

MARGUERITE SMITHWHITE

A NEW EDUCATION WITH A SOUL



Education for a higher consciousness based
on the works of Sri Aurobindo

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Sri Aurobindo

MARGUERITE SMITHWHITE

Let there be Peace on earth and let it begin with me

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Foreword

From the very first concept of the International Childrens Peace Council (ICPC) it was realised that it is not sufficient just to have wonderful annual meetings to bring children and young people together from all ends of the earth, but that we must be responsible for continuous action for the promotion of world peace.

Our priority was set at the creation of inner peace, for until all individuals have achieved this there is no real hope for world peace.

The key to such an achievement is Education. Therefore we must have an educational programme, and this must be so organised as to give an insight into and understanding of a true Peace Education which is neither political, nor religious nor cultish.

For such an insight and understanding it is necessary to look deeply into the unseen realities of the inner human being and of the planet on which we live.

Until recently these things were only described by mystics and yogis, and ordinary people could be forgiven for not accepting all that they had to tell. For over the centuries mankind has moved further and further into a materialistic world, and has rejected most of what could not be scientifically proven.

Now, however, science has moved rapidly into the areas of hitherto hidden things, and with its scientific equipment is demonstrating facts which are undoubtedly spiritual in nature. It is in the process of giving back to man his soul. Education, therefore, must be transformed. It must study the significance and implications and usefulness of the new fascinating and thrilling discoveries.

The wonderful thing about these discoveries is that they can now be presented simply enough for a little child to understand, or sufficiently academically to satisfy the ardent intellectual.

Within the ICPC our concern is for children, and with this Educational Material we present our first offering to the world's children, that they may be helped to realise and to utilise the Light and potential that is inside every one of them, and which can be harnessed to a very powerful movement of children's action for world peace and human unity.

Marguerite Smithwhite

Educational Material No.1

CONSCIOUSNESS IN STONE
THE LIGHT INSIDE YOU



**Let there be Peace on earth
and let it begin with me**

Can there be intelligence in a piece of stone? A new idea about consciousness.

The first thing that a child needs to understand is that our eyes cannot see everything, and even a very young child of three years can be made to understand this if he is given a magnifying glass and encouraged to look at many different kinds of things with it. So that education about unseen realities can really start with the toddler either at home or in the kindergarten. It is for this reason that we hope to attract as members of the ICPC extremely young children together with their families.

Having shown what happens with a magnifying glass, it can then be explained that there is even stronger glass than that, so that we can see more wonderful things than we could ever imagine.

Let a child, or children, handle a piece of stone. The commonest stone in the world is granite. It is grey, hard, cold. Not very impressive. But then look at the first of the colour photographs. It is a piece of that stone magnified 150 times, and it is a marvellous composite of different patterns.

A very young child will simply accept this as amazing, but older children may well ask how colour can be photographed from grey stone. Colour is energy, and different colours are different energies. Which means that from a small piece of stone all those energies are radiating out of it and reaching the emulsion on the colour film, which turns each energy into its special colour.

This idea that something normally thought of as 'dead matter' is vibrant and giving out something to its surroundings is the first lesson about inert matter containing some kind of 'consciousness', 'intelligence', 'feeling', etc., and it can totally alter a child's attitude to this earth on which we live.

Look next at the second photograph which is the same stone magnified again 150 times, and its actual formation is quite staggering.

Finally, consider all the implications of this. Whenever we go into a stone building we are surrounded by this beautiful energy radiating out and mixing with our own vibration.

All the religions have at some time stated that all creation is one, but they have never been able to explain it satisfactorily. But now through scientific instruments we can detect the signs of some kind of 'life' in any kind of matter, whether it is stone, metal, chemical, plant, or animal - and human beings are animals.

This evident 'life' in the stone explains beautifully why grass and other forms of plant life can grow out of it and be sustained.

And, as the soil from which all our own food grows is simply eroded rock, full of all this force and beauty, how much more this has to tell us about true nourishment!

Science is giving us a different perspective from anything that we have had before in our education.

We can take these thoughts one step further and relate everything that makes up our bodies, in a very different way, to the life of the earth itself. Then even a step further than that . . . as we ourselves rely so completely on the purity of the earth so must the earth rely completely upon the human beings that live on it to maintain that purity and order.



Granite x150

Here is the most marvelous material for ideas about Harmony with Nature, and it is an essential part of Peace Education.

The mere holding in the hands of a piece of stone or crystal, will now give a greater feeling of identity with it than we could have imagined previously. We can also understand that our own radiation can be received by the stone, hence it can feel our love.

Later educational material will give other examples of this different view of the unity of all creation.



Granite a further x150 (microphotograph)



In the beginning the earth was solid,
unconscious;
but the hard, heavy, and rigid form of matter
is only an appearance,
hiding the vibrant mass of electrons, protons, etc.
The advent of life took place
by the meeting of the two forces.
One is the involved life-force inherent in Matter,
and ready for evolution,
and the other the descending life-force from above.
As a result the desolate earth put on a wondrously beautiful look,
adorned with trees and plants.
Then came the animals,
small ones at first, then the bigger ones.
The limitations of plant life disappeared
with the mobility of the animals
in which feelings and sensations were more pronounced.

Sri Aurobindo on Evolution.

The revelations of Kirlian photography

Kirlian photography is a method of making photographs without a normal camera. It is made on sheets of film that are placed upon a specially insulated electrical machine, with the object to be photographed placed on the film for a few seconds while the machine is electrically charged. The photograph is then developed immediately.

Through this photography it is shown that everything, living or inanimate, even a stone or a piece of metal, is radiating some kind of energy which shows up as a halo of light.

We too have a personal radiation, sometimes called an aura and sometimes called an energy field. But the name which is given to it is of no importance. The significant fact is that in a human being this surrounding aura changes in various ways with different kinds of physical, mental, emotional, and spiritual states. Showing that it is indeed an integral part of that human being.

The two examples that are given here are:

1. The radiation from the hand of someone in a perfectly normal state. Made on black and white film.
2. An example of a change in consciousness, made with colour film.

What this shows us so wonderfully is first the beautiful light emanating from the hand of a person before meditation, and the fact that after a short period of peaceful meditation that person literally "lights up" with an added beauty and intensity of light.

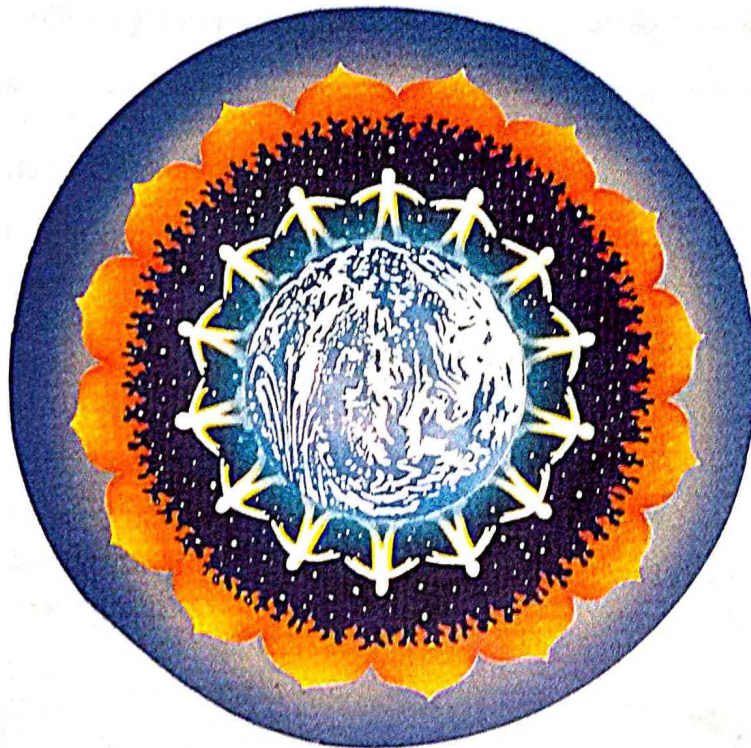
This is the very best way of showing to children the great value of becoming tranquil by deliberately becoming still, silent, calm, and peaceful. It also demonstrates that by doing this we are increasing the intensity of light and beauty that we are radiating into the environment. We can actually radiate to people near and far. A child does not have to be 'clever' to do this, and one who is poor academically can have his confidence and self-respect greatly increased by knowing that he can help the whole world as well as any other person can.

Any parent or teacher can enhance the lives of the children for whom they are responsible by showing them the enormous possibilities and value of their power to increase peace around them.

A family that will meditate together, concentrating on the giving out of love, light, beauty, harmony, and peace, will experience a special sense of togetherness. Sometimes they could also try doing some drawing or painting together immediately after their meditation, when the results will be interesting and sometimes even quite startling.

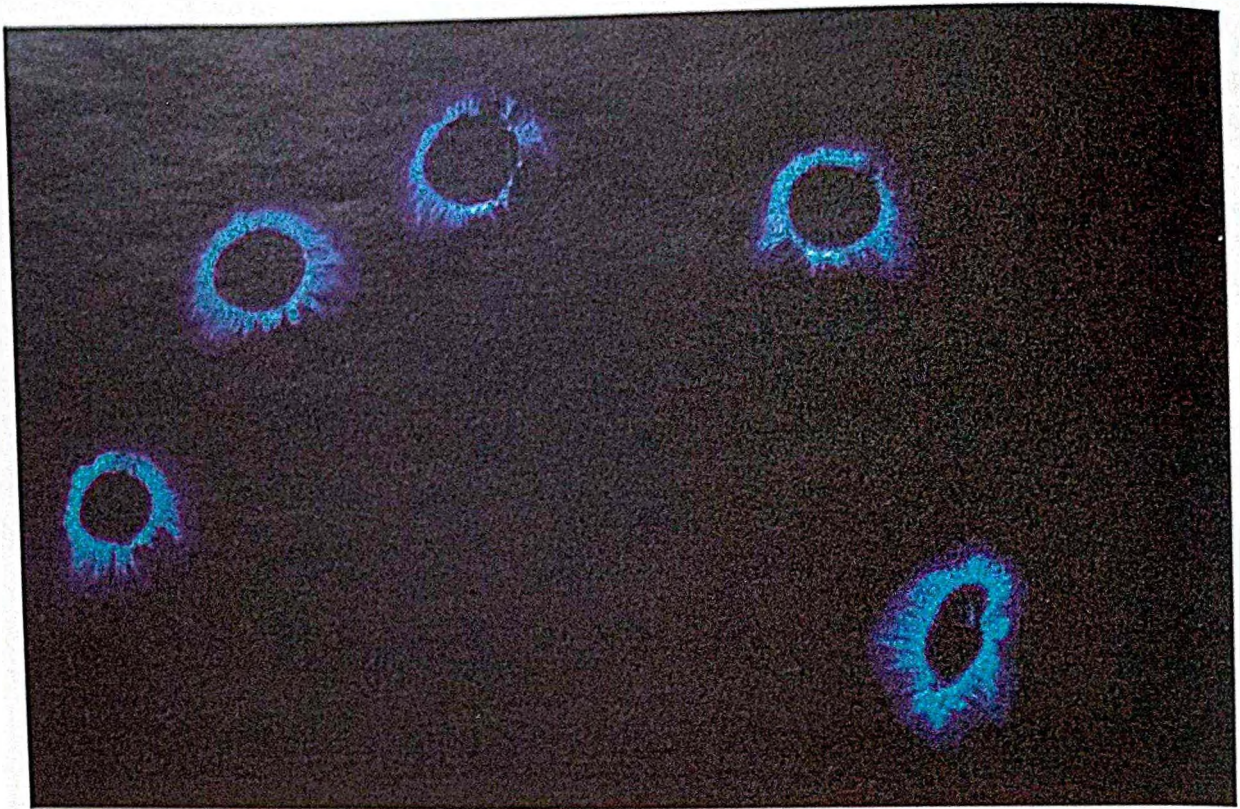
There is another lovely thing that can be done within either a family group or a classroom period. Holding a specially chosen stone or crystal between the palms of the hands, they can concentrate on pouring into the stone first their love, then light, followed by other qualities such as harmony, peace, strength, courage, healing. The stone will be charged with these in the same way as sound is recorded onto a cassette tape, and in the future it will radiate them like a battery. In the future, at times of need, that stone can give back these forces or energies. This activity could greatly help the development of the inner being and its potentialities.

Send your Light around the World

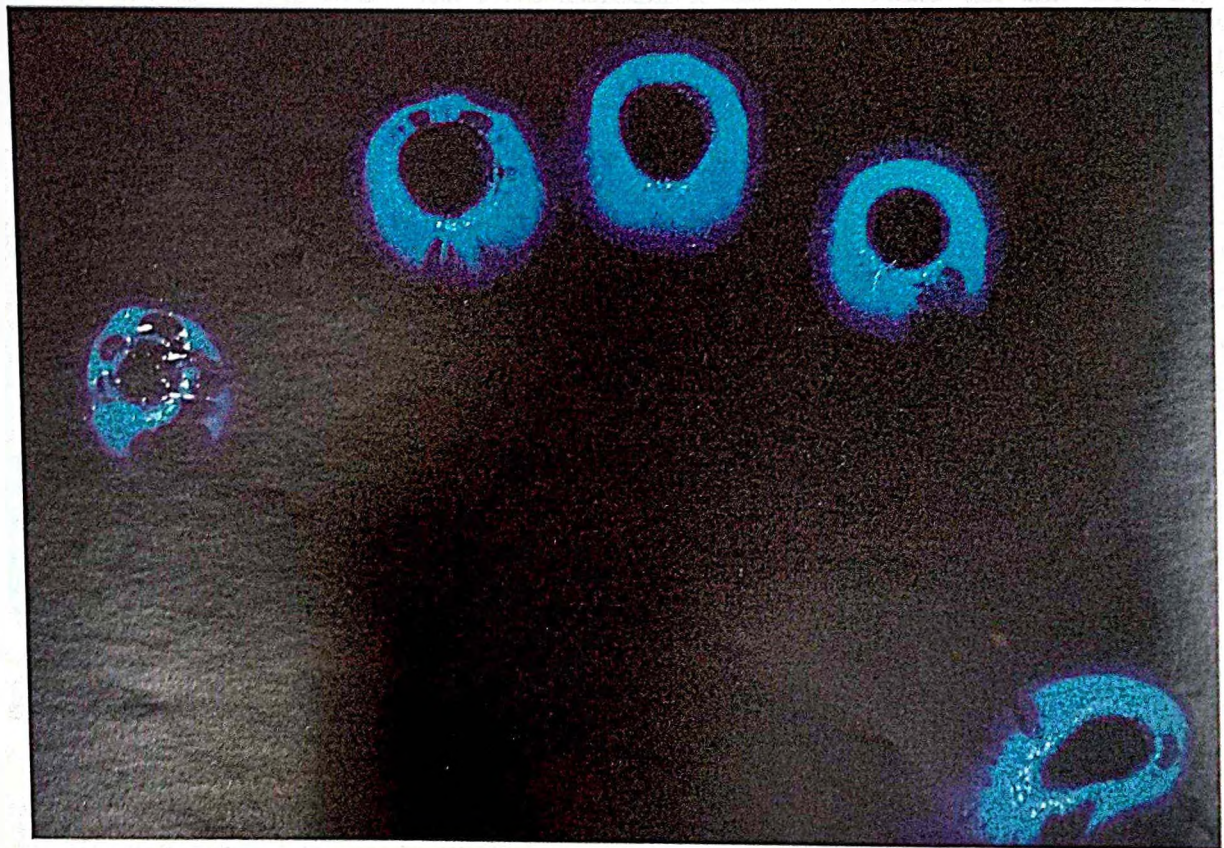




Normal hand
with consistent well-defined aura all round



Finger tips of left hand before meditating



The same finger tips after meditating for a few minutes
on visualising Light and Peace

Supplementary pages for teachers and parents who would like detailed knowledge from the teachings of Sri Aurobindo

From The Life Divine:

“...it is possible that, could instruments of the right nature and sufficient delicacy be invented, more points of similarity between the metal and plant life could be discovered; and even if it prove not to be so, this might mean that the same or any life organisation is absent, but the beginnings of vitality could still be there. But if life, however rudimentary in its symptoms, exists in the metal, it must be admitted as present, involved perhaps, or elementary or elemental, in the earth or other material existences akin to the metal.

If we can pursue our inquiries farther, not obliged to stop short where our immediate means of investigation fail us, we may be sure from our unvarying experience of Nature that investigations thus pursued will in the end prove to us that there is no break, no rigid line of demarcation, between the earth and the metal formed in it, or between the metal and the plant, and, pursuing the synthesis farther, that there is none either between the elements and atoms that constitute the earth or metal and the metal or earth that they constitute. Each step of this graded existence prepares the next, holds in itself what appears in that which follows it.

pp. 178, 179

LIFE IS EVERYWHERE, SECRET OR MANIFEST, ORGANISED OR ELEMENTAL, INVOLVED OR EVOLVED, BUT UNIVERSAL, ALL-PERVADING, IMPERISHABLE; ONLY ITS FORMS AND ORGANISINGS DIFFER.”

“... we are ready enough to admit life in the plant because obvious phenomena of life are there, - and this becomes still easier if it can be shown that it manifests symptoms of nervousity, and has a vital system not very different from our own, - but are unwilling to recognise it in the metal and the earth and the chemical atom where these phenomenal developments can with difficulty be detected or do not apparently at all exist.”

pp. 181, 182

From Sri Aurobindo on Evolution:

"In the beginning earth was solid, unconscious; but the hard, heavy, and rigid form of matter is only an appearance, hiding the vibrant mass of electrons, protons, etc. The advent of life took place by the meeting of the two forces. One is the involved life-force inherent in Matter and ready for evolution, and the other the descending life-force from above. As a result, the desolate put on a wondrously beautiful look, adorned with trees and plants. Then came the animals, small ones at first, then the bigger ones. The limitation of plant-life disappeared with the mobility of the animals in which feelings and sensations were more pronounced."

Special note

Significance of the quotations from *The Life Divine*:

This book was written between the years 1910 and 1919, - long before science had equipment to produce photography by the Kirlian method, or by the methods of modern extremely high magnification.

Throughout all his works Sri Aurobindo, the Mystic and Yogi, gave accurate, precise and prophetic information, as illustrated by these wonderful photographs of granite. For not only do they show the undeniable intelligent organisation of forces in the stone, but they also are proof of Sri Aurobindo's statement that if it were possible to see the life inside any kind of inert matter we would be able to observe its aspiration for the next stage of its evolution.

The second magnification of granite, displaying innate floral and plant patterns in its structure, surely illustrates the above quotation magnificently, so that we can understand a burgeoning of the contained energies/forces to clothe the naked earth when it was sufficiently ready for plant-life.

We also have here, in a way that even young children can be taught to understand, a marvellous picture of a living conscious earth.

.....

A LOVELY PRACTICAL EXERCISE FOR CHILDREN AFTER THEY HAVE LEARNED THESE THINGS

The next two pages I have used straight from my Curriculum for an Education for Higher Consciousness, and I am sure that many teachers and parents will enjoy using them in the same way.

I have no ideas where the song came from, for it was given to me by a student at one of my seminars, but I would like to know its origin in order to acknowledge it properly.

A song of the earth with percussion

While living in Holland for a while, and then in Germany, I had a small Mystery School for children and parents; a wonderful experience!

In each country the youngest children were 4 or 5, and the oldest in their early teens. Also in each country the parents shared all the children's activities with great enjoyment.

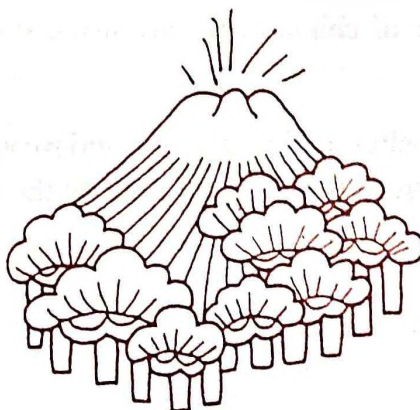
Whereas from arrival at each meeting the atmosphere was one of peace and tranquillity, the finale was joyfully noisy to renew normal energy. Children love to make a noise, and, as with this song, it can be a noise created with significant words.

There is now available a good variety of cheap percussion instruments at specialised music shops, and I bought a few of these. A tambourine is specially useful. But the best, and most valued ones, were constructed by the children, who very skillfully created them from simple things - like a sweet tin containing sand or pebbles. And I remember a really special one made by a small girl. She sellotaped together two paper plates with tiny stones in between, then she painted the plates lovingly and stuck little tassels round the edge.

Tape recordings of these activities can be made, and they give great joy to the children.

At the end of each meeting the children sat in a circle on the floor, sang the song twice, with percussion accompaniment, and then they stood up, parents of course as part of the circle, and they danced. They moved in circles, or performed any movements that came to them, singing and using their percussion instruments. It was wonderful.

And there is no limit to how a resourceful teacher can use this idea.



THE EARTH IS OUR MOTHER. WE MUST TAKE CARE OF HER. THE
 EARTH IS OUR MOTHER. WE MUST TAKE CARE OF HER: U -
 NI - TE ALL PEOPLE. BE - ONE - U - NI - TE
 ALL PEOPLE, BE - ONE -

IT'S SACRED EARTH WE WALK UPON WITH EVERY STEP WE TAKE.
 m r m m m r m m m m S | S
 IT'S SACRED EARTH WE WALK UPON WITH EVERY STEP WE TAKE;
 m r m m m r m m m m S | S
 CHORUS

Acknowledgements

The Kirlian photographs were made by Dr. Ramesh Singh Chouhan, of Pondicherry in India, and donated by him for the work of the International Children's Peace Council. To him, our deep gratitude.

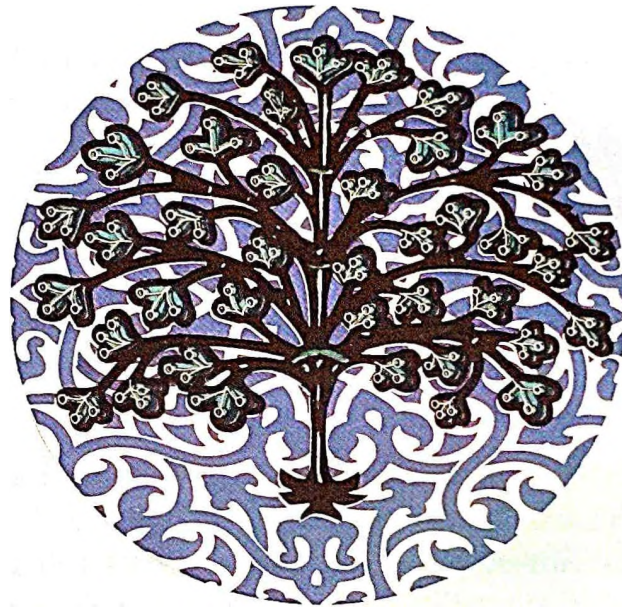
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The photographs of granite belong to this category, and we would welcome any information that may exist about their origin so that we may remedy the omission.



Educational Material No.2

HUMAN COMMUNICATION WITH NON-LIVING MATERIAL
THE MARVELLOUS SIGNIFICANCE OF A TREE



Let there be Peace on earth
and let it begin with me

Educational Material No: 2

In Educational Material No: 1 we saw some of the amazing and unexpected realities of created things.

First, rock or stone, with such inner beauty that we could never have imagined, giving a sense that it is a living and vibrating thing.

Secondly, a human hand radiating light or energy.

Thirdly, a colour photograph of finger tips showing a wonderful radiation of light. And then showing how much that light is increased by meditating for a few moments on light and peace.

It was suggested that if a stone is held in the hands there could be an exchange between the energy of the stone and the energy of the hands.

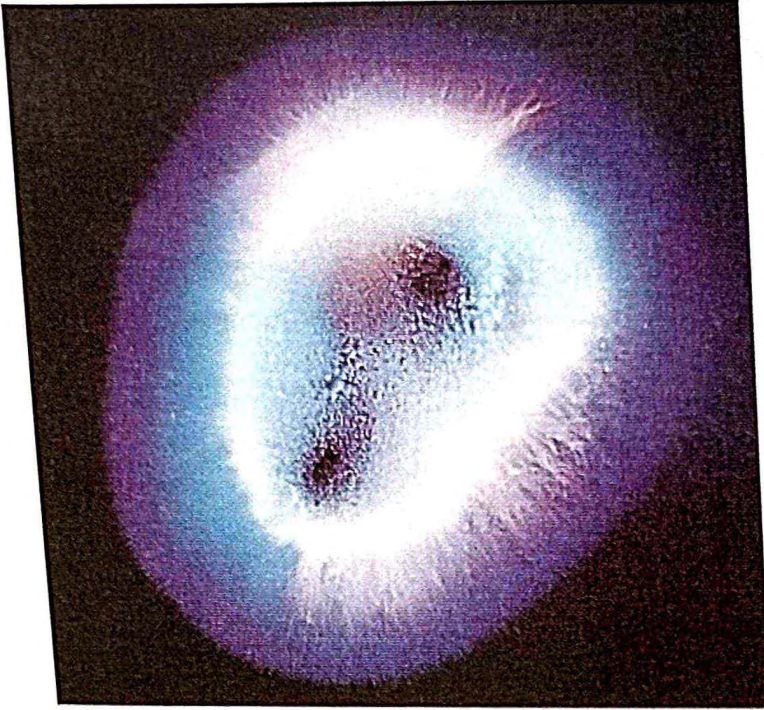
The first illustration here follows up that suggestion with photographic proof that that is exactly what happens, for after a Kirlian photograph was made of a stone, showing its spectacular and beautiful natural radiation, another one was made after the stone had been held in someone's hands during a period of concentration. The increase of light within the stone is quite astonishing.

For thousands of years it has been known, especially by such people as the Native American Nations, peoples in Tibet, in India, China, and others, that a stone can be charged with various properties in the same way as can a cassette tape in a tape recorder now-a-days, and that just as the cassette tape can give out whatever it has been charged with, so can a stone give out all those qualities that it has received. But whereas all ancient peoples relied on a great faith in their Teachers, we now have the enormous advantage of the scientific processes of electronic equipment that can provide us with photographic proof of the hidden qualities of very ordinary things.

It would be very good for you to work out all the ways in which a stone could be used between friends, or in a group, or just for oneself. You could also play an important part in the work of the ICPC by letting us know about your ideas, your activities, or your experiences.

So, it is possible in a single lesson to plumb the depths of children's innermost being, and to set in motion new ideas about their own hidden realities.

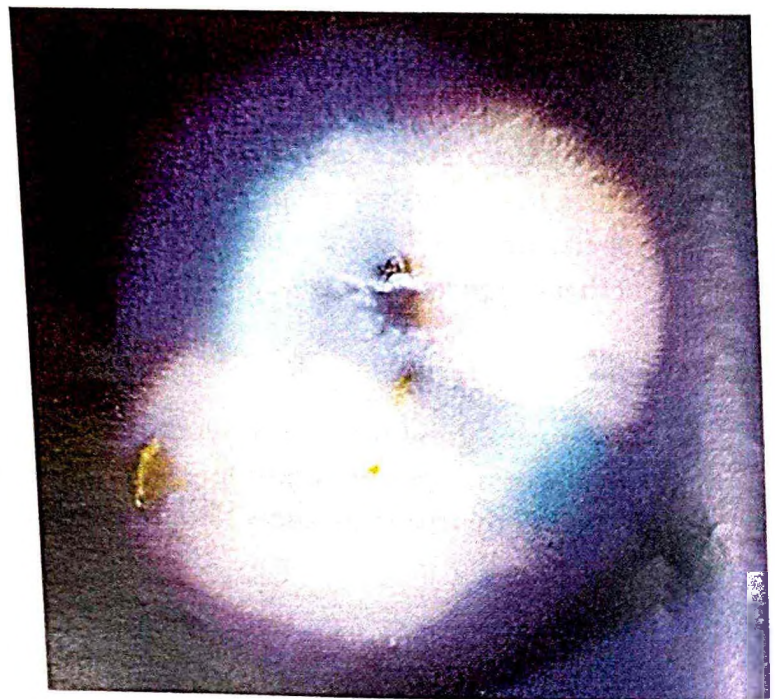
But it is also possible, as we have experienced over and over again, to help the children to understand their place among the hidden realities of the whole Universe, of which they are an integral part.



The first photograph here is a Kirlian photograph of a stone, showing that, although it has until recently been regarded as inert inanimate matter, it is actually radiating a beautiful aura of energy and light.

This second photograph was taken after someone had held it in their hands and meditated upon it. It is now full of extra inner light.

Here is the most perfect example we could ever have of the interaction between mankind and his natural world; and this immediately opens up much young philosophising and enthusiastic debate.



Questions by children to the Mother

Q. You say that perhaps stones also feel love?

A. It is possible.

Q. Can it be known?

A. One can feel it. There is a certain state of consciousness in which one perceives this Divine Love wherever it is found, and one does feel so great a difference between creatures as it appears physically. There is much more aspiration than one would think in things we call inanimate. Much more. There is also in stones a kind of spontaneous sense of what is higher, more noble, more pure, and though they cannot express it in any way, they feel it, and this affects them differently.

Even in things, even in objects, even in stones, there is a strange receptivity which comes from this Presence. There are stones – if you know how to do it – that can accumulate forces, keep them and transmit them. One can take stones (what are called precious stones) and concentrate force into them and they keep them. And these forces irradiate slowly, very gradually. But if one knows how to do it one can accumulate such a quantity as would last so to speak indefinitely.

Q. Are these forces of any use when they come out from the stones?

A. Certainly, yes! The stone can preserve the force almost indefinitely. There are stones which can serve as a link, there are stones which can serve as a battery, there are stones which can hold a force for protection. That indeed is remarkable, my child. One can accumulate in a stone (particularly in amethysts) a force for protection, and truly the form protects one who wears the stone. It is very interesting. I have experienced it. I know someone who had a stone of this kind, charged with the power of protection, and it was wonderful when he wore it. There are stones which can be used to foretell events. Some people know how to read in these stones events which are going to happen. Stones can carry messages. Naturally, this requires an ability on both sides: on one side, a sufficiently strong power of concentration; on the other, a power to see and read directly, without using very precise words either. Consequently, because they can serve as batteries, it means that they carry within them the source of the force itself, otherwise they wouldn't be receptive. It is a force of this kind that is at the origin of crystallisations, as in rock crystals, for instance, which form such magnificent patterns, with such a complete harmony, and that comes from one thing alone, this Presence at the centre. Now, one doesn't see because one has no inner sensibility, but once one has the direct perception of the forces of love behind things, one sees that they are the same everywhere. Even in constructed things: one can come to understand what they say.

Anything else ?

But this is only the tip of the wondrous iceberg of essential knowledge and experience, and the beginning of an evolution of a new consciousness about the world, the Universe, and Life.

The rest of this material deals with trees.

So much has been said and written about the importance of trees to our planet, and about the tragedy of their removal by man in his ignorance and selfishness, that we do not have to repeat all this here.

Instead, we give you a completely new vision.

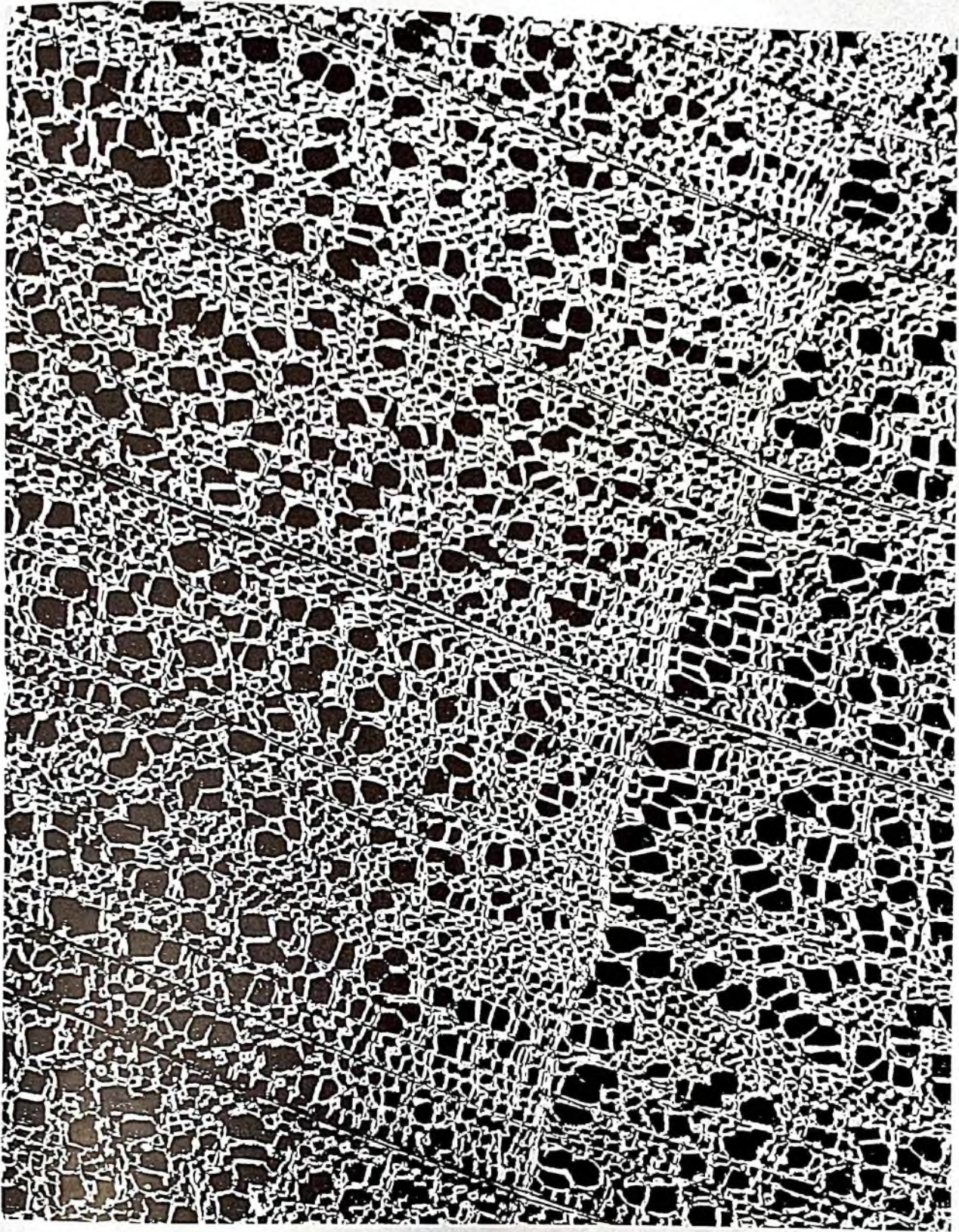
Look at the marvellous Kirlian photograph of a leaf off a tree. Notice how much light or energy is radiating from that one leaf. Then think about what a whole tree would look like if we had a Kirlian camera that could photograph it!

Next, think about what is lost to the environment every time a tree is removed.

And again, our suggestion and plea to you is to see if there are ways in which you can express this in any way that appeals to you. An essay perhaps? Or a poem? A picture would be wonderful!

