the world.**’ Then subsequently an entry into the inconscient sheath and discovery of the Inconscient Self is identified as the one of the last and most profound spiritual experiences, ‘**the grand solution**’ in which the height of mortal efforts end. All these worlds and planes have their influence on our earthly substance and can mould the earthly living into Divine living and Divine perfection. Our objective is to establish an equal fourfold concentration of Education or to explore all the planes of Consciousness, *sarvaloka*, and call down their full manifestation in our earthly life. We will realize that the Spirit is not only the cause, supporting power and indwelling principle of the Matter but also its sole material. In this context the present approach of surface phenomenal Education with its unequal concentration can be considered as a right beginning.

Integral Education foresees the immediate inclusion of all students to the exposure of higher Subliminal, Psychic and Spiritual Education and can include Supramental Education after much arduous self-conquest and self-exceeding, at the end of many long and trying stages of difficult self-education of Nature. They can follow and verify in themselves deeper Spiritual experiences, only when they have acquired the capacity to follow the inner method, confirmed by regular experiment, practical analysis and constant verification as they have now trained their mind to follow the mathematics and difficult operations of scientific truths. Spiritual force can take possession of the mere students and Truth shall dictate their life, thought, effort, endeavour and action and a spontaneous truth awareness, truth-will, truth feeling, truth movement and truth action can then be the integral part of his education.

OM TAT SAT

Integral Physical Education:

The **body's self** taste immortality.

Savitri-451

An unseen Presence moulds the **oblivious clay**.

Savitri-60

Then life beat pure in the **corporeal frame**

Savitri-232

Her **body quivered** with eternity's touch

Savitri-671

Outlined by the pressure of this new descent

A **lovelier body** formed than earth had known.

Savitri-354

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

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

The three negations of Matter that resists growth or opposes the faculty of educational development are that of Ignorance, Inertia and Division and these physical limitations are conquered and transformed by Integral Physical Education into Omniscience, Divine peace and tranquility and Unity by the intervention of power and principles of Supramental substance.

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

The second fundamental opposition the Matter offers to the Spirit is the culmination of bondage to mechanical Law, a colossal Inertia. While the Spirit is free, master of itself and its work, creator of Law, this giant Matter is rigidly chained and subjected by the fixed and mechanical Law and works out unconsciously as the machine works, knows not who created it, by what process

and to what end. And when life and mind awake and impose their awareness and guidance on matter, it seems the Nature approves reluctantly up to a certain point. But beyond that point it presents an obstinate inertia, obstruction, negation and presents to mind and life its helplessness. Life's urge for utter wideness and immortality is met by Matter through narrowness and death and mind's urge to embrace all knowledge, all light, all love is met by matter's denial, deviation, error and grossness. Error ever purses its knowledge, darkness is inseparably the companion and background of its light, falsehood ever deforms and obstructs the truth, love is not satisfied due to the presence of hatred and joy is not justified due to the presence of suffering and material life always drags towards hatred, anger, indifference, satiety, grief and pain.

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

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

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

OM TAT SAT

The Integral Vital Education:

A mighty **life-self** with its inner powers
Supports the dwarfish modicum we call life;

Savitri-485

A **secret sense awoke** that could perceive
A Presence and a Greatness everywhere.

Savitri-42

Eternity's contact broke the **moulds of sense**.
A greater Force than the earthly held his limbs,
Huge workings bared his undiscovered **sheaths**,

Savitri-81

The All-Wonderful makes a marvel of each event,
The All-Beautiful is a miracle in each shape;
The All-Blissful smites with rapture the heart's throbs,
A pure celestial joy is the **use of sense**.

Savitri-663

The Power within her shaped her **moulding sense**
In deeper figures than our surface types.

Savitri-356

The spirit of delight in **sensuous things**,
Turned to more sweetness than can now be dreamed.

Savitri-675

This spirit stumbling in the fields of sense,

Savitri-380

If life is to be made fit for the Divine Life, then the life power must be more and more liberated from mortal limitations, from attachment to our present corporeal frame and from the sense mind shut up in the walls of the vital ego. It must exceed the law of physical body, the conquest of death and earthly immortality. Integral Vital Education is defined as the energising of the conscious vital being that liberates the creative forces of existence such as effective dynamism, enthusiasm, delight, love and beauty. Through this education the heart and the sense become subtle, intense and large to embrace all existence and it makes one capable to see, feel, hear and touch God, the Eternal and realizes the Transcendent Self and oneness of Self. Vital Education attains self-fulfillment when Life consciously lends its energies to the perfect self-figuration of the Divine in ever new forms and activities of universal existence.

In Integral Vital Education, Life is identified as dynamisation of the entire secret of the universe and in order to master it one has to go through a mass of colliding results, a whirl of potential energies out of which he has to disengage some supreme order and some yet unrealized harmony. The ideal of human life is neither simply an animal repeated on a higher degree of vitality nor a moderate living with mental satisfaction which would have arrested all his growth and advance. Integral Vital Education identifies man as the greatest of the discontented living beings and he can uncover the concealed Godhead through four ascending stages of life.

The first status of Vital Education identifies life in terms of extreme divisions, a rigid forms of Matter, a force driven subconscious will, a limited consciousness, which is responsible for our basic existence and accomplished type of material living. It seeks its extension through scientific mind and mechanical consciousness concealed in Matter. In the physical world, its most difficult

achievement is to create and maintain a separative survival of individuality and a stable form.

As life delivers itself out of this form, the second gradations of Vital Education interferes to concentrate on three terms of evolution; the first is the life's positive urge to realize the physical immortality is confronted with an immediate threat of death, decay and mutual devouring; secondly life's positive urge to possess fully the delight of existence is confronted with the negative habit of hunger and conscious desire for life's satisfaction and security; thirdly, the life's positive urge towards possession of the Self and conquest of surrounding is confronted with limited capacity that struggles for survival, possession and perfection. This second status of Vital Education increases our vitality by dissolving our vital ego, vital selfishness of the individual and aggressive living.

The first two status of Vital Education contain in themselves the seed of the new principle of the third status of Vital Education which must increase in proportion as Mind evolves out of the Matter and it is identified as principle of cooperation and mutual help. The third status of Vital Education gives birth to practice of association and flowering of human love which begins with the desire of the wife, the child, the friend and helper and associated group. This preliminary human love may be identified as extended selfishness and if this extension is permitted to evolve uninterruptedly, then man will realize that his natural individual formation is only a minor term of the vast Self and he exists by the grace of the universal Self. If the first status of Vital Education stands on the principle of division then the third status of Vital Education grows under the strong principle of unity, a fusion by aggregation and every divided form must be its subordinate. It's safe growth is ensured by development of science of mental and spiritual existence which will explore in the line of ancient occult knowledge regarding the subtle vital being, our life energy, our desire energy, powers,

passions, strivings and dissolution of vital frame after death and its relation with other vital bodies. It will further unfold the secret of life through constant interchange, intermixture and fusion of being with being. The persistent aggregate life finds its safety and harmony by development of mental being and soul-consciousness. The governing principle of life is association with love and the new law that becomes active is the law of association, the law of love, of common help, kindness, affection, comradeship, mutual self-giving and unity. With the development of mind these laws are increasingly imposed on the material existence and its scope increases by the commerce that more it gives, the more it receives and grows; and the more it fuses itself into others, the more it fuses others into itself and increases the scope and capacity of the being. The third status of law of love does not abolish the second status of law of desire but transforms and fulfills it. In the preliminary state of love, it obeys the law of hunger and enjoys the receiving and extracting from others rather than the giving and surrendering to others. The true law of love establishes an equal commerce in which the joy of giving is equal to the joy of receiving and tends in the end to give more. The law of love is an impulse to realize and fulfill oneself in others and by others, to be enriched by enriching others and to possess and be possessed by others.

The perfect solution for the problem of life or integral transformation of Being and Nature cannot be realized by the law of human love, the law of mind and heart alone and there must emerge a fourth status of Education in which the eternal unity of the many is realized through the unity and freedom of the Spirit. The fine flower of the fourth status of Vital Education emerging from the fourth status of life is the pure and full emergence of the original Divine Delight of existence, the illumined fulfillment of intermediate desire, deep satisfaction of conscious interchange of Divine Love and Divine unity of all souls which is the foundation of Supramental Education and is envisaged as a canalization of the mystic *Soma* or pouring the wine of that Bliss into the jars of mentalised vital

living and entry into seas of Omnipotence for the final good and salvation of all humanity.

OM TAT SAT

Integral (lower) Mental Education:

Afar from all that makes the measured world,
Plunging to hidden eternities it withdrew
Back from **mind's foaming surface** to the Vasts
Voiceless within us in omniscient sleep.

Savitri-320

For knowledge shall pour down in radiant streams
And even **darkened mind** quiver with new life
And kindle and burn with the Ideal's fire
And turn to escape from mortal ignorance.

Savitri-710

A **mind impotent** to reconcile heaven and earth
And tied to Matter with a thousand bonds,

Savitri-338

This too she saw that **all in outer mind**
Is made, not born, a product perishable,
Forged in the body's factory by earth-force.
This mind is a dynamic small machine
Producing ceaselessly, till it wears out,
With raw material drawn from the outside world,
The patterns sketched out by an artist God.

Savitri-541

The lower mental faculty of Physical (*tamasic*) mind, Vital (*rajasic*) mind and Intellect (*sattwic mind*) are entirely absorbed, limited and concentrated in the illusion of body, life and mind respectively and miserably restrict our relation with

the Supreme which build our vessel. If we can educate, train, purify, transform and perfect these three faculties then the capacity of our vessel can increase indefinitely to open, receive and hold the Divine Will, the Divine Love and the Divine Knowledge and their self-development is translated physically as imperishability of Matter, vitally as instinct of self-preservation and mentally as sense of immortality.

Education of dwarf and pigmy Physical Mind:

At its low extremity held difficult sway
A mind that hardly saw and slowly found;
Its nature to our earthly nature close
And kin to our precarious mortal thought
That looks from soil to sky and sky to soil
But knows not the below nor the beyond, [**Physical mind is
not aware of the truth of the existence.**]
It only sensed itself and outward things.

Savitri-239

The slow process of a **material mind**
Which serves the body it should rule and use
And needs to lean upon an erring sense,
Was born in that luminous obscurity.

Savitri-240

Physical mind is the lowest sub-plane of intellect, the starting point of the educational movement of which the apparent material world is the assured base and first status. The task of Integral Education is to link these three lower mental planes fully with the Psychic, Spiritual and Supramental planes, which throw on the physical mind a transforming light that breaks conservative inertia, replaces its narrow thought-power and doubts by Knowledge and pours luminosity and Divine Consciousness into the very cells of the body.

Physical mind loses its conviction of objective certitude and enters into an agnosticism which questions all its own standards of life and knowledge, doubts whether all this is real or else whether all, even if real, is not futile. It creates in him a habit of believing entirely only in the physical and of doubting or challenging all that does not come into accord with his own experience or his own scope of understanding or square with his own standard or sum of established knowledge. It affirms that an objective Reality is the only entire self-evident truth beyond question and an objective knowledge as the sole entirely reliable knowledge and constructs always its frail house of thought; it looks at only one side of existence, even only one province or district of existence, and leaves all the rest unexplained, without inherent reality, without significance and without integrality and whatever is not actual, not physical, not objective it regards as unreal or unrealised, and it can accept a thing as entirely real when it has succeeded in becoming actual, becoming a physical fact and becoming objective.

Physical mind trades its gain to meet the moment's call, moves from moment to brief moment, labours for an hour, so is the creator of impatience because it cannot tolerate and wait the Divine Mother's eternal labour, for whom the present existing world which She has built is an interim report and half found truth in things, who works out the distorting Maya through wisdom which went forth since the beginning of creation.

Physical mind does not like any descent of Divine force and barks at all unfamiliar light. It treasures the changeless doctrine of negation, disease, decay and death. All revolutions sink into physical mind's inertia and in a new dress, the old habit resumes its guardian role. Fear, doubt and impatience are the original character of the physical mind.

The education of physical mind must break all its heavy smallness and asks giving up of its instincts, needs, blind conservative attachment, settled grooves of nature, doubt, disbeliefs in all that is beyond itself, its faith of inevitability of fixed functioning of mind, life and body. These are replaced by new power which establishes its own greater law and functioning in the form and force of Matter. By the pressure of the higher light even the subconscious and inconscient below the physical mind have to become conscient, susceptible to higher light, no longer obstructive to fulfilling the creative action of the Consciousness force, but more and more a mould and basis of the Spiritual Force. The admission of such a radical change and the remolding of the whole nature are possible by the full emergence and dominance of the Psychic and Spiritual fire and long working of their light and power on the parts of the nature.

Education of muddy and deceptive Vital Mind:

“Thence sprang the burning vision of Desire.
A thousand shapes it wore, took numberless names:
A need of multitude and uncertainty
Pricks it for ever to pursue the One
On countless roads across the vasts of Time
Through circuits of unending difference.
It burns all breasts with an ambiguous fire.”

Savitri-247

The man’s vital mind is an instrument of desire, the troubled seed of things, which hunts after unrealised possibilities, enlarges always passion and craving, creates dissatisfaction, an unrest, a seeking for something more than what life seems able to give it, a constant demand for more and always more, a quest for new worlds to conquer, an incessant drive towards an exceeding of the bounds of circumstance and a self-exceeding.. It is not satisfied with physical and objective only but seeks to a subjective, imaginative, a purely emotive satisfaction,

enjoyment and pleasure, which are dependent on external things and external contacts and concerned with the practical, the immediately realizable and possible, the habitual, the common and average. If the vital mind is deprived of its natural urge then it recoils into subjection of physical mind and man would live like the animal, accepting his first actual physical life and its limits as his whole possibility, moving the material Nature's established order and asking for nothing beyond it.

The human emotions are governed by egoistic passion, blind instinctive affections, a heart besieged and given over to lust, wraths, little and narrow greed, mean pettiness of an obscure and fallen life-force and debased by slavery to any and every lower impulse.

The vital mind is baffled by life and frustrated or else dissatisfied with all its satisfactions, overtaken by a deep disgust and disappointment, finds that all is vanity and vexation of Spirit and is ready to reject life and existence as an unreality, all that it hunted after as an illusion, *Maya*. It flames violently towards the heaven but sinks engulfed into mire, climbs above to drag down high truth into the subconscious mire but does not succeed.

The education of the vital mind asks giving up of its cherished desires, emotions, feelings, impulses, grooves of sensation, forceful mechanism of action and reaction and they will be replaced by a luminous, desireless, free and yet automatically self-determining force. Life must be an instrument of universal and impersonal knowledge, power, delight, love and beauty and fulfilled through its greater joy and strength.

Education of purposeful and laborious Intellect:

The **mind learns** and knows not, turning its back to truth;
It studies surface laws by surface thought,

Savitri-160

Our **mind lives** far off from the authentic Light
Catching at little fragments of the Truth

Savitri-161

“The mind develops into **the mind of the sage**, at first the high mental thinker, then **the spiritual sage** who has gone beyond **the abstractions of thought** to the beginnings of a direct experience.”

The Life Divine- 935

Sri Aurobindo

Supermind, mind, life and body are the four instruments which the Spirit uses for its manifestation in the workings of Nature. Supermind is Spiritual Consciousness acting as self-luminous Knowledge, Will and Delight. Mind is essentially the faculty of Supermind, which measures and limits and fixes a particular centre for cosmic movement and action and only very indirectly and partially illumined and it can look upward and receive the Supramental communication and passes it on to the other lower members. And since man is a mental being, so thought is at least his most constant, normal and effective means for enlightening his Ignorance.

The normal thought action of the mind is divided into a triple movement; (1) first and the lowest is the habitual thought mind whose ideas are based on the available data given by the senses and by surface experiences of nervous and emotional being and on the customary notions formed by the education and outward life and environment; it can think nothing as entirely true and all its formulations break down under the test of new suggestions from the infinite; (2)

the second grade of thinking activity of the creative pragmatic mind which can link the truth of life and the truth of idea not yet manifested in life; the thinking mind finds its most clear, precise, effective principle of organisation and characteristic satisfaction in the reasoning and logical intelligence; a more precise and assured action of the intelligence will get rid of the superficiality of this ordinary method of the mind, test every step, scrutinize severely every conclusion, efficiently guard against error and reduce the mind's action to a well-founded system, synthesis and order; (3) the last gradation of thinking opens in us the pure, subtle, flexible ideative mind which lives disinterestedly in the truth of idea for Divine action and Spiritual experience and lives far from the ordinary mental habit which turns truth into purveyors of error.

All action of mind is a derivation of secret Supermind and such a truth is diminished in scope, degraded into lower movement and even when it is widest and most complete, mental knowing is still an indirect knowledge; it is a habituated divider of the Indivisible and its whole nature is to dwell on one thing at a time to the exclusion of others or to stress it to the subordination of others. To train the mind as a pure, clear and passive reflector of the Divine is identified as an important exercise in Integral Education. So the preliminary need is a right thought which can be effective and established by liberating oneself from the negative habit of sense-error, desire, old association, intellectual prejudgment, exclusiveness, systematizing and attachment to its own constructions and followed by positive opening towards vision, spiritual experience and realization. The last difficulty of the mind is identified as its inability to hold at once the unity and multiplicity of the existence and realization of all this as *Sachchidananda* is its great difficulty and its supreme difficulty is to unify without losing and integralise without rejecting.

