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# The Descent

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# THE DESCENT

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(This 4<sup>th</sup> revised issue of *The Descent* is offered at the lotus Feet of *The Mother* and *Sri Aurobindo* on the occasion of Her 140<sup>th</sup> birth anniversary, 21.02.2018. This paper restates the fine, delicate and subtle realm of the unlimited vision of Integral Education and its partial accommodation within the limited and finite format of *The Mother's Ideal Integral School*.)

## THE MOTHER'S IDEAL INTEGRAL SCHOOL



### The Mother

“The child’s education ought to be an out bringing of all that is best, most powerful, most intimate and living in his nature; the mould into which the man’s action and development ought to run is that of his innate quality and power. He must acquire new things, but he will acquire them best, most vitally on the basis of his own developed type and inborn force.”<sup>1</sup>

### Sri Aurobindo

“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.”<sup>2</sup>

**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.”<sup>3</sup>

**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.”<sup>4</sup>

**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.”<sup>3</sup>

**Sri Aurobindo**

“A mental control can only be a control, not a cure; **a mental teaching**, rule, standard can only impose an artificial groove in which our action revolves mechanically or with difficulty and which imposes a curbed and limited formation on the course of our nature. A total change of consciousness, a radical change of nature is the one remedy and the sole issue.”<sup>12</sup>

**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 Educations*** are too narrow and pale radiations for 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 (who are accepted as children of half-light and half-darkness) with ability to enlarge the knowledge on the World, the Self and God through mental formulation. The immediate objective of this school is to provide

an ideal education within a strong Spiritual atmosphere and the ultimate objective is to replace this status of bound Souls with *integral* vision, *integral* Teacher and *integral* perfect students with ability to reconcile entirely the God, the Self and the World. When the Spiritual force possesses the surrounding atmosphere of the School and a Teacher and a Student consent themselves spontaneously with love to become slave of each other, then they are recognised to enter right relation without ego and become 'fit integral Teacher'<sup>15</sup> and 'fit integral student.'<sup>16</sup> They emerge out of intense self-disciplines, *samyama*, of past births and in this birth again they are destined to work together and the appetite to learn the lesson endlessly and tirelessly in this birth become normal and natural condition.

### **Ideal Education:**

“Ethics deals only with the desire-soul and the active outward dynamical part of our being; its field is confined to character and action. It prohibits and inhibits certain actions, certain desires, impulses, propensities, — it inculcates certain qualities in the act, such as truthfulness, love, charity, compassion, chastity. When it has got this done and assured a base of virtue, the possession of a purified will and blameless habit of action, its work is finished.”<sup>38</sup>

**Sri Aurobindo**

The objectively-subjective doctrine of *Ideal Education* is to pursue subjective and objective development of the students with the help of outer aids, *bahya avalambana*, and external machinery. Ideal education has its root in natural Evolution, preoccupied 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 mechanisation, a standardisation, 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 true Self and the whole nature of thing.

**Limitation of Ideal Education:**

“Or else for the body of some high Idea  
A house was build with too close-fitting bricks;  
Action and thought cemented made a wall  
Or **small ideals** limiting the soul.”

Savitri-497

“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 have 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 organised 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 mechanisation 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 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 individual Self and the world-Self and cannot utilise 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 part of life and body which remain in the realm of submental, subconscious and inconscient 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 harmonious play of life and mind is essential for the highest growth of Ideal Education.

**Objective of Ideal Education:**

“By itself the control of the mind and moral being only puts our normal consciousness into the right preliminary condition; it cannot bring about that

evolution or manifestation of the higher psychic being which is necessary for the greater aims of Yoga.”<sup>37</sup>

**Sri Aurobindo**

So the objective of ideal education in the language of *India's* ancient tradition is to foresee limited human perfection and to produce *sattwic* man with limited knowledge, light, happiness, peace, love, freedom and sense of beauty. The characteristic of *Sattwic* man is identified in *the Gita* more vividly than any other available written truth.

*Sattwa*, *Rajas* and *Tamas* are three *Gunas* born of the movement of *Prakriti* and they bind the Soul to the *Apara-prakriti*. *Sattwa* is the giver of illumination, calmness, equality, order, accomplished harmony and well-being. It **binds the Soul** by attachment to limited happiness and limited knowledge. When through all the doors of the body, light of knowledge shines forth, there is increase of *Sattwa* and it imposes on itself an impersonal ethical, social and religious law, *a Dharma, a Shastra*, right understanding and a disinterested search of truth. When in *Sattwa* **one leaves the body**, he attains the spotless worlds of the knowers of the Highest. In this state **fruit of the work** is rightly and naturally enjoyed. Those who dwell in *Sattwa*, their **consciousness** rise upward and knowledge are gained. *Sattwic* man **offers sacrifice** to God or partial Godhead. This true sacrifice is extended according to the right principle, without desire for fruit, with a mind concentrated and fixed on the truth of things. The **food** that augment life, vitality, strength, health, joy and cheerfulness, which are succinct, soft, sustaining and agreeable, are dear to *sattwic* persons. **Askesis** done with faith and with no desire for fruit is said to be *sattwic*. Serenity of mind, gentleness, silence, self-control and purity of feeling are called *sattwic* **askesis of mind**. The writing/oration which gives no offence, truthful, pleasant and beneficial and regular study and practice of *Shastra* are *sattwic* **askesis of the vital/speech**. The **true *sattwic* Askesis of the body** is done through purity, straightforwardness, virginity, non-violence and the worship offered to Godhead, Teacher, Wise and the twice born Soul. When the **gift** is given for the sake of giving to one from whom no benefit in return is expected, and in the right place, at the right time and to the right person, that gift is said to be *sattwic*. When one Imperishable Being is seen in all Beings and one indivisible Being is realised among the multiplicities of divisions, know that **knowledge** as *sattwic*. An **action** which is rightly regulated by renouncing the fruit of action, attachment and without liking and disliking, know that work as *sattwic* action. When one performs rightly regulated action by renouncing attachment of action and fruit of action, know that as *sattwic* **renunciation**. One who is free from attachment, egoless, endowed with steadfastness and zeal, unaffected by success and failure, he is a *sattwic* **doer**. ‘The *sattwic* **doer** is free from all this attachment, this egoism, this violent strength or passionate weakness; his is a mind and will unelated by success, undepressed by failure, full of a fixed impersonal resolution, a calm rectitude of zeal or a high and pure and selfless enthusiasm in the work that has to be done.’<sup>18</sup> That which knows in essence action and withdrawal from action, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation,

clarity of mind, that **understanding** is *sattwic*. That unwavering **persistence** by which one controls the activities of mind, life and senses, know that persistence of mastering intelligence as *sattwic*. That **happiness** which seems like a poison initially but ends as nectar, that happiness is said to be *sattwic* born out of clear understanding. A **Student** whose mind is concentrated on his studies, relates rightly with the surrounding world and is aware constantly of his objective aim of life, know him as *Sattwic* in Nature. A **Teacher** concentrated in his profession, loves the students genuinely without attachment and takes the responsibility of their inner and outer health, know him as *Sattwic* in Nature. An **Institution/School** with un-corrupt and dedicated management, teachers with attitude of giving self-less service to the Divine through educating the pupils, general cleanliness and manifestation of beauty in the outward surrounding, know that institution as *Sattwic* in Nature.