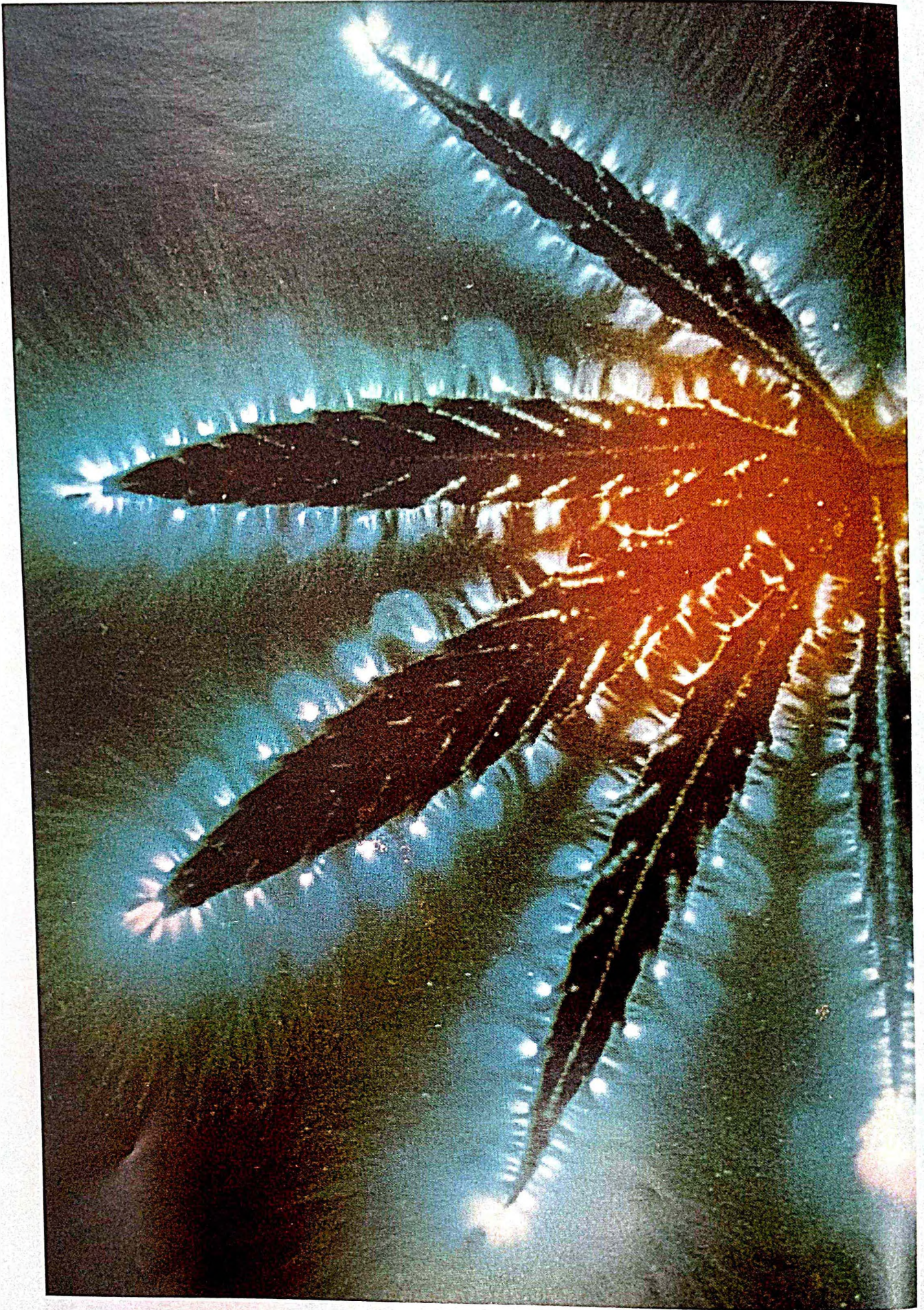
Send us your results and your ideas. We can use them for and with children all over the world.





Microphotograph of wood

The black-and-white microphotograph of wood is also a revelation about the intelligent and beautiful way in which it is built. For the architecture of a tree trunk is as delicate and lovely as a piece of knitting.



Kirlian photograph of single leaf off a tree

Acknowledgements

The microphotograph of wood is taken from a book of the Dover Archive Series – Photomicrography, Designs and Patterns. This series very generously allows any ten pictures to be used without application for permission to do so. It is a book that we highly recommend to anyone who is looking for this kind of material. We shall very often be using examples from it in our educational work.

Occasionally material comes to us, and all attempts to find the possible owner of copyright are unsuccessful, but because of the material's very special value to what we are attempting to do for the inner development of children we are using it for this purpose and with no financial gain.

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Educational Material No. 3

THE TRUE NATURE OF AGGRESSION



Let there be Peace on earth
and let it begin with me

Educational Material No: 3

No true peace education can be complete if it does not take a long close and careful look at something that is terribly responsible for disturbing peace

AGGRESSION

The results of human aggression are always disturbing, and very often terrifying; so that our ideas about aggression are of a power that is only destructive and evil.

Aggression is undoubtedly an awesome and fearsome power that is used selfishly and unthinkingly for many totally unjust and evil reasons.

It is also thought of as mostly a masculine thing, and we cannot deny that it is male aggression that creates wars all over the world. The truth of this is very obvious, and it is an ancient observation, not merely a modern phenomenon that has developed through greater technology and weaponry. It gets completely out of control and beyond all good reasoning. So what is the cause of aggression?

It seems to be the possession of a peculiar kind of dynamism that takes control of people, particularly men, and makes them act against all the laws of humanness and consequence.

Therefore it IS A POWER

and it IS TRULY DYNAMIC

it DISPLAYS GREAT STRENGTH

and its NATURE IS TO FIGHT

Consider first the effects of such a power when used negatively. Its results – on people, on materials and the environment – are devastating, because it is controlled by the terrifying motives of greed and self-imposition.

Then secondly, its dynamism and impulse know no bounds.

Its strength also has no limits to what it can accomplish.

It will fight to the death, with no thought even for the aggressor himself.

The picture given of the high explosive hexanitrodiphenylamine is that of a material thing that has all these characteristics.

When put to use in its most commonly-known ways, it is powerfully dynamic, with alarming strength to break and displace, and its best known use is warfare.

BUT - consider the opposite uses of this same power:

1. It can blast apart quantities of rock that would otherwise be unmoveable. The result of this has been the possibility to create wonderful buildings of stone, using material from quarries, and it has given the sculptor the materials for his beautiful creations.
2. When used on occasions of joy and ceremony, under very careful control and use, it can produce breathtaking displays of beauty in fireworks.

So there are two polarities for this substance. The same POWER is used:

FOR EVIL PURPOSES / FOR BEAUTY & GOODNESS

In man his aggression has the same two opposite polarities:

FOR EVIL PURPOSES / or TO FIGHT ALL CONDITIONS
THAT ARE DETRIMENTAL TO HUMAN
AND UNIVERSAL WELFARE.

This seems to point to the fact that in man there is an enormous dynamic will which possesses two opposite possibilities

FOR EVIL / FOR GOOD

and that it uses no limits in whatever way he chooses to use it.

The transformation of this power from evil to good can only be accomplished by long and intensive EDUCATION FOR PEACE.

This power is an innate part of his human make-up. It will work remorselessly, and the earlier that it can be educated and channelled for good the greater will be its chances of transformation.

Children should be taught very early in life to look at all sides of anything at all, whether it be material, or a person, or a happening. To find the two polarities that ALWAYS exist. Such exercises should be encouraged in the home and at school. It is a potent method for creating thoughtfulness, carefulness, wider understanding, selflessness, wiser judgment, and a greater possibility of RIGHT ACTION and RESPONSIBILITY.

Micrograph showing the dualities in material nature

Swords & daggers

Almost like two monsters confronting
one another



Hexanitrodiphenylamine. High explosive.

This is a picture with 2 distinct polarities

1. AGGRESSION

Negative in warfare and terrorism.

Positive in beautiful ceremonial materials e.g. fireworks;
and for blasting stone to obtain materials for beautiful
sculptures.

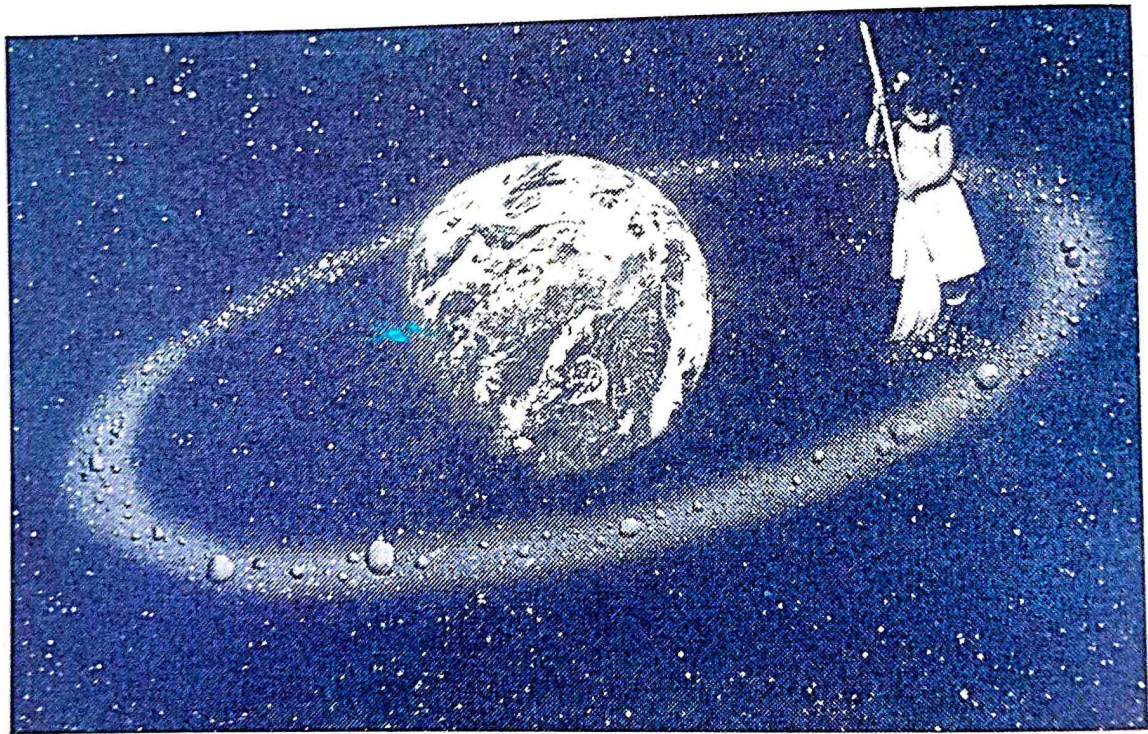
2. BEAUTY of colour and form.

A child can be educated to recognise and understand his power of "aggression" and to realise that it is a great gift that can be used for both himself and the whole human race.

When male aggression, with its strength, dynamism and courage, is transformed to its positive polarity, there can be true miracles in putting this world into its right and proper state.

As always, the key is EDUCATION. And this must begin with the tiny child. The challenge is enormous, - for parents, teachers, and others. The International Children's Peace Council will do its very best to produce visual aids for their use, because the more that can actually be seen the more can be understood.

A really beautiful and powerful way of using the illustrations that we provide is to frame them and hang them at a strategic point on a wall, instead of just filing them away for occasional use.



Acknowledgements

We express gratitude to Stephen Skirius for the beautiful microphotograph of the high explosive hexanitrodiphenylamine.

Educational Material No. 4

HOW EVERYTHING IS ENERGY AND LIGHT



**Let there be Peace on earth
and let it begin with me**

Educational Material No: 4

In Educational Materials Nos. 1, 2 and 3 it was seen that every created thing is radiating energy and light, and this includes ourselves.

Following that, here are some other important facts:

1. There is a UNIVERSAL ENERGY.
2. ENERGY becomes condensed into particles.
3. PARTICLES come together to form atoms.
4. ATOMS FORM EVERYTHING THAT WE KNOW.

So what exactly is an atom?

There is a word that we all know - UNIVERSE - but it is used to describe something which is so extremely vast that it is impossible to imagine its true nature.

But we do know, through science, that within that universe there is a surprising number of other highly specialised and tiny universes. We have, in fact, universes within universes.

First, there is our own solar system. Although it seems big to us it is very tiny compared to our major universe. It consists of the sun at its centre, with the planets that we know orbiting around it always following their own pathways and their own time schedules. Earth is one of these planets. There would be absolute chaos if the solar system was not under a very strict and intelligent control!

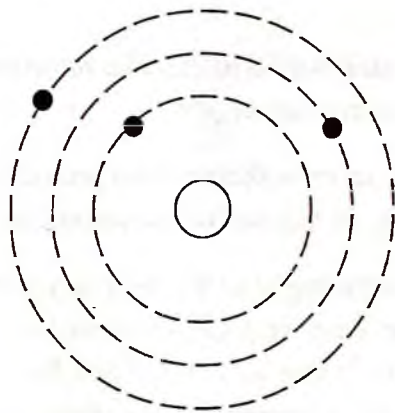
Secondly, there are cells. Living things are made up of cells, and we are about to see that even non-living things are also made up of cells. A cell resembles the solar system in many ways. For at its centre there is a central control, very precise and very intelligent. Placed around this control, called a NUCLEUS, there are tiny structures which each have a special task to perform just like the workers in a human community. Some have to create the energy needed, others manufacture the food for the body. There are special channels for the transport of food. There are garbage collectors, and again channels for the transport of garbage out of the cell. There are also storage centres. This little "universe" of a cell is all contained inside a bag, called a membrane, which allows materials from our food to pass through it for the cell to use, as well as allowing the garbage to pass out of it. As long as the right kind of materials are being sent to the cell it will do everything necessary to keep the body in good health. It is when, through ignorance, we put things into the body that can interfere with this perfection that things can go very wrong, such as nicotine, drugs of various kinds, an overloading of alcohol, or simply too much food.

Thirdly, cells themselves are made from millions of atoms, and every atom is exactly like a universe.

Not very long ago, after science had discovered the existence of atoms, it was thought that this was the ultimate secret of the structure of matter, and that atoms were actually the tiniest solid building blocks of all materials. It is only within the life-time of many of today's grown-ups that the discoveries of science went far enough to find out that even the atom is made of smaller particles. What came to light is the fact that the atom is exactly like the solar system!

At the heart of the atom there is a central control, also called a NUCLEUS, and, orbiting round this, much tinier particles called electrons. There is a distinct similarity to the sun with its planets. And just as the planets keep each to their regular pathway round the sun, so does each electron have a strictly kept pathway round the nucleus of the atom.

There are different kinds of atoms, and what makes them different from each other is the number of electrons that they have in orbit. For example, if an atom has just one electron it is an atom of the gas hydrogen, if it has two it will be an atom of something quite different, and so on.



What a lot of space there is in an atom!

After the discovery of the atom's structure there was even more amazing information to follow. It was found that the parts of the atom are made up of smaller and smaller particles, and then finally that there is nothing solid in creation, for everything is simply condensed ENERGY, and that ENERGY IS LIGHT.

In future Educational Material we will come back to this information and its implications, but there will be some of you who will enjoy working on these ideas on your own, and we would like to hear from you if you do.

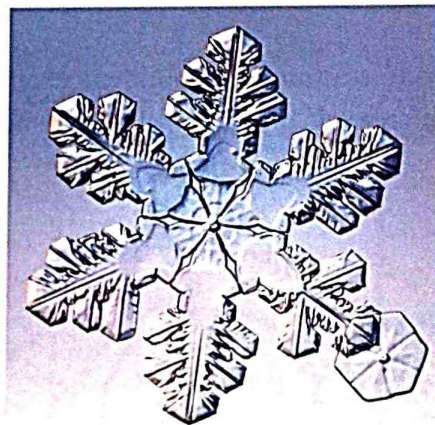
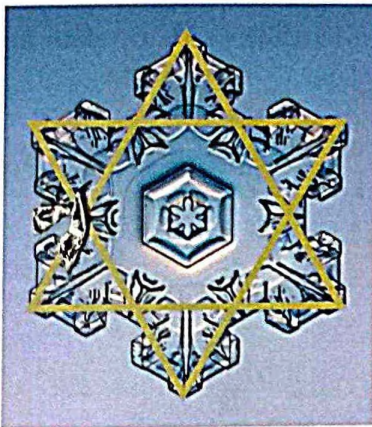
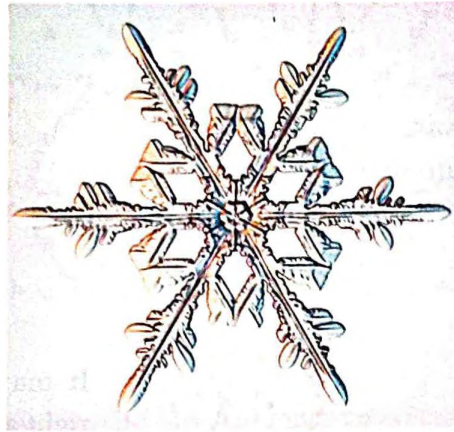
One other piece of information that will astound most of you is that there are some very ancient scriptures called the VEDAS in which the atom is described in great detail. Which makes it seem that much of what modern science is now unearthing is simply a rediscovery of universal knowledge.

To complete this No:4 we are now going to look at the intelligent growth of crystals.

The mathematics of the infinite

“In matter the process is a creation of infinitesimals
charged with an immense energy,
their association by design and number,
the manifestation of larger infinitesimals on that primary basis,
the grouping and association of these together
to found the appearance of sensible objects –
earth, water, minerals, metals, the whole material kingdom.”

Sri Aurobindo



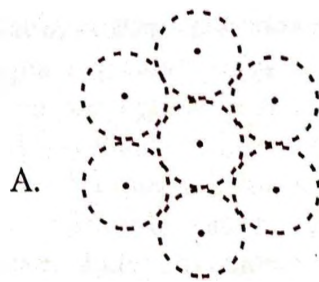
SNOW CRYSTALS ARE A WONDERFUL DEMONSTRATION

And, what is more, each one contains in it
the sacred symbol of the double triangle,
and, at its heart, a beautiful mandala, also very sacred.

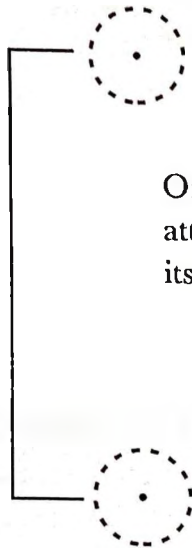
IN LIFE ALSO

the Consciousness-Force begins with infinitesimal forms;
it creates an original plasm and multiplies it.
creates the living cell as a unit,
so as to build by a various operation various living organisms.

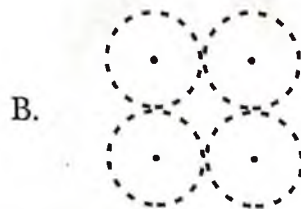
The mathematics of the universe



It may build them all around itself.
This is the "seed" of a crystal.



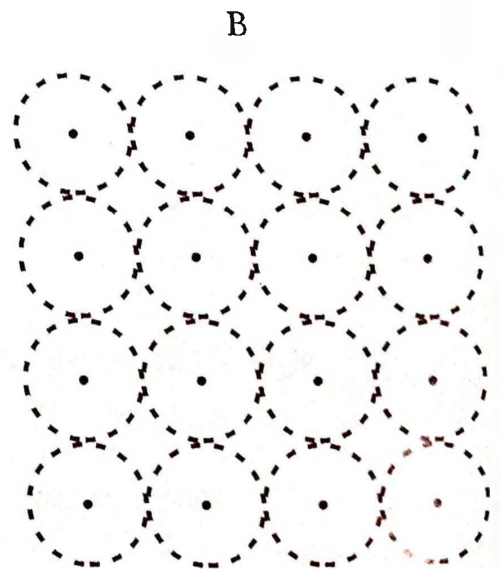
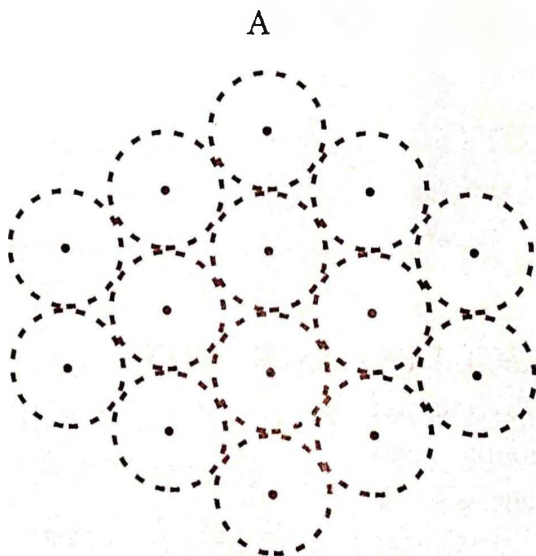
One atom starts to attract other atoms to itself.



It may add them side-by-side at right-angles.

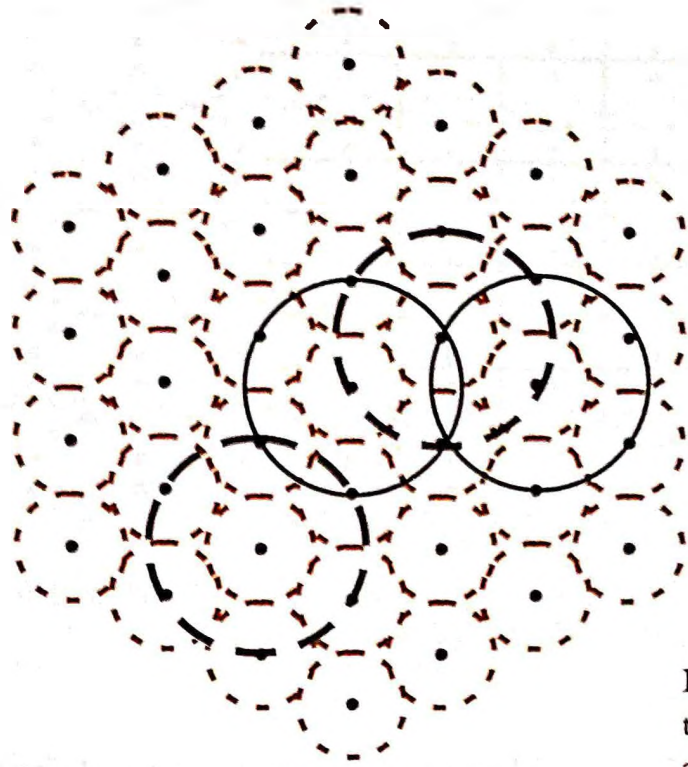
This is another kind of "seed" for another kind of crystal.

Each atom in the first "seed" continues to build in exactly the same way in which it started, so that "unit cells" are created.

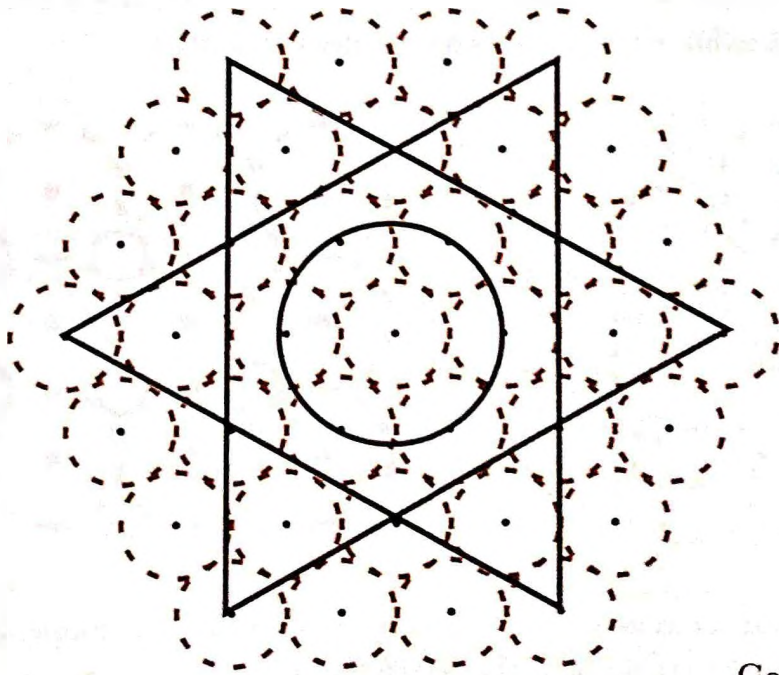


So, not only living things such as plants, animals and human beings grow from a seed, but so do crystals and rock. All created things grow by a very precise and conscious process. This means that we should look at the earth, with everything in it and on it, and at the whole universe, with a new understanding, respect and responsibility.

A

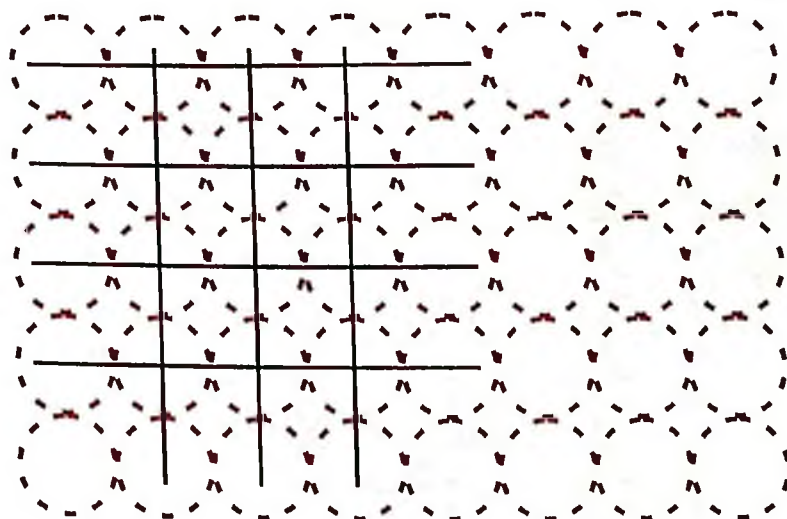


Every atom can be the centre of one cell as well as part of the outer ring of others.



Compare this with snow crystals and you will be able to see how they grow.

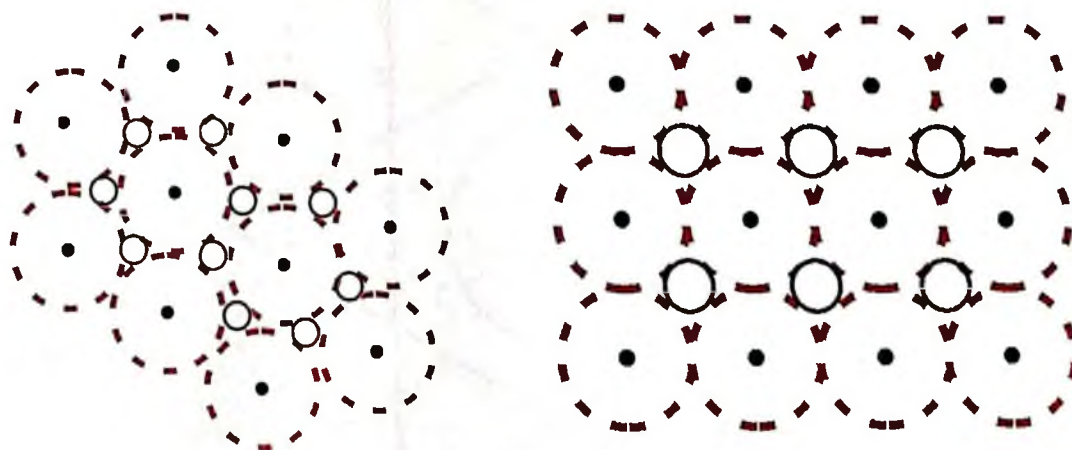
B



Crystals which grow from an A seed will be different from those which grow from a B seed.

The next difference to notice about the difference between A and B is that the spaces between the atoms are bigger in B.

A growing crystal can attract a certain kind of smaller atom that will fit into its spaces, and this will change it into an entirely different kind of crystal. In this way we have a great variety of crystals. A wonderful hobby for anyone is collecting crystals.



Another idea which can be great fun is to cover a tray with plasticine. Beads of different colours will stick to it to make beautiful crystal patterns.

Older students will find crystal geometry fascinating.

Good models can be made with ping-pong balls.

Atom

1. "It is becoming possible now to conceive that in the very atom there is something that becomes in us a will and a desire, only there is an attraction and repulsion which, though phenomenally other, are essentially the same thing as liking and disliking in ourselves, but are, as we say, inconscient or subconscient. This essence of will and desire is evident everywhere in nature... and it (is) indeed the expression of a... subconscious sense and intelligence which are equally pervasive.

Present in every atom of matter, all this is necessarily present in everything which is formed by the aggregation of those atoms; and they are present in the atom because they are present in the Force which builds up and constitutes the atom. That force is fundamentally consciousness-force, the inherent conscious force of conscious being, which manifests itself as nervous energy full of submental sensation in the plant, as desire-sense and desire will in the primary animal forms, as self-conscious sense and force in the developing animal, and as mental will and knowledge topping all the rest in man"

The Life Divine, pp. 183, 184

2. For as in us, so in the atom, the metal, the plant, in every form of material Nature, there is, we know, a secret soul, a secret will, a secret intelligence at work, other than the mute self-oblivious form, the Conscient-conscient even in unconscious things."

The Life Divine, p. 588

3. "In fact, life, mind, Supermind, are present in the atom, are at work there invisible, occult, latent,...there is an informing Spirit.. .The electron and atom are eternal somnamblists seeming to be driven by an unknown and unfelt inner Existence."

The Life Divine, p. 711

Sri Aurobindo on consciousness

“Consciousness is a fundamental thing, THE fundamental thing in existence – it is the energy, the motion, the movement of consciousness that creates the universe and all that is in it - not only the macrocosm, but the microcosm,

is nothing but Consciousness arranging itself.

For instance, when consciousness in its movement, or rather a certain stress of movement, forgets itself in the action, it becomes apparently “unconscious” energy; when it forgets itself in the form, it becomes the electron, the atom, the material object. In reality it is still consciousness that works in the energy, and determines the form and the evolution of the form.

When it wants to liberate itself, slowly, evolutionarily, out of Matter, but still in the form, it emerges as life, as animal, as man, and it can go on evolving itself still farther out of its involution, and become something more than mere man.

If you can grasp that, then it ought not to be difficult to see rather that it can subjectively formulate itself as a physical, a vital, a mental, a psychic consciousness, - all these are present in man, but as they are all mixed up together in the external consciousness, with their real status behind them in the inner being, one can only become fully aware of them by releasing the original limiting stress of the consciousness which makes us live in the external being, and become awake and centred within the inner being.

As the consciousness in us, by its external concentration or stress, has to put all these things behind - behind a wall or veil, it has to break down the wall or veil, and get back in its stress into these inner parts of existence - that is what we call living within; then our external being seems to us something small and superficial, we are or can become aware of the large and the rich, and inexhaustible kingdom within.

So also consciousness in us has drawn a lid or covering, or whatever one likes to call it, between the lower planes of mind, life, body, supported by the psychic and the higher planes which contain the spiritual kingdoms where the self is always free and limitless, and it can break or open the lid or covering and ascend there and become the Self free and wide and luminous or else bring down the influence, reflection, (and) finally even the presence and power of the higher consciousness into the lower nature.”

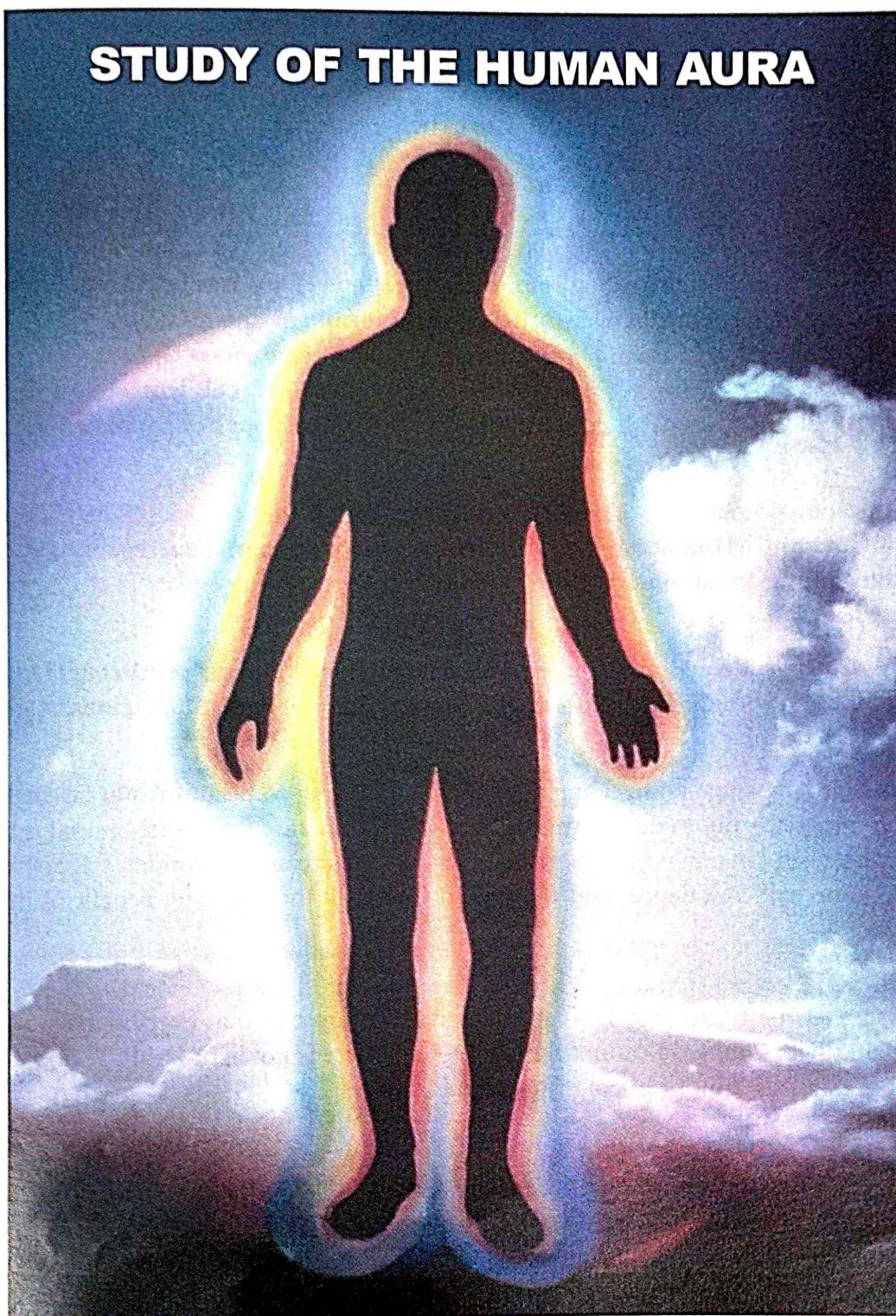
Letters on Yoga, p. 236

Educational Material No. 5

A STUDY OF THE HUMAN AURA



Let there be Peace on earth
and let it begin with me



A clairvoyant impression

All other pages are actual photographs
Plate I

The greatest achievement of a true Education is that the student should emerge feeling that he is a whole and wholesome person, familiar with and understanding all his innate powers of body, life-force, mind and will, and spirit or soul. He must have developed full confidence in his value to the human race and to whatever destiny it is being led.

He needs something very different from the mere accumulation of information that traditional education aims at, lauds, and reveres. This has been proved throughout the growth of modern education to be totally inadequate in helping the student to "know himself" and to be a completely fulfilled human being.

A glance at the first illustration given on the previous page, which is only a clairvoyant impression, may seem to be leading into a world of fantasy instead of reality, but it is now borne out by actual scientific discoveries, made with authentic scientific equipment. No machine yet exists that can make a Kirlian photograph of a complete human body, but there are many which exist that can photograph parts of the body and display the wonders of the human aura, and also of the auras of all created things - whether animate or inanimate.

Our educational material is aimed at providing a simple and beautiful education that can be given by parents in the home or by teachers in the classroom. This section is specifically about auras and the great importance of such knowledge.

We are greatly indebted to the internationally acclaimed Kirlian researcher, Dr Ramesh Singh Chouhan, of Pondicherry, India, who has provided all these illustrations.

It is possible to change education globally into something so beautiful and fascinating that no-one can resist it! - but to do this we must prove to every student that he himself is beautiful and fascinating - not in any way to increase his ego, but to create self-wonder, self-appreciation, self-respect, and self-confidence, and the will to GIVE all these for the benefit of the whole human race.

So, to start at the beginning, Kirlian photography shows us that every person and every object radiates light, and light cannot radiate OUT if there is not light INSIDE, and this is the greatest fact that this kind of photography teaches.

