

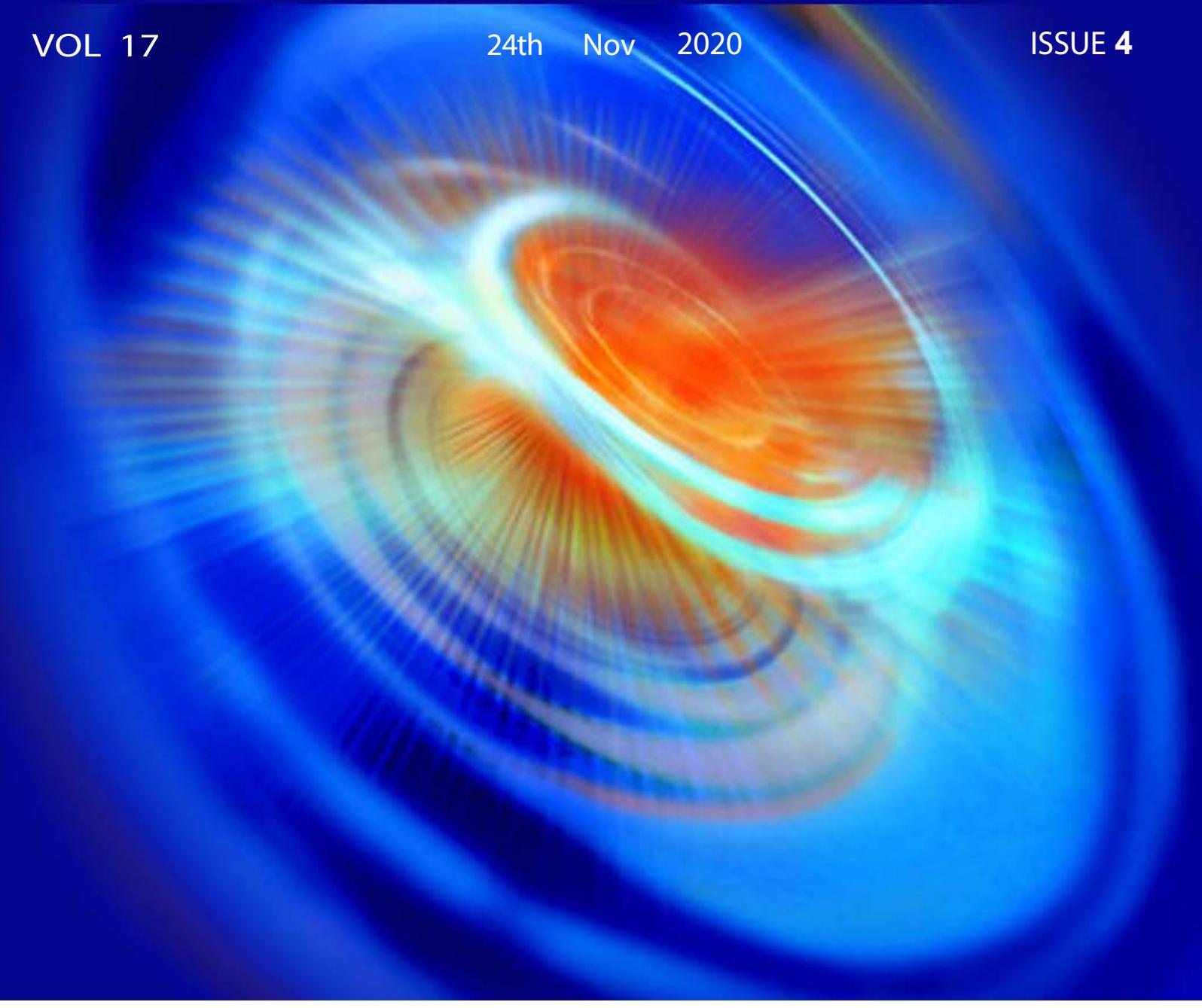
In Mother's Light

 -magazine

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THE SUPRAMENTAL

Realisation: the establishment of the
supramental Truth upon earth.

The Mother

Beginning of the Supramental Realisation

With its charming beauty it is the herald of victory.