The advantage of progressive mind is that firstly, it aims at perfecting itself as well as the house in which it dwells and the means of life that it uses, and is capable of awaking by a progressive self-realisation to its own true nature as a form of the Spirit; secondly, the characteristic energy of pure Mind is change through self-enlargement and self-improvement and moves continually from a smaller and simpler to a larger and more complex perfection; thirdly, the fullness of mental life, the suppleness, plasticity, flexibility and wide capacity of intellect to open itself towards its Source, receive the light from above, the ordered richness of emotion and sensibility, largeness and harmonized action of the will are passages towards the development of more powerful faculties and higher life; the reason can become an intermediary between the subconscious power of the Spirit organizing the life of the animal and the superconscious power of the Spirit which becoming conscient can organize the existence and life of a spiritual Supermanhood; fourthly, mind can stand on the top as the leader of the journey towards the innermost door of consciousness through its functioning of gathering and reflection, meditation, fixed contemplation, the absorbed dwelling of the mind on its object; fifthly, it is not a seer of occult imperatives that necessitate the movement of creation but a half light thrown from the Infinite, a half view taken for the whole, a pale refracted light idealized as the burning body of the Sun and its splendour; its idealized vision does not arrive at the essence of Being but it is only an inferior mode of Nature; sixthly, from ordinary point of view its knowledge is an intellectual appreciation of the facts of life, mind and matter and the laws that govern them and it is undertaken partly for the pure satisfaction of the intellect, partly for practical efficiency and is used in helping, saving and liberating or hurting, oppressing and destroying others; seventhly, in proportion as we become more mental, we attain to a subtler action of our whole nature which becomes more apt to reflect and receive higher thoughts, a purer will, more inward influences, striving to enlarge itself and pressing against the concealed body of true gnosis; initially mind is satisfied with first Spiritual enlightenment, then

afterwards it finds that to rest satisfied here would be to rest in partial knowledge and realizes subsequently that it has to go on heightening and enlarging the consciousness indefinitely; eighthly, if its passage is through crooked ways of error, ignorance and falsehood still its impulse is truth seeking, truth finding and truth creation and finally its goal is always Integral Knowledge; ninthly, mind has to learn to awaken to the true seeking of the Soul veiled within itself, to the Reality from which all things hold their truth, to the Consciousness of which all consciousness are multiple entities, to the Power from which all get what force of being they have within them, to Delight to which all delight are partial figures.

The limitation of mind is that firstly, fear, desire and sorrow are recognized as diseases of the mind, born of its sense of division and limitation; it is an inveterate divider of the Indivisible and its observation and understanding is always incomplete, uncertain, relative, partial and inconclusive, and its out going action and creation is still more confused, narrow, inferior and imperfect; the error of practical reason is an excessive subjection to apparent facts of existence and makes life artificial and rationally mechanical, deprives it of its spontaneity and vitality, prevents the freedom and expansion of the Spirit and not courageous enough to carry the profounder facts of potentiality to their logical conclusion; secondly, mental activity is restricted to this life, limited in time and scope and form, life that is death, hunger and incapacity attempting to become life that is immortality, satisfied delight and omnipotence; so long as there is a mixed action and the mental constructions and imaginations are allowed to operate, this passivity of intuitive mind to the higher light, the truth light, cannot be complete or securely dominate and there cannot therefore be a firm organization of the triple time knowledge; thirdly, mental consciousness is rescued from a sleep of inconstancy, subjected to the means it uses, limited by body and ego; it finds its relation negatively with others by various means of hostile contact and antipathy and positively by various means of uniting contact and sympathy; fourthly, mind

seeks for the delight and the self-luminous Divine Consciousness and finds only the apparent negations of pleasure, pain, grief, indifference and the dualities which is again merely a certain trick of false reception of our divided mental being; it is not our true state at all but only a fragmentary formulation or discoloured spray of conscious-force tossed up by the infinite sea of our self-existence; fifthly, the veil or lid created by mind prevents the attainment and realization of the Divine; mind with its exclusive concentration cannot bridge the gulf between the passive and active *Brahman* and it builds a wall of non-communication between the two and puts itself away from the dynamic aspect of Consciousness; sixthly, mind is a power of ignorance and acts always partially and by limitation, it may even forget itself in a complete inconstance, or nescience, awoken from it to the ignorance of a partial knowledge and move from the ignorance towards a complete knowledge; and even if it arrived at integral knowledge, it would still be by a sort of putting together, a mental and intellectual arrangement, an artificial unity, a surface manipulation of things and not an essential and real oneness and not the spiritual change of consciousness; seventhly, mental truth is always an intellectual, emotional and sensational representation and not the direct truth, not the truth itself in its body and essence; eighthly, the mental man thinks and sees on the level of present life and is oblivious of past and future lives or all life; his main basis of knowledge is the present moment with a ill grasped glimpse into the past and blind look towards the future, he bases himself on actual appearance of outward things and oblivious of the vast domain of inner living; and ninthly, when the intellectual reason is applied to the disciplining of infrarational life, it constantly forces on life a control, a measure, an artificial procrustean rule that succeeds either by hardening life or killing it or constrains it into rigid forms and conventions that ends by a revolt of life, a decay or disruption of systems and imprisons its capacity; or our nature is shaped rigidly by the practice of the ideals constructed by human mind and to limit ourselves by it is to restrict the growth of our larger Self; it is still more difficult for the reason to

understand and handle with the suprarational life and the reason is lost in the largeness, subtlety, profundity and complexity of intuitive movement and guidance.

Mind indeed can never be a perfect instrument of the Spirit; a supreme self-expression is not possible in its movements because to separate, divide, limit is its very character and its nature is reflected, diluted and diffused or a narrowly intensive light and sets up willed barriers against higher faculties; it cannot give free admission to the vast and comprehensive self-existent luminosity and joy of the Spirit and all Truth's infinities because by that it would lose itself in an unreconciled variety, an undetermined immensity and would be unable to act and proceed to practical consequences and an effective creation. At first when the Supramental pressure falls on the unpurified mind a contrary phenomenon may for a time appear. That is due to several causes. First, there may be a disturbance, even a derangement created by impact of the greater hardly measurable power on an inferior consciousness which is not capable of responding to it organically or even perhaps of bearing the pressure; secondly, the very fact of the simultaneous and yet uncoordinated activity of two quite different forces, especially if the mind insists on its own way, if it tries obstinately or violently to profit by the Supermind instead of giving itself up to it and its purpose and acting as a transmitting channel, if it is not sufficiently passive and obedient to the higher guidance, may lead to a great excitation of power but also an increased disorder and obstructor of power and light that comes from above; there is a disparateness between the Supramental consciousness in which the Purusha now stands, thinks and wills and the mental, vital and physical consciousness through which he has to effectuate its light and knowledge; he lives and sees with an ideal consciousness, but he has yet in his lower self to make it entirely practical and effective; otherwise he can only act with a greater or less Spiritual effectiveness through an internal communication with others on the Spiritual level and on the higher mental level that is most easily

affected by it, but the effect is diminished and is retarded by the inferiority or lack of the integral play of the being; this can only be remedied by the Supramental taking hold of and Supramentalising the mental, the vital and the physical consciousness, --transforming them, that is to say, into moulds of the Supramental nature; thirdly, mind can be qualified for the transmission of Supramental force much more easily if there is a previous Yogic preparation and long purification of lower nature, a passivity of the mind calmly and strongly open to the Spirit and reason's plasticity towards all sides and all aspects of self-development; otherwise there will be much difficulty in getting rid of the discord or disparateness between the ideal Supramentality and the mental transmitting instruments, the mind channel, the heart, the sense, the nervous and the physical being.

OM TAT SAT

Integral (higher) Mental Education:

His **wakened mind** became an empty slate
On which the Universal and the Sole could write.

Savitri-81

Mind can suspend or change earth's concrete law.

Savitri-84

A **greater Mind** may see a greater Truth,
Or we may find when all the rest has failed
Hid in ourselves the key of perfect change.

Savitri-256

Thoughts rose in him no **earthly mind** can hold,
Mights played that never coursed through mortal nerves:

Savitri-302

Her **mind** now seemed like a vast empty room
Or like a peaceful landscape without sound.

Savitri-543

Often a lustrous inner dawn shall come
Lighting the chambers of the **slumbering mind**;
A sudden bliss shall run through every limb
And Nature with a mightier Presence fill.

Savitri-710

The Integral Mental Education is defined as the energising of the conscious mental being that liberates the power of concentration, development of capacities, organisation of ideas, control of thought, development of mental silence and its

higher states of Consciousness. It attains self-fulfillment when mind becomes a pure mirror of Truth of Being. Mind is a derivative of Overmind which is again a derivative of Supermind. So the mind can arrive at its own transformation and perfection by admitting the light of higher knowledge; it must overcome the opposition and revolt of the dwarf physical mind and cold pragmatic vital mind against the admission of celestial Light of higher planes and change its own ignorant, imperfect and conflicting elements into the Divinely effective potencies and harmonious values of Supramental truth-consciousness. The evolution of mind to its greatest possible range, height and subtlety must be the Nature's major preoccupation; for so only can Nature unveil entirely the Intuitive intelligence and the difficult passage to a higher instrumentation of the Spirit.

Integral Mental Education ascends through the four stages of perfection and its highest *siddhi* is identified as possession of Cosmic Mind or Overmind where all mental contraries and differences find their complementary reconciliation and coexistent correlation.

The first perfection of Integral mental Education is identified as possession of Higher Mind where one will be aware of a sea like downpour of masses of spontaneous Truth Thought and Ideas that people eternity. This is an automatic and spontaneous descent of knowledge and ordered thought from a higher plane and is different from the ordinary thought process which is a type of individual seeking, a mental construction, uncertain thought, a labour of speculation and a difficult discovery. This Truth Thought is of cosmic character, a steady sun-shine, a little ray of the Vedic image of Sun of Truth and a Light that falls on our vexed unsatisfied lives.

Greek Philosophers and the contemporary Philosophers are capable of linking mind with higher Mind and are satisfied with that. Because from that

intermediate plane only they can create a link between themselves and the world. Most of the Spiritual seekers are satisfied in this domain and do not agree to go beyond and enjoy the world from the splendour and knowledge of that world. Thus from this Higher Mind, popular religions are born which is able to resolve the immediate problem of the man and wonder beyond the ken of mortal hope. If they would go to some planes beyond higher Mind then it would create a gulf between themselves and the world and they would not want to lose themselves in the Infinite and Unknowable. The root problem of existence can be resolved only by ascending into highest planes of Consciousness and by the descent of that Consciousness into the most nether domains of the Inconscient. This exercise of transforming the lowest dark part of Nature will deprive one from arriving at popularity and deprive one from becoming great, luminous and strong which is the innate Nature and manifestation of Higher Mind and it does not bother to search hidden and withheld realities.

The second perfection of Integral Mental Education is identified as possession of Illumined Mind which does not work by thought but by vision and thought is utilized here as a subordinate movement to express sight. It is a massive outpouring of lightnings of flaming sun-stuff and here thought goes beyond to lean on vision and shapes a world from the Unthinkable. This is an increased power, intensity, luminosity and driving force which are identified as Truth Sight and Truth Vision.

Illumined Mind is no longer a higher thought but a Spiritual light, a clarity of Spiritual intelligence and acts in a condition of an intense lustre, a splendour and illumination of the spirit, a descent of Spiritual truth, power, peace and calmness from above, a fiery ardour of realization and a rapturous ecstasy of knowledge. A downpour of inwardly visible Light which is primarily a Spiritual manifestation of the Divine Reality, Illuminative and Creative. Here the slow

deliberate process of higher Mind is replaced by a swift, sometimes a vehement and almost violent impetus of rapid transformation.

The Third perfection of Integral Mental Education is identified as Intuitive Mind with a greater power of Truth Force, a more exact and more intimate realization of Truth Vision, Truth-Thought, Truth- Discernment, Truth-Word, Truth-Sound, Truth-Hearing, Truth-Touch and Truth-Action. Intuition is defined as one special movement of self-existent knowledge. It is opened towards greater Truth-Light to which our mind cannot directly communicate.

The last perfection of Integral Mental Education is the Cosmic Mind, the Overmind, the source of Intuition and it is in direct contact with the Supramental Truth Consciousness. It is the highest capacity of Mind at once acting in Ignorance which links the Truth-Consciousness of higher hemisphere and veils the same Truth Consciousness through a brilliant Golden Lid; it at once connects and divides the supreme Knowledge and the cosmic Ignorance. It is also at once an obstacle and a passage in our seeking of the Spiritual law of existence and intervention of flood of infinite possibility. Overmind releases a million Godheads into action, each empowered to create its own world, each world capable of relation, communication and interplay with the others. In Overmind (1) **each God** is worshipped as if he by himself is that Existence, one who is all the other Gods together or contains them in his being; (2) and again each is a separate Deity acting sometimes in unison with companion deities, (3) sometimes separately, sometimes even in apparent opposition to other Godheads of same Existence.

What to the mental reason are **irreconcilable differences and contraries** present themselves to the Overmind intelligence as **coexistent correlatives and complementaries**. Overmind energy proceeds by an illimitable capacity of

separation and combination of the powers and aspects of the integral and indivisible all-comprehending Unity.

OM TAT SAT

Integral Psychic Education:

The soul that can live alone with itself meets God;
Savitri-460

Fragments of Truth supreme have lit his soul,
Savitri659

Arise, O soul, and vanquish Time and Death.
Savitri-474

Ascend, O soul, into thy blissful home.
Savitri-685

She forced her way through body to the soul.
Savitri-489

The soul is the watchful builder of its fate;
Savitri-184

The soul in man is greater than his fate:
Savitri-691

He deceived with wisdom, with virtue slew the soul
Savitri-207

And slay the soul on the altar of a lie.
Savitri-216

His small successes are failures of the soul,
Savitri-164

But few are they who tread **the sunlit path**;
Only the pure in soul can walk in light.
Savitri-448

Climbed back from Time into undying Self,

Up a **golden ladder** carrying the soul,

Savitri-89

To thy rapt soul that bore the **golden key**?

Savitri-683

In the soul's unprofaned star-white recess
They sojourned with an everliving Bliss

Savitri-381

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

The inner Soul in man, the Psychic being, *Kshara Purusha* is a partial manifestation of the Divine, *mamaivamsah*, who is itself mutable, *kshara*, everlasting, *sanatanah*, the Lord, *Ishwara*, the luminous inhabitant in human body, *manusim tanumasritam*, and simultaneously the giver of sanction, *anumanta* of all the action of the three *gunas* within the boundary of Ignorance, missioned to lead man in Ignorance towards light of Divine Consciousness. Its operation in the ignorance is different from *Akshara*, the Spiritual being *and Uttama Purusha*, the Supramental Being, though it is having manifold deep relations with them. The *Kshara Purusha*, associating itself with the works of *Prakriti*, seems to be the doer of all works, *karta*, whereas *Akshara Purusha*, dissociating itself from all the workings of the *gunas* is the inactive non-doer, *akarta* and witness. In *Purushottama*, these two states, the action of the Soul and its mutability and the status of the immutability of the Spirit actually coexist. The *Purushottama* puts forth his own active nature, *svam prakrtim*, manifest in the *jiva* and works out its

own innate Divine nature, *svabhava*, in addition to its egoistic action bewildered by the three *gunas*.

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

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

The subliminal mind in us is open to the universal knowledge of the cosmic Mind, the subliminal vital in us is open towards the universal force of

cosmic Life, the subliminal physicality in us is open towards the universal force-formation of cosmic Matter. So also the subliminal Soul in us is open towards the universal Delight of the cosmic Soul. The surface soul is cut off by egoistic wall of great thickness from true Soul and when the Divine delight tries to penetrate the surface soul it becomes dwarfed, distorted or have to come in masked as their own opposites. The true Psychic soul is the flame of the Godhead, always alight within us, inextinguishable even by that dense unconsciousness which obscures our outward life. It is the flame born out of the luminous Divine inhabitant of the Ignorance, grows in it till it is able to turn the being towards the Knowledge of Self and the Divine, towards the supreme Truth, the supreme Good, the Divine heights and largenesses; this is the inner light and voice of the Mystic, the Witness and the Guide. It is that which endures the pain and suffering and is imperishable in us from birth to birth, untouched by death, decay and corruption and an indestructible spark of the Divine. It is the individual Soul, the Chatya Purusha, supporting Mind, Life and Body and standing behind the subtle mental, vital and physical being, watching and profiting by their development in us. This inmost Psychic entity puts forward a Psychic personality which flowers as the Saint, the Sage and the Seer and it changes, grows and develops from life to life; for this is also the traveler from the birth to death and from death to birth and our nature parts are its manifold changing vesture. Initially it works indirectly through mind, life and body, since these parts have to be sufficiently developed as instruments of self-expression.

