

The Integral Education

Diary

2006

(In the Words of Sri Aurobindo
and the Mother)

Editor's Note:

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Published by:

***Sri Aurobindo Divine Life
Publication And Distribution Agency***

(An autonomous unit of Sri Aurobindo Divine Life Trust)

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IMPORTANT DATES IN THE ASHRAM

<i>The Mother's Birthday (Darshan Day)</i>	<i>21 February</i>
<i>Foundation of Auroville</i>	<i>28 February</i>
<i>The Mother's First Arrival in Pondicherry</i>	<i>29 March</i>
<i>Sri Aurobindo's Arrival in Pondicherry</i>	<i>4 April</i>
<i>The Mother's Final Arrival in Pondicherry (Darshan Day)</i>	<i>24 April</i>
<i>Sri Aurobindo's Birthday (Darshan Day)</i>	<i>15 August</i>
<i>The Mother's Mahasamadhi</i>	<i>17 November</i>
<i>The Mother's Body Laid To Rest</i>	<i>20 November</i>
<i>Siddhi Day (Darshan Day)</i>	<i>24 November</i>
<i>Sri Aurobindo's Mahasamadhi</i>	<i>5 December</i>
<i>Sri Aurobindo's Body Laid To Rest</i>	<i>9 December</i>

LIST OF HOLIDAYS

<i>Id-UI-Zuha</i>	<i>Jan. 11</i>	<i>Baisakhi</i>	<i>Apr. 13</i>
<i>Lohri</i>	<i>Jan. 13</i>	<i>Buddha Poonima</i>	<i>May 13</i>
<i>Makar Sankranti</i>	<i>Jan. 14</i>	<i>Raksha Bandhan</i>	<i>Aug. 9</i>
<i>Pongal</i>	<i>Jan. 14</i>	<i>Independence Day</i>	<i>Aug. 15</i>
<i>Republic Day</i>	<i>Jan. 26</i>	<i>Janamashtami</i>	<i>Aug. 16</i>
<i>Basant Panchami</i>	<i>Feb. 2</i>	<i>Ganesh Chaturthi</i>	<i>Aug. 27</i>
<i>Moharram</i>	<i>Feb. 10</i>	<i>Anant Chaudas</i>	<i>Sep. 6</i>
<i>Ravidaas Jayanti</i>	<i>Feb. 13</i>	<i>Gandhi Jayanti</i>	<i>Oct. 2</i>
<i>Shiv Ratri</i>	<i>Mar. 26</i>	<i>Dashahara</i>	<i>Oct. 2</i>
<i>Holi</i>	<i>Mar. 14</i>	<i>Guru Nanak Jayanti</i>	<i>Nov. 5</i>
<i>Dhulendi</i>	<i>Mar. 15</i>	<i>Deepawali</i>	<i>Nov. 21</i>
<i>Ugadi</i>	<i>Mar. 30</i>	<i>Goverdhan Pooja</i>	<i>Nov. 22</i>
<i>Ram Navami</i>	<i>Apr. 6</i>	<i>Bhaiya Dooj</i>	<i>Nov. 24</i>
<i>Mahavir Jayanti</i>	<i>Apr. 11</i>	<i>Id-UI-Fitar</i>	<i>Nov. 25</i>
<i>Milad -UI-Nabi</i>	<i>Apr. 11</i>	<i>Christmas Day</i>	<i>Dec. 25</i>
<i>Good Friday</i>	<i>Apr. 14</i>	<i>Guru Govind Singh Jayanti</i>	<i>Dec. 27</i>

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The Spirit of Integral Education

All life is an education pursued either consciously or subconsciously. All that one experiences – whether predominantly physical, vital, mental, psychic or spiritual – touches all the parts of the being and is part of the process of an increasing mastery of the spirit over matter. In this sense, one may look upon the whole terrestrial existence as a grand integral educational effort and the only essential difference between the evolutionary effort of Nature and the educational effort in an institution of integral education is that the latter is a specially concentrated and conscious and hence a very much more swift and effective effort. The effectivity and integrality of an educational effort depends crucially on the consciousness supporting it. It is true that, in a deeper and integral view of education, every educational effort – even the one aimed exclusively at the development or cultivation of a specific capacity or faculty – touches and affects all the parts of the being, for, nothing really is piecemeal in this world. However, the lower the consciousness supporting an educational effort, the lower will be its effectivity and the more will it tend to be limited to the education of the specific part of the faculty. The power and the effective integrality of an educational effort increases with consciousness. It reaches almost an absolute intensity and power when the consciousness rises high enough to permit the descent of the Supreme Divine Love which transforms the whole being instantaneously and directly, without even going through the preliminary process of conversion.

THE MOST PRECIOUS GIFT

To love to learn is the most precious gift that one can make to a child, to learn always and everywhere.

– The Mother

...the finest present one can give to a child would be to teach him to know himself and to master himself.

– The Mother

It is an invaluable possession for every living being to have learnt to know himself and to master himself. To know oneself means to know the motives of one's actions and reactions, the why and the how of all that happens in oneself. To master oneself means to do what one has decided to do, to do nothing but that, not to listen to or follow impulses, desires or fancies.

– The Mother

INTEGRAL EDUCATION

India has or rather *had* the knowledge of the *Spirit*, but she neglected matter and suffered for it.

The West has the knowledge of matter but rejected the *Spirit* and suffers badly for it.

An integral education which could, with some variations, be adapted to all the nations of the world, must bring back the legitimate authority of the *Spirit* over a matter fully developed and utilised.

– The Mother

THE TRUE AIM OF EDUCATION

“An aimless life is always a miserable life.

Every one of you should have an aim. But do not forget that on the quality of your aim will depend the quality of your life.

Your aim should be high and wide, generous and disinterested; this will make your life precious to yourself and to others.

But whatever your ideal, it cannot be perfectly realised unless you have realised perfection in yourself.”

(a) *The True Aim of Education:*

“Everyone has in him something divine, something his own, a chance of perfection and strength in however small a sphere which God offers him to take or refuse. The task is to find it, develop it and use it. The chief aim of education should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use.”

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

“To be repeated each day by all the students:

It is not for our family, it is not to secure a good position, it is not to earn money, it is not to obtain a diploma, that we study.

We study to learn, to know, to understand the world, and for the sake of the joy that it gives us.”

(b) *Dreams of the Child: Nurture Them!*

“...When one is very young and as I say “well-born”, that is, born with a conscious psychic being within, there is always, in the dreams of the child, a kind of aspiration which for its child’s consciousness is a sort of ambition, for something which would be beauty without ugliness, justice without injustice, goodness without limits, and a conscious, constant success, a perpetual miracle. One dreams of miracles when one is young, one wants all wickedness to disappear, everything to be always luminous, beautiful, happy, one likes stories which end happily. This is what one should rely on. When the body feels its miseries, its limitations, one must establish this dream in it – of a strength which would have no limit, a beauty which would have no ugliness, and of marvellous capacities: one dreams of being able to rise into the air, of being wherever it is necessary to be, of setting things right when they go wrong, of healing the sick; indeed, one has all sorts of dreams when one is very young. . . . Usually parents or teachers

The True Aim of Education

pass their time throwing cold water on it, telling you, “Oh! It’s a dream, it is not a reality.” They should do the very opposite! Children should be taught, “Yes, this is what you must try to realise and not only is it possible but it is *certain* if you come in contact with the part in you which is capable of doing this thing. This is what should guide your life, organise it, make you develop in the direction of the *true reality* which the ordinary world calls illusion.”

This is what it should be, instead of making children ordinary, with that dull, vulgar common sense which becomes an inveterate habit and, when something is going well, immediately brings up in the being the idea: “Oh, that won’t last!”, when somebody is kind, the impression, “Oh, he will change!”, when one is capable of doing something, “Oh, tomorrow I won’t be able to do it so well.” This is like an acid, a destructive acid in the being, which takes away hope, certitude, confidence in future possibilities.

When a child is full of enthusiasm, never throw cold water on it, never tell him, “You know, life is not like that!” You should always encourage him, tell him, “Yes, at present things are not always like that, they *seem* ugly, but behind this there is a beauty that is trying to realise itself. This is what you should love and draw towards you, this is what you should make the object of your dreams, of your ambitions.”

(c) *The Disease of Utilitarianism*

“For the last hundred years or so mankind has been suffering from a disease which seems to be spreading more and more and which has reached a climax in our times; it is what we may call “utilitarianism”. People and things, circumstances and activities seem to be viewed and appreciated exclusively from this angle. Nothing has any value unless it is useful. Certainly something that is useful is better than something that is not. But first we must agree on what we describe as useful – useful to whom, to what, for what?”

For, more and more, the races who consider themselves civilised describe as useful whatever can attract, procure or produce money. Everything is judged and evaluated from a monetary angle. That is what I call utilitarianism. And this disease is highly contagious, for even children are not immune to it.

At an age when they should be dreaming of beauty, greatness and perfection, dreams that may be too sublime for ordinary common sense, but which are nevertheless far superior to this dull good sense, children now dream of money and worry about how to earn it.

So when they think of their studies, they think above all about what can

The True Aim of Education

be useful to them, so that later on when they grow up they can earn a lot of money.

And the thing that becomes most important for them is to prepare themselves to pass examinations with success, for with diplomas, certificates and titles they will be able to find good positions and earn a lot of money.

For them study has no other purpose, no other interest.

To learn for the sake of knowledge, to study in order to know the secrets of Nature and life, to educate oneself in order to grow in consciousness, to discipline oneself in order to become master of oneself, to overcome one's weaknesses, incapacities and ignorance, to prepare oneself to advance in life towards a goal that is nobler and vaster, more generous and more true... they hardly give it a thought and consider it all very utopian. The only thing that matters is to be practical, to prepare themselves and learn how to earn money.”

Children who are infected with this disease of utilitarianism shall be out of place in an institution striving for integral education. But children who aspire for a higher and better life, who thirst for knowledge and perfection, who look forward eagerly to a future that will be more totally true, will feel at home there and shall have enough opportunities to fulfil their aspirations.

It is now becoming apparent to an increasing number of people all over the world that what is needed today, in the field of education, is not so much increased facilities or sophisticated equipment or some changes or some improvements in the courses and teaching systems but a new vision of education. The complexities and problems of our life are widening and increasing in intensity day by day; hence there is an urgent need to re-evaluate today's educational principles, psychological understandings and goals. The quest for a new approach to education must begin with a radical reappraisal of the aims and values of the present system. Here, the crucial question one should keep in the mind is: do the aims of the new system of education correspond to the higher aims of life? For after all, should not the aims of education be conterminous with the highest aims of life? Education should fulfil these aims and an education isolated from these basic thoughts will never be able to take roots.

The system of integral education, outlined in the writings of Sri Aurobindo and the Mother, takes into account the entire complexity of man's nature and gives us a new and perfect vision of education. The details of their system of integral education are given in the following sections.

INTEGRAL EDUCATION

“India has or rather *had* the knowledge of the *Spirit*, but she neglected matter and suffered for it.

The West has the knowledge of matter but rejected the *Spirit* and suffers badly for it.

An integral education which could, with some variations, be adapted to all the nations of the world, must bring back the legitimate authority of the *Spirit* over a matter fully developed and utilised.”

(a) *The Twofold Tendencies of Integral Education:*

(i) *The Two Basic Tendencies*

“Indeed, in education, both tendencies should be encouraged side by side: the tendency to thirst for the marvellous, for what seems unrealisable, for something which fills you with the feeling of divinity; while at the same time encouraging exact, correct, sincere observation in the perception of the world as it is, the suppression of all imagination, a constant control, a highly practical and meticulous sense for exact details. Both should go side by side. Usually, you kill the one with the idea that this is necessary in order to foster the other – this is completely wrong. Both can be simultaneous and there comes a time when one has enough knowledge to know that they are the two aspects of the same thing: insight, a higher discernment. But instead of a narrow, limited insight and discernment, the discernment becomes entirely sincere, correct, exact, but it is vast, it includes a whole domain that does not yet belong to the concrete manifestation.

From the point of view of education, this would be very important: to see the world as it is, exactly, unadorned, in the most down-to-earth and concrete manner; and to see the world as it can be, with the freest, highest vision, the one most full of hope and aspiration and marvellous certitude – as the two poles of discernment.”

(ii) *Collective and Individual Tendencies:*

Generally, “...in this effort to improve human conditions, there have always been two tendencies, which seem to be contrary but which ought to complement each other so that progress may be achieved. The first advocates a collective reorganisation, something which could lead to the effective unity of mankind. The other declares that all progress is made first by the individual and insists that the individual should be given the conditions in which he can progress freely. Both are equally true and necessary, and our effort should be directed along both these lines at once. For collective progress

and individual progress are interdependent. Before the individual can take a leap forward, at least a little of the preceding progress must have been realised in the collectivity. A way must therefore be found so that these two types of progress may proceed side by side.

It is in answer to this urgent need that Sri Aurobindo conceived the scheme of his international university, in order to prepare the human élite who will be able to work for the progressive unification of mankind and be ready at the same time to embody the new force which is descending to transform the earth.”

(b) *The Two Things to Be Considered:*

“There are two things to be considered: consciousness and the instruments through which consciousness manifests. Let us take the instruments: there is the mental being which produces thoughts, the emotional being which produces feeling, the vital being which produces the power of action and the physical being that acts.

The man of genius may use anything at all and make something beautiful because he has genius; but give this genius a perfect instrument and he will make something wonderful. Take a great musician; well, even with a wretched piano and missing notes, he will produce something beautiful; but give him a good piano, well-tuned, and he will do something still more beautiful. The consciousness is the same in either case but for expression it needs a good instrument – a body with mental, vital, psychic and physical capacities.

If physically you are badly built, badly set up, it will be difficult for you, even with a good training, to do gymnastics as well as one with a beautiful well-built body. It is the same with the mind – one who has a well-organised mind, complex, complete, refined, will express himself much better than one who has a rather mediocre or badly organised mind. First of all, you must educate your consciousness, become conscious of yourself, organise your consciousness according to your ideal, but at the same time do not neglect the instruments which are in your body.

Take an example. You are in your body with your deepest ideal but you find yourself before a school class and you have to teach something to the students. Well, this light is up there, this light of consciousness, but when you have to explain to your class the science you have to teach, is it more convenient to have a fund of knowledge or will the inspiration be such that you will not need this fund of knowledge? What is your personal experience?... You find, don't you, that there are days when everything goes well – you are eloquent, your students listen to you and understand you easily. But there

Integral Education

are other days when what you have to teach does not come, they do not listen to you – that is, you are bored and are boring. This means that in the former case your consciousness is awake and concentrated upon what you are doing, while in the second it is more or less asleep – you are left to your most external means. But in this case, if you have a fund of knowledge you can tell your students something; if you have a mind trained, prepared, a good instrument responding well when you want to make use of it, and if you have also gathered all necessary notes and notions all will go very well. But if you have nothing in your head and, besides, you are not in contact with your higher consciousness, then you have no other recourse than to take a book and read out your lesson – you will be obliged to make use of someone else’s mind.”

(c) *The Principal Aspects of Integral Education*

“The education of a human being should begin at birth and continue throughout his life... Education to be complete must have five principal aspects corresponding to the five principal activities of the human being: the physical, the vital, the mental, the psychic and the spiritual. Usually, these phases of education follow chronologically the growth of the individual; this, however, does not mean that one of them should replace another, but that all must continue, completing one another until the end of his life.”

An integral education would provide the best possible conditions and atmosphere for the flowering and growth of individual souls. It will focus at the all-round development of a child through a perfect development of his body, emotions, mind and psychic and also through his spiritual development. We propose to study these five aspects of education one by one and also their interrelationships in the following five sections.

“Essentially there is but one single reason for living: it is to know oneself. We are here to learn – to learn what we are, why we are here, and what we have to do. And if we don’t know that, our life is altogether empty — for ourselves and for others.

And so, generally, it is better to begin early, for there is much to learn. If one wants to learn about life as it is, the world as it is, and then really know the why and the how of life, one can begin when very young ...before the age of five.”

Sunday, January

1

पौष शुक्ल, द्वितीया

“And then, when one is a hundred, he will still be able to learn. So it is interesting. And all the time one can have surprises, always learn something one didn't know, meet with an experience one did not have before, find something one was ignorant of. It is surely very interesting.”

Monday, January

२

पौष शुक्ल, तृतीया

(d) *The Science of Living*

“An aimless life is always a miserable life.

Every one of you should have an aim. But do not forget that on the quality of your aim will depend the quality of your life.”

Tuesday, January

3

पौष शुक्ल, चतुर्थी

“Your aim should be high and wide, generous and disinterested; this will make your life precious to yourself and to others.

But whatever your ideal, it cannot be perfectly realised unless you have realised perfection in yourself.”

“To work for your perfection, the first step is to become conscious of yourself, of the different parts of your being and their respective activities. You must learn to distinguish these different parts one from another, so that you may become clearly aware of the origin of the movements that occur in you, the many impulses, reactions and conflicting wills that drive you to action. It is an assiduous study which demands much perseverance and sincerity.”

“For man’s nature, especially his mental nature, has a spontaneous tendency to give a favourable explanation for everything he thinks, feels, says and does. It is only by observing these movements with great care, by bringing them, as it were, before the tribunal of our highest ideal, with a sincere will to submit to its judgment, that we can hope to form in ourselves a discernment that never errs.”

“...if we truly want to progress and acquire the capacity of knowing the truth of our being, that is to say, what we are truly created for, what we can call our mission upon earth, then we must, in a very regular and constant manner, reject from us or eliminate in us whatever contradicts the truth of our existence, whatever is opposed to it.”

“In this way, little by little, all the parts, all the elements of our being can be organised into a homogeneous whole around our psychic centre. This work of unification requires much time to be brought to some degree of perfection. Therefore, in order to accomplish it, we must arm ourselves with patience and endurance, with a determination to prolong our life as long as necessary for the success of our endeavour.”

“As you pursue this labour of purification and unification (*of all parts of your being*), you must at the same time take great care to perfect the external and instrumental part of your being. When the higher truth manifests, it must find in you a mind that is supple and rich enough to be able to give the idea that seeks to express itself a form of thought which preserves its force and clarity.”

“This thought, again, when it seeks to clothe itself in words, must find in you a sufficient power of expression so that the words reveal the thought and do not deform it. And the formula in which you embody the truth should be manifested in all your feelings, all your acts of will, all your actions, in all the movements of your being. Finally, these movements themselves should, by constant effort, attain their highest perfection.”

(e) Pre-Natal Education:

“The education of a human being should begin at birth and continue throughout his life.

Indeed, if we want this education to have its maximum result, it should begin even before birth; in this case it is the mother herself who proceeds with this education by means of a twofold action: first, upon herself for her own improvement, and secondly, upon the child whom she is forming physically.”

Thursday, January

12

पौष शुक्ल, १३

“For it is certain that the nature of the child to be born depends very much upon the mother who forms it, upon her aspiration and will as well as upon the material surroundings in which she lives.”
(29)

“To see that her thoughts are always beautiful and pure, her feelings always noble and fine, her material surroundings as harmonious as possible and full of a great simplicity – this is the part of education which should apply to the mother herself.”

“And if she has in addition a conscious and definite will to form the child according to the highest ideal she can conceive, then the very best conditions will be realised so that the child can come into the world with his utmost potentialities. How many difficult efforts and useless complications would be avoided in this way!”

PHYSICAL EDUCATION

“Of all the domains of human consciousness, the physical is the one most completely governed by method, order, discipline, process. The lack of plasticity and receptivity in matter has to be replaced by a detailed organisation that is both precise and comprehensive. In this organisation, one must not forget the interdependence and interpenetration of all the domains of the being. However, even a mental or vital impulse, to express itself physically, must submit to an exact process. That is why all education of the body, if it is to be effective, must be rigorous and detailed, far-sighted and methodical. This will be translated into habits; the body is a being of habits. But these habits should be controlled and disciplined, while remaining flexible enough to adapt themselves to circumstances and to the needs of the growth and development of the being.

All education of the body should begin at birth and continue throughout life. It is never too soon to begin nor too late to continue.

Physical education has three principal aspects: (1) control and discipline of the functioning of the body, (2) an integral, methodical and harmonious development of all the parts and movements of the body and (3) correction of any defects and deformities.

It may be said that from the very first days, even the first hours of his life, the child should undergo the first part of this programme as far as food, sleep, evacuation, etc. are concerned. If the child, from the very beginning of his existence, learns good habits, it will save him a good deal of trouble and inconvenience for the rest of his life; and besides, those who have the responsibility of caring for him during his first years will find their task very much easier.

Naturally, this education, if it is to be rational, enlightened and effective, must be based upon a minimum knowledge of the human body, of its structure and its functioning. As the child develops, he must gradually be taught to observe the functioning of his internal organs so that he may control them more and more, and see that this functioning remains normal and harmonious. As for positions, postures and movements, bad habits are formed very early and very rapidly, and these may have disastrous consequences for his whole life. Those who take the question of physical education seriously and wish to give their children the best conditions for normal development will easily find the necessary indications and instructions. The subject is being more and more thoroughly studied, and many books have appeared and are still appearing which give all the information and guidance needed.”

“The question of food has been studied at length and in detail; the diet

Physical Education

that helps children in their growth is generally known and it may be very useful to follow it. But it is very important to remember that the instinct of the body, so long as it remains intact, is more reliable than any theory. Accordingly, those who want their child to develop normally should not force him to eat food which he finds distasteful, for most often the body possesses a sure instinct as to what is harmful to it, unless the child is particularly capricious.

The body in its normal state, that is to say, when there is no intervention of mental notions or vital impulses, also knows very well what is good and necessary for it; but for this to be effective in practice, one must educate the child with care and teach him to distinguish his desires from his needs. He should be helped to develop a taste for food that is simple and healthy, substantial and appetising, but free from any useless complications. In his daily food, all that merely stuffs and causes heaviness should be avoided; and above all, he must be taught to eat according to his hunger, neither more nor less, and not to make his meals an occasion to satisfy his greed or gluttony. From one's very childhood, one should know that one eats in order to give strength and health to the body and not to enjoy the pleasures of the palate. Children should be given food that suits their temperament, prepared in a way that ensures hygiene and cleanliness, that is pleasant to the taste and yet very simple. This food should be chosen and apportioned according to the age of the child and his regular activities. It should contain all the chemical and dynamic elements that are necessary for his development and the balanced growth of every part of his body.

Since the child will be given only the food that helps to keep him healthy and provide him with the energy he needs, one must be very careful not to use food as a means of coercion and punishment. The practice of telling a child, "You have not been a good boy, you won't get any dessert," etc., is most harmful. In this way you create in his little consciousness the impression that food is given to him chiefly to satisfy his greed and not because it is indispensable for the proper functioning of his body.