Butea monosperma: bright red-orange

Spiritual significance of the flower given by The Mother



Transformation and Purification

Sri Aurobindo

“Transformation” is a word that I have brought in myself (like “Supermind”) to express certain spiritual concepts and spiritual facts of the integral Yoga. People are now taking them up and using them in senses which have nothing to do with the significance which I put into them. Purification of the nature by the “influence” of the Spirit is not what I mean by transformation; purification is only part of a psychic change or a psycho-spiritual change - the word besides has many senses and is very often given a moral or ethical meaning which is foreign to my purpose.

What I mean by the spiritual transformation is something dynamic (not merely liberation of the Self or realisation of the One which can very well be attained without any descent). It is a putting on of the spiritual consciousness dynamic as well as static in every part of the being down to the subconscious. That cannot be done by the influence of the Self leaving the consciousness fundamentally as it is with only purification, enlightenment of the mind and heart and quiescence of the vital. It means a bringing down of the Divine Consciousness static and dynamic into all these parts and the entire replacement of the present consciousness by that. This we find unveiled and unmixed above mind, life and body. It is a matter of the undeniable experience of many that this can descend and it is my experience that nothing short of its full descent can thoroughly remove the veil and mixture and effect the full spiritual transformation. No metaphysical or logical reasoning in the void as to what the Atman “must” do or can do or needs or needs not to do is relevant here or of any value. I may add that transformation is not the central object





of other paths as it is of this Yoga - only so much purification and change is demanded by them as will lead to liberation and the beyond-life. The influence of the Atman can no doubt do that - a full descent of a new consciousness into the whole nature from top to bottom to transform life here is not needed at all for the spiritual escape from life.

(CWSA Vol - 33, page -176)

24 NOVEMBER 1929

It is not by your mind that you can hope to understand the Divine and its action, but by the growth of a true and divine consciousness within you. If the Divine were to unveil and reveal itself in all its glory, the mind might feel a Presence, but it would not understand its action or its nature. It is in the measure of your own realisation and by the birth and growth of that greater consciousness in yourself that you will see the Divine and understand its action even behind its terrestrial disguises.

SRI AUROBINDO





Collaboration of the Mother Nature

The Mother

*O Nature, material Mother,
Thou hast said that thou wilt collaborate
and there is no limit
to the splendour of this collaboration.*

New Year Message, 1 January 1958

Question : Sweet Mother, will you explain the message for this year?

Answer : It is already written! The explanation has already been written, it is ready for the Bulletin of February 21.1958

There is nothing to explain. It is an experience, something that happened, and when it happened I noted it down, and as it turned out, it occurred just at the moment when I remembered that I had to write something for the year—which was next year at that time, that is, the year which begins today. When I remembered that I had to write something—not because of that, but simultaneously—this experience came, and when I noted it down, I realised that it was... it was the message for this year... ..

[Following is the explanation given in the Bulletin of 21 February 1958:

In the course of one of our classes I spoke of the limitless abundance of Nature, the inexhaustible creatrix who takes the multitude of forms and mixes them together, separates them again and remoulds them, unmakes and destroys them, to move on to ever new combinations. It is a huge cauldron, I said: she stirs things





inside and brings out something; it's no good, she throws it in again and takes something else.... One or two forms or a hundred have no importance for her, there are thousands and thousands of forms, and then as for years, a hundred years, a thousand, millions of years, it is of no importance, you have eternity before you! It is quite obvious that Nature enjoys all this and that she is not in a hurry. If she is told to rush rapidly through and finish this or that part of her work quickly, the reply is always the same: "But why should I do so, why? Doesn't it amuse you?"

The evening I told you about these things, I identified myself totally with Nature, I joined in her game. And this movement of identification provoked a response, a sort of new intimacy between Nature and myself, a long movement of a growing closeness which culminated in an experience which came on the eighth of November.

Suddenly Nature understood. She understood that this new Consciousness which has just been born does not seek to reject her but wants to embrace her entirely, she understood that this new spirituality does not turn away from life, does not recoil in fear before the formidable amplitude of her movement, but wants on the contrary to integrate all its facets. She understood that the supramental consciousness is here not to diminish but to complete her.

Then from the supreme Reality came this order, "Awake, O Nature, to the joy of collaboration." And the whole of Nature suddenly rushed forward in a great surge of joy, saying, "I accept, I shall collaborate." And at the same time, there came a calm, an absolute tranquillity so that the bodily vessel could receive and contain, without breaking, without losing anything, the mighty flood of this Joy of Nature which rushed forward as in a movement of gratitude. She accepted, she saw with all eternity before her that this





supramental consciousness was going to fulfil her more perfectly, give a still greater strength to her movement, a greater amplitude, more possibilities to her play.