The mental part in us recognizes the imperfection as the law of life to which the Psychic being in us rejects. The Soul is dissatisfied towards earthly imperfection and aspires towards elimination of all imperfections from our nature; it is this which struggles in Ignorance and points always towards evolutionary perfection of Truth, Right, Beauty, Love and Harmony and all that is a Divine possibility in us, and persists till these things become the major need of our nature.

That is the law of our being which is a Divine dissatisfaction and a Divine aspiration with inherent Light of Power which unfolds gradually in the process of evolution from the hidden Reality of the Spiritual secrecies. The real sign of finding a Psychic key is that to admit all works perfectly towards a Divine end and an elevation towards the Spiritual knowledge and power which will transform the law and phenomena of the external forms of our life nearer to a true image of Imperishable Spirit. It is right and reasonable to endure with equanimity towards all suffering and defects as immediate will of the God, an outcome of present transitional law of imperfection, a starting point, an opportunity for achieving higher status and the final will of the God is to transcend all evil and suffering, to transform all imperfection into perfection and to rise into higher law of the Divine Nature. It is the Psychic being which pushes to throw off the disguise of undivine life and reveal the Godhead in the manifest mind, life and body.

The Psychic transformation is one necessary condition of the total and largest transformation of our existence. It can open to the hidden diviner ranges of our being and receive and reflect their light and power and experience, but another, a Spiritual transformation from above is needed for us to possess our self in its Universality and Transcendence. The Psychic transformation after rising into the Spiritual change has then to be completed, integralised, exceeded and uplifted by a Supramental transformation which lifts it to the summit of ascending endeavour. The fulfillment and integral completeness of our Psychic being comes by intervention of Supermind; for it is through the Supermind that the higher hemisphere is linked with the lower hemisphere. The Psychic being, uplifted by that Supramental Light and Force can unite itself with the original Delight of existence and overcomes the dualities of pain and pleasure and delivers us from all fear and shrinking of the mind life and body.

Thus through these Soul experiences our mind, life and body grow out of inconstance towards the supreme Consciousness, out of the division of the Ignorance into the integralising Consciousness and Knowledge. If consciousness has become sufficiently Psychic then the ascent of Consciousness is possible in the concentration of waking trance without the need of passive and unconscious trance. The ultimate mission of the Psychic being is to lose its individuality in its Source or it might return to the Source where there is no sense of separative Will and separative Power. Or a small nucleus, no bigger than the man's thumb, in the mass of ignorant Nature enlarges itself to embrace the whole world with intimate communion of oneness or it may experience the most intense in beauty and rapture through imperishable union and oneness as the eternal Lover with the eternal Beloved. Still more Spiritual experiences are possible in our quest of self-finding driving us towards the last and entire consummation.

OM TAT SAT

Integral Spiritual Education:

And with her **nude spirit** measure the Infinite's night.

Savitri-13

His **spirit survives** amid the death of things,
He climbs to eternity through being's gaps,
He is carried by her from Night to deathless Light.

Savitri-64

Flaming he swept through **the spiritual gates**.

Savitri-347

And only the **spirit's vision** is wholly true.

Savitri-525

All that the **Spirit has dreamed** thou canst create:

Savitri-693

The Immense that calls to man to **expand the Spirit**,

Savitri-705

The Spirit's fires shall guide the earth's blind force;

Savitri-707

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

Other than the Psychic being, *Kshara Purusha*, there is another Spirit, whose centre is located just above the head, is eternal, undivided and not even

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

The conditions of attaining *Brahma Nirvana* which is identified as highest *Siddhi*, Perfection, of Spiritual Education, are firstly, mind is established in equality through practice of *titikha*, endurance, *udasinata*, indifference and *nati*, submission to the will of God; *titikha* is to bear in the body the velocity of desire, wrath, passion, cold and heat, pleasure and pain (The Gita-5.23); *udasinata* is equal in soul to friend and enemy and neutral and indifferent also to sinner and saint (The Gita-6.9); *nati* state is that living in God one neither rejoices on obtaining what is pleasant, nor is sorrowful on obtaining what is unpleasant (The Gita-5.20); secondly, the Soul is no longer attached to the enjoyments born of touches of outward things; thirdly, 'by worshipping the feet of the *Guru*, questioning and by service, thou shalt see all existences first without exception in the *Akshara Purusha*, then in Me, *Uttama Purusha*'; fourthly, the knot of doubt is cut asunder and *sraddha*, faith in the Divine and His *Shakti* is developed; fifthly, food, sleep, action are to be made balanced and moderate; sixthly, renounce the residue of all desires born of the desire-will and master the senses by mind as mind is supreme over the senses, then mind is fixed in *buddhi* as supreme above mind is intelligent will and *buddhi* is fixed in the Immutable Self as supreme over *buddhi* is *Akshara Purusha*, *buddhih paratastu sah* (The Gita-3.42); seventhly, the mind is kept calm and free from fear and the vow of *Brahmacharya* observed and

the vision drawn in and fixed between eyebrows, the controlled mentality is thus turned to the *Brahman*. When the mind is thoroughly quieted the Yogin enjoys the touch of *Brahman* which is an exceeding Bliss.

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

With the purification of *chitta, manas, buddhi and ahamkara*, one becomes aware of higher planes of illimitable Consciousness, an infinite ocean of *ananda*, power and energy. These ascending higher planes are systemized as higher Mind, illumined Mind, intuitive Mind, Overmind and mind of Light. The Divine *Mahashakti* from these planes can pour into *apara prakriti* which constitute twenty four *tattvas* and three *gunas* and can bring constitutional change there. The four Mother powers from these planes are the action of *Para Prakriti* of *Akshara Purusha*; She is *Maheswari*, the goddess of supreme Knowledge, supreme Truth, spiritual Will and calm passion of Supramental largeness; She is *Mahakali*, goddess of supreme Strength, severest austerity of *tapas*, swiftness to battle and

victory against the powers of lower nature; She is *Mahalakshmi*, the goddess of supreme Love, Delight, Beauty and Harmony; She is *Mahasaraswati*, the goddess of Divine skill of Works and Perfection. In Integral Yoga, when the Overmental state or masterful state of Self-cognition is established in the individual Consciousness, through practice of four Spiritual disciplines that of *Jnana Yoga*, *Karma Yoga*, *Bhakti Yoga* and Yoga of self-Perfection respectively, then the constant pouring in of four aspect of *the Mother* powers become practicable and they build the mental, vital and physical sheaths for perfection of the field, *kshetra*.

But if the Mother-nature's intention is a comprehensive Spiritual transformation, then the double evolution, that of (1) evolution of outward nature and (2) evolution of inner being, occult subliminal and Spiritual nature, is indispensable. This imposes three difficulties in unfolding the pure spiritual consciousness; (1) for, first, the Spiritual emergence has to wait at each step of evolution for the instruments of mind, life and body to be ready; (2) secondly, as the Spiritual formation emerges it is inextricably mixed with the inferior powers, narrow motives and downward impulses of the instruments which hangs back and prevents farther evolution and (3) finally the very character of mind is exclusive and it compels the emerging Spiritual light and power to move by segments, to follow one or another line of Spiritual experience to the exclusion of the total Spiritual achievement.

After the discovery of Psychic being the second Spiritual possibility is the discovery of the Spiritual being. The most ordinary result of this experience is the discovery of a vast static and silent Self which we feel as our real basic existence. Secondly we realize of our extinction, a Nirvana both of our active being and of the sense of self into a Reality that is indefinable and inexpressible. Thirdly we can realise that this Self is not only our Spiritual being but the true self of all

others or cosmic self. Fourthly, it is possible to pass into some supreme immobile and immutable status beyond the universe. Fifthly, there takes place a large dynamic descent of light, knowledge, power, bliss or other supernormal energies into our self of silence, and we can ascend too into higher regions of the Spirit where its immobile status is the foundation of those great and luminous energies, Shaktis. Sixthly, for the full spiritual transformation more is needed, a permanent ascension from the lower into the higher consciousness and an effectual permanent descent of the higher Shakti into the lower nature. And lastly, the highest achievement of spiritual quest is the attainment of Overmind consciousness which is having three distinct character; firstly, it carries in itself the direct and masterful cognition of the cosmic truth by which we can hope to understand the original working of things, get some insight into the fundamental movement of the cosmic nature; secondly, mind and life of the individual being is in its nature a partial self expression of the cosmic being and both individual and cosmic Being are self expression of the Transcendent Reality; thirdly, what we can in our nature receive, assimilate, formulate, the portion of the cosmic being or of the Reality, can find shape in our mind, life and physical parts, an expression is in the terms of our own nature.

The methods proposed by *The Life Divine* for opening of Spiritual being are: (1) The method of detachment from the insistence of all mental and vital and physical claims and calls and impulses, (2) a concentration in the heart, (3) austerity of personal will, *tapasya*, (4) self-purification. (5) There are obstinate difficulties in our being born of its evolutionary constitution which militate against the Divine assent. For some of these parts are still subject to the inconscience and subconsciousness and to the lower automatism of habit or so-called law of nature,--mechanical habit of mind, habit of life, habit of instinct, habit of personality, habit of character, the ingrained mental, vital, physical needs, impulses, desires of natural man, the old functionings of all kinds that are rooted there so deep that it

would seem as if we had to dig to abysmal foundations in order to get them out: these parts refuse to give up their response to the lower law founded in the Inconscient; they continually send up to the conscious mind and life the old reactions and seek to reaffirm them there as the eternal rule of Nature. Other parts of the being are less obscure and mechanical and rooted in inconscience, but all are imperfect and attached to their imperfection and have their own obstinate reactions; the vital part is wedded to the law of self-affirmation and desire, the mind is attached to its own formed movements, and both are willingly obedient to the inferior law of the Ignorance. Rejection of the old mind movements and life movements, rejection of the ego of desire, rejection of false needs and false habits, are all useful aids to this difficult passage. (6) The strongest and the most central way is to found all such or other methods on a self-offering and surrender of ourselves and of our parts of nature to the Divine Being, the *Ishwara*. All the parts of our being must assent and surrender to the law of Spiritual Truth; all has to learn to obey the government of the conscious Divine Power in the members. (7) A strict obedience to the wise and intuitive leading of a Guide is also normal and necessary for all but a few specially gifted seekers. (8) For a real transformation there must be (a) the Law of Participation or ascent of Purusha, (b) the Law of Descent or a direct and unveiled intervention from above; (c) the Law of Surrender or there would be necessary too a total submission and surrender of lower consciousness, (d) a cessation of its insistence, (e) a will in it for its separate law of action to be completely annulled by transformation.

The Spiritual Consciousness initially may confine itself to a status of being separate from the action of our ignorant surface nature, observing and limiting itself to knowledge and developing a spiritual sense and vision towards existence. For action it may depend on the physical, vital and mental instruments but it may also and usually does exercise a certain authority, governance, influence on thought, life movement, physical action, a purifying uplifting control compelling

them to move in a higher and purer truth of themselves or receive the inspiration or command of greater Self, the Ishwara. The Spiritual being, once inwardly liberated, can lift mind to higher states of Consciousness and bring down Supramental Energy, Creation, Ananda and Action.

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

OM TAT SAT

Supramental Education:

“If once it met the intense original Flame,
An answering touch might shatter all measures made
And earth sink down with the weight of the Infinite.”

Savitri-18

The Supramental Education is defined in its three poises, that of firstly it is the original self-concentration which endeavours to realize the Knowledge of the One, *Vidya*; secondly, the diffusion and apparent disintegration of all that is concentrated in its unity which gives birth to the Knowledge of the Many, *Avidya*, or limitation of knowledge and form; thirdly, it upholds the diffusion and prevents the existence from its real disintegration, maintains unity in utmost diversity and stability in utmost mutability. Or Supramental education is at once the Knowledge of the One, the Knowledge of the Many and holding together of the Knowledge of the One and the Many. Or it is at once the unity and interpenetration of each other of the essential truth of things, the total truth and the truth of its individual self-determination.

Here in order to understand Supramental Education a comparative study has been made between the Supramental Education hinted in *the Gita* and that which is further developed in *Savitri*.

Supramental Education hinted in *The Gita*:

Five gradations of All-inclusive Supramental Education:-

“24th November, 1926 was the descent of Krishna into the Physical. Krishna is not the Supramental Light. The descent of Krishna would mean the

descent of the Overmind Godhead preparing, though not itself actually, the descent of Supermind and Ananda. Krishna is the Anandamaya; he supports the evolution through the Overmind leading it towards the Ananda.”

Sri Aurobindo

“The Gita at its cryptic close may seem by its silence to stop short of that solution for which we are seeking; it pauses at the borders of highest spiritual mind and does not cross them into the splendours of the Supramental Light.”

Sri Aurobindo

“The Blessed Lord said: Hear, O Partha, how by practicing Yoga with a mind attached to Me and with Me as *asraya* thou shalt know Me integrally, *samagram mam*, without any remainder of doubt. I will speak to thee without omission or remainder the exclusive knowledge, *Jnanam*, attended with all-inclusive knowledge, *Vijnanam*, by knowing which there shall be no other thing here left to be known.”

The Gita-7-1,2

“Among the thousands of men one here and there strives after perfection, *siddhi*, and of those who strive and attain to perfection one here and there knows Me Integrally, in all principles of my existence.”

The Gita-7.3

“The Blessed Lord said: What I am going to tell thee, the uncarping, is the most secret thing of all, the exclusive knowledge, *Jnanam* followed by all-inclusive knowledge, *Vijnanam*, by knowing which thou shalt be released from evil.

The Gita-9.1

“He who undeluded thus has knowledge of Me as the *Purushottama*, adores Me with the whole knowledge in every way of nature, *sarvavit sarvabhavena*.”

“This same ancient and original Yoga has been today declared to thee by Me, for thou art My devotee and My friend; this is the highest secret, *rahasyam uttamam.*”

The four exclusive quests are related with ascension of Consciousness which pave the passage clear for descent of various intensities of Supramental *Shakti*. They are (1) ascension of consciousness in the three *gunas* of *apara Prakriti*, (2) *Guhya Jnana of Atman* or secret knowledge of *Kshara Purusha*, and activation of four-fold Soul-forces, (3) *Guhyatara Jnana of Brahmanirvana* or more secret knowledge of *Akshara Purusha* and the action of *Para prakriti through* fourfold Divine *Shaktis*, (4) *Guhyatama Jnana of Paramam dhama* or most secret knowledge of cessation of birth or *Moksa*.

The five all-inclusive Supermind are related with the descent of five gradations of Supreme Consciousness. But there are certain Supramental experiences in which ‘a consciously felt descent is not indispensable’ and there are still unknown higher source of Supramental where ‘actual feeling of a descent is not there.’ The similar experience is also observed in The Mother’s experience of ‘Divine Love’ on the night of 12-13th April, 1962. Since in the Gita, the particular experience of the descent of Divine Consciousness to *Apara prakriti* is not explored, so in our discussion, we can rest satisfied with that Supramental action without having an actual feeling of the descent. Here the concept will be that since the presence of *Sachchidananda* is everywhere, so ‘if the inner doors are flung sufficiently open, the light from the sanctuary can suffuse the nearest and farthest chambers of the outer being.’ The highest secret, *rahasyam uttamam*, is the Supramental revealed as *Purushottama*, the integral Divine, who is Nameless, Formless, all-embracing and all-exceeding *Sachchidananda* and is capable of

assuming all Names and Forms. In the Supramental all things find their secret truth and their perfect reconciliation and the sense of individual identity is lost in the sole ecstasy of the Divine Beloved.

The five gradations of Supermind represent the action of the same *Purushottama* Consciousness in varying intensity, while capturing all the worlds, *sarvaloka*. The literal meaning of *Sadharmyam*, *Sva Prakriti*, *Madbhava* and *Param Bhava* are same that of becoming the nature of the Divine, but here in this essay they have been used for different gradations of Divine Nature. Supramental manifestation is the promise of tomorrow and the record of latest Spiritual developments, but we can return to *the Gita* for large inspiration, necessary guidance and support.

1, *Guhya Vijnana* of Supermind and corresponding transformation *Sadharmyam* :-

“It is like the message of the Gita as Sri Aurobindo explained it: not overmental, but Supramental. It is Oneness, the experience of Oneness.”

The Mother

“(Sri Aurobindo’s spiritual Experience at Alipore jail) is Supramental. Yes, the Supramental experience. He called it *Narayana* because he was Indian.”

The Mother

“Very rare is the great Soul who knows that all things are *Brahman*,
Vasudevah Sarvamiti.”

The Gita-7.19

“The man whose self is in Yoga, sees the *Brahman* in all things and all things in the *Brahman*, he is equal visioned everywhere.”

The Gita-6.29

“He who sees *Brahman* everywhere and sees all in *Brahman*, to him *Brahman* does not get lost, nor does he get lost to the *Brahman*.”