After exploring the limitation of tamasic mind and rajasic mind Savitri came across ‘a brilliant ordered Space’ of Sattwic mind. Here we observe a reason’s balanced reign, ‘adamant walls of law,’ ‘a small world or rule and line,’ and limited freedom.

Here, the sattwic mind is divided into three parts of schoolman mind, fixed mind and outer mind. They three are of having three characteristics of fear, doubt and impatience respectively and through these attributes they limit the Illimitable.

Schoolman mind occupies life’s large space, fixed pillars of thought, lives in its dreams. ‘Its thoughts (are) an army ranked and disciplined.’ It does not dare to pursue ‘great and difficult’ adventure,’ does not call down the ‘flaming god;’ cannot set the world ablaze with the inner Fire. It limits the Soul with narrow ideal, adores an exclusive God, meditation is done to realise a narrow end; shuts its door to Divine Love and dries the heart with a rational religion. Its sacrifice is cold and flameless, Shastra is a sealed book devoid of Spiritual influence.

Fixed mind is a quiet country where sense hunger is partly quenched, doubt is replaced with fixed faith. This is a firm and settled space of intelligence where all things are kept in their proper place. This fixed mind appears to be the creator of this apparent world, substitute of the mighty Soul. Aspirant of limited perfection, limited truth and limited harmony. This is the home of elite who are satisfied with their exclusive achievement, victory of single truth, clarity of the sword of limited Light. It does not want to go beyond itself to discover the Psychic being. Fixed mind is satisfied with truth’s rounded outcome and ordered knowledge of apparent things. This is the world of artists, scientists, writers, philanthropists who are satisfied with their single achievement and do not show interest to go beyond their exclusive confident life and maimed achievements.

Then *Savitri* came to world of outer mind, where all are in haste and all are impatient to save the God’s world. Here no Divine Light and mystic Voice are received. Outer mind cannot receive the Divine messengers of subliminal world. It

is not aware of waking trance, dreams of unborn Reality and strange goddesses with deep pooled magical eyes.

*Savitri* book gives the message that those who are deeply dissatisfied with the limitations of schoolman mind, fixed mind and outer mind can trace their Psychic being and subsequently their Spiritual being. This is identified as rebirth of an Ideal Teacher or new birth of integral Teacher.

### **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 (or guide) 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



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 realised it in practice guides the disciples along the immemorial tracks.’<sup>5</sup> The modern age replaced it by ideal teacher who guides the student along the well established track of fixed, mechanised 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 he will try to harmonise and implement the old virtues and ideals in order to make up the deficiencies of existing set up. He ignores all that other greater Spiritual element of our being, opposes any very great upward change 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 special significance.

The ‘elementary virtues’<sup>24</sup> of an ideal Teacher with *Sattwic* Nature as indicated in the Gita<sup>23</sup> is fearlessness, purity of temperament, steadfastness in the aim of life, giving, self-control, sacrifice, concentration on the study material, askesis, candour, straightforwardness, harmlessness, truth speaking, absence of wrath, self-denial, calm, absence of fault finding, compassion to all beings, absence of greed, gentleness, modesty, freedom from restlessness, affirmative energy, forgiveness, patience, clearness, absence of envy and pride. The passage from ideal Teacher to integral Teacher opens through *Sattwic* renunciation, *Sattwic* concentration, *Sattwic* askesis and *Sattwic* consecration. The Gita<sup>26</sup> further hints that a *Sattwic* man, *Jijnasu*, or ideal Teacher becomes Yogi or traditional realised Teacher after many births of Spiritual preparation and a Yogi becomes an integral Yogi or integral Teacher after many births of Spiritual Self-discipline.

### **Integral Teacher:**

“To be a good teacher one must have the insight and knowledge of a *Guru* with an unflinching patience.”<sup>41</sup>