Another thing should be taught to a child from his early years: to enjoy cleanliness and observe hygienic habits. But, in obtaining this cleanliness and respect for the rules of hygiene from the child, one must take great care not to instil into him the fear of illness. Fear is the worst instrument of education and the surest way of attracting what is feared. Yet, while there should be no fear of illness, there should be no inclination for it either. There is a prevalent belief that brilliant minds are found in weak bodies. This is a delusion and has no basis. There was perhaps a time when a

Physical Education

romantic and morbid taste for physical unbalance prevailed; but, fortunately, that tendency has disappeared. Nowadays a well-built, robust, muscular, strong and well-balanced body is appreciated at its true value. In any case, children should be taught to respect health and admire the healthy man whose vigorous body knows how to repel attacks of illness. Often a child feigns illness to avoid some troublesome obligation, a work that does not interest him, or simply to soften his parents' hearts and get them to satisfy some caprice. The child must be taught as early as possible that this does not work and that he does not become more interesting by being ill, but rather the contrary. The weak have a tendency to believe that their weakness makes them particularly interesting and to use this weakness and if necessary even illness as a means of attracting the attention and sympathy of the people around them. On no account should this pernicious tendency be encouraged. Children should therefore be taught that to be ill is a sign of weakness and inferiority, not of some virtue or sacrifice.

That is why, as soon as the child is able to make use of his limbs, some time should be devoted every day to the methodical and regular development of all the parts of his body. Every day some twenty or thirty minutes, preferably on waking, if possible, will be enough to ensure the proper functioning and balanced growth of his muscles while preventing any stiffening of the joints and of the spine, which occurs much sooner than one thinks. In the general programme of the child's education, sports and outdoor games should be given a prominent place; that, more than all the medicines in the world, will assure the child good health. An hour's moving about in the sun does more to cure weakness or even anemia than a whole arsenal of tonics."

"But in any case a child, whatever his activities, should have a sufficient number of hours of sleep. The number will vary according to his age. In the cradle, the baby should sleep longer than he remains awake. The number of hours of sleep will diminish as the child grows. But until maturity it should not be less than eight hours, in a quiet, well-ventilated place. The child should never be made to stay up late for no reason. The hours before midnight are the best for resting the nerves. Even during the waking hours, relaxation is indispensable for all who want to maintain their nervous balance. To know how to relax the muscles and the nerves is an art which should be taught to children when they are very young... There are even parents who have the bad habit of making their child do household work at the expense of his rest and relaxation. Nothing is worse for a developing nervous system, which cannot stand the strain of too continuous an effort

Physical Education

or of an activity that is imposed upon it and not freely chosen. At the risk of going against many current ideas and ruffling many prejudices, I hold that it is not fair to demand service from a child, as if it were his duty to serve his parents. The contrary would be more true, and certainly it is natural that parents should serve their child or at least take great care of him. It is only if a child chooses freely to work for his family and does this work as play that the thing is admissible. And even then, one must be careful that it in no way diminishes the hours of rest that are absolutely indispensable for his body to function properly.

I have said that from a young age children should be taught to respect good health, physical strength and balance. The great importance of beauty must also be emphasised. A young child should aspire for beauty, not for the sake of pleasing others or winning their admiration, but for the love of beauty itself; for beauty is the ideal which all physical life must realise. Every human being has the possibility of establishing harmony among the different parts of his body and in the various movements of the body in action. Every human body that undergoes a rational method of culture from the very beginning of its existence can realise its own harmony and thus become fit to manifest beauty. When we speak of the other aspects of an integral education, we shall see what inner conditions are to be fulfilled so that this beauty can one day be manifested.

So far I have referred only to the education to be given to children; for a good many bodily defects can be rectified and many malformations avoided by an enlightened physical education given at the proper time. But if for any reason this physical education has not been given during childhood or even in youth, it can begin at any age and be pursued throughout life. But the later one begins, the more one must be prepared to meet bad habits that have to be corrected, rigidities to be made supple, malformations to be rectified. And this preparatory work will require much patience and perseverance before one can start on a constructive programme for the harmonisation of the form and its movements. But if you keep alive within you the ideal of beauty that is to be realised, sooner or later you are sure to reach the goal you have set yourself.”

(a) *The Physical: Nature and Capacities*

“...by means of a rational and discerning physical education, we must make our body strong and supple enough to become a fit instrument in the material world for the truth-force which wants to manifest through us.”

“In fact, the body must not rule, it must obey (the soul). By its very nature it is a docile and faithful servant. Unfortunately, it rarely has the capacity of discernment it ought to have with regard to its masters, the mind and the vital. It obeys them blindly, at the cost of its own well-being. The mind with its dogmas, its rigid and arbitrary principles, the vital with its passions, its excesses and dissipations soon destroy the natural balance of the body and create in it fatigue, exhaustion and disease.”

“It must be freed from this tyranny and this can be done only through a constant union with the psychic centre of the being. The body has a wonderful capacity of adaptation and endurance. It is able to do so many more things than one usually imagines. If, instead of the ignorant and despotic masters that now govern it, it is ruled by the central truth of the being, you will be amazed at what it is capable of doing.”

“Calm and quiet, strong and poised, at every minute it will be able to put forth the effort that is demanded of it, for it will have learnt to find rest in action and to recuperate, through contact with the universal forces, the energies it expends consciously and usefully. In this sound and balanced life a new harmony will manifest in the body, reflecting the harmony of the higher regions, which will give it perfect proportions and ideal beauty of form.”

“And this harmony will be progressive, for the truth of the being is never static; it is a perpetual unfolding of a growing perfection that is more and more total and comprehensive. As soon as the body has learnt to follow this movement of progressive harmony, it will be possible for it to escape, through a continuous process of transformation, from the necessity of disintegration and destruction.”

“The body is capable of progressing and gradually it can learn to do what it could not do. But its capacity for progress is much slower than the vital desire for progress and the mental will for progress. And if the vital and the mental were left as masters of action, they would simply harass the body, destroy its poise and upset its health.”

“Therefore, one must be patient and follow the rhythm of one’s body; it is more reasonable and knows what it can do and what it cannot.

Naturally, there are tamasic bodies and they need some encouragement for progressing.

But in everything and in all cases, one must keep one’s balance.”

(b)Physical Culture : Good Habits

“...it will be good, as a general rule, to make use of habit as a help in organizing one’s material life, for the body functions more easily within the framework of a regular routine. But one must know how to avoid becoming a slave to one’s habits, however good they may be; the greatest flexibility must be maintained so that one may change them each time it becomes necessary to do so.”

“One must strictly shun all excess and every vice, great or small; one must deny oneself the use of such slow poisons as tobacco, alcohol, etc., which men have a habit of developing into indispensable needs that gradually destroy the will and the memory.”

“The all-absorbing interest which nearly all human beings, even the most intellectual, have in food, its preparation and its consumption, should be replaced by an almost chemical knowledge of the needs of the body and a very scientific austerity in satisfying them.”

“Sleep must not be a fall into unconsciousness which makes the body heavy instead of refreshing it. Eating with moderation and abstaining from all excess greatly reduces the need to spend many hours in sleep; however, the quality of sleep is much more important than its quantity.”

“In order to have a truly effective rest and relaxation during sleep, it is good as a rule to drink something before going to bed, a cup of milk or soup or fruit-juice, for instance. Light food brings a quiet sleep.”

Sat/Sun, January

28/29

माघ कृष्ण, १४/अमा०

“One should, however, abstain from all copious meals, for then the sleep becomes agitated and is disturbed by nightmares, or else is dense, heavy and dulling.”

Monday, January

30

माघ शुक्ल, प्रथमा

“But the most important thing of all is to make the mind clear, to quieten the emotions and calm the effervescence of desires and the preoccupations which accompany them.”

“If before retiring to bed one has talked a lot or had a lively discussion, if one has read an exciting or intensely interesting book, one should rest a little without sleeping in order to quieten the mental activity, so that the brain does not engage in disorderly movements while the other parts of the body alone are asleep.”

Wednesday, February

1

माघ शुक्ल, तृतीया

“Those who practise meditation will do well to concentrate for a few minutes on a lofty and restful idea, in an aspiration towards a higher and vaster consciousness. Their sleep will benefit greatly from this and they will largely be spared the risk of falling into unconsciousness while they sleep.”

“After the austerity of a night spent wholly in resting in a calm and peaceful sleep comes the austerity of a day which is sensibly organised; its activities will be divided between the progressive and skilfully graded exercises required for the culture of the body, and work of some kind or other.”

(c) *Physical Culture: Physical Exercises*

“A physical culture which aims at building a body capable of serving as a fit instrument for a higher consciousness demands very austere habits: a great regularity in sleep, food, exercise and every activity.”

“Physical education means chiefly the combination of all exercises for the sake of the growth and upkeep of the body.”

“Any rational system of exercises suited to one’s need and capacity will help the participant to improve in health. Moreover it is the attitude that is more important. Any well-planned and scientifically arranged programme of exercises practised with a yogic attitude will become yogic exercises and the person practising them will draw full benefit from the point of view of physical health and moral and spiritual uplift.”

Tuesday, February

7

माघ शुक्ल, दशमी

“Physical culture is the best way of developing the consciousness of the body, and the more the body is conscious, the more it is capable of receiving the divine forces that are at work to transform it and give birth to the new race.”

Wednesday, February

8

माघ शुक्ल, एकादशी

“What better offering can we make to the Divine, than to offer the skill of our growing bodies?”

Let us offer our efforts towards perfection, and physical education will take for us a new meaning and a greater value.”

Thursday, February

9

माघ शुक्ल, द्वादशी

“We are not aiming at success – our aim is perfection.”

(57)

Friday, February

10

माघ शुक्ल, त्रयोदशी

“Become Master of your body – this will lead you to freedom.”

(58)

(d) Physical Culture: The Significance

“... even while recognising that in our body we still belong dreadfully to animality, we must not therefore conclude that this animal part, as it is the most concrete and the most real for us, is one to which we are obliged to be subjected and which we must allow to rule over us.”

Monday, February

13

पूर्णिमा

“Unfortunately this is what happens most often in life and men are certainly much more slaves than masters of their physical being. Yet it is the contrary that should be, for the truth of individual life is quite another thing.”

(60)

“We have in us an intelligent will more or less enlightened which is the first instrument of our psychic being. It is this intelligent will that we must use in order to learn to live not like an animal man, but as a human being, candidate for Divinity.”

Wednesday, February

15

फाल्गुन कृष्ण, द्वितीया

“And the first step towards this realisation is to become master of this body instead of remaining an impotent slave.

One most effective help towards this goal is physical culture.”

(62)

“For about a century there has been a renewal of a knowledge greatly favoured in ancient times, partially forgotten since then. Now it is reawakening, and with the progress of modern science, it is acquiring quite a new amplitude and importance.”

“This knowledge deals with the physical body and the extraordinary mastery that can be obtained over it with the help of enlightened and systematised physical education.

This renewal has been the result of the action of a new power and light that have spread upon the earth in order to prepare it for the great transformations that must take place in the near future.”

Sat/Sun, February

18/19

फाल्गुन कृष्ण, ५/६

“We must not hesitate to give a primary importance to this physical education whose very purpose is to make our body capable of receiving and expressing the new force which seeks to manifest upon earth.”

(65)

VITAL EDUCATION

“Of all education, vital education is perhaps the most important, the most indispensable. Yet it is rarely taken up and pursued with discernment and method. There are several reasons for this: first, the human mind is in a state of great confusion about this particular subject; secondly, the undertaking is very difficult and to be successful in it one must have endless endurance and persistence and a will that no failure can weaken.

Indeed, the vital in man's nature is a despotic and exacting tyrant. Moreover, since it is the vital which holds power, energy, enthusiasm, effective dynamism, many have a feeling of timorous respect for it and always try to please it. But it is a master that nothing can satisfy and its demands are without limit. Two ideas which are very wide-spread, especially in the West, contribute towards making its domination more sovereign. One is that the chief aim of life is to be happy; the other that one is born with a certain character and that it is impossible to change it.

The first idea is a childish deformation of a very profound truth: that all existence is based upon delight of being and without delight of being there would be no life. But this delight of being, which is a quality of the Divine and therefore unconditioned, must not be confused with the pursuit of pleasure in life, which depends largely upon circumstances. The conviction that one has the right to be happy leads, as a matter of course, to the will to “live one's own life” at any cost. This attitude, by its obscure and aggressive egoism, leads to every kind of conflict and misery, disappointment and discouragement, and very often ends in catastrophe.

In the world as it is now the goal of life is not to secure personal happiness, but to awaken the individual progressively to the Truth-consciousness.

The second idea arises from the fact that a fundamental change of character demands an almost complete mastery over the subconscious and a very rigorous disciplining of whatever comes up from the inconscient, which, in ordinary natures, expresses itself as the effects of atavism and of the environment in which one was born. Only an almost abnormal growth of consciousness and the constant help of Grace can achieve this Herculean task. That is why this task has rarely been attempted and many famous teachers have declared it to be unrealisable and chimerical. Yet it is not unrealisable. The transformation of character has in fact been realised by means of a clear-sighted discipline and a perseverance so obstinate that nothing, not even the most persistent failures, can discourage it.

The indispensable starting-point is a detailed and discerning observation of the character to be transformed. In most cases, that itself is a difficult and often a very baffling task. But there is one fact which the old traditions knew and which can serve as the clue in the labyrinth of inner discovery. It is that everyone possesses in a large measure, and the exceptional individual in an increasing degree of precision, two opposite tendencies of character, in almost equal

Vital Education

proportions, which are like the light and the shadow of the same thing. Thus someone who has the capacity of being exceptionally generous will suddenly find an obstinate avarice rising up in his nature, the courageous man will be a coward in some part of his being and the good man will suddenly have wicked impulses. In this way life seems to endow everyone not only with the possibility of expressing an ideal, but also with contrary elements representing in a concrete manner the battle he has to wage and the victory he has to win for the realisation to become possible. Consequently, all life is an education pursued more or less consciously, more or less willingly...

That is why it is of prime importance that the vital education of the child should begin as early as possible, indeed, as soon as he is able to use his senses. In this way many bad habits will be avoided and many harmful influences eliminated.

This vital education has **two principal aspects**, very different in their aims and methods, but both equally important. The first concerns the development and use of the sense organs. The second is the progressing awareness and control of the character, culminating in its transformation.

The education of the senses, again, has several aspects, which are added to one another as the being grows; indeed it should never cease. The sense organs, if properly cultivated, can attain a precision and power of functioning far exceeding what is normally expected of them."

"To this general education of the senses and their functioning there will be added, as early as possible, the cultivation of discrimination and of the aesthetic sense, the capacity to choose and adopt what is beautiful and harmonious, simple, healthy and pure. For there is a psychological health just as there is a physical health, a beauty and harmony of the sensations as of the body and its movements. As the capacity of understanding grows in the child, he should be taught, in the course of his education, to add artistic taste and refinement to power and precision. He should be shown, led to appreciate, taught to love beautiful, lofty, healthy and noble things, whether in Nature or in human creation. This should be a true aesthetic culture, which will protect him from degrading influences... A methodical and enlightened cultivation of the senses can, little by little, eliminate from the child whatever is by contagion vulgar, commonplace and crude. This education will have very happy effects even on his character. For one who has developed a truly refined taste will, because of this very refinement, feel incapable of acting in a crude, brutal or vulgar manner. This refinement, if it is sincere, brings to the being a nobility and generosity which will spontaneously find expression in his behaviour and will protect him from many base and perverse movements.

And this brings us quite naturally to **the second aspect of vital education which concerns the character and its transformation.**

Vital Education

Generally, all disciplines dealing with the vital being, its purification and its control, proceed by coercion, suppression, abstinence and asceticism. This procedure is certainly easier and quicker, although less deeply enduring and effective, than a rigorous and detailed education. Besides, it eliminates all possibility of the intervention, help and collaboration of the vital. And yet this help is of the utmost importance if one wants the individual's growth and action to be complete.

To become conscious of the various movements in oneself and be aware of what one does and why one does it, is the indispensable starting-point. The child must be taught to observe, to note his reactions and impulses and their causes, to become a discerning witness of his desires, his movements of violence and passion, his instincts of possession and appropriation and domination and the background of vanity which supports them, together with their counterparts of weakness, discouragement, depression and despair.

Evidently, for this process to be useful, along with the growth of the power of observation the will for progress and perfection must also grow. This will should be instilled into the child as soon as he is capable of having a will, that is to say, at a much earlier age than is usually believed.

In order to awaken this will to surmount and conquer, different methods are appropriate in different cases; with certain individuals rational arguments are effective, for others their feelings and goodwill should be brought into play, with yet others the sense of dignity and self-respect. For all, the most powerful method is example constantly and sincerely shown.

Once the resolution has been firmly established, one has only to proceed rigorously and persistently and never to accept any defeat as final. To avoid all weakening and backsliding, there is one important point you must know and never forget: the will can be cultivated and developed just as the muscles can by methodical and progressive exercise. You must not shrink from demanding the maximum effort of your will even for a thing that seems of no importance, for it is through effort that its capacity grows, gradually acquiring the power to apply itself even to the most difficult things. What you have decided to do, you must do, whatever the cost, even if you have to renew your effort over and over again any number of times in order to do it. Your will will be strengthened by the effort and you will have only to choose with discernment the goal to which you will apply it.

To sum up: one must gain a full knowledge of one's character and then acquire control over one's movements in order to achieve perfect mastery and the transformation of all the elements that have to be transformed."

Monday, February

20

फाल्गुन कृष्ण, सप्तमी

(a) *The Vital: Nature and Capacities*

“The vital being in us is the seat of impulses and desires, of enthusiasm and violence, of dynamic energy and desperate depressions, of passions and revolts.”

Tuesday, February

21

फाल्गुन कृष्ण, अष्टमी

“It can set everything in motion, build and realise; but it can also destroy and mar everything. Thus it may be the most difficult part to discipline in the human being.”

Wednesday, February

२२

फाल्गुन कृष्ण, नवमी

“With the collaboration of the vital no realisation seems impossible, no transformation impracticable. But the difficulty lies in securing this constant collaboration...”

Thursday, February

२३

फाल्गुन कृष्ण, दशमी

“It is a long and exacting labour requiring great patience and perfect sincerity, for without sincerity you will deceive yourself from the very outset, and all endeavour for progress will be in vain.”

(72)

“The vital is a good worker, but most often it seeks its own satisfaction. If that is refused, totally or even partially, the vital gets vexed, sulks and goes on strike. Its energy disappears more or less completely and in its place leaves disgust for people and things, discouragement or revolt, depression and dissatisfaction.”

Sat/Sun, February

25/26

फाल्गुन कृष्ण, १२/१३

“At such moments it is good to remain quiet and refuse to act; for these are the times when one does stupid things and in a few moments one can destroy or spoil the progress that has been made during months of regular effort. These crises are shorter and less dangerous for those who have established a contact with their psychic being which is sufficient to keep alive in them the flame of aspiration and the consciousness of the ideal to be realised.”

“*One can,...* with the help of this consciousness, deal with their vital as one deals with a rebellious child, with patience and perseverance, showing it the truth and light, endeavouring to convince it and awaken in it the goodwill which has been veiled for a time. By means of such patient intervention each crisis can be turned into a new progress, into one more step towards the goal.”

Tuesday, February

२८

फाल्गुन शुक्ल, प्रथमा

“Progress may be slow, relapses may be frequent, but if a courageous will is maintained, one is sure to triumph one day and see all difficulties melt and vanish before the radiance of the truth-consciousness.”

(76)

(b) *The Vital: Sources of Subsistence and the Control of Sensations*

“...the vital being is the seat of power, of effective enthusiasm. It is in the vital that thought is transformed into will and becomes a dynamism for action. It is also true that the vital is the seat of desires and passions, of violent impulses and equally violent reactions, of revolt and depression.”

Thursday, March

२

फाल्गुन शुक्ल, तृतीया

“The normal remedy is to strangle and starve the vital by depriving it of all sensation; sensations are indeed its main sustenance and without them it falls asleep, grows sluggish and starves to death.”

“In fact, the vital has three sources of subsistence. The one most easily accessible to it comes from below, from the physical energies through the sensations.

The second is on its own plane, when it is sufficiently vast and receptive, by contact with the universal vital forces.”

“The third, to which it usually opens only in a great aspiration for progress, comes to it from above by the infusion and absorption of spiritual forces and inspiration.”

“To these sources men always strive more or less to add another, which is for them at the same time the source of most of their torments and misfortunes. It is the interchange of vital forces with their fellows, usually in groups of two, which they most often mistake for love, but which is only the attraction between two forces that take pleasure in mutual interchange.”

Tuesday, March

7

फाल्गुन शुक्ल, अष्टमी

“...if we do not wish to starve our vital, sensations must not be rejected or diminished in number and intensity. Neither should we avoid them; rather we must make use of them with wisdom and discernment.”

“Sensations are an excellent instrument of knowledge and education, but to make them serve these ends, they must not be used egoistically for the sake of enjoyment, in a blind and ignorant search for pleasure and self-satisfaction.”

Thursday, March

9

फाल्गुन शुक्ल, दशमी

“...the senses should be used as instruments to approach and study the physical and vital worlds in all their complexity; in this way they will take their true place in the great endeavour towards transformation.”

Friday, March

10

फाल्गुन शुक्ल, एकादशी

“It is by enlightening, strengthening and purifying the vital, and not by weakening it, that one can contribute to the true progress of the being. To deprive oneself of sensations is therefore as harmful as depriving oneself of food.”

“But just as the choice of food must be made wisely and solely for the growth and proper functioning of the body, so too the choice of sensations and their control should be made with a very scientific austerity and solely for the growth and perfection of the vital, of this highly dynamic instrument, which is as essential for progress as all the other parts of the being.”

(c) Training of the Vital: The Role of Endurance

“One of the commonest demands of the vital is for praise. It hates to be criticized and treated as if it were of little importance. But it must be always prepared for rebuffs and stand them with absolute calm; nor must it pay attention to compliments, forgetting that each movement of self-satisfaction is an offering at the altar of the lords of falsehood.”

“But you must remember that the compliments paid by creatures on the same level of ignorance as oneself are really worth nothing, they are just as worthless as the criticisms levelled at one. No matter from what pretentious source they derive, they are futile and empty. Unfortunately, however, the vital craves even for the most rotten food and is so greedy that it will accept praise from even the very embodiments of incompetence.”