The Gita-6.30

“The Blessed Lord said: I will again declare the supreme Knowledge, the highest of all knowings, which having known, all the sages have gone hence to the highest perfection. Having taken refuge in this knowledge and become of like nature and law of being with Me, *sadharmyam agatah...*”

The Gita-14-1,2

The secret formula of Supermind was first discovered by *Sri Aurobindo* at Alipore jail during His Spiritual experience of *Vasudevah sarvamiti*, whereas the same was revealed to *Sri Krishna* during His evolving relation with *Sri Radha* and it was further developed through universalization of His manifestation, *the Gopis*. *Sri Aurobindo*'s discovery of Supramental attained further momentum, strength and concrete form with The Mother's arrival.

Sri Aurobindo was interested to invert the gained Supramental power towards earth nature as He was destined to carry evolution ahead through transformation of earth. *Sri Krishna*'s *Avatara*hood was directed to liberate the then humanity from the tyranny of *asuras*, evolve the *svadharma* and *svabhava* of Spiritual law of the race and descend supreme *Ananda* to the earth represented through *the Gopis*. He corrected, completed and perfected the earlier available Spiritual disciplines and reconciled their opposition and developed the most profound theory of *karma Yoga* for people of all time and all age, which will serve as a base for Supramental realisation. His contact with Supramental was neither systemized, nor streamlined and left it as Supreme mystery which can neither be expressed in words but to be lived, *sabdabrahmativartate*, nor heard through illumined seers, *srotavyasya srutasya ca*. But the work He initiated on earth will advance and will be completed through Supramental manifestation, and His support to carry this action is an important leverage for *Sri Aurobindo*'s action as

the latter contains within Himself all the Powers and Presence of the past *Avataras*. Sri Aurobindo developed, systemized and perfected the secrets hinted in *the Gita, the Upanishads, the Vedas and the Tantras* and universalized their exclusive quests and multiplied the acceleration of present evolution through His entry into Integral concentration.

The direct Divine touch of profound intensity received by the then *Gopis* in their relation with *Sri Krishna* and the more profound subtle physical Divine contact received by *the Mother's* children through their direct relation with the Divine Mother are the preliminary Supramental experience intended to transform the individual and collective or universal mind, life and body. The former relation left permanent memory of Divine touch in the mind of the race, *smriti*, which can activate and repeat in the numberless Souls of same Divine intensity till the supreme *Ananda* is established; whereas the latter relation is a step ahead in learning the lesson of subtle physical Divine touch to percolate into the physical sheath and bringing an opportunity of physical transformation of the race.

2, *Guhyatara Vijnana* of Supermind and corresponding Supramental transformation of *Sva Prakriti*:-

“There are two worlds adjacent to this material world, superconscient and subconscient; Superconscient world has already been described at length: hear from Me, O Partha, the **subconscient, asuric world.**”

The Gita-16.6

“Out of compassion for them, I, lodged in their self, lift the blazing lamp of knowledge and destroy the darkness which is born out of the **subconscient Ignorance.**”

The Gita-10.11

“Leaning—pressing down upon My own Nature, *Sva Prakriti*, I create all this multitude of existence, all helplessly subject to the control of Nature.”

The Gita-9.8

Like *Sri Aurobindo*, *The Mother* had the experience of Supermind up above in the Supramental sheath and down below in the Inconscient sheath during Her Spiritual training at Tlemcen, before Her actual contact with Sri Aurobindo. So the frightful battle of Subconscient sheath resumed again and attained momentum with Sri Aurobindo during Their systematic joint work of Supramental descent to the mind domain first, then to vital, physical and subconscient sheaths respectively. *The Veda* described this domain as darkness hidden by darkness, an ocean without mental consciousness. All possible difficulties in the subconscient rose up en masse; it is a domain hopelessly weak, dull, enslaved to everything. One has to fight against all those dark lower forces, irrational habits, chronic illnesses, aggressive ill will, that are unwilling to change, all that dominates the world. It unfolds night after night, unimaginable quantity of subconscient impressions recorded and stored, heaped one on the top of other, piling up helplessly. These difficulties had hounded *Sri Aurobindo* ferociously and *The Mother* had to face the same problems in a relentless fashion. When *The Mother* and *Sri Aurobindo* descended together from plane to plane and reached the subconscient, they discovered that it was no longer individual subconscient but it was terrestrial. There are three ways in which the subconscient problems can be handled. First one is to act from above through intervention of Divine force; by this exercise one can keep these problems under control, hold them in place and prevent them from any unpleasant events and even mastery over these forces can be gained but nothing is transformed through this exercise; secondly, one has to enter into the subconscient plane along with the Divine force; this is done by rising to summit of Consciousness through progressive ascent that one unites with the Supermind, then one can redescend with Supramental consciousness to subconscient plane and

can experience permanent transformation of nature; thirdly to experience the same Divine force in the Subconscious plane through invasion of Divine force from Subconscious Self and Inconscious Self; with the experience of union with Supermind through ascension of consciousness, one discovers a presence of Supermind in the heart of Subconscious and Inconscious during the process of descent and with the activation of Supermind in the Subconscious Self and Inconscious Self, one experiences direct invasion of Supramental to subconscious plane and experiences the permanent transformation of nature. Entry into subconscious plane is a terrible battle against the forces of darkness and in *the Mother's* language, "I am given the awareness of how huge this thing is one drop at a time...so I won't be crushed," and this Subconscious transformation could be done 'only in deep meditation...and not in any other time, in activity or even in concentration.'

3, *Guhyatamam Vijnana* of the most secret Supermind and corresponding Supramental Transformation, *Madbhava*:-

"If thou art one in heart and consciousness with Me (*Purushottama*) at all times, then by My grace thou shalt pass safe through all difficult and perilous passages of Inconscious sheath;..."

The Gita-18.58

"Threefold are the doors of hell (of Inconscious world)...—desire, wrath and greed:...by following the higher good (of Supramental descent), he arrives at the highest Soul status and liberated from these triple door of darkness."

The Gita-16-21,22

“Delivered from the Inconscient problems of sense attachment, fear and wrath, full of Me, take refuge in Me, many purified by the austerity of knowledge arrived at My Nature, *Mad bhavam agatah.*”

The Gita-4.10

The Mother's experience of first Supramental manifestation on 29th February, 1956, marked an important transition in universal event. It was not a complete descent, a part of the Supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow and was immediately absorbed and swallowed by the Inconscient sheath. This experience indicates that the earth's darkest zone has the greatest thirst towards the highest Divine. While transformation work continued in the Subconscient sheath, the higher intensities of Supramental force resumed action due to more identification with the Supreme, in the still nether most incredible dark dregs of mud of Inconscient Sheath. So it has become clear that it is impossible to manifest the Divine integrally without everything below being offered to the Supreme Light and one cannot go to the very bottom of Inconscient unless one goes to the very heights of Supermind. The present Inconscient is not as unconscious as the Inconscient at the beginning of creation. So the Supramental action in Inconscient will have two results, firstly, more and more Inconscient problems will rise and enter subconscious planes for transformation; secondly it will purify all those darkest realms in their own home and spread the supreme Light and supreme Vibrations.

4, *Param Guhyatamam Vijnana* or the supreme most secret Supermind concealed in the Inconscient and the corresponding Supramental Transformation of *Param bhava*:-

“At the very bottom of the Inconscient, most hard and rigid and narrow and stifling, I struck upon an almighty spring that cast up forthwith into a formless, limitless Vast, vibrating with the seeds of a new world.”

The Mother

“I have entered into this form of (inconscient) earth and sustain by My might these multitudes...”

The Gita-15.13

“In the egoism of their strength and power, in the violence of their wrath and arrogance they hate, despise and belittle the God concealed (in the inconscient cave)...”

The Gita-16.18

“Those, whose mind are deluded by Inconscient Ignorance, despise Me lodged in the human body (The Lord seated in the Inconscient sheath) because they know not my supreme Nature, *Param bhava*, the Lord of all existence.”

The Gita-9.11

“As the one sun illumines the entire earth, so the Lord concealed in the Field (which constitute our mind, life, body, subconscious and inconscient sheath) illumines the entire Field, O *Bharata*.”

The Gita-13.34

The Mother has given the assurance that one can realize the Divine in the Inconscient as soon as one has found the Divine within. Because realization of the

Divine within helps to ascent the Consciousness to unite with the Supermind above. As soon as this union is achieved one gets the passage of entry into the Inconscient sheath and meets the Supermind concealed in the Inconscient Self. The Mother's experience of 24-25 July, 1959, gave more clear details about its working, "for the first time the Supramental light entered directly into my body, without passing through the inner beings. It entered through the feet and it climbed up and up. And as it climbed, the fever also climbed because the body was not accustomed to this intensity. As all this light neared the head, I thought I would burst and that the experience would have to be stopped..."

The discovery of Supramental in the Inconscient made another passage clear for the direct action of It on the body. Since this force is already dynamized in earth's atmosphere, so contact with It can be restored by concentration below the feet centre. The experience of this kind can be repeated till the experience becomes constant and established.

5, Juxtaposition of *Madbhava and Parambhava of Guhyatamam Vijnana*:-

"When into all the doors in the body (nine doors, *navadwara*) there comes a flooding of light..."

The Gita-14.11

"The light of the sun that illumines all these worlds... that light know as from Me."

The Gita-15.12

"Powerful and prolonged penetration of the Supramental forces into the body, it was pressing to enter, from everywhere, but everywhere at the same time... it was not a current flowing in, it was an atmosphere penetrating from everywhere. It lasted for at least four to five hours."

The Mother

In Integral Yoga all the ten selves, or the Divine contained in all the ten sheaths are dynamised, and all these Divine selves act on the respective sheaths or higher selves on the lower sheaths or lower selves on the higher sheaths; bring the required transformation and build each sheath to the extent of Their full perfection. With the progress of this experience of diffusion of Divine from all Centres one meets the Divine from all ends capturing all the sheaths of the body and this experience can be repeated till It becomes constant and established. This is probably the normal state of the greatest Integral Yogi, *yoginam api sarvesam*, and the highest secret, *rahasyam uttamam*, manifested in normal human life.

Supramental Education developed in Savitri:

Five gradations of All-inclusive Supramental Education through Ananda:-

“His single freedom could not satisfy,
Her light, her bliss he asked for earth and men.”

Savitri-315

“Too far thy heavens for me from suffering men
Imperfect is the joy not shared by all.”

Savitri-686

All-inclusive enjoyment is the capacity to retain the perennial joy as it is, which is behind the root of all things. For such retention to be practicable, the humanity has to go through the process of strong subtle and causal body formation. It will be executed by the pressure of Supramental force.

Supramental Ananda (or Light, Love, Will, Force, Peace, Knowledge etc.) has three simultaneous movements; firstly, it supports individual evolution; secondly, it accelerates the universal evolution; thirdly it unites all things of the

manifestation and unites individual with the cosmic and transcendent principle; when the reflection of Supermind falls on our purified Self we lose the sense of our separate individuality; when It falls on our purified nature it gives the sense of melting into our greater Self. Supramental action through prepared individuals will force the unconscious humanity to open themselves towards Supreme Ananda and drive the whole diversity of individuals towards some miraculous change.

1, First discovery or the lowest range of Supramental Ananda:-

“A last and mightiest transformation came.
His soul was all in front like a great sea
Flooding the mind and body with its waves;
His being, spread to embrace the universe,
United the within and the without
To make of life a cosmic harmony,
An empire of immanent Divine.
In this tremendous universality
Not only his soul-nature and mind-sense
Included every soul and mind in his,
But even the life of flesh and nerve was changed
And grew one flesh and nerve with all that lives;
He felt the joy of others as his joy,
He bore the grief of others as his grief;
His universal sympathy upbore,
Immense like ocean, the creation’s load
As earth upbears all beings’ sacrifice,
Thrilled with the hidden Transcendent’s joy and peace.

There was no more division's endless scroll;
One grew the Spirit's secret unity,
All Nature felt again the single bliss."

Savitri-318-19

Sri Aurobindo's Spiritual experience of *Vasudeva sarvamiti* at Alipore jail is the Supramental experience of lower range, where He realised that this world, *Jagat* is as real as the *Brahman* and the relation between the *Jagat* and the *Brahman* has been reinforced through triple realisation of *Brahman* is in all things, all things are in *Brahman* and all things are *Brahman*. To live permanently within the physical Presence of the Divine is one of the characteristics of this experience. After this experience He first directed *Sat*, *Chit-Tapas* and *Ananda* through Supramental, *Vijnana* towards the Mind centre for its full transformation and as the result was not effective due to complex relation of mind centre with physical and vital centres so He further directed It towards the vital and physical centres. Supramental Ananda can fully capture these triple centres and intense Ananda is totally established. These centres will experience part transformation of nature and for full transformation the root of all these three centres are to be assessed.

The lowest range of the Supramental can be assessed by intensification of the aspiration of the Psychic and Spiritual faculties. This discovery annuls the division of things in a universalised individual Consciousness and supports the process towards discovery of higher ranges of the Supramental Consciousness.

2, Second discovery or the higher range of Supramental Ananda:-

"A divinising stream possessed his veins,
His body's cells awoke to spirit sense,
Each nerve became a burning thread of joy:
Tissue and flesh partook beatitude.

Alight, the dun unplumbed **subconscious caves**
Thrilled with prescience to her longed for tread
And filled with flickering crests and praying tongues.”

Savitri-334

After 1926 *siddhi*, Sri Aurobindo entered higher ranges of Supramental action where power of penetration of Divine force was more intense. With the discovery of higher ranges of Supramental, through the ascension of Consciousness, the Supermind is able to enter the universal and individual subconscious domain in addition to its earlier penetration in mind, life and body centres. In this nether world there are occult shadows, tenebrous Powers, Titan, Fury, Djinn and demon powers. These awful guests hide in man's lower nature and through earth-ways they break out from all doors with horror, carnage, blood-lust and the will to slay. Slain thoughts, old longings, rejected nature and dead passions live again and they recur in mind's nocturnal walks in sleep. An old pull of subconscious cord, a dull gravitation and blind driven inertia drag us down. In successive Supramental encounter of this higher range, many of these dark forces were killed, some bore the pressure of new light and suffered transformation of nature and many others escaped to their Inconscient home.

3, Third discovery or the highest range of Supramental Ananda:-

“Lightnings of glory after glory burned,
Experience was a tale of blaze and fire,
Air rippled round the argosies of the Gods,
Strange riches sailed to him from the Unseen;
Splendours of insight filled the blank of thought,
Knowledge spoke to the **inconscient stillnesses**,
Rivers poured down of bliss and luminous force,
Visits of beauty, storm-sweeps of delight

Rained from the all-powerful Mystery above.”

Savitri-37

“Its saviour light the **inconscious universe**.
And when that greater Self comes sea-like down
To fill this image of our transience,
All shall be captured by delight, transformed:
In waves of undreamed ecstasy shall roll
Our mind and life and sense and laugh in a light
Other than this hard limited human day
The body’s tissues thrill apotheosised,
Its cells sustain bright metamorphosis.”

Savitri-171

While purification and transformation work continued in these subconscious domains, the Supramental Ananda (and also Light, Force, Truth etc.) further penetrates into still nether domain of the Inconscious sheath for greater transformation of the individual and the world. This Supramental action of highest range is entrusted to lead all towards the discovery of the Eternal who ‘wraps his head in black pall’⁶ in the Inconscious sheath and successive possession of darkest layer of universal Inconscious by the Supreme Ananda.

The experience of this highest range of Supramental Ananda confirms the possibility of the whole transformation of nature and annihilation of all the problems of existence from their root. In the past Spiritual quests a comprehensive solution of problems of existence was not dared due to inaccessibility to these highest ranges.

4, Fourth discovery or the highest range of Supramental Ananda concealed in the Inconscious Self:-

“The **Inconscient** found its heart of consciousness,
The idea and feeling groping in Ignorance
At last clutched passionately the body of Truth,
The music born in Matter’s silences
Plucked nude out of the Ineffable’s fathomlessness
The meaning it had held but could not voice;
The perfect rhythm now only sometimes dreamed
An answer brought to the torn earth’s hungry need
Rending the night that had concealed the Unknown,
Giving to her her forgotten soul.
A grand solution closed the long impasse
In which the heights of mortal effort end.”

Savitri-89

“A mystery wakes in our inconscient stuff,
A bliss is born that can remake our life.”

Savitri-397

“The bliss which sleeps in things and tries to wake”

Savitri-165

“All underwent a high celestial change:
Breaking the black **Inconscient’s** blind mute wall,
Effacing the circles of the Ignorance,
Powers and divinities burst flaming forth;
Each part of the being trembling with delight
Lay overwhelmed with tides of happiness
And saw her hand in every circumstance
And felt her touch in every limb and cell.”

Savitri-529

After the activation of the highest ranges of Supramental, which took Sri Aurobindo straight to the innermost chamber of Inconscient sheath and led Him to the discovery of the same intensity of Divine force concealed there as Inconscient Self. The activation of this Divine Force opened new vistas in the transformation action of the world. This Supramental ananda, while dispersing the inconscient sheath, also captures the physical, vital and mental sheaths for transformation action. This revelation of Supramental in the Inconscient is 'a grand solution' and confirmation towards the complete individual and universal transformation of nature.