**The Mother**

*19 January 1972*

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

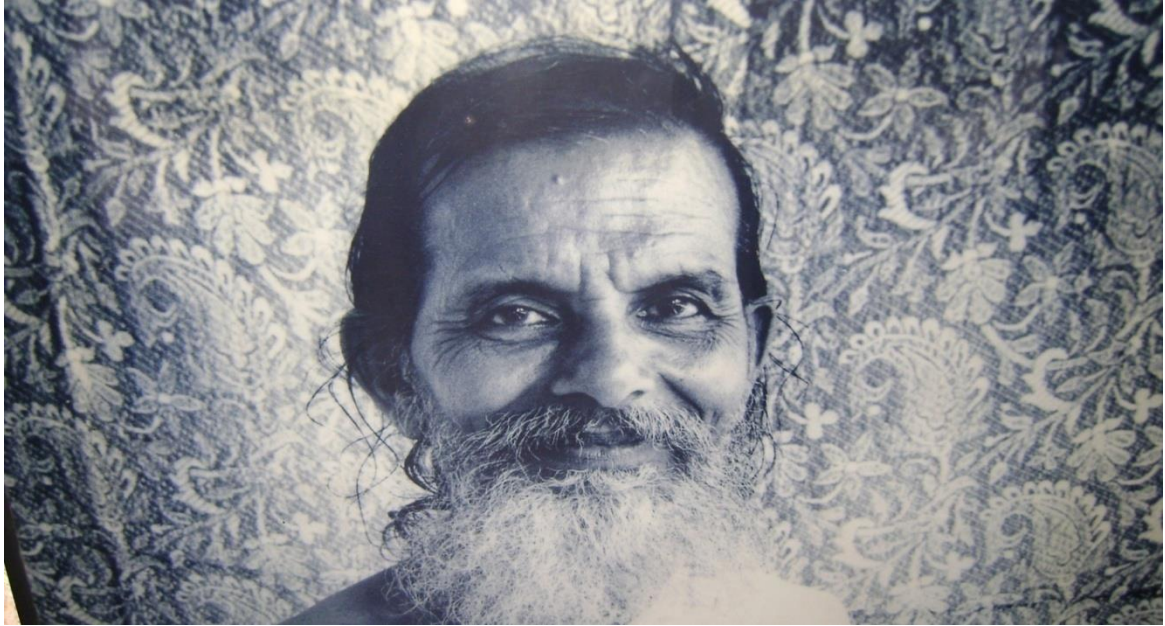
Savitri-153

“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



Sri Babaji Maharaj

In principle an integral Teacher is more a learner of endless truth<sup>42</sup> and Spiritual influence and less a teacher and instructor. He is primarily a servant, slave and follower of the Divine's limitless Consciousness and secondarily a leader, path finder and mentor of limiting Consciousness represented by students. If an **integral Teacher** has to replace the traditional realised and contemporary ideal Teacher then he has to call down all the large and consummating wisdom and universalise the individual Divine realisation of traditional *guru* and the ego born of individual liberation is annulled by the possession of 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, Immortal values and Divine perfection. His main business will be to reconcile the World, the Self and the God through his dynamic Supracosmic 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. He is directed to act by the pressure from new suggestions from the Infinite. The concentration of an **ideal Teacher** is on the object of education which is identified as perfection of outer living while concentration of an **integral Teacher** goes behind the objective 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."<sup>13</sup> The personality of an **ideal Teacher** is restricted by an isolated entity within 'the inefficient mental ideal of brotherhood'<sup>6</sup> whereas

the personality of an **integral Teacher** is not limited by a separative individuality; he universalises the brotherhood to realise ‘unity of all’<sup>7</sup> and develops seven-fold ecstatic Divine personality<sup>25</sup> that of entire love and tenderness of the Mother, of total compassion of the Father, of complete patience of the Teacher, of tireless action of the Divine Master, of full joy of the Playmate, of unprecedented help of the Friend and of the everlasting affirmation of the Divine Lover and he will consider his student as uninterrupted seeker of eternal Knowledge, 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

“The **Infants** of the monarchy of the worlds,  
The heroic leaders of a coming time,  
**King-children** nurtured in that spacious air  
Like lions gambolling in sky and sun  
Received half-consciously their godlike stamp:”

Savitri-382



Sri K. Anurakta

Integral Education includes pre-natal education or education in the mother's womb where the mother in this gestation period is educated in a harmonious, beautiful and protected atmosphere free from all vulgarities, education of the child between birth to first five years of formative and the most important period of integration where birth mother is identified as the first and the foremost teacher, conventional mental education received after five years in an education centre where the child further educates himself through a trained teacher, education of all life or education continuing from past births to future forthcoming births which is possible if one will live an inner life and consciousness of triple time, *trikaladristi*, and during this period he will receive education of multiple Selves and Sheaths either through movement of all the planes of Consciousness or through increase of self-concentration or through practice of Yoga, inter-natal education or training during the transition period between death of the body and new birth in the subtle world where the individual receives rigorous training in multiple subtle worlds before he is considered fit to take new birth. Integral Education has identified thousands of *tamasic* and *rajasic* imperfections and *sattwic* limited human perfections which are to be purified and transformed into Divine perfection. It will

not reject interest in the Arts, the Science, the Technology and Life but lifts them out of their limitations with the aid of Spiritual Knowledge.

In the Integral Education the complete triune unity and knowledge on the World, the Self and the God is the sure foundation of the perfection and this perfection is extended towards 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 separateness, 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 constructing mind of confused crab-motion of Ideal Education by 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 exclusive concentration of Ideal Teacher and is capable of developing essential, multiple and integral Concentration which is the extension of partial mental consciousness towards the Infinite extending over multiple subtle worlds or he becomes at once the centre of large Subliminal action, universal action and 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 outer world.

Healthiness of an Integral Education Centre is dependent on harmonious combination of all the developmental faculties, striving to contribute the best in proportion to their capacity. This healthiness is further enforced through regular study circle, an external aid to substitute the more profound inner aid of the Soul, 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 make them aware of higher mental and Spiritual life and initiate their Soul through the cultivation of their Soul faculties, *diksha*, which complements their routine and regular surface mental, vital and physical education, *siksha*.

Study circle has other objectives of elevating common man to the need of Spiritual life. It cannot insist but make aware of the professional teacher to increase his capacity by renunciation, self-concentration and self-consecration and turn into

a devotee. Since a devotee has received Divine's touch so he has the possibility of becoming Integral Yogi or constant union with the Divine either in this life through gradual intensification of faith, sincerity and surrender or arrives at the same status after 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 through part self-giving or on the other hand if he can direct the gained Divine touch sufficiently inward beyond the surface nature, then he can spread and experience equal concentration of Consciousness on all the parts of his Being and Nature and thus he multiplies the capacity of Self-surrender and intensity of Divine union in this life. As an immediate remedy a growing devotee seeking liberation of Soul is made aware of becoming *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 consecrated 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 realised 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*.

### **Objective of integral Education:**

“The aim of education is not to prepare a man to succeed in life and society, but to increase his perfectibility to its utmost.”<sup>27</sup>

#### **The Mother**

“It is not a rationalisation but a supramentalisation, not a moralising but a spiritualising of life that is the object of the (integral) Yoga... All must be taken to a spiritual height and placed upon a spiritual basis; the presence of an inner spiritual change and an outer transformation must be enforced upon the whole of life and not merely on a part of life; all must be accepted that is helpful towards this change or admits it, all must be rejected that is incapable or inapt or refuses to submit itself to the transforming movement.”<sup>36</sup>

#### **Sri Aurobindo**

So the objective of integral education is to attain integral perfection which in the language of *India's* ancient tradition is to create a **Spiritual Man** with unlimited opening towards Divine knowledge, light, happiness, peace, love, freedom and sense of beauty. This perfection has been further extended in integral Yoga as **Gnostic Soul** and **Bliss Soul**.