“Let endurance be your watchword: teach the life-force in you – your vital being – not to complain but to put up with all the conditions necessary for great achievement. The body is a very enduring servant, it bears the stress of circumstance tamely like a beast of burden. It is the vital being that is always grumbling and uneasy.”

“But the very essence of endurance is that the vital should learn to give up its capricious likes and dislikes and preserve an equanimity in the midst of the most trying conditions. When you are treated roughly by somebody or you lack something which would relieve your discomfort, you must keep up cheerfully instead of letting yourself be disturbed.”

“Let nothing ruffle you the least bit, and whenever the vital tends to air its petty grievances with pompous exaggeration just stop to consider how very happy you are, compared to so many in this world.”

Sat/Sun, March

18/19

चैत्र कृष्ण, ३/४

“Nothing great is ever accomplished without endurance. If you study the lives of great men you will see how they set themselves like flint against the weaknesses of the vital.”

“Even today, the true meaning of our civilization is the mastery of the physical through endurance in the vital. The spirit of sport and of adventure and the dauntless facing of odds which is evident in all fields of life are part of this ideal of endurance. In science itself, progress depends on the countless difficult tests and trials which precede achievement.”

“It is by educating the vital, by making it more refined, more sensitive, more subtle and, one should almost say, more elegant, in the best sense of the word, that one can overcome its violence and brutality, which are in fact a form of crudity and ignorance, of lack of taste.”

“In a general way, education, culture, refinement of the senses are the means of curing movements of crude instinct and desire and passion. To obliterate them is not curing them; instead they should be cultivated, intellectualised, refined. That is the surest way of curing them.”

Thursday, March

२३

चैत्र कृष्ण, अष्टमी

“To give them their maximum growth in view of the progress and development of consciousness, so that one may attain to a sense of harmony and exactitude of perception is a part of culture and education for the human being.”

“In truth, a cultivated and illumined vital can be as noble and heroic and disinterested as it is now spontaneously vulgar, egoistic and perverted when it is left to itself without education.”

Sat/Sun, March

25/26

चैत्र कृष्ण, १०/१२

“If the education of the vital is carried far enough, with perseverance and sincerity, there comes a time when, convinced of the greatness and beauty of the goal, the vital gives up petty and illusory sensorial satisfactions in order to win the divine delight.”

MENTAL EDUCATION

“Of all lines of education, mental education is the most widely known and practised, yet except in a few rare cases there are gaps which make it something very incomplete and in the end quite insufficient.

Generally speaking, schooling is considered to be all the mental education that is necessary. And when a child has been made to undergo, for a number of years, a methodical training which is more like cramming than true schooling, it is considered that whatever is necessary for his mental development has been done. Nothing of the kind. Even conceding that the training is given with due measure and discrimination and does not permanently damage the brain, it cannot impart to the human mind the faculties it needs to become a good and useful instrument. The schooling that is usually given can, at the most, serve as a system of gymnastics to increase the suppleness of the brain. From this standpoint, each branch of human learning represents a special kind of mental gymnastics, and the verbal formulations given to these various branches each constitute a special and well-defined language.

A true mental education, which will prepare man for a higher life, has five principal phases. Normally these phases follow one after another, but in exceptional individuals they may alternate or even proceed simultaneously. These five phases, in brief, are:

- (1) Development of the power of concentration, the capacity of attention.
- (2) Development of the capacities of expansion, widening, complexity and richness.
- (3) Organisation of one's ideas around a central idea, a higher ideal or a supremely luminous idea that will serve as a guide in life.
- (4) Thought-control, rejection of undesirable thoughts, to become able to think only what one wants and when one wants.
- (5) Development of mental silence, perfect calm and a more and more total receptivity to inspirations coming from the higher regions of the being.

It is not possible to give here all the details concerning the methods to be employed in the application of these five phases of education to different individuals. Still, a few explanations on points of detail can be given.”

Phase I:

“Attention is a factor in knowledge, the importance of which has been always recognised. Attention is the first condition of right memory and of accuracy. To attend to what he is doing is the first element of discipline required of the student, and, as I have suggested, this can easily be secured if the object of attention is made interesting. This attention to a single thing is called concentration. One truth is, however, sometimes overlooked: that

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concentration on several things at a time is often indispensable. When people talk of concentration, they imply centring the mind on one thing at a time; but it is quite possible to develop the power of double concentration, triple concentration, multiple concentration.”

“Undeniably, what most impedes mental progress in children is the constant dispersion of their thoughts. Their thoughts flutter hither and thither like butterflies and they have to make a great effort to fix them. Yet this capacity is latent in them, for when you succeed in arousing their interest, they are capable of a good deal of attention. By his ingenuity, therefore, the educator will gradually help the child to become capable of a sustained effort of attention and a faculty of more and more complete absorption in the work in hand. All methods that can develop this faculty of attention from games to rewards are good and can all be utilised according to the need and the circumstances. But it is the psychological action that is most important and the sovereign method is to arouse in the child an interest in what you want to teach him, a liking for work, a will to progress. To love to learn is the most precious gift that one can give to a child: to love to learn always and everywhere, so that all circumstances, all happenings in life may be constantly renewed opportunities for learning more and always more.

For that, to attention and concentration should be added observation, precise recording and faithfulness of memory. This faculty of observation can be developed by varied and spontaneous exercises, making use of every opportunity that presents itself to keep the child's thought wakeful, alert and prompt. The growth of the understanding should be stressed much more than that of memory. One knows well only what one has understood. Things learnt by heart, mechanically, fade away little by little and finally disappear; what is understood is never forgotten. Moreover, you must never refuse to explain to a child the how and the why of things. If you cannot do it yourself, you must direct the child to those who are qualified to answer or point out to him some books that deal with the question. In this way you will progressively awaken in the child the taste for true study and the habit of making a persistent effort to know.”

“The first qualities of the mind that have to be developed are those which can be grouped under observation. We notice some things, ignore others. Even of what we notice, we observe very little. A general perception of an object is what we all usually carry away from a cursory half-attentive glance. A closer attention fixes its place, form, nature as distinct from its surroundings. Full concentration of the faculty of observation gives us all

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the knowledge that the three chief senses can gather about the object, or if we touch or taste, we may gather all that the five senses can tell of its nature and properties. Those who make use of the sixth sense, the poet, the painter, the Yogin, can also gather much that is hidden from the ordinary observer. ...We may gather much even from a passing glance at an object, if we have the habit of concentrating the attention and the habit of *sāttwic* receptivity. The first thing the teacher has to do is to accustom the pupil to concentrate attention.

We may take the instance of a flower. Instead of looking casually at it and getting a casual impression of scent, form and colour, he should be encouraged to know the flower – to fix in his mind the exact shade, the peculiar glow, the precise intensity of the scent, the beauty of curve and design in the form. His touch should assure itself of the texture and its peculiarities. Next, the flower should be taken to pieces and its structure examined with the same carefulness of observation. All this should be done not as a task, but as an object of interest by skilfully arranged questions suited to the learner which will draw him on to observe and investigate one thing after the other until he has almost unconsciously mastered the whole.

Memory and judgment are the next qualities that will be called upon, and they should be encouraged in the same unconscious way. The student should not be made to repeat the same lesson over again in order to remember it. That is a mechanical, burdensome and unintelligent way of training the memory. A similar but different flower should be put in the hands and he should be encouraged to note it with the same care, but with the avowed object of noting the similarities and differences. By this practice daily repeated the memory will naturally be trained. Not only so, but the mental centres of comparison and contrast will be developed. The learner will begin to observe as a habit the similarities of things and their differences. The teacher should take every care to encourage the perfect growth of this faculty and habit. At the same time, the laws of species and genus will begin to dawn on the mind and, by a skilful following and leading of the young developing mind, the scientific habit, the scientific attitude and the fundamental facts of scientific knowledge may in a very short time be made part of its permanent equipment. The observation and comparison of flowers, leaves, plants, trees will lay the foundations of botanical knowledge without loading the mind with names and that dry set acquisition of informations which is the beginning of cramming and detested by the healthy human mind when it is fresh from nature and un-spoiled by unnatural habits. In the same way by the observation of the stars, astronomy, by the observation

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of earth, stones, etc., geology, by the observation of insects and animals, entomology and zoology may be founded. A little later chemistry may be started by interesting observation of experiments without any formal teaching or heaping on the mind of formulas and book-knowledge. There is no scientific subject the perfect and natural mastery of which cannot be prepared in early childhood by this training of the faculties to observe, compare, remember and judge various classes of objects. It can be done easily and attended with a supreme and absorbing interest in the mind of the student. Once the taste is created, the boy can be trusted to follow it up with all the enthusiasm of youth in his leisure hours. This will prevent the necessity at a later age of teaching him everything in class.

The judgment will naturally be trained along with the other faculties. At every step the boy will have to decide what is the right idea, measurement, appreciation of colour, sound, scent, etc., and what is the wrong. Often the judgments and distinctions made will have to be exceedingly subtle and delicate. At first many errors will be made, but the learner should be taught to trust his judgment without being attached to its results. It will be found that the judgment will soon begin to respond to the calls made on it, clear itself of all errors and begin to judge correctly and minutely. The best way is to accustom the boy to compare his judgments with those of others. When he is wrong, it should at first be pointed out to him how far he was right and why he went wrong; afterwards he should be encouraged to note these things for himself. Every time he is right, his attention should be prominently and encouragingly called to it so that he may get confidence.

While engaged in comparing and contrasting, another centre is certain to develop, the centre of analogy. The learner will inevitably draw analogies and argue from like to like. He should be encouraged to use this faculty while noticing its limitations and errors. In this way he will be trained to form the habit of correct analogy which is an indispensable aid in the acquisition of knowledge.”

Phase II:

This will bring us quite naturally to the second phase of development in which the mind should be widened and enriched.

“In its natural state the human mind is always limited in its vision, narrow in its understanding, rigid in its conceptions, and a constant effort is therefore needed to widen it, to make it more supple and profound.”

“You will gradually show the child that everything can become an interesting subject for study if it is approached in the right way. The life of every day, of every moment, is the best school of all, varied, complex, full

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of unexpected experiences, problems to be solved, clear and striking examples and obvious consequences. It is so easy to arouse healthy curiosity in children, if you answer with intelligence and clarity the numerous questions they ask. An interesting reply to one readily brings others in its train and so the attentive child learns without effort much more than he usually does in the classroom. By a choice made with care and insight, you should also teach him to enjoy good reading-matter which is both instructive and attractive. Do not be afraid of anything that awakens and pleases his imagination; imagination develops the creative mental faculty and through it study becomes living and the mind develops in joy.

In order to increase the suppleness and comprehensiveness of his mind, one should see not only that he studies many varied topics, but above all that a single subject is approached in various ways, so that the child understands in a practical manner that there are many ways of facing the same intellectual problem, of considering it and solving it. This will remove all rigidity from his brain and at the same time it will make his thinking richer and more supple and prepare it for a more complex and comprehensive synthesis. In this way also the child will be imbued with the sense of the extreme relativity of mental learning and, little by little, an aspiration for a truer source of knowledge will awaken in him." "...Imagination. ... is a most important and indispensable instrument. It may be divided into three functions, the forming of mental images, the power of creating thoughts, images and imitations or new combinations of existing thoughts and images, the appreciation of the soul in things, beauty, charm, greatness, hidden suggestiveness, the emotion and spiritual life that pervades the world. This is in every way as important as the training of the faculties which observe and compare outward things."

"The mind has a capacity of vision of its own and it is not the same vision as with these eyes, but it is a vision, it is a perception in forms. But this is not imagination. It has nothing to do with imagination.

Imagination, for instance, is when you begin to picture to yourself an ideal being to whom you apply all your conceptions, and when you tell yourself, 'Why, it should be like this, like that, its form should be like this, its thought like that, its character like that,' when you see all the details and build up the being. Now, writers do this all the time because when they write a novel, they imagine. There are those who take things from life but there are those who are imaginative, creators; they create a character, a personage and then put him in their book later. This is to imagine. To imagine, for example, a whole concurrence of circumstances, a set of events,

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this is what I call telling a story to oneself. But it can be put down on paper, and then one becomes a novelist. There are very different kinds of writers. Some imagine everything, some gather all sorts of observations from life and construct their book with them. There are a hundred ways of writing a book. But indeed some writers imagine everything from beginning to end. It all comes out of their head and they construct even their whole story without any support in things physically observed. This truly is imagination. But as I say, if they are very powerful and have a considerable capacity for creation, it is possible that one day or other there will be a physical human being who realises their creation. This too is true..."

Phase III:

"Indeed, as the child grows older and progresses in his studies, his mind too ripens and becomes more and more capable of forming general ideas, and with them almost always comes a need for certitude, for a knowledge that is stable enough to form the basis of a mental construction which will permit all the diverse and scattered and often contradictory ideas accumulated in his brain to be organised and put in order. This ordering is indeed very necessary if one is to avoid chaos in one's thoughts. All contradictions can be transformed into complements, but for that one must discover the higher idea that will have the power to bring them harmoniously together. It is always good to consider every problem from all possible standpoints so as to avoid partiality and exclusiveness; but if the thought is to be active and creative, it must, in every case, be the natural and logical synthesis of all the points of view adopted. And if you want to make the totality of your thoughts into a dynamic and constructive force, you must also take great care as to the choice of the central idea of your mental synthesis; for upon that will depend the value of this synthesis. The higher and larger the central idea and the more universal it is, rising above time and space, the more numerous and the more complex will be the ideas, notions and thoughts which it will be able to organise and harmonise.

It goes without saying that this work of organisation cannot be done once and for all. The mind, if it is to keep its vigour and youth, must progress constantly, revise its notions in the light of new knowledge, enlarge its frame-work to include fresh notions and constantly reclassify and reorganize its thoughts, so that each of them may find its true place in relation to the others and the whole remain harmonious and orderly."

Phases IV and V:

"All that has just been said concerns the speculative mind, the mind

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that learns. But learning is only one aspect of mental activity; the other, which is at least equally important, is the constructive faculty, the capacity to form and thus prepare action. This very important part of mental activity has rarely been the subject of any special study or discipline. Only those who want, for some reason, to exercise a strict control over their mental activities think of observing and disciplining this faculty of formation; and as soon as they try it, they have to face difficulties so great that they appear almost insurmountable.

And yet control over this formative activity of the mind is one of the most important aspects of self-education; one can say that without it no mental mastery is possible. As far as study is concerned, all ideas are acceptable and should be included in the synthesis, whose very function is to become more and more rich and complex; but where action is concerned, it is just the opposite. The ideas that are accepted for translation into action should be strictly controlled and only those that agree with the general trend of the central idea forming the basis of the mental synthesis should be permitted to express themselves in action. This means that every thought entering the mental consciousness should be set before the central idea; if it finds a logical place among the thoughts already grouped, it will be admitted into the synthesis; if not, it will be rejected so that it can have no influence on the action. This work of mental purification should be done very regularly in order to secure a complete control over one's actions.

For this purpose, it is good to set apart some time every day when one can quietly go over one's thoughts and put one's synthesis in order. Once the habit is acquired, you can maintain control over your thoughts even during work and action, allowing only those which are useful for what you are doing to come to the surface. Particularly, if you have continued to cultivate the power of concentration and attention, only the thoughts that are needed will be allowed to enter the active external consciousness and they then become all the more dynamic and effective. And if, in the intensity of concentration, it becomes necessary not to think at all, all mental vibration can be stilled and an almost total silence secured. In this silence one can gradually open to the higher regions of the mind and learn to record the inspirations that come from there.

But even before reaching this point, silence in itself is supremely useful, because in most people who have a somewhat developed and active mind, the mind is never at rest. During the day, its activity is kept under a certain control, but at night, during the sleep of the body, the control of the waking state is almost completely removed and the mind indulges in activities which

Mental Education

are sometimes excessive and often incoherent. This creates a great stress which leads to fatigue and the diminution of the intellectual faculties.

The fact is that like all the other parts of the human being, the mind too needs rest and it will not have this rest unless we know how to provide it. The art of resting one's mind is something to be acquired. Changing one's mental activity is certainly one way of resting; but the greatest possible rest is silence. And as far as the mental faculties are concerned a few minutes passed in the calm of silence are a more effective rest than hours of sleep.

When one has learned to silence the mind at will and to concentrate it in receptive silence, then there will be no problem that cannot be solved, no mental difficulty whose solution cannot be found. When it is agitated, thought becomes confused and impotent; in an attentive tranquillity, the light can manifest itself and open up new horizons to man's capacity."

(a) The Mind: Expansion and Widening

"...the mental instrument can equally be a great help or a great hindrance. In its natural state the human mind is always limited in its vision, narrow in its understanding, rigid in its conceptions, and a constant effort is therefore needed to widen it, to make it more supple and profound. So it is very necessary to consider everything from as many points of view as possible."

“Towards this end, there is an exercise which gives great suppleness and elevation to the thought. It is as follows: a clearly formulated thesis is set; against it is opposed its antithesis, formulated with the same precision. Then by careful reflection the problem must be widened or transcended until a synthesis is found which unites the two contraries in a larger, higher and more comprehensive idea.”

Tuesday, March

२८

चैत्र कृष्ण, चतुर्दशी

“...you must never allow your mind to judge things and people, for the mind is not an instrument of knowledge; it is incapable of finding knowledge, but it must be moved by knowledge. Knowledge belongs to a much higher domain than that of the human mind, far above the region of pure ideas.”

(108)

Wednesday, March

29

अमावस्या

“The mind has to be silent and attentive to receive knowledge from above and manifest it. For it is an instrument of formation, of organisation and action, and it is in these functions that it attains its full value and real usefulness.”

(109)

Thursday, March

30

चैत्र शुक्ल, प्रथमा

“There is another practice which can be very helpful to the progress of the consciousness. Whenever there is a disagreement on any matter, such as a decision to be taken, or an action to be carried out, one must never remain closed up in one’s own conception or point of view.”

(110)

“On the contrary, one must make an effort to understand the other’s point of view, to put oneself in his place and, instead of quarrelling or even fighting, find the solution which can reasonably satisfy both parties; there always is one for men of goodwill.”

(b) *The Mind: Control of Speech*

“Man is the first animal on earth to be able to use articulate sounds. Indeed, he is very proud of this capacity and exercises it without moderation or discernment. The world is deafened with the sound of his words and sometimes one almost misses the harmonious silence of the plant kingdom.”

“...it is a well-known fact that the weaker the mental power, the greater is the need to use speech. Thus there are primitive and uneducated people who cannot think at all unless they speak, and they can be heard muttering sounds more or less loudly to themselves, because this is the only way they can follow a train of thought, which would not be formulated in them but for the spoken word.”

Tuesday, April

4

चैत्र शुक्ल, सप्तमी

“A constant babble of words seems to be the indispensable accompaniment to daily work. And yet as soon as one makes an effort to reduce the noise to a minimum, one realises that many things are done better and faster in silence and that this helps to maintain one’s inner peace and concentration.”

“If you are not alone and live with others, cultivate the habit of not externalising yourself constantly by speaking aloud, and you will notice that little by little an inner understanding is established between yourself and others; you will then be able to communicate among yourselves with a minimum of words or even without any words at all.”

Thursday, April

6

चैत्र शुक्ल, नवमी

“This outer silence is most favourable to inner peace, and with goodwill and a steadfast aspiration, you will be able to create a harmonious atmosphere which is very conducive to progress.”

Friday, April

7

चैत्र शुक्ल, नवमी

“In social life, in addition to the words that concern material life and occupations, there will be those that express sensations, feelings and emotions. Here the habit of outer silence proves of valuable help.”

(117)

“For when one is assailed by a wave of sensations or feelings, this habitual silence gives you time to reflect and, if necessary, to regain possession of yourself before projecting the sensation or feeling in words. How many quarrels can be avoided in this way; how many times one will be saved from one of those psychological catastrophes which are only too often the result of uncontrolled speech.”

Monday, April

10

चैत्र शुक्ल, द्वादशी

“Without going to this extreme, one should always control the words one speaks and never allow one’s tongue to be prompted by a movement of anger, violence or temper.”

Tuesday, April

11

चैत्र शुक्ल, त्रयोदशी

“It is not only the quarrel that is bad in its results, but the fact of allowing one’s tongue to be used to project bad vibrations into the atmosphere; for nothing is more contagious than the vibrations of sound, and by giving these movements a chance to express themselves, one perpetuates them in oneself and in others.”

(120)

Wednesday, April

12

चैत्र शुक्ल, चतुर्दशी

“Among the most undesirable kinds of idle talk must also be included everything that is said about others.”

“Unless you are responsible for certain people, as a guardian, a teacher or a departmental head, what others do or do not do is no concern of yours and you must refrain from talking about them, from giving your opinion about them and what they do, and from repeating what others may think or say about them.”

“It may happen that the very nature of your occupation makes it your duty to report what is taking place in a particular department, undertaking or communal work. But then the report should be confined to the work alone and not touch upon private matters.”

Sat/Sun, April

15/16

बैशाख कृष्ण, २/३

“And as an absolute rule, it must be wholly objective. You should not allow any personal reaction, any preference, any like or dislike to creep in. And above all, never introduce your own petty personal grudges into the work that is assigned to you.”

“In all cases and as a general rule, the less one speaks of others, even to praise them, the better. It is already so difficult to know exactly what is happening in oneself – how can one know with certainty what is happening in others? So you must totally abstain from pronouncing upon anybody one of those final judgments which cannot but be foolish if not spiteful.”

“When a thought is expressed in speech, the vibration of the sound has a considerable power to bring the most material substance into contact with the thought, thus giving it a concrete and effective reality. That is why one must never speak ill of people or things or say things which go against the progress of the divine realisation in the world.”

“This is an absolute general rule. And yet it has one exception. You should not criticise anything unless at the same time you have the conscious power and active will to dissolve or transform the movements or things you criticise.”

Thursday, April

20

बैशाख कृष्ण, सप्तमी

“For this conscious power and active will have the capacity of infusing Matter with the possibility to react and refuse the bad vibration and ultimately to correct it so that it becomes impossible for it to go on expressing itself on the physical plane.”

“There are ... words that are uttered to express ideas, opinions, the results of reflection or study. Here we are in an intellectual domain and we might think that in this domain men are more reasonable, more self-controlled, and that the practice of rigorous austerity is less indispensable. It is nothing of the kind, however, for even here, into this abode of ideas and knowledge, man has brought the violence of his convictions, the intolerance of his sectarianism, the passion of his preferences.”