The fundamental difference between the third and fourth discovery is that in the former the Divine force rushes in from head and penetrates the mind, vital and physical centres respectively and finally enters the subconscious and inconscient sheaths; whereas in the latter the Divine force rushes in from the feet and travels upward from inconscient sheath towards subconscious, physical, vital and mental sheaths respectively.

5, Fifth discovery or the juxtaposition of third and fourth discovery:-

“During the experience (of Supreme Ananda), I knew there would be another one, which is yet to come, which would join with this one to form a **third, and that junction** will change something in the appearances. I don't know when it will come.”

Mother's Agenda/5/79

“The truth above shall wake a nether truth,...
The Spirit's tops and Nature's base shall draw
Near to the secret of their separate truth
And know each other as one deity.”

Savitri-709

“To meet me in the abyss and on the height...

And love me in the noble and vile,
In beautiful things and terrible desire.”

Savitri700

“This too the supreme Diplomat can use,
He makes our fall a means for greater rise.
For into ignorant Nature’s gusty field,
Into the half-ordered chaos of mortal life
The formless Power, the Self of eternal light
Follow in the shadow of the spirit’s descent;
The **twin duality** for ever one
Chooses its home mid the tumults of the sense.
He comes unseen into our darker parts
And, curtained by the darkness, does his work,
A subtle and all-knowing guest and guide,
Till they too feel the need and will to change.”

Savitri-34-35

“Even the body will awake and unite at last its consciousness subliminal no longer
to the supramental superconscious Force, feel all her powers permeating from
above and below and around it and thrill to a supreme Love and Ananda.”

The Mother/57

“Our life is entrenched between **two rivers of Light**,
We have turned space into a gulf of peace
And made the body a Capitol of bliss.”

Savitri-531

‘The first and the highest are truth; in the middle there is falsehood, but it is taken
between the truth on both sides of it and it draws its being from the truth.’

(The meaning of above line can be interpreted as, that there is a Truth-consciousness or Supramental concealed in the Inconscient sheath below and revealed in the Superconscient sheath above. Into intermediate sheaths of mental, vital and physical planes falsehood can enter. Truth-consciousness is pressing from both ends to turn the misconception and transform the three sheaths into the truth of Life and truth of Spirit.)

“Extended within the Infinite...headless and footless, concealing his two ends.”

Rig Veda-IV.1.7,11

(The meaning of the above line can be interpreted as the Supramental is all pervading and can penetrate all the sheaths and can be approached from the two gates of head and feet.)

“**Two golden serpents** round the lintel curled,
Enveloping it with their pure and dreadful strength,
Looked out with wisdom’s deep and luminous eyes.”

Savitri-524

“Assailed by my infinitudes above,
And quivering in immensities below,...
A swimmer lost between **two leaping seas**
By my outer pains and inner sweetnesses
Finding my joy in my opposite mysteries
Thou shalt respond to me from every nerve.”

Savitri-700

“Two powers from one original ecstasy born...”

One leans to earth, the other yearns to the skies:”

Savitri-684

“Heaven’s leaning down to embrace from all sides earth,
A quiet rapture, a vast security.”

Savitri-716-17

“And bear the splendour of the Divine’s rush
And his impetuous knock at unseen doors.”

Savitri-709

When the third and fourth discoveries are sustained in the physical substance, then it paves the path clear for simultaneous action of the two Anandas from both ends. The Mother explained that with the activation of this experience, the very appearance of matter would have changed.

It is observed that the above four stages of Supramental action culminate in the last experience of possession of Supramental from all sides. Once these five stages are dynamised in earth’s atmosphere, they need not adhere to a strict sequence of action as there is wide plasticity and catholicity of its function. Depending on the opening of our inner doors we can undergo any of these experiences and the intensity of these experiences are also controlled automatically by the Supramental force depending on the preparation of our *adhara*.

Now the Supramental is already dynamised in all the five stages on earth's atmosphere and prepared Souls are ready to experience either of the five experiences or all the five experiences constantly and the whole of humanity is exposed to such experience intermittently and with lower intensity so that now earth is on the verge of a new era of physical transformation.

OM TAT SAT

Integral Subconscious Education:

“In darkness’ core she dug out wells of light,”

Savitri-41

“A treasure was found of a supernal Day.

In the **deep subconscious** glowed her jewel-lamp;

Lifted, it showed the riches of the Cave

Where, by the miser traffickers of sense

Unused, guarded beneath Night’s dragon paws,

In folds of velvet darkness they sleep

Whose **priceless value could have saved the world.**”

Savitri-42

“Life in him learned its huge **subconscious rear**;

The little fronts unlocked to the unseen Vasts:”

Savitri-88

“A whisper falls into life’s inner ear

And echoes from the **dun subconscious caves**,

Speech leaps, thought quivers, the heart vibrates, the will

Answers and tissue and nerve obey the call.”

Savitri-162

“Into the abysmal secrecy he came

Where darkness peers from her mattress, grey and nude,

And stood on the last locked **subconscious’s floor**

Where Being slept unconscious of its thoughts

And built the world not knowing what it built.”

Savitri-231

“A divinising stream possessed his veins,

His body's cells awoke to spirit sense,
Each nerve became a burning thread of joy:
Tissue and flesh partook beatitude.
Alight, the dun unplumbed **subconscious caves**
Thrilled with prescience to her longed for tread
And filled with flickering crests and praying tongues.”

Savitri-334

“In a narrow passage, the **subconscious's gate**,
She breathed with difficulty and pain and strove
To find the **inner self** concealed in sense.”

Savitri-489

“Across a perilous border line she passed
Where Life dips into the **subconscious dusk**
Or struggles from Matter into chaos of mind,
Aswarm with elemental entities
And fluttering shapes of vague half-bodied thought
And crude beginnings of incontinent force.”

Savitri-489

“O human copy and disguise of God
Who seekst the deity thou keepest hid
And livest by the Truth thou hast known,
Follow the world's winding highway to its source.
There in the silence few have ever reached,
Thou shalt see the **Fire burning on the bare stone**
And deep cavern of thy secret soul.”

Savitri-501

Our subconscious is behind our waking awareness, a submerged consciousness below and in a way inferior and less organized and the lowest

occult province of our nature. Our vital-physical part is not conscious of its own operations or has only a suppressed consciousness or no-consciousness like the plant or inchoate consciousness like the incipient animal. Most of the operations of the physical body are really subconscious to our mind and are not aware of its hidden operations. We are aware of a vitality working in the bodily substance, which is also for the most part subconscious to our mind and we can observe some of its movements and reactions. Some of the suppressed vital operations are forcible activation of disease and disorder rather than good health and regular rhythm, death is more poignant than the restoration of life, pain and pleasure and other nervous physical sensations are more natural than the self-existent bliss. Here there is no organized self-consciousness, but only a sense of action and reaction, movement, impulse, desire, need, necessary activities imposed by nature, hunger, sense-instinct and insensibility. And this inferior awareness is obscure, limited and automatic and does not depend upon mind's perception and response.

Other than this vital and physical substratum of subconscious there is also something like a true subconscious which is the Inconscient vibrating on the borders of consciousness, sending up its dark vibrations to be changed into conscious stuff, return of past chaotic habits to the surface consciousness, erupting perilous vibrations, untraceable motives and impulses and perturbations of physical and vital mind and their regular visit in dream and waking state.

Subconscious Education is the extension of Supramental Education to alight the riches of the subconscious cave and it is open towards the Self of the world through its world experience. The principle and power of perfection of subconscious sheath are veiled in the lower *Maya* and wrapped up in a tegument. Each thing in Nature, animate or inanimate is governed by the indwelling Vision and Power, to us Subconscious or Inconscient because we have lost contact with it but not unconscious to itself, rather profoundly and universally conscious. So each

thing which seems to us subconscious, obeys the real idea of the divine Supermind within it. It is the self-aware Truth of being in which self-knowledge is inseparable from the self-existence. So the Subconscient self is the impeccable self-vision and the inevitable force of a sole and self-fulfilling Existence. By the pressure of the Supramental Force the Subconscient self opens by which the subconscious transformation becomes facile and easy.

OM TAT SAT

Integral Inconscient Education:

“The illusion and mystery of the **Inconscient**
In **whose black pall** the Eternal wraps his head
That he may act unknown in cosmic Time.”

Savitri-36

“Knowledge spoke to the **inconscient stillnesses**,
Rivers poured down of bliss and luminous force,
Visits of beauty, storm-sweeps of delight
Rained from the all-powerful Mystery above.”

Savitri-37

“A secret spirit in the **Inconscient’s sleep**,
A shapeless energy, a voiceless Word,
He was here before the elements could emerge,
Before there was light of mind or life could breathe.”

Savitri-60

“For the key is hid and by **the Inconscient** kept;
The secret God beneath the threshold dwells.”

Savitri-68

“With Truth-Light strike earth’s massive roots of trance,
Wake the dumb self in **the inconscient depths**
And raise a lost Power from its python sleep
That the eyes of the Timeless might look out from Time.
And the world manifest the unveiled Divine.”

Savitri-72

“In this drop from consciousness to consciousness

Each leaned on the **occult Inconscient's power,**"

Savitri-89

"Because eternal eyes turned on earth's gulfs

The lucent clarity of a pure regard

And saw a shadow of the Unknowable

Mirrored in the **Inconscient's boundless sleep,**

Creation's search for self began its stir."

Savitri-101

"The poised **inconscience** shaken with a touch,

The intuitive Silence trembling with a name,

They cried to Life to invade the senseless mould

And in the brute forms awake divinity."

Savitri-129

"To teach the Ignorance is her difficult charge,

Her thought starts from an original nescient Void

And what she teaches she herself must learn

Arousing knowledge from its sleepy lair."

Savitri-243-44

"The secret power in the **inconscient depths,**

Compelling the blinded Godhead to emerge,"

Savitri-272

"At first glimmering like an unshaped idea

Passive she lay sheltered in wordless sleep,

Involved and drowned in Matter's giant trance,

An infant heart of the deep-caved world-plan

In cradle of **divine inconscience rocked**

By the universal ecstasy of the suns."

Savitri-354

"He sang **the Inconscient** and its secret self,

Its power omnipotent knowing not what it does,”

Savitri-416

“Breaking the **black Inconscient’s** blind mute wall,
Effacing the circles of the Ignorance,
Powers and divinities burst flaming forth;
Each part of the being trembling with delight
Lay overwhelmed with tides of happiness
And saw her hand in every circumstance
And felt her touch in every limb and cell.”

Savitri-529

“Almost it seemed as if in his symbol shape
The world’s darkness had consented to Heaven-light
And God needed no more **the Inconscient’s screen.**”

Savitri-664

“The Immanent shall be the witness God
Watching on his many-petalled lotus-throne
His actionless being and his silent might
Ruling earth-nature by eternity’s law,
A thinker waking the **Inconscient’s world,**
An immobile centre of many infinitudes
In his thousand-pillared temple by Time’s sea.”

Savitri-706

“A soul shall wake in the **Inconscient’s house;**”

Savitri-707

Inconscient Education begins either when the old Inconscient foundation is made conscious by inflow of Supramental Light and awareness from above to annex it to the Spirit’s height or after the recovery of the Inconscient Self which has the power to rend the Night of Ignorance or the dark Inconscient sheath is

entrenched between two rivers of light flowing from the Supramental Self above or Inconscient Self below.

A certain line of materialistic enquiry considers the Inconscient sheath as the origin and creator of this existence. It has to be accepted that an Inconscient force and an Inconscient substance are the starting point of the evolution but it is recognized that the conscious Spirit is emerging in this difficult phase of nether evolution. All the three lower powers of mind, life and body build upon the Inconscient sheath and seem to be originated and supported by it. The black dragon of the inconscience sustains with its vast wings and its black darkness the whole structure of the material universe. Its energies unroll the flux of things, its obscure murmur and intimations seem to be the starting point of consciousness and source of all impulse of physical mind and vital mind. When the Inconscient is penetrated by higher and higher powers of Self and Consciousness, its obstruction to evolution and its circle of restrictions are slowly broken and the limitations of our material substances are diminished and transcended and a greater law of divine Consciousness possesses the mind, life and body for the transformation action.

OM TAT SAT

The Problem of Integral Education:

“But the difficulty is to find the “some one” who knows Sri Aurobindo **thoroughly**...(and subsequently) who is capable of receiving His inspirations directly...capable of understanding Sri Aurobindo’s inspiration and transmitting it...and has at the same time very strong character... (and if possible) to have His genius⁵ ... For years I have been looking for that man, without finding him.”⁴

The Mother

“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

All solutions offered by the Mother-nature is provisional until the Supramental perfection is reached by which the appearances of things are put in their right place and their essence is revealed. In the meanwhile we have to depend on the guiding law of Psychic and Spiritual experience to liberate a light within. 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 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 visualize it, which becomes a justification of invalidity, exclusion and nonexistence of knowledge beyond the mental intelligence and supernormal spiritual experience. They do not possess the occult truth of the Mystic and their knowledge on the existence is crude, undeveloped and a 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 creed, mechanized learning, emotional forms of worship, dead mass of cult, ceremony and ritual. So the immediate norm formulated for each student of Integral Education is that he has to think for himself, know for himself, learn for himself according to his 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 knowledge.

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 aped and invaded by lower formulations of mind, life and body. The large-scale Spiritual conversion through an 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 by their ordinary premature mental, vital and physical structure.

All the problems 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 and can only come when we have sufficiently evolved to see it and make it our main endeavour.

All (Those who are involved in the Mother's Divine work by part and complete self giving) have agreed in principle and some have consented to carry The Mother's Work through Education in conformity with Her requirement that of firstly, develop an entire or thorough knowledge on Sri Aurobindo; secondly, of complete obedience to the spiritual Law as formulated by Him and lastly, to regard our life as given to us only for the Divine work and (1) to serve selflessly, (2) to receive inner growth, (3) to fulfill the Mother's Presence and (4) to become a manifesting instrument of the Divine *Shakti*.

Thorough Knowledge of Sri Aurobindo:

Sri Aurobindo, Himself identified that for His 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 on the books of The Mother and Sri Aurobindo can help them immensely to integrate their Call and Divine Union and it can serve as 'the sufficient instrument for the Divine purpose'¹.

For others, those who have not received this Call, 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. Now the present trend of becoming an efficient reader of Sri Aurobindo's writings and offering one's time, soul, wealth, work and life to the Divine partly should be corrected, enlarged and transformed towards the fulfillment of entire self-giving, which 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 seeking.

Entire knowledge of Sri Aurobindo means to enter the total consciousness of the Eternal, which includes the total knowledge on the World, Self and God. It asks for 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 of Sri Aurobindo can be acquired through ascent of Being and Direct Knowledge of The Mother can be acquired through the descent of *Shakti*. This can be subordinated and supported by an 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. These direct and indirect knowledge include entire knowledge on The Mother and entire knowledge on Their relation which opens a wide passage towards the Divine Life.

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 instructions 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.

Thorough indirect knowledge on Sri Aurobindo can be pursued in two stages. The first part is the building of a strong Spiritual foundation 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 to *Savitri* where the true relation between the Being and Becoming 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 recognized as the outstanding object of Yoga. If we want to know The Mother with all Her Powers and Personalities then *The Mother* book will give the immediate help, which insists acceptance of truth and rejection of falsehood as an indispensable condition at each stage and each moment of sadhana of Integral Yoga. 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 realization of ‘I am That’⁶, ‘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 actions, the three stairs of Integral Education will be developed. These 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 this Education, the apparent phenomenal Education of the mind, life and body will be heightened, widened and deepened.

The above four books fully satisfy our appetite and it will give the full account of Their vision to build our strong Spiritual foundation. Their teachings available in other books and further developed by other Sadhakas are identified as a vast wealth of descending supreme Knowledge and it can be referred for integration of our strongly established Spirituality. There is still a prevailing limiting conclusion that from academic and spiritual pursuit ‘*The Mother*’ book is all sufficient to pursue *sadhana* of Integral Yoga. However 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 the 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 a weapon against the others and gives way for the birth of exclusive Spirituality.

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, *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 *Maya*) Virginity, *Suddhi*.’ Similarly in the language of Integral Education ‘All problems of existence are essentially the problems of Concentration, *Samyama*’.

The Norm of Integral Yoga:

The Integral Yoga can begin 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 unilluminated soul season of *Prakriti* or when the *Prakriti* dominates the *Purusha*, or *Prakriti* part is excited and (2) the illuminated 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* and witness state, *sakhi* of the *Sankhya* and during the latter state the practice of aspiration, surrender and *sraddha* are made active which can be further supported by practice of meditation, contemplation of *mantra*, and giver of sanction, *Anumanta* and the Master of Nature, the *Ishwara* of the *Sankhya* doctrine.

The Divine Work:

“Here in India, with the notion of guru, of Avatar, you may recognize 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 realizations, 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

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 mechanized 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 into 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 the 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 universalized.