Light is there within us

The next important fact is that word **EVERY**.

EVERY person.

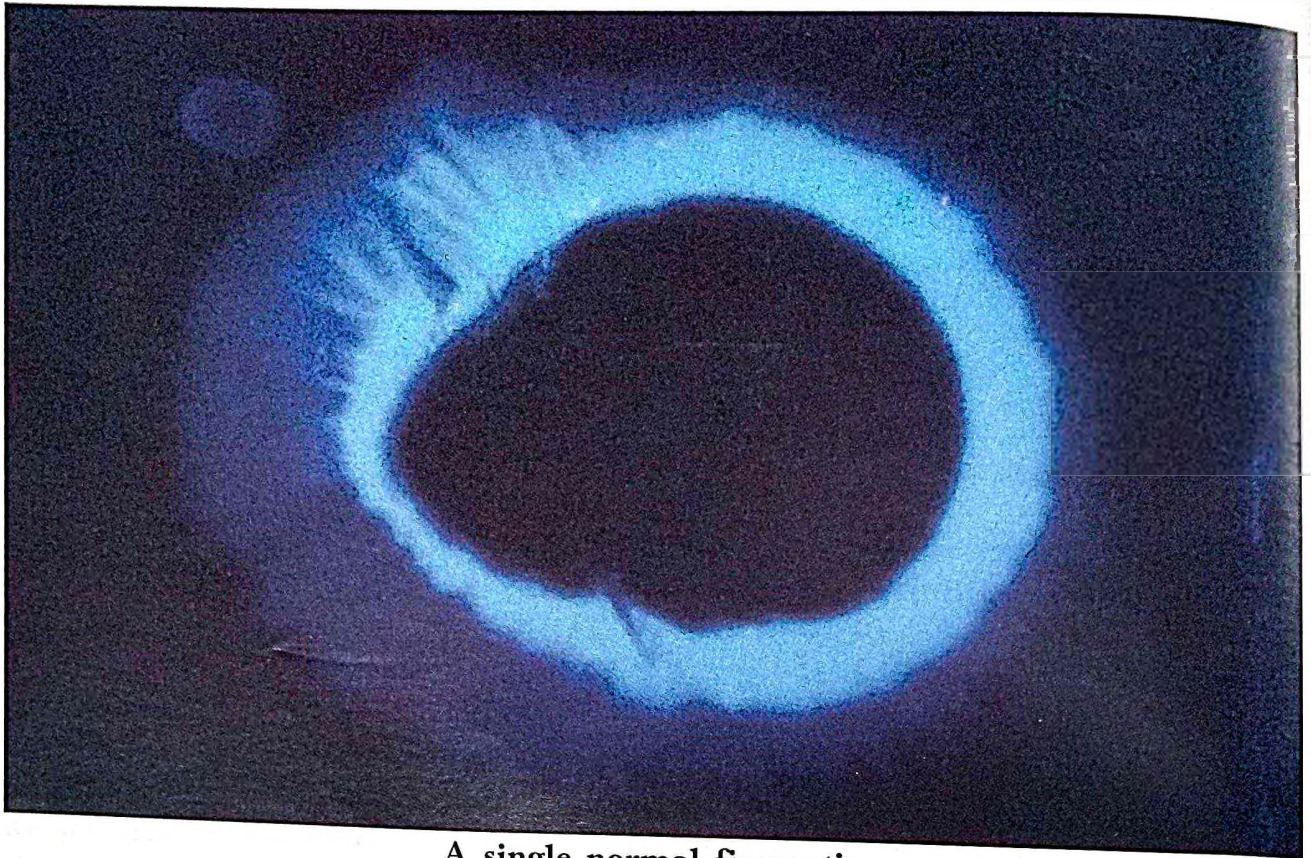
EVERY object.

Every child or adult who is unable to succeed in anything academically, or who, through any kind of handicap, cannot move or co-ordinate normally, has exactly the same gift of inner light, and an equal ability to increase and intensify that light to that of the highest academics.

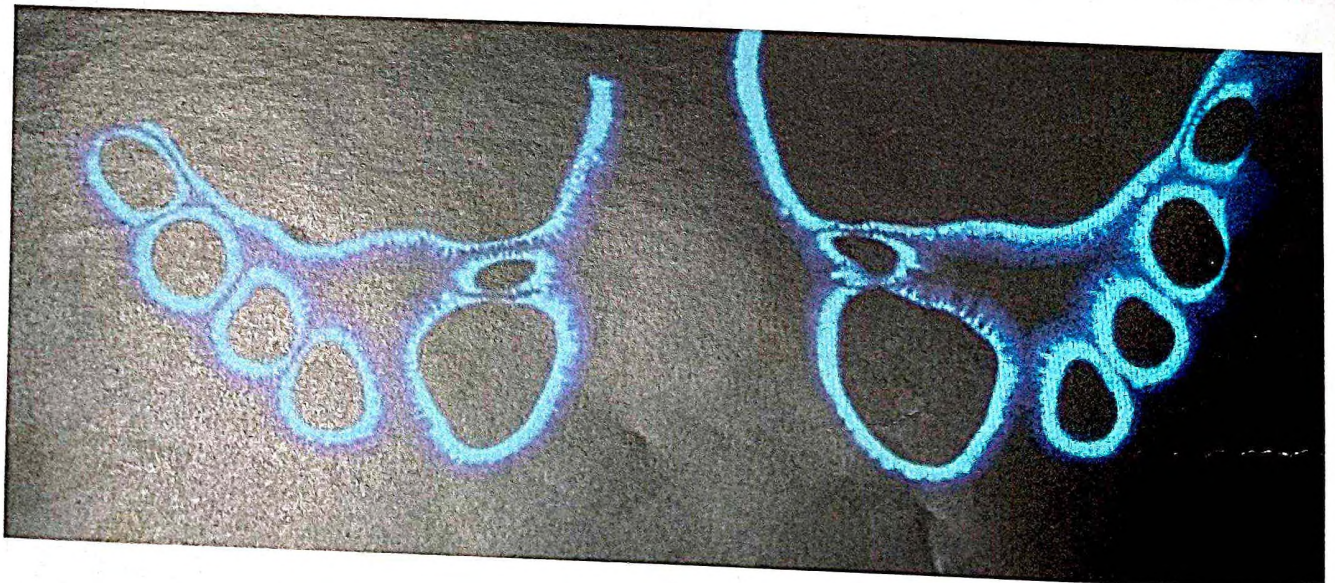
This radiation of light can be seen on Plate II overleaf from a single finger tip and a pair of feet, and is the quality of light from someone in a very ordinary state of mind.

However, Plate III (which is also part of Educational Material No : 1) shows one of the wonderful things that can happen to us all. The top photograph shows all the finger tips of one hand, with their ordinary light, and the bottom photograph is the same hand after its owner has become completely still, silent, calm and peaceful, with eyes closed. This is a state of meditation, and during meditation the aura becomes wider and brighter. One literally lights up, and the more beautiful the meditation the more beautiful the aura becomes.

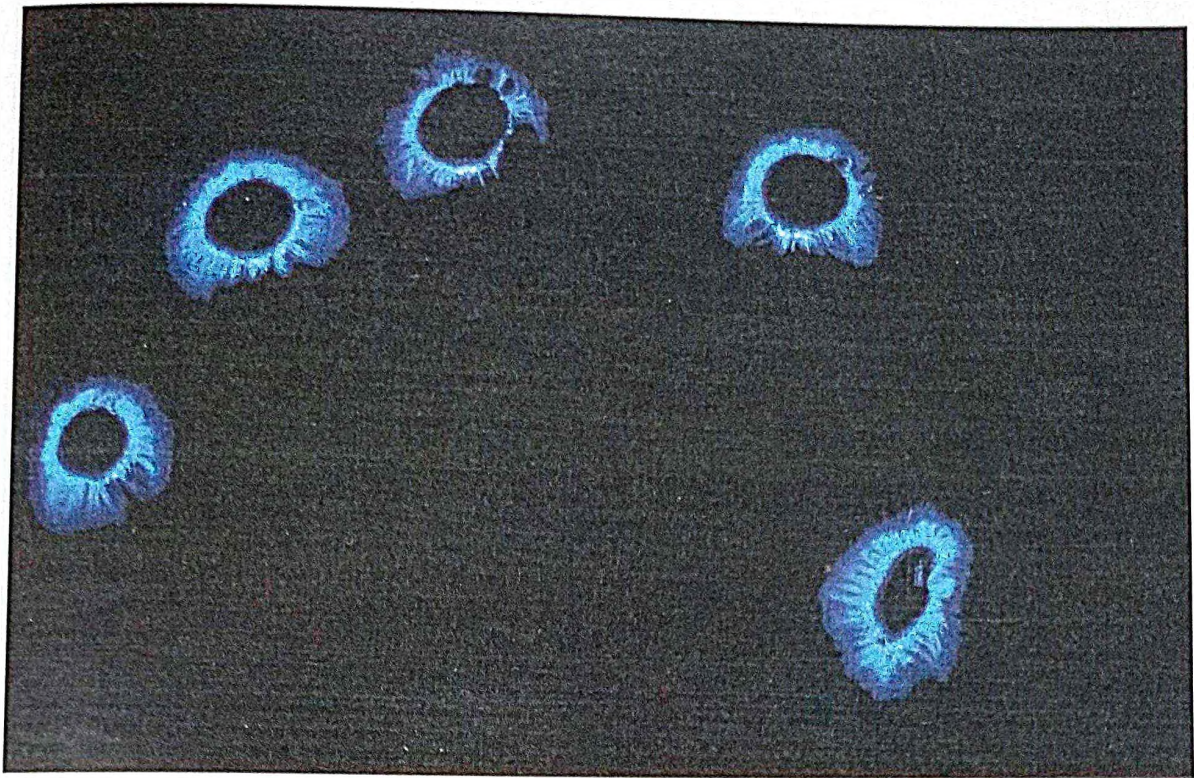
Nothing can be greater than this in proving the immense value of the peace and tranquillity of meditation. With very young children, and those up to the age of 9 or 10, let all their meditation be guided, with the parent or teacher asking them to visualise or feel light, love, beauty, joy, happiness - any beautiful or lovely thing. And tell them that their light and love, etc., can really stretch out and help other people. By doing this with as many children as possible we could soon produce a new generation of loving carers, which would have a powerful effect on human attitudes for world peace and unity.



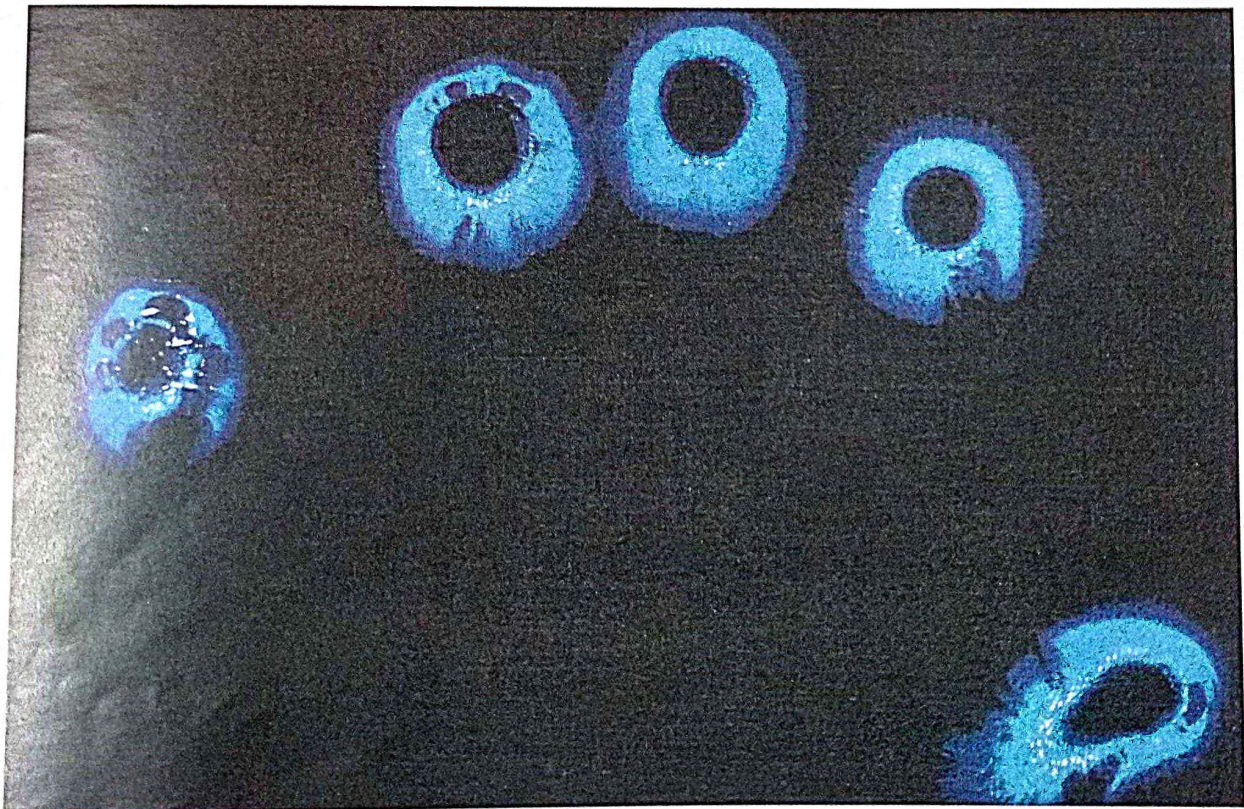
A single normal finger tip



Normal feet



Finger tips of left hand before meditating



The same finger tips after meditating for a few minutes on visualising light and peace

*Let your light
So shine
Among men. . .
Jesus*

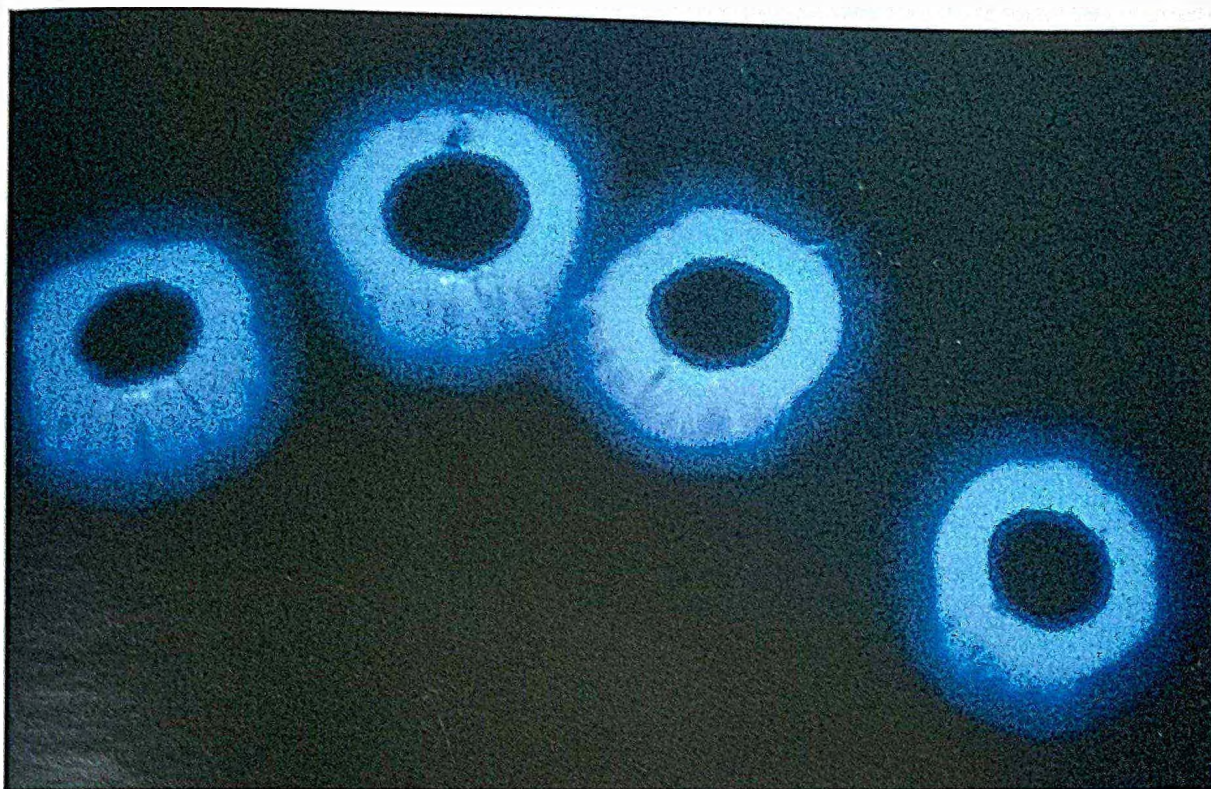
One does not have to be Christian, or to be religious at all, to see a new revelation about these words of Jesus. There are so many truths in the Bible, and in other religious works, that are very beautiful but very difficult to understand thoroughly - especially because of man's disbelief and doubts about himself.

But the two photographs on Plate IV have much to tell us about that lovely command above.

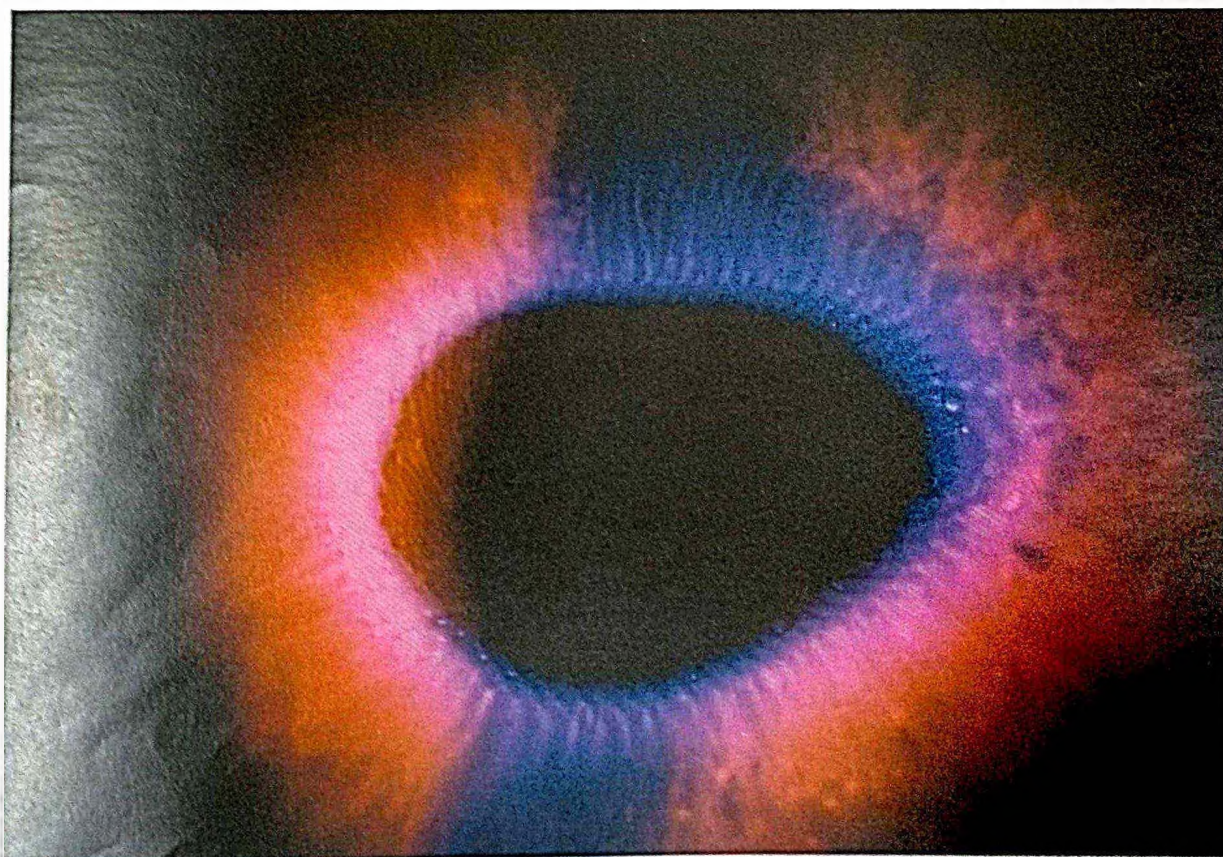
The top one is a set of finger tips photographed while chanting the OM - an Eastern sacred sound. Many Westerners have already discovered the mysterious effect on one's whole being of uttering this sound (AUM) repeatedly. It feels as if every part of one's self is filled with absolute tranquility, and one can sometimes move into a different kind of consciousness - a feeling of being above everything in a wonderful state of unusual happiness and enlightenment. This photograph is evidence of the extra glow which one literally experiences.

The photograph opposite was taken while someone was chanting a mantra. Mantra usage is a very special method of meditating. It is the continuous chanting of something, perhaps a single short phrase or a longer one, which feels sacred, full of beauty and wonder. The use of one's own voice in this way starts a special vibration which has a marvellously tranquilising effect on body, inner feelings, and thought. Two well-known, simple, but powerful mantras are: "Bless the Lord, oh my Soul; bless the Lord, oh my Soul; bless . . ." and "Peace, peace on earth, and let it begin in me; peace, peace on. . ." There are also some beautiful Sanskrit ones that are being used more and more, even by Western Yoga groups, such as

OM NAMA SHIVAYA; OM NAMA SHIVAYA; OM



The effect on the aura of chanting OM



The effect on the aura of chanting a mantra
Imagine the whole aura, as this is only one finger tip!

This is an astonishing and fantastic photograph which shows the great power that we all have within us to produce intense and marvellous light by sincere and meaningful inner concentration.

We hope that the photographs will encourage many people, and especially children, to concentrate more and more on creating light, love, and peace inside themselves, either individually or in groups, with the certain knowledge that they can really help to make the world a better place.

Now we can understand that command of Jesus to "Let your light so shine among men", in a way that has never been so understandable before.

Unity

Each section of our educational material has shown us something unexpectedly wonderful and beautiful about everything in this Universe.

Our earth is made of rock(stone), and we have seen the glorious colours and intelligent patterns that are inside a tiny piece of granite, which is the most common rock of which the earth is made (see Educational Material No: 1).

We have learned that each colour is actually a certain vibration of energy which either our eyes or the colour emulsion of a film translates into that colour. And from this we have also learned that the colour vibration must actually be REACHING OUT and TOUCHING either our eyes or the film.

A Kirlian photograph can even show us the wonderful radiation of coloured light.

We also have proof from Kirlian photography that we ourselves, EVERY ONE OF US, are radiating marvellous light which can be increased and stretched further out by just CONCENTRATING.

The beautiful photograph of a stone that is filled with light while being held in someone's hands (see Educational Material No: 2) shows how everything is connected with everything else. We are all connected with each other by our auras, and we are all connected with the whole of nature through the touching and the blending of all the different kinds of auras.

This is the truth of human and universal unity

It is now very easy to understand how each person, or child, can INFLUENCE the whole world, the whole Universe, by GOODNESS and love, peace and harmony, light and joy, respect and responsibility towards all creation, and more and more perfection for everything.

Many of the world's greatest teachers have said that one day mankind will be far greater than it is at present, and Sri Aurobindo and the Mother of Pondicherry, India, have described an inevitable transition of mankind as it is today to a new SUPERMAN.

Although looking at the behaviour of large masses of people makes this difficult to believe, we can now SEE how this can happen if more and more people - and especially children, can. . .

CONCENTRATE ON MAKING IT HAPPEN.

The Shiva mantra

This is included because I have found that even Westerners love it, and it makes a marvellous opening to any meeting or seminar.

My most moving experience of its use occurred in a school in Budapest: an ordinary State school where I had been invited to have a group of 25 children, ages 10 to 14, for a whole week of Spiritual Education.

As an important ingredient for such an education is global unity, I gave a broad vision of it from East and West.

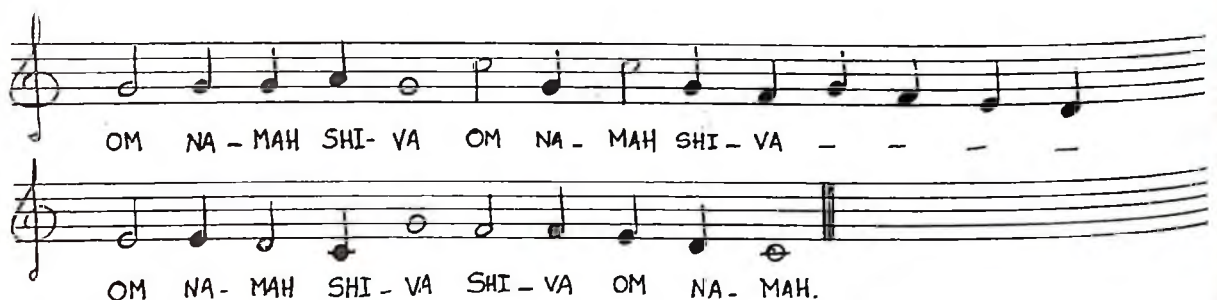
I had with me a lovely bronze statue of the Indian god Shiva, in his pose of the cosmic Dance of Creation, and explained its symbology:

- In the upper right hand is a small drum representing the sound of Creation.
- In the upper left hand are flames, representing purification and aspiration.
- The lower right hand is raised in blessing.
- The lower left hand expresses "do not fear".

and that the Shiva Mantra is a meditation on these things,

The children, in spite of a strong Roman Catholic background, appreciated and loved it. They asked if every session of the week could start with the Shiva Mantra.

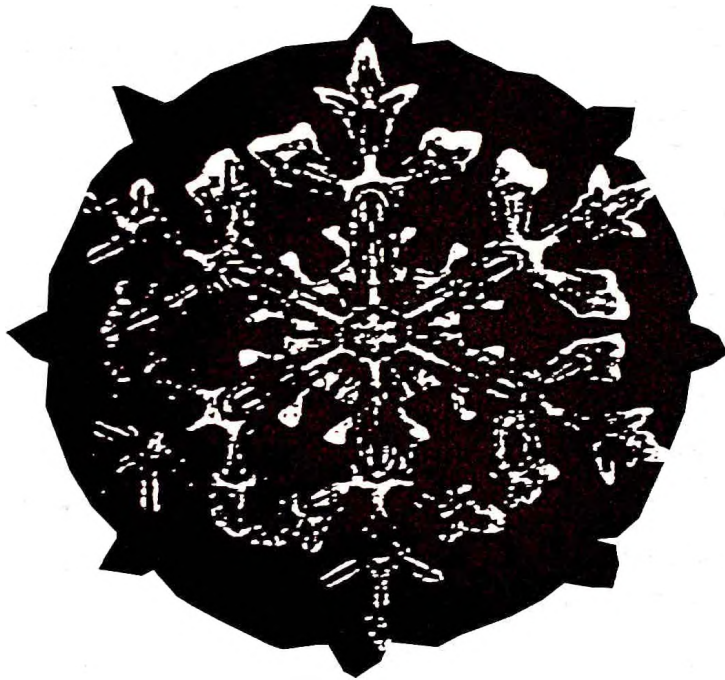
I should mention at this point that before this programme was done there was a meeting of their parents to discuss the programme in detail, to ask for their permission to do it, and to give them the right to have their child withdrawn from the group. There was no disapproval, and at a later public meeting one father movingly said that although he himself was a confirmed sceptic, he wished to say that, having seen the result with his daughter, he was happy that it had taken place.





Educational Material No. 6

MORE ABOUT THE HUMAN AURA
WHAT AND WHERE IS THE SOUL?
THERE ARE OTHER WORLDS THAN THIS ONE
REACHING THE END OF LIFE
THE EARTH TRULY IS OUR MOTHER



Let there be Peace on earth
and let it begin with me



Educational Material No: 6

Continuing a study of the human aura

In Educational Material No: 5 we saw the wonderful light that radiates from everything, and that the complete light that surrounds a person or an object is called the aura.

We have still to discover what this aura actually is, though we have already learned that by our thought we can make it bigger and brighter.

We also saw that the way to make it so much more powerful is by becoming very still, quiet and calm, concentrating on light, love, peace, beauty and harmony.

However, scientists who do research with Kirlian photography, and who make photographs of people in very different states of mind and body, have discovered that a person's aura can change very dramatically. For example, with someone who is angry it looks hard and an angry red; with someone in pain it can be a dull awful yellow; with someone smoking a cigarette it has large gaps in it; with someone who uses the drug cocaine it is very narrow and broken up into a lot of fragments.

All these things show that the aura is not only something around the body but that somehow it is actually part of it.

So we must start looking at everything that has been said about it by those people who knew accurately, and a very long time ago, so much that Science is only now discovering since it invented machines sensitive enough to make photographs of "invisible" things.

The fact that a good photograph of an aura shows that it has different layers, bears out the information taught by great teachers even in ancient times, about human beings having several different bodies, all invisible to ordinary sight, with the physical body that we know being at the centre and the smallest.

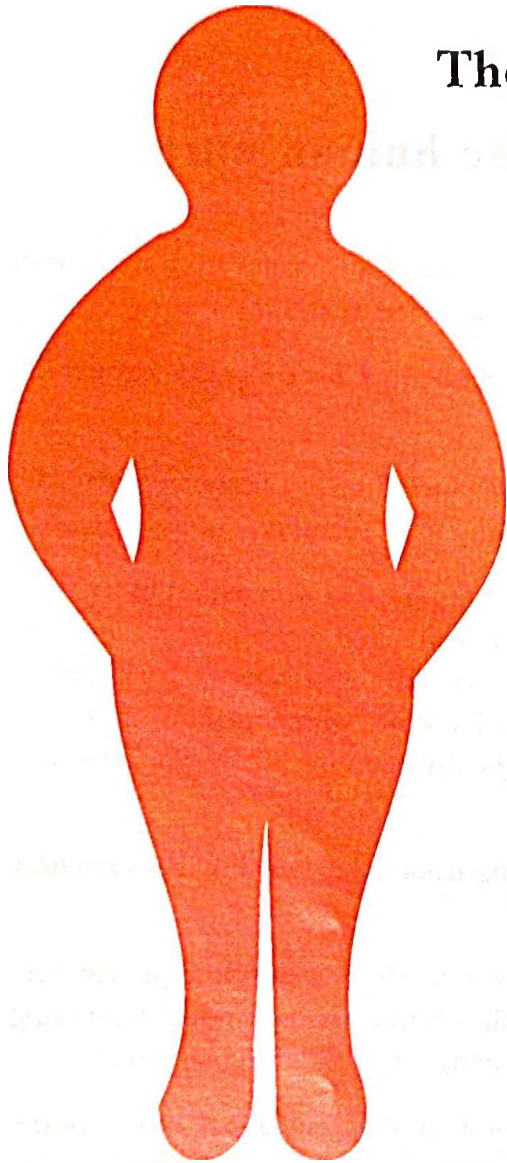
Because science is now able to photograph something that it would not recognise a short while ago, we must now regard very seriously this further information about the human aura.

We are learning so much so quickly about the hidden realities behind and within every familiar thing, that has been known from ancient times and until now ridiculed in the modern materialistic West, that we must be re-educated to consider all possibilities with an open mind instead of with a hard-and-fast intellectual attitude that demands 'proof' before it can even consider anything that does not seem to fit 'normal' experience.

It has been said that the intellect can be either our greatest friend or our greatest enemy. This is absolutely true, for it is a wonderful asset if it leads us to a universal thinking, but a terrible limitation if it is narrow, biased, or prejudiced.

In the following pages we shall look at what is known about the various bodies that we possess.

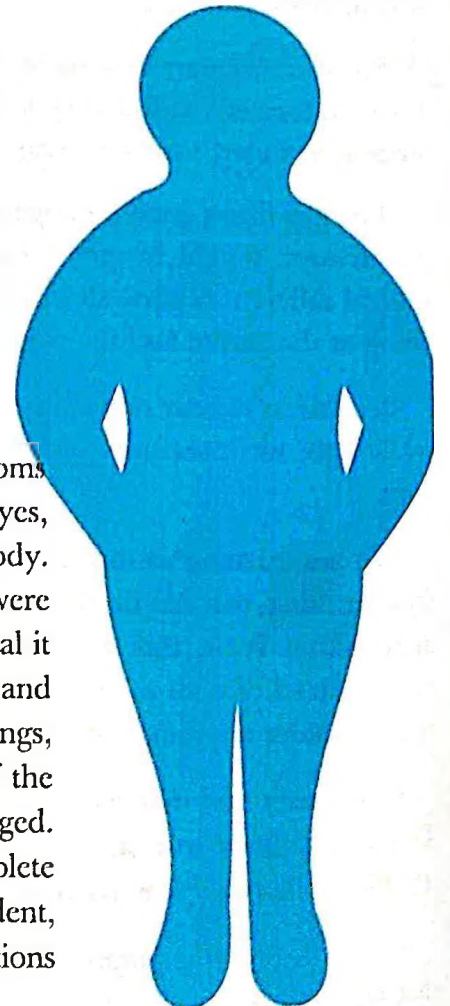
The physical body as we know it

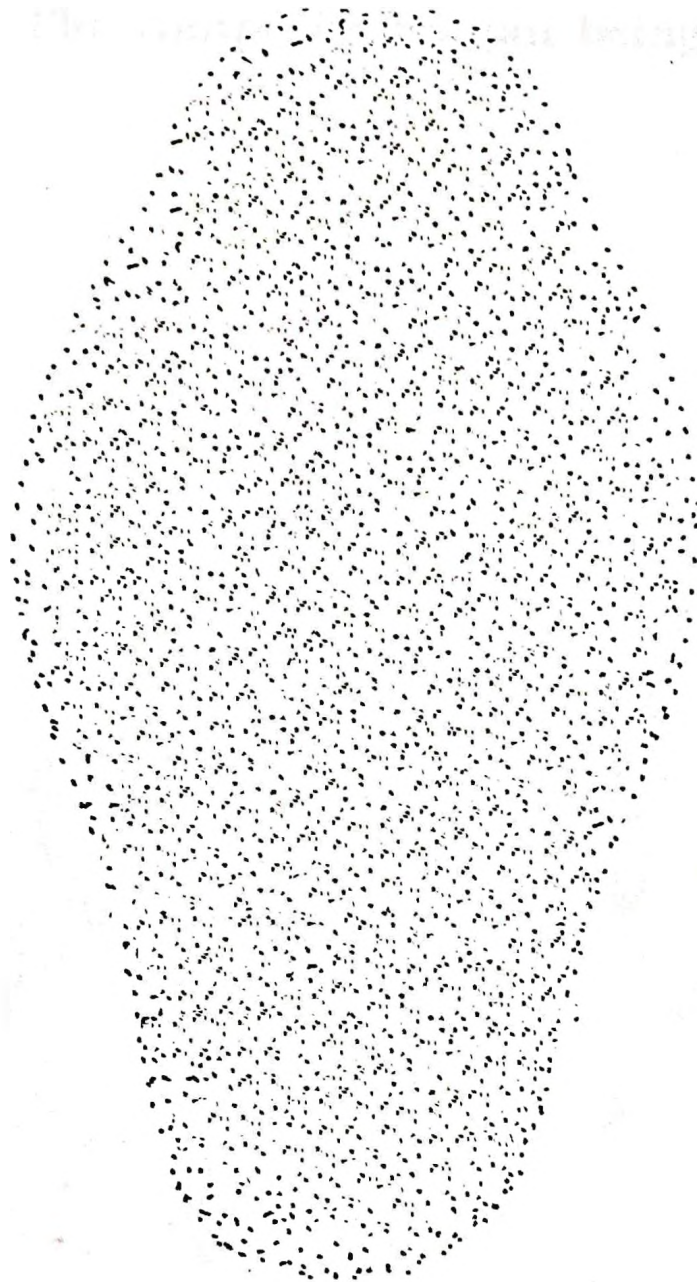


This is the most dense body that we have, and although the atoms of which it is made up are in a continuous state of vibration, with much space between each one of them, they are still very densely packed compared with the other bodies, which makes it look and feel very solid.