“Thus, here too, one must resort to mental austerity and carefully avoid any exchange of ideas that leads to controversies which are all too often bitter and nearly always unnecessary, or any clash of opinion which ends in heated discussions and even quarrels, which are always the result of some mental narrowness that can easily be cured when one rises high enough in the mental domain.”

Monday, April

24

बैशाख कृष्ण, एकादशी

“For sectarianism becomes impossible when one knows that any formulated thought is only one way of saying something which eludes all expression. Every idea contains a little of the truth or one aspect of the truth. But no idea is absolutely true in itself.”

Tuesday, April

25

बैशाख कृष्ण, द्वादशी

“This sense of the relativity of things is a powerful help in keeping one’s balance and preserving a serene moderation in one’s speech. I once heard an old occultist of some wisdom say, ‘Nothing is essentially bad; there are only things which are not in their place. Put each thing in its true place and you will have a harmonious world.’ ”

“However, one should not think that the value of spoken words depends on the nature of the subject of conversation. One can talk idly on spiritual matters just as much as on any other, and this kind of idle talk may well be one of the most dangerous.”

“...if you want your speech to express the truth and thus acquire the power of the Word, never think out beforehand what you want to say, do not decide what is a good or bad thing to say, do not calculate the effect of what you are going to say. Be silent in mind and remain unwavering in the true attitude of constant aspiration towards the All-Wisdom, the All-Knowledge, the All-Consciousness.”

Friday, April

२८

बैशाख शुक्ल, प्रथमा

(c) *The Mind: Silence and Concentration*

“The mind must be quite and silent before you can receive an inspiration from above.”

Sat/Sun, April

29/30

बैशाख शुक्ल, २/३

“A very, very quite head is indispensable for a clear understanding and vision and a right action.”

Monday, May

1

बैशाख शुक्ल, चतुर्थी

“The mind, if not controlled, is something wavering and imprecise. If one doesn't have the habit of concentrating it upon something, it goes on wandering all the time. It goes on without a stop anywhere and wanders into a *world* of vagueness.”

Tuesday, May



बैशाख शुक्ल, पंचमी

“...whatever you may want to do in life, one thing is absolutely indispensable and at the basis of *everything*, the capacity of concentrating the attention. If you are able to gather together the rays of attention and consciousness on one point and can maintain this concentration with a persistent will, *nothing* can resist it – whatever it may be, from the most material physical development to the highest spiritual one.”

Wednesday, May

३

बैशाख शुक्ल, षष्ठी

“And materially, for studies, sports, all physical or mental development, it (concentration) is absolutely indispensable. And the value of an individual is proportionate to the value of his attention.”

(139)

“And from the spiritual point of view it is still more important. There is *no* spiritual obstacle which can resist a penetrating power of concentration. For instance, the discovery of the psychic being, union with the inner Divine, opening to the higher spheres, *all* can be obtained by an intense and obstinate power of concentration – but one must learn how to do it.”

Friday, May

5

बैशाख शुक्ल, अष्टमी

“Concentration and will can be developed as well as muscles; they grow by regular training and exercises.”

Sat/Sun, May

6/7

बैशाख शुक्ल, ९/१०

“There is nothing in the human or even in the superhuman field, to which the power of concentration is not the key.”

(142)

Monday, May

8

बैशाख शुक्ल, एकादशी

“Without concentration one cannot achieve anything.”

(143)

(d) *The Mind: Intellectual Education*

“...the intellectual part of education, which is certainly a larger and more difficult, although not more important than physical training and edification of character. The Indian University system has confined itself entirely to this branch and it might have been thought that this limitation and concentration of energy ought to have been attended by special efficiency and thoroughness in the single branch it had chosen. But unfortunately this is not the case.”

“If the physical training it provides is contemptible and the moral training nil, the mental training is also meagre in quantity and worthless in quality. People commonly say that it is because the services and professions are made the object of education that this state of things exists. This I believe to be a great mistake.”

“A degree is necessary for service and therefore people try to get a degree. Good! let it remain so. But in order for a student to get a degree let us make it absolutely necessary that he shall have a good education. If a worthless education is sufficient in order to secure this object and a good education quite unessential, it is obvious that the student will not incur great trouble and diversion of energy in order to acquire what he feels to be unnecessary.”

“But change this state of things, make culture and true science essential and the same interested motive which now makes him content with a bad education will then compel him to strive after culture and true science. As practical men we must recognise that the pure enthusiasm of knowledge for knowledge’s sake operates only in exceptional minds or in exceptional eras.”

“In civilised countries a general desire for knowledge as a motive for education does exist but it is largely accompanied with the earthier feeling that knowledge is necessary to keep up one’s position in society or to succeed in certain lucrative or respectable pursuits or professions.”

Monday, May

15

ज्येष्ठ कृष्ण, द्वितीया

“We in India have become so barbarous that we send our children to school with the grossest utilitarian motive unmixed with any disinterested desire for knowledge; but the education we receive is itself responsible for this.”

(149)

Tuesday, May

16

ज्येष्ठ कृष्ण, तृतीया

“Nobody can cherish disinterested enthusiasm for a bad education; it can only be regarded as a means to some practical end. But make the education good, thorough and interesting and the love of knowledge will of itself awake in the mind and so mingle with and modify more selfish objects.”

(150)

“The source of the evil we complain of is therefore something different; it is a fundamental and deplorable error by which we in this country have confused education with the acquisition of knowledge and interpreted knowledge itself in a singularly narrow and illiberal sense. To give the student knowledge is necessary, but it is still more necessary to build up in him the power of knowledge.”

“It would hardly be a good technical education for a carpenter to be taught how to fell trees so as to provide himself with wood and never to learn how to prepare tables and chairs and cabinets or even what tools were necessary for his craft. Yet this is precisely what our system of education does. It trains the memory and provides the student with a store of facts and second-hand ideas.”

“The memory is the woodcutter’s axe and the store he acquires is the wood he has cut down in his course of tree-felling. When he has done this, the University says to him, “We now declare you a Bachelor of Carpentry, we have given you a good and sharp axe and a fair nucleus of wood to begin with.” ...Now the student who goes forth thus equipped, may become a great timber merchant but, unless he is an exceptional genius, he will never be even a moderate carpenter.”

“The first fundamental mistake has been... to confine ourselves to the training of the storing faculty memory and the storage of facts and to neglect the training of the three great using (manipulating) faculties, viz. the power of reasoning, the power of comparison and differentiation and the power of expression. These powers are present to a certain extent in all men above the state of the savage ... but they exist especially developed in the higher classes of civilized nations, wherever these higher classes have long centuries of education behind them.”

“But however highly developed by nature these powers demand cultivation, they demand that bringing out of natural abilities which is the real essence of education. If not brought out in youth, they become rusted and stopped with dirt, so that they cease to act except in a feeble, narrow and partial manner. Exceptional genius does indeed assert itself in spite of neglect and discouragement, but . . . does not achieve as happy results . . . as the same genius properly equipped and trained.”

“Amount of knowledge is in itself not of first importance, but to make the best use of what we know. The easy assumption of our educationists that we have only to supply the mind with a smattering of facts in each department of knowledge and the mind can be trusted to develop itself and take its own suitable road is contrary to science, contrary to human experience and contrary to the universal opinion of civilized countries.”

“The very first step in reform must therefore be to revolutionise the whole aim and method of our education. We must accustom teachers to devote nine-tenths of their energy to the education of the active mental faculties while the passive and retaining faculty, which we call the memory, should occupy a recognised and well-defined but subordinate place and we must direct our school and university examinations to the testing of these active faculties and not of the memory.”

(e) The Mind: Sense-Improvement by Practice:

“Another cause of the inefficiency of the senses as gatherers of knowledge, is insufficient use. We do not observe sufficiently or with sufficient attention and closeness and a sight, sound, smell, even touch or taste knocks in vain at the door for admission. This *tamasic* inertia of the receiving instruments is no doubt due to the inattention of the *buddhi*, and therefore its consideration...”
(Continued)

“...may seem to come properly under the training of the functions of the intellect, but it is more convenient, though less psychologically correct, to notice it here. The student ought to be accustomed to catch the sights, sounds, etc., around him, distinguish them, mark their nature, properties and sources and fix them in the *citta* so that they may be always ready to respond when called for by the memory.”

“It is a fact which has been proved by minute experiments that the faculty of observation is very imperfectly developed in men, merely from want of care in the use of the sense and the memory. Give twelve men the task of recording from memory something they all saw two hours ago and the accounts will all vary from each other and from the actual occurrence.”

Monday, May

२९

ज्येष्ठ शुक्ल, द्वितीया

“To get rid of this imperfection will go a long way towards the removal of error. It can be done by training the senses to do their work perfectly, which they will do readily enough if they know the *buddhi* requires it of them, and giving sufficient attention to put the facts in their right place and order in the memory.”

(161)

Tuesday, May

30

ज्येष्ठ शुक्ल, तृतीया

“When a given incident is happening, it may be made up of several simultaneous happenings or a set of simultaneous circumstances, a sight, a sound, a touch or several sights, sounds, touches occurring at the same moment or in the same short space of time.”

(162)

“The tendency of the mind is to fasten on one and mark others vaguely, many not at all or, if compelled to attend to all, to be distracted and mark none perfectly. Yet this can be remedied and the attention equally distributed over a set of circumstances in such a way as to observe and remember each perfectly. It is merely a matter of *abhyasa* or steady natural practice.”

Thursday, June

1

ज्येष्ठ शुक्ल, पंचमी

“It is also very desirable that the hand should be capable of coming to the help of the eye in dealing with the multitudinous objects of its activity so as to ensure accuracy. This is of a use so obvious and imperatively needed, that it need not be dwelt on at length.”



“The practice of imitation by the hand of the thing seen is of use both in detecting the lapses and inaccuracies of the mind, in noticing the objects of sense and in registering accurately what has been seen. Imitation by the hand ensures accuracy of observation. This is one of the first uses of drawing and it is sufficient in itself to make the teaching of this subject a necessary part of the training of the organs.”

(f) *The Training of the Logical Faculty*

“The training of the logical reason must necessarily follow the training of the faculties which collect the material on which the logical reason must work. Not only so but the mind must have some development of the faculty of dealing with words before it can deal successfully with ideas.”

Monday, June

5

ज्येष्ठ शुक्ल, नवमी

“There are three elements necessary to correct reasoning: first, the correctness of the facts or conclusions I start from, secondly, the completeness as well as the accuracy of the data I start from, thirdly, the elimination of other possible or impossible conclusions from the same facts.”

(167)

Tuesday, June

6

ज्येष्ठ शुक्ल, दशमी

“The usual practice is to train the logical reason by teaching the science of Logic. This is an instance of the prevalent error by which book-knowledge of a thing is made the object of the study instead of the thing itself.”

(168)

“The experience of reasoning and its errors should be given to the mind and it should be taught to observe how these work for itself; it should proceed from the example to the rule and from the accumulating harmony of rules to the formal science of the subject, not from the formal science to the rule, and from the rule to the example.”

“The first step is to make the young mind interest itself in drawing inferences from the facts, tracing cause and effect. It should then be led on to notice its successes and its failures and the reasons of the success and of the failure: the incorrectness of the fact started from, the haste in drawing conclusions from insufficient facts, the carelessness in accepting a conclusion which is improbable, little supported by the data or open to doubt,…” (*Continued*)

“... the indolence or prejudice which does not wish to consider other possible explanations or conclusions. In this way the mind can be trained to reason as correctly as the fallibility of human logic will allow, minimising the chances of error. The study of formal logic should be postponed to a later time when it can easily be mastered in a very brief period, since it will be only the systematising of an art perfectly well known to the student.”

(g) *The Exercise of Reason:*

“...before one reaches a higher state of consciousness, there is a stage where one can develop in oneself the faculty of reason – a clear, precise, logical reason, sufficiently objective in its vision of things. And when one has developed this reason well, all impulses, feelings, desires, all disturbances can be put in the presence of this reason and that makes you reasonable. Most people, when something troubles them, become very unreasonable.”

“When, for example, they are ill, they pass their time saying, ‘Oh, how ill I am, how frightful it is; is it going to last like that all the time?’ And naturally it gets worse and worse. Or when some misfortune befalls them, they cry out; ‘It is only to me that these things happen and I was thinking that everything was fine before’, and they burst into a fit of tears, a fit of nerves. Well, not to speak of superman, in man himself there is a higher capacity called reason which is able to look at things calmly, coolly, reasonably.”

“And this reason tells you, ‘Don’t worry, that will improve nothing, you must not grumble, you must accept the thing since it has come.’ Then you immediately become calm. It is a very good mental training, it develops judgement, vision, objectivity and at the same time it has a very healthy action upon your character. It helps you to avoid the ridiculousness of giving way to your nerves and lets you behave like a reasonable person.”

“There is one thing very difficult for the mind to do but very important, according to me: you must never allow your mind to judge things and men. To say ‘this is good, that is bad, this is right, that is wrong, this one has this defect, that one has that bad thing, etc.’ – this is depreciatory judgement.”

“Of course, it is well understood that reason is not the supreme capacity of man and must be surpassed, but it is quite obvious that if you don’t have it, you will live an altogether incoherent life, you won’t even know how to behave rationally. The least thing will upset you completely and you won’t even know why, and still less how to remedy it.”

“While someone who has established within himself a state of active, clear reasoning, can face attacks of all kinds, emotional attacks or any trials whatever; for life is entirely made up of these things – unpleasantness, vexations – which are small but proportionate to the one who feels them, and so naturally felt by him as very big because they are proportionate to him. Well, reason can stand back a little, look at all that, smile and say, ‘Oh! no, one must not make a fuss over such a small thing.’”

Sat/Sun, June

17/18

आषाढ कृष्ण, ६/७

“If you do not have reason, you will be like a cork on a stormy sea. I don’t know if the cork suffers from its condition, but it does not seem to me a very happy one.”

“...reason must be the master until one has gone beyond the state in which it is useful. And as I said, as long as there is an ego and as long as there are desires, and so long as there are impulses and so long as there are passions and preferences, and so long as there are attractions and repulsions, etc., as long as all these things are there, reason is *altogether* useful.”

Tuesday, June

20

आषाढ कृष्ण, दशमी

“...there is another quite indispensable condition in order not to have recourse to reason any more; that is to open no door, no part of the being to the suggestions of the adverse forces.”

“For if you are not completely liberated from the habit of responding to adverse suggestions, if you give up your reason, you also give up reason itself, that is, common sense. And you begin to act in an incoherent way which may finally become quite unbalanced. Well, to be free from suggestions and adverse influences, you must be exclusively under the influence of the Divine.”

“Now you see the problem; it is a little difficult. This means that unless you are in the presence of a completely illumined and transformed being, it is always better to advise people to act according to their reason. It is perhaps a limitation – it is in fact a great limitation – but it is also a control and it prevents you from becoming one of those half-idiots who are far too numerous in the world.”

“Reason is a very respectable person. Like all respectable people it has its limitations and prejudices, but that does not prevent it from being very useful. And it keeps you from making a fool of yourself. You would do many things if you did not have reason, things which would lead you straight to your ruin and could have extremely unfortunate consequences, for your best means of discernment until you have attained higher levels is reason.”

“When one no longer listens to reason, one can be led into all sorts of absurdities. Naturally, it is neither the ideal nor the summit, it is only a kind of control and a guide for leading a good life, it keeps you from extravagances, excesses, inordinate passions and above all from those impulsive actions which may lead you to the abyss. There you are.”

Monday, June

26

आषाढ शुक्ल, प्रथमा

“One must be very sure of oneself, quite free from the ego and perfectly surrendered to the divine will to be able to do safely without reason.”

(185)

PSYCHIC EDUCATION

“So far we have dealt only with the education that can be given to all children born upon earth and which is concerned with purely human faculties. But one need not inevitably stop there. Every human being carries hidden within him the possibility of a greater consciousness which goes beyond the bounds of his present life and enables him to share in a higher and a vaster life. Indeed, in all exceptional beings it is always this consciousness that governs their lives and organises both the circumstances of their existence and their individual reaction to these circumstances. What the human mental consciousness does not know and cannot do, this consciousness knows and does. It is like a light that shines at the centre of the being, radiating through the thick coverings of the external consciousness. Some have a vague intimation of its presence; a good many children are under its influence, which shows itself very distinctly at times in their spontaneous actions and even in their words. Unfortunately, since parents most often do not know what it is and do not understand what is happening in their child, their reaction to these phenomena is not a good one and all their education consists in making the child as unconscious as possible in this domain and concentrating all his attention on external things, thus accustoming him to think that they are the only ones that matter. It is true that this concentration on external things is very useful, provided that it is done in the proper way. The three lines of education – physical, vital and mental – deal with that and could be defined as the means of building up the personality, raising the individual out of the amorphous subconscious mass and making him a well-defined self-conscious entity. With psychic education we come to the problem of the true motive of existence, the purpose of life on earth, the discovery to which this life must lead and the result of that discovery: the consecration of the individual to his eternal principle.”

“We give the name “psychic” to the psychological centre of our being, the seat within us of the highest truth of our existence, that which can know this truth and set it in movement. It is therefore of capital importance to become conscious of its presence in us, to concentrate on this presence until it becomes a living fact for us and we can identify ourselves with it.

In various times and places many methods have been prescribed for attaining this perception and ultimately achieving this identification. Some methods are psychological, some religious, some even mechanical. In reality, everyone has to find the one which suits him best, and if one has an ardent and steadfast aspiration, a persistent and dynamic will, one is sure to meet, in one way or another – outwardly through reading and study, inwardly through concentration, meditation, revelation and experience – the help

Psychic Education

one needs to reach the goal. Only one thing is absolutely indispensable: the will to discover and to realise. This discovery and realisation should be the primary preoccupation of our being, the pearl of great price which we must acquire at any cost. Whatever you do, whatever your occupations and activities, the will to find the truth of your being and to unite with it must be always living and present behind all that you do, all that you feel, all that you think.”

“It is through this psychic presence that the truth of an individual being comes into contact with him and the circumstances of his life. In most cases the presence acts, so to say, from behind the veil, unrecognised and unknown; but in some, it is perceptible and its action recognisable and even, in a very few, the presence becomes tangible and its action fully effective. These go forward in life with an assurance and a certitude all their own; they are masters of their destiny. It is for the purpose of obtaining this mastery and becoming conscious of the psychic presence that psychic education should be practised. But for that there is need of a special factor, the personal will. For till now, the discovery of the psychic being and identification with it have not been among the recognised subjects of education, and although one can find in special treatises useful and practical hints on the subject, and although in exceptional cases one may have the good fortune of meeting someone who is capable of showing the way and giving the help that is needed to follow it, most often the attempt is left to one’s own personal initiative. The discovery is a personal matter and a great determination, a strong will and an untiring perseverance are indispensable to reach the goal. Each one must, so to say, trace out his own path through his own difficulties. The goal is known to some extent, for most of those who have reached it have described it more or less clearly. But the supreme value of the discovery lies in its spontaneity, its ingenuousness, and that escapes all ordinary mental laws. And that is why anyone wanting to take up the adventure usually first seeks out some person who has successfully undertaken it and is able to sustain him and enlighten him on his way. Yet there are some solitary travellers and for them a few general indications may be useful.

The starting-point is to seek in yourself that which is independent of the body and the circumstances of life, which is not born of the mental formation that you have been given, the language you speak, the habits and customs of the environment in which you live, the country where you are born or the age to which you belong. You must find, in the depths of your being, that which carries in it a sense of universality, limitless expansion, unbroken

Psychic Education

continuity. Then you decentralise, extend and widen yourself; you begin to live in all things and in all beings; the barriers separating individuals from each other break down. You think in their thoughts, vibrate in their sensations, feel in their feelings, live in the life of all. What seemed inert suddenly becomes full of life, stones quicken, plants feel and will and suffer, animals speak in a language more or less inarticulate, but clear and expressive; everything is animated by a marvellous consciousness without time or limit. And this is only one aspect of the psychic realisation; there are others, many others. All help you to go beyond the barriers of your egoism, the walls of your external personality, the impotence of your reactions and the incapacity of your will.

But, as I have already said, the path to that realisation is long and difficult, strewn with snares and problems to be solved, which demand an unflinching determination. It is like the explorer's trek through virgin forest in quest of an unknown land, of some great discovery. The psychic being is also a great discovery which requires at least as much fortitude and endurance as the discovery of new continents. A few simple words of advice may be useful to one who has resolved to undertake it."

(a) *Some Guidelines for Psychic Discovery*

"The first and perhaps the most important point is that the mind is incapable of judging spiritual things. All those who have written on this subject have said so; but very few are those who have put it into practice. And yet, in order to proceed on the path, it is absolutely indispensable to abstain from all mental opinion and reaction."

Tuesday, June

27

आषाढ शुक्ल, द्वितीया

“Give up all personal seeking for comfort, satisfaction, enjoyment or happiness. Be only a burning fire for progress, take whatever comes to you as an aid to your progress and immediately make whatever progress is required.”

(189)

Wednesday, June

28

आषाढ शुक्ल, तृतीया

“Try to take pleasure in all you do, but never do anything for the sake of pleasure.”

“Never get excited, nervous or agitated. Remain perfectly calm in the face of all circumstances. And yet be always alert to discover what progress you still have to make and lose no time in making it.”

Friday, June

30

आषाढ शुक्ल, पंचमी

“Never take physical happenings at their face value. They are always a clumsy attempt to express something else, the true thing which escapes our superficial understanding.”

“Never complain of the behaviour of anyone, unless you have the power to change in his nature what makes him act in this way; and if you have the power, change him instead of complaining.”

Monday, July

३

आषाढ शुक्ल, सप्तमी

“Whatever you do, never forget the goal which you have set before you. There is nothing great or small once you have set out on this great discovery; all things are equally important and can either hasten or delay its success.”

(194)

Tuesday, July

4

आषाढ शुक्ल, अष्टमी

“Thus before you eat, concentrate a few seconds in the aspiration that the food you are about to eat may bring your body the substance it needs to serve as a solid basis for your effort towards the great discovery, and give it the energy for persistence and perseverance in the effort.”

(195)

Wednesday, July

5

आषाढ शुक्ल, नवमी

“Before you go to sleep, concentrate a few seconds in the aspiration that the sleep may restore your fatigued nerves, bring calm and quietness to your brain so that on waking you may, with renewed vigour, begin again your journey on the path of the great discovery.”

Thursday, July

6

आषाढ शुक्ल, दशमी

“Before you act, concentrate in the will that your action may help or at least in no way hinder your march forward towards the great discovery.”

(197)

“When you speak, before the words come out of your mouth, concentrate just long enough to check your words and allow only those that are absolutely necessary to pass, only those that are not in any way harmful to your progress on the path of the great discovery.”