The integration of five factors that will enhance the fitness of the Divine Worker are (1) **Purity factor**, which is defined as contact with the world is directly proportional with the contact with the Divine, (2) **Truth factor** is defined as Knowledge of the truth action on the world and is directly proportional to the knowledge of the truth of the Self, (3) **factor of Integral Evolution** is defined as progressive evolving dynamic consciousness in the world of Ignorance and is directly proportional to the integration of Consciousness, (4) **factor of Integral Yoga** is defined as the intensity of Divine action in the world and is directly proportional to the intensity of Divine union and (5) **factor of Integral Education** is defined as Education born out of exclusive concentration of the Mind and is

directly proportional to Integral Concentration. These five factors will accelerate the educational activities and lead them towards the farthest end and ultimate consummation.

Recapitulation:

“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 utilized 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

The above vision of The Mother indicates that part knowledge of 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 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. So falsehood and evil are the by-

products of the world-movement and are not the permanent factor native to the existence and they survive only through our partial knowledge and partial ignorance. So the problem of evil can be resolved through thorough knowledge on the occult world or shifting of our 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.

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 externalized 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*. 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* and 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, *samyama* which is fully recognized as the base and central truth of Integral Education and it is further extended towards the full development of 'power of vision, spiritual sight and pure sense, the Supramental *samjnana*'⁸.

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: Mother's Agenda-8/172-175, 5: 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: Talks of the Mother, 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.

OM TAT SAT

The Central Truth of Integral Education:

Education through the power of Concentration:

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 power of concentration in a limited 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 seems to use only so much part knowledge and partial ideas that are necessary for it. But it is all the time an indivisible concentration in us that has done the work that has to be done and seen the 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:

The first immediate approach towards the realization 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 Education.

(b) Education through Second Exclusive Concentration:

Then there is development of **second exclusive concentration**, which is defined as a preoccupation and limitation of oneself with the present moments oblivious of the successive past and future events; 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, identifies himself solely in the name and personality of the present existence, lives only in his immediate work and ignorant of his past births and future after death. 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 truth for the purposes of the superficial movement of his life and is limited. He recovers from this restriction by linking together the succession of moments, the succession of points of Space, the successions of forms in Time and Space and the succession of movements in Time and Space. 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. The real truth of his being is living in the whole infinite course of triple Time, but not to a definite succession of moments and all that he forgets is contained, present and effective, in the all-retaining integral Consciousness within him.

(c) Education through Third Exclusive Concentration:

And lastly, **the third exclusive concentration or reverse movement of exclusive concentration**, which 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 mental states of its personality. Exclusive concentration on subliminal being might throw a 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 utilized 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*. After the discovery of the inner self, the psychic being, the reverse movement of concentration can be substituted by 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, *atmashakti*: 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.

(d) Education through Essential Concentration:

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. The superficial or apparent man with his active self-oblivion cannot go back at will to the real man; he can do it to some extent by long and arduous self-training, self-deepening, self-heightening and self-expansion. 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 Superconscious Silence and Inconscient Plane for purification and transformative action. In essential concentration, action need not bind or limit a liberated soul, it binds or limits only the surface constructed personality. He can get out of this moment-cognition of second exclusive concentration into a status of cognition of the eternal or essential concentration proper to the true consciousness.

(e) Education through Multiple Concentrations:

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 universalized 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.

(f) Education through All-inclusive Integral Concentration:

The last instrument of swiftest Supramental Education is the development of **Integral Concentration**, which is defined as an 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.

The supreme integrality of the *Brahman* holds all these six states or powers of its consciousness 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, (2) widening of the field and base through descent of Consciousness and (3) integration are realised. The integral emergence of consciousness is the 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

The Mother's Ideal Integral School

Ideal Education represents the mental vision, the Soul's dream of the moon light, whose main doctrine is objectively subjective that prepares the difficult ascent of life through outer aids and efforts and **Integral Education** represents the supremely optimistic Supramental vision, the Soul's vision of the Sun Light, whose main doctrine is subjectively objective that confirms the sure progress and intends to manifest by the inner aids and spontaneous direct pressure from the Infinite. **Ideal Education** fulfills the first necessity of transforming the lower mental, vital and physical life into higher mental harmony through turning its gaze downward and around and **Integral Education** fulfills the second necessity of integration by turning its gaze up ward towards the Supramental harmony and inward towards that which is occult and subliminal.



“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.”¹

The Mother

“Therefore a time must come when man has to look below the obscure surface of his egoistic being and attempt to know himself; he must set out to find the real man: without that he would be stopping short at Nature’s **primary education** and never go on to her deeper and larger teachings; however great his practical knowledge and efficiency, he would be only a little higher than the animals.”²

Sri Aurobindo

“Intellectual, volitional, ethical, emotional, aesthetic and physical training and improvement are all so much to the good, but they are only in the end **a constant movement in a circle without any last delivering and illumining aim**, unless they arrive at a point when they can open themselves to the power and presence of the Spirit and admit its **direct working**. This direct working effects a conversion of the whole being which is the **indispensable condition** of our real perfection.”³

Sri Aurobindo

“A change of education and social institutions is the outward means adopted or **an inner self-training** and development is preferred as the true instrumentation.”⁴

Sri Aurobindo

“So long as there is only **an intellectual, ethical and other self-training** for the now normal purposes of life which does not travel beyond the ordinary circle of working of mind, life and body, we are still only in the obscure and yet **unillumined preparatory Yoga of Nature**; we are still in pursuit of only an ordinary human perfection.”³

Sri Aurobindo

The Mother's Ideal Integral School is *The* (Divine) *Mother's* home of learning, *the School*, through immediate training of constructing mind to reveal progressively Her standards of material and scientific knowledge, emotional feeling, intellectual manipulation, character, aesthesis, greater interests, physical soundness, regulated action and just efficiency that She essays to turn into universal *Ideal Education* of fully developed mind, vital and physical and fully evolved Science. She seeks to develop the loftier and the larger reaches of our mentality, vitality and physicality and its aim is limited to a terrestrial perfection of the normal human life, some order of right relations, right use of mind, right use of happiness and beauty of life and right use of body. She again reveals that these partial unfolding of consciousness through *Ideal Education* are too narrow and are pale radiations of the vastness of the Spirit and asks to enter the ocean of the Infinite through Psychic, Spiritual and Supramental extension identified as *Integral Education*, comprehensive learning and total unfolding of consciousness. *The Mother's Ideal Integral School* is preparing for *Sri Aurobindo's Integral* future vision through its existing foundation of mental *ideal, ideal* teachers and world inclined *ideal* students with ability to enlarge the knowledge of the World, the Self and God through mental formulation. This status will be replaced by *integral* vision, *integral* Teacher and *integral* perfect students with the ability to reconcile entirely the God, the Self and the World.

Ideal Education:

“This wide world-kindergarten of young souls
Where the infant spirit learns through mind and sense”

Savitri-266

“Her deep heart yearned towards **great ideal things**
And from the light looked out to wider light:”

Savitri-256

“On peaks imagination cannot tread,

In the horizons of a tireless sight,
Under the blue veil of eternity
The splendours of **ideal Mind** were seen
Outstretched across the boundaries of things known.”

Savitri-260

The objectively subjective doctrine of *Ideal Education* is to pursue subjective and objective development of the students with the help of outer aids, *bahya abalambana*, external machinery. Ideal education has its root in natural Evolution, preoccupying the mind of the modern man that affirms an objective Reality as the only entire truth and an objective knowledge as entirely reliable education, which will build the student as perfected social being in a perfected economic society. And so the secret of success of Ideal education can be possible when each ideal Teacher is capable of concentrating sufficiently on the materials of education through the faculty of exclusive concentration and his central faith will be preoccupied on the evolution and perfection of material and mental Nature and his watchword is progress. And perfection of Ideal education can come when each teacher is able to follow his own innovative, powerful and impressive line of teaching and discharge that developmental urge in the life of students. So the real business of ideal education is to prepare the student's mind, life and bodily existence for the more potent, more perfect higher status of Integral education. The high aim of ideal education through intellectual training is a freedom from compulsory and entangled condition of our physical and vital being, better information and more efficient machinery for its self-affirmation. The characteristic energy of ideal Education is change, a continual enlargement, improvement, a better arrangement of its gains, a continual passage from a smaller and simpler to a larger and more complex perfection. The highest achievement of ideal Education is a regulated pattern of mind, a fabricated pattern of life and a cultivated pattern of conduct. The method of ideal education is an increasing mechanization, a standardization, a fixing of everything into an artificially

arranged unity of a common mould in order to ensure harmony and it obliges us to live in an apparent surface existence, oblivious of the true self and the whole nature of things.

Limitation of Ideal Education:

“The spirit’s almighty freedom was not here:
A **schoolman mind** had captured life’s large space,”

Savitri-496

“My teachers lesson me in slavery,
I am shown God’s stamp and my own signature
Upon the sorry contract of my fate.”

Savitri-506

Mental effort has had an immense effect on the earth life in carrying humanity from the status of a mere human animal to what it is now with its ideal of organized power, the cult of reason, the interpretation of life by a critical intellectual thought and the last outcome of this inspiration is the government of life by Science. The ideal education is an ill-lighted purposeful training of mind to grow through its conscious stress of material and economic life, a constructed half-rightness mixed with much that is wrong and unlovely and unhappy, half automatic use of opportunities with many blunders, lapses, relapses and apparent discords in Ignorance which can succeed in mechanization of the system but cannot change or recreate it from within. On the one side ideal education may be richer, fuller, more rationally plausible and an externally effective pursuit of ideal truth, good and beauty but it cannot create and construct anything that goes beyond the Nature. Scientific knowledge is itself a construction of mind, a mass of formulas, masterful in the process of knowledge, a creation of apt machinery but ignorant of the Self and the world-Self and cannot utilize their influence in perfecting the nature and the life. The serious obstacle to the mind’s endeavour towards perfection is that mind cannot wholly mentalise life and matter; there are

still considerable parts of life and body which remain in the realm of submental, subconscious and unconscious control. Ideal education unduly limited the pupils' scope of learning by overdoing and exclusiveness and ignored the highest and the largest possibility and missed the full pursuit of its own object. The other danger is that the ideals constructed by the human mind are selective and relative and to shape the students' nature rigidly according to them is to limit their growth into larger, wider and higher being. In spite of all these limitations, the mind and life are the soul's only instrumentation until a higher instrumentation develops and free play of life and mind is essential for the growth of Ideal Education.

Ideal Teacher:

“A poor self-righteous virtue is her stock
And reason's pragmatic grope and abstract sight,
Or the technique of a brief hour's success
She teaches, an usher in utility's school.”

Savitri-626

“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

A living Teacher or Guru or representative Influence occupies a larger place in the life of students. In India a great authority and high reverence is attached to the Guru, the traditional Teacher 'who has received the *Shastra* by tradition and realized it in practice guides the disciples along the immemorial tracks'⁵. The modern age replaced it with the ideal Teacher who guides the student along the well established track of fixed, mechanized and mundane perfection which is conceived as something outward, social, rational dealing with the fellow

beings, a better and more efficient citizenship with discharge of duties, harmonious associated enjoyment of the opportunities of existence, an expansion and refinement of the intellect and knowledge and action based on utilitarian, technical and scientific skill and it ignores all that other greater spiritual element of our being and leaves it either undeveloped or insufficiently satisfied. An ideal teacher examines only one side of the existence, only one province or district of truth and leaves all the rest unexplained and without any significance.

Integral Teacher:

“This earth is not alone our teacher and nurse;
The powers of all the worlds have entrance here.”

Savitri-153

“A few can climb to an unperishing sun,
Or live on the edges of the mystic moon
And channel to earth-mind the wizard ray.”

Savitri-689

“Earth is the chosen place of mightiest souls;
Earth is the heroic spirit’s battle field,
The forge where the Archmason shapes his works.”

Savitri-686

If an **integral Teacher** has to replace the traditional realized and contemporary ideal Teacher then he has to call down all the large and consummating wisdom and universalize the individual Divine realization of the traditional Guru and the ego born of individual liberation is annulled by the possession of the universal and transcendent Divine; he will not reject anything that is essential in the mundane perfection pursued by the contemporary ideal Teacher, but enlarges it, finds and lives in its greater, wider and truer values now hidden from it, transfigures it from a limited, earthly and mortal thing to a figure

of infinite, divine and immortal values and divine perfection. If **an integral Teacher** has to replace the traditional teacher or psycho-physical guru of the past and contemporary or ideal teacher of the present, then his main business will be to reconcile the World, the Self and the God through his Supramental Influence and Presence which will be subordinated by the truth of cosmic Spiritual influence or spiritual endeavour and individualised psycho-physical instructions and guidance. A teacher of Integral Education is simultaneously a sadhaka of Integral Yoga and he will turn his aspiration always to the height beyond the *ideal* aim of mind which imperfectly and fragmentarily attempts only his poor and rigid travesty of spontaneous and illimitable *integral* perfection. The concentration of an **ideal Teacher** is on the object of education which is identified as human perfection while concentration of an **integral Teacher** goes behind the education to the Lord of Education and goes beyond the fragmentary knowledge to complete self-knowledge in all things and all moments and the mantra of an ideal Teacher intending to become an integral Teacher is in biblical language, “My zeal for the Lord has eaten me up”. The personality of an **ideal Teacher** is restricted by an isolated entity within ‘the inefficient mental ideal of brotherhood’⁶ whereas the personality of an **integral Teacher** is not limited by a separative individuality; he universalizes the brotherhood to realize ‘unity of all’⁷ and develops fourfold personality that of entire love of the Mother, entire compassion of the Father, entire patience of the Teacher and entire help of the Friend and he will consider his student as child God, growing God and the future Godhead of the race.

Integral Education:

“King-children born on Wisdom’s early plane,
Taught in her school world-making’s mystic play.”

Savitri-266

“Insatiate seeker, he has all to learn:”

Savitri-133

In Integral Education the complete triune unity and knowledge of the World, the Self and the God is the sure foundation of the perfection and fullness of Being, Consciousness and Life. The subjectively objective doctrine of Integral Education is to pursue the subjective and objective development of the students with the help of inner aids, which is again helped and subordinated by outer aids. Integral Education is a knowledge of the truth of all sides of existence, inner and outer training, a disappearance of limitation, a breaking down of separativeness, an overpassing of boundaries, a recovery of our essential and whole Reality of Self and Nature and a reconciliation of the apparently opposite terms of One and Many, Form and the Formless, Finite and the Infinite. Integral Education replaces the knowledge that can be learned by the constructing mind with a confused crablike motion of ideal education with a rapid, conscious and self-directed evolution; so the success of the former can come when the Integral Teacher transcended far beyond the capacity of Ideal Teacher and is capable of developing essential, multiple and integral Concentration which is the extension of partial mental Consciousness towards the Infinite or he becomes at once the centre of a large universal action and centre of limitless transcendent action. The perfection foreseen in Integral Education is to take up all the truth of instrumental existence of mind, life and body and give them the orientation of oneness, integration and harmony and this perfection is a sovereignty and self-effectuation of the Spiritual Reality into all the elements of our nature. The perfection of Integral Education can come when the Psychic, Spiritual and Supramental influence of the integral Teacher would create the order of Spiritual freedom, an authentic, automatic and plastic order and harmony which is extended towards the world.

In this Integral Education movement, the Integral Yogi, Integral Child and Integral *Sadhaka* form its indispensable part whereas ashramites, devotees and ideal professional teachers are its transitional formative state. The former will be directed to act by the pressure from new suggestions from the Infinite and the latter will try to harmonise and implement the old virtues and ideals in order to make up the deficiencies of existing set up.

An integral Yogi develops a seven-fold Divine personality and a fivefold Impersonal Divine quality. He has three responsibilities; that of pioneering universal action in Consciousness through subtle and causal body union, next he will call down the Divine Love to heal the deficiencies of material life and lastly he can reconcile the all embracing Supramental state with exclusive Spiritual, Psychic and psycho-physical state to educate others. An integral Child sacrifices the four fold soul forces and four-fold instrumental Nature in addition to his external life. He can act from the direct control of inner Spiritual Law, that dominates him and his Spiritual responsibility on the surrounding. An integral *sadhaka* preoccupies in various developmental methods invented by Nature and manifests them in life. He preoccupies himself towards awareness and obedience of the whole norms of integral Yoga in its entirety and discharges his duty on the surrounding through the guideline of Integral *Shastra*. The norms of Integral Yoga insists that a *Sadhaka* can enter association with the Divine, the world and fellow creatures only through the Divine Consciousness. An Ashramite compromises between his call of Divine Life and world attraction, dedication and self-interest. A devotee is satisfied with his part self giving and part dedication and his union with the universal and transcendent existence is partially expressed and undulates between the liberating Divine's touch and earth bound human association. A professional teacher discharges his duty of educating the children while entirely preoccupied in his earth bound mundane life. So an Integral Yogi, Integral Child and Integral *Sadhaka* can serve as an emerging Integral Teacher and extend their

spiritual influence while descending down into the material, vital and mental planes. Similarly the ashramite, devotee and professional teachers can serve as ideal psycho-physical teachers, which mean they can use outer means, aids, *abalambana*, for inner and outer development of the students through surface mental, vital and physical education. The same exercise can repeat in Integral Teacher as subordinate action in addition to train and act from the vast kingdom of inner and higher worlds.