**Spiritual Man:** A Spiritual man or a developed Soul needs nothing external for completeness of his existence and his approach towards God is primarily Impersonal and secondarily adoration of personal aspect of monotheistic and polytheistic Deities. His objective is primarily realisation of the eternal and immutable Self and secondarily to establish a true relation between eternal Self and the mutable existence. He realises Divine primarily as fundamental Being of highest state of *Turiya* and secondarily as effectual becoming of sleep Self, dream Self and waking Self. For him Divine is primarily ineffable, unmanifest and secondarily as His manifestation of infinite being, consciousness and bliss embracing the universe and its play. He moves primarily in essential, universal, eternal and comprehensive Truth of Being, infinite Power of being, infinite Delight of Being and secondarily with finite aspect of applications, sequences, harmonies and the potentialities of the truths of Being. He experiences time primarily as continuity of manifestation from past successive lives to future forthcoming lives, is aware of timeless being, Eternal's manifestation in time through successive many planes of Consciousness and secondarily as concentration on the limitation of present time of succession of moments and pragmatic surface reality. His vision of things is primarily a derivative of Omniscience, a vision from above the head, from within the heart and from Occult subliminal plane and secondarily the discord of present external facts, phenomena and appearance. His will and action is primarily a derivative of Omnipotence, action from dominating height of Divine Will with longer movement in time and large range of potencies and secondarily a personal will and action from three modes of Nature. His Consciousness moves primarily in between *Kshara* and *Akshara Purusha* or in between Psychic and Spiritual Being and secondarily in between *tamas*, *rajas* and *sattwa*. He lives primarily in the freedom of the universal, Transcendence and in God in all beings and things and secondarily shuts himself in limiting ego, mind's abstractions and intellectual constructions. His mind, life and body lives primarily in the infinity of the Spirit with their right value, place and purpose and secondarily accepts and records their limitation. He primarily ceases to judge other men and things by their outward appearance and delivers himself and others from any hostile and contradictory ideas and emotions; for he sees, seeks and finds the Soul everywhere and all other inferior relations are of secondary importance and are not having any absolute values in them. He does good of all creatures primarily by extension of his Spiritual realisation and secondarily by diminutive mental effort. He lives alone with the Divine in the fortress of the Self within and his outer life must be sealed against the vibration and influence of the surrounding world through some secured Spiritual Fortress without. Again for a Spiritual movement dependency will be more on the subtle action than any external machinery and few can spread and expand Consciousness without the support of outward means. So he must station himself within a strong fence of protection and infrastructure of collective living. Integral Yoga asks strong Spiritual Being to be subordinated by strong Mental Being and all primary Spiritual faculties and secondary mental faculties suffer equal Divine transformation by invasion of dynamic Spirit into kingdom of mind, life and body. A Spiritual man's evolution is decreed towards evolution of Gnostic

Soul where even the widest mental Spirituality of one-sided, exclusive and imperfect power of self-expression of life is transcended.

**Gnostic Soul:** The transition from *Manomaya Purusha* of Spiritual Man to *Vijnanamaya Purusha* of Gnostic Soul is a great and decisive transition of integral Yoga. It is the middle or link plane of creative wisdom, power and joy and not the highest plane of Consciousness. The ultimate transition is the change of Consciousness from *Vijnanamaya Purusha* of Gnostic Soul to *Anandamaya Purusha* of Bliss Soul.

A Gnostic Soul shakes off the last hold of cosmic Ignorance. He establishes a firm foundation in truth of things, in a Consciousness eternal and infinite and is untouched by obscurity, falsehood, suffering and error. He sees through direct self-illuminating process of Supramental vision which is the very centre and pouring fount of truth, directly grasps the truth of things and penetrates to its original and eternal nature. His sense gets into relation with things by an unveiled oneness and identity. He has no need of any truth seeking and self-discipline and possesses the body of truth and light spontaneously, constantly and easily. He is capable of knowing all things simply, convincingly and directly without the aid of sense organ. All his action is free from doubt, self-evident, self-existent, unanswerable and absolute. In him mental imagination is replaced by truth-inspiration, mental judgement is replaced by self-luminous discernment, uncertain mental memory is replaced by a memory at once of past, present and future. He dominates time by a subtle link of past, present and future and not by a mental perception of succession of moments. His knowledge does not recognise any real division and dwells in unity; he knows finite things only in their relation to infinite. He pours out on the existence in the form of wealth of Divine Knowledge, Divine Will and Divine *Ananda*. In his Consciousness, truths of the eternal are not in conflict with each other and all opposite things of this imperfect world are happily fused. A **Gnostic** Soul creates a voluntary limitation for his world action and movement of knowledge and he is even having a particular luminous aura of his being in which he moves and yet he identifies with all beings and all existences.

**Bliss Soul:** *The Taittiriya Upanishad* speaks us that beyond *Vijnanamaya Purusha* there exists the *Anandamaya Purusha*. In *Ananda*, our Spirit will discover its highest Self, essential Consciousness and absolute Power of the existence. The highest goal of a Gnostic Spirit is the bliss of absolute Infinities. In this ascension of Consciousness, the powers and personalities of the Gnostic Soul does not disappear but rather he undergoes a change and the Soul is carried up into reaches of his own supreme Bliss, last and absolute liberation and infinite perfection from which he descends into intermediate Gnostic plane to link the creation of lower hemisphere. Thus one can experience boundless *Ananda* in material, vital, mental and Gnostic plane but in the lower creation this *Ananda* is diluted and ‘turns into a poor thinness wonderful to lower consciousness,’<sup>19</sup> but it cannot be compared with its true and original intensity.



A Bliss Soul transcends the Gnostic Soul in the sense that he does not suffer voluntary limitation or imposed circumstances and for him all are one equal being and one identical Spirit everywhere. He has no mansion of his own, *aniketa*, and accepts all the creation and things as his single and many mansions. All other Selves are realised as his own Bliss-self in action and essence. He is one in bliss-Consciousness with all the world play. He lives in the absolute truth of things which is deformed here in this material world by contrary phenomena. The Bliss Soul lives in every plane of our existence and fills them with its own light and power and delight. He is not ‘incapable of a world play or self-debarred from any expression of its glories.’<sup>21</sup> The more he possesses this *Ananda*, all the rest are transformed into superior value and richer expression of the Real. The supreme Bliss Soul is neither attached to birth nor attached to non-birth, neither limits himself to manifestation, form and action nor limits himself to non-manifestation, neither moves by the desire of Knowledge nor harassed by the fear of Ignorance, neither despises ascent from lower plane to higher nor fears to descend down of highest Consciousness to material birth. The time for arrival of Bliss Soul to earth’s atmosphere has not yet come or is very rare.

The new Supramental race will manifest the Bliss Nature or his Bliss Sheath will be built strongly by right relation and union of *Anandamaya Purusha* with *Anandamaya Kosha*. A fully evolved Soul is rightly related with his multiple Selves through static and dynamic Divine union whose effect is the realisation of intense and illimitable Bliss Consciousness. The Bliss Soul will arrive at the realisation of Bliss oneness through the gates of sublimation of human love, expansion of universal love and its transformation into Divine Love and at its summit he will realise inconceivable beauty, sweetness and splendour. He will be united with the world through bliss Consciousness and there will be banished forever the sorrow, fear, hunger, pain, darkness and discord of our lower existence.