The subtle physical body

This is the same shape as the physical body, but its atoms are further apart so that it is invisible to most people's eyes, and so they fit easily between the atoms of the physical body. In this way they are perfectly blended together as if they were one, and because the subtle body is bigger than the physical it also surrounds it. It is the same form as the physical body and has everything the same in its structure, such as heart, lungs, etc. It is its special energy or force that keeps all parts of the physical body working properly and heals it when it is damaged. It can never be harmed or damaged, and it remains complete even if part of the physical body is lost by surgery or accident, which is why someone who has lost a limb can still feel sensations where it used to be.





The vital body

This body is even less dense than the other two. It also blends perfectly with them, is bigger, and surrounds them. It is made of another kind of special energy called the 'life-force'. Without it the body could not move or be animated. It is responsible for all feelings and emotions, likes and dislikes, desires and ambitions, and the seeking after pleasures of all kinds. It needs very careful training and education to help it to control emotions, to like the right things, and to realise how its uncontrolled desires and ambitions can harm other people and even the earth on which we all have to live together. Inner personal harmony, harmony with other people, harmony with nature, and universal harmony, can only come from proper education of the vital being.

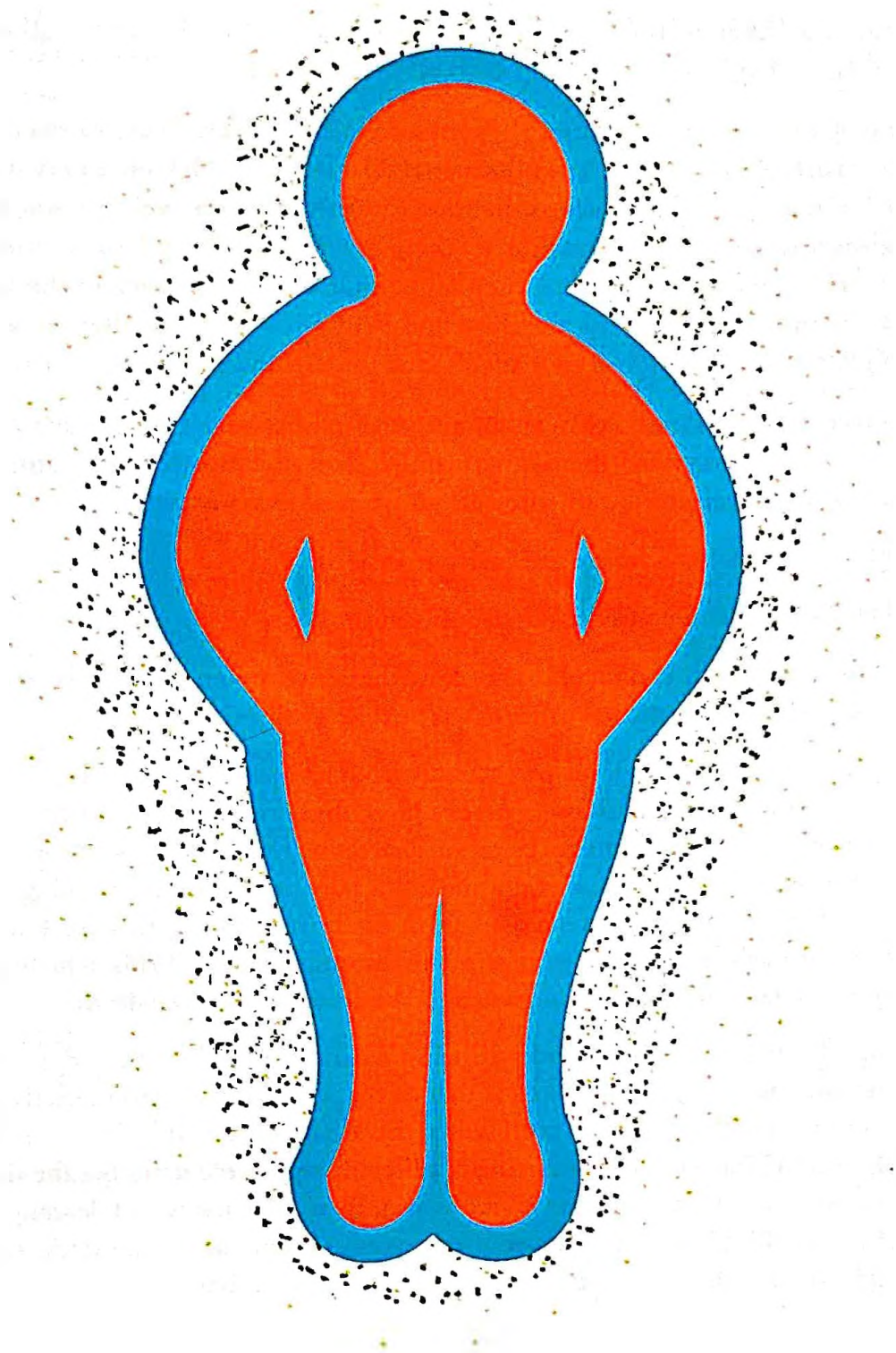
The vital body has no special shape like the first two.

The mental body

Here we have the least dense body, and it also is perfectly blended in with the other three, and surrounds them because it is larger. Its name makes it self-explanatory, it is responsible for all our mental and intellectual activity - observation, perception, thought and deduction, planning and organisation. As well as creating thought it receives thoughts from outside. A true education of the mental being would help to avoid all rigidity of opinion and narrowly channelled specialisation; it would encourage a wideness of knowledge and a constant seeking for the truth of one's whole being, as well as a raising of the consciousness towards one's highest possible human potential.

The mental body has no particular shape and has an ability to reach out ad infinitum.

The composite human being



Here we see the four bodies all blended within each other, but each one is still a special separate body. The vital body and the subtle physical body can emerge easily from the rest to take a journey outside alone. If it is the vital body that takes a journey on its own, this is often called 'astral travelling' because in Theosophy it is called the astral body.

The soul

After seeing the different bodies that we have, it is natural to think next about the Soul. Where is it? And what is its relationship with all these bodies?

If all the religions are right, whether they are of the East or the West, when they say that each soul is a spark of God, then what is its actual relationship with God and why are we not all God-like? These are very difficult questions to answer unless we go back again to the ancient teachings of the world's greatest teachers as well as take a look at those of more recent times. Then, when we see how they all complement each other in the light of new scientific discoveries, we must admit that East and West must come together in order to have a really complete education globally for man's true understanding of his inner self - his soul.

Let us consider two strange sayings that are not well explained for ordinary people, but which when we DO understand them, give a much clearer, more beautiful, and logical idea of what their authors were trying to tell us, than we could ever imagine.

Jesus said, "In my father's house are many mansions."

The Indian Bhagavad Gita says, "The soul is never born."

Although at first sight it is difficult to see how these two statements can be related, it will become clearer as we go along.

It does not seem possible that Jesus was actually talking about 'mansions', because according to Western understanding a mansion is a very large dwelling for well-off privileged people. Translation through various languages is responsible for a great deal of confusion. If, however, the actual expression used by Jesus really meant 'a particular kind of dwelling place', then he would be referring to the different ones from the terrestrial one that we know; and we learn much from early Eastern teachings about these different worlds which exercise an effect on us throughout life, and through which the soul travels after death.

Sri Aurobindo, the greatest of modern Indian teachers, describes the other worlds very precisely, and the vision that he gives us is that of the earth with an aura exactly like that of a human being, which fits very well with the discoveries of science that EVERY CREATED THING has an aura consisting of different layers. He describes the nearest layer as a subtle physical world, the next as a vital world, then a mental world, leading to what he calls a SUPRAMENTAL world, because it is beyond all human mental understanding and can be thought of as a divine world where all is God or the Divine.

Stopping here for a moment to go back to the Gita, we find that the soul is created in that Supramental world out of God Himself, so that it is both a part of Him and an individual fragment separated from Him in order to perform a special unique human task on earth, and yet always in constant unbroken contact - like an individual electric bulb, which however humble is still an essential part of a whole town's electrical power system. We discover also that the individual soul must remain in that divine world. What happens to it is that instead of diving down to earth into a newly-prepared human body it sends an extension of itself, similar to a special power cable, into the new body. Now it is complete with two polarities, one always in intimate contact with its Creator, and always as perfect and pure as He is, and the other living inside the human body with an incredibly difficult task, for it must try at every moment to transmit to the physical, vital, and mental bodies, the knowledge that they also can grow to a spiritual perfection.

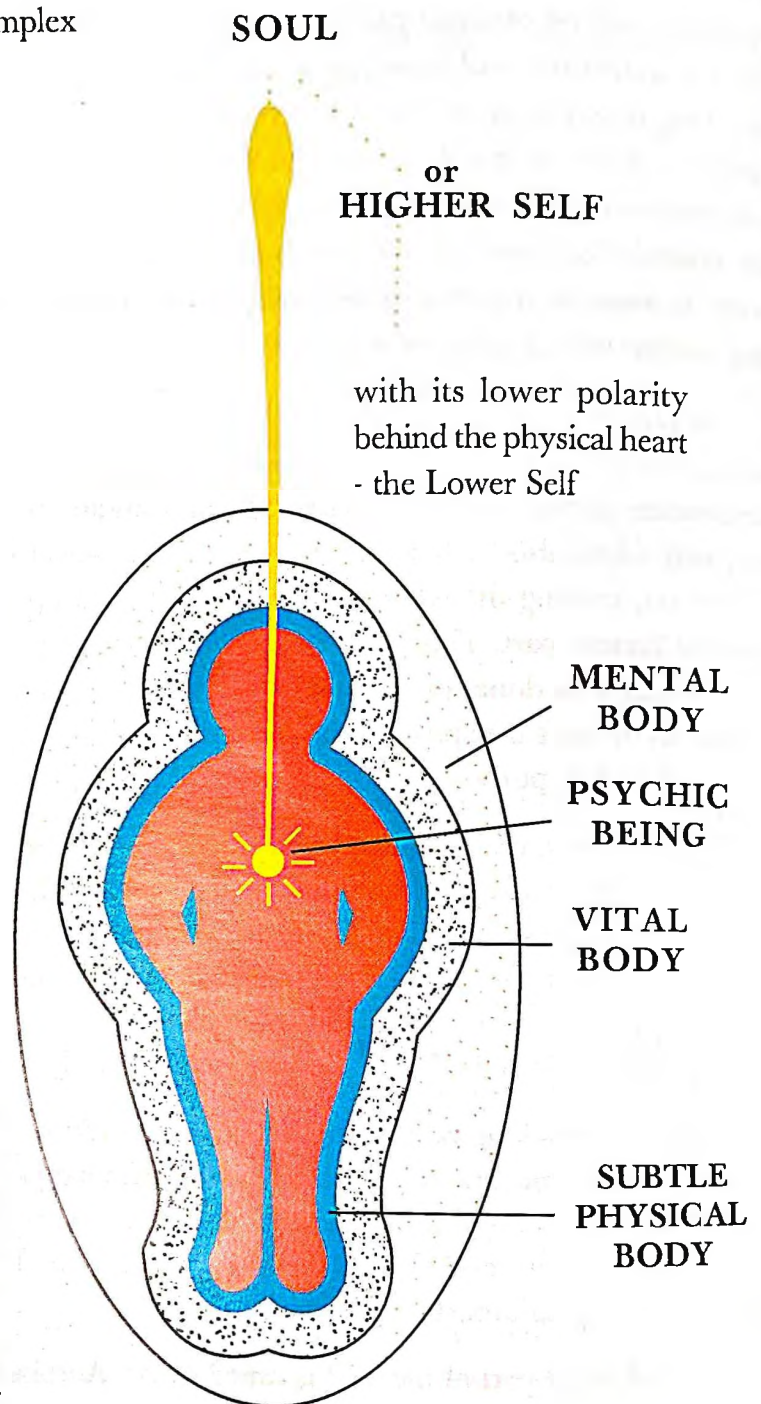
The power in the 'cable' between the two polarities of the soul is often switched off because of the hubbub of activity going on in the various bodies - busy-ness, anxiety, frustration, etc. Only when all the bodies are made still and tranquil, which can best be done by meditation, and very often also by beautiful music, can the power of the embodied part of the soul be turned on, making the whole system a marvellous open connection between the God-part and the human part. This is the process of connection with one's true Higher Self, and the more often it is done, even for just a few minutes at a time, the more will one become conscious of one's true powers and possibilities. The individual person can gradually become aware of his/her purpose in human existence.

A powerful exercise for inner development is to use this knowledge for a special visualisation. Imagine inside yourself a beautiful light just behind the heart, for this is the actual site of that inner polarity of soul. Gradually feel the light ascending up that natural pathway to the Higher Self. Then visualise a flood of light descending into and surrounding the whole being, bringing with it a great Peace and tranquillity. This can be a means of bringing more and more perfection into the body, the vital being, and the mind.

Whereas it has long been thought that there could be no coming together of Western and Eastern philosophies and religions, it is now becoming quite clear that there is no real division. What is needed is a synthesis between all that has been known in the East by intuition and what is now being developed in the West by science. This synthesis is actually happening and a miracle is in process of occurring.

The embodied part of the soul is called by Sri Aurobindo **THE PSYCHIC BEING**.

The soul permanently resides in the spiritual world, always trying to radiate Truth, Enlightenment, Aspiration for Perfection, Harmony, Peace, via the Lower Self, to every part of the complex human being.



When the connection between the lowest polarity and the highest is opened by creating tranquillity and inner peace, it is one's natural pathway of prayer and meditation.

There is both an ascent to one's Higher Self and a responding descent of all its highest powers and qualities into the Lower Self to be radiated into the physical, vital, and mental bodies.

This can lead to wonderful developments and spiritual progress in every aspect of one's life.

It is time to look at this earth and the other worlds that are the heavens, and we shall understand that we are looking at a wondrously beautiful, vibrant, living thing, of which each one of us is a tiny but very important fragment.

In the coloured diagram you can see those worlds that are closest to the planet and which correspond to our own aura, subtle physical, vital, and mental. Also, exactly like the human aura, each one is perfectly blended in with the others and with the physical earth itself. And you yourself, on the surface of the earth, are intermingled with all those worlds all the time, as is everything else in creation. This is perhaps the best possible illustration of how **EVERYTHING** and **EVERYBODY** is united in a single "field of energy".

When Jesus said "The kingdom of Heaven is within you", he meant exactly that. It is this study of auras that is beginning to make clear the things which up till now have just seemed like religious ideas that are very difficult to understand. And it will become even clearer when we have studied the diagram on the next page.

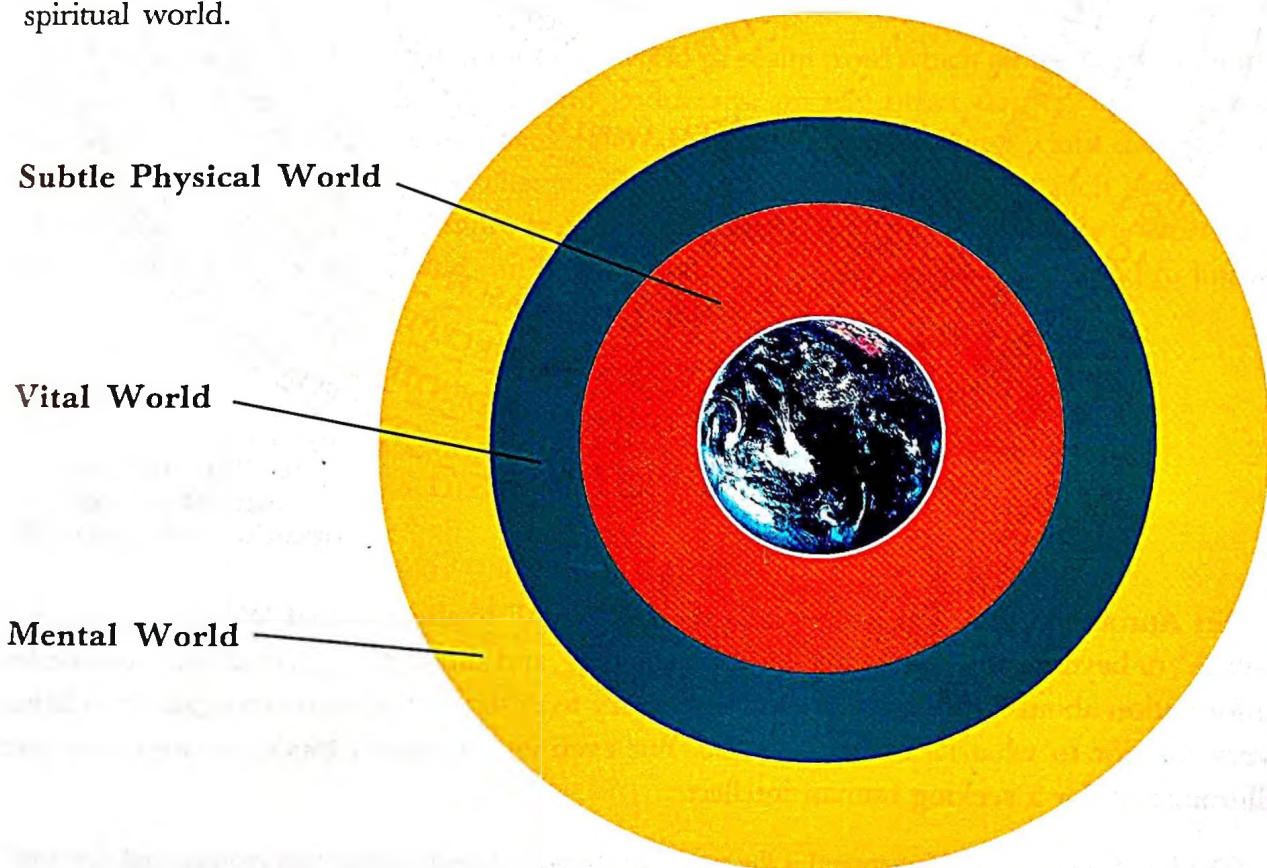
However, just for the moment, let us concentrate on something both interesting and important

EVERY PHYSICAL BODY is created from physical earth materials.

EVERY VITAL BODY is created from materials from the vital world.

EVERY MENTAL BODY is created from materials of the mental world.

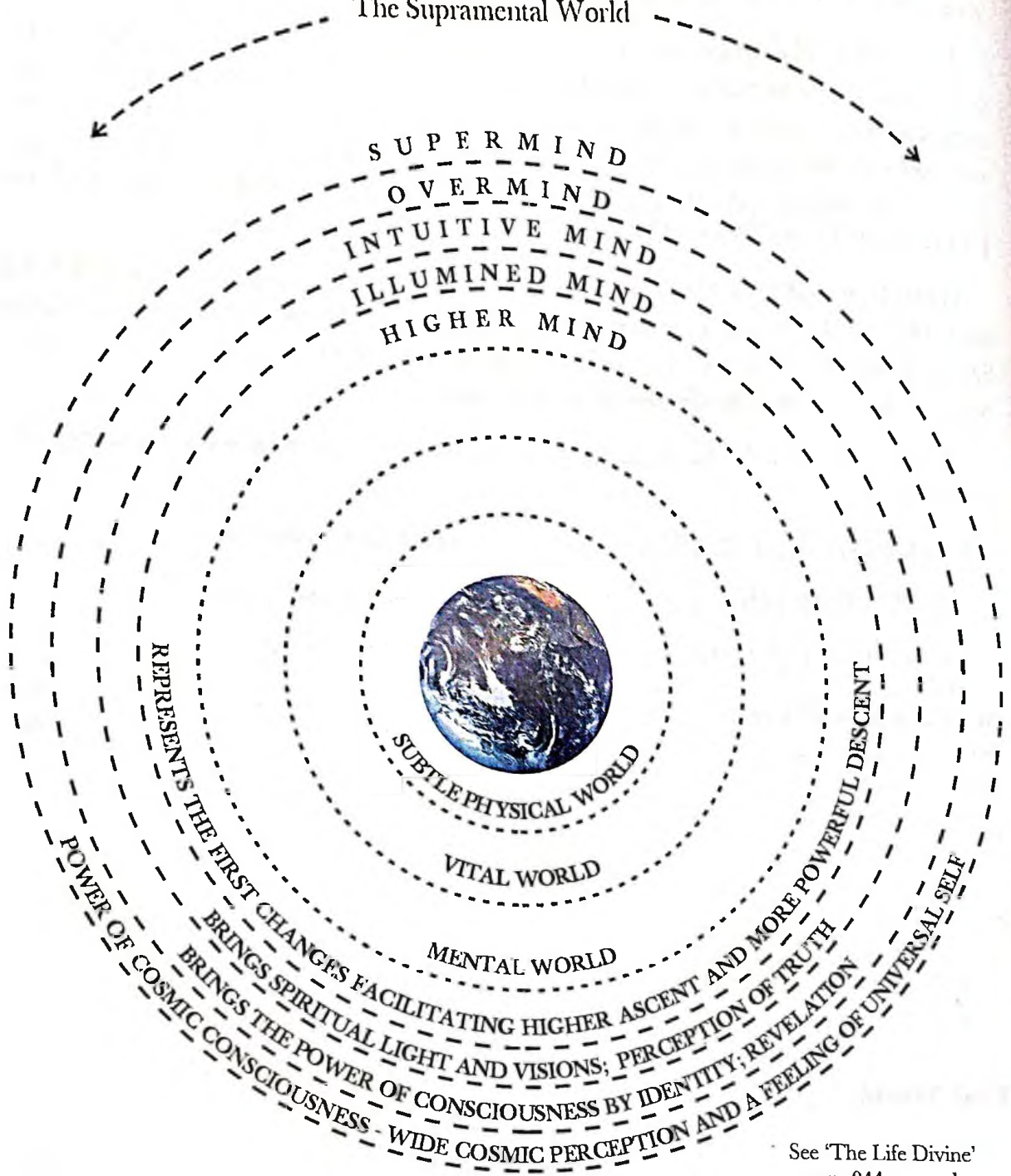
At the end of life all these materials will be absorbed for recycling into the worlds from which they originated, releasing the pure soul for its journey, unhindered by these bodies, into the spiritual world.



The Spiritual World

or

The Supramental World



See 'The Life Divine'
page 944 onward,
especially p.952 - lines 6 - 12

Sri Aurobindo gave the name 'Supramental World' to the Spiritual World because it is 'supra', or beyond, any kind of mental understanding, and although he gives us some wonderful information about it, the models used here to try to describe it must be recognised as being very inferior to what its reality must be. But even an attempt at models is necessary and illuminating for a seeking human intellect.

'The Life Divine', p.128 "Supermind is the vast self-extension of the Brahman that contains and develops".

The most noticeable thing about the diagram on the previous page is that there are more worlds that have not yet been mentioned, but these are all beyond ordinary human thinking. The mental world that we have already seen is that which serves normal human mentality, and many people hardly ever feel anything more than this. But increasing numbers of people, and especially children, are becoming aware of a feeling that there is something better, higher, more beautiful, more intense, than ordinary human life, for their minds have moved into the realm of Higher Mind and they are searching for something more spiritual and less materialistic. As soon as this begins to happen in them they can be influenced by Aspiration.

ASPIRATION FOR NEW KNOWLEDGE AND PERFECTION

Aspiration, and an effort to raise one's consciousness even higher, helps to reach into Illumined Mind. Meditation on Light, Love, Harmony, Peace, is a wonderful help, and one begins to feel, even if it is not at all possible to express it in words, that one KNOWS a greater REALITY or TRUTH of existence, There is a consciousness of being in touch with one's Soul.

A stage further than this is when one has reached into Intuitive Mind, and from this realm there is, either just occasionally at first, or more frequently with experience, an inflow of intuitive knowledge, so that one's actions can be completely guided by pure intuition rather than by thought.

This explanation is necessarily very sketchy, and anyone who wishes to go deeply into such knowledge and starts delving into mysticism, will have set out on the most marvellous spiritual adventure possible.

OVERMIND is very special, for it is the world or realm from which all the higher beings, whether we call them angels, gods and goddesses, or any other names, are working continuously to get guidance, assistance, and knowledge of higher things, into the lives of humanity. Each being there is in charge of a particular quality or power, such as Beauty, Learning, Compassion, and hundreds of others that we could list. Although a thorough study of Overmind and its world can be too academic for many people, it is good to know that

NO SINCERE CALL FOR GUIDANCE AND LIGHT GOES UNHEARD OR UNANSWERED.

This is the last dimension of the mental worlds.

The supramental world

Sri Aurobindo gives a great deal of information about the Supramental world, but to make it understandable for the groping human mind it is necessary to try to simplify it and try to put it into such a form that the beginner in these things may be given something as a base to new higher thinking, feeling, and experiencing.

First, it is that realm where all creation begins, with each being and object - including you yourself as a unique individual soul - starting as an idea in the mind of God and forming a perfect blue-print of the idea ready for its manifestation in the physical world.

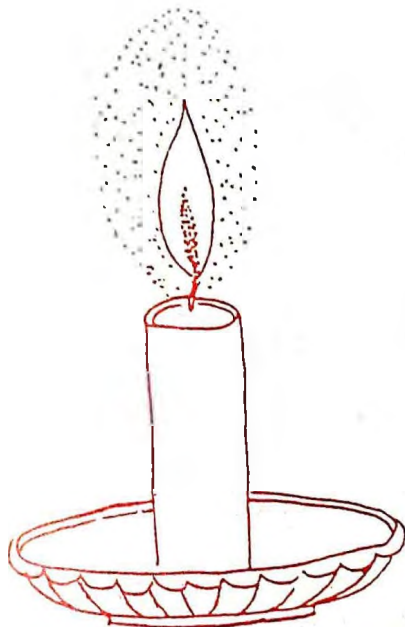
It is as though the Perfect, Absolute, Unchanging God of all the religions, has put forth out of himself a very special aura which is still part of him but which is allowed to create an infinite diversity which can change and evolve, but, always, with even the most humble things remaining part of the whole and always connected to it.

We can see from this how each tiny part of creation is actually God in action. We can also see that if through effort and meditation we can reach deeply within ourselves, we can find that part of us that is actually God, and instead of just

KNOWING ABOUT GOD

we can

EXPERIENCE GOD



Reaching the end of life

In discovering the great adventure of death, we will not pretend that knowing about its wonders and beauties will prevent the relatives and friends of a person who has just died from feeling great grief because of the great loss of that person's physical presence and loved personality. And we point out, especially for children, that it is necessary at first to let that grief be expressed in whatever way it wants to, but when the first flow has subsided, to consider carefully what it is that has happened, and to be glad and rejoice that that soul has moved into a new state so glorious that we shall never be able to understand it until we ourselves experience it.

So what DOES happen?

As soon as the physical body has come to an end, and in whatever way, the soul leaves it behind but is still occupying the other three bodies, After a short while it moves away from the earth and enters into the subtle physical world. It may stay there for a little while, but usually it travels straight through it on an interesting journey. Before leaving that world it casts off its subtle physical body, which simply disintegrates and is left behind for recycling.

The soul, now in only two of the bodies that it had for its earthly life, enters the vital world and travels through it, casting off there its vital body, again for recycling.

The same process happens on its way through the mental world - a casting off of the mental body.

Now all the bodies which had been supplied for life on earth, and which were instruments only for a while for gaining information and experience, have been dispensed with, and only the soul is left in all its purity and perfection, to continue its journey through all the finer worlds to its real home. That part of the soul which journeyed down to its body on earth, its lower polarity, has been drawn again into its Real Self in the Psychic World.

Although there is great disagreement between the major religions about what happens after this, there seems to be a great deal of evidence from various sources that we do not live only one life, but many, gaining each time more and more knowledge and experience which will help us finally to fulfil the task for which we were originally created. This makes a great deal of sense, for if that task is of major importance to the evolution of mankind and of the earth, it will need much more wisdom and experience than a single life could give us. Much of the evidence comes from young children who describe lives in other places and times which after careful and elaborate investigation cannot be lightly dismissed.

ALL THIS MUST BECOME AN ESSENTIAL PART OF NORMAL
EDUCATION. IT REMOVES MUCH FEAR, BUT ABOVE
ALL IT GIVES GREAT HOPE AND BEAUTY.

The Earth is our Mother

A mother consciously produces her creations out of her own being.

We must therefore see how the Earth complies with this definition, because humanity tends to think of itself as something living on the Earth's surface and able to use it to cultivate the food required, whether this be plant or animal, and to dig out of it the things which attract him or are useful. In other words, it is a useful object for exploitation.

But looking back at a few of the things included in these sections of simple educational material, we are forced to a different attitude, for:

- a) we have seen in stone a wonderful, unexpected, and intelligent arrangement of energies.

Does that wonderful appearance of flower-forms in a tiny fragment of granite, which is by far the commonest rock of which the earth is formed, mean that within the rock there is already an aspiration and potential for plant life?

... And is this how the newly-created Earth, so very long ago, was able to push out its loveliness and clothe itself with vibrant colourful energy and beauty?

It is surely possible when we see the concentration of the other-worldly powers for form, life-energy, and thought energy, into the physical Earth herself.

Also, surely, this is exactly like a dynamic fertilisation of the 'seed' already contained within her.

- b) we have seen the most beautiful exchange of light between a stone and a human being.

Does this also symbolise that the most precious of all relationships is the deep love and power exchanged between a mother and her child?

- c) we have seen that every living thing and every object is surrounded by an aura identical to that of the earth.

(A few days before writing this the author was talking about it, and showing slides about it, to a class of 9-year-olds, and was astonished to hear one of them suddenly say, "Well, does it really mean that we are all joined with our light to the light of everything else?" Perhaps that child is a potential philosopher, but she certainly defined Universal Unity in a way that most people would never dream of.)

These things all add a new dimension to the now well-received concept of Gaia

MOTHER TO US ALL, AND TO ALL CREATION.

The Mother of the Sri Aurobindo Ashram, Pondicherry, India, says in a book - 'On Thoughts And Aphorisms'

“The whole earth and everything it contains is a kind of concentration, a condensation of something which exists in other worlds invisible to the material eye. Each thing manifested here has its principle, idea or essence, somewhere in the subtler regions Those who are developed inwardly, either in their senses or in their minds, perceive these realities which are invisible (to the ordinary man) and receive their inspiration from them.”

It is possible, for those who are ready, to feel a new consciousness of the hidden realities behind all creation, a new respect for it, a new harmony with it, and a new responsibility for

OUR MOTHER THE EARTH.



Random quotations from Sri Aurobindo

"...behind the appearances of the universe there is the Reality of a Being and consciousness, a Self of all things, one and eternal. All beings are united in that One Self and Spirit, but divided by a certain separativity of consciousness, an ignorance of their true Self and Reality in the mind, life, and body. It is possible, by a certain psychological discipline, to remove this veil of separative consciousness, and become aware of the true Self, the Divinity within us and all."

"...it is difficult, even, for minds that have thought but have no spiritual vision and experience, to imagine how there can be anything in us, truer, deeper, and more powerful, than this apparent "I" and its empire."

"There are two powers that alone can effect in their conjunction the great and difficult thing which is the aim of our endeavour, a fixed and unfailing aspiration that calls from below, and a supreme Grace from above that answers."

"The fundamental faith in yoga is this, inherent in the soul, that the Divine exists, and the Divine is the one thing to be followed after. Nothing else in life is worth having in comparison with that. So long as man has that faith, he is marked for the spiritual life and I will say that, even if his nature is full of obstacles and crammed with denials and difficulties, and even if he has many years of struggle, he is marked out for success in spiritual life.

"A descent of the higher principle is possible, which will not merely release the spiritual Self out of the world, but release it in the world, replace the mind's ignorance, or its very limited knowledge, by a Supramental Truth-consciousness which will be a sufficient instrument of the inner Self, and make it possible for the human being to find himself dynamically as well as inwardly, and grow out of still animal humanity into a diviner race. The psychological discipline of yoga can be used to that end by opening all the parts of the being to a conversion or transformation through the descent and working of the higher, still concealed, supramental principle."

AT THE TIME OF DEATH THE BEING GOES OUT OF THE BODY
THROUGH THE HEAD;
IT GOES OUT IN THE SUBTLE BODY
AND GOES TO DIFFERENT PLANES OF EXISTENCE FOR A SHORT TIME.
AFTERWARDS IT REACHES THE PSYCHIC WORLD.

Letters on Yoga, p. 435

“Ordinarily the normal developed human being, who has risen to a sufficient power of mentality, might be expected to pass successively through all those planes, subtle-physical, vital and mental, on his way to the psychic habitation. At each stage he would exhaust and get rid of the fractions of formed personality-structure, temporary and superficial, that belonged to the past life; he would cast off his mind sheath and life sheath as he had already cast off his body sheath: but the essence of the personality and its mental, vital and physical experiences would remain latent memory or as a dynamic potency for the future.”

The Life Divine, p. 80

“But, apart from all these necessities, there is the one fundamental necessity of the nature and object of embodied life itself, which is to seek infinite experience on a finite basis, and since the form, the basis, by its very organisation limits the possibility of experience, this can only be done by dissolving it and seeking new forms. For the soul, having once limited itself by concentrating on the moment and the field, is driven to seek its infinity again by the principle of succession, by adding moment to moment and thus storing up a Time -experience which it calls its past; in that Time it moves through successive fields, successive experiences of lives, successive accumulations of knowledge, capacity, enjoyment, and all this it holds in subconscious or superconscious memory as its fund of acquisition in time. To this process change of form is essential, and for the soul involved in individual body, change of form means dissolution of the body in subjection to the law and compulsion of the all-life in the material universe, to its law of the supply of the material of form and demand on the material, to its principle of constant intershock and the struggle of the embodied life to exist in a world of mutual devouring.”

The Life Divine, p. 193

It is by self giving, or surrender of soul and nature to the Divine Being, that we can attain to our own highest self and supreme Reality, for it is the Divine Being who is that highest self and that supreme Reality, and we are self existent and eternal only in his eternity and by his self existence.

p. 358

**The soul is an immortal portion of the divinity
and behind it is the divine self in the natural creature.**

“...what we find is that these higher planes are actually at every moment acting upon, and in communication with, our own plane of being, although this action is naturally not present to our ordinary waking or outer consciousness, because that is for the most part limited to a reception and utilisation of the contacts of the physical world: but the moment we either go back into our subliminal being, or enlarge our waking consciousness beyond the scope of the physical contacts, we become aware of something of this higher action. We find, even, that the human being can project himself partially into these higher planes under certain conditions, even while in the body.”