The health of an integral education centre is dependent on a harmonious combination of above mentioned faculties, striving to contribute the best in proportion to their capacity. This health is further enforced through regular study circle, an external aid to substitute the more profound inner aid, in which the commerce between the Divine, the Lord of Integral Education, *Dharma*, the law and principles of Integral Education and *Sangha*, the collectivity which includes teachers, students and guardians are worked out and its effective dynamisation brings abundant Divine Grace, *Ananda* and swift Evolution. Regular study circle for school children within the school premises is meant to initiate their Soul, *diksha*, the cultivation of their Soul faculties, which complements their routine and regular mental, vital and physical education, *siksha*, received for cultivation of finer and gross faculties of their mind, life and body. Study circle has other objectives of elevating the common man to the need of Spiritual life. It can insist on the professional teacher to increase his capacity by self-consecration and turn into a devotee. Since a devotee has received the Divine's touch so he has the possibility of becoming Integral Yogi or constant union with the Divine either in this life or succession of many births. So if a devotee after receiving the Divine's touch on the surface of his Nature remains satisfied with this unequal concentration of Consciousness in his whole being, then he will feel secured to remain as an eternal devotee; on the other hand if he directs the gained Divine touch inward beyond the surface nature, then he can experience equal

concentration of Consciousness on all the parts of his Being and Nature and he will attain Divine in this life. As an intermediate remedy a growing devotee seeking liberation of Soul is insisted to turn into Ashramite by consecrating his outer life entirely to the Divine. Since an Ashramite has received the Divine's Call to lead a Divine Life, he is made aware to become a Sadhaka by rejecting all earthly enjoyments and old earth-bound association and turn his effort towards purification, concentration and identity and manifesting in him the norms of Integral Yoga. A *Sadhaka* is made aware to turn into a Child by entire self giving of inner and outer life to the Divine and outer law of Integral Yoga is substituted by inner Psychic and Spiritual Law. A Child is made aware to become Integral Yogi and becomes the living Supramental channel of the Divine. Thus The Mother's saying that a teacher must be a Yogi is realized in order to experience the extreme enhancement of his existing capacity in terms of God's Omnipotence and Omniscience. Integral Yoga foresees the perfection and universalisation of this direct divine faculty of God the Teacher and the personality of *guru* force or the Nameless Divine Influence develops as one ascends in the path of Integral *Jnana Yoga*.

True Physical Education:

“Bodies made beautiful by the spirit's light,”

Savitri-344

“Make body's joy as vivid as the soul's,”

Savitri-196

We have two physical substances, one that of the gross body, bound by its past evolution in Matter and there are other and subtler grades of substance known as subtle physical with a finer law and a greater power which support the denser body and provides the substance for our physical, vital and mental sheaths and at the core of subtle physical sheath there is true physical being. Subtle physical in us

is open towards the universal force-formation of cosmic Matter, enters into the ranges of consciousness belonging to them and imposes that finer law and power on our dense matter and substitutes their purer, higher and intenser conditions of being for the grossness and limitation of our present physical life and impulses and habits. The learning capacity of the body is less than the learning capacity of the true physical being, the *annamaya Purusha*.



“On the white purity of the Witness Soul.”

Savitri-326

The true physical education lies behind the surface physical education which is to train the physical substance to its utmost strength, capacity, plasticity and vigour. The outward character of the body has two deficiencies; firstly, that of limitations in terms of its capacity and secondly, it has a subconscious consciousness of its own which is an obstinate fidelity to past habits and past nature and automatically opposes and obstructs any very great upward change and radical transformation of the whole nature. The physical substance is our base and foundation and if we forget it or belittle it for any higher quest then we do not become perfect but only shift the field of our imperfection.

The aim of true physical education is firstly, discovery of the surface physical self, the true physical, *annamaya Purusha*, the Divine stationed in the physical sheath, secondly purification and transformation of physical sheath, subtle physical, the *annamaya kosha* and finally the perfection of physical sheath.

The perfection of body are of four types that of a greatness of sustaining force, *mahattva*, an abounding strength, energy and puissance of outgoing and managing force, *bala*, a lightness, swiftness and adaptability of the nervous and physical being, *laghuta* and a holding and responsive power in the whole physical machine and its driving springs, *dharana-samarthya*.

The physical substance requires training to overcome the states of constant obscure parts, moments of unconsciousness, long habit, temporary velleities of weak resignation, dull acceptance, constitutional feebleness, movements of fatigue, negligence and indolence, lapses into ignorance, incapacity, depression and fear, cowardly recoil, submission to the environment and to the pressure of the men and events and forces. In its place physical substance attains calm passivity, immobile tranquility, dynamic peace and silence. This opens the passage through subtle physical to discover the true physical being. This discovery helps the physical substance to experience purification and perfection of subtle physical substance and gross physical substance, the *annamaya kosha*.

The perfection of the body foreseen in **ideal education** is attained mechanically by physical exercises and other corporeal means. This can attain more flexibility with the assistance of *Hathayoga*, but still mechanically by *Asana* and *Pranayama*. In Integral Education these physical trainings, right use and control of physical things would exist, not for any inferior enjoyment and pleasure but as expression of the truth of the Spirit and beauty and delight of physical

existence and a regulation of the physical life-force which liberated them from some of the ordinary physical habits or so-called laws thought by physical science to be inseparable from life in the body. In **Integral Education** the perfection of the true and gross physical substance can be attained by three methods; firstly, by development of the will in mind and widely opening itself to and potently calling down the universal pranic Shakti and holding and fixing its more powerful working in the body. Secondly, by the will in mind opening itself rather to the spiritual power above the head and calling in higher spiritual pranic energy from above, the Supramental pranic energy; thirdly, the final step is the opening towards highest Supramental will of the spirit and it will enter in and take up directly the perfection of the body.

The three stages through which integral Education proposes to train the body is that firstly, it considers the body as a mutable dress to be replaced repeatedly in all life and considers its perfection as a foundation of our highest development without entering any attachment towards it; secondly, the body consciousness is to be transcended and exceeded of its limitations and subjection to death, decay and suffering and to consider the body as an instrument and minor outward formation of self; thirdly, the bodily consciousness is universalized to feel its physical oneness with all material existence.

The universalisation of physical consciousness has three stages in which firstly, the body is identified with universal suffering and pain and bears a part of the earthly burden, secondly, gradual transformation of this universal suffering into Delight and lastly, achieving the state of absolute Delight from which all earthly sufferings are healed and universal order and harmony are restored.

True Vital Education:

“Attempt, not victory, was the charm of life.”

Savitri-249

“In the world's death-cave uphold life's helpless claim
And vindicate her right to be and love.”

Savitri-12

“At his touch life's tired heart grew glad and young;”

Savitri-352



“Immaculate with white virginity”

Savitri-274

We have two lives, one is outer life, bound by past evolution in matter which has birth, decay and death and the other is the subliminal force of life which is not cabined between the narrow boundaries of physical birth and death and the true vital being is at the core of subtle vital, our real vital existence. The subtle vital in us is open towards the universal force of the cosmic Life. The learning capacity of surface vital force is less than the capacity of true vital self, the *Pranamaya, Purusha*.

The true vital education lies behind the surface vital education which is to train the surface emotion to its utmost intensity of beauty, joy and love and harmony of its vital appetite, *prana* with the mind and body.

The aim of true vital education is firstly the discovery of vital self, the true vital, the *pranamaya purusha*, the Divine stationed in the vital sheath, secondly the purification and transformation of the vital sheath, the subtle vital, the *pranamaya kosha* and finally the perfection of the vital sheath.

The perfection of the vital, *prana* is of four types that of fullness, *purvata*, clear purity and gladness, *prasannata*, equality, *samata*, capacity for possession and enjoyment, *bhoga-samarthya*. The perfection of emotion, *citta* is of four types that of sweetness and mildness, *saumya*, strength and force, *raudra*, faith, *kalyana-sraddha*, illimitable widest and intensest capacity for love, *prema-samarthya*.

Vital substance require training for overcoming its emotions, governed by egoistic passion, blind instinctive affections, all the play of the life-impulses with their imperfections, perversions, often sordid degradations, a heart besieged and given over to the lusts, desires, wraths, intense or fierce demands or little greed and mean pettiness of an obscure and fallen life-force and debased by its slavery to any and every impulse. One enters the passivity, immobility and silence of the emotive heart and sensational hungering vital either by ordinary method of artistic and aesthetic activities or through Yogic practices. So behind the subtle physical one enters subtle vital and in the innermost chamber of the subtle vital, the true vital being is discovered. This discovery helps to purify and transform the subtle vital sheath, *pranamaya kosha*.

plane; thirdly, the final step is to call down the Supramental Love that meets successfully all human contacts and takes the responsibility of perfecting the vital being and vital sheath.

True Mental Education:

“Her mind, a **sea** of white sincerity,
Passionate in flow, had not one turbid **wave**.”

Savitri-15

“Our reason cannot sound life’s mighty **sea**
And only counts its **waves** and scans its **foam**;”

Savitri-161



“Sowing in **young minds** immortal thoughts they lived,
Taught the great Truth to which man’s race must rise”

Savitri-383

We have two minds, one that of surface mind created by emergence out of Matter and evolutionary ego and another that of subliminal mind which is something large, powerful and luminous and at the core of subliminal mind there is true mental being. The subtle mind in us is open to the universal knowledge of

the cosmic Mind. The learning capacity of surface mind is less than capacity of true mental being or the mental *Purusha*.

The aim of the true mental education is firstly the discovery of the lower mental self, the truth mind, a portion of *Manomaya Purusha*, the Divine stationed in the mind, secondly the purification and transformation of mental sheath, subtle mind, a portion of *Manomaya kosha*, and finally the perfection of mental sheath.

The perfection of mental sheath is of four types that of purity, *visuddhi*, clear and strong radiance emanating from the sun of the Truth, *prakasha*, capable of variety of understanding, supple, rich, flexible, brilliant with all the flame and various with all the colours of the manifestation of the Truth, *vichitra-bodha* and integral capacity to hold all kinds of exclusive and comprehensive knowledge, *sarva-jnana-samarthya*.

If this quest of mental perfection is left to the unripe mind and untrained intellect then it lends itself to most perilous distortions and misleading imaginations; if they are exposed to mixed functioning of emotional desire and nervous impulses then it will create the danger of illuminating confusion rather than clarifying the truth. The effort of unchastened mind and unpurified intellect are always dangerous for higher Spiritual quest and they cannot bring about a transformation of earth life. Any utilitarian system grows obsolete and stands as a barrier to the self-development of the individual and the race if it is subjected to unrestrained indulgence of outer impulses, stagnation by mechanization of system and dull convention.

The **Ideal Education** through mind can spread in three directions; (1) it concentrates on the individual development and perfection of surface nature, thought, outer dynamic, practical and utilitarian action in the world and our

personal relation with the world around us; (2) it concentrates on the outer world itself, making it better suited to our ideas, conceptions and temperaments and (3) it concentrates on our own inner psychic and spiritual growth, systemized idea of a goal, the method and principles of highest development of our nature. The ideal education through mind makes up its deficiency by (1) memory, (2) imagination, (3) thought and idea symbols of various kinds and it is fulfilled in Integral Education by emergence of integral Consciousness. Similarly the main function of mind are sight, hearing, taste, smell and touch and it can function as substitute of inner subliminal mind which has the capacity of subtle sight, hearing, power of contact of its own without depending on physical organ. The mind's passage to subliminal mind can be traced by complete withdrawal of sense activity and silencing the mind. These subtle faculties can be further heightened to direct vision and vision through identity through spiritual and Supramental experiences.

Similarly **Ideal Education** through reason or intellect is (1) primarily function of understanding, (2) secondarily critical, analytic and discriminating and (3) finally organizing, controlling and formative. The reason makes up its deficiency by (1) intellectual reflection, *vichara*, (2) right discernment, *vivek* and (3) a settled ordering of knowledge and will and it is fulfilled in Integral Education by emergence of *Vijnanabuddhi*. As long as higher faculties have not evolved the reason must be our main force of effectuation and should be based on a clear, pure and severely trained austerity and it can function as substitute of Supermind. The reason's passage to Supermind can be traced through its highest action which concerns itself disinterestedly with a pursuit of pure truth and right knowledge.



(Sri Prasad Tripathy (Babuli Bhai) is now at the centre of Integral Education Movement in the state of Odisha, promises to burst open the Word of wisdom from the inner most SANCTUARY of the Soul to the farthest corner of Earth.)

Now the time has come in the universal history to establish a link between the ordinary sense limiting mind and the Knowledge through identity of the Supermind. Education is directed now to depart from its physical, vital and mental realm and enter more and more in to Supra-physical, Supra-vital and Supra-rational domains.

Mind cannot be the perfect instrument of the Spirit, because to separate, divide and limit is its very character, which again gives birth to diseases like fear, desire and sorrow. The error of the practical reason is an excessive subjection to the apparent fact of phenomenal existence and an insufficient courage in carrying profounder facts of potentiality to their logical conclusion. So mind has to be taught some lessons of purity that will enable it to make the intellect a fit instrument towards reception of higher faculties beyond mind.

1, All relation or association of the past that are related with the ordinary material living are to be scrapped as it stands as a block in the newly evolved Spiritual journey.

2, The sense dominated mind of the present humanity is preoccupied with the exclusive learning that can resolve the immediate and practical problems of the material existence, which effects various mechanizations, manipulations, developments and formulations. A superficial happiness, material success, money getting, procreation of a family and its maintenance are very much desirable for our vital and mental appetite but they are not the main object of true mental education.

3, If all the written truth and practices are too strictly formulated by mind, then it becomes old and loses much of its vigour and strength, if not all of its purity and efficacy; so it must be constantly renovated by the fresh instreaming of the Spirit. Research into the field of Occult sciences that are beyond the scope of mind and intellect are always the demand of the Time-Spirit, because by that the safety, stability and growth of the schools of Integral Education and Integral Yoga are ensured.

4, In this path 'the most humiliating fall' is also identified as a step in integral perfection. So efforts must continue to rise and overcome the period of oblivion after each fall of Consciousness without discouragement.

5, The mind must to be trained to go beyond and preoccupy oneself with the ultimate and lasting solution of existence, that of God, Light, Freedom, Bliss and Immortality which will be subordinated by the preoccupation with the immediate and practical problems of individual and collective living.

6, The transition between ordinary Ideal Education and the true Integral Education can be transcended if a reverse movement of exclusive concentration of the mind is activated. Which means forward movement of mind's exclusive concentration is utilized to realize many immense and innumerable minute discoveries of physical science and the material gain, whereas opposite movement is turned to trace the inner living.

7, The ignorant mind must be taught to become an impartial and discerning witness, *sakhi*, and know every intricacy of the complex nature. As he proceeds in this knowledge, he will be able to be the giver of sanction, *anumanta*, and no longer remain as an ignorant tool of the three modes of nature, that of *sattwa*, *rajas* and *tamas*. Then subsequently the imperfect human intelligence will be replaced by the master of nature, *Ishwara*, which is identified in ascending hierarchies as higher Mind, illumined Mind, intuitive Mind, Overmind and Supermind; it transforms the three modes of nature to their Divine equivalent, that of Divine illumination and bliss, Divine dynamis, *Tapas*, and Supreme repose and calm.

8, In the past most of the noble army of Saints have never dared to inquire the problems of existence sufficiently and have satisfied themselves in some interim intermediate solution of kingdom of Heaven beyond in this life. Lasting solutions are beyond the scope and capacity of the mind. What is proposed here is that sufficient inquiry is to be made of all the problems of existence through Vedantic sacrifice, ascent followed by descent of Divine Consciousness and Vedic sacrifice, descent followed by ascent of Divine Consciousness, extending over all life reviving its golden significance. Through these two exercises the higher faculties beyond mind can activate and direct themselves in perfecting the human vessel.

Ideal Education through mind proposes full development of mental faculties through all the developmental methods invented by the Mother Nature and universalisation of all its mental achievements for the well being of the race and in **Integral Education** this fully developed mind is utilized to enter beyond mind faculties. The three methods of Integral Education through mind are; firstly, the intellect in mind is turned towards the universal mind and liberates itself from all separative and divided instincts and enlarges itself from all narrowness and limitations; secondly, the intellect in mind is further opened towards the Spiritual energy above the head and permits it to enlighten and enlarge the mental capacity and lastly, the intellect in mind is directly opened towards Supermind and it takes the full responsibility of perfecting the mind.