### **The True Physical Education:**

“The **physical being** of man has always been felt by the seekers of perfection to be a great impediment and it has been the habit to turn from it with contempt, denial or aversion and a desire to suppress altogether or as far as may be the body and the physical life. But this cannot be the right method for the integral Yoga. The body is given us as one instrument necessary to the totality of our works and it is to be used, not neglected, hurt, suppressed or abolished. If it is imperfect, recalcitrant, obstinate, so are also the other members, the vital being, heart and mind and reason. It has like them to be changed and perfected and to undergo a transformation. As we must get ourselves a new life, new heart, new mind, so we have in a certain sense to build for ourselves a new body.”<sup>14</sup>

**Sri Aurobindo**

“The **physical being** could only endure, if by some means its physical causes of decay and disruption could be overcome and at the same time it could be made so plastic and progressive in its structure and its functioning that it would answer to each change demanded of it by the progress of the inner Person; it must be able to keep pace with the soul in its formation of self-expressive personality, its

long unfolding of a secret spiritual divinity and the slow transformation of the mental into the divine mental or spiritual existence.”<sup>33</sup>

**Sri Aurobindo**



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 substitute 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, plasticity and new moulding of the gross body is much slower than the subtle physical sheath, *Annamaya Kosha* and the true physical being, the *Annamaya Purusha*.

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 Subconsciousness 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 ignore it or belittle it for any higher Spiritual 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 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 capacity to hold higher Psychic, Spiritual and Supramental energy in the whole physical substance, *dharana-samarthya*.

Physical substance requires training to overcome the states of constant obscure parts, moments of unconsciousness, long obstinate habit, temporary inclination 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 tranquillity, 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, transformation 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 Spiritual *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 the body must develop the perfect capacity to hold whatever Spiritual energy without spilling, wasting or getting itself cracked and it is considered as 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 this faculty of holding higher Spiritual energy, *dharana shakti*, is considered as important achievement of the perfection of the body and to consider the body as an instrument and minor outward formation of Self; thirdly, the bodily consciousness is universalised 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 instantly healed and universal order and harmony are restored.

### **The True Vital Education:**

“It is only if the inner or true vital being replaces the outer life-personality that the drive of the vital ego can be wholly overcome and the life-force become the servant of the soul and a powerful instrumentation for the action of our true spiritual being.”<sup>31</sup>

**Sri Aurobindo**

“The prominence of this **true vital being** under the lead of the true inmost soul within us is the condition for the divine fulfilment of the objects of the Life-Force. Those objects will even remain the same in essence, but transformed in their inner motive and outer character. The Divine Life-Power too will be a will for growth, a force of self-affirmation, but affirmation of the Divine within us, not of the little temporary personality on the surface, — growth into the true divine Individual, the central being, the secret imperishable Person who can emerge only by the subordination and disappearance of the ego. This is life’s true object: growth, but a growth of the spirit in Nature, affirming and developing itself in mind, life and body; possession, but a possession by the Divine of the Divine in all things, and not of things for their own sake by the desire of the ego; enjoyment, but an enjoyment of the divine *Ananda* in the universe; battle and conquest and empire in the shape of a victorious conflict with the Powers of Darkness, an entire spiritual self-rule and mastery over inward and outward Nature, a conquest by Knowledge, Love and Divine Will over the domains of the Ignorance.”<sup>34</sup>

**Sri Aurobindo**



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, plasticity and new moulding of surface vital force is much slower than that of subtle physical sheath, *Pranamaya Kosha* and 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, love and harmony of its vital Nature, *prana* along with the surface mind and body.

The aim of true vital education is firstly the discovery of vital Self, the true vital Being, 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.

‘It is when there is this death of desire and this calm equal wideness in the consciousness everywhere, that **the true vital being** within us comes out from the veil and reveals its own calm, intense and potent presence. For such is the true nature of the vital being, *pranamaya purusha*; it is a projection of the Divine Purusha into life, — tranquil, strong, luminous, many-energied, obedient to the Divine Will, egoless, yet or rather therefore capable of all action, achievement, highest or largest enterprise. The true Life-Force too reveals itself as no longer this troubled harassed divided striving surface energy, but a great and radiant Divine Power, full of peace and strength and bliss, a wide-wayed Angel of Life with its wings of Might enfolding the universe.’<sup>35</sup>

The perfection of the vital, *prana* is of four types that of fullness, *purvata*, clear purity and gladness, *prasannata*, equality, *samata*, capacity of calling down higher Spiritual energy 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 to call down and hold the Divine Love, *prema-samarthya*.

Vital substance requires 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 sheath one enters subtle vital sheath and in the innermost chamber of the subtle vital sheath, the true vital Being is discovered. This discovery helps to purify, transform and perfect the subtle vital sheath, *pranamaya kosha*.



The perfection of **ideal education**, through vital training is arts, songs, music, painting, dance and various outer enjoyments. These can be refined and subtilised by the ancient psycho-physical science of *Hathayoga*, psychic science of *Rajayoga* and spiritual science of traditional *Bhakti Yoga* or as proposed in Integral Yoga is to combine the two methods of *Sankhya and Yoga* or the method of witness Purusha with the method of consecrated action before integrating the emotional and vital part of the *Bhakti Yoga*. In Integral Education these arts and crafts would exist not for any inferior mental or vital amusement, entertainment, excitement and pleasure but for the expression and means of the truth of the Spirit, the manifestation of love, beauty and delight of vital existence. Life would be no longer tyrannous masters demanding for their satisfaction but means of expression of the power of the Spirit. **Integral Education** proposes three methods for perfection of subtle and gross vital substance; firstly that of awakening the emotion in mind and vital sensation of mind towards universal divine Love and experience purification of Nature through the universal *Pranic Shakti*, which supports emotional and vital activities; secondly, the emotional and vital part are opened towards higher Spiritual Love or higher Spiritual *Pranic Shakti*, which descends from the Supramental 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.



### **The True Mental Education:**

“For we have two minds, one the surface mind of our expressed evolutionary ego, the superficial mentality created by us in our emergence out of Matter, another a subliminal mind which is not hampered by our actual mental life and its strict limitations, something large, powerful and luminous, the true mental being behind that superficial form of mental personality which we mistake for ourselves.”<sup>32</sup>

**Sri Aurobindo**



We have two minds, one that of surface mind evolved 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, plasticity and new moulding of surface mind is much



slower than the capacity of subtle mental sheath, *manomaya Kosha* and true mental being or the mental *Purusha*.