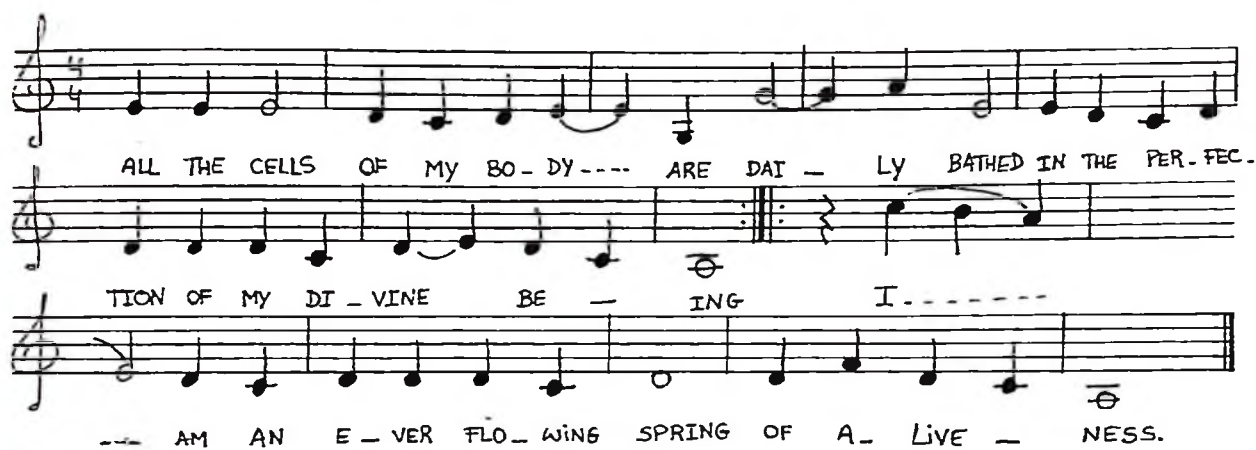
p. 788

“A secret continuous action of the highest powers and principles from their own planes, upon terrestrial being and Nature, **through the subliminal self, which is itself a projection from those planes into the world born of the Inconscience**, must have an effect and a significance. Its first effort has been the liberation of Life and Mind out of Matter: its last effect has been to assist the emergence of a spiritual consciousness, a spiritual will, and a spiritual sense of existence, in the terrestrial being, so that he is no longer solely pre-occupied with his outermost life, or with that and mental pursuits and interests, but has learned to look within, to discover his inner being, his spiritual self, to aspire to overpass earth and her limitations. As he grows more and more inward, his boundaries - mental, vital, spiritual - begin to broaden the bonds that held Life, Mind, Soul, to their first limitations, loosen or snap, and man the mental being begins to have a glimpse of a larger kingdom of self and the world closed to the first earth-life. No doubt, so long as he lives mainly on his surface, he can only build a superstructure ideal and imaginative and ideative on the ground of his narrow existence. But if he makes the inward movement, which his own highest vision has held up before him as his greatest spiritual necessity, then he will find there in his inner being a larger Consciousness, a larger Life. An action from within, and an action from above can overcome the predominance of the material formula, diminish and finally put an end to the power of the Inconscience, reverse the order of the consciousness, substitute the Spirit for matter as his conscious foundation of being and liberate its highest powers to their complete and characteristic expression in the life of the soul embodied in Nature.”

p. 790



BLE - SSED AM I SPI - RIT AM I. I AM THE IN - FI -
 NITE WITH - IN MY SOUL
 I CAN FIND NO BE - GIN - NING, I CAN FIND NO END ALL IS,
 I AM.



ALL THE CELLS OF MY BO - DY - - - ARE DAI - LY BATHED IN THE PER - FEC -
 TION OF MY DI - VINE BE - ING I. - - - -
 - - - AM AN E - VER FLO - WING SPRING OF A - LIVE - NESS.



WE ARE ONE, YOU ARE IN - SIDE ME E - VERY STEP I TAKE. - - - YOU'RE
 THERE E - VERY BREATH I BREATHE WE SHARE WE ARE ONE.

Educational Material No. 7

INNER VALUES AND HUMAN DEVELOPMENT
STRESS. ANGER. SMOKING. DRUGS.



Let there be Peace on earth
and let it begin with me

Educational Material No: 7

New strategies for teaching inner values and human development within a scientific and ethical context.

The value of Kirlian photography to education for changing attitudes and behaviour towards environment, self-development, and racial issues.

First of all we recognise that Kirlian photography as a scientific process is respectable and acceptable for the classroom, because the equipment used is a scientific invention, and a photograph is an undisputable fact.

The question that arises is - what are we seeing? Even the scientists who are doing such research are very divided in their opinions; as a result it can be anything from a heat field or an electro-magnetic field, to the mysterious aura. Whereas the first Kirlian photographs were of human auras, it was not long before many objects were being investigated, with the staggering result that it became clear that every created thing or substance, whether animate or inanimate, has an aura of light when photographed with this particular kind of machine.

So we can start with the first fact: that light emanates from every created substance. From there we can move on to the fact that light is energy, and it is very relevant at this stage to be reminded that according to modern high-energy physics there is nothing at all in the Universe that is actually solid - that ALL IS ENERGY.

Light condenses into colours, which can condense into sound; the final densification is matter.

Although we are still in the realms of Science, the analysis given above will make the most enquiring minds hypothesise in some very fascinating directions.

But let us for the moment still regard the phenomenon as purely scientific, and yet we must agree that in the light of this new knowledge, the whole Universe, including us, is an energetic, vibrant, pulsating thing. We cannot avoid the realisation that the ring on our finger is emanating an energy into that finger; that the finger's energy must emanate into the ring; that the stones beneath our feet must radiate energy into those feet; and that the passing feet must radiate energy into the earth that they walk upon.

And the inevitable and WONDERFUL conclusion must be - and remember, this is still SCIENTIFIC - that every being, or every thing or object, is connected by its radiation with everything else in its environment.

Whatever those radiating auras of energy/light may be, they must intermingle; and here we have the first seeming proof of what is stated by all the religions - that all creation is one and that its division into myriads of objects, living species, etc., are simply "diversity in unity". But we have arrived at this conclusion through science, which has given us through understandable processes an important concept that many people reject when it is merely a religious statement.

In our previous educational materials we have given some very beautiful photographs which illustrate all the points that have just been made, and specially noticeable are the effects of :

- Meditation, which increases and intensifies the 'light' radiating from human hands
- Chanting while meditating, which increases it even more, and in the case of mantra produces an extraordinary outburst of changed and spectacular colour.

Question arising: does this also show the effectiveness of prayer ?

- Holding a stone in the hands and concentrating on it, and then seeing the stone actually being filled with light. Question arising: is this transference of energy from human being to stone an explanation of how churches, temples, sacred groves, etc. acquire an atmosphere of sacredness ?

These are questions of burning interest to people, and perhaps we are on the brink of knowing the answers in a perfectly natural way.

Comments from our experience over a number of years

1. Our experiments with children of all ages, as well as with adults, have produced a collection (which can be offered on exhibition) of startling and very beautiful paintings that have been done immediately after meditation, and which astonish everyone, specially the painters themselves, by what is released in this way from the inner person. These results have become a great encouragement to young and old alike to exercise the potential for stillness, tranquillity and peaceful reflection, and they point us in the direction of the best and most natural opening to a true Peace Education. They are also an indication that Peace Education is a far deeper thing than the usual teaching about resolution of conflict.

2. After seeing slides about the effects on the aura of meditation, of chanting and prayer, even very young children become serious philosophers. Let me give a very moving example:

A programme of these slides was shown to a class of 9-year-old school children in the small German town of Geretsried, followed by a meditation on giving out one's light to the world, to which was added feelings of love and peace. Special attention was paid to sending these feelings out to the many children of the world who desperately need them. Then paintings were done immediately afterwards. Next followed a most stimulating discussion followed by a question. One child said that she is always thinking about war, because it appears so much on TV, and that like all other children she can do nothing about it. Her question was: "But after seeing these slides, does it mean that I can sit in Germany and concentrate on sending my light, with my love and peace, into Yugoslavia*, and help people there?" Of course the answer had to be "Yes," and a whole class of 9-year-olds wanted to start giving their personal help in this way to a suffering world!! This was a complete change from a feeling of helplessness to one of positive ability. And one does not have to be a blind believer in any religious or cultish discipline to recognise this as a very powerful way of mobilising child-power for peace in the world, and as a very special method of human development. Ordinary education, however sophisticated and efficiently developed, has never produced this effect, but one can imagine its power and value for changed attitudes and behaviour if it were introduced as even a very small daily part of school life on a global scale.

Also within that same group, it emerged from a small boy's question that if the metal from which guns and bullets are made of, and which must contain some light which is misused in killing people, was all melted down, it could be used instead to make beautiful things to give people some joy and beauty. Child philosophy is truly pure, but our education neglects and wastes it!

These two examples, from among many, illustrate how a dry science, usually regarded as a highly academic activity suitable only for intellectuals, has a phenomenal use for even the youngest child.

Following these examples is another value of the same material. I gave a similar programme at a school in North London, after which a small boy asked: "Can I do the same things when I can't learn to read or write?" On being told "Yes, of course, because in this way you are like the cleverest child in the school", his face lit up happily, and two weeks later his teacher told me that he was a changed child, now mixing with the other children, and full of a new self-confidence and life. Surely this has far more serious implications about the inclusion of this kind of knowledge within the day-to-day curriculum of any school.

* where there was fighting at the time

We can begin to see the possibilities of an entirely new kind of ethics, where the interpretation of the word is not confined to its usual usage - meaning laws that are felt or self-imposed merely for the best welfare of society, family or individual, - but which have regard for the very natural laws that develop automatically and potently from self-knowledge and understanding, together with the new knowledge about all natural phenomena. People, and particularly children, will create their own inner ethical values for more perfect living in a unified environment within a now much more understandable universe.

Especially, we can see the real possibility of students educated in this way becoming GIVERS instead of TAKERS. For the real tragedy of normal education is that it trains the young to

LEARN IN ORDER TO BE ABLE TO TAKE
AS MUCH AS POSSIBLE FROM THE WORLD

whereas this new approach actually initiates the feeling that -

I HAVE GREAT THINGS WITHIN MYSELF
THAT I CAN GIVE TO THE WORLD.

The result is a rapid growth of RESPECT

- first for oneself
- then for other people
- for nature
- for the planet
- for the universe of which we are each such an integral part.

This in turn leads to

- new HARMONIES
- a new sense of RESPONSIBILITIES.

Inner values are brought into focus, and a good balance established between the inner nature and the still necessary practical outer one.

Reading the last three pages it would seem that the inclusion of Kirlian photography has been satisfactorily justified as a desirable part of school education. But there is yet another aspect of it which will be very interestingly dealt with in the next illustrated section. For it helps in a very real sense to be able to deal with certain aspects of social education that are proving to be most difficult by using the usual methods of advice and logic. Again, it will show the possibility of creating new inner ethical values in the very resistant fields of drug abuse and tobacco smoking.

It is a remarkable thing that this aura/light-emanation/whatever, is of even greater importance than we have just noted. For its use in human development is enhanced by its use also in helping certain human conditions that are the exact opposite of good development.

The human race, in its search for palliatives to the many and multiplying grim pressures of so-called civilised life, has turned to imbibing certain substances in a variety of ways, which at first produce feelings of relief, and even euphoria, but which also create great dependence upon them in order to preserve some feeling of normality.

The body always reacts in some way to anything which interferes with its normal chemical balance, and the reaction can be anything from a slight feeling of unwellness to total breakdown.

The addiction itself is a great tragedy, but an equal tragedy is that attempts to re-educate someone who is addicted, by pointing out the folly of what is being done, can set up a great resistance to the usual didactic methods which do not take into account the enormous importance of preserving human dignity. This requirement demands great delicacy and tact, and without these the most concerned and dedicated 'helper' can begin to be regarded with contempt and disbelief, which are actually part of the human defence against loss of dignity. I learnt this lesson the hard way when, as Health Educator to the Greater London Council, part of my work was its anti-smoking campaign. I was supplied with what were regarded the very best, and certainly the most expensive, films and other materials, to take to London schools and colleges. It soon became very clear that all these 'wonderful' methods of showing the foolishness and risks of smoking had little effect upon the already hardened smokers, because in defense of their personal dignity they immediately displayed ridicule or cynicism. Educating from a pure moral or sensible point of view rarely works. SOMETHING ELSE IS BADLY NEEDED, and urgently.

I have worked on this for a number of years, and have found the best solution to be a programme about Kirlian photography which presents a wide range of effects, from the fantastic to the detrimental, and done in such a way that at no time will the

presenter say, "So, if you do this....." or "Don't ever..... because".

The distinct advantage of such a programme is that it is colourful, fascinating and presented in a very dim light because of the slides. Also, at no time is there the discomfiting eye-to-eye situation of teacher and class. The audience is regarded as an intelligent group, whatever may be known about individuals, who are simply left to look, absorb and judge for themselves.

I well remember a school class where I did such a programme, after which a boy who had seen the ugly deep red colour and solidification of the aura during anger asked - "If I am fighting with a boy and am really mad at him, and my aura is like that, if I stop the fighting and become friendly with him will my aura become bright again?". This was a far better process than moralising on the evils of fighting. The hope that that damaged beautiful aura (which, whatever it may turn out to be through future Science, is undoubtedly an integral part of its human partner) will become normal through changed behaviour, is far more powerful than any amount of preaching.

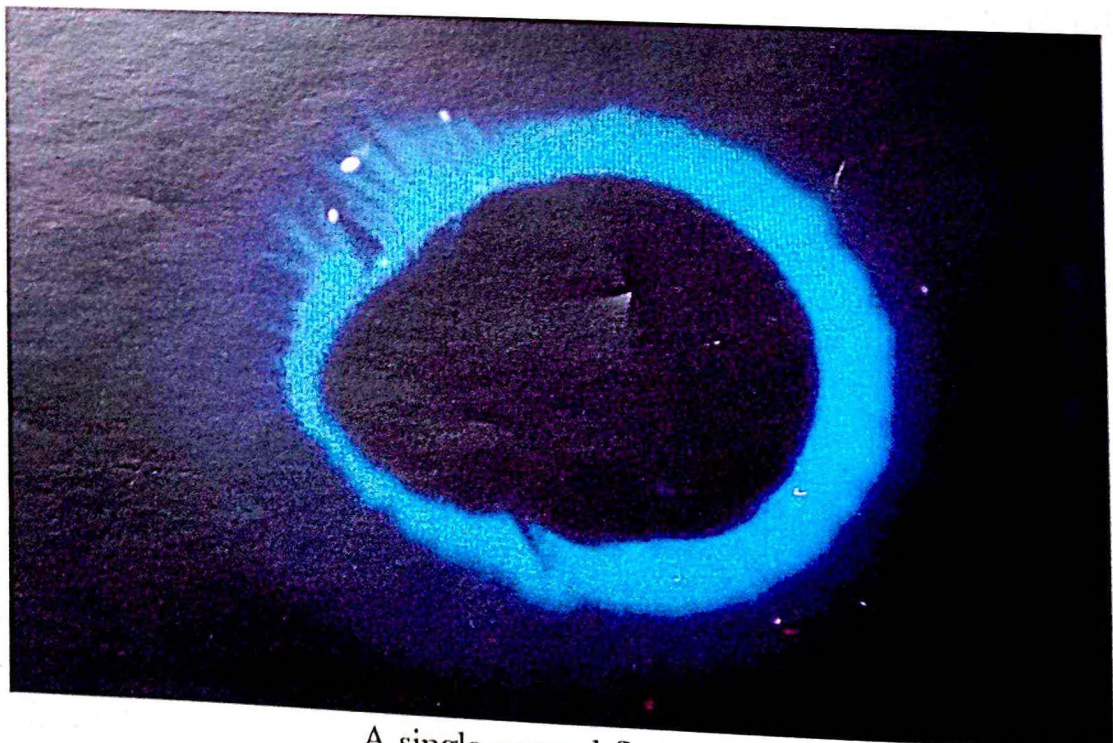
I am not saying that here is a cure-all, but that for many it will be their salvation, and for many more the best possible preventive method.

My suggestions for an effective programme are to begin with the beautiful illustrations in our Educational Material Nos. 1, 2 and 5, and then proceed with those that now follow, which are merely a selection of all that I have.

The following photographs are all of finger tips, and it is very interesting to know that the emanation from just one finger tip is exactly the same as that round the whole body.

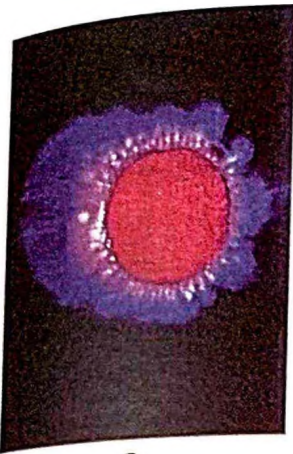
Many doctors now, having overcome their original cynicism or prejudice, or simply lack of understanding, use KP very successfully as a diagnostic tool. The doctor who made for me the very beautiful meditation and chanting slides has become respected worldwide for his unique discoveries about the diagnostic values of KP for cancer. He has also helped many childless low-fertility couples know exactly the correct time for conception in order to become happy parents.

It is also worth mentioning that in all our teacher training courses we make available a far wider selection of fascinating and useful slides than can be represented here.

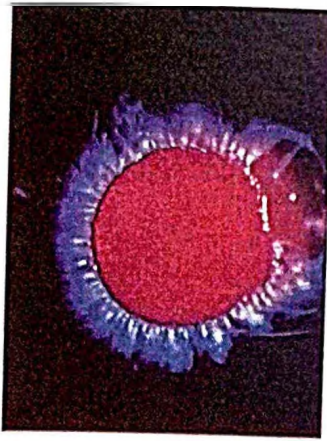


A single normal finger tip

This is a very special set of thought-provoking photographs:



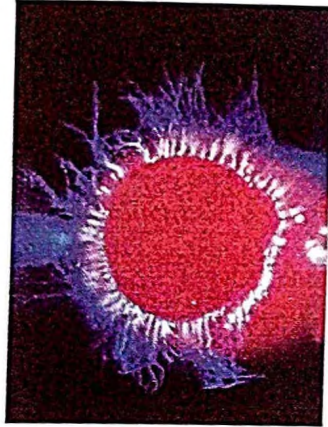
a



b



c



d

a) a smoker not smoking

b) a pipe smoker smoking

c & d) each is a cigarette smoker smoking

Note:

- the deformation of the aura

- the red blob at the centre is thought to be the vaso-dilation that nicotine produces at the tips of the fingers while smoking.

A common question from young people after seeing these is: "When someone stops smoking does the aura become normal?"

The answer "Yes" is far more effective than all the do's and don'ts.

e) the aura of a volunteer short-term

f) user of cocaine

g) the aura of someone

intoxicated with marijuana

h) the aura after a very high dosage of ginseng root



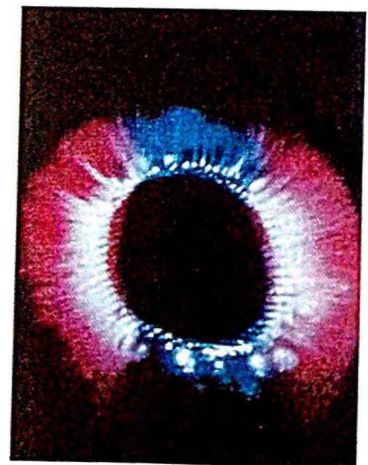
e



f



g



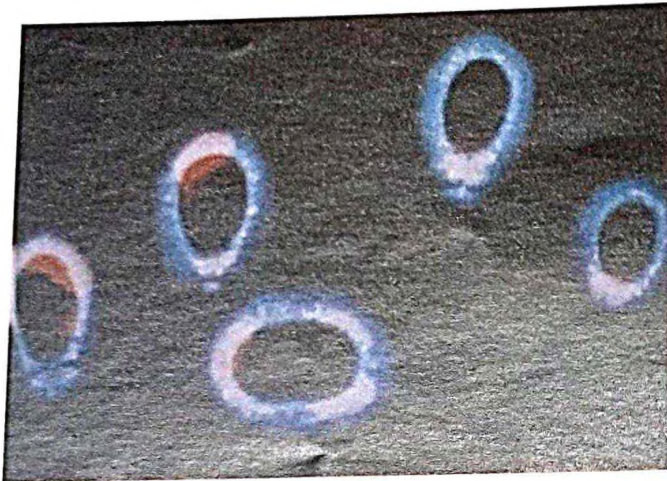
h

In almost all cases of any kind of intoxication, the aura will eventually become quite normal, and therein lies the therapeutic value of this kind of education. It gives hope rather than despair.



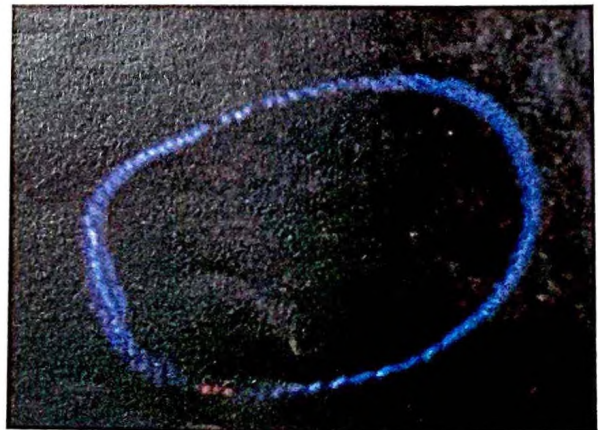
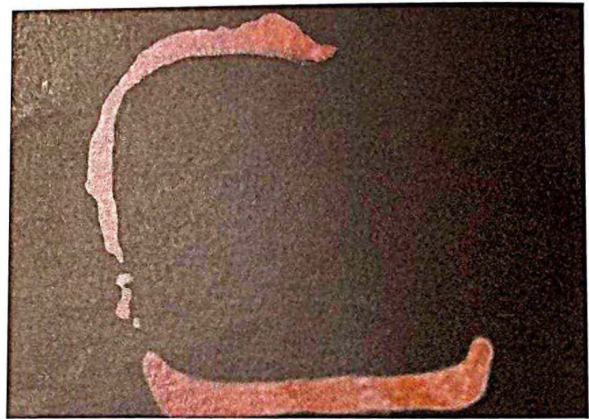
a) the finger tips of a tabla player just before a concert.

Question: is it nervousness?



b) The same fingers tips at the end of the concert.

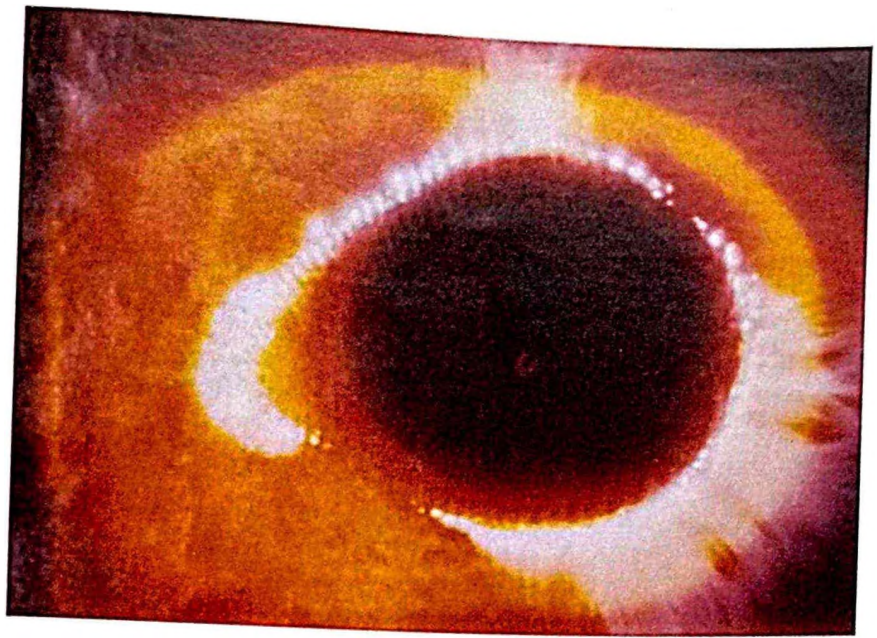
Question: is it relaxation, or perhaps happiness?



c) The fingers of a patient who needs psychotherapy, in the two photos above.

The two below show the same fingers after a fourteen week treatment.

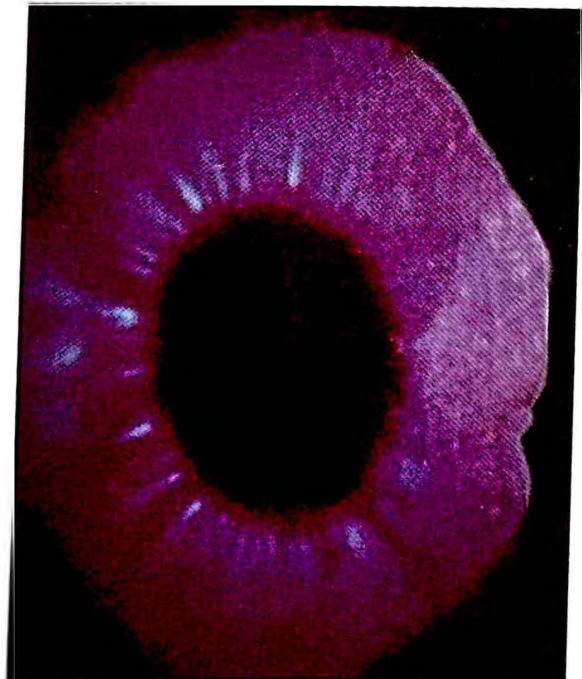
d) Aura showing pain
after breaking a leg.



e) the aura after electric shock.

Note : This is also exactly what an aura looks like
during anger.

f) another aura of great beauty.
This one was made during
transcendental meditation.



Educational Material No. 8

MANY LIVES AND THEIR SIGNIFICANCE



Let there be Peace on earth
and let it begin with me

Educational Material No: 8

Some important information from Tibetan mysticism

We saw in previous pages that a new human soul, as with all created things, has its origin as an Idea in the mind of God. The Idea is a blue-print for the actual thing that is going to be created.

It is wonderful to be able to teach children that, before they existed, God had a special Idea for every individual soul to do something special within His creation that no other human being would be able to do. This, more than any religious teaching, stresses the uniqueness of every human being, and is the MOST IMPORTANT piece of knowledge for inculcating a sense of self-respect, self confidence and dignity in any child. Better than any moral teachings, it provides the motivation to find one's best qualities and characteristics, and to develop them, doing everything possible to eliminate the undesirable ones, in order to be

NOT AS I AM NOW
BUT WHAT I CAN BE.

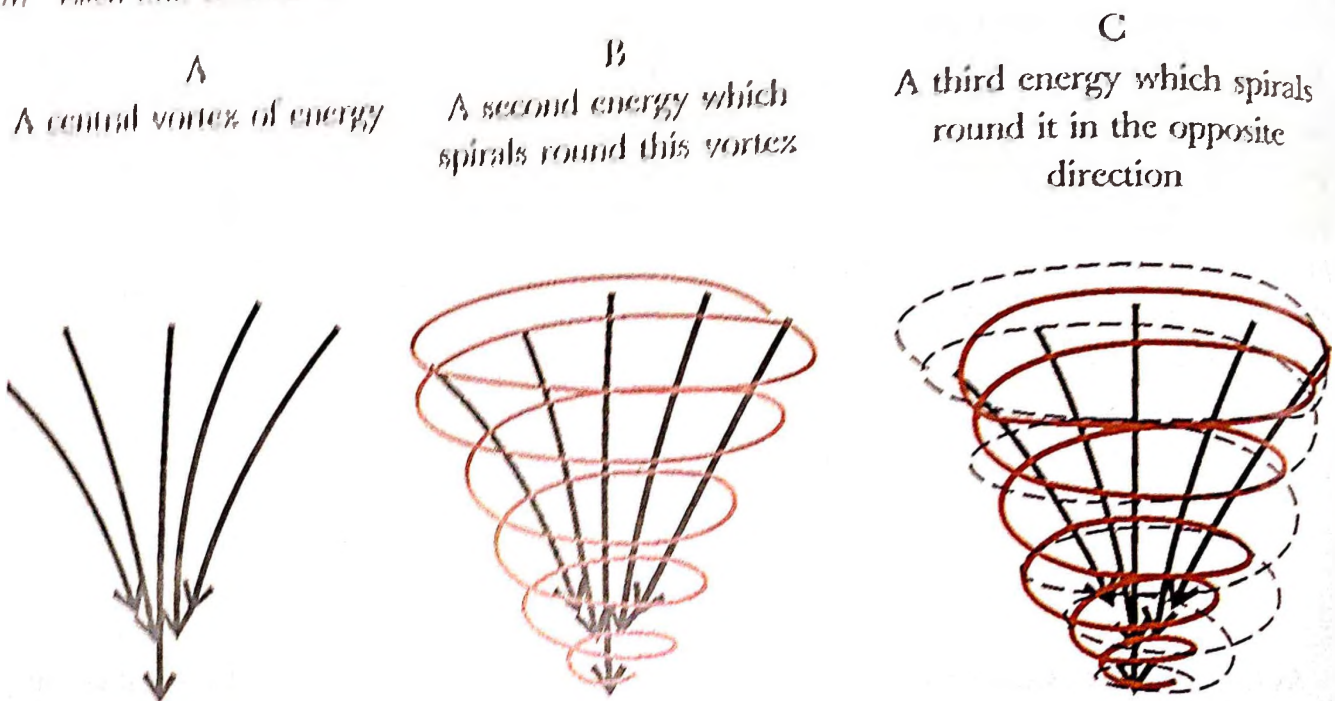
As the soul is destined to do something special on earth, it needs a great deal of earthly experience and knowledge of human life with all its possibilities and problems.

THE GREAT VALUE OF THIS SELECTED PART OF TIBETAN MYSTICISM is its detailed description of how the soul is equipped to store all its earthly experiences and knowledge for future reference and action. It also helps to explain the strange phenomenon of the occasional recall of very distant experiences in past lives - which may happen either spontaneously or under the influence of hypnotism. But a word of caution is needed here, because not everyone who can use the power of hypnosis is a person of integrity, knowledge, caring, or simply common sense, and experiments in this direction should never be undertaken lightly, or for entertainment and fun, or merely to satisfy curiosity. For not enough is yet known about its mysterious potentials.

The strangest thing about the following Tibetan information is that it can now be best and perfectly understood in the light of modern technology! This is another example of the great bond that is being created between mysticism and scientific exploration and invention.

Preparation of the new individualised soul for all its terrestrial existence according to Tibetan mysticism

1. The new soul sends out a 'sound' into the universe. It is a call for the first step of its preparation.
2. The universe responds by sending five special 'units' that are absorbed into the soul.
3. Each unit consists of :



We can understand the process very well in this computer age, because each unit is like an electrical circuit, and is for the storage of all knowledge and experience that is gained in all earthly lives by that individual soul. So each one is actually a 'data bank', and will be an integral part of the soul until it finally fulfills its destiny.

THE NEXT PROCESS IS :-

1. The soul again sends out a call to the universe.
2. The universe again responds, by sending 3 more units exactly like the first 5.
3. But these 3 are only for the one coming life-time.
 - a) One of them collects, and then puts into permanent storage, all experiences and knowledge of the physical being.
 - b) The second collects, and puts into storage, all vital experiences and knowledge.
 - c) The third collects, and puts into storage, all mental knowledge and experiences.

In the inter-natal periods

- A. The soul can review all stored experiences and knowledge, exactly as with a modern computer.
- B. It can then see what experience and knowledge is still needed; and also what must be corrected from the life just gone.

It is stressed by various mystical teachings that the idea of a heaven for the good and a hell for the sinner is a very mistaken idea of the actual processes of fairness, justice and spiritual development.

It is taught that we are given opportunities over and over again to take birth in circumstances that will assist both the further development and progress made in dealing with human life and its marvellous opportunities, and for once more facing the human frailties and failures that **MUST** be overcome before one is fit to perform that specially destined task.

I am perfectly certain, from years of experience of teaching this subject, and observing the reactions of young pupils as well as adults, that it is this inner knowledge, with all its implications, which not only appeals to the human thirst for information about the 'unknown', but stimulates a far more serious thinking about cause and effect. Also that it is a greater deterrent to much undesirable human behaviour than commonly used methods of social correction.

This should be an essential part of the contents of New Education.

I can give one very good example of this new kind of thinking.

After having a most rewarding session with 15 to 17-year-old students in Munich, and being asked by a group of those students if I could stay after school time to answer more questions, I found that those who stayed for this extra time - and amazed their teachers - were boys with a reputation of being the most difficult in the school to deal with and the most disruptive.

"The soul gathers the essence of all our mental, vital, and bodily experience, and assimilates it for the farther evolution of our existence in Nature; but this action is occult and not obtruded on the surface."

The Life Divine, p. 892

The Internatal Period

"Immersed in voiceless internatal trance,
The beings that wore forms on earth sat there
In shining chambers of spiritual sleep.
Passed were the pillar posts of birth and death,
Passed was their little scene of symbol deeds,
Passed were the heavens and hells of their long road;
They had returned into the world's deep soul.
All now was gathered into pregnant rest:
Person and nature suffered a slumber change.
In trance they gathered back their bygone selves,
In a background memory's foreseeing muse
Prophetic of new personality,
Arranged the map of their coming destiny's course
Heirs of their past, their future's discoverers,
Electors of their own self-chosen lot,
They waited for the adventure of new life."

"There they remould their purpose and their drift,
Recast their nature, and re-form their shape.
Ever they change, and changing, ever grow,
And, passing through a fruitful stage of death,
And after long reconstituting sleep,
Resume their place in the process of the Gods
Until their work in cosmic Time is done".

Savitri, p. 293

Karma

“The truly ethical being does not need a system of rewards and punishments to follow the path of good, and shun the path of evil; virtue to him is its own reward, sin brings with it its own punishment in the suffering of a fall from his own law of nature: this is the true ethical standard, on the contrary a system of rewards and punishments debases at once the ethical values of good, turns virtue into selfishness, a commercial bargain of self-interest, and replaces the right motive of abstinence from evil by a baser motive. Human beings have erected the rule of reward and punishment as a social necessity in order to restrain the doing of things harmful to the community and encourage what is helpful to it”

p. 812

“An energy of seeking for truth and knowledge must have as its natural outcome (its rewards or recompense, if you will) a growth into truth, an increase in knowledge; an energy used for should result in an increase of falsehood in the nature and a deeper immersion in the Ignorance. An energy of pursuit of beauty should have as its outcome an increase in the sense of beauty, or if so directed, in the beauty and harmony of the life and the nature. A pursuit of physical health, strength and capacity, should create the strong man or the successful athlete. An energy put out in the pursuit of ethical good must have as its outcome ... an increase in virtue ...”

p. 810

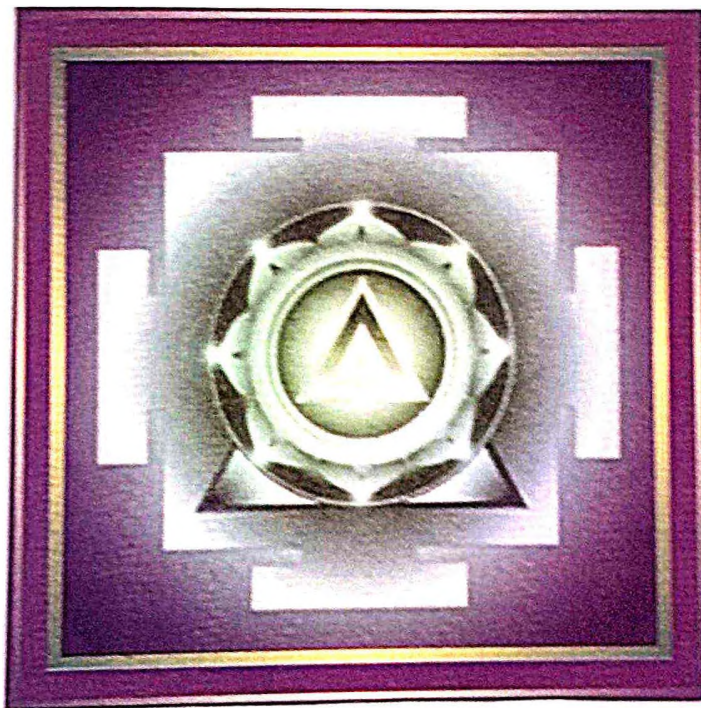
“It is for experience, for growth of the individual being, that the soul enters into rebirth; joy and grief, pain and suffering, fortune and misfortune, are parts of that experience, means of that growth, stimulants of a rapid development, and reject riches and prosperity and success as dangerous and conducive to a relaxation of its spiritual effort the soul, the psychic being, prepares for itself whatever is needed for the next step in its evolution, the next formation of personalityout of the continuous flux of past, present and future energies, for each new birth, for each new step of the Spirit backward or forward, or else still in a circle, but always a step in the growth of the being towards its self-unfolding in natureFor the growth of the embodied being towards the full stature of its reality, not only a new experience, but a new personality, is indispensable”.

p. 815

[To be accompanied by readings from The Life Divine pp, 817–821]

Educational Material No.9

THE WONDERFUL FORCES OF THE SPIRITUAL WORLD
THEIR EFFECT UPON OUR LIVES
MACROCOSM AND MICROCOSM
EVERYONE'S HIGHER POTENTIAL



Let there be Peace on earth
and let it begin with me

Educational Material No: 9

A treasury of spiritual knowledge of the wonderful forces working within and around man

which by his own will he can harness for his further evolution.