Sat/Sun, July

8/9

आषाढ शुक्ल, १२/१३

“... never forget the purpose and goal of your life. The will for the great discovery should be always there above you, above what you do and what you are, like a huge bird of light dominating all the movements of your being.”

(199)

(b) *The Awakening of the Psychic*

“Each human being is a self-developing soul and the business of both parent and teacher is to enable and to help the child to educate himself, to develop his own intellectual, moral, aesthetic and practical capacities and to grow freely as an organic being, not to be kneaded and pressured into form like an inert plastic material. It is not yet realized what this soul is or that the true secret, whether with child or man, is to help him to find his deeper self, the real psychic entity within.”

“There is only one true guide, that is the inner guide, which does not pass through the mental consciousness. ...Naturally, if a child gets a disastrous education, he will try ever harder to extinguish within himself this little true thing, and sometimes he succeeds so well that he loses all contact with it, and also the power to distinguish between good and evil.”

“This little true thing in the child is the divine Presence in the psychic – it is also there in plants and animals. In plants it is not conscious, in animals it begins to be conscious, and in children it is very conscious.”

“I have known children who were much more conscious of their psychic being at the age of five than at fourteen, and at fourteen than at twenty-five; and above all, from the moment they go to school where they undergo that kind of intensive mental training which draws their attention to the intellectual part of their being, they lose almost always and almost completely this contact with their psychic being.”

“That is why I insist upon this, and I say that from their infancy children must be taught that there is an inner reality – within themselves, within the earth, within the universe – and that they, the earth and the universe exist only as a function of this truth, and that if it did not exist the child would not last, even the short time that he does, and that everything would dissolve even as it comes into being. And because this is the real basis of the universe, naturally it is this which will triumph...”

“It is not a question, of course, of giving a child philosophical explanations, but he could very well be given the feeling of this kind of inner comfort, of satisfaction, and sometimes, of an intense joy when he obeys this little very silent thing within him which will prevent him from doing what is contrary to it. It is on an experience of this kind that teaching may be based. The child must be given the impression that nothing can endure if he does not have in himself this true satisfaction which alone is permanent.”

SPIRITUAL AND SUPRAMENTAL EDUCATION

“Why is a distinction made between the psychic education of which we have just spoken and the spiritual education of which we are about to speak now? Because the two are usually confused under the general term of “yogic discipline”, although the goals they aim at are very different: for one it is a higher realisation upon earth, for the other an escape from all earthly manifestation, even from the whole universe, a return to the unmanifest.

So one can say that the psychic life is immortal life, endless time, limitless space, ever-progressive change, unbroken continuity in the universe of forms. The spiritual consciousness, on the other hand, means to live the infinite and the eternal, to be projected beyond all creation, beyond time and space. To become conscious of your psychic being and to live a psychic life you must abolish all egoism; but to live a spiritual life you must no longer have an ego.

Here also, in spiritual education, the goal you set before you will assume, in the mind's formulation of it, different names according to the environment in which you have been brought up, the path you have followed and the affinities of your temperament. Those who have a religious tendency will call it God and their spiritual effort will be towards identification with the transcendent God beyond all forms, as opposed to the immanent God dwelling in each form. Others will call it the Absolute, the Supreme Origin, others Nirvana; yet others, who view the world as an unreal illusion, will name it the Only Reality and to those who regard all manifestation as falsehood it will be the Sole Truth. And every one of these expressions contains an element of truth, but all are incomplete, expressing only one aspect of that which is. Here too, however, the mental formulation has no great importance and once you have passed through the intermediate stages, the experience is identical. In any case, the most effective starting-point, the swiftest method is total self-giving. Besides, no joy is more perfect than the joy of a total self-giving to whatever is the summit of your conception: for some it is the notion of God, for others that of Perfection. If this self-giving is made with persistence and ardour, a moment comes when you pass beyond the concept and arrive at an experience that escapes all description, but which is almost always identical in its effects. And as your self-giving becomes more and more perfect and integral, it will be accompanied by the aspiration for identification, a total fusion with That to which you have given yourself, and little by little this aspiration will overcome all differences and all resistances, especially if with the aspiration there is an intense and spontaneous love, for then nothing can stand in the way of its victorious drive.

Spiritual and Supramental Education

There is an essential difference between this identification and the identification with the psychic being. The latter can be made more and more lasting and, in certain cases, it becomes permanent and never leaves the person who has realised it, whatever his outer activities may be. In other words, the identification is no longer realised only in meditation and concentration, but its effects are felt at every moment of one's life, in sleep as well as in waking.

On the other hand, liberation from all form and the identification with that which is beyond form cannot last in an absolute manner; for it would automatically bring about the dissolution of the material form. . . . Moreover, once the identification has been realised, it can be renewed at will, provided that you know how to put yourself in the same conditions.

This merging into the formless is the supreme liberation sought by those who want to escape from an existence which no longer holds any attraction for them. It is not surprising that they are dissatisfied with the world in its present form. But a liberation that leaves the world as it is and in no way affects the conditions of life from which others suffer, cannot satisfy those who refuse to enjoy a boon which they are the only ones, or almost the only ones, to possess, those who dream of a world more worthy of the splendours that lie hidden behind its apparent disorder and wide-spread misery. They dream of sharing with others the wonders they have discovered in their inner exploration. And the means to do so is within their reach, now that they have arrived at the summit of their ascent.

From beyond the frontiers of form a new force can be evoked, a power of consciousness which is as yet unexpressed and which, by its emergence, will be able to change the course of things and give birth to a new world. For the true solution to the problem of suffering, ignorance and death is not an individual escape from earthly miseries by self-annihilation into the unmanifest, nor a problematical collective flight from universal suffering by an integral and final return of the creation to its creator, thus curing the universe by abolishing it, but a transformation, a total transfiguration of matter brought about by the logical continuation of Nature's ascending march in her progress towards perfection, by the creation of a new species that will be to man what man is to the animal and that will manifest upon earth a new force, a new consciousness and a new power. And so will begin a new education which can be called the supramental education; it will, by its all-powerful action, work not only upon the consciousness of individual beings, but upon the very substance of which they are built and upon the environment in which they live.

Spiritual and Supramental Education

In contrast with the types of education we have mentioned previously, which progress from below upwards by an ascending movement of the various parts of the being, the supramental education will progress from above downwards, its influence spreading from one state of being to another until at last the physical is reached. This last transformation will only occur visibly when the inner states of being have already been considerably transformed. It is therefore quite unreasonable to try to recognise the presence of the supramental by physical appearances. For these will be the last to change and the supramental force can be at work in an individual long before anything of it becomes perceptible in his bodily life.

To sum up, one can say that the supramental education will result no longer in a progressive formation of human nature and an increasing development of its latent faculties, but in a transformation of the nature itself, a transfiguration of the being in its entirety, a new ascent of the species above and beyond man towards superman, leading in the end to the appearance of a divine race upon earth.”

(a) The Next Stage of Evolution: The Supramental Consciousness

“There is an ascending evolution in nature which goes from the stone to the plant, from the plant to the animal, from the animal to man. Because man is, for the moment, the last rung at the summit of the ascending evolution, he considers himself as the final stage in this ascension and believes there can be nothing on earth superior to him. In that he is mistaken. In his physical nature he is yet almost wholly an animal, a thinking and speaking animal, but still an animal in his material habits and instincts. Undoubtedly, nature cannot be satisfied with such an imperfect result; she endeavours to bring out a being who will be to man what man is to the animal, a being who will remain a man in its external form, and yet whose consciousness will rise far above the mental and its slavery to ignorance.

Sri Aurobindo came upon earth to teach this truth to men. He told them that man is only a transitional being living in a mental consciousness, but with the possibility of acquiring a new consciousness, the Truth-consciousness, and capable of living a life perfectly harmonious, good and beautiful, happy and fully conscious. During the whole of his life upon earth, Sri Aurobindo gave all his time to establish in himself this consciousness he called supramental, and to help those gathered around him to realise it.”

(b) Change of Consciousness: The Only Solution

“The conditions in which men live on earth are the result of their state

Spiritual and Supramental Education

of consciousness. To seek to change these conditions without changing the consciousness is a vain chimera. Those who have been able to perceive what could and ought to be done to improve the situation in the various domains of human life – economic, political, social, financial, educational and sanitary – are individuals who have, to a greater or lesser extent, developed their consciousness in an exceptional way and put themselves in contact with higher planes of consciousness. But their ideas have remained more or less theoretical or, if an attempt has been made to realise them practically, it has always failed lamentably after a certain period of time; for no human organisation can change radically unless human consciousness itself changes. Prophets of a new humanity have followed one another; religions, spiritual or social, have been created; their beginnings have sometimes been promising, but as humanity has not been fundamentally transformed, the old errors arising from human nature itself have gradually reappeared and after some time we find ourselves almost back at the point we had started from with so much hope and enthusiasm.”

(c) *The Right Moments!*

“There are, in the history of the earth, moments of transition when things that have existed for thousands of years must give way to those that are about to manifest. A special concentration of the world consciousness, one might almost say, an intensification of its effort, occurs at such times, varying according to the kind of progress to be made, the quality of the transformation to be realised. We are at precisely such a turning-point in the world’s history. Just as Nature has already created upon earth a mental being, man, so too there is now a concentrated activity in this mentality to bring forth a supramental consciousness and individuality.

Certain beings who, I might say, are in the secret of the gods, are aware of the importance of this moment in the life of the world, and they have taken birth on earth to play their part in whatever way they can. A great luminous consciousness broods over the earth, creating a kind of stir in its atmosphere. All who are open receive a ripple from this eddy, a ray of this light and seek to give form to it, each according to his capacity.”

“Sri Aurobindo, incarnating the supramental consciousness in a human body, has not only revealed to us the nature of the path to follow and the way to follow it in order to reach the goal, but has also by his own personal realisation given us the example; he has provided us, so to say, with the proof that the thing can be done and that the time has come to do it.

Consequently, we are not here to repeat what others have done, but to prepare ourselves for the blossoming of a new consciousness and a new

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life. That is why I address myself to you, the students, that is, to all who wish to learn, to learn always more and always better, so that one day you may be capable of opening yourselves to the new force and of giving it the possibility to manifest on the physical plane. ...To understand the true reason why you are here, you must remember that we want to become instruments that are as perfect as possible, instruments that express the divine will in the world. And if the instruments are to be perfect, they must be cultivated, educated, trained. They must not be left like fallow land or a formless piece of stone. A diamond reveals all its beauty only when it is artistically cut. It is the same for you. If you want your physical being to be a perfect instrument for the manifestation of the supramental consciousness, you must cultivate it, sharpen it, refine it, give it what it lacks, perfect what it already possesses.”

“The Supreme Lord has ineluctably decreed the place you occupy in the world concert, but whatever that place may be, you have the same equal right as everyone else to scale the supreme heights as far as the supramental realisation.”

“What you are in the truth of your being is ineluctably decreed and nothing and no one can prevent you from being it; but the path you will take to attain it is left to your own free choice.”

“On the path of ascending evolution, each one is free to choose the direction he will take: the swift and steep ascent towards the summits of Truth, the supreme realisation, or, turning his back to the peaks, the easy descent towards the interminable meanderings of endless rebirths.”

“In the course of the ages and even in the course of your present life you can make your choice once and for all, irrevocably, and then you have only to confirm it at each new occasion; or else, if you have not taken the final decision at the outset, at each moment you will have to make a new choice between falsehood and truth.”

“But even supposing that you have not taken the irrevocable decision at the outset, if you have the good fortune to be alive at one of those extraordinary moments in universal history when the Grace is present, incarnate on earth, It will give you once again, at certain exceptional moments, the possibility of making a final choice that will lead you straight to the goal.”

Friday, July

21

श्रावण कृष्ण, एकादशी

“The contents of the consciousness must change, the level of the consciousness must be raised, the quality of the consciousness must progress.”

(215)

THE PRINCIPLES OF TRUE TEACHING

“To love to learn is the most precious gift that one can make to a child, to learn always and everywhere.”

“The true basis of education is the study of the human mind, infant, adolescent and adult. Any system of education founded on theories of academic perfection, which ignores the instrument of study, is more likely to hamper and impair intellectual growth than to produce a perfect and perfectly equipped mind. For the educationist has to do, not with dead material like the artist or sculptor, but with an infinitely subtle and sensitive organism. He cannot shape an educational masterpiece out of human wood or stone; he has to work in the elusive substance of mind and respect the limits imposed by the fragile human body.”

“This can only be done by studying the instruments of knowledge and finding a system of teaching which shall be natural, easy and effective. It is only by strengthening and sharpening these instruments to their utmost capacity that they can be made effective for the increased work which modern conditions require. The muscles of the mind must be thoroughly trained by simple and easy means; then, and not till then, great feats of intellectual strength can be required of them.”

“Each human being is a self-developing soul and the business of both parent and teacher is to enable and to help the child to educate himself, to develop his own intellectual, moral, aesthetic and practical capacities and to grow freely as an organic being, not to be kneaded and pressured into form like an inert plastic material. It is not yet realised what this soul is or that the true secret, whether with child or man, is to help him to find his deeper self, the real psychic entity within. That, if we ever give it a chance to come forward, and still more if we call it into the foreground as “the leader of the march set in our front,” will itself take up most of the business of education out of our hands and develop the capacity of the psychological being towards a realisation of its potentialities of which our present mechanical view of life and man and external routine methods of dealing with them prevent us from having any experience or forming any conception. These new educational methods are on the straight way to this truer dealing. The closer touch attempted with the psychical entity behind the vital and physical mentality and an increasing reliance on its possibilities must lead to 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.”

“Nothing can be taught to the mind which is not already concealed as potential knowledge in the unfolding soul of the creature. So also all perfection of which the outer man is capable, is only a realising of the eternal perfection of

The Principles of True Teaching

the Spirit within him. We know the Divine and become the Divine, because we are That already in our secret nature. All teaching is a revealing, all becoming is an unfolding. Self-attainment is the secret; self-knowledge and an increasing consciousness are the means and the process.”

(a) *The Three Principles of True Teaching:*

“The first principle of true teaching is that nothing can be taught. The teacher is not an instructor or task-master, he is a helper and a guide. His business is to suggest and not to impose. He does not actually train the pupil’s mind, he only shows him how to perfect his instruments of knowledge and helps and encourages him in the process. He does not impart knowledge to him, he shows him how to acquire knowledge for himself. He does not call forth the knowledge that is within; he only shows him where it lies and how it can be habituated to rise to the surface. The distinction that reserves this principle for the teaching of adolescent and adult minds and denies its application to the child, is a conservative and unintelligent doctrine. Child or man, boy or girl, there is only one sound principle of good teaching. Difference of age only serves to diminish or increase the amount of help and guidance necessary; it does not change its nature.

The second principle is that the mind has to be consulted in its own growth. The idea of hammering the child into the shape desired by the parent or teacher is a barbarous and ignorant superstition. It is he himself who must be induced to expand in accordance with his own nature. There can be no greater error than for the parent to arrange beforehand that his son shall develop particular qualities, capacities, ideas, virtues, or be prepared for a prearranged career. To force the nature to abandon its own *dharma* is to do it permanent harm, mutilate its growth and deface its perfection. It is a selfish tyranny over a human soul and a wound to the nation, which loses the benefit of the best that a man could have given it and is forced to accept instead something imperfect and artificial, second-rate, perfunctory and common. Every one has in him something divine, something his own, a chance of perfection and strength in however small a sphere which God offers him to take or refuse. The task is to find it, develop it and use it. The chief aim of education should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use.

The third principle of education is to work from the near to the far, from that which is to that which shall be. The basis of a man’s nature is almost always, in addition to his soul’s past, his heredity, his surroundings, his nationality, his country, the soil from which he draws sustenance, the air which he breathes, the sights, sounds, habits to which he is accustomed. They mould him not the less powerfully because insensibly, and from that then we must begin. We must

The Principles of True Teaching

not take up the nature by the roots from the earth in which it must grow or surround the mind with images and ideas of a life which is alien to that in which it must physically move. If anything has to be brought in from outside, it must be offered, not forced on the mind. A free and natural growth is the condition of genuine development. There are souls which naturally revolt from their surroundings and seem to belong to another age and clime. Let them be free to follow their bent; but the majority languish, become empty, become artificial, if artificially moulded into an alien form. It is God's arrangement that they should belong to a particular nation, age, society, that they should be children of the past, possessors of the present, creators of the future. The past is our foundation, the present our material, the future our aim and summit."

(b) *The Only Way of Acting Truly !*

"There are all kinds of different and even opposite theories. Some people say, 'Children must be left to have their own experience because it is through experience that they learn things best.' Like that, as an idea, it is excellent; in practice it obviously requires some reservations, because if you let a child walk on the edge of a wall and he falls and breaks a leg or his head, the experience is a little hard; or if you let him play with a match-box and he burns out his eyes, you understand, it is paying very dearly for a little knowledge !"

"At the same time, the opposite excess of being there all the time and preventing a child from making his experiment, by telling him, 'Don't do this, this will happen,' 'Don't do that, that will happen' – then finally he will be all shrunk up into himself, and will have neither courage nor boldness in life, and this too is very bad.

In fact it comes to this:

One must never make rules.

Every minute one must endeavour to apply the highest truth one can perceive. It is much more difficult, but it's the only solution.

Whatever you may do, don't make rules beforehand, because once you have made a rule you follow it more or less blindly, and then you are sure, ninety-nine and a half times out of a hundred, to be mistaken.

There is only one way of acting truly, it is to try at each moment, each second, in each movement to express only the highest truth one can perceive, and at the same time know that this perception has to be progressive and that what seems to you the most true now will no longer be so tomorrow, and that a higher truth will have to be expressed more and more through you. This leaves no room any longer for sleeping in a comfortable *tamas*; one must be always awake – I am not speaking of physical sleep – one must be always awake, always conscious and always full of an enlightened receptivity and of goodwill."

“To give a moral law to a child is evidently not an ideal thing; but it is very difficult to do without it. The child can be taught, as he grows up, the relativity of all moral and social laws so that he may find in himself a higher and truer law. But here one must proceed with circumspection and insist on the difficulty of discovering that true law.”

Monday, July

२४

श्रावण कृष्ण, चतुर्दशी

“It is not number that we want – it is a selection; it is not brilliant students that we want, it is living souls.”

(220)

Tuesday, July

25

अमावस्या

“If you unite your consciousness with the Supreme Consciousness and manifest It, all you think, feel or do becomes luminous and true. It is not the subject of the teaching which is to be changed, it is the consciousness with which you teach that must be enlightened.”

(221)

“The teachers have to grow into the needed consciousness, emphasis should be on the actual experiences of work and there should be no difference in the child’s mind between work and play – all should be a joy of interest. It is the teacher’s job to create that interest.”

Thursday, July

२७

श्रावण शुक्ल, द्वितीया

“A method is never so well applied as when one has discovered it oneself.
Otherwise it is as boring for the teacher as for the student.”

(223)

Friday, July

२८

श्रावण शुक्ल, तृतीया

“The only effective thing is to create or awaken in them (*children*) a *real* interest in study, *the need to learn and to know*, to awaken their *mental curiosity*.”

(224)

Sat/Sun, July

29/30

श्रावण शुक्ल, पंचमी

“Everyone should be taught the joy of doing well whatever he does, whether it is intellectual, artistic or manual work, and above all, the dignity of all work, whatever it may be, when it is done with care and skill.”

(225)

THE INSTRUMENTS OF A TEACHER

“The school should be an opportunity for progress for the teacher as well as for the student. Each one should have the freedom to develop freely.”

“The children must be *happy* to go to school, *happy* to learn, and the teacher must be their best friend who gives them the example of the qualities they must acquire.”

“The Teacher of the integral Yoga will follow as far as he may the method of the Teacher within us. He will lead the disciple through the nature of the disciple. Teaching, example, influence, – these are the three instruments of the Guru. But the wise Teacher will not seek to impose himself or his opinions on the passive acceptance of the receptive mind; he will throw in only what is productive and sure as a seed which will grow under the divine fostering within. He will seek to awaken much more than to instruct; he will aim at the growth of the faculties and the experiences by a natural process and free expansion. He will give a method as an aid, as a utilizable device, not as an imperative formula or a fixed routine. And he will be on his guard against any turning of the means into a limitation, against the mechanising of process. His whole business is to awaken the divine light and set working the divine force of which he himself is only a means and an aid, a body or a channel.

The example is more powerful than the instruction; but it is not the example of the outward acts nor that of the personal character, which is of most importance. These have their place and their utility; but what will most stimulate aspiration in others is the central fact of the divine realization within him governing his whole life and inner state and all his activities. This is the universal and essential element; the rest belongs to individual person and circumstance.”

“Influence is more important than example. Influence is not the outward authority of the Teacher over his disciple, but the power of his contact, of his presence, of the nearness of his soul to the soul of another, infusing into it, even though in silence, that which he himself is and possesses. This is the supreme sign of the Master. For the greatest Master is much less a Teacher than a Presence pouring the divine consciousness and its constituting light and power and purity and bliss into all who are receptive around him.”

Teaching, Example and Influence are the three instruments of a wise teacher. To this list may be added a fourth – Compulsion – which is never used by a wise teacher but which plays a very important part in the present day system of education.

(a) Compulsion

All compulsion in its essence and origin is the compulsion of the Supreme

The Instruments of a Teacher

Spirit and may take a predominantly physical, vital, mental, psychic or spiritual form according to the need. The compulsion may be termed external when it is predominantly physical and vital and inner when it is predominantly psychic and spiritual. Ordinarily, when one speaks of compulsion, it is the external compulsion that is invariably meant and it is in this sense that we are using it here and when we speak of compulsion as an instrument of a teacher; for, over its entire range, it encompasses all the four instruments of a teacher – Compulsion, Teaching, Example, Influence. As the consciousness of a teacher rises and deepens, all elements of external compulsion tend to disappear and are replaced by an inner compulsion of the spirit. The Influence – in the sense implied by Sri Aurobindo – is predominantly a psychic and spiritual compulsion exercised by a spiritual individual on all those around him. It is not static and tends to become more and more powerful as ever higher and deeper levels of the spirit are approached. In general, as the compulsion becomes deeper and higher it increases in effectivity and integrality. Therefore, an integral education will try to diminish as soon as and as far as possible the element of external compulsion by awakening the inner divine compulsion of the spirit within. However, in this evolutionary world at its present stage, external compulsion has an important place because, as is the material, so are the means used by nature.