The aim of the true mental education is firstly the discovery of 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 kind 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 mechanisation 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, systemised 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 extension of Psychic, Spiritual and Supramental experience.



Similarly **Ideal Education** through reason or intellect is (1) primarily function of understanding, (2) secondarily critical, analytic and discriminating and (3) finally organising, 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 base 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.

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 realm and enter more and more in to Supra-physical, Supra-vital and Supra-rational domains.



Sri Prasad Tripathy (Babuli Bhai) and others

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 intellect a fit instrument towards reception of higher Superconscious faculties beyond mind. When mind is open towards Self-Knowledge, then it is observed that Divine will and thought begins to descend from above and overtly active in the mind. Mind can be educated in the following direction:-

- 1) All relation or association of the past mutable personality that are related with the ordinary material living are to be scrapped or as it stands as a block in the newly evolved Spiritual journey. Or “At every moment we must shake off the past like falling dust, that it may not soil the **virgin path** which, at every moment also, opening before us.”<sup>20</sup>
- 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 mechanisations, 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 appetite and ego but they are not the object and main preoccupation of higher 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’<sup>22</sup> by the fresh instreaming of overhead Spiritual experience. Research into the field of Occult or Subliminal 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. Study and practice of *Shastra* or written truth is an ideal *Sattwic* action but restating them through long concentration, contemplation and meditation is a *trigunatita* action or action from higher plane of Consciousness. Integral action begins with the emergence of integral Knowledge.

4) In this path ‘the most humiliating (Spiritual) fall’<sup>18</sup> is also identified as indispensable step in integral perfection extending over all life. So efforts must continue to rise and overcome the period of oblivion after each fall of consciousness without discouragement.

5) The mind must be trained to go beyond and preoccupy oneself with the ultimate and lasting solution of existence, that of living in the freedom of the Universal, in God, Light, Bliss and Immortality and in all Beings 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 reverse movement of exclusive concentration of mind is activated. Which means forward movement of mind’s exclusive concentration is utilised to realise many immense and innumerable minute discoveries of physical science and the material gain, whereas opposite movement is turned to trace the inner living, subliminal Self, Psychic Self and Spiritual Self.

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 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 respectively.

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 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 of resolving all problems of existence through the invasion of

Truth Consciousness. Through these two exercises the higher faculties beyond mind can activate and direct themselves in perfecting the human vessel.

The **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 utilised to enter beyond mind higher formulation of *Shakti*. The three methods of Integral Education through mind are; firstly, the intellect in mind is turned towards the pure universal mental energy and liberates itself from all separative and divided instincts and enlarges itself from all narrowness and limitations; thus more effectively bring our mind formulations into harmony with the higher powers of being ; secondly, the intellect in mind is further opened towards Spiritual energy above the head and permit 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.

#### **The True Psychic Education:**

“The soul, the psychic entity, then manifests itself as the central being which upholds mind and life and body and supports all the other powers and functions of the Spirit; it takes up its greater function as the guide and ruler of the nature. A guidance, a governance begins from within which exposes every movement to the light of Truth, repels what is false, obscure, opposed to the divine realisation: every region of the being, every nook and corner of it, every movement, formation, direction, inclination of thought, will, emotion, sensation, action, reaction, motive, disposition, propensity, desire, habit of the conscious or subconscious physical, even the most concealed, camouflaged, mute, recondite, is lighted up with the unerring psychic light, their confusions dissipated, their tangles disentangled, their obscurities, deceptions, self-deceptions precisely indicated and removed; all is purified, set right, the whole nature harmonised, modulated in the psychic key, put in spiritual order.”<sup>28</sup>

**Sri Aurobindo**



(*The Gita* informs us that the all pervading *Brahman, Vasudeva* is endless in His self extension in the universe, *nastyonto vastarasya me*, and the highest power of Supreme manifestation is only a very partial revelation of the Infinite; even the whole universe is preoccupied by only one degree of His greatness, illumined by one ray of His splendour and it will still remain the perennial Source of ‘birth of all that shall come into the being.’ (The Gita-10.34))

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. So the opening towards Psychological Consciousness enables us to become aware of the Powers, Presences and Influences of inner and higher planes who help to change and harmonise our external being and life. The learning capacity, plasticity and new moulding of the surface desire soul is much slower than the learning capacity and plasticity 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 the development and experience of 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 the former 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 desire soul, 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 realisation; in the first stage it becomes aware of the eternal Companion, *Paramatma*, and elects to live forever in His Eternal 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 three time, *trikaladristi*, the knowledge of past retrospective vision, circum-vision of the present and pre-vision of the 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.

### **The Spiritual Education:**

“A light descends and touches or envelops or penetrates the lower being, the mind, the life or the body; or a presence or a power or a stream of knowledge pours in waves or currents, or there is a flood of bliss or a sudden ecstasy; the contact with the superconscious has been established. For such experiences repeat themselves till they become normal, familiar and well understood, revelatory of their contents and their significance which may have at first been involved and wrapped into secrecy by the figure of the covering experience. For a knowledge from above begins to descend, frequently, constantly, then uninterruptedly, and to manifest in the mind’s quietude or silence; intuitions and inspirations, revelations born of a greater sight, a higher truth and wisdom, enter into the being, a luminous intuitive discrimination works which dispels all darkness of understanding or dazzling confusions, puts all in order; a new consciousness begins to form, the mind of a high wide self existent thinking knowledge or an illumined or an intuitive or an overmental consciousness with new forces of thought or sight and a greater power of direct spiritual realisation which is more than thought or sight, a greater becoming in the spiritual substance of our present being; the heart and the sense become subtle, intense, large to embrace all existence, to see God, to feel and hear and touch the Eternal, to make a deeper and closer unity of self and the world in a transcendent realisation.”<sup>29</sup>

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(“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.”<sup>8</sup>)

(“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”.”<sup>11</sup>)

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 Spiritual sheath and purification and transformation of lower sheaths and finally the perfection of Spiritual sheath.

Spiritual Self or the Soul in Mind is uncovered either with the help of 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 Subconscient sheath. It also transforms and densify the Spiritual sheath. Spiritual Self or the Soul in Mind ascends upward towards higher planes of Consciousness which paves the passage clear for discovery of Supramental Self above.