The short essays which comprise ICPC's Educational Material have developed from interesting snippets that can be used at home or at school by parents and teachers of young children but gradually there have been more and more requests from some of those parents and teachers for more detailed information about some of the subjects already dealt with.

Therefore this section is a response to one of those requests. Its subject is one which has generated a great deal of interest.

It enlarges on the subject of those other worlds higher than the normal mental one as well as

Man's even more subtle bodies or sheaths, than those dealt with in educational material no: 6

and

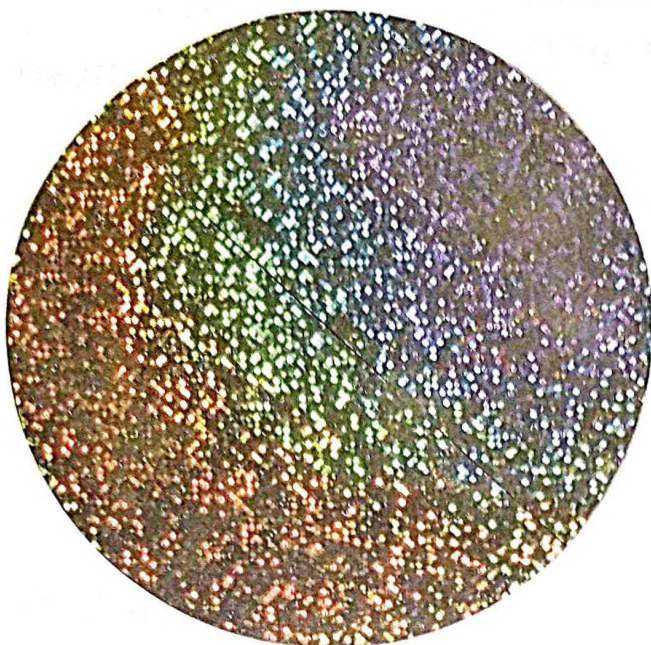
The special relationships between them.

In No: 6 the inter gradations between the Mental and the Supramental worlds were briefly mentioned, but we will now look at them in more detail.

Above all,
this knowledge is truly beautiful
in its implications
of the wonderful possibilities that lie within every one of us.

What I want to do is to demonstrate, in a beautiful and practical way, a fascinating and understandable series of all the other worlds, for this will help visualisation, will make it easier to concentrate, will - for many people - will make it easier to experience some inner movements of these systems and accessible higher forces which normally elude us.

First, visualise a luminous globe, or sphere,
to represent the world of
OVERMIND



Next, visualise another luminous
sphere, smaller than this one,
of a different colour, just
newly created, and
approaching the first one.
This is the world of
INTUITIVE MIND



Then, imagine the second sphere, or world, merging into the first one and settling
right inside it, so that their two special substances are intermingled.



The second sphere now has its own
substance interpenetrated throughout.

It would be very easy at this stage to say, "This is the process of integration with all the other worlds," and simply to add a more complete diagram of the whole. But although this would satisfy the methods of the ordinary inquiring intellect, a slower, more gradual, visual completion, with moments of contemplation after each successive stage, realising that each addition represents an entirely new kind of Light, Force, Truth, will give a very different kind of satisfaction to the inner being.

AND I SERIOUSLY RECOMMEND THOSE MOMENTS OF CONTEMPLATION

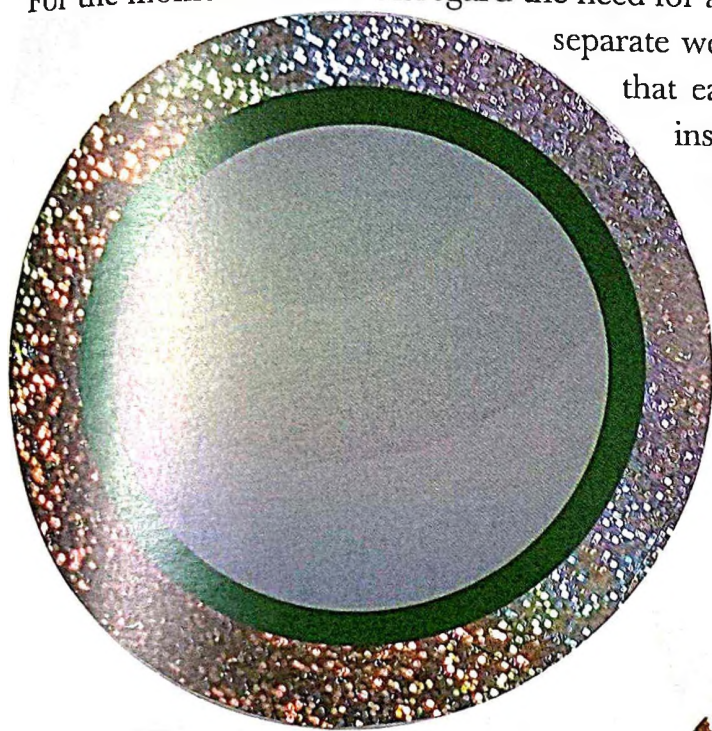
with closed eyes and imagining the pulsating intermingling of divine energy and forces.

Then also, a teacher or parent who will take the trouble to obtain sheets of beautiful paper or other materials, and construct their own larger built-up model, like the example here, will be rewarded by a much greater effectiveness of what they are trying to teach.

For the moment we will disregard the need for any explanation of what the forces of these separate worlds are, and just concentrate on the fact that each one that we add takes its place right inside and intermingled completely with the others.

The 3rd sphere to join this marvellous amalgam is the world of

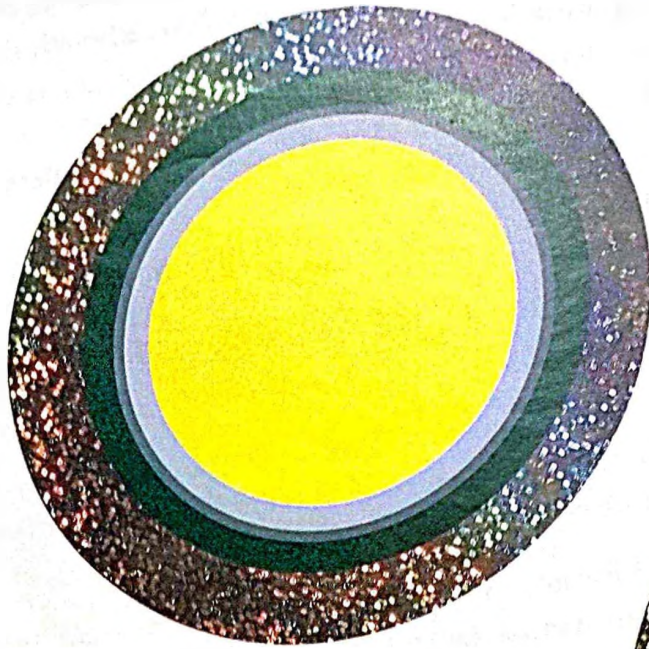
ILLUMINED MIND



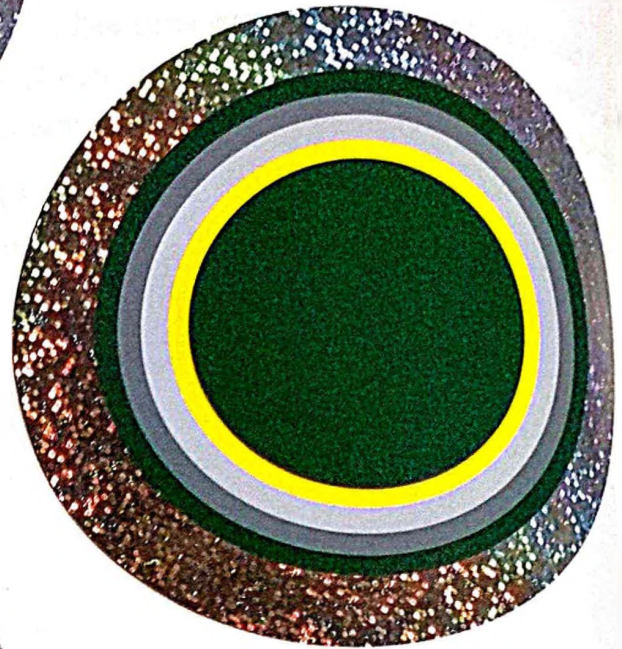
The next one
is the world of
HIGHER MIND



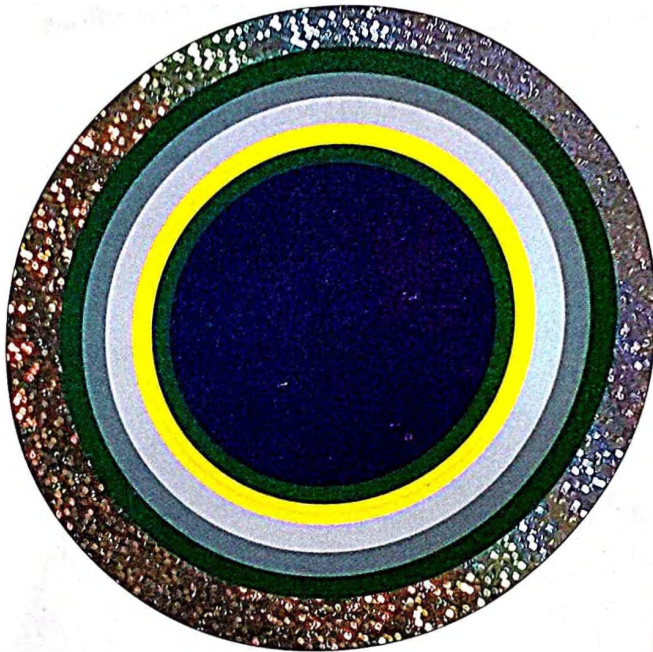
This is an attempt only to describe what is actually beyond the capacity of human language. But here are the complete four stages:



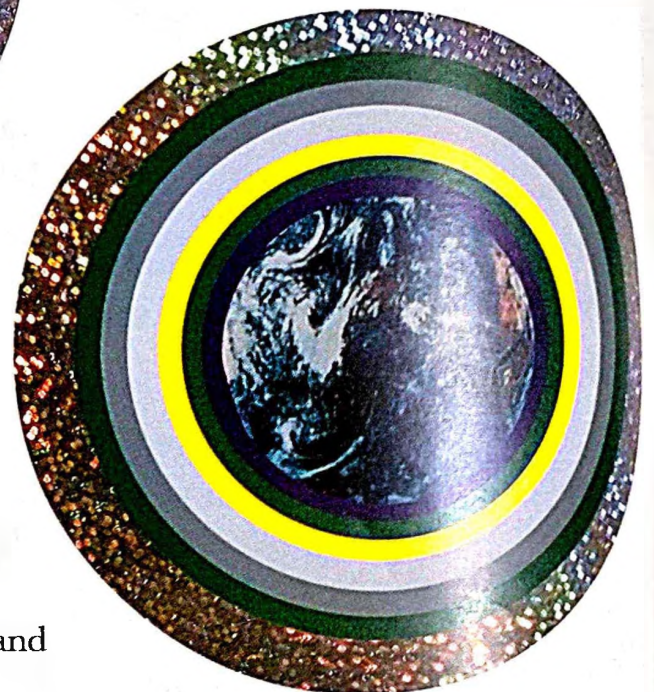
the ordinary MENTAL WORLD



the VITAL WORLD



the SUBTLE PHYSICAL WORLD



THE EARTH

with everything in and on it, down to its very atoms and particles, surrounded and permeated by all the energies and forces of the 'heavens.'

One of the most important confirmations of modern science
is that

**THE TINIEST FRAGMENT OF ANYTHING
CONTAINS THE WHOLE,**

from which has derived the concept of

MACROCOSM / MICROCOSM.

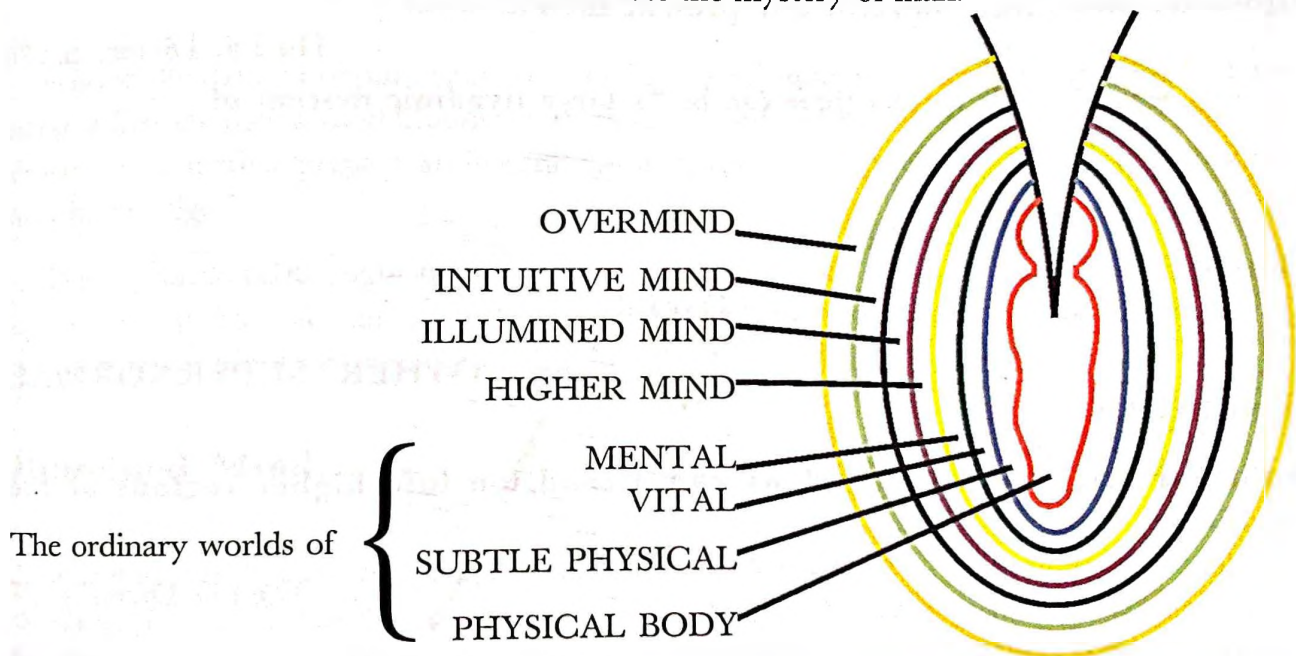
Because science had long ago become man's god, this is now very helpful for the acceptance of facts that have been regarded up till now, by the so-called 'civilised' world, as pure fantasy.

But we can now empathise with the poet's words
"to see heaven in a grain of sand".

MAN HIMSELF IS A MICROCOSM

There he is, born onto Earth, enclosed in layers, or sheaths, of substances, each one composed of the substance of one of those higher worlds, and so he resembles absolutely the wonderful amalgam of worlds that we have just seen.

And so we can elucidate the mystery of man.



Each of his layers, or sheaths, is an integral part of its origin, vibrating on the same frequency, permanently connected to it and influenced by it.

But the mass of humanity is aware only of those three most dense and comparatively coarsely vibrating layers - the Physical, Vital (mainly life-force and emotional) and Mental. These in their normal state adhere to prime urges and desires, and exist in a state of ignorance about the other finer and ennobling forces that are pouring through them. The excitement caused by these keeps man in a false belief of what he really is and blocks the inflowing rays of enlightenment about his true composition.

Man has got out of control, and especially through the ingenious inventions of his brilliant mind, which does not have the same qualities of sensibility and responsibility that are integral to the higher Mind levels. His ignorance about himself, and his egocentricity, keep him beleaguered by his coarsest instincts and acquisitiveness, and by an obstinate resistance to change.

And yet, increasingly, there are human beings who try to live the truth of

“Be still and know that I am God”.

They are trying to comprehend that that “I” is both God the Absolute and that spark of Himself that is their individual inner soul. Also, they are realising that by deliberately stilling those over-active urges in themselves, by becoming absolutely calm and tranquil and meditative or contemplative, they can consciously experience an inflow of new and beautiful feelings; and, more important, they can actually call in spiritual consciousness and the energies of the higher worlds.

It is very relevant to give here a quotation from Sri Aurobindo.

He says: **“The inner self is found to be capable of an opening, an ascent upwards into things beyond our present mental level.”**

The Life Divine, p. 276

And again, he tells us that there can be **“a large dynamic descent of**

LIGHT

KNOWLEDGE

POWER

or OTHER SUPERNORMAL

ENERGIES

into our self of silence, and we can ascend too into higher regions of the Spirit.”

The Life Divine, p. 77

Also, that there is **“... a graduality of ascent, a power from above, a scale of intensities which can be regarded as so many stairs in the ascension of Mind, or in a descent into Mind from That which is beyond it.”**

It is now possible to understand that if man can be educated, at an early age, about his higher potential, and if he can learn to utilise all his possibilities, he can actually evolve into a different kind of humanity, far superior to what it is at present. We can see that this kind of education is not nearly so difficult as one imagines, for now we have the materials to present spiritual things in a visual way instead of relying upon inadequate words.

The special qualities and functions of the higher worlds

When one thinks of 'calling' a higher or superior power there is a great tendency to feel that it is 'out there' and must be brought into oneself. But the greatest significance about the information in the previous pages is that all the higher powers are an innate part of our own being which is mostly dormant because of our ignorance about them. However, it also indicates that the urge to call must be a strong desire of something already in our inner being, which wants to connect with the greater part of itself. This means that the wish to call is actually a stirring within, and that something has already been accomplished.

Another valuable quotation from Sri Aurobindo, also from his book *The Life Divine*, p. 270, is:

"In the spiritual order of things, the higher we project our view and our aspiration, the greater the Truth that seeks to descend upon us, because it is already there within us and calls for its release from the covering that conceals it in the manifested Nature."

Higher Mind. . .

is normally the first of our experiences of the higher dimensions, and we are told, "... it can make a first change, a modification that will capacitate a higher ascent and a more powerful descent, and further prepare an integration of the being in a greater force of consciousness and knowledge."

It is a wonderful thought that when we feel the urge for more spiritual knowledge and experience, we have actually started on the journey to even greater spiritual development, for we have moved into the realm of Higher Mind.

Illumined Mind. . .

is that greater Force mentioned above. It is "... a Mind no longer of higher Thought, but of spiritual light." It has "...the clarity of the spiritual intelligence, its tranquil daylight, ... a splendour and illumination of the Spirit: a play of lightnings of spiritual truth and power breaks from above into the consciousness, and adds to the calm and wide enlightenment, and the vast descent of peace, a fiery ardour of realisation and a rapturous ecstasy of knowledge. A downpour of inwardly visible Light very usually envelops the action."

It is worth noting here that I am very often asked by people who have the experience during their meditation of actually seeing a play of lovely colours behind their closed eyelids, if there is any special meaning behind this. If you are also one of those people, then here is a wonderful encouragement for you to persevere, for "The Illumined Mind does not work primarily by thought but by vision."

Intuitive Mind. . .

"Intuition is a power of consciousness nearer and more intimate to the original knowledge by identity; for it is always something that leaps out direct from a concealed identity." In other words, one acts not by any kind of logic or mental process, but by a sure and direct guidance that needs no words to make itself understood.

"Intuition is always an edge, or ray, or outleap of superior light."

The four powers of intuition are - revelation of truth, the power of inspiration, immediate grasping of significances, and an automatic and true discrimination of Truth.

Overmind. . .

can be regarded as a 'frontier' or screen, through which the Supreme Light and Force passes to all the grades below it. Within Supermind all the powers and aspects of the Supreme are simply a cohesive integral Unity, but, in the passage through the Overmind screen, each aspect and power "acquires a separate importance, and is able to work out, we might say, its own world of creation" and take an independent action."

For example, Beauty, Harmony, Joy, Courage, and all the other qualities, take on their own particular functions within the creation.

When one studies the great variety of systems of mysticism, we discover that within every religion, faith, belief, there is a surprisingly similar primary knowledge that each of these separate powers has a 'Being' or 'Special Energy' to dispense it to all creation - humanity included. These Beings are given names within various religious and cultural groups, and become the gods, goddesses, angels and Archangels. Knowing this makes such a nonsense of any particular religion or culture denouncing another as 'heathen', 'pagan', 'heretical', etc., simply because of what ought to be an interchangeable terminology. It should make us think carefully about such culturally different terms as 'the goddess of peace and harmony', 'the angel of mercy', and so on.

This knowledge enables us to understand that what is flowing down into creation (and into US) is a wide cosmic Consciousness and a sense of Universality. Sri Aurobindo says of it, "The consciousness that thus acts is experienced as a consciousness of Light and Truth, a power, force, action, full of Light and Truth, an aesthesis and sensation of beauty and delight universal and multitudinous in detail; an illumination in the whole and in all things, in the one movement and in all movements, with a constant extension and play of possibilities which is infinite."

Supermind. . .

or the SUPRA-mental world, as its name implies, is beyond any mental capacity of understanding, and an attempt was made to give some understanding of it in Educational Material No.6. Sri Aurobindo has written quite a lot about it in highly academic terms, but here are two short quotations.

“The Supermind ... creates, governs, upholds, the worlds: it is the secret Wisdom which upholds both our knowledge and our ignorance.”

“Supermind, then, is the Truth or Real-Idea inherent in all cosmic force or existence, which is necessary - while itself remaining infinite - to determine, and combine, and uphold, relation and order and the great lines of the manifestation.”

From time to time, when there is a desperate need amongst humanity, a Being from the world of Overmind will take on human form, not for his/her own soul evolution, but in order to help struggling humanity. Always, the intention is to try to teach humanity to find the truths about itself and then to live according to those truths. The name of such a Being may be a Christ, Buddha, God, Goddess, or Great Prophet, etc. Their work is extremely difficult, but they always succeed in influencing numbers of receptive people who can create nuclei of new thought, new ideas, new behaviour.

But the great tragedy is that after these Beings have gone from earthly life the ignorance and ego of man creates religious groups with rigid rules, dogmas, indoctrinations, around what was taught, and presents them as “the only” or “the true” way. Conflicts, and even hatreds, are often created in this way; intolerance and prejudice take the place of the very compassion and understanding that were taught by the original teachers. This is one of humanity’s greatest stupidities, and the cause of much human division and misery.

And once again I quote Sri Aurobindo, who says -

“Churches, Orders, Theologies, Philosophies, have failed to save mankind, because they have busied themselves with intellectual creeds, dogmas, rites and institutions, and have neglected the one thing needful, the power and purification of the Soul. We must go back to the one thing needful, take up again Christ’s gospel of the purity and perfection of mankind; Mahomed’s gospel of perfect submission, self-surrender and servitude to God; Chaitanya’s gospel of the perfect love and joy of God in man; Ramakrishna’s gospel of the unity of all religions and the divinity of God in man; and, gathering all these streams into one mighty river, one purifying and redeeming stream, pour it over the death-in-life of a materialistic humanity, so that there may be a resurrection of the soul in mankind, and THE AGE OF TRUTH for a while return to the world.”

For special consideration

Our greatest hope the creation of a new world

One cannot live in this era without noticing
that, in spite of what seems to be an ever-growing chaos,
there is an increasing number of individuals and groups of people
who are seeking out spiritual information,
and sacred symbols of spirituality
to place in their personal environment.

Many of their practices are very moving and beautiful,
while others may seem bizarre.
But we cannot escape the fact that, although the old familiar world
still seems to dominate most people's lives,

YET A 'NEW WORLD',
STILL AN INFANT CREATION,
MUST ALREADY HAVE BEEN BORN.

This New World will grow and mature
as more and more people awaken
to the fact that the forces for this tremendous change

ARE CONCRETELY THERE, AROUND AND WITHIN THEM.

Educational Material No.10

CREATION

THE UNITY OF ALL CREATED THINGS, INCLUDING US
THE RELATIONSHIP BETWEEN MAN AND GOD



Let there be Peace on earth
and let it begin with me

Educational Material No.10

Of all mysteries the greatest is that of creation

And it is fitting that this subject should follow all those which have preceded it in this series of Educational Material topics.

There are many kinds of Creation stories from a wide variety of cultures, but there is one very common factor in a majority of them, which is

A SINGLE SOURCE,
and that
SOMETHING CREATED ALL THINGS OUT OF ITSELF.

The most noticeable thing that has emerged from all previous topics is that from everything in this world, including ourselves, there is an emanation, an aura, of

LIGHT
and science has shown that
LIGHT IS ENERGY.

The next important point is that it is good to be able to give the Source a name, and in every language it is the word for

GOD.

However, in the modern materialistic world, many people find this an embarrassing or uncomfortable word to use. But it matters little whether we use the name God, or Divine Energy, or simply Energy. Here again Science is a tremendous help, because it has shown, as did mystics of the ancient world, that all beings and objects are simply energy, and that nothing at all is solid.

Of all the mystics, Sri Aurobindo, in his teachings, has given the most facts about Creation, - facts which are both scientific and beautiful. He has gone beyond all others in discovering and describing the world of **SUPERMIND** (or the **SUPRAMENTAL WORLD**).

It is worth at this juncture to refer back to earlier encounters with the Supramental world in Educational Material No.6, pages 70 and 72, and Educational Material No.9, page 113.

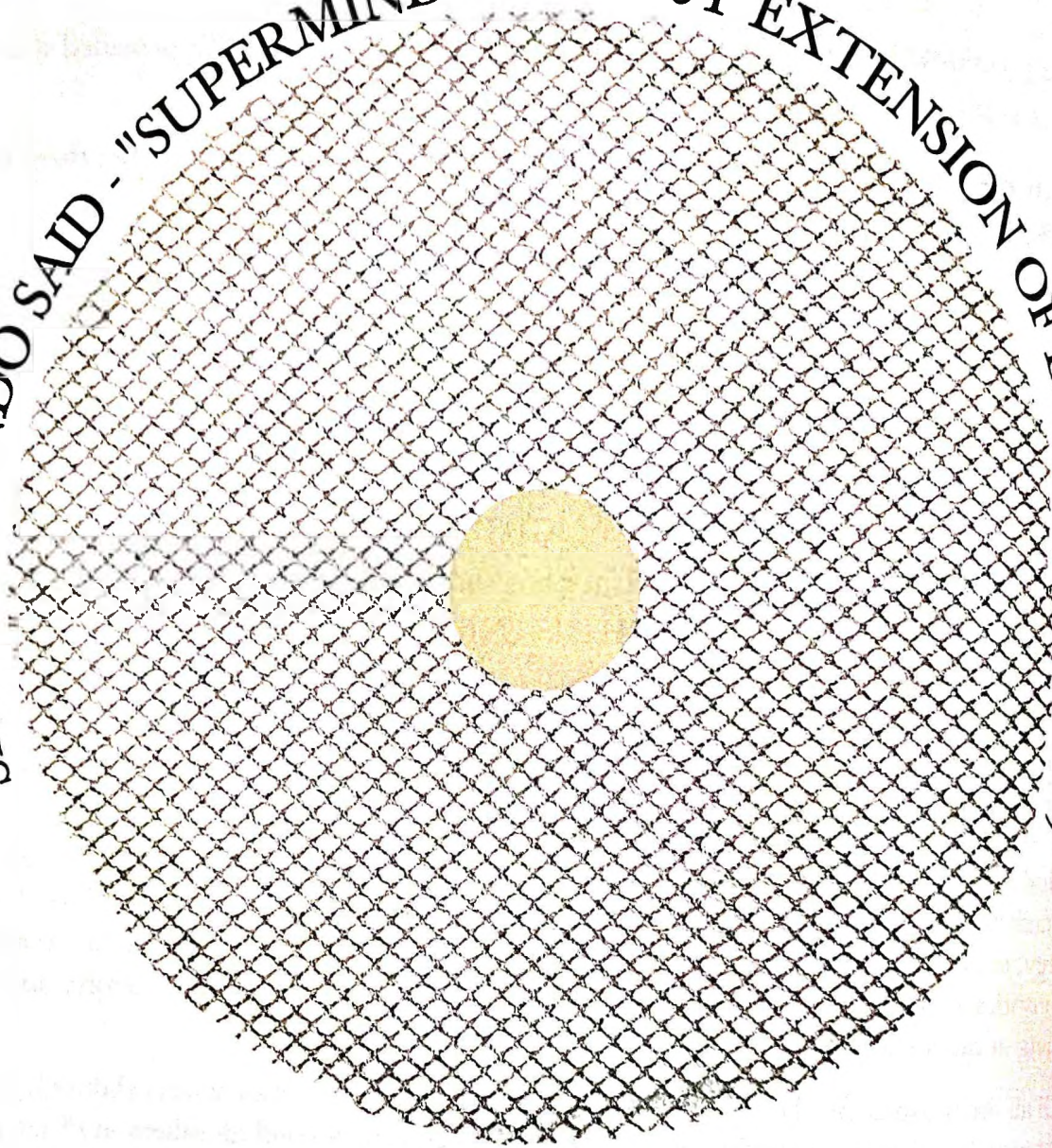
And then to consider some quotations from Sri Aurobindo's major work - **THE LIFE DIVINE**.

1. **SUPERMIND IS THE VAST EXTENSION OF THE BRAHMAN THAT CONTAINS AND DEVELOPS (ALL)**

The name **BRAHMAN** is the Sanskrit name for **GOD**. And a vast extension of God which contains and develops the whole of his creation is surely an 'aura' of God?

The following two pages are an attempt to depict the process of creation.

SRI AUROBINDO SAID - "SUPERMIND IS A VAST EXTENSION OF BRAHMAN" (GOD)



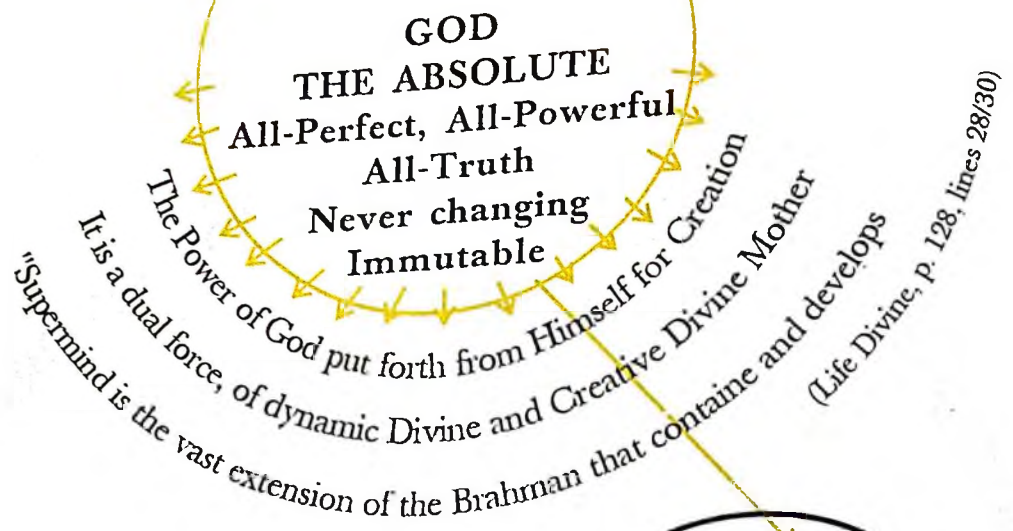
God
at the centre
of everything
unchanging, immutable

"SUPERMIND IS A VAST EXTENSION OF BRAHMAN"



The gold mesh represents the Power of God, put out from Himself, His own substance, but mutable, and capable of building up things, dissolving and rebuilding. Within that God-Substance is the 'mass' of soul substance from which every human soul is drawn. This demonstrates the place of the individual within the whole of creation, and its permanent connection with the mass of all-soul substance, and with God, its origin. And as all creation is a densification of God-Substance (the actual aura of God), we can understand all the unities - human/human, human/nature, nature/nature - more clearly than through any religious document.

The relationships of god / pure soul / psychic being

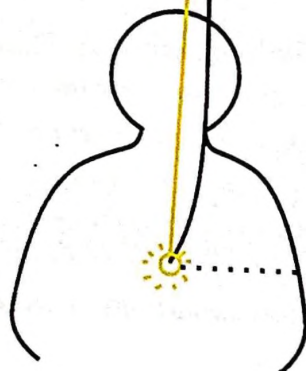


JIVATMAN
Pure individualised soul central
presiding being, a portion of the
divine.

This merely
represents the Supreme
"Soul-stuff" from which the
individualised soul is drawn,
because usually human
understanding needs a model.
As all humanity is drawn from this,
regardless of race, culture, religion,
it is a perfect way to teach real
Human Unity and the logic of
World Peace.

SUPER MIND

The two polarities of soul and one's
natural pathway for meditation and
prayer, which opens when the body, vital,
and mental, become calm, still, and silent.



The Psychic Being
in the heart centre

2. "This Supermind in its conscious vision not only contains all the forms of itself which its conscious force creates, but it pervades them as an indwelling Presence and a self-revealing light. It is present, even though concealed, in every form and force of the universe; it is that which determines sovereignly and spontaneously form, force, and functioning ... It is seated within everything as the Lord in the heart of all existences."

p. 135

3. "It has the knowledge of the **ONE**, but is able to draw out of the **ONE** its hidden multitudes; it manifests the **MANY**, but does not lose itself in their differentiations."

4. and, especially for the human being, p. 122:

"If it seems to us to be seated on heights far above us, yet are they the heights of our own being, and accessible to our tread. We can only infer and glimpse that Truth,

but we are capable of realising it."

5. ". . . behind the appearances of the universe there is the Reality of a Being and consciousness, a Self of all things, one and eternal.

All beings are united in that **ONE SELF** and **SPIRIT**, but divided by a certain separativity of consciousness, an ignorance of their true Self and Reality".

6. "OUR ONENESS WITH OTHERS MUST BE FUNDAMENTAL, NOT A ONENESS WITH THEIR MINDS, HEARTS, VITAL SELVES, EGOS... BUT A ONENESS IN THE SOUL AND SPIRIT, AND THAT CAN ONLY COME BY OUR LIBERATION INTO SOUL-AWARENESS AND SELF-KNOWLEDGE."

p. 630

7. ". . . the soul is an immortal portion of the Divinity, and behind it is the **DIVINE SELF** in the natural creature."

p. 358

A further look at the use of gold mesh to represent the Supramental world, having seen the two illustrations and the quotations, makes it a logical choice. For mesh consists of continuous strands of a single material. The strands may remain 'apart', as in the first diagram, or they may be nipped together to demonstrate its condensation into masses or 'forms'.

Although the model on page 119 is necessarily very simplified it illustrates how the most humble form, such as an insect, a worm, a leaf, as well as the most complicated - such as a planet - is created from the same Divine Energy.

A most important thing to understand at this crucial stage of our study, is that that single absolutely perfect energy can manifest itself in a variety of functions.

- ❖ the energy of Perfect Consciousness, unaffected by anything at all.
- ❖ the energy of Perfect Intuition - the power to progress in any way, unhindered by mental juggling.
- ❖ the energy for totally Illumined Understanding of all circumstances and things, without language.
- ❖ the energy which aids the human being who is encumbered by his physical, emotional, and mental processes, to become aware of higher dimensions of being, feeling, and thinking, that are innately available to him.

And such is the perfection of any created thing, that it is enveloped and penetrated by special concentrations of all these energies; and that these comprise its radiating aura.

This knowledge helps us to appreciate the innate consciousness and aspiration for evolution of even a piece of stone or metal, or a tiny droplet of chemical stuff.

IMAGINE YOURSELF, NOW, plucking out from the illustration on page 121 one of the planets, and that it is our Earth. Then examine Educational Material No: 9 again very carefully, and its place within the total Creation becomes very clear.

Now our perception and understanding of the connectedness and the unity of the whole of Creation are much clearer.

This understanding also clarifies the modern usage of "macrocosm" being completely contained in "microcosm".