And suddenly I heard, as if they came from all the corners of the earth, those great notes one sometimes hears in the subtle physical, a little like those of Beethoven's Concerto in D-major, which come in moments of great progress, as though fifty orchestras had burst forth all in unison, without a single false note, to express the joy of this new communion between Nature and Spirit, the meeting of old friends who come together again after having been separated for so long.

Then these words came, "O Nature, Material Mother, thou hast said that thou wilt collaborate and there is no limit to the splendour of this collaboration."

And the radiant felicity of this splendour was sensed in perfect peace.

That is how the message for the new year was born.

(CWM Vol - 9, Page -245)

24 NOVEMBER 1933

If we allow a falsehood, however small it may be, to find expression through our mouth or our pen, how can we hope to become the perfect messengers of the Truth? The perfect servant of the Truth must abstain from even the slightest inexactitude, exaggeration or deformation.

The Mother





Physical Transformation

Pranab Kumar Bhattacharya

Steps Towards Transformation

1. Consciousness
2. Control
3. Mastery
4. Transformation

Steps Towards Physical Immortality

1. Prolongation of youth and maintenance of health and physical fitness of the body for a very long period- to stop or slow down the process of deterioration.
2. Ichha Mrityu - death only when wished - Example of Bhisma in the Mahabharata - He must have reached the first step also.
3. Physical Immortality

The Process

1. The psychic contact - this is the very first step.
2. Putting the whole being under the psychic guidance.
3. The vital and the mind must not rule over the body. They spoil it by their ideas, their impulses and their desires (their excessive demands spoil the body).
4. Cooperation from the mind and the vital (a long process). They are a great force.
5. The body has to be protected and taken care of by an application of the knowledge of health, hygiene, physical exercise, preventive and curative medicine.
6. Growth of the body consciousness - the special role of physical education leading to gradual control, mastery and transformation of the body.





7. Physical education can help a lot in developing body consciousness. The body must be kept in a perfectly balanced state - Physical Sat-Chit-Ananda.

8. Integral progress - this is the aim of life. It helps to keep one young; both inwardly and outwardly.

9. Ananda is our prime mover. It is the rejuvenator and must saturate our whole physical being.

10. Love which is the source of Joy, is pure and desireless. It gives freely without any demand or bargain. Hatred and jealousy, which destroy the body, have no part in Love.

11. Each individual has to find out his own way. It is a dangerous pursuit and there is no set method. Utmost sincerity and a clear vision are the guiding and protective factors.

(What I Learnt from The Mother - Page - 14)

24 NOVEMBER 1950

The Supramental is a truth and its advent is in the very nature of things inevitable.

Sri Aurobindo





November 24, 1926

Nolini Kanta Gupta

Even before that date for some time past, Sri Aurobindo had been more and more withdrawing into himself and retiring within. An external sign of this became visible to us as his lunch hour shifted gradually towards the afternoon. We used to have our meal together and the Mother too ate with us, at the Library House, in the room now used by Ravindra as the fruit-room. There used to be about eight or ten of us. On the previous day, Sri Aurobindo came down to lunch when it was past four. We would naturally wait till he came.

Then the great day arrived. In the afternoon, it was in fact already getting dark, all of us had gone out as usual. I was on the sea-front. Suddenly, someone came running at full speed and said to me, “Go, get back at once; the Mother is calling everybody.” I had not the least idea as to what might be the reason. I came back running and went straight up, to, the verandah facing the Prosperity room. Sri Aurobindo used to take his seat there in the evening for his talks with us or rather for answering our questions. As I came up, a strange scene met my eyes. Sri Aurobindo was seated in his chair, the Mother sat at his feet, both of them with their faces turned towards us. I looked round to see, if all were present. Satyen was missing and I said, “Satyen has not come. Shall I call him in?” The Mother spoke out, “Yes, all, all.” All were called in, everybody was now present. We took our seats before Sri Aurobindo and the Mother, both of whom were facing us. The whole scene and atmosphere had a heavenly halo.