The four fold perfection of Spiritual living are, a power of revelatory truth seeing, *dristi*, a power of inspiration or truth hearing, *sriti*, a power of truth touch, *divya sparsa*, and a power of true and automatic discrimination, *viveka*. These perfection 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.

### **The Supramental Education:**

“Only the supermind can thus descend without losing its full power of action; for its action is always intrinsic and automatic, its will and knowledge identical and the result commensurate: its nature is a self-achieving Truth-consciousness and, if it limits itself or its working, it is by choice and intention, not by compulsion; in the limits it chooses its action and the results of its action are harmonious and inevitable.”<sup>30</sup>

**Sri Aurobindo**





(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...”<sup>8</sup>)

“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  
It rocked the cradle of the cosmic Child  
And stilled all weeping with its hand of joy;  
It led things evil towards their secret good,  
It turned racked falsehood into happy truth;  
Its power was to reveal divinity.”

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

The Supramental or *Purushottama* Consciousness is having no hand and yet this Consciousness is all embracing towards His creation. He is having no feet to move yet the movement of this Truth Consciousness is all pervading and all-inclusive and possesses all the multiple subtle worlds. ‘His hands and feet are extended on every side...and we live in His universal embrace.’<sup>17</sup>

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, *Ghana*, of Supramental Sheath, *Vijnanamaya Kosha*, and transformation of all the lower sheaths and finally the perfection of Supramental sheath.

Supramental Self is uncovered either by the pressure of ascension of Psychic Self or of Spiritual Self or movement of Consciousness in between Psychic and Spiritual Self for a prolonged period. 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 sheaths.

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 highest light for supremely concentrated pace of evolutionary swiftness.

The first objective of Supramental education will be to restore the oneness of 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 as *Purusohottama* and in Nature as *Para Prakriti*, holding together 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, “*Sarvadharmā parityajya mām akam saramam brajā,*” (The Gita-18.66) abandon all *dharma*s and take refuge in Me alone. Increase of surrender is dependent on increase of concentration, *samyama*. Increase of concentration is dependent on increase of practice of Yoga, *abhyasa*. Increase of practice of Yoga is dependent on increase of renunciation, *Vairagya*, *Tyaga*.

**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*.” (The Isha Upanishad) *Brahman* in all things is the realisation of *Kshara Purusha*, the Psychic Being. All things are within the *Brahman* is the realisation of *Akshara Purusha*, the Spiritual Being. A prolonged movement of Consciousness between *Kshara* and *Akshara* will lead towards realisation of *Purushottama* Consciousness or realisation of all things as *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...” (The Gita) This is the experience of Supramental Consciousness transforming the Subconscious Sheath.

**Fourth formula of Supramental learning related with the transformation of Inconscious 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 Inconscious world.” (The Gita-18.58) Below the Subconscious there is Inconscious Sheath, and Supramental transformation is extended to Inconscious sheath.

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

“The *Brahman* has concealed into this form of (inconscious) earth and sustains by His might these multitudes.” (The Gita-15.13) The discovery of Subconscious and Inconscious Self accelerates the transformation work towards a ‘grand solution’ and save the world from swallowing by the dark unconscious plane.

**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*...” (The Gita-14.11)

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

## The Subconscious Education:



(*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.)

“In the deep subconscious glowed her jewel-lamp;  
Lifted, it showed the riches of the Cave”

Savitri-42

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

Savitri-41

Subconscious and Inconscious Education are extension of Supramental education. Supramental education is the extension of Psychic and Spiritual education.

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 unconscious sheath and all dark and untransformed forces rise from unconscious 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 of greater action of transformation of lower hemisphere including the Subconscious sheath which is indispensable for the completeness of higher life.

**The Inconscious Education:**

“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 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

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

Savitri-68

“The secret power in the **inconscious depths**,  
Compelling the blinded Godhead to emerge,”

Savitri-272

“He still must travel Hell the world to save.”

Savitri-450

“He sang the Inconscious and its secret self,  
Its power omnipotent knowing not what it does,”

Savitri-416

“A soul shall wake in the **Inconscious’s house**,”

Savitri-707

“With Truth-Light strike earth’s massive roots of trance,  
Wake the dumb self in the **inconscious depths**  
And raise a lost Power from its python sleep”

Savitri-72



(Inconscient transformation becomes possible through the conscious intervention of the Incarnating Dual Power who open Gods 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 recognised as the home of Ignorance, Falsehood, Suffering and Death and they rule the earth with their firm kingdom. After the discovery of the Supramental Self, by its pressure the Divine force enters the Subconscient and Inconscient sheaths and uncovers the veiled innermost chamber of Inconscient Self, whose discovery is recognised as great transforming action in the world. Through unveiling of Inconscient Self direct and most potent Divine action is activated in all the planes of lower hemisphere including the Inconscient sheath. The dark Law of the Inconscient can disappear by outburst 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 marvellous 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

The **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** fulfils the first necessity of transforming the lower mental, vital and physical life into higher mental harmony through turning its gaze downward towards earth bound *sattwic* perfection and around towards awareness of limited universal fulfilment of life. **Integral Education** fulfils the second necessity of integration by turning its gaze up ward towards the Supramental harmony and inward towards that which is Occult, Subliminal and Psychic.



Psychic, Spiritual, Supramental, Subconscious and Inconscious Education, are least dependent on external machinery. School children are not directly associated with these educations but indirectly get some touch and influence of them in proportion to their opening towards these planes. These higher types of Education of fine, delicate and subtle realm are directly related with integral Yoga responsible for building and densifying the subtle and causal body of the perfected vessel. Integral Education foresees the inclusion of all students to the exposure of

higher Subliminal, Psychic and Spiritual education and they can follow and verify in themselves deeper Spiritual experiences, only when they have acquired the capacity to follow the inner method and verification as they have trained now their mind to follow the mathematics and difficult scientific truths. Spiritual force can take possession of the mere students and Truth shall dictate their life, thought, effort, endeavour and action.

The theory of **complete education** pursued through all life or long succession of rebirths can be realised through synthesis of Education which has four legitimate motives, that of firstly a period of education and preparation based on the basic needs and requirement of life; secondly a period of normal living to satisfy the human desires and interests under the moderating rule of ethical and intellectual part in us; thirdly a period of subjective turn of the mind and Spiritual preparation and lastly the period of complete fulfilment of Supramental living, fulfilling and perfecting the objective living by transforming and Divinising it.