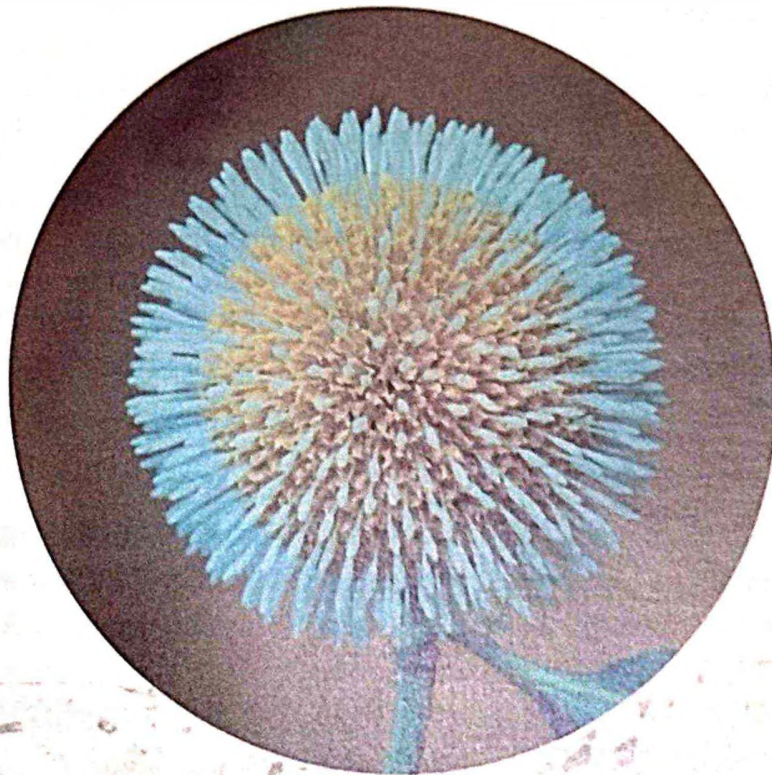
**WE HAVE HERE THE PERFECT REALISATION
OF
THE TRUE RELATIONSHIP OF SCIENCE AND SPIRITUALITY.**

It is human beings, with their extra function of free will, and their agile mentality, who cogitate, debate, and confuse things, to such an extent that they have lost contact with their pure intuition by which they could actually do all things perfectly and free from error.

However, if human beings can be taught, at as early an age as possible, about their natural pathway to and from their Source, and simple methods of meditation, they also can learn to be completely guided by all the pure energies within them.

ALL OF THESE THINGS MUST BECOME PART OF
A TRUE EDUCATION.

The BBC in the UK has produced a wonderful series called 'INCREDIBLE JOURNEYS', and has produced an accompanying book. In my opinion this book should be part of any Curriculum for Spiritual Education.



Significance given by the Mother

Supramental Sun

The Life Divine chapter XIX

"We perceive, then, what mind is in its divine origin and how it is related to the Truth conscience, Mind, the highest of these three lower principles which constitute our human existence. It is a special action of the divine consciousness, or, rather, it is the final strand of its whole creative action ..."

Mind thus appears as a creative cosmic agency. This is not the impression we normally have of our mentality: rather we regard it primarily as a perceptive organ, perceptive of things already created by Force working in matter ...

But the knowledge we are now recovering, aided by the latest discoveries of science, begins to show us that **IN THIS FORCE AND IN THIS MATTER THERE IS A SUBCONSCIOUS MIND AT WORK** which is certainly responsible for its own emergence, first in the forms of life, and secondly in the forms of mind itself; first in the nervous consciousness of plant life and the primitive animal, secondly in the ever-developing mentality of the evolved animal and of man.

MATTER IS ONLY SUBSTANCE FORM OF FORCE

We may say, therefore, that it is a subconscious mind or intelligence which, manifesting force as its driving power, its executive nature,... has created this material world. **WHEREVER MIND IS, SUPERMIND MUST BE. SUPERMIND, THE TRUTH CONSCIOUSNESS, IS THE REAL CREATIVE AGENCY OF THE UNIVERSAL EXISTENCE"**

*[Special link from p.258 lines 12-16.] "Our material world is the result of all the others, for the other principles have all descended into matter to create the physical universe, and every particle of what we call matter contains all of them implicit in itself" [continue with lines 16-33]

*OTHER IMPORTANT LINKS: p. 760, 21-27; p. 86, 7-11 & 37-38; +p. 87, 1-3; p. 3, 34-37 +18-20; p. 136, 12-27; p. 235, 17-22."

"Intelligence is the highest principle of which we are aware, and that which seems to us to govern and explain all our own action and plan, and therefore, if there is a consciousness at all in the universe, we presume that it must be an intelligence, a mental consciousness. But intelligence only perceives, reflects, and uses within the measure of its capacity the work of a Truth of being superior to itself, the power behind, that works, must therefore be another and superior form of Consciousness proper to that Truth.

Disintegration of substance and renewal of substance, maintenance of form and change of form, are the constant process of life; death is merely a rapid integration subservient to life's necessity, of change and variation of formal experience. Even in the death of the body there is no cessation of Life, only the material of one form of life is broken up to serve as material for other forms of life

ALL RENEWS ITSELF, NOTHING PERISHES."

Life is nothing else than the force that builds and maintains and destroys forms in the world; it is Life that manifests itself in the form of the Earth as much as in the plant that grows upon the Earth, and the animals that support their existence by devouring the life-force of the plant or each other.

ALL EXISTENCE HERE IS A UNIVERSE LIFE THAT
TAKES THE FORM OF MATTER.

It might for that purpose hide life-process in physical process before it emerges as submental sensitivity and mentalised vitality, but still it would be, throughout, the same creative life-principle.

There are here on earth three realms of the play of force:

- *the animal kingdom of the old classification, to which we belong
- *the vegetable
- *and lastly the mere material, void, as we pretend, of life.

"Life, then, reveals itself as essentially the same everywhere, from the atom to man, the atom containing the subconscious stuff and movement of being which are released into consciousness in the animal, with plant life as a midway stage in the evolution. Life is really a universal operation of conscious-force acting subconsciously on or in matter; it is the operation that creates, maintains, destroys and re-creates forms or bodies, and attempts by play of nerve force, that is to say, by currents of interchange of stimulating energy, to awake conscious sensation in those bodies. In this operation there are three stages:

1. the lowest is that in which the vibration is still in the sleep of matter, entirely subconscious so as to seem wholly mechanical;
2. the middle stage is that in which it becomes capable of a response still submental but on the verge of what we know as consciousness;
3. the highest is that in which life develops conscious mentality in the form of mentally perceptible sensation, which in this transition becomes the basis for the development of sensemind and intelligence."

"It is in the middle stage that we catch the idea of Life as distinguished from Matter and Mind, but in reality it is the same in all stages, and always a middle term between Mind and Matter, constituent of the latter and instinct with the former.

It is an operation of Conscious-Force, which is neither the mere formation of substance nor operation of mind with substance and form as its object of apprehension...

Life, as this intermediate energising of conscious being, liberates into sensitive action and reaction a form of the creative force of existence...

Life has manifested and inhabits the material universe..."

1. "This incoercible unity in all divisions and diversities is the mathematics of the infinite."
2. ".....The creation adds nothing to the infinite; it remains after creation what it was before. The infinite is not a sum of things, it is that which is all things and more."
3. "The basic force is one but it manifests from itself innumerable forces.

The basic substance is one, but it develops many different substances and millions of unlike objects; mind is one but it differentiates itself into many mental stages, mind-formations, thoughts, perceptions, differing from each other and entering into harmony or into conflict; Life is one, but the forms of life are unlike and innumerable; humanity is one in nature, but there are different race-types, and every individual man is himself and in some ways unlike others."

4. "The self becomes insect and bird and beast and man, but it is always the same self through these mutations, because it is the one who manifests himself infinitely in endless diversity."

The Life Divine, pp. 337 & 340

**This is specially for those who are interested in
having further knowledge from Sri Aurobindo**

From The Life Divine.

"The spirit's timeless existence is the true immortality."

"The realisation of time-immortality comes by the knowledge of the self in the birth and becoming, and is translated into a sense of the persistent identity of the soul through all changes of mind, life and body."

p. 738

"... the heightening of our consciousness into its spiritual principle is effectuated by an ascent and a stepping back inward, — both these movements are essential — out of our transient life from moment to moment into the eternal life of our immortal consciousness."

p. 739

"There arises a knowledge of our being, no longer as a consciousness dependent on the body, but as an eternal spirit which uses all the worlds and all lives for various self-experience; we see it to be a spiritual entity possessed of a continuous soul-life perpetually developing its activities, a being determining its own becoming. In that knowledge, not ideative but felt in our very substance, it becomes possible to live, not as slaves of a blind Karmic impulsion, but as masters, subject only to the Divine within us, of our being and nature."

p. 739

"The ego is a falsification of our true individuality by a limiting self-identification of it with this life, this mind, this body; it is a separation from other souls which shuts us up in our own individual experience, and prevents us from living as the universal individual; it is a separation from God, our highest Self who is the one Self in all existences, and the divine inhabitant within us."

p. 740

"For right consciousness, right action and right being, not in the imperfect human sense of our petty moralities but in the large and luminous movement of a divine living, the conditions are union with God, unity with all beings, a life governed and formed from within outwards, in which the source of all thought, will and action, shall be the Spirit working through the truth and the divine law which are not built and constructed by the mind of Ignorance, but are self-existent and spontaneous in their self-fulfilment, not so much a law as the truth acting in its own consciousness and in a free, luminous, plastic automatic process of its knowledge."

p. 741

"The soul is not bound by the formula of mental humanity: it did not begin with that and will not end with it; it had a prehuman past, it has a superhuman future."

pp. 760-761

What we see of nature and of human nature justifies this view of a birth of the individual soul from form to form until it reaches the human level of manifested consciousness, which is its instrument for rising to yet higher levels. We see that nature develops from stage to stage, and in each stage takes up its past and transforms it into stuff of its new development. We see too that human nature is of the same make; all the earth-past is there in it. The very nature of the human being presupposes a material and vital stage which prepared his emergence into mind, and an animal past which moulded a first element of his complex humanity."

"Matter itself is substance and power of spirit, and could not exist if it were anything else, for nothing can exist which is not substance and power of Brahman (God)."

p. 761

"The normal law must be the recurrence of birth in new human forms for a soul that has once become capable of humanity. But why a succession of human births and not one alone?"

"The soul has not finished what it has to do by merely developing into humanity; it has still to develop that humanity into its higher possibilities."

p. 762

"... the imperfection of Man is not the last word of Nature, but his perfection too is not the last peak of the Spirit."

"The line of rebirth cannot stop ... before the mental has been replaced by the supramental nature (over to next page 764) and an embodied supramental being becomes the leader of terrestrial existence."

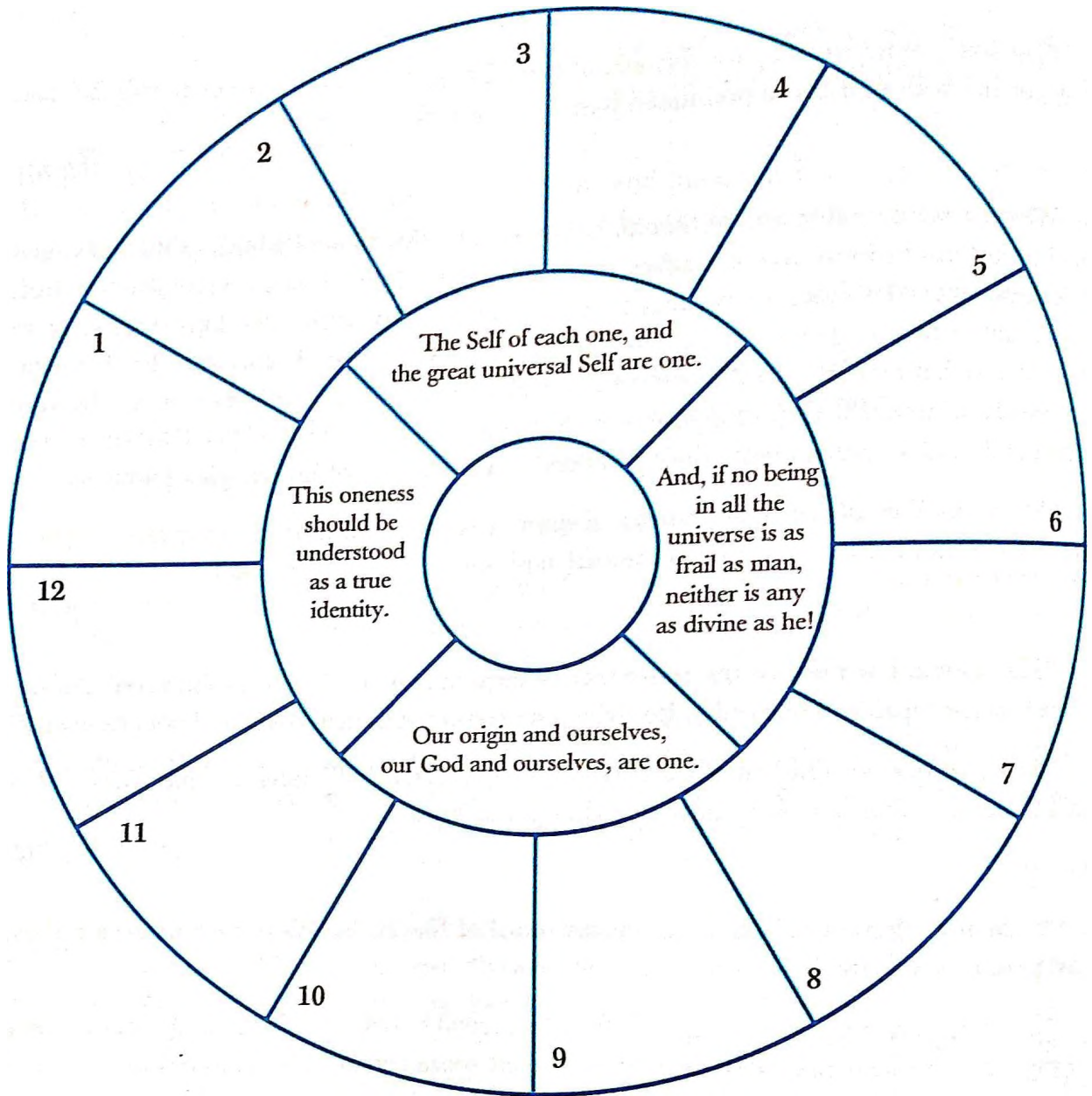
p. 763

"... rebirth is ... the sole possible machinery of such an evolution. It is as necessary as birth itself; for without it birth would be an initial step without a sequel, the starting of a journey without its farther steps and arrival. It is rebirth that gives to the birth of an incomplete being in a body its promise of completeness and its spiritual significance."

p. 764

The supreme discovery

(words of the Mother)



Centre

The Self of each one, and the great universal Self are one.

Our origin and ourselves, our God and ourselves, are one.

This oneness should be understood as a true identity.

And, if no being in all the universe is as frail as man, neither is any as divine as he!

Others

1. When a man who seeks the Divine attempts to re-ascend by degrees towards the inaccessible, he forgets that all his knowledge, and all his intuition, cannot take him one step forward in this infinite; neither does he know that what he wants to attain, what he believes to be so far from him,

IS WITHIN HIM.

2. For how could he know anything of the origin until he becomes conscious of the origin in himself?
It is by understanding himself, by learning to know himself, that he can make the supreme discovery, and cry out in wonder, "The house of God is here, and I knew it not!"
3. That is why we must express that sublime thought, and make known to all, the word that fills the heaven and the earth, "I am in all things and all beings." When all shall know this, the promised day of great transfigurations will be at hand.
4. When in each atom of matter men shall recognise the indwelling thought of God, when in each living creature they shall perceive some hint of a gesture of God, when each man shall see God in his brother, then dawn will break, dispelling the darkness, the falsehood, the ignorance, the error and suffering that weigh upon all nature.
5. This is the central thought which should be ever present to our remembrance, as the sun that illumines all life.
6. For if we follow our path bearing this thought in our hearts like the rarest jewel, the most precious, if we allow it to do its work of illumination and transfiguration within us, we shall know that it lives in the centre of all beings and all things, and in it we shall feel the marvellous oneness of the universe.
7. We shall see the dissolution of our little faults, the crumbling of the last entrenchments of our limited personality and our obtuse egoism. We shall feel ourselves being swept along by this sublime current of true spirituality which will deliver us from narrow limits and bounds.
8. The individual Self and the universal Self are one; in every world, in every being, in every thing, in every atom, is the Divine's Presence, and man's mission is to manifest it. In order to do that, he must become this Divine Presence within him.

9. This is the attitude of true, conscious and discerning love, the love which knows how to see behind appearances, understand in spite of words, and which, amid all obstacles, is in constant communion with the depths. ...how greatly the standpoint changes once we attain this deeper consciousness! How understanding widens, how compassion grows!
10. What value, our impulses and desires, our anguish and our violence, our sufferings and our struggles.....before this great, this sublime and divine love, bending over us from the innermost depths of our being, bearing with our weaknesses, bathing our whole being with its regenerating streams?
11. How beautiful is the humble role of the servant, the role of all who have been revealers and heralds of the God who is within all, of the Divine Love that animates all things ...let us allow ourselves to be penetrated and transformed by this Divine Love; let us offer Him, without reserve, this marvellous instrument, our physical organism.
12. He shall make it yield its utmost on every plane of activity. The one thing needful is to persevere in our will to attain this goal. For then everything we study, every action we perform, every human being we meet, all come to bring us an indication, a help, a light to guide us on the path.

Oneness

“Our oneness with others must be fundamental, not only with their minds, hearts, vital selves, egos, but a oneness in the soul and spirit, and that can only come by our liberation into soul awareness and self-knowledge.

In the spiritual knowledge of self there are three steps of its self-achievement, which are at the same time three parts of the one knowledge.

1. The first is the discovery of the soul, the divine element in us. This is the first step of the self realisation, to enthrone the soul, the divine psychic individual, in the place of the ego.
2. The next step is to become aware of the eternal self in us, inborn and one with the self of all beings.
3. The third step is to know the Divine Being, who is at once our supreme transcendent Self; the Cosmic Being, foundation of our universality, and the Divinity within of which our psychic being, the true evolving individual in our nature, is a portion, a spark, a flame growing into the eternal Fire from which it was lit and of which it is the witness ever living within us, and the conscious instrument of its light and power and joy and beauty.”

The Life Divine, pp 630, 631

“...the soul is an immortal portion of the Divinity, and behind it is the Divine Self in the natural creature.”
p. 358.

“Beauty, you are my way to the Divine.”

“Beauty is the ideal which all physical life must realise.”

The Mother



"If it seems to us to be seated on heights far above us, yet are they the heights of our own being, and accessible to our tread. We can only infer and glimpse that Truth BUT WE ARE CAPABLE OF REALISING IT."

p. 122

"Mind must be identical with Supermind in essence and conceal in itself the potentiality of Supermind, however different or even contrary it may have become in its actual forms and settled modes of operation."

p. 123

"It has the knowledge of the ONE, but is able to draw out of the ONE its hidden multitudes; it manifests the MANY, but does not lose itself in their differentiations".

p. 126

"SUPERMIND IS THE VAST EXTENSION OF THE BRAHMAN THAT CONTAINS AND DEVELOPS."

p. 128

THIS SUPERMIND IN ITS CONSCIOUS VISION NOT ONLY CONTAINS ALL THE FORMS OF ITSELF WHICH ITS CONSCIOUS FORCE CREATES, BUT IT PERVADES THEM AS AN INDWELLING PRESENCE AND A SELF PERVADING LIGHT. It is present even though concealed, in every form and force of the universe; it is that which determines force, form and the functioning...It is seated within everything as the Lord in the heart of all existences."

p. 135

Also the foregoing lines from the same page:

"... The divine Supermind sees the whole extension of Time and Space and can embrace all the mind's possibilities and very many more not visible to the mind, but without any error, groping, or confusion; for it perceives each potentiality in its proper force, essential necessity, right relation to the others, and the time, place, and circumstance, both of its gradual and its ultimate realisation. TO SEE THINGS STEADILY AND TO SEE THEM WHOLE IS NOT POSSIBLE TO THE MIND; BUT IT IS THE VERY NATURE OF THE TRANSCENDENT SUPERMIND."

This, then, is the nature of the Divine consciousness,
which creates in itself all things
by a movement of its Conscious-Force, and governs
their development by a self-evolution
by inherent knowledge-will of the truth of existence
or Real-Idea which has formed them.

The Being that is thus conscient is what we call God;
and he must obviously be omnipresent, omniscient,
omnipotent.

Omnipresent, for all forms are forms of His conscious being,
created by its force of movement in its own extension
as Space and Time;

Omniscient, for all things exist in His conscious being;
are formed by it and possessed by it;

Omnipotent, for this all-possessing consciousness is also
an all-possessing Force and an all-informing Will.

The Life Divine, pp.144, 145

This is a shortened version of Canto 5 of Sri Aurobindo's marvellous epic poem SAVITRI. It is a unique, and very different from the usual, description of Creation, to be enjoyed by lovers of superb poetry. It is also wonderful for special meditation.

The Godheads of the Little Life

He saw the empire of the little life,
An unhappy corner in eternity.

A busy restless uncouth populace
Teemed in their dusky unnoted thousands there.

Wherever are soulless minds and guideless lives
And in a small body, self is all that counts,
Wherever love and light and largeness lack,
These crooked fashioners take up their task.
To all half-conscious worlds they extend their reign.

A mighty Hand then rolls mind's firmaments back,
Infinity takes up the finite's acts
And Nature steps into the eternal Light.
Then only ends this dream of nether life.

At the outset of this enigmatic world
Which seems at once an enormous brute machine
And a slow unmasking of the Spirit in things,
In this whirl and sprawl through infinite vacancy
The Spirit became Matter and lay in the whirl,
Only, the miraculous Inconscient,
A subtle wizard skilled, was at its task.
It did the works of God's intelligence
Or wrought the will of some supreme Unknown.

At first was only an etheric Space:
Its huge vibrations circled round and round
Housing some unconceived initiative:
Parent of an expanding universe

An ocean of electric Energy
Formlessly formed its strange wave-particles
Constructing by their dance this solid scheme,
Its mightiness in the atom shut to rest;
Masses were forged or feigned and visible shapes;
Thus has been made this real, impossible, world,
An obvious miracle or convincing show.

A scene was set for Nature's conscious play.
Then stirred the Spirit's mute immobile sleep;
The Force concealed broke dumbly, slowly out.
A dream of living woke in Matter's heart,
A will to live moved in the Inconscient's dust,

A subtler breath quickened dead Matter's forms;
Trembling with the first faint thrills of a World-Soul.

Insentient to our eyes, that only see
The form, the act, and not the imprisoned God,
Life hid in her pulse occult of growth and power
A consciousness with mute stifled beats of sense,
A mind suppressed that knew not yet of thought,
An inert spirit that could only be.
And purposeful movements in unthinking forms
Betrayed the heavings of an imprisoned Will.

Astir, vibrant, hungering, she groped for mind;
Then slowly sense quivered and thought peered out;
The magic was chiselled of a conscious form;
And luminous stirrings prompted brain and nerve,
Awoke in Matter spirit's identity
And in a body lit the miracle
Of the heart's love and the soul's witness-gaze.

An animal creation crept and ran,
And flew and called between the earth and sky,
Then man was moulded from the original brute.
A thinking mind had come to lift life's moods,

He raised his eyes; Heaven-light mirrored a Face.
She looked upon the world that she had made:
She made a thinking body from chemic cells
And moulded a being out of a driven force.
To be what she was not inflamed her hope:
She turned her dream towards some high Unknown;

The illumined soul-ray fell on heart and flesh
And touched with semblances of ideal light
The stuff of which our earthly dreams are made.

Man laboured on his little patch of earth
For means to last, to enjoy, to suffer and die.
A spirit that perished not with the body and breath
Was there like a shadow of the Unmanifest
And stood behind the little personal form
But claimed not yet this earthly embodiment.

A Wisdom governing the mystic world,
A Silence listening to the cry of Life,
It sees the hurrying crowd of moments stream
Towards the still greatness of a distant hour.

Impenetrable, a mystery recondite
Is the vast plan of which we are a part:
Our mind lives far off from the authentic Light
Catching at little fragments of the Truth,
In a small corner of infinity, Our lives are inlets of an ocean's force.

This is the ephemeral creature's daily life,
As long as the human animal is lord
And a dense nether nature screens the soul,
As long as intellect's outward-gazing sight
Serves earthy interest and creature joys,
An incurable littleness pursues his days.

Life is the same in insect, ape and man,

Hardly a few can climb to greater life.
He is satisfied with his common average kind;

His being's kinship to infinity
He has shut away from him into inmost self,
Fenced off the greatnesses of hidden God.

All here is dreamed or doubtfully exists,
But who the dreamer is and whence he looks
Is still unknown or only a shadowy guess.

Such is our scene in the half-light below.
Yet was this only a provisional scheme,

There is a deeper seeing from within
And, when we have left these small purlicus of mind,
A greater vision meets us on the heights
In the luminous wideness of the Spirit's gaze.
At last there wakes in us a witness Soul
That looks at truths unseen and scans the Unknown;
Then all assumes a new and marvellous face.
The world quivers with a God-light at its core,
In Time's deep heart high purposes move and live,
Life's borders crumble and join infinity.

It seeks the truth to which all figures point;
It looks for the source of Light with vision's lamp;
It works to find the doer of all works,
The unfelt Self within who is the guide,
The unknown Self above who is the goal.
All is not here a blinded Nature's task:
A Word, a Wisdom watches us from on high,

There is an Influence from a Light above,
There are thoughts remote and sealed eternities:
A mystic motive drives the stars and suns.
In this passage from a deaf unknowing Force
To struggling consciousness and transient breath
A mighty supernature waits on Time.
The world is other than we now think and see.
Our lives a deeper mystery than we have dreamed;
Our minds are starters in the race to God,
Our souls deputed selves of the Supreme.

Even in the theatre of these small lives
Behind the act a secret sweetness breathes,
An urge of miniature divinity.

In this investiture of fleshly Life
A soul that, is a spark of God survives
And sometimes it breaks through the sordid screen
And kindles a fire that makes us half-divine.
In our body's cells there sits a hidden Power
That sees the unseen and plans eternity,
Our smallest parts have room for deepest needs;
There too the golden Messengers can come:
A door is cut in the mud wall of self;

A work is done in the deep silences;
A glory and wonder of spiritual sense,
A laughter in beauty's everlasting space
Transforming world-experience into joy,

Even in our sceptic mind of ignorance
A foresight comes of some immense release,
Our will lifts towards it slow and shaping hands.
Each part in us desires its absolute.

And when that greater Self comes sea-like down
To fill this image of our transience,
All shall be captured by delight, transformed
In waves of undreamed ecstasy shall roll
Our mind and life and sense and laugh in a light
Other than this hard limited human day,
This little being of Time, this shadow-soul,
This living dwarf figure-head of darkened spirit
Out of its traffic of petty dreams shall rise.

But first the spirit's ascent we must achieve
Out of the chasm from which our nature rose.
The soul must soar sovereign above the form
And climb to summits beyond mind's half-sleep;
Our hearts we must inform with heavenly strength,
Surprise the animal with the occult god.

Adventuring once more in the natal mist
Across the dangerous haze, the pregnant stir,
He through the astral chaos shore a way
His only sunlight was his spirit's flame.

End of Canto Five

The Life Divine, chapter XXII

The problem of life

The whole crux and difficulty of human life lies here. Man is this mental being, this mental consciousness working as mental force, aware in a way of the universal force and life of which he is part but, because he has not knowledge of its universality or even of the totality of his own being, unable to deal either with life in general or with his own life in a really effective and victorious movement of mastery. He seeks to know Matter in order to be master of the material environment, to know Life in order to be master of the vital existence, to know Mind in order to be master of the great obscure movement of mentality in which he is not only a jet of light of self-consciousness like the animal, but also more and more a flame of growing knowledge. Thus he seeks to know himself in order to be master of himself, to know the world in order to be master of the world.

First, he is aware only of a small part of his own being: his surface mentality, his surface life, his surface physical being is all that he knows and he does not know even all of that; below is the occult surge of his subconscious and his subliminal mind, his subconscious and his subliminal life-impulses, his subconscious corporeality, all that large part of himself which he does not know and cannot govern, but which rather knows and governs him. For, existence and consciousness and force being one, we can only have some real power over so much of our existence as we are identified with by self-awareness; the rest must be governed by its own consciousness which is subliminal to our surface mind and life and body. And yet, the two being one movement and not two separate movements, the larger and more potent part of ourselves must govern and determine in the mass the smaller and less powerful; therefore we are governed by the subconscious and subliminal even in our conscious existence and in our very self-mastery and self-direction we are only instruments of what seems to us the Inconscient within us.

The second difficulty is that man is separated in his mind, his life, his body from the universal and therefore, even as he does not know himself, is equally and even more incapable of knowing his fellow-creatures. He forms by inferences, theories, observations and a certain imperfect capacity of sympathy a rough mental construction about them; but this is not knowledge. Knowledge can only come by conscious identity, for that is the only true knowledge, - existence aware of itself. We know what we are so far as we are consciously aware of ourself, the rest is hidden.

The third difficulty is the division between force and consciousness in the evolutionary existence. There is first, the division which has been created by the evolution itself in its three successive formations of Matter, Life and Mind, each with its own law of working. The Life is at war with the body; it attempts to force it to satisfy life's desires, impulses, satisfactions and demands from its limited capacity what could only be possible to an immortal and divine body; and the body, enslaved and tyrannised over, suffers and is in constant dumb revolt against the demands made upon it by the Life. The Mind is at war with both: sometimes it helps the Life against the Body, sometimes restrains the vital urge and seeks to protect the corporeal frame from life's desires, passions and over-driving energies; it also seeks to possess the Life and turn its energy to the mind's own ends, to the utmost joys of the mind's own activity, to the satisfaction of mental, aesthetic, emotional aims and their fulfilment in human existence; and the Life too finds itself enslaved and misused and is in frequent insurrection against the ignorant half-wise tyrant seated above it. This is the war of our members which the mind cannot satisfactorily resolve because it has to deal with a problem insoluble to it, the aspiration of an immortal being in a mortal life and body.

But there is also that fundamental division within between force of Nature and the conscious being which is the original cause of this incapacity. Not only is there a division between the mental, the vital and the physical being, but each of them is also divided against itself. The capacity of the body is less than the capacity of the instinctive soul or conscious being, the physical Purusha within it, the capacity of the vital force less than the capacity of the impulsive soul, the vital conscious being or Purusha within it, the capacity of the mental energy less than the capacity of the intellectual and emotional soul, the mental Purusha within it.

For the soul is the inner consciousness which aspires to its own complete self-realisation and therefore always exceeds the individual formation of the moment, and the Force which has taken its poise in the formation is always pushed by its soul to that which is abnormal to the poise, transcendent of it; thus constantly pushed it has much trouble in answering, more in evolving from the present to a greater capacity. In trying to fulfil the demands of this triple soul it is distracted and driven to set instinct against instinct, impulse against impulse, emotion against emotion, idea against idea, satisfying this, denying that, then repenting and returning on what it has done, adjusting, compensating, readjusting ad infinitum, but not arriving at any principle of unity. And in the mind again the conscious-power that should harmonise and unite is not only limited in its knowledge and in its will, but the knowledge and the will are disparate and often at discord. The principle of unity is above in the Supermind: for there alone is the conscious unity of all diversities; there alone will and knowledge are equal and in perfect harmony; there alone Consciousness and Force arrive at their divine equation.

The Deity within will not be satisfied eventually with less than a perfect harmony combining in itself the integral development of our many-sided potentialities.

Equally, man, as he develops, becomes acutely aware of the discord and ignorance that governs his relations with the world, acutely intolerant of it, more and more set upon finding a principle of harmony, peace, joy and unity. This too can only come to him from above. For only by developing a mind which shall have knowledge of the mind of others as of itself, free from our mutual ignorance and misunderstanding, a will that feels and makes itself one with the will of others, an emotional heart that contains the emotions of others as its own, a life-force that senses the energies of others and accepts them for its own and seeks to fulfil them as its own, and a body that is not a wall of imprisonment and defence against the world, but all this under the law of a Light and Truth that shall transcend the aberrations and errors, the much sin and falsehood of our and others' minds, wills, emotions, life-energies, - only so can the life of man spiritually and practically become one with that of his fellow-beings and the individual recover his own universal self.

Unless therefore the race is to fall by the wayside and leave the victory to other and new creations of the eager travailing Mother, it must aspire to this ascent, conducted indeed through love, mental illumination and the vital urge to possession and self-giving, but leading beyond to the supramental unity which transcends and fulfils them; in the founding of human life upon the supramental realisation of conscious unity with the One and with all in our being and in all its members humanity must seek its final good and salvation. And this is what we have described as the fourth status of Life in its ascent towards the Godhead.

The double soul in man

*The Purusha, the Inner Self, no larger than the size of a man's thumb,
Katha Upanishad.*

THE first status of Life we found to be characterised by a dumb
inconscient drive or urge, a force of some involved will in the material
or atomic existence, not free and possessor of itself or its works or their results,
but entirely possessed by the universal movement in which it arises as the
obscure unformed seed of individuality. The root of the second status is
desire, eager to possess but limited in capacity; the bud of the third is Love
which seeks both to possess and be possessed, to receive and to give itself;
the fine flower of the fourth, its sign of perfection, we conceive as the pure
and full emergence of the original will, the illumined fulfilment of the
intermediate desire, the high and deep satisfaction of the conscious
interchange of Love by the unification of the state of the possessor and
possessed in the divine unity of souls which is the foundation of the
supramental existence. If we scrutinise these terms carefully we shall see
that they are shapes and stages of the soul's seeking for the individual and
universal delight of things; the ascent of Life is in its nature the ascent of the
divine Delight in things from its dumb conception in Matter through
vicissitudes and opposites to its luminous consummation in Spirit.

That term is something in us which we sometimes call in a special sense
the soul, - that is to say, the psychic principle which is not the life or the
mind, much less the body, but which holds in itself the opening and flowering
of the essence of all these to their own peculiar delight of self, to light, to
love, to joy and beauty and to a refined purity of being.

In fact, however, there is a double soul or psychic term in us, as every
other cosmic principle in us is also double. For we have two minds, one the
surface mind of our expressed evolutionary ego, the superficial mentality
created by us in our emergence out of Matter, another a subliminal mind
which is not hampered by our actual mental life and its strict limitations,
something large, powerful and luminous, the true mental being behind that
superficial form of mental personality which we mistake for ourselves.

So also we have two lives, one outer, involved in the physical body, bound by its past evolution in Matter, which lives and was born and will die, the other a subliminal force of life which is not cabined between the narrow boundaries of our physical birth and death, but is our true vital being behind the form of living which we ignorantly take for our real existence. Even in the matter of our being there is this duality; for behind our body we have a subtler material existence which provides the substance not only of our physical but of our vital and mental sheaths and is therefore our real substance supporting this physical form which we erroneously imagine to be the whole body of our spirit. So too we have a double psychic entity in us, the surface desire-soul which works in our vital cravings, our emotions, aesthetic faculty and mental seeking for power, knowledge and happiness, and a subliminal psychic entity, a pure power of light, love, joy and refined essence of being which is our true soul behind the outer form of psychic existence we so often dignify by the name. It is when some reflection of this larger and purer psychic entity comes to the surface that we say of a man, he has a soul, and when it is absent in his outward psychic life that we say of him, he has no soul.