“...we have a constant companion throughout the journey from cradle to grave; we are constantly accompanied by this threat or presence of Death. Well, along with this, in the cells, there is a call for a Power of Eternity, with an intensity which would not be there except for this constant threat. Then one understands, one begins to feel quite concretely that all these things are only ways of intensifying the manifestation, of making it progress, of making it more perfect. And if the means are crude, it is because the manifestation itself is very crude. And as it becomes more perfect and fit to manifest that which is *eternally progressive*, the very crude means will give way to subtler ones and the world will progress without any need for such brutal oppositions. This is simply because the world is still in its infancy and human consciousness is still entirely in its infancy.

This is a very concrete experience.

It follows that when the earth no longer needs to die in order to progress, there will be no more death. When the earth no longer needs to suffer in order to progress, there will be no more suffering. And when the earth no longer needs to hate in order to love, there will be no more hatred.

This is the quickest and most effective means to bring creation out of its inertia and lead it towards its fulfilment.”

The Instruments of a Teacher

“Wherefore God hammers so fiercely at his world, tramples and kneads it like dough, casts it so often into the blood-bath and the red hell-heat of the furnace? Because humanity in the mass is still a hard, crude and vile ore which will not otherwise be smelted and shaped; as is his material, so is his method. Let it help to transmute itself into nobler and purer metal, his ways with it will be gentler and sweeter, much loftier and fairer its uses.”

“Compulsion is neither the best nor the most effective principle of education.

True education must *reveal* what is already present in the developing beings and make it blossom. Just as flowers blossom in the sun, children blossom in joy. It goes without saying that joy does not mean weakness, disorder and confusion. But a luminous kindness which encourages the good and does not severely insist on the bad. Grace is always much closer to Truth than justice.”

In the present day educational setup, the gross physical form of compulsion is generally absent but a subtle form of it, buttressed by the competitive spirit is the foundation on which the whole educational effort rests. The performance of both the teachers and the students depends crucially on this, and in its absence practically no formal education may take place. In fact, without at least an element of it, it may be very difficult to maintain discipline and order in most educational institutions. Even in an integral educational setup, an element of it may creep in if the teacher lacks complete self-control. Since all external compulsion – subtle or gross – and absence of genuine freedom is inimical to soul emergence, it can have no place in an institution aspiring for integral perfection. Compulsion must not be allowed to exist under any guise in such institutions.

Since Compulsion is completely out of place in an integral education setup, the discipline and order and an atmosphere for study and growth will be maintained there by the overall psychic and spiritual atmosphere and the calm and self-control of the teachers.

(b) Teaching

Teaching backed up by a subtle compulsion is almost the sole instrument of a teacher in traditional education. The effectivity of Teaching depends, essentially, on two things:

(i) *The quality of the instrument – this includes the fund of knowledge and the endowments of teaching abilities that a teacher may have – and,*

(ii) *Consciousness. Of these two, the consciousness is by far the more important and crucial element. A teacher with a greater consciousness will be superior to one who has merely a better instrument. However, if two*

The Instruments of a Teacher

teachers have the same level of consciousness than, obviously, the one with a better instrumentality will be superior.

The efficacy of teaching primarily depends on the consciousness with which it is done. It is a common experience of teachers that there are days when everything goes well – one is eloquent, students listen attentively and understand easily. But there are other days when what one has to teach does not easily come, students do not listen – that is one is bored and is boring. This means that in the former case one's consciousness was awake and concentrated upon what one was doing, while in the second it was more or less asleep and one was left to one's most external means. Consciousness is the root of the matter and, over time, tends to develop an instrumentality suitable to its manifestation.

Teaching by itself – i.e. when dependent on mental compulsion only and without an opening to a deeper or higher consciousness or influence – can be only marginally effective. It is of little or no use for the vital education and either useless or counter productive for the psychic and spiritual education. Thus, if the teachers are persons living in the ordinary surface consciousness and without a sufficient opening to deeper and higher parts, it will be impossible for them to impart any true education. However, when supported by a higher or deeper consciousness, Teaching can be effective for all the aspects of integral education because, in such a case, the two higher instruments permeate whatever teaching activity or for that matter any activity that may be undertaken by the teacher. In an atmosphere charged with consciousness, all acts assume a deeper power and significance which in an ordinary atmosphere they could not have conceivably had. Thus, when charged with a higher consciousness, Teaching ceases to be mere teaching and tends to assume the efficacy of the two higher instruments – Example and Influence.

(c) Example

“What we want to teach is not only a mental ideal, it is a new idea of life and a realisation of consciousness. This realisation is new to all, and the only true way to teach others is to live according to this new consciousness oneself and to allow oneself to be transformed by it. There is no better lesson than that of an example. To tell others: ‘Do not be selfish,’ is not much use, but if somebody is free from all selfishness, he becomes a wonderful example to others; and someone who sincerely aspires to act in accordance with the Supreme Truth, creates a kind of contagion for the people around him. So the first duty of all those who are teachers or instructors is to give an example of the qualities they teach to others.”

The Instruments of a Teacher

“To speak good words and to give wise advice to a child has very little effect if one does not oneself give him an example of what one teaches. Sincerity, honesty, straightforwardness, courage, disinterestedness, unselfishness, patience, endurance, perseverance, peace, calm, self-control are all things that are taught infinitely better by example than by beautiful speeches.”

(d) Influence

An influence can be predominantly physical, vital, mental, psychic, spiritual or a mixture of these. When Sri Aurobindo says, “Influence is more important than example,” he means the psychic and spiritual influence. Psychic and spiritual education cannot happen without the presence of this most powerful instrument. It is only when they are permeated by it that the other two instruments – Teaching and Example – can play a powerful role in true education. By itself, Teaching could often mean advising someone to do what one is unwilling or unable to do oneself. ‘Example’ goes a step further; here one actually manifests what others may want to emulate. But one who wants to develop the inspiring qualities has to do so by his own unaided strength. This is why ‘influence’ is so important: it goes still further by providing the psychic and spiritual help necessary to facilitate the attainment of what one is striving for. When asked how to educate the latent and spiritual faculties of the student, the Mother replied: “This cannot be done by any external method. It depends almost entirely on the teacher’s attitude and consciousness. If he does not have the vision and the inner knowledge himself, how can he transmit them to his students?”

To tell the truth, we rely mainly on the all-surrounding atmosphere charged with spiritual force, which has an effect even if it is not perceived or felt.”

When a teacher is not in full possession but open to psychic and spiritual influence, he can invoke it to make his teaching considerably more effective.

“...when you go to class, everyday, before you go to class, you should say a kind of prayer, make an invocation to the Supreme Consciousness, and ask it to help you to bring all this mass, this mass of living matter under its influence. Then it will become interesting, living.”

“Now, if the teacher is a true teacher, during these ten minutes, he brings down from the domain of intuition the knowledge which he spreads over his class. And so you do some interesting work, and you will see the results. Then the teacher himself will begin to progress a little. You can try. Try, you will see!... You see, for those who are sincere, sincere and very – how to put it? – very straight in their aspiration, there is a marvellous help, there is an absolutely living, active consciousness which is ready to... to

The Instruments of a Teacher

respond to any attentive silence. You could do six years' work in six months, but there should... there should not be any pretension, there should not be anything which tries to imitate, there should be no wanting to put on airs. There should... you should be truly, absolutely honest, pure, sincere, conscious that... you exist only by what comes from above. Then...then...then you could advance with giant strides.”

The power and efficacy of this instrument of educator depends on the level of consciousness behind it. As the consciousness grows deeper and higher it tends to become all-powerful – in fact, so powerful as to transform the whole being directly without even going through the process of purification.

“To feel and love the God of beauty and good in the ugly and the evil, and still yearn in utter love to heal it of its ugliness and its evil, this is real virtue and morality.”

“And for that you must yourself be above this perception and feeling; you must be able to see the evil or the ugliness without suffering from it, without being shocked or disturbed by it. You see it from a height where these things do not exist, but you have the conscious perception of it, you are not affected by it, you are free. This is the first step.

The second step is to be *positively* conscious of the supreme Good and supreme Beauty behind all things, which sustains all things and enables them to exist. When you see Him, you are able to perceive Him behind this mask and this distortion; even this ugliness, this wickedness, this evil is a disguise of Something which is essentially beautiful or good, luminous, pure.

Then comes the *true* collaboration, for when you have this vision, this perception, when you live in this consciousness, it also gives you the power to *draw* That down into the manifestation, to the earth, and to bring It into contact with what now distorts and disguises, so that little by little this distortion and this disguise are transformed by the influence of the Truth that is behind.

Here we are at the very summit of the scale of collaboration.

In this way it is not necessary to introduce the principle of love into the explanation. But if you want to know or understand the nature of the Force or the Power that enables or brings about this transformation – particularly where evil is concerned, but also with ugliness to a certain extent – you see that love is obviously the most potent and integral of all powers – integral in the sense that it applies in all cases. It is even more powerful than the power of purification which dissolves all bad will and which is, as it were, the master of the adverse forces, but which has not the direct power of transformation. The power of purification first dissolves in order to allow the transformation

The Instruments of a Teacher

afterwards. It destroys one form in order to be able to create a better one, whereas love need not dissolve in order to transform; it possesses the direct power of transformation. Love is like a flame that changes what is hard into something malleable and even sublimates this malleable thing into a kind of purified vapour – it does not destroy, it transforms.

In its essence, in its origin, love is like a flame, a white flame which overcomes *all* resistances. You can experience this yourself: whatever the difficulty in your being, whatever the burden of accumulated error, ignorance, incapacity and bad will, a single *second* of this pure, essential, supreme love dissolves it as in an all-powerful flame; a single moment and a whole past can disappear; a single instant in which you *touch* it in its essence and a whole burden is consumed.

And it is very easy to explain how a person who has this experience can spread it, can act on others; because to have the experience you must touch the one, supreme Essence of the whole manifestation, the Origin and the Essence, the Source and the Reality of all that is; and at once you enter the realm of Unity – there is no longer any separation of individuals, there is only one single vibration that can be repeated indefinitely in external form.

If you rise high enough, you find yourself at the heart of all things. And what is manifest in this heart can manifest in all things. That is the great secret, the secret of the divine incarnation in an individual form, because in the normal course of things what manifests at the centre is realised in the external form only with the awakening and the response of the will in the individual form. Whereas if the central Will is represented constantly and permanently in an individual being, this individual being can serve as an intermediary between this Will and all beings, and will for them. Everything this individual being perceives and offers in his consciousness to the supreme Will is answered as if it came from each individual being. And if for any reason the individual elements have a more or less conscious and voluntary relation with that representative being, their relation increases the efficacy, the effectiveness of the representative individual; and thus the supreme Action can act in Matter in a much more concrete and permanent manner. That is the reason for these descents of consciousness – which we may describe as ‘polarised’, for they always come to earth with a definite purpose and for a special realisation, with a mission – a mission which is decided upon, determined before the incarnation. These are the great stages of the supreme incarnations on earth.

And when the day comes for the manifestation of supreme love, for the crystallised, concentrated descent of supreme love, that will truly be the hour of transformation. For nothing will be able to resist That.”

Monday, July

31

श्रावण शुक्ल, षष्ठी

“One can be in psychological control of the children only when one is in control of one’s own nature.”

(233)

Tuesday, August

1

श्रावण शुक्ल, सप्तमी

“It is not with severity but with *self-mastery* that children are controlled.”

(234)

Wednesday, August

२

श्रावण शुक्ल, अष्टमी

“The most important is to master yourself and never lose your temper. If you don't have control over yourself, how can you expect to control others, above all, children, who feel it immediately when someone is not master of himself?”

(235)

Thursday, August

३

श्रावण शुक्ल, नवमी

“...if a teacher wants to be respected, he must be *respectable*.”

(236)

“The attitude of consciousness which is required (*for a teacher*) is an inner certitude that, in comparison with all that is to be known, one knows nothing; and that at every moment one must be ready to learn in order to be able to teach.”

Sat/Sun, August

5/6

श्रावण शुक्ल, ११/१२

“The interest of the students is proportionate to the *true capacity* of the teacher.”

(238)

Monday, August

7

श्रावण शुक्ल, त्रयोदशी

“One must have a lot of patience with young children, and repeat the same thing to them several times, explaining it to them in various ways. It is only gradually that it enters their mind.”

(239)

Tuesday, August

8

श्रावण शुक्ल, चतुर्दशी

“It is obvious that for the children it is better to study in order to develop their consciousness and learn a little of all they do not know; but to give prizes to those who have been particularly studious, disciplined and attentive, is not bad.”

(240)

“But as a general and absolute rule, the teachers and especially the physical education instructors must be a constant living example of the qualities demanded from the students; discipline, regularity, good manners, courage, endurance, patience in effort, are taught much more by example than by words. And as an absolute rule: never to do in front of a child what you forbid him to do.”

“Example is the most powerful instructor. Never demand from a child an effort of discipline that you do not make yourself. Calm, equanimity, order, method, absence of useless words, ought to be constantly practiced by the teacher if he wants to instil them into his pupils.”

Friday, August

11

भाद्रपद कृष्ण, द्वितीया

“To prevent the students from being irregular, rude or negligent is obviously indispensable; unkind and harmful mischief cannot be tolerated.”

(243)

“A child ought to stop being naughty because he learns to be ashamed of being naughty, not because he is afraid of punishment.

In the first case, he makes true progress.

In the second, he falls one step down in human consciousness, for fear is a degradation of consciousness.”

Monday, August

14

भाद्रपद कृष्ण, षष्ठी

“It is always good to do disinterested work. But it becomes much better if the work becomes an enjoyment and not a boring task.”

(245)

Tuesday, August

15

भाद्रपद कृष्ण, सप्तमी

“I find tests an obsolete and ineffective way of knowing if the students are intelligent, willing and attentive.”

(246)

Wednesday, August

16

भाद्रपद कृष्ण, अष्टमी

“A silly, mechanical mind can very well answer a test if the memory is good and these are certainly not the qualities required for a man of the future.”

Thursday, August

17

भाद्रपद कृष्ण, नवमी

“Tests may be useful in giving you the *academic* worth of a child, but not his *real* worth.”

“To know if a student is good needs, if the tests are abolished, a little more inner contact and psychological knowledge for the teacher. But our teachers are expected to do Yoga, so this ought not to be difficult for them.”

“Naturally the teacher has to test the student to know if he or she has learnt something and has made a progress. But this test must be individual and adapted to each student, not the same mechanical test for all of them. It must be a spontaneous and unexpected test leaving no room for pretence and insincerity. Naturally also, this is much more difficult for the teacher but so much more living and interesting also.”

THE SECRET OF THE SUCCESS OF INTEGRAL EDUCATION

*The secret of the success of integral education lies not only in the potency of the instruments available to a teacher in this system, but also, in fact even more so, in the present unprecedented, crucial and decisive stage in the evolutionary history of earth brought about by the direct working of the Supermind in the terrestrial nature ever since it manifested on Feb.29, 1956; for without the latter, the potency of the instruments of a teacher, particularly in their higher ranges, may have remained only potential. It is only the direct action of the Supermind that makes the realization of this potential easier, even inevitable, and all sincere attempts towards this end, irresistible. For, the availability of these instruments is not something new. These have been known and possessed, to a greater or lesser extent, by spiritual teachers from times immemorial and have often been used integrally for both the inner and the outer perfection of individuals and societies and with very impressive results in times such as the Vedic times in ancient India. However, even the most impressive achievements of the past fell far short of the formula of the integral spiritual ideal, – a divine life in a divine body. But this is quite understandable. For, in the absence of the knowledge of the secrets of the Supermind, such an ideal could not have been sensibly even held, let alone realised. And even what was achieved had to be maintained strenuously and tended to disappear during the later phases of the evolutionary cycle. In fact, as long as the powers of darkness were an established authority in the terrestrial nature, this had to be the character of all human achievement. As Sri Aurobindo once observed, “As far as I can see, once the supramental is established in Matter, the transformation will be possible under much less troublesome conditions than now are there. These bad conditions are due to the fact that the Ignorance is in possession and the hostile Powers an established authority, as it were, who do not care to give up their hold and there is no full force of Light established in the earth-consciousness which would not only meet but outweigh their full force of darkness.” *The February 29, 1956 Supramental Manifestation* marks the beginning of a decisive change in this equation.*

As the Mother had once remarked, if the Supramental had descended a thousand years ago, the scene on earth would have been unimaginably different from what it is today, – it would have been a harmonious world full of light and joy. Writing on the consequences for humanity of the descent of the Supermind into the earth nature, Sri Aurobindo declared that, “The descent into the earth-life of so supreme a creative power as the Supermind and its truth-consciousness could not be merely a new feature or factor added to that life or put in its front but without any other importance or only a restricted importance carrying with it no results profoundly affecting the rest of earth-

The Secret of the Success of Integral Education

nature. Especially it could not fail to exercise an immense influence on mankind as a whole, even a radical change in the aspect and prospect of its existence here, even if this power had no other capital result on the material world in which it had come down to intervene. One cannot but conclude that the influence, the change made would be far reaching, even enormous: it would not only establish the Supermind and a supramental race of beings upon the earth, it could bring about an uplifting and transforming change in mind itself and as an inevitable consequence in the consciousness of man, the mental being and would equally bring about a radical and transforming change in the principles and forms of his living, his ways of action and the whole build and tenor of his life. **It would certainly open to man the access to the supramental consciousness and the supramental life; for we must suppose that it is by such a transformation that a race of supramental beings would be created**, even as the human race itself has arisen by a less radical but still a considerable uplifting and enlargement of consciousness and conversion of the body's instrumentation and its indwelling and evolving mental and spiritual capacities and powers out of a first animal state."

Man's access to the supramental consciousness would be facilitated by the profound changes in working of the human mind that would be brought about by the action of the Supermind. As a result of such an action, the human mind could develop higher means and instrumentalities, "...pass over the last borders of the Ignorance into a higher knowledge, grow too strong to be held back by the animal nature. There would be a liberated mind escaping from ignorance into light, aware of its affiliation to Supermind, a natural agent of Supermind and capable of bringing down the supramental influence into the lower reaches of being, a creator in the light, a discoverer in the depths, an illuminant in the darkness, helping perhaps to penetrate even the Inconscient with the rays of a secret Superconscience. There would be a new mental being not only capable of standing enlightened in the radiance of the Supermind but able to climb consciously towards it and into it, training life and body to reflect and hold something of the supramental light, power and bliss, aspiring to release the secret divinity into self-finding and self-fulfilment and self-poise, aspiring towards the ascension to the divine consciousness, able to receive and bear the descent of the divine light and power, fitting itself to be a vessel of the divine Life."

Thus the secret of the eventual success of the wholehearted and sincere attempts at integral education lies in this uplifting action of the Supermind on human mind and humanity.

TO THE TEACHERS

“To love to learn is the most precious gift that one can make to a child, to learn always and everywhere.”

“...the finest present one can give to a child would be to teach him to know himself and to master himself.”

“The school should be an opportunity for progress for the teacher as well as for the student. Each one should have the freedom to develop freely.”

(a) *Personality Traits of a Successful Teacher*

1. “Complete self-control not only to the extent of not showing any anger, but remaining absolutely quiet and undisturbed under all circumstances.

2. In the matter of self-confidence, must also have a sense of the relativity of his importance.

Above all, must have the knowledge that the teacher himself must always progress if he wants his students to progress, must not remain satisfied either with what he is or with what he knows.

3. Must not have any sense of essential superiority over his students nor preference or attachment whatsoever for one or another.

4. Must know that all are equal spiritually and instead of mere tolerance must have a global comprehension or understanding.”

5. “The business of both parent and teacher is to enable and to help the child to educate himself, to develop his own intellectual, moral, aesthetic and practical capacities and to grow freely as an organic being, not to be kneaded and pressured into form like an inert plastic material.”

“Never forget that to be a good teacher one has to abolish in oneself all egoism.”

“Be very calm and very patient, never get angry; one must be master of oneself in order to be a master of others.”

(b) *Approach to Teaching: The Role of the Teacher*

“...Education is a sacerdotaly, teaching is a sacerdotaly, and to be at the head of a State is a sacerdotaly. Then, if the person who fulfils this role aspires to fulfil it in the highest and the most true way, the general condition of the world can become much better. Unfortunately, most people never think about this at all, they fill their role somehow – not to speak of the innumerable people who work only to earn money, but in this case their activity is altogether rotten, naturally.”

“Instead of letting oneself go in the stream of one’s nature, of one’s mood, one must constantly keep in mind this kind of feeling that one is a representative of the Supreme Knowledge, the Supreme Truth, the Supreme

To the Teachers

Law, and that one must apply it in the most honest, the most sincere way one can; then one makes great progress oneself and can make others also progress. And besides, one will be respected, there will be no more indiscipline in the class, for there is in every human being something that recognises and bows down before true greatness; even the worst criminals are capable of admiring a noble and disinterested act. Therefore when children feel in a teacher, in a school master, this deep aspiration to act according to the truth, they listen to you with an obedience which you would not get if one day you were in a good mood and the next day you were not, which is disastrous for everybody.”

“The attitude of the teacher must be one of a constant will to progress, not only in order to know always better what he wants to teach the students, but above all in order to be a living example to show them what they can become.

The teacher should be the living example of what he asks the students to become.”

“...the first task of those who have a responsibility – for instance, those who are in charge of educating other children, taking care of others, from rulers to teachers and monitors – their first task is to learn how to identify themselves with the others, to feel as they do. Then one knows what one should do. One keeps one’s inner light, keeps one’s consciousness where it ought to be, very high above, in the light, and at the same time gets identified, and so one feels what they are, what their reactions are, what their thoughts, and one holds that before the light one has: one succeeds in thinking out perfectly well what should be done for them. You will tell each one what he needs to hear, you will act with each one as is necessary to make him understand. And that is why it is a wonderful grace to have the responsibility for a certain number of people, for that obliges you to make the most essential progress.”

“Essentially, the *only thing* you should do assiduously is to teach them to know themselves and choose their own destiny, the path they will follow; to teach them to look at themselves, understand themselves *and* to will what they want to be. That is infinitely more important than teaching them what happened on earth in former times, or even how the earth is built, or even”

“The teachers have to grow into the needed consciousness, emphasis should be on the actual experiences of work and there should be no difference in the child’s mind between work and play – all should be a joy of interest. It is the teacher’s job to create that interest.

To the Teachers

If the interest is there, the right work will follow.”

“What you should do is to teach the children to take interest in what they are doing – that is not the same thing as interesting the students! You must arouse in them the desire for knowledge, for progress. One can take an interest in anything – in sweeping a room, for example – if one does it with concentration, in order to gain an experience, to make a progress, to become more conscious. I often say this to the students who complain of having a bad teacher. Even if they don’t like the teacher, even if he tells them useless things or if he is not up to the mark, they can always derive some benefit from their period of class, learn something of great interest and progress in consciousness.