So we can define education in its totality beginning with the surface mental, surface vital and surface physical education which builds 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 Subconscious Sheath and discovery of Subconscious Self, which is identified as another important achievement ‘whose priceless value **could have saved the world.**’<sup>9</sup> Then subsequently entry in to Inconscient Sheath and discovery of Inconscient Self is identified as the one of the last and most profound Spiritual experience, ‘the grand solution’<sup>10</sup> in which the height of mortal effort 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 in education is to explore all the planes of Consciousness and call down their full manifestation in our earthly life. So behind the veil of ideal Education, this integral Education is revealed to few fit, capable and strong Souls. In this context the present approach of surface education can be considered as right beginning.

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 precious directive of the Government of *Odisha* and pioneering 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. The Government machineries must be aware of an ‘increasing mechanisation, a standardisation, a fixing of all into a common mould in order to ensure harmony is the mental method,’<sup>39</sup> and this trend would obstruct the evolution of Spiritual Law and higher freedom of the race. The great hope with which the school functions are divided into following four categories. The most of the outgoing students of this School receive training and education, *Sikhya*, to enable them to fit and



accommodate themselves in the main stream of present world order with some basic mental knowledge on World, Self and God. They receive Divine's brief touch which is not sufficient to change their outer life. Some of them hold and preserve the rare and sweet Psychic memory which they do not repeat from the existing hostile, dangerous and *asuric* world; few of them receive initiation of the Soul, *Dikhya*, to lead an inner disciplined life by holding *the* (Divine) *Mother* in their heart and serving Her in this life. It is believed that those who discover their Psychic Being in the heart centre, their entire outer life become secured and uncorrupted. It is believed that those who discover their Spiritual being above the head their entire outer life experience without narrowness and without attachment. Very few of them are privileged to extend the initiation of Soul to reconcile the Material and Spiritual life. Thus, Integral Education provides an awareness of higher life without enforcing and creates an opportunity for each student to choose either of the life based on satisfaction of desire and egoistic enjoyment as ruling motive of life or a life aimed at dedication, *tyaga*, concentration, *samyama*, *askesis*, *tapasya*, self-consecration, *yajna* and endless unfolding of the Spirit. It is only for the realisation and fulfilment of the latter objective the former responsibilities of mass education are undertaken with emphasis from *The Mother*, "It is not a number that we want—it is a selection; it is not brilliant students that we want, it is living souls."<sup>40</sup>

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- 1: CWSA/19/Essays on the Gita-517,
- 2: CWSA-22/The Life Divine-722,
- 3: CWSA-24/The Synthesis of Yoga-618-19,
- 4: CWSA-24/The Synthesis of Yoga-616,
- 5: CWSA-23/The Synthesis of Yoga-56,
- 6: CWSA-23/The Synthesis of Yoga-166,
- 7: CWSA-22/The Life Divine-1096,
- 8: CWSA-23/The Synthesis of Yoga-66,
- 9: Savitri-42,
- 10: Savitri-90,
- 11: CWSA-21/The Life Divine-132,
- 12: CWSA-21/The Life Divine-650,
- 13: CWSA-23/The Synthesis of Yoga-58,
- 14: CWSA-24/The Synthesis of Yoga-730,
- 15: "To be the master of the world would indeed be supreme felicity, if one were universally loved; but for that one would have to be at the same time the slave of all humanity." SABCL/17/The Hour of God/142, "If thou canst not be the slave of all mankind, thou art not fit to be its master..." SABCL/17/The Hour of God-95, "A spiritual or gnostic being would feel his harmony with the whole gnostic life around him, whatever his position in the whole. According to his place in it he would know how to lead or to rule, but also how to subordinate himself; both would be to him an equal delight: for the spirit's freedom, because it is eternal, self-existent and inalienable, can be felt as much in service and willing

subordination and adjustment with other selves as in power and rule.” CWSA-22/The Life Divine-1069

16: “There are two who are unfit for greatness and freedom, the man who has never been a **slave** to another and the nation that has never been under the yoke of foreigners.” SABCL/17/The Hour of God/115,

17: The Gita-13.14,

18: CWSA/23/The Synthesis of Yoga-47,

19: CWSA/19/Essays on the Gita-502,

20: The Mother/ CWM/1/Prayers and Meditations/p-42,

21: CWSA-23/The Synthesis of Yoga-506,

22: CWSA-23/The Synthesis of Yoga-5,

23: The Gita-16.1, 2, 3,

24: “The indispensable basis of our Yoga is sincerity, honesty, unselfishness, disinterested consecration to the work to be done, nobility of character and straight forwardness. They who do not practice these **elementary virtues** are not *Sri Aurobindo’s* disciples and have no place in *Ashram*.” The Mother’s Centenary Works-13/128-29,

25: “(The Divine is) the perfect Personality capable of all relations even to the most human, concrete and intimate; for he is friend, comrade, lover, playmate, guide, teacher, master, ministrant of knowledge or ministrant of joy, yet in all relations unbound, free and absolute. This too **the divinised man** becomes in the measure of his attainment...” CWSA/19/Essays on the Gita-141.

26: “A seeker of truth, *jijnasu*, after many births of preparation, purification of impurity and sin, endeavouring with sincerity becomes a *Yogi* and attains the highest goal... After many births of preparation, a *Jnana Yogi* with strong foundation of *Karma* and *Bhakti Yoga*, attains *My Purushottama* or Supramental state of Consciousness. He also realises the intermediate stair that all this existence is Divine, the Cosmic Consciousness, *Vasudeva sarvamiti*. Such great Soul or integral *Yogi* is very rare.” The Gita-6.45/7.19,

27: TMCW/12/On Education-120,

28: CWSA/22/The Life Divine-941,

29: CWSA/22/The Life Divine-946-947,

30: CWSA/22/The Life Divine-951,

31: CWSA/21/The Life Divine-646,

32: CWSA/21/The Life Divine-233,

33: CWSA/22/The Life Divine-854,

34: CWSA/23/The Synthesis of Yoga-175,

35: CWSA/23/The Synthesis of Yoga-178,

36: CWSA/23/The Synthesis of Yoga-176, 186,

37: CWSA/23/The Synthesis of Yoga-539,

38: CWSA/23/The Synthesis of Yoga-644,

39: CWSA/22/The Life Divine-1068,

40: [The Mother’s Agenda-August 10, 1960,](#)

41: [TMCW \(second edition\)/12/On Education-370,](#)

42: [“An endless Truth she endlessly unfolds;](#)

[A timeless mystery works out in Time.” Savitri-178,](#)

“Lured at each turn by a new vicissitudes  
To self-discovery that could never cease.” Savitri-328,

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