The external forms of our being are those of our small egoistic existence; the subliminal are the formations of our larger true individuality. Therefore are these that concealed part of our being in which our individuality is close to our individuality, touches it, is in constant relation and commerce with it. The subliminal mind in us is open to the universal knowledge of the cosmic Mind, the subliminal life in us to the universal force of the cosmic Life, the subliminal physicality in us to the universal force-formation of cosmic Matter; the thick walls which divide from these things our surface mind, life, body and which Nature has to pierce with so much trouble, so imperfectly and by so many skilful-clumsy physical devices, are there, in the subliminal, only a rarefied medium at once of separation and communication. So too is the subliminal soul in us open to the universal delight which the cosmic soul takes in its own existence and in the existence of the myriad souls that represent it and in the operations of mind, life and matter by which Nature lends herself to their play and development; but from this cosmic delight the surface soul is shut off by egoistic walls of great thickness which have indeed gates of penetration, but in their entry through them the touches of the divine cosmic Delight become dwarfed, distorted or have to come in masked as their own opposites.

The malady of the world is that the individual cannot find his real soul, and the root-cause of this malady is again that he cannot meet in his embrace of things outward the real soul of the world in which he lives. He seeks to find there the essence of being, the essence of power, the essence of conscious existence, the essence of delight, but receives instead a crowd of contradictory touches and impressions.

But this he cannot do because of the egoistic ignorance in the mind of thought, the heart of emotion, the sense which responds to the touch of things not by a courageous and whole-hearted embrace of the world, but by a flux of reachings and shrinkings, cautious approaches or eager rushes and sullen or discontented or panic or angry recoils according as the touch pleases or displeases, comforts or alarms, satisfies or dissatisfies. It is the desire-soul that by its wrong reception of life becomes the cause of a triple misinterpretation of the *rasa*, the delight in things, so that, instead of figuring the pure essential joy of being, it comes rendered unequally into the three terms of pleasure, pain and indifference.

We now know by psychological observation and experiment that the subliminal mind receives and remembers all those touches of things which the surface mind ignores

The superconscient in us is one with the self and soul of the world and is not governed by any phenomenal diversity; it possesses therefore the truth of things and the delight of things in their plenitude. The subconscious, so called, in that luminous head of itself which we call the subliminal, is, on the contrary, not a true possessor but an instrument of experience; it is not practically one with the soul and self of the world, but it is open to it through its world-experience.

Our real soul within takes joy of all its experiences, gathers from them strength, pleasure and knowledge, grows by them in its store and its plenty. It is this real soul in us which compels the shrinking desire-mind to bear and even to seek and find a pleasure in what is painful to it, to reject what is pleasant to it, to modify or even reverse its values, to equalise things in indifference or to equalise them in joy, the joy of the variety of existence. And this it does because it is impelled by the universal to develop itself by all kinds of experience so as to grow in Nature.

The true soul secret in us, - subliminal, we have said, but the word is misleading, for this presence is not situated below the threshold of waking mind, but rather burns in the temple of the inmost heart behind the thick screen of an ignorant mind, life and body, not subliminal but behind the veil, - this veiled psychic entity is the flame of the Godhead always alight within us, inextinguishable even by that dense unconsciousness of any spiritual self within which obscures our outward nature.

If the secret psychic Person can come forward into the front and, replacing the desire-soul, govern overtly and entirely and not only partially and from behind the veil this outer nature of mind, life and body, then these can be cast into soul images of what is true, right and beautiful and in the end the whole nature can be turned towards the real aim of life, the supreme victory, the ascent into spiritual existence.

But another, a spiritual transformation from above is needed for us to possess our self in its universality and transcendence.

For the psychic being came into Nature from the Self, the Divine, and it can turn back from Nature to the silent Divine through the silence of the Self and a supreme spiritual immobility.

The psychic transformation after rising into the spiritual change has then to be completed, integralised, exceeded and uplifted by a supramental transformation which lifts it to the summit of the ascending endeavour.

In the fulfilment of our psychic being as in the consummation of our parts of mind and life, it is the relating of it to its divine source, to its correspondent truth in the Supreme Reality, that is the indispensable movement; and, here too as there, it is by the power of the Supermind that it can be done with an integral completeness, an intimacy that becomes an authentic identity; for it is the Supermind which links the higher and the lower hemispheres of the One Existence. In Supermind is the integrating Light, the consummating Force, the wide entry into the supreme Ananda: the psychic being uplifted by that Light and Force can unite itself with the original Delight of existence from which it came: overcoming the dualities of pain and pleasure, delivering from all fear and shrinking the mind, life and body, it can recast the contacts of existence in the world into terms of the Divine Ananda.

It is a flame born out of the Divine and, luminous inhabitant of the Ignorance, grows in it till it is able to turn it towards the Knowledge. It is the concealed Witness and Control, the hidden Guide, the Daemon of Socrates, the inner light or inner voice of the mystic. It is that which endures and is imperishable in us from birth to birth, untouched by death, decay or corruption, an indestructible spark of the Divine. It is yet its deputy in the forms of Nature, the individual soul, *caitya purusa*, supporting mind, life and body, standing behind the mental, the vital, the subtle-physical being in us and watching and profiting by their development and experience.

The psychic being can at first exercise only a concealed and partial and indirect action through the mind, the life and the body, since it is these parts of Nature that have to be developed as its instruments of self-expression, and it is long confined by their evolution. Missioned to lead man in the Ignorance towards the light of the Divine Consciousness, it takes the essence of all experience in the Ignorance to form a nucleus of soul-growth in the nature; the rest it turns into material for the future growth of the instruments which it has to use until they are ready to be a luminous instrumentation of the Divine. It is this secret psychic entity which is the true original Conscience in us deeper than the constructed and conventional conscience of the moralist, for it is this which points always towards Truth and Right and Beauty, towards Love and Harmony and all that is a divine possibility in us, and persists till these things become the major need of our nature.

It is the psychic personality in us that flowers as the saint, the sage, the seer; when it reaches its full strength, it turns the being towards the Knowledge of Self and the Divine, towards the supreme Truth, the supreme Good, the supreme Beauty, Love and Bliss, the divine heights and largenesses, and opens us to the touch of spiritual sympathy, universality, oneness.

On the contrary, where the psychic personality is weak, crude or ill-developed, the finer parts and movements in us are lacking or poor in character and power, even though the mind may be forceful and brilliant, the heart of vital emotions hard and strong and masterful, the life-force dominant and successful, the bodily existence rich and fortunate and an apparent lord and victor. It is then the outer desire-soul, the pseudo-psychic entity that reigns, and we mistake its misinterpretations of psychic suggestion and aspiration, its ideas and ideals, its desires and yearnings for true soul-stuff and wealth of spiritual experience.¹

1. The word "psychic" in our ordinary parlance is more often used to refer to this desire-soul than to the true psychic. It is used still more loosely of psychological and other phenomena of an abnormal or supernormal character which are really connected with the inner mind, inner vital, subtle physical being subliminal in us and are not at all direct operations of the psyche. Even such phenomena as materialisation and dematerialisation are included, though, if established, they evidently are not soul-action and would not shed any light upon the nature or existence of the psychic entity, but would rather be an abnormal action of an occult subtle physical energy intervening in the ordinary status of the gross body of things, reducing it to its own subtle condition and again reconstituting it in the terms of gross matter.

Educational Material No. 11

A MESSAGE SPECIALLY FOR CHILDREN AND YOUTH



Let there be Peace on earth
and let it begin with me

Educational Material No. 11

Throughout the works of Sri Aurobindo and the Mother there are excerpts regarding the role of the young in the great march of human progress and evolution.

The following three pages are a wonderful selection of these which were compiled in the Sri Aurobindo Ashram School, and set to beautiful Indian music and chanting, to create a marvellous dance drama. It was a special gift to the International Children's Peace Council, and performed for them at their second Intercontinental Assembly in Pondicherry on 3rd January 1990.

It was an honour to the ICPC which we fully appreciate, and a further honour was being given a tape recording of the whole event, and then later to be granted permission to use this in any way in the future.

But even without the musical setting this forms a powerful message to the world's children and youth. It is very fitting to include it as a special part of these Educational Materials.

We express most grateful thanks to the Sri Aurobindo Ashram.

Message for the young

"Today we see a humanity satiated but not satisfied by the victorious analysis of the externalities of nature, preparing to return to its primeval longings."

"Man has created a system of civilisation which has become too big for his limited mental capacity and understanding, a too dangerous servant of his blundering ego and appetites."

"O spirit, traveller from eternity,
who camest from immortal spaces here
armed for the splendid hazard of thy life
to set thy conquering foot on chance and time, ...
the moon, shut in her halo, dreams like thee.
a mighty presence still defends thy frame."

"...What message of heavenly strength, and bliss,
in thee is written with the eternal's sun-white script,
one shall discover, and greaten with it his life."

"O force-compelled, fate-driven earth-born race,
O petty adventurers in an infinite world,
and prisoners of a dwarf humanity,
how long will you tread the circling tracks of mind
around your little self and petty things?
but not for a changeless littleness were you meant,
not for vain repetition were you built;
out of immortal's substance were you made;
your actions can be swift revealing steps,
your life a changeful mould for growing gods."

"A greater destiny waits you in your front:"

"The life you lead conceals the light you are."

"...Authors of earth's high change, to you it is given
to cross the dangerous spaces of the soul,
and touch the mighty mother stark awake,
and meet the omnipotent in this house of flesh,
and make of life the million-bodied one."

"A reshaping of the form of our spirit will have to take place.
It is such a change which humanity is blindly beginning to seek."

“Our ideal is a new birth of humanity into the spirit;
our life must be a spiritually inspired effort
to create a body of action for the great new birth and creation.”

“The future belongs to the young. It is a young and new world
which is under process of development, and it is the young who must
create it. But it is also a world of truth, courage, justice, lofty
aspiration, and straightforward fulfilment, which we seek to create.”

“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 be ready to receive them.”

“A brave, frank, clear-hearted, courageous and aspiring youth,
is the only foundation on which the future nation can be built.”

“It is the young who must be builders of the new world...
the young who are free in mind and heart to accept a completer
truth, and labour for a great ideal.”

“Our ideal is not the spirituality that withdraws from the life,
but the conquest of life by the power of the spirit.
It is to accept the world as an effort of manifestation of the divine,
but also to transform humanity to a greater effort of manifestation
than has yet been accomplished, one in which the veil between man and
god shall be removed.”

“Lord! You have called us for the great new birth, for the new creation
of humanity. We, the youth of the world, are before you,
aspiring for a new consciousness, a new birth into the spirit.”

“Let thy will be done, thy work be accomplished.
fortify our devotion, increase our surrender, give us light upon the path.
We erect thee within us as our supreme master that thou
mayest become supreme master of all the earth.

Our speech is still ignorant; enlighten it!
Our aspiration is still imperfect; purify it!
Our action is still powerless; make it effective!”

“Glory to thee, O lord, who triumphest over every obstacle.
Grant that nothing in us shall be an obstacle in thy work.
Grant that nothing may retard thy manifestation.
Grant that thy will may be done in all things and at every moment.”

“We stand here before thee that thy will may be fulfilled in us,
in every element, in every activity of our being, from our supreme
heights to the smallest cells of the body.”

“Grant that we may be faithful to thee utterly and forever.
We would be completely under thy influence to the exclusion of every other

Grant that everything in us may collaborate in thy work, and
all be ready for thy realisation.

Glory to thee, O lord, supreme master of all realisation.
Give us a faith active and ardent, absolute, and unshakeable
in thy victory.”

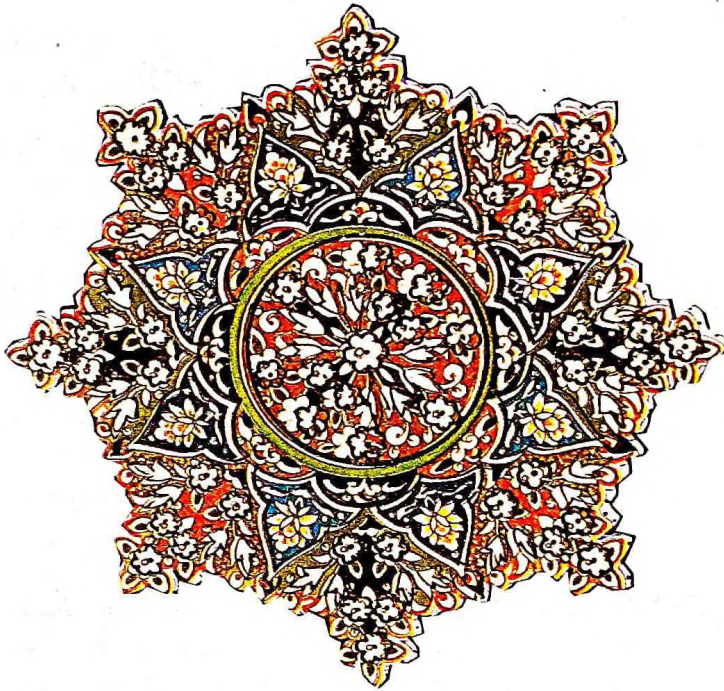
“It is with a confident trust in the spirit that inspires us that we
take our place among the standard-bearers of the new humanity
that is struggling to be born and the chaos of a world in dissolution.....”

“O Sun-Word, thou shalt raise the earth-soul to Light,
And bring down God into the lives of men;
Earth shall be my work-chamber and my house,
My garden of life to plant a seed divine ...
O lasso of my rapture’s widening noose,
Become my chord of universal love.
The spirit, ensnared by the force to delight
Of creations oneness, sweet and fathomless,
Compelled to embrace my myriad unities,
And all my endless forms and divine souls.
O Mind, grow full of the Eternal Peace;
O word, cry out the Immortal Litany,
Built is the golden tower, the flame-child born.”

Quotations from Sri Aurobindo & The Mother.

Educational Material No. 12

TRANSFORMATION
LOOKING DEEP WITHIN TO FIND ONE'S TRUE SELF



Let there be Peace on earth
and let it begin with me

Transformation: looking deep within to find the true self

Sri Aurobindo says in his magnum opus *The Life Divine*:

“The earliest preoccupation of man in his awakened thoughts and, as it seems, his inevitable and ultimate preoccupation – for it survives the longest periods of scepticism and returns after every banishment – is also the highest which his thought can envisage. It manifests itself in the divination of Godhead, the impulse towards perfection, the search after pure Truth and unmixed Bliss, the sense of a secret immortality. The ancient dawns of human knowledge have left us their witness to constant aspiration. Today we see a humanity satiated, but not satisfied by victorious analysis of the externalities of Nature, preparing to return to its primeval longings.

THE EARLIEST FORMULA OF WISDOM PROMISES TO BE ITS LAST,
GOD, LIGHT, FREEDOM, IMMORTALITY.”

Reading this statement, and looking carefully at the evidence that modern science has gradually uncovered, and which has been very simply presented throughout this collection of topics, we can understand this preoccupation of man throughout his long history. For he has always been surrounded by, and permeated by, and sensitive to, those hidden powerful forces that are radiating from every created being and object. Forces which exist in resonance with the inner forces of his own being.

The inner godhead has gradually educated man to a further appreciation of his undeniable relationship with ALL, to the point where we can see today how he is evolving towards a tremendously greater being than that which he still is. He is, in fact, gradually becoming master of his own transformation.

The various religions, in spite of their obvious differences, all stem from a single innate knowledge. It is now time to wipe the slate completely clean of dogmas and conflicts, to recognise and appreciate all the good aspects of preceding religious thought and experience, and to eliminate all previous errors, misunderstandings, and intolerance.

THE IDEA of ordinary man evolving gradually into superman, and finally into divine man, has been more and more frequently expressed by the world's greatest spiritual teachers. But none has given so much detail nor so much guidance about how to achieve this as Sri Aurobindo. His teachings are so clear about the soul of man and about its relationship with God, and about its work of transforming the common substances of human mentality, human feeling, and human physicality, into its eventual divine condition, that it is possible to envisage the process so clearly as to build up a marvellous education for this, which can be made perfectly suitable for the most academic student or simple enough for the lesser intellect. All children can be given the inner tools for an escalated evolution towards their ultimate destiny, and this is the aim of this special section.

The Psychic Being

We have seen in previous sections that the human polarity of the soul lies in the heart centre, not as an individual organ like a kidney for example, but as the embodied extension of the soul: which is not born in its entirety into our earthly body but remains in all its purity and power as our presiding Central Being.

See the diagram on page 70.

This inner polarity of our soul has been named the Psychic Being by Sri Aurobindo.

The special task of the Psychic Being is to bring down into all the human parts the perfect consciousness of all their potential to function humanly in the world, and to be more and more able to transform those functions to first a 'super' and then finally a divine mission.

The transformation to an eventual divine life will be a slow evolution, but whereas so far it has been a laborious effort by Nature, we have now arrived at an era of enlightenment and increased aspiration towards a willed human perfection and evolution.

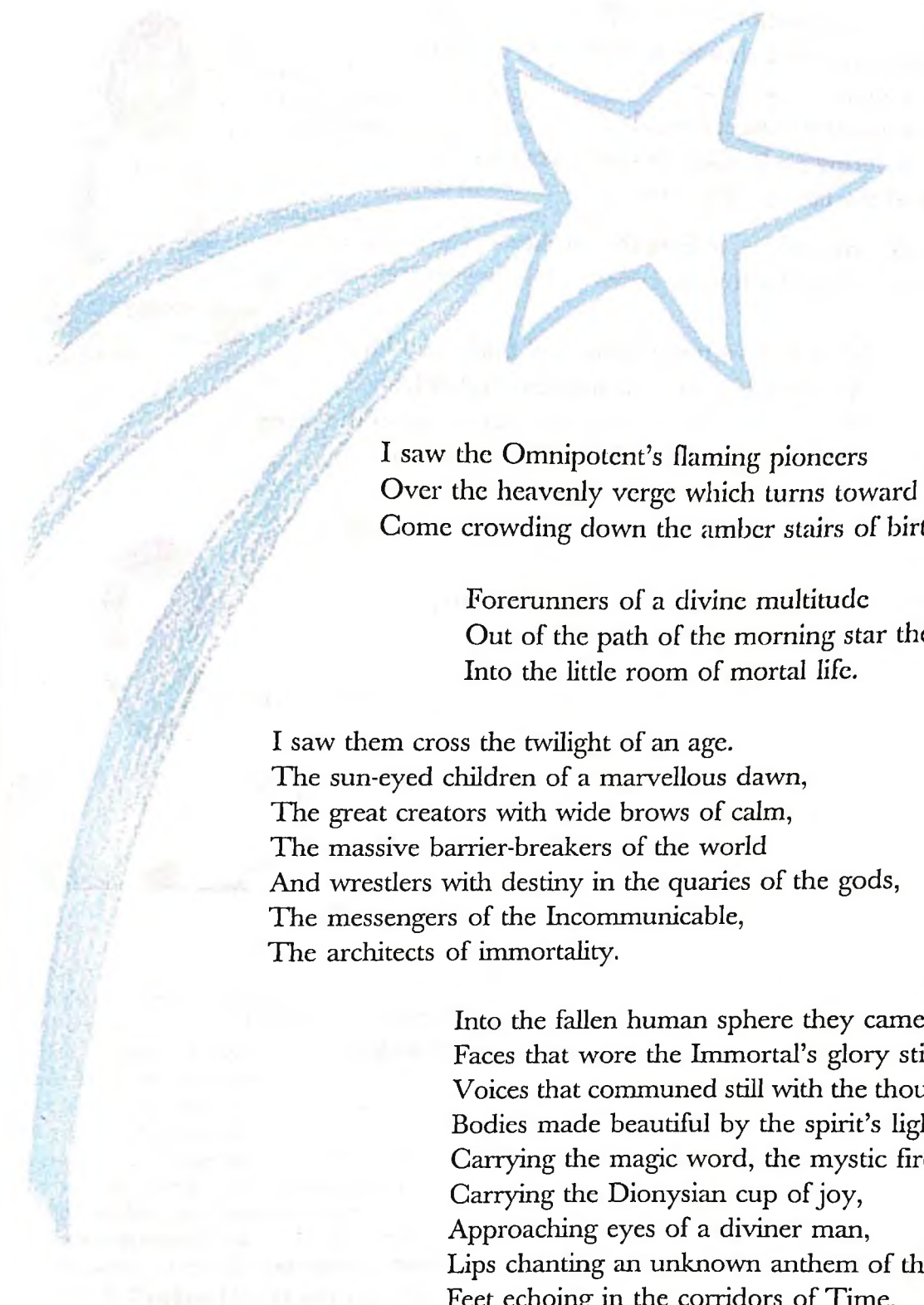
In 1956 the Mother explained that humanity's awareness of the dawn of a new era has prepared the way for its new evolution, and that souls who have waited for this moment would now be born particularly to help with its fulfilment.

All over the world, in every nation and culture, it has been observed that children are now being born with new kinds of awareness right from the first moment of their life.

Sri Aurobindo prophesied this in his wonderful epic poem SAVITRI. This prophecy is given on the following page.

This is followed by a further page of quotations from Savitri in which Sri Aurobindo describes for us the Psychic Being.





I saw the Omnipotent's flaming pioneers
Over the heavenly verge which turns toward life
Come crowding down the amber stairs of birth:

Forerunners of a divine multitude
Out of the path of the morning star they came
Into the little room of mortal life.

I saw them cross the twilight of an age.
The sun-eyed children of a marvellous dawn,
The great creators with wide brows of calm,
The massive barrier-breakers of the world
And wrestlers with destiny in the quarries of the gods,
The messengers of the Incommunicable,
The architects of immortality.

Into the fallen human sphere they came,
Faces that wore the Immortal's glory still,
Voices that communed still with the thoughts of God,
Bodies made beautiful by the spirit's light,
Carrying the magic word, the mystic fire,
Carrying the Dionysian cup of joy,
Approaching eyes of a diviner man,
Lips chanting an unknown anthem of the soul,
Feet echoing in the corridors of Time.

High priests of wisdom, sweetness, might and bliss,
Discoverers of beauty's sunlit ways...

Their tread one day shall change the suffering earth
And justify the light on Nature's face.

She puts forth a small portion of herself
A being no bigger than the thumb of man
Into a hidden region of the heart
To face the pang and to forget the bliss,
To share the suffering and endure Earth's wounds
And labour mid the labour of the stars.

This in us laughs and weeps, suffers the stroke,
Exults in victory, struggles for the crown.



Identified with the mind and body and life,
It takes on itself their anguish and defeat,
Bleeds with Fate's whips and hangs upon the cross,
Yet is the unwounded and immortal self
Supporting the actor on the human scene.

From Savitri, p. 526

Through this she sends us her glory and her powers,
Pushes to wisdom's heights through misery's gulfs;
She gives us strength to do our daily task
And sympathy that partakes of others' grief,
And the little strength we have to help our race,
We who must fill the role of the universe
Acting itself out in a slight human shape
And on our shoulders carry the struggling world.



This is in us the godhead small and marred;
In this human portion of divinity
She seats the greatness of the Soul in Time
To uplift from light to light, from power to power,
Till on a heavenly peak it stands, a king.

In body weak, in its heart an invincible might,
It climbs stumbling, held up by an unseen hand,
A toiling spirit in a mortal shape.

p. 527



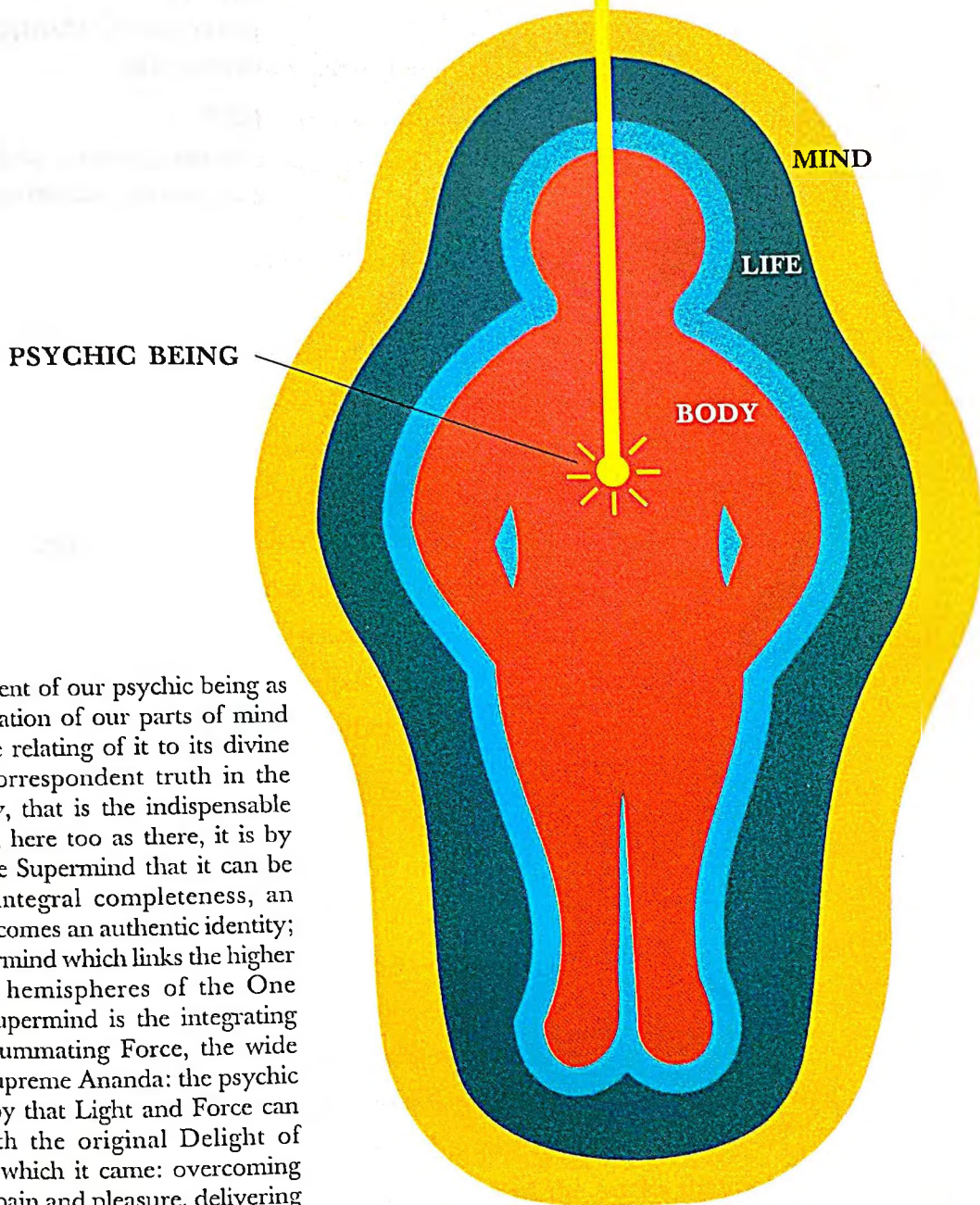
On meditation's mounting edge of trance
Great stairs of thought climbed up to unborn heights
Where Time's last ridges touch eternity's skies
And Nature speaks to the spirit's absolute.

p. 264

Children can meditate. Twenty years of my research in various countries has produced evidence, by getting them to paint immediately after meditating, that their meditation opens those hidden reservoirs of truth-consciousness and light. Therefore, with practice, this could be a marvellous method of spiritual evolution and transformation.

The Life Divine

... the psychic being . . . an eternal portion of the Divine, this part is by the law of the Infinite inseparable from its Divine Whole, this part is indeed itself that Whole, except in its frontal appearance, its frontal separative self-experience; it may awaken to that reality and plunge into it to the apparent extinction or at least the merging of the individual existence. A small nucleus here in the mass of our ignorant Nature, so that it is described in the Upanishad as no bigger than a man's thumb, it can by the spiritual influx enlarge itself and embrace the whole world with the heart and mind in an intimate communion or oneness.



In the fulfilment of our psychic being as in the consummation of our parts of mind and life, it is the relating of it to its divine source, to its correspondent truth in the Supreme Reality, that is the indispensable movement; and, here too as there, it is by the power of the Supermind that it can be done with an integral completeness, an intimacy that becomes an authentic identity; for it is the Supermind which links the higher and the lower hemispheres of the One Existence. In Supermind is the integrating Light, the consummating Force, the wide entry into the supreme Ananda: the psychic being uplifted by that Light and Force can unite itself with the original Delight of existence from which it came: overcoming the dualities of pain and pleasure, delivering from all fear and shrinking the mind, life and body, it can recast the contacts of existence in the world into terms of the Divine Ananda.

A conscious being, no larger than a man's thumb, stands in the centre of our self; he is master of the past and the present . . . he is today and he is tomorrow.

Ask students to consider the typical normal employment of these three components of our being: then ask them to discuss the possible implications of their transformation through the knowledge and the practice of yogic discipline.



MIND
perception, thought, planning,
organising,

LIFE
emotion, desire, ambition,
energising, animating.

BODY
shape and form.

The supramental transformation, the supramental evolution must carry with it a lifting of mind, life and body out of themselves into a greater way of being in which yet their own ways and powers would be, not suppressed or abolished, but perfected and fulfilled by the self-exceeding.

p. 982



The previous pages have “put in a nutshell”
the process of man’s urge
towards true self-knowledge and self-perfection
of which the cause is
his inner innate psychic intuition.

They have depicted the process
of his transformation into a spiritual person.

They have given sufficient knowledge,
particularly as a follow-on of all the fore-going topics,
which has emphasised the important role of modern sciences
for a new spiritual education,
for teachers in any country
to give their pupils a truer view of themselves
than any other educational project.

But what I cannot do in a document of this kind
is to present the magnificent grandeur
of Sri Aurobindo’s books
The Life Divine and Savitri.

However, I shall continue with a few extra pages
of quotations that will be helpful for extended academic reading,
and I hope
that some may be encouraged to read the books themselves.

Our endeavour has been to discover what is the reality and significance of our existence as conscious beings in the material universe and in what direction and how far that significance once discovered leads us, to what human or divine future. The significance of our existence here determines our destiny: that destiny is something that already exists in us as a necessity and a potentiality, the necessity of our being's secret and emergent reality, a truth of its potentialities that is being worked out; both, though not yet realised, are even now implied in what has been already manifested. 1016

989 An aspiration, a demand for the supreme and total delight of existence is there secretly in the whole make of our being, but it is disguised by the separation of our parts of nature and their differing urge, and obscured by their inability to conceive or seize anything more than a superficial pleasure. In the body-consciousness this demand takes shape as a need of bodily happiness, in our life-parts as a yearning for life-happiness, a keen vibrant response to joy and rapture of many kinds and to all surprise of satisfaction; in the mind it shapes into a ready reception of all forms of mental delight; on a higher level it becomes apparent in the spiritual mind's call for peace and divine ecstasy. This trend is founded in the truth of the being.

There are above us, we have seen, successive states, levels or graded powers of being over-topping our normal mind, hidden in our own superconscient parts, higher ranges of Mind, degrees of spiritual consciousness and experience; without them there would be no links, no helpful intervening spaces to make the immense ascension possible. It is indeed from these higher sources that the secret spiritual Power acts upon the being and by its pressure brings about the psychic transformation or the spiritual change; but in the early stages of our growth this action is not apparent, it remains occult and unseizable. 933

999 At first what is necessary is that the pure touch of the spiritual force must intervene in mental nature: that awakening pressure must stamp itself upon mind and heart and life and give them their upward orientation; a subtle light or a great transmuting power must purify, refine and uplift their motions and suffuse them with a higher consciousness that does not belong to their own normal capacity and character. This can be done from within by an invisible action through the psychic entity and the psychic personality; a consciously felt descent from above is not indispensable.

The presence of the Spirit is there in every living being, on every level, in all things, and because it is there, the experience of Sachchidananda, of the pure spiritual existence and consciousness, of the delight of a divine presence, closeness, contact, can be acquired through the mind or the heart or the life-sense or even through the physical consciousness if the inner doors are flung sufficiently open, the light from the sanctuary can suffuse the nearest and the farthest chambers of the outer being. The necessary turn or change can also be brought about by an occult descent of the spiritual force from above, in which the influx, the influence, the spiritual consequence is felt, but the higher source is unknown and the actual feeling of a descent is not there. A consciousness so touched may be so much uplifted that the being turns to an immediate union with the self. 969

A world full of conflict, a conflict in ourselves, a conflict of the individual with the world around him are normal and inevitable features of the separative consciousness of the Ignorance and our ill-harmonised existence. But this cannot happen in the gnostic consciousness because there each finds his complete self and all find their own truth and the harmony of their different motions in that which exceeds them and of which they are the expression.

987



969 A freer play of intuition and sympathy and understanding would enter into human life, a clearer sense of the truth of self and things and a more enlightened dealing with the opportunities and difficulties of existence.

The gnostic being, using Matter but using it without material or vital attachment or desire, will feel that he is using the Spirit in this form of itself with its consent and sanction for its own purpose. There will be in him a certain respect for physical things, an awareness of the occult consciousness in them, of its dumb will of utility and service, a worship of the Divine, the Brahman in what he uses, a care for a perfect and faultless use of his divine material, for a true rhythm, ordered harmony, beauty in the life of Matter, in the utilisation of Matter.

989

972 In this consciousness he would live and act in an entire transcendent freedom, a complete joy of the Spirit, an entire identity with the cosmic Self and a spontaneous sympathy with all in the universe. All beings would be to him his own selves, all ways and powers of consciousness would be felt as the ways and powers of his own universality.

But in that inclusive universality there would be no bondage to inferior forces, no deflection from his own highest truth: for this truth would envelop all truth of things and keep each in its own place, in a relation of diversified harmony, – it would not admit any confusion, clash, infringing of boundaries, any distortion of the different harmonies that constitute the total harmony... His own life and the world-life would be to him like a perfect work of art. The gnostic individual would be in the world and of the world, but would also exceed it in his consciousness and live in his Self of transcendence above it;

The true person is not an isolated entity, his individuality is universal; for he individualises the universe: ...

Our present way of living is at once a subjection to Life-Force and Matter and a struggle with Life and Matter.

There must come a reversal and rejection of our present way of existence and a fulfilment of its inner trend and tendency. For we stand now between these two terms, an outer world of Life and Matter that has made us and a remaking of the world by ourselves in the sense of the evolving Spirit.

977

An evolution of gnostic consciousness brings with it a transformation of our world-consciousness and world-action: for it takes up into the new power of awareness not only the inner existence but our outer being and our world-being; there is a remaking of both, an integration of them in the sense and power of the spiritual existence.

Imperfect, we have no satisfaction of our being, we must perforce strive with labour and difficulty to grow into something we are not: ignorant and burdened with a consciousness of our ignorance, we have to arrive at something by which we can feel that we know; bounded with incapacity, we have to hunt after strength and power; afflicted with a consciousness of suffering, we have to try to get something done by which we catch at some pleasure or lay hold on some satisfying reality of life. To maintain existence is, indeed, our first occupation and necessity, but it is only a starting-point: for the mere maintenance of an imperfect existence chequered with suffering cannot be sufficient as an aim of our being; the instinctive will of existence, the pleasure of existence, which is all that the Ignorance can make out of the secret underlying Power and Ananda, has to be supplemented by the need to do and become.

981

But what to do and what to become is not clearly known to us; we get what knowledge we can, what power, strength, purity, peace we can, what delight we can, become what we can. But our aims and our effort towards their achievement and the little we can hold as our gains turn into meshes by which we are bound; it is these things that become for us the object of life: to know our souls and to be our selves, which must be the foundation of our true way of being, is a secret that escapes us in our preoccupation with an external learning, an external construction of knowledge, the achievement of an external action, an external delight and pleasure. The spiritual man is one who has discovered his soul: he has found his self and lives in that, is conscious of it, has the joy of it; he needs nothing external for his completeness of existence.

In the liberation of the soul from Ignorance the first foundation is peace, calm, the silence and quietude of the Eternal and Infinite; . . .

the spiritual ascension takes up this peace of liberation into a perfect experience and realisation of the eternal beatitude,. . . . A universal beauty and glory of being begins to manifest; all objects reveal hidden lines, vibrations, powers, harmonic significances concealed from the normal mind and the physical sense. 990
991

978 In all spiritual living the inner life is the thing of first importance; the spiritual man lives