True Psychic Education:

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

Savitri-192

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

Savitri-169

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

Savitri-290

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

Savitri-279

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

Savitri-352

“And Satyavan like a replying harp
To the insistent **calling of a flute**
Answered her questioning and let stream to her
His heart in many-coloured waves of speech:”

Savitri-406

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

Savitri-419

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

Savitri-614

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

Savitri-687



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

There is the double soul or Psychic term, one is the surface-desire soul which works as vital cravings, emotions, aesthetic faculty, mental seeking for power, knowledge and happiness and the another is the subliminal psychic entity, the true psychic being, a pure power of light, love, joy and refined essence of being. So the true soul is the inner consciousness which aspires to its own complete self-realisation and is open in us towards the universal delight of cosmic Self. The learning capacity of the surface desire soul is less than the learning capacity of true Psychic being.

The aim of true Psychic education is primarily the discovery of the individual soul, the *Chaitya Purusha*, the Divine stationed in the heart centre, the ever pure flame of divinity in things, watching and profiting by the development

and experience of the mind, vital and body, secondarily the transformation of psychic sheath, the *Chaitya Kosha* and adjacent sheaths of mind, life, and body and finally the perfection of psychic sheath, puts forward a psychic personality which changes, grows and develops from life to life and is uplifted and united with the original Delight which is the occult Source of this creation.

After the physical, vital and mental sheaths are silenced, behind the subtle physical, subtle vital, subtle mental there is psychic sheath in whose innermost chamber there is true psychic being, the Divine stationed in the heart. The true psychic being is surrounded by the thick cloud of desire soul and it is missioned to lead man in Ignorance towards the Light of Divine Consciousness and takes the essence of all experience to form the nucleus of soul-growth until mind, life and body are ready to be a luminous instrumentation of the Divine. It points always towards Truth, Right, Beauty, Love and Harmony and persists till these things become the major need of our life.

The Psychic being has its three stages of realization; in the first stage it becomes aware of the eternal Companion and elects to live forever in His presence in an imperishable union and oneness; this psychic being is no bigger than the man's thumb as described in the Upanishad, can by spiritual influx enlarge itself and embrace the whole world with intimate oneness; secondly, the Psychic being develops the capacity of trifold time, *trikaladrsti*, the knowledge of past, present and future happenings; thirdly, based on this triple time knowledge it develops the capacity of changing the individual fixed destiny into higher spiritual destiny and further extension of its capacity towards the change of the destiny of the collectivity and the race. All that is experienced through psychic being can be further stabilised by repetition of same experience in the spiritual plane and all these spiritual change has to be completed, integrated, exceeded and uplifted by their absolute state through Supramental experience.

Spiritual Education:

“But where is the Lover’s **everlasting Yes?**”

Savitri-310

“The smile of love that sanctions **the long game,**”

Savitri-41

“The sweetness of love that **knows not death,**”

Savitri-51

“As those who have lived long **made one in love**”

Savitri-292

“The Love enamoured of its own delight

In which the Lover is not nor the Beloved

Bringing their **personal passion into the Vast,**”

Savitri-548

“Even now the **deathless Lover’s touch** we feel:

If the chamber’s door is even a little ajar,

What then can hinder God from stealing in

Or who forbid his kiss on the sleeping soul?”

Savitri-649

“The Lover winds around his **playmate’s limbs,**

Choosing his tyranny, crushed in his embrace?

She accepts the limiting circle of his arms,

Bows full of bliss beneath his mastering hands

And laughs in his rich constraints, most bound and most free.”

Savitri-653



(It is not sufficient to worship Krishna, Christ or Buddha without, if there is not the revealing & the formation of the Buddha, the Christ or Krishna in ourselves.⁸⁾)

“The Gods, who in their highest secret entity are powers of this supermind, born of it, seated in it as in their proper home, are in their knowledge “truth-conscious” and in their possessed of the “seer-will”. ”¹¹

The aim of Spiritual Education is primarily the discovery of the Spiritual Self, *Manomaya Purusha*, the Divine stationed in the higher Mind, illumined Mind, intuitive Mind and Overmind, secondarily formation and densification of the Spiritual sheath and purification and transformation of lower sheaths and finally the perfection of the Spiritual sheath.

Spiritual self is uncovered either with the help of the psychic being or through practice of triple Yoga of *Karma, Jnana and Bhakti*. After discovery of Spiritual self, its Power and force descends towards the lower plane to transform the mental, vital, physical and subconscious sheath. Spiritual self also transforms and densifies the Spiritual sheath which paves the passage clear for discovery of the Supramental Self.

The four fold perfection of spiritual living are, a power of revelatory truth seeing, *dristi*, a power of inspiration or truth hearing, *sruti*, a power of truth touch, *divya sparsa*, and a power of true and automatic discrimination, *viveka*. These perfections attain their full and absolute state in Supramental and are revealed as Supramental vision, Supramental word, Supramental contact and Supramental discernment, *Vijnanabuddhi*.

In Spiritual Education, a light, power, knowledge and force are felt and it takes possession of the mind and remoulds it and afterwards possesses life and body and leaves them wide and plastic and infinite. It brings to us the abiding spiritual sense and awareness of the infinite and eternal with great largeness of nature and immortality becomes the normal self-awareness, the Divine force working in us everywhere, the joy and the peace of the infinite are now concrete and constant in the being. The lower status of mind, life and body can arrive its full meaning when it is restated and transformed by the light, power and joy of the higher Spiritual consciousness.

Supramental Education:

“An incense floated in the quivering air,
A mystic happiness trembled in the breast
As if the invisible Beloved had come
Assuming the sudden loveliness of a face
And close glad hands could seize his fugitive feet
And the world change with the beauty of a smile.”

Savitri-290

“One who could love without return for love,
Meeting and turning to the best the worst,
It healed the bitter cruelties of earth,

Transforming all experience to delight;
Intervening in the sorrowful paths of birth”

Savitri-291

“A touch that needs **not hands** to feel, to clasp,”

Savitri-325

“Acts at a distance **without hands or feet.**”

Savitri-85

“No **feet that move, no hands** to take his gifts:”

Savitri-609

“At last the soul turns to eternal things,
In **every shrine** it cries for the clasp of God.”

Savitri-631



(Lord *Sri Balabhadra*, Mother *Sri Subhadra* and Lord *Sri Jagannatha* are the fundamental symbolic truth representation of the triple name of the Divine *Sat* (Existence), *Chit* (Consciousness) and *Ananda* (Bliss) respectively who have extended towards the manifestation of mind, life and body through Their fourth name *Vijnana* or the Supermind.)

(“The *sadhaka* of integral Yoga will not be satisfied until he has included all other names and forms of Deity in his own conception, seen his own *Ishta Devata* in others...”⁸)

The aim of Supramental Education is primarily the discovery of the Supramental self, *Vijnanamaya Purusha*, the Divine stationed in the Supramental sheath, Supermind, secondarily densification of Supramental sheath, *Vijnanamaya Kosha*, and transformation of all the lower sheaths and finally the endless perfection of Supramental sheath. In most of the human beings the Supramental Sheath or the Causal body is not formed and so they have no Supramental destiny. The formation and densification of this sheath through Vedic and Vedantic Sacrifice is important in stabilization of Supramental living. So the Supramental Sheath does not undergo the experience of purification but perfection and transformation from lesser Light to higher Light are inevitable.

Supramental self is uncovered either by the pressure of ascension of Psychic self or of Spiritual self. Supramental self has the capacity to densify the Supramental sheath or the causal body and inverts itself down ward to purify and transform mental, vital, physical, subconscious and inconscient sheath.

The three minimum conditions for dynamising Supramental education are, firstly, unification of entire being by breaking down of the wall between the outer and inner nature, a shifting of centre of consciousness from outer to inner self; secondly, from this new inner self of firm foundation an opening of individual into the cosmic consciousness and all the inner centres of consciousness must burst open and released into action their large capacities; lastly Supramental change does admit the descent of the highest light for supremely concentrated pace of evolutionary swiftness.

The first objective of Supramental education will be to restore the oneness in the division of all things, secondly in this state the physical presence of Divine is established; thirdly, complete union between the Supreme soul and Supreme Nature is realised and as a result Supreme Ananda is manifested in the whole nature; fourthly, the Supramental consciousness will work towards the whole transformation of nature and lastly, the integral Divine is manifested in Soul and Nature as *Purusohottama*, contained within the multiple Soul, *Kshara Purusha* and Immutable Being, *Akshara Purusha*.

Six *Vedantic* formulas of Supramental learning are given below, they are related with ascending intensities of Supramental realisation in order to descend and capture the whole nature for transformation.

First formula of Supramental learning:

The highest mystery of absolute surrender to the Divine Guide is the first formula of Supramental Education, which can be expressed in the words of The Gita, “*Sarvadharmam parityajya mam akam saranam braja*”, abandon all *dharmas* and take refuge in Me alone.

Second formula of Supramental learning related with the transformation of mind, life and body:-

Simultaneous triple realisation of, “*Brahman* is in all things, all things are in *Brahman* and all things are *Brahman*.”

Third formula of Supramental learning related with transformation of Subconscious Sheath:-

“The *Brahman* that has plunged into the subconscious, *asuric* world in order to alight it...”

Fourth formula of Supramental learning related with the transformation of Inconscient Sheath and the whole being:-

“If you are one in heart and consciousness with *Brahman* at all times, then by the grace of *Brahman* you shall pass safe through all difficult and perilous passages of Inconscient world.”

Fifth formula related with transformation of whole being through discovery of Supramental concealed in the Inconscient Self:-

“The *Brahman* has concealed into this form of (inconscient) earth and sustain by His might these multitudes.”

Sixth formula of Supramental learning related with transformation of whole being:-

“Into all the doors in the body there can come a flooding of light of the *Brahman*...”

Possession of Supramental from all ends is the final lesson to be learned for the complete manifestation of Divine in the world.

Isha Upanishad has given the hint that a bright golden lid has separated the Supramental world from the overmental world, that lid has to be broken by movement of Consciousness in order to enter Supramental kingdom. For such action to be practicable one must learn the movement of Consciousness in both ascending and descending order and this ascension and descent of Consciousness integralises the whole being and widens the base, which means the capacity of subtle body, subtle mind and subtle vital increases considerably and prepares the ground of higher ascent. And those who are preoccupied with this movement of Consciousness in ascending and descending order can discover and pierce into Supramental plane through successive stages of Consciousness and methods shall evolve, either one or many, are left in the hand of the Divine *Shakti* that has taken

the whole responsibility of *Sadhana*. There are also certain reversals of Consciousness which need not wait for ascension in stages but an evolutionary leap is experienced by bypassing all intermediate stages of development. In addition to it there are also other movements of Supramental experience without undergoing any consciously felt descent of Divine force. All these experiences develop methods, which are inner movement of Consciousness and are related with activation of six or seven occult centres as per Indian tradition or twelve occult centres as experienced by The Mother which are three more above the head and two more centres below the feet in addition to seven traditional centres. These twelve centres we identify as *Sat*, *Chit*, *Ananda* or Bliss Self, Supramental Self, Universal Self, spiritual or higher mental Self, Psychic Self, Truth mind, True vital, True physical, Subconscient Self and Inconscient Self. In Integral Yoga, higher two selves of *Sat* and *Chit* are not taken into consideration, as they are too far and remote from the present scope of development. All these ten selves are having their respective sheaths or *koshas* or subtle body which develops, concretizes and widens in the process of Spiritual evolution. One can have Supramental transformation by either of any of the following experiences:-

1, By unveiling of Supramental Self and Bliss Self through ascension of consciousness beyond Spiritual Self and by corresponding descent of Forces to all the sheaths including the last inconscient sheath.

2, By its pressure in addition to already opened selves of universal, spiritual and psychic, all other selves begin to unveil themselves and transforming or building of these sheaths develop during this process.

3, Supramental force can invade and grow the mental, vital, physical, subconscient and inconscient sheaths by unveiling the Inconscient Self below the feet and the assimilation of force can also build the formation of universal, spiritual and

psychic sheaths. This experience gives the sensation of Divine descent in opposite direction.

4, As Supramental force is all pervading, present everywhere so it can be activated by opening of any of the ten selves and each Self can resume Supramental action in the respective sheath and the adjacent sheaths. The presence of the Supramental is there in every living being, on every level, in all things, and because it is there, the experience of Sachchidananda, of the pure spiritual existence and consciousness, of the delight of a divine presence, closeness, contact can be acquired through the mind or the heart or the life-sense or even through the physical consciousness; if the inner doors are flung sufficiently open, the light from the sanctuary can suffuse the nearest and the farthest chambers of the outer being.

5, The necessary Supramental change can also be brought about by an occult descent of the spiritual force from above, in which the influx, the influence, the spiritual consequence is felt, but the higher source is unknown and the actual feeling of a descent is not there. A Consciousness so touched may be so much uplifted that the being turns to an immediate union with the Self or with the Divine by departure from the evolution and, if that is sanctioned, no question of graduality or steps or method intervenes, the rupture with Nature can be decisive.

6, Supramental force can work by activation of any one self or more than one self or all the ten selves at a time. For such action of greater magnitude the subtle body or sheaths must be sufficiently transparent, pure and wide in order to hold the divine nectar.

7, Psycho-physical exercises like Japa, breathing exercise and cataleptic trance can be utilised to accelerate the already resumed experiences in these realms.

Subconscious Education:

“A low muttering rose from the **subconscious** caves,
The stammer of the primal ignorance;
Answer to that inarticulate questioning,
There stooped with lightning neck and thunder's wings
A radiant hymn to the Inexpressible
And the anthem of the superconscious light.”

Savitri-30



(The Mother’s Consciousness is that which rests on the One and acts in the All, transcends All and denies none, sees all but lives for its transcendent task, becomes All and yet transcends the mystic whole, All ruler and is ruled by none, transcends the Light and the Darkness and yet one with the Absolute, Eternal and All-knowing it suffers mortal birth and death and in subconscious waits Her large unfinished task.)

The Subconscious is defined as the Inconscious in the process of becoming conscious. It sustains and reinforces all that is animal in us that clings most and refuses to transform, our mechanical recurrence of unintelligent thought, feeling, sensation and our uncontrolled fixities of character.

The aim of Subconscious education is primarily the discovery of the Subconscious self, the Divine stationed in the Subconscious sheath, secondarily purification and transformation of Subconscious sheath and finally the perfection of Subconscious sheath.

Subconscious sheath is below the physical sheath and above the inconscient sheath and all the dark and untransformed forces rise from inconscient to physical through subconscious sheath. After the discovery of the Supramental self, the Supramental force and light penetrates the subconscious sheath for its purification, transformation, establishes a control and uncovers the veiled Subconscious Self. After the discovery of the subconscious self, it engages itself with the greater action of transformation of lower hemisphere including the subconscious sheath which is indispensable for the completeness of higher life.

Inconscious Education:

“The illusion and mystery of the Inconscious
In whose black pall the Eternal wraps his head
That he may act unknown in cosmic Time.”

Savitri-36



(Inconscient transformation becomes possible through the conscious intervention of the Incarnating Dual Power who open God's secret door to the most stubborn and recalcitrant darkest nether domain of the existence.)

The aim of Inconscient education is primarily the discovery of the Inconscient self, the Divine stationed in the Inconscient sheath, secondarily purification and transformation of Inconscient sheath and finally the perfection and illumination of Inconscient sheath.

Inconscient sheath is recognized as the home of Ignorance, Falsehood, Suffering and Death and they rule the earth with their firm kingdom in the inconscient sheath. After the discovery of the Supramental Self, by its pressure the Divine force enters the inconscient sheath and uncovers the veiled innermost chamber of Inconscient self, whose discovery is recognized as great transforming action in the world. Through the unveiling of Inconscient self, a direct and most potent divine action is activated in all the planes of the lower hemisphere including the inconscient sheath. The dark Law of the Inconscient can disappear

by an out-burst of greater consciousness from the direct Divine Power of Inconscient Self, at present concealed within the inconscient sheath.

Recapitulation:

“The seed of Godhead sleeps in mortal hearts,
The flower of Godhead grows on the world tree”

Savitri-446

“The seed grew into a delicate marvelous bud,
The bud disclosed a great and heavenly bloom.”

Savitri-355

“O fragrant are the lanes thy children walk
And lovely is the memory of their feet
Amid the wonder-flowers of Paradise:”

Savitri-686

Behind the true mental, true vital and true physical education there is surface mental, surface vital and surface physical education which are obligatory for all the students of *The Mother's Ideal Integral School* as per the fixed guideline of the Government of Odisha and innovative effort of **New Life Education Trust** who is responsible for the expansion and introduction of comprehensive vision of Integral Education in Odisha in large scale. Students are trained to make themselves fit to enter the main stream of existing world order with some basic knowledge of World, Self and God.



Psychic, Spiritual, Supramental, Subconscient and Inconscient Education, is least dependent on external machinery. School children are not directly associated with this education but indirectly get some touch and influence of it in proportion to their opening towards it. These higher educations of fine, delicate and subtle realms are directly related with Integral Yoga responsible for building and densifying the subtle and causal body of the perfected vessel. Our objective in Education is to explore all the planes of Consciousness, *sarvaloka*, and call down their full manifestation in our earthly life. In this context the present approach of surface concentration of Education oblivious of vast subjective world can be considered as a right beginning.

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