Sri Aurobindo held his left hand above the Mother’s head and his right hand was extended to us in benediction. Everything was silent and still, grave and expectant. We stood up one by one and





went and bowed at the feet of Sri Aurobindo and the Mother. After a while, both of them went inside. And then, Datta who had been among us, suddenly exclaimed at the top of her voice, as though an inspired Prophetess of the old mysteries, “The Lord has descended. He has conquered death and sorrow. He has brought down immortality.”

From this time onwards, Sri. Aurobindo went into retirement, that is to say, did not come out any more for his evening talks. The Mother made her appearance and it was with the Mother that we started our contacts.

The Mother would now sit down daily for her meditations with all of us together, in the evening after nightfall. That was the beginning of collective meditation. She made a special arrangement for our seating. To her right would sit one group and to her left another, both arranged in rows. The right side of the Mother represented Light, on the left was Power. Each of us found a seat to her right or left according to the turn of our nature of the inner being. I was to her right, Amrita sat on her left.

A strange thing used to happen every day at these meditations. Purushottam was one of our number in those days. He used to sit directly in front of the Mother, a little apart from the rest of us. As soon as the meditation began, he would begin to sway his body and even move about with his eyes closed while still meditating. He would come and get hold of some of us, give them a thorough kneading and would not even hesitate to tear at the hair on their head or face. In those days, almost all of us sported a beard and a moustache and wore our hair long. He used to say that this was his allotted work, this work of purification and helping in the purification. Not only did anyone ever raise an objection to this kind of molestation, it was





accepted by all with perfect equanimity, with joy almost; it was considered to be a necessity, a sign of the Mother's Grace. But these attentions were reserved only for two or three people. During this process, the Mother of course remained silent and engrossed in meditation. All was done, no doubt, under her control and guidance, but from an inner poise. One day, Purushottam proclaimed to the Mother in a loud voice, "Mother, I do not mean it as a boast, I mention this to you in utter humility: Mother, just as you are the highest Force of the Supreme, even so I am the lowest force of this earth-nature. You have given me the privilege of being a collaborator in your Work." He used to say that *Sesha-naga*, the primal energy that sustains the material world, had manifested in him, that he was *Sesha-naga* itself. He was the spirit of Inconscience, of the Force in the nether world; his task was to work in that darkness, sweep it clean and make room for the Light, the Higher Forces of the Mother. This manner of working continued for some time; then it came to a halt, and we had only meditations.

The Mother's endeavour at that time was for a new creation, the creation here of a new inner world of the Divine Consciousness. She had brought down the Higher Forces, the Gods, into the earth atmosphere, into our inner being and consciousness. A central feature of that endeavour was that she had placed each of us in touch with his inner godhead. Every individual has what may be described as his line of spiritual descent and also ascent; for into each individual consciousness has come down from the supreme *Maha Shakti* an individual divine being, a particular godhead following a particular line of manifestation of divine power, vibhuti.

To bear inwardly the touch of this divinity and found it securely within oneself, to concentrate on it and become one with it, to go on





manifesting it in one's outer life, this was the aim of the sadhana at the time. This was a period of extreme concentration and onepointedness, a "tortoise phase" of the sadhana one might call it. Like the tortoise one had to gather oneself in, limbs and all, and hide as in a shell by cutting oneself off from all outward touches. This was a temporary necessity in order to maintain the consciousness of the individual and the collectivity always at a high level and keep it unsullied and unchanged. Our give and take with the outside world was very little indeed and it was carried on under the strictest vigilance. All around us there had been fixed a cordon, an iron curtain almost. Even among ourselves, personal contacts like meeting one another or the paying of visits had been reduced to the barest minimum. To use the poetic language of Tagore, we seemed to be blossoming forth

Like a flower in the air, stemless

And sufficient unto itself...

But after following out this line for some distance, the Mother could see that the new creation, even if it came about, would be something narrow and confined to a limited circle, and for the most part effective only for an inner action. But that has not been her aim. The new creation must embrace the entire human race, a new race of men must be created and not merely a small select group. And in that new creation must be included not only the inner being of man but also his vital and physical life. In other words, we have to come down to the lower levels and work for the purification there, in order to raise them beyond themselves by the infusion of the higher consciousness and make them fit instruments for the higher things. We are still continuing with that work, through the "ups and downs of an uneven path".





Let me just illustrate, from my own experience, to what extent we had become self-gathered and indrawn. One day, for some reason or other, I happened to have come out of the Ashram precincts and away from its atmosphere; that is to say, I was going about the town and through the market area. Suddenly I began to feel rather queer, as if I were not walking on the ground. There was no weight in my legs, I floated on air through a mist as in a dream and there was no solid ground or a settled path. I felt terribly uneasy, almost like a fish out of water. I hurried my steps back and it was not till I had reached the Ashram precincts that I could heave a sigh of relief.

We have left that stage far enough behind us now. We have in fact reached the opposite end perhaps. We have taken a plunge outwards, identified ourselves with the outer being – a tendency against which the *Upanishad* has used a word of warning: *parañci khani vyatrant*, our senses have a natural pull towards the outer things. But this too was necessary and still is. We form part of the world, we are united with it and inseparable. We are an image of the entire world, its symbol and representative. We have to share in its work and suffer its deeds. Even Sri Aurobindo and the Mother have not spared themselves this, but that is another matter. Whatever changes we succeed in effectuating in ourselves here will initiate similar changes all the world over. Therefore, not to become wholly externalised, – a tendency which is uppermost here in our collective life today, – but to keep the path open for the inner sadhana, this should be our endeavour. We have to harmonise the two extremes, for not to disjoin but to unite, that is Yoga.

(Collected Works of Nolini Kanta Gupta , volumes8 , Page - 203)





The Next Day was 24th November

Sahana Devi

The next day was 24th November, the day when the Ashram would have Sri Aurbindo's Darshan. From our very childhood we had heard his name and since then was born in our hearts a spontaneous love and devotion for him. In our life he had taken his seat. We learnt to adore him and offer our soul's deepest homage. We had heard that he was a very great man, a friend and benefactor of mankind. His uncommon qualities of character, his su-preme intellect and unparalleled love and self-sacrifice for the country - all these had been like fairy tales which had filled the air and which we children used to hear with avid attention and rapture. Now he came into my life as my Guru.

The atmosphere of the Ashram had changed. A good number of people had come from outside for the Darshan. The inmates were all a picture of brightness and their faces shone with an intense glow.

The Darshan was to take place at 7 a.m. in the same room where the Mother used to meet people. In front of the staircase was a board on which the names of the pilgrims and their Darshan-times were written. A carpet had been spread in the adjacent hall for people to sit and meditate and await their turn for the Darshan. Complete silence reigned everywhere. Incense and flower-fragrance helped to kindle the flame of aspiration. The pilgrims with flowers and garlands in their hands were silently going up to the temple to have their Darshan of the Deity, and were returning with an inexpressible radiance on their faces. Then came my turn.

It was the rule that one had to wait on the last step of the staircase until the preceding man had come back after the Darshan. As soon as





Dilip entered inside, I took my stand on the highest step and glimpsed Sri Aurobindo sitting majestically on a sofa slightly leaning against it _ bright and immobile like the Himalaya. He was of a fair complexion and wore a white silk *dhoti* and *chaddar*; the bust was half covered and the hair and beard mixed together hung down to the chest. As I came near what a serene, collected and eye-enrapturing figure it was that I saw! All luminous, the Mother was sitting on his right side. As I bowed down to her, she placed her two hands on my head and poured her ineffable honeyed smile as her blessings, as I found when I looked up. Then my eyes turned to the feet of Sri Aurobindo. How beautiful they were! I laid my head on them and did not want to get up at all! My whole being prostrated itself in a complete and secure reliance. I marked a strange thing: when I was coming up for Darshan, my heart was palpitating with an unknown excitement, as if someone was striking it with a hammer, but the moment I saw him from a distance and stood before him and put my head on his feet, a totally different experience took place instead. Slightly leaning forward, he put his right hand on my head. Oh, how soft was the touch! I could not say what magic was in the touch or what I expected from it, but the fact was that I received something inconceivable which I had not received any-where else, and that touch awoke an intense eagerness to give myself without the least reserve, free from all bondage. As I looked at his eyes, I could not turn away from his gaze, and the very bottom of some immeasurable sea. was, as it were exposed to my vision. He then lowered his sight and I got up and turned to go. As to how I found myself back in my room or how the whole day passed, I had no idea. That image of eye-entrancing beauty filled my entire being.

At last, I had had his Darshan for which I had craved and brooded





nights and days. I decided that if I could not take up his yoga, life would not be worth carrying on. To reach him *alone*, I had launched on a perilous voyage across a shoreless ocean. Whenever I thought of God, it was Sri Aurobindo's face that came to the front again and again. And now at last I had obtained his Darshan.

Was it as a guru?

"No," my soul assured me, "Sri Aurobindo is more than a guru."

Was it as a great seer or a great yogi?

"No," was the reply, "Sri Aurobindo is not even that."

As a creator of Purna Yoga?

"Even if it be so he is not that alone." As what then?

"Only as Sri Aurobindo."

Sri Aurobindo is Sri Aurobindo. He does not fall into any category. He is one without a second. He is only Sri Aurobindo.

And Sri Aurobindo is my only refuge.

(At the Feet of The Mother and Sri Aurobindo, Page -88)

24 NOVEMBER 1951

It is not a hope but a certitude that the complete transformation of the nature will take place.

Sri Aurobindo





Harmony in Collective Work

Rama Krushna Das

Previously it has been said that by surrendering, the *Supramental Force* will transform the sadhak's mind, life and body into the Divine Truth; then the sadhak will be completely free from sorrow and suffering, ignorance, old age, sickness and death. He will be guided by the *Supramental Power*. When some individuals have been transformed in this way, then they will be called Superman.

During the process of evolution, at the time when the human race came into existence upon earth, animals continued to exist; similarly *Superman* will come into existence with the human race being on earth at the same time.

Since the *Supramental Consciousness* and the *Supramental Race* will be established on earth by this yoga, the transformation of the nature of the universe becomes inevitable. Since the transformation of the universal nature is bound to take place, the sadhana of this yoga is not personal but collective. For this reason, the goal of transformation is not possible by the sadhana of one individual. A large number of sadhaks are needed: study circles, ladies' study circles, student-societies, relic centers and integral schools will be the media for spreading this yoga. Sadhaks will come together in these places to do work as sadhana and surrender it at the feet of The Mother.

In this yoga, the establishment of all these organizations and their collective works is the inevitable sadhana in order to reach the goal. Despite the fact that sadhaks have different natures, harmony should be kept in collective works. This becomes the strong foundation or base for every individual sadhak in this yoga. If a sadhak can do





this from the beginning of his sadhana, then he can easily hook his “elephantine ego” with just the help of a small iron instrument. [In India, the rider of an elephant controls this big animal only with a small iron hook.] By the Grace of the Divine Mother the arduous sadhana of transformation will be very easy for them. But since we have not understood the secret of this, we clash with each other and create mountain-like obstacles on the way of progress in our sadhana. If a sadhak, as soon as he enters the path of sadhana, makes a firm resolve to surrender himself at the feet of The Mother and repeats Her name, then by Her Grace he can understand the secret of it, and under any type of adverse circumstances, he will remain calm and quiet being busy with his sadhana.

24 NOVEMBER 1952

To follow Sri Aurobindo in the great adventure of his integral Yoga, one needed always to be a warrior; now that he has left us physically, one needs to be a hero.

The Mother





Immortality Day

K. D. Sethna

I arrived in the Ashram on December 16, 1927. It was a little more than a year after November 24, 1926, the *Siddhi* Day, the Day of Victory marking the descent of what Sri Aurobindo has called the Overmind, the Krishna Consciousness, the plane of the Great Gods, into the physical being of Sri Aurobindo and the Mother. This Victory was to prepare the descent of the supreme divine dynamism that has never directly worked in the world and that Sri Aurobindo has termed the Supermind, the Truth-Consciousness, the spiritual Power holding the secret of Matter's total transformation.

The first sadhak I met was Pujalal who had come to the Pondicherry station to receive me and the girl. I had married two months earlier and who afterwards came to be known in the Ashram as Lalita. We were taken to the room of Purani through whom I had corresponded with Sri Aurobindo. Purani had not yet returned from the main Ashram building where he had gone for some daily work entrusted to him. He came soon after. And, along with him and Pujalal, we watched from a north window the Mother take her morning walk on the flat roof of the house some distance away, in which she and Sri Aurobindo had their rooms. She had her long brown hair down and in the morning light she looked a vision of wonderful beauty. Immediately she won our hearts and turned us into disciples.

When she had finished her stroll we sat for a while in Purani's room before being taken to the house close to the main Ashram block, which the Mother had engaged for us. I noticed that a big white tomcat was sitting on Purani's bed. It was introduced to me as "Amar", the name signifying "Immortal". An unusual name—but I





never knew its relevance till November 25,1975, my seventy-first birthday.

It would seem that this beautiful cat was born on November 26,1926 and got its name from the event that signalled that day, between which and the Day of Victory my date of birth was sandwiched. I came to know also that “Amar” had been given to Champa, the resident wife of a visiting sadhak, Punamchand, with some definite purpose and that later, when it died by falling into a well, the Mother, on learning the news, said, “Oh!”—an exclamation which meant as if the death had somehow been connected with her work as well as with the person to whom the tomcat had been given. “Immortality Day” was an occasion mentioned to me by a few inmates of the Ashram during the early months of my stay there. But it soon fell into oblivion. Just some weeks back I referred to it in a letter to Udar who has been here for the last thirty-five years or so. He did not know what I was talking about and, when I told him a few things I had heard, he was surprised that nobody had even hinted to him of them in the past. At the moment, perhaps, I must be one of the two or three who alone remember that a great occasion led to the designation “Immortality Day”. On observing the almost universal ignorance about it I made up my mind to have a talk with Champaklal who, according to my memory of the Ashram’s early days, had been a participant in the ceremony which had taken place on November 26 forty-nine years before.

A natural chance came when I went up to meet him on my own “*bonne fête*”. In the course of our conversation on various matters relating to his years with the Mother I asked him to tell me all he knew of the “Immortality Day”. When I said that hardly anybody recalled it, he replied: “How could people know of it when Datta and





I were most probably the only persons present on the occasion?” What I gathered from Champaklal, in addition to what I have already said on “Amar”, is as follows:

At that time (1926) Sri Aurobindo and the Mother were living in the “Library House”, the building to which the principal Ashram gate directly leads. A day or two before November 26, Champaklal arranged flowers on the floor of the Mother’s room in the form of the Swastika. The Swastika is the sign of Immortality. The Mother commented that it was remarkable that he should have chosen to make this particular sign on that particular day. Her words seemed to suggest an inner spiritual movement going on, significant of what the Swastika represented. Then on the 26th, in the passage-room where soup used to be prepared, the Mother stood before a basin of water and, holding her hands over it, appeared to pass into the water a spiritual consciousness and power descending into her. She declared that a most important and fundamental event had occurred but it was both very sacred and secret. She asked for some small glass bottles. When they were brought, she poured the occultly charged water into them and gave them to those who were there. According to her, the divine principle of Immortality had been brought down on that day.

How should we understand the message of the event? Just as November 24 promised with the descent of the delegate consciousness of the Supermind the advent of the true Supramental Divinity, November 26 confirmed to the very last particular of supramentalisation what the earlier occasion had betokened in general: the very last particular is the divinisation of the body. In Indian spirituality, from the beginning Immortality has stood for much more than personal survival of physical death: it has stood for a





realisation of the Divine Consciousness which is infinite and eternal, the supreme God-Self both within and beyond the changeful series of birth and death in which our common terrestrial existence is caught. Immortality, in the Integral Yoga of Sri Aurobindo, necessarily includes this experience. When the Overmind came down into his body and the Mother's, the highest range of past realisation of the Immortal Being was compassed not only in the inner consciousness but also in the outermost, with wonderful consequences in the material sheath itself and an earnest of the full and final result which would come by the arrival of the Supramental Truth. The total earnest of the Godlike future was revealed on November 26—a signal almost incredible to the human mind haunted and obsessed by millennia of mortality. That is why the Mother considered the revelation not only sacred but secret and that is why the memory of it was allowed to hide in the background.

However, in the interests of spiritual history it needs to be brought forward now. Besides, a broad suggestion of the ultimate goal sought for was always given by the writings of the Mother as well as Sri Aurobindo. We may end with a quotation from the Mother:

“When it is said that by the union with the Divine one attains the consciousness of immortality – it means that the consciousness in us is united with that which is immortal and therefore feels itself immortal. We become conscious of the domains where immortality exists. But that does not imply that the physical substance is transformed and becomes immortal; for that quite another procedure has to be followed, and you must not only let it work out the transformation of the physical consciousness, but also the transformation of the physical substance which is quite a considerable





work.”¹ The “Immortality Day” was the seed assurance that this “considerable work” which has been going on ever since will bear flower and fruit on the earth in the time to come.

(The Mother Past-Present-Future, Page -157)

24 NOVEMBER 1952

To follow Sri Aurobindo in the great adventure of his integral Yoga, one needed always to be a warrior; now that he has left us physically; one needs to be a hero.

The Mother

¹*Path to Perfection*, Compiled from the Writings of the Mother by Keshavmurti (Dipti Publications, Sri Aurobindo Ashram, Pondicherry, 1967) p. 79.





The Aim of Integral Education

Anand Adhikari

Sri Aurobindo and The Mother have clearly explained the aim of Integral Education. After arriving at Pondicherry in 1910, Sri Aurobindo commented on education in Human Cycle in the chapter *The Coming of the Subjective Age* – “the ultimate discovery that man is inwardly a soul and a conscious power of the Divine and that the evocation of this real man within is the right object of education and indeed of all human life if it would find and live according to the hidden Truth and deepest law of its own being.”

(CWSA Vol 25, Page -33)

The Mother explained the same at many places when dealing with teachers, organisers and students. She directly reveals the aim of education as the preparation for Supramental manifestation in the individual as well as the world atmosphere. On 24th April, 1951, in Her inaugural message on the occasion of opening of the *International University Centre* She unequivocally declared that establishment of this Centre was considered by Sri Aurobindo as one of the best means of preparing the future humanity to receive the Supramental light that will transform the elite of today into a new race manifesting upon earth the new light and force and life.

In August 1965, on the occasion of the visit of an Education Commission of the Govt. of India, again She revealed to the Commission the purpose of Integral education. She clearly mentioned that our aim is not only a National System of Education for India but for the World at large. Integral education must bring back the legitimate authority of the Spirit over a matter fully developed and utilised.





When She was asked how to begin in order to realise this lofty aim, what steps should be taken She answered – “Make matter ready to manifest the Spirit.”

Let us not forget that on the occasion of opening of our first Integral school at Bhubaneswar, She gave the above line as Her message. It is evident that message is a guide line to the Educational movement of Orissa.

A unique question was asked to Her – “What is the role of Science and Technology to the growth of the Spirit in man?” She answered – “Its only use is to make the material basis stronger, completer and more effective for the manifestation of the Spirit.”

She was requested as to what was the way out from the present state that education is in where the only meaning of education is to become literate and gain in economic as well as social status. Her straight unambiguous answer was – “Get out of conventions and insist on the growth of the soul.”

She pointed out the obstacles in implementing Integral Education as – “The almost exclusive importance given to success, career and money.” And the way out is – “Insist on the paramount importance of the contact with the Spirit and the growth and manifestation of the Truth of the being.”

Now there is another poignant question which lurks in a secret corner of our consciousness – ‘what is the real purpose of our Sri Aurobindo Integral Schools? Is it to read Sri Aurobindo and The Mother’s Works? Is it to prepare students for a future Ashram life?

To this issue She responds – “It is not a question of preparing to read these works or other works. It is a question of pulling all those who are capable to do so, out of the general human routine of thought, feeling and action; it is to give all opportunities to those who are here





to cast off from them the slavery to the human way of thinking and doing; it is to teach all those who want to listen that there is another and truer way of living, that Sri Aurobindo has taught us how to live and become a true being—and that the aim of the education here is to prepare the children and make them *ât*”

The Mother and Sri Aurobindo’s answer are clear and straight. It is therefore of paramount importance to arrange our curriculum in such a way that no opportunity, no occasion will be wasted to create a strong will, an intense aspiration in the hearts of the students to come in contact with our inner being, to be guided by Her Presence and become a master of our fate, a new Man on this earth. This is not to reject life but fulfill life with infinite possibilities. Now the question is ‘do we, organisers and implementers of Integral Education believe in this central purpose and have the strength to stand with Her purpose?’

Integral Education is itself a conscious force and behind the movement She Herself is Present and today or tomorrow all obstacles will fade away and Her Victory is as sure as the coming dawn.

24 NOVEMBER 1957

Who is the superman? Who can rise above this matter-regarding broken mental human unit and possess himself universalised and deified in a divine force, a divine love and joy and a divine knowledge.

If thou keepest this limited human ego and thinkest thyself the superman, thou art but the fool of thy own pride, the plaything of thy own force and the instrument of thy own illusions.

Sri Aurobindo





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