Most teachers want to have *good students*: students who are studious and attentive, who understand and know many things, who can answer well – good students. This spoils everything. The students begin to consult books, to study, to learn. Then they rely only on books, on what others say or write, and they lose contact with the superconscious part which receives knowledge by intuition. This contact often exists in a small child but it is lost in the course of his education.

For the students to be able to progress in the right direction, it is obvious that the teachers should have understood this and changed their old way of seeing and teaching.”

“First, know thoroughly what you have to teach. Try to get a good understanding of your students and their particular needs.”

“The teacher should not be a book that is read aloud, the same for everyone, no matter what his nature and character. The first duty of the teacher is to help the student to know himself and to discover what he is capable of doing.

For that one must observe his games, the activities to which he is drawn naturally and spontaneously and also what he likes to learn, whether his intelligence is awake, the stories he enjoys, the activities which interest him, the human achievements which attract him.”

“The old method of the seated class to which the teacher gives the same lesson for all, is certainly economical and easy, but also very ineffective, and so time is wasted for everybody.”

“The teacher must not be a machine for reciting lessons, he must be a psychologist and an observer.”

“You must be very careful to see that there is no overlapping in the lessons that you teach. Your subjects are related to each other. If two teachers begin to speak on the same point, naturally there will be some difference in

To the Teachers

their points of view. The same thing seen from different angles looks different. This will bring confusion in the young minds of the students and they will start comparison amongst the teachers, which is not very desirable. So each one should try to take up his own subject without wandering about in other subjects.”

“The teacher should always be punctual and come to the class a few minutes before it begins, always properly dressed. And above all, so that his students should never lie, he must never lie himself; so that his students should never lose their tempers, he should never lose his temper with them; and to have the right to say to them, “Rough play often ends in tears”, he should never raise his hand against any of them.

These are elementary and preliminary things which ought to be practised in all schools without exception.”

“If you have to exercise authority, have authority over yourself first. If you cannot keep discipline amongst the children, don’t beat or shout or get agitated – that is not permissible. Bring down calm and peace from above and under their pressure things will improve.”

“You are a good teacher but it is your way of dealing with the children that is objectionable.

The children must be educated in an atmosphere of love and gentleness.

No violence, never.

No scolding, never.

Always a gentle kindness and the teacher must be the *living example* of the virtues the child must acquire.

The children must be *happy* to go to school, *happy* to learn, and the teacher must be their best friend who gives them the example of the qualities they must acquire.

And all that depends exclusively on the teacher. What he does and how he behaves.”

To the teachers of all the infant classes:–

“One rule which must be rigorously applied:

It is *absolutely forbidden* to hit the children – all blows are forbidden, even the slightest little slap or the so-called friendly punch. To give a blow to a child because he does not obey or does not understand or because he is disturbing the others indicates a lack of self-control, and it is harmful for both teacher and student.

Disciplinary measures may be taken if necessary, but in complete calm and not because of a personal reaction.”

“The most important is to master yourself and never lose your temper.

To the Teachers

If you don't have control over yourself, how can you expect to control others, above all, children, who feel it immediately when someone is not master of himself?"

"I must tell you that if a teacher wants to be respected, he must be *respectable*."

(c) *Medium of Instruction and Languages*

"The first attention of the teacher must be given to the medium and the instruments, and, until these are perfected, to multiply subjects of regular instruction is to waste time and energy. When the mental instruments are sufficiently developed to acquire a language easily and swiftly, that is the time to introduce him to many languages, not when he can only partially understand what he is taught and masters it laboriously and imperfectly. Moreover, one who has mastered his own language, has one very necessary facility for mastering another. With the linguistic faculty unsatisfactorily developed in one's own tongue, to master others is impossible. To study science with the faculties of observation, judgment, reasoning and comparison only slightly developed is to undertake a useless and thankless labour. So it is with all other subjects.

The mother-tongue is the proper medium of education and therefore the first energies of the child should be directed to the thorough mastering of the medium. Almost every child has an imagination, an instinct for words, a dramatic faculty, a wealth of idea and fancy. These should be interested in the literature and history of the nation. Instead of stupid and dry spelling and reading books, looked on as a dreary and ungrateful task, he should be introduced by rapidly progressive stages to the most interesting parts of his own literature and the life around him and behind him, and they should be put before him in such a way as to attract and appeal to the qualities of which I have spoken. All other study at this period should be devoted to the perfection of the mental functions and the moral character. A foundation should be laid at this time for the study of history, science, philosophy, art, but not in an obtrusive and formal manner. Every child is a lover of interesting narrative, a hero-worshipper and a patriot. Appeal to these qualities in him and through them let him master without knowing it the living and human parts of his nation's history. Every child is an enquirer, an investigator, analyser, a merciless anatomist. Appeal to those qualities in him and let him acquire without knowing it the right temper and the necessary fundamental knowledge of the scientist. Every child has an insatiable intellectual curiosity and turn for metaphysical enquiry. Use it to draw him on slowly to an understanding of the world and himself. Every

To the Teachers

child has the gift of imitation and a touch of imaginative power. Use it to give him the groundwork of the faculty of the artist.

It is by allowing Nature to work that we get the benefit of the gifts she has bestowed on us. Humanity in its education of children has chosen to thwart and hamper her processes and, by so doing, has done much to thwart and hamper the rapidity of its onward march. Happily, saner ideas are now beginning to prevail. But the way has not yet been found. The past hangs about our necks with all its prejudices and errors and will not leave us: it enters into our most radical attempts to return to the guidance of the all-wise Mother. We must have the courage to take up clearer knowledge and apply it fearlessly in the interests of posterity. Teaching by snippets must be relegated to the lumber-room of dead sorrows. The first work is to interest the child in life, work and knowledge, to develop his instruments of knowledge with the utmost thoroughness, to give him mastery of the medium he must use. Afterwards, the rapidity with which he will learn will make up for any delay in taking up regular studies, and it will be found that, where now he learns a few things badly, then he will learn many things thoroughly well.”

(d) The Moral Training

“In the economy of man the mental nature rests upon the moral, and the education of the intellect divorced from the perfection of the moral and emotional nature is injurious to human progress. Yet, while it is easy to arrange some kind of curriculum or syllabus which will do well enough for the training of the mind, it has not yet been found possible to provide under modern conditions a suitable moral training for the school and college. The attempt to make boys moral and religious by the teaching of moral and religious text-books is a vanity and a delusion, precisely because the heart is not the mind and to instruct the mind does not necessarily improve the heart. It would be an error to say that it has no effect. It throws certain seeds of thought into the *antahkarana* and, if these thoughts become habitual, they influence the conduct. But the danger of moral text-books is that they make the thinking of high things mechanical and artificial, and whatever is mechanical and artificial is inoperative for good.

There are three things which are of the utmost importance in dealing with a man’s moral nature, the emotions, the *samsakāras* or formed habits and associations, and the *svabhāva* or nature. The only way for him to train himself morally is to habituate himself to the right emotions, the noblest associations, the best mental, emotional and physical habits and the following out in right action of the fundamental impulses of his essential nature. You can impose a certain discipline on children, dress them into a certain mould,

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lash them into a desired path, but unless you can get their hearts and natures on your side, the conformity to this imposed rule becomes a hypocritical and heartless, a conventional, often a cowardly compliance. This is what is done in Europe, and it leads to that remarkable phenomenon known as the sowing of wild oats as soon as the yoke of discipline at school and at home is removed, and to the social hypocrisy which is so large a feature of European life. Only what the man admires and accepts, becomes part of himself; the rest is a mask. He conforms to the discipline of society as he conformed to the moral routine of home and school, but considers himself at liberty to guide his real life, inner and private, according to his own likings and passions.”

“The old Indian system of the *guru* commanding by his knowledge and sanctity the implicit obedience, perfect admiration, reverent emulation of the student was a far superior method of moral discipline. It is impossible to restore that ancient system; but it is not impossible to substitute the wise friend, guide and helper for the hired instructor or the benevolent policeman which is all that the European system usually makes of the pedagogue. ...As in the education of the mind, so in the education of the heart, the best way is to put the child into the right road to his own perfection and encourage him to follow it, watching, suggesting, helping, but not interfering.”

“The first rule of moral training is to suggest and invite, not command or impose. The best method of suggestion is by personal example, daily converse and the books read from day to day. These books should contain, for the younger student, the lofty examples of the past given, not as moral lessons, but as things of supreme human interest, and, for the elder student, the great thoughts of great souls, the passages of literature which set fire to the highest emotions and prompt the highest ideals and aspirations, the records of history and biography which exemplify the living of those great thoughts, noble emotions and aspiring ideals. This is a kind of good company, *satsaṅga*, which can seldom fail to have effect so long as sententious sermonising is avoided, and becomes of the highest effect if the personal life of the teacher is itself moulded by the great things he places before his pupils. It cannot, however, have full force unless the young life is given an opportunity, within its limited sphere, of embodying in action the moral impulses which rise within it.”

“Every boy should, therefore, be given practical opportunity as well as intellectual encouragement to develop all that is best in the nature. If he has bad qualities, bad habits, bad *samskāras*, whether of mind or body, he should not be treated harshly as a delinquent, but encouraged to get rid of

To the Teachers

them by the Rajayogic method of *samyama*, rejection and substitution. He should be encouraged to think of them not as sins or offences, but as symptoms of a curable disease, alterable by a steady and sustained effort of the will, – falsehood being rejected whenever it rises into the mind and replaced by truth, fear by courage, selfishness by sacrifice and renunciation, malice by love. Great care will have to be taken that unformed virtues are not rejected as faults. The wildness and recklessness of many young natures are only the overflowings of an excessive strength, greatness and nobility. They should be purified, not discouraged.”

“There is another quality which must be cultivated in a child from a very young age: that is the feeling of uneasiness, of a moral disbalance which it feels when it has done certain things, not because it has been told not to do them, not because it fears punishment, but spontaneously. For example, a child who hurts its comrade through mischief, if it is in its normal, natural state, will experience uneasiness, a grief deep in its being, because what it has done is contrary to its inner truth.

For in spite of all teachings, in spite of all that thought can think, there is something in the depths which has a feeling of a perfection, a greatness, a truth, and is painfully contradicted by all the movements opposing this truth. If a child has not been spoilt by its milieu, by deplorable examples around it, that is, if it is in the normal state, spontaneously, without its being told anything, it will feel an uneasiness when it has done something against the truth of its being. And it is exactly upon this that later its effort for progress must be founded.

For, if you want to find one teaching, one doctrine upon which to base your progress, you will never find anything – or, to be more exact, you will find something else, for in accordance with the climate, the age, the civilisation, the teaching given is quite conflicting. When one person says, “This is good”, another will say, “No, this is bad”, and with the same logic, the same persuasive force. Consequently, it is not upon this that one can build. Religion has always tried to establish a dogma, and it will tell you that if you conform to the dogma you are in the truth and if you don’t you are in the falsehood. But all this has never led to anything and has only created confusion.

There is only one true guide, that is the inner guide, who does not pass through the mental consciousness.”

(e) The Role of the Teachers

“The interest of the students is proportionate to the *true capacity* of the teacher.”

Monday, August

21

भाद्रपद कृष्ण, त्रयोदशी

“The teacher must absolutely possess the qualities and the consciousness he wants his students to acquire.”

(261)

Tuesday, August

२२

भाद्रपद कृष्ण, चतुर्दशी

“To rise into the new consciousness, the first condition is to have enough modesty of mind to be convinced that all that you think you know is nothing in comparison to what yet remains to be learnt.”

(262)

Wednesday, August

23

अमावस्या

“You must have lived what you want to teach.

To speak of the new consciousness, let it penetrate you and reveal to you its secrets. For only then can you speak with any competence.”

(263)

“What we want to teach is not only a mental ideal, it is a new idea of life and a realisation of consciousness. This realisation is new to all, and the only true way to teach others is to live according to this new consciousness oneself and to allow oneself to be transformed by it. There is no better lesson than that of an example.”

“To tell others: “Do not be selfish,” is not much use, but if somebody is free from all selfishness, he becomes a wonderful example to others; and someone who sincerely aspires to act in accordance with the Supreme Truth, creates a kind of contagion for the people around him. So the first duty of all those who are teachers or instructors is to give an example of the qualities they teach to others.”

“When a child wants to impress you by telling you stories of the wealth of his family, you must not keep quiet. You must explain to him that worldly wealth does not count here, only the wealth that has been offered to the Divine has some value; that you do not become big by living in big houses, travelling by first-class and spending money lavishly. You can increase in stature only by being truthful, sincere, obedient and grateful.”

“Two things need to be done. Children must be taught:

a) not to tell a lie, whatever the consequences;

b) to control violence, rage, anger.

If these two things can be done, they can be led towards superhumanity.”

(267)

“All studies, or in any case the greater part of studies consists in learning about the past, in the hope that it will give you a better understanding of the present. But if you want to avoid the danger that the students may cling to the past and refuse to look to the future...” *(Continued)*

“...You must take great care to explain to them that the purpose of everything that happened in the past was to prepare what is taking place now, and that everything that is taking place now is nothing but a preparation for the road towards the future, which is truly the most important thing for which we must prepare.”

“In any country the best education that can be given to children consists in teaching them what the true nature of their country is and its own qualities, the mission their nation has to fulfil in the world and its true place in the terrestrial concert. To that should be added a wide understanding of the role of other nations, but without the spirit of imitation and without ever losing sight of the genius of one’s own country.”

Friday, September

1

भाद्रपद शुक्ल, अष्टमी

“There is a great power in the simple confidence of a child.”

(271)

“When a child lives in normal conditions, it has a spontaneous confidence that all it needs will be given to it.

This confidence should persist, unshaken, throughout life;...” (*Continued*)

“...but the limited idea, ignorant and superficial, of its needs which a child has, must be replaced progressively by a wider, deeper and truer conception which culminates in the perfect conception of needs in accordance with the supreme wisdom, until we realise that the Divine alone knows what our true needs are and rely upon Him for everything.”

“If the children, even very small, are taught to put things in order, classify objects by kind, etc. etc., they like it very much and learn very well. There is a wonderful opportunity to give them good lessons of arrangement and tidiness, *practical, effective lessons*, not theory.”

“... most children have their consciousness centred in the physical which is tamasic and reluctant to make any effort. They want an easy life, and only the excitement or the rivalry of a game or a competition awakens enough interest in them so that they consent to make an effort. For this, a vital passion has to be aroused to intensify the will.”

“The idea of progress belongs to the intelligent will which is active only in very few who are in contact with their psychic being; later on, in those who are mentally more developed and begin to understand the need to develop and control themselves.”

Friday, September

8

आश्विन कृष्ण, प्रथमा

“If the sense of collaboration and responsibility is awakened in the children, then they will take an interest in what they do and do it with pleasure.”

(277)

Sat/Sun, September

9/10

आश्विन कृष्ण, २/३

“...we should give freedom of choice to exceptional children because for them it is absolutely indispensable if we truly want to help them to develop fully.”

(278)

“Of course this freedom of choice can be given to all the children, and after all it is a good way to find their true nature; but most of them will prove to be lazy and not very interested in studies.”

“But, on the other hand, they may be skilful with their hands and be willing to learn to make things. This too should be encouraged. In this way the children will find their true place in society, and will be prepared to fulfil it when they grow up.”

Wednesday, September

13

आश्विन कृष्ण, सप्तमी

“Everyone should be taught the joy of doing well whatever he does, whether it is intellectual, artistic or manual work, and above all, the dignity of all work, whatever it may be, when it is done with care and skill.”

(281)

“In assessing the possibilities of a child, ordinary moral notions are not of much use. Natures that are rebellious, undisciplined, obstinate, often conceal qualities that no one has known how to use. Indolent natures may also have a great potential for calm and patience.”

Friday, September

15

आश्विन कृष्ण, नवमी

“It is a whole world to discover and easy solutions are not much use. The teacher must be even more hard-working than the student in order to learn how to discern and make the best possible use of different characters.”

(283)

(f) To the Teachers: Overcoming the Ego

“In human life the cause of all difficulties, all discords, all moral sufferings, is the presence in everyone of the ego with its desires, its likes and dislikes. Even in a disinterested work which consists in helping others, until one has learned to overcome the ego and its demands, until one can force it to keep calm and quiet in one corner, the ego reacts to everything that displeases it, starts an inner storm that rises to the surface and spoils all the work.”

“This work of overcoming the ego is long, slow and difficult; it demands constant alertness and sustained effort. This effort is easier for some and more difficult for others.”

Tuesday, September

19

आश्विन कृष्ण, द्वादशी

“It is obvious that for one who teaches, the essential condition for the proper fulfilment of his task is the absence of all egoism; and no human being is exempt from the necessity of this effort.”

(286)

Wednesday, September

20

आश्विन कृष्ण, त्रयोदशी

(g) To the Teachers: Qualities of a True Leader

“To forget oneself, one’s own likings and preferences, is indispensable in order to be a true leader.”

(287)

“The leaders must always set the example, the leaders must always practise the virtues they demand from those who are in their care; they must be understanding, patient, enduring, full of sympathy and warm and friendly goodwill, not out of egoism to win friends for themselves, but out of generosity to be able to understand and help others.”

TO THE PARENTS

“The education of a human being should begin at birth and continue throughout his life.

Indeed, if we want this education to have its maximum result, it should begin even before birth; in this case it is the mother herself who proceeds with this education by means of a twofold action: first, upon herself for her own improvement, and secondly, upon the child whom she is forming physically. For it is certain that the nature of the child to be born depends very much upon the mother who forms it, upon her aspiration and will as well as upon the material surroundings in which she lives. To see that her thoughts are always beautiful and pure, her feelings always noble and fine, her material surroundings as harmonious as possible and full of a great simplicity – this is the part of education which should apply to the mother herself. And if she has in addition a conscious and definite will to form the child according to the highest ideal she can conceive, then the very best conditions will be realised so that the child can come into the world with his utmost potentialities. How many difficult efforts and useless complications would be avoided in this way!”

“Most parents, for various reasons, give very little thought to the true education which should be imparted to children. When they have brought a child into the world, provided him with food, satisfied his various material needs and looked after his health more or less carefully, they think they have fully discharged their duty. Later on, they will send him to school and hand over to the teachers the responsibility for his education.

There are other parents who know that their children must be educated and who try to do what they can. But very few, even among those who are most serious and sincere, know that the first thing to do, in order to be able to educate a child, is to educate oneself, to become conscious and master of oneself so that one never sets a bad example to one’s child. For it is above all through example that education becomes effective. To speak good words and to give wise advice to a child has very little effect if one does not oneself give him an example of what one teaches. Sincerity, honesty, straightforwardness, courage, disinterestedness, unselfishness, patience, endurance, perseverance, peace, calm, self-control are all things that are taught infinitely better by example than by beautiful speeches. Parents, have a high ideal and always act in accordance with it and you will see that little by little your child will reflect this ideal in himself and spontaneously manifest the qualities you would like to see expressed in his nature. Quite naturally a child has respect and admiration for his parents; unless they are quite unworthy, they will always appear to their child as demigods whom

To the Parents

he will try to imitate as best he can.

With very few exceptions, parents are not aware of the disastrous influence that their own defects, impulses, weaknesses and lack of self-control have on their children. If you wish to be respected by a child, have respect for yourself and be worthy of respect at every moment. Never be authoritarian, despotic, impatient or ill-tempered. When your child asks you a question, do not give him a stupid or silly answer under the pretext that he cannot understand you. You can always make yourself understood if you take enough trouble; and in spite of the popular saying that it is not always good to tell the truth, I affirm that it is always good to tell the truth, but that the art consists in telling it in such a way as to make it accessible to the mind of the hearer. In early life, until he is twelve or fourteen, the child's mind is hardly open to abstract notions and general ideas. And yet you can train it to understand these things by using concrete images, symbols or parables. Up to quite an advanced age and for some who mentally always remain children, a narrative, a story, a tale well told teach much more than any number of theoretical explanations.

Another pitfall to avoid: do not scold your child without good reason and only when it is quite indispensable. A child who is too often scolded gets hardened to rebuke and no longer attaches much importance to words or severity of tone. And above all, take good care never to scold him for a fault which you yourself commit. Children are very keen and clear-sighted observers; they soon find out your weaknesses and note them without pity.

When a child has done something wrong, see that he confesses it to you spontaneously and frankly; and when he has confessed, with kindness and affection make him understand what was wrong in his movement so that he will not repeat it, but never scold him; a fault confessed must always be forgiven. You should not allow any fear to come between you and your child; fear is a pernicious means of education: it invariably gives birth to deceit and lying. Only a discerning affection that is firm yet gentle and an adequate practical knowledge will create the bonds of trust that are indispensable for you to be able to educate your child effectively. And do not forget that you have to control yourself constantly in order to be equal to your task and truly fulfil the duty which you owe your child by the mere fact of having brought him into the world."

TO THE STUDENTS

“You who are young, are the hope of the country. Prepare yourselves to be worthy of this expectation.”

“The Future is full of promise. Prepare yourself for it.”

“Of one thing you can be sure – *your future is in your hands*. You will become the man you *want to be* and the higher your ideal and your aspiration, the higher will be your realisation, but you must keep a firm resolution and never forget your true aim in life.”

(a) One Needs Education

“You think that you are sent to school, that you are made to do exercises, all this just for the pleasure of vexing you? Oh, no! It is because it’s indispensable for you to have a frame in which you can learn how to form yourself. If you did your work of individualization, of total formation, by yourself, all alone in a corner, nothing at all would be asked of you. But you don’t do it, you wouldn’t do it, there is not a single child who would do it, he wouldn’t even know how to do it, where to begin. If a child were not taught how to live, he couldn’t live, he wouldn’t know how to do anything, anything.... if everyone had to go through the whole experience needed for the formation of an individuality, he would be long dead before having begun to live! This is the advantage of those – accumulated through centuries – who have had the experience and tell you, “Well, if you want to go quickly, to know in a few years what has been learnt through centuries, do this!” Read, learn, study and then, in the material field, you will be taught to do this in this way, that in that way, this again in this way. Once you know a little, you can find your own method, if you have the genius for it! But first one must stand on one’s own feet and know how to walk. It is very difficult to learn it all alone. It’s like that for everyone. One must form oneself. Therefore, one needs education.”

(b) Control your Impulses

“From the time you are quite young, the work of your educators is to teach you to control your impulses and obey only those which are in conformity with the laws under which you live or with the ideal you wish to follow or the customs of the environment in which you are. The value of this mental construction which will govern your impulses depends a great deal on the surroundings in which you live and the character of the parents or people who educate you. But whether it be good or bad, mediocre or excellent, it is always the result of a mental control over the impulses. When your parents tell you, “You should not do this”, or when they say, “You have to do that”, this is a beginning of education for the mind’s

control over the impulses.”

(c) Reason Must be the Master

“It is a good thing to begin to learn at an early age that to lead an efficient life and obtain from one’s body the maximum it is able to give, reason must be the master of the house. And it is not a question of yoga or higher realisation, it is something which should be taught everywhere, in every school, every family, every home: man was made to be a mental being, and merely to be a man – we are not speaking of anything else, we are speaking only of being a man – life must be dominated by reason and not by vital impulses. This should be taught to all children from their infancy.... The first thing which should be taught to every human being as soon as he is able to think, is that he should obey reason which is a super-instinct of the species. Reason is the master of the nature of mankind. One must obey reason and absolutely refuse to be the slave of instincts. And here I am not talking to you about yoga, I am not talking about spiritual life, not at all; it has nothing to do with that. It is the basic wisdom of human life, purely human life: every human being who obeys anything other than reason is a kind of brute lower than the animal. That’s all. And this should be taught everywhere; it is the basic education which should be given to children.

The reign of reason must come to an end only with the advent of the psychic law which manifests the divine Will.”

(d) Perfection and Learning

“If you said to yourself, my children, “We want to be as perfect instruments as possible to express the divine Will in the world,” then for this instrument to be perfect, it must be cultivated, educated, trained. It must not be left like a shapeless piece of stone. When you want to build with a stone you chisel it; when you want to make a formless block into a beautiful diamond, you chisel it. Well, it is the same thing. When with your brain and body you want to make a beautiful instrument for the Divine, you must cultivate it, sharpen it, refine it, complete what is missing, perfect what is there.”

“Children have everything to learn. This should be their main preoccupation in order to prepare themselves for a useful and productive life.

At the same time, as they grow up, they must discover in themselves the thing or things which interest them most and which they are capable of doing well. There are latent faculties to be developed. There are also faculties

To the Students

to be discovered.

Children must be taught to like to overcome difficulties, and also that this gives a special value to life; when one knows how to do it, it destroys boredom for ever and gives an altogether new interest to life.

We are on earth to progress and we have everything to learn.”

“School is just a preparation to make the students capable of thinking, studying, progressing and becoming intelligent if they can – all that must be done during the *entire life* and not only in school.”

(e) *The Ideal Child*

- “likes to study when he is at school,
- he likes to play when he is in the playground,
- he likes to eat at meal-time,
- he likes to sleep at bed-time,
- and always he is full of love for all those around him,
- full of confidence in the divine Grace, full of deep respect for the Divine.”

Students' Prayer:

“Make of us the hero warriors we aspire to become. May we fight successfully the great battle of the future that is to be born, against the past that seeks to endure; so that the new things may manifest and we may be ready to receive them.”

(f) *To the Students: Some Practical Advice*

“When a child wants to impress you by telling you stories of the wealth of his family, you must not keep quiet. You must explain to him that worldly wealth does not count here, only the wealth that has been offered to the Divine has some value; that you do not become big by living in big houses, travelling by first-class and spending money lavishly. You can increase in stature only by being truthful, sincere, obedient and grateful.”

“The things to be taught to a child

- 1) The necessity of absolute sincerity.
- 2) The certitude of the final victory of Truth.
- 3) The possibility and the will to progress.

Good temper, fair-play, truthfulness. Patience, endurance, perseverance. Equanimity, courage, cheerfulness.”

Sat/Sun, September

23/24

आश्विन शुक्ल, १/२

“One must learn always not only intellectually but also psychologically, one must progress in regard to character, one must cultivate the qualities and correct the defects; everything should be made an occasion to cure ourselves of ignorance and incapacity; life becomes then tremendously interesting and worth the trouble of living it.”

Monday, September

25

आश्विन शुक्ल, तृतीया

“Faith and Sincerity are the twin agents of success.”

(296)

Tuesday, September

26

आश्विन शुक्ल, चतुर्थी

“Without concentration one cannot achieve anything.”

(297)

Wednesday, September

27

आश्विन शुक्ल, पंचमी

“For children there should be a time for work and study and a time for play.”

(298)

Thursday, September

२८

आश्विन शुक्ल, षष्ठी

“Mind you, to know things from the earth’s past can be very interesting and very useful, but it must not be something that binds you or ties you to the past. If it is used as a spring-board, it is all right. But really, it is quite secondary.”

(299)

“You must not confuse a religious teaching with a spiritual one.
Religious teaching belongs to the past and halts progress.
Spiritual teaching is the teaching of the future – it illumines the consciousness
and prepares it for the future realisation.”

Saturday, September

30

आश्विन शुक्ल, अष्टमी

“Spiritual teaching is above religions and strives towards a global Truth.
It teaches us to enter into direct relations with the Divine.”

(301)

“When the sun sets, a kind of peace descends upon the earth and this peace is helpful for sleep.

When the sun rises, a vigorous energy descends upon the earth and this energy is helpful for work.

When you go to bed late and get up late, you contradict the forces of Nature and that is not very wise.”



(i) Right Attitude

“The true attitude is to take life as a field of perpetual study, where one must never stop learning and think that one knows everything there is to know. One can always know more and understand better.”

Tuesday, October

३

आश्विन शुक्ल, एकादशी

“If the growth of consciousness were considered as the principal goal of life, many difficulties would find their solution.

The best way of not becoming old is to make progress the goal of our life.”

(304)

Wednesday, October

4

आश्विन शुक्ल, द्वादशी

“The main thing is to keep the certitude that whatever may have been accomplished, one can always do better if one wants to.”

(305)

Thursday, October

5

आश्विन शुक्ल, त्रयोदशी

“Everything that has been done is always nothing compared with what remains to be done.”

“Essentially there is but one single true reason for living: it is to know oneself. We are here to learn – to learn what we are, why we are here, and what we have to do. And if we don’t know that, our life is altogether empty – for ourselves and for others.

And so, generally, it is better to begin early, for there is much to learn.”

“If one wants to learn about life as it is, the world as it is, and then really know the why and the how of life, one may begin when very young, from the time one is very, very tiny – before the age of five. And then, when one is a hundred, one will still be able to learn. So it is interesting.”

“And all the time one can have surprises, always learn something one didn't know, meet with an experience one did not have before, find something one was ignorant of. It is surely very interesting. And the more one knows, the more does one become aware that one has everything to learn.”

“To know oneself and to control oneself”, what does this mean?

“This means to be conscious of one’s inner truth, conscious of the different parts of one’s being and their respective functions. You must know why you do this, why you do that; you must know your thoughts, know your feelings, all your activities, all your movements, of what you are capable, etc. And to know oneself is not enough: this knowledge must bring a conscious control. To know oneself perfectly is to control oneself perfectly.”

“It is never too early to begin, never too late to continue. That is, even when you are quite young, you can begin to study yourself and know yourself and gradually to control yourself. And even when you are what is called “old”, when you are quite aged, it is not too late to make the effort to know yourself better and better and control yourself better and better. That is the Science of Living.”

“There are some very wise recommendations here, for example, not to concern oneself with what others do nor with the mistakes they make, but to attend to one’s own faults and negligences and rectify them. Another wise counsel is never to utter too many eloquent words which are not effectuated in action – speak little, act well. Beautiful words, they say, that are mere words, are like flowers without fragrance.”

“You can be the best athlete, you can be the best student, you can be an artistic, literary or scientific genius, you can be the greatest saint with that faculty. And everyone has in himself a tiny little beginning of it – it is given to everybody, but people do not cultivate it.”

Sat/Sun, October

14/15

कार्तिक कृष्ण, ८/९

“The best students are those who want to know, not those who want to show.”

“True wisdom is to take pleasure in everything one does and that is possible if one takes everything one does as a way to progress. Perfection is difficult to attain and there is always a great deal of progress to be made in order to achieve it.”

Tuesday, October

17

कार्तिक कृष्ण, एकादशी

“All that you have learnt outwardly must be just a step allowing you to rise towards a higher knowledge.”

(316)

“The whole question is to know whether the students go to school to increase their knowledge and to learn what is needed to know how to live well – or whether they go to school to *pretend* and to have good marks which they can boast about.

Before the Eternal Consciousness, one drop of sincerity has more value than an ocean of pretence and hypocrisy.”

“The true wisdom is to be ready to learn from whatever source the knowledge can come.

We can learn things from a flower, an animal, a child, if we are eager to know always more, because there is only One Teacher in the world – the Supreme Lord, and He manifests through everything.”

Friday, October

20

कार्तिक कृष्ण, चतुर्दशी

“For a happy and effective life, the essentials are sincerity, humility, perseverance and an insatiable thirst for progress. Above all, one must be convinced of a limitless possibility of progress. Progress is youth; at a hundred years of age one can be young.”

(319)

Sat/Sun, October

21/22

कार्तिक कृष्ण, १४/ अमा.

“If one does not love work, one is always unhappy in life.”

(320)

Monday, October

२३

कार्तिक शुक्ल, प्रथमा

“Criticism is seldom useful, it discourages more than it helps. And all goodwill deserves encouragement, for with patience and endurance, there is no progress which cannot be made.”

“Not to take care of material things which one uses is a sign of inconstancy and ignorance.

You have no right to use any material object whatsoever if you do not take care of it.

You must take care of it not because you are attached to it, but because it manifests something of the Divine Consciousness.”

Wednesday, October

25

कार्तिक शुक्ल, तृतीया

“Too much eating makes the body material and heavy, eating too little makes it weak and nervous – one has to find the true harmony and balance between the body’s need and the food taken.”

(323)

Thursday, October

२६

कार्तिक शुक्ल, चतुर्थी

“One must be calm and equal, not getting upset or dissatisfied when the food is not tasty or not in abundance – eating the fixed amount that is necessary, not less or more. There should be neither eagerness nor repugnance.”

(324)

“To be always thinking about food and troubling the mind is quite the wrong way of getting rid of the food-desire. Put the food element in the right place in the life, in a small corner, and don’t concentrate on it but on other things.”

“When you have nothing to do, you become restless, you run about, you meet friends, you take a walk, to speak only of the best; I am not referring to things that are obviously not to be done. Instead of that, sit down quietly before the sky, before the sea or under trees, whatever is possible (here you have all of them) and try to realise one of these things – to understand why you live, to learn how you must live, to ponder over what you want to do and what should be done, what is the best way of escaping from the ignorance and falsehood and pain in which you live.”

“Most people, when they feel bored, instead of making an effort to rise one step higher in their consciousness, come down one step lower; they come down even lower than they were before and do stupid things, they make themselves vulgar in the hope of amusing themselves. That is why men intoxicate themselves, spoil their health, deaden their brains. If they had risen instead of falling, they would have made use of this opportunity to progress.”

(ii) Youth and Progress

“Only those years that are passed uselessly make you grow old. A year spent uselessly is a year during which no progress has been accomplished, no growth in consciousness has been achieved, no further step has been taken towards perfection.”

Wednesday, November

1

कार्तिक शुक्ल, दशमी

“Consecrate your life to the realisation of something higher and broader than yourself and you will never feel the weight of the passing years.”

(329)

Thursday, November



कार्तिक शुक्ल, एकादशी

“When one does not progress, one feels bored, everyone, young or old; for we are here on earth to progress. How tedious life would be without progress! Life is monotonous. Most often it is not fun. It is far from being beautiful. But if you take it as a field for progress, then everything changes, everything becomes interesting and there is no longer any room for boredom.”

Friday, November

३

कार्तिक शुक्ल, त्रयोदशी

“It is not the number of years you have lived that makes you grow old. You become old when you stop progressing.”

(331)

“As soon as you feel you have done what you had to do, as soon as you think you know what you ought to know, as soon as you want to sit and enjoy the results of your effort, with the feeling you have worked enough in life, then at once you become old and begin to decline.”

“When, on the contrary, you are convinced that what you know is nothing compared to all which remains to be known, when you feel that what you have done is just the starting-point of what remains to be done, when you see the future like an attractive sun shining with the innumerable possibilities yet to be achieved, then you are young, however many are the years you have passed upon earth, young and rich with all the realisations of tomorrow.”

Tuesday, November

7

मार्गशीर्ष कृष्ण, द्वितीया

“Sometimes, in certain circumstances, everything seems dull, boring, stupid; this means that you are as boring as the circumstances and it clearly shows that you are not in a state of progress. It is simply a passing wave of boredom, and nothing is more contrary to the purpose of existence.”

(334)

“At such a moment you might make an effort and ask yourself, “This boredom shows that I have something to learn, some progress to make in myself, some inertia to conquer, some weakness to overcome.” Boredom is a dullness of the consciousness; and if you seek the cure within yourself, you will see that it immediately dissolves.”

Thursday, November

9

मार्गशीर्ष कृष्ण, चतुर्थी

“When you feel that you know nothing then you are ready to learn.”

(336)

“...every event in life, great or small, can be an opportunity for progress. Even the most insignificant details can lead to revelations if you know how to profit from them. Whenever you are engaged in something which does not demand the whole of your attention, use it as an opportunity to develop your faculty of observation and you will see that you will make interesting discoveries.”

Sat/Sun, November

11/12

मार्गशीर्ष कृष्ण, ६/७

“The days pass, the weeks pass, the months pass, the years pass and time fades into the past. And later on, when they have grown up, those who no longer have the immense advantage of being children regret the time they have wasted and that they could have used to learn all the things which are needed to know how to live.”

Monday, November

13

मार्गशीर्ष कृष्ण, अष्टमी

“Do not look behind. Look ahead, always ahead and go forward always.”

(339)

Tuesday, November

14

मार्गशीर्ष कृष्ण, नवमी

(iii) Discipline and Behaviour

“Discipline is indispensable to be a man. Without discipline one is nothing but an animal.”

Wednesday, November

15

मार्गशीर्ष कृष्ण, दशमी

“Discipline is indispensable to physical life. The proper functioning of the organs is based on a discipline. It is precisely when an organ or a part of the body does not obey the general discipline of the body that one falls ill.”

(341)

Thursday, November

16

मार्गशीर्ष कृष्ण, एकादशी

“Discipline is indispensable to progress. It is only when one imposes a rigorous and enlightened discipline on oneself that one can be free from the discipline of others.”

Friday, November

17

मार्गशीर्ष कृष्ण, द्वादशी

“When one is incapable of conforming to a discipline, one is also incapable of doing anything of lasting value in life.”

(343)

Sat/Sun, November

18/19

मार्गशीर्ष कृष्ण, १३/१४

“Do not mistake liberty for license and freedom for bad manners. The thoughts must be pure and the aspiration ardent.”

(344)

Monday, November

20

अमावस्या

“If you spend your time shouting, fidgeting and upsetting everything like unconscious and ill-mannered children, you are wasting your time, you are wasting the teacher’s time and you will learn nothing at all.”

(345)

Tuesday, November

21

मार्गशीर्ष शुक्ल, प्रथमा

“To be noisy in class is an act of selfish stupidity.
If you don't intend to attend the class silently and attentively, it is better not to come.”

Wednesday, November

२२

मार्गशीर्ष शुक्ल, द्वितीया

“It is forbidden to fight at school, to fight in class, to fight in the playground, to fight in the street, to fight at home (whether at your parents’ house or in a boarding).”

(347)

Thursday, November

२३

मार्गशीर्ष शुक्ल, तृतीया

“Always and everywhere children are forbidden to fight among themselves, for each time that one gives a blow to another, one gives it to one’s own soul.”

(348)

“... if you do not want your body to fail you, avoid wasting your energies in useless agitation. Whatever you do, do it in a quiet and composed poise. In peace and silence is the greatest strength.”

Sat/Sun, November

25/26

मार्गशीर्ष शुक्ल, ५/६

“It is only in the calm that one can know and do. All that is done in agitation and violence is an aberration and a folly. The first sign of the divine presence in the being is peace.”

“Some words to the children.

1. Never make fun of anyone if you do not want others to make fun of you.
2. Always act in a respectable way if you want others to respect you.
3. Love everybody if you want everybody to love you.”

(iv) Studies and Classes

“Studies strengthen the mind and turn its concentration away from the impulses and desires of the vital. Concentrating on study is one of the most powerful ways of controlling the mind and the vital; that is why it is so important to study.”

Wednesday, November

29

मार्गशीर्ष कृष्ण, नवमी

“One does not study for the sake of pleasure – one studies to learn and to develop one’s brain.”

Thursday, November

30

मार्गशीर्ष कृष्ण, दशमी

“If you do not study the inertia will go on increasing.”

(354)

Friday, December

1

मार्गशीर्ष शुक्ल, एकादशी

“Force yourself to study and your depression will go away.”

(355)

“Sometimes, if you are not in a very good mood, you say, “How boring it is going to be!” Yes, perhaps the teacher who is taking your class does not know how to amuse you. He may be a very good teacher, but at the same time he may not know how to entertain you, for it is not always easy. There are days when one does not feel like being entertaining. There are days, for him as for you, when one would like to be elsewhere than in school.”

Monday, December

4

मार्गशीर्ष शुक्ल, चतुर्दशी

“But still, you go to your class. You go because you must, for if you obey all your fancies you will never have any control over yourselves; your fancies will control you.”

Whenever in the class “... your teacher seems boring to you, instead of wasting your time doing nothing, try to understand why he bores you. Then if you have a capacity of observation and if you make an effort to understand, you will soon see that a kind of miracle has occurred and that you are no longer feeling bored at all.

This remedy is good in almost every case.”

“When you are at school, you must become the concentration which tries to catch what the teacher is saying, or the thought which enters you or the knowledge you are given. That is what you must be. You must not think of yourself but only of what you want to learn. And you will see that your capacities will immediately be doubled.”

Thursday, December

7

पौष कृष्ण, तृतीया

“To benefit from your daily attendance in class, you must go there with a sincere will to learn, to be attentive and concentrated, to listen to what your teacher tells you and to work quietly and seriously.”

(360)

“You must come to your class with the will to learn, otherwise it is a waste of time, because even if only one of you misbehaves all the others will be disturbed. So this is the decision I want you to take: to be good, quiet, attentive, and to work hard.”

Sat/Sun, December

9/10

पौष कृष्ण, ५/६

“It is no more tiring to hold yourself straight than to hold yourself badly. When you hold yourself straight, the body grows harmoniously. When you hold yourself badly, the body becomes misshapen and ugly.”

(362)

Monday, December

11

पौष कृष्ण, सप्तमी

“It is no more tiring to write neatly than to scrawl. When your work is neatly written, it is read with pleasure. When it is too badly written, it cannot be read at all.”

Tuesday, December

12

पौष कृष्ण, अष्टमी

“To do with care all that one does is the basis of all progress.”

(364)

(v) True Friend

“Your friend is not one who encourages you to come down to your lowest level, encourages you to do foolish things along with him or fall into bad ways with him or one who commends you for all the nasty things you do, that’s quite clear.”

“We don’t like the company of someone who has a contagious disease, and avoid him carefully; generally he is segregated so that it does not spread. But the contagion of vice and bad behaviour, the contagion of depravity, falsehood and what is base, is infinitely more dangerous than the contagion of any disease, and this is what must be very carefully avoided.”

“You must consider as your best friend the one who tells you that he does not wish to participate in any bad or ugly act, the one who gives you courage to resist low temptations; he is a friend. He is the one you must associate with and not someone with whom you have fun and who strengthens your evil propensities.”

Sat/Sun, December

16/17

पौष कृष्ण, ११/१२

“Indeed, you should choose as friends only those who are wiser than yourself, those whose company ennobles you and helps you to master yourself, to progress, to act in a better way and see more clearly.”

(368)

(vi) What an Ideal Child Should Be Like :

An ideal child "IS GOOD-TEMPERED.

He does not become angry when things seem to go against him or decisions are not in his favour."

Tuesday, December

19

पौष कृष्ण, चतुर्दशी

An ideal child "IS GAME.

Whatever he does he does it to the best of his capacity and keeps on doing in the face of almost certain failure. He always thinks straight and acts straight."

(370)

Wednesday, December

20

अमावस्या

An ideal child "IS TRUTHFUL.

He never fears to say the truth whatever may be the consequences."

(371)

Thursday, December

21

पौष शुक्ल, प्रथमा

An ideal child “IS PATIENT.

He does not get disheartened if he has to wait a long time to see the results of his efforts.”

(372)

Friday, December



पौष शुक्ल, द्वितीया

An ideal child “IS ENDURING.

He faces the inevitable difficulties and sufferings without grumbling.”

(373)

Sat/Sun, December

23/24

पौष शुक्ल, ३/४

An ideal child “IS PERSEVERING.

He never slackens his effort however long it has to last.”

(374)

Monday, December

25

पौष शुक्ल, पंचमी

An ideal child "IS POISED.

He keeps equanimity in success as well as in failure."

(375)

Tuesday, December

२६

पौष शुक्ल, षष्ठी

An ideal child “IS COURAGEOUS.

He always goes on fighting for the final victory though he may meet with many defeats.”

(376)

Wednesday, December

27

पौष शुक्ल, सप्तमी

An ideal child "IS CHEERFUL.

He knows how to smile and keep a happy heart in all circumstances."

(377)

Thursday, December

28

पौष शुक्ल, नवमी

An ideal child “IS MODEST.

He does not become conceited over his success, neither does he feel himself superior to his comrades.”

(378)

An ideal child “IS GENEROUS.

He appreciates the merits of others and is always ready to help another to succeed.”

An ideal child “IS FAIR AND OBEDIENT.

He observes the discipline and is always honest.”

Sat/Sun, December

30/31

पौष शुक्ल, ११/१२

“He has faith in the future which is rich with all the realisations that are to come, full of beauty and light.

Childhood is the symbol of the future and the Hope of all the victories to come.”

Technology of Education

Consciousness is the key to the technology of education which advances with the advancement in consciousness. This – the advancement in consciousness – is the only way of bringing about a significant advance in the technology of education. For example, all the efforts to increase the efficiency of the educational process have had only a marginal effect in spite of all possible help from science. It has to be realised, once for all, that the efficiency of an educational process is directly related to the level of consciousness supporting it and cannot be changed significantly without a corresponding change in the level of consciousness. And this becomes very obvious if one compares the advancement — or lack of it — in educational technology over the past one hundred years with the advancement in the technology of other fields such as transportation and communications. The potency of integral education lies in its ability to bring a higher consciousness into play in its educational process. And there are no limits to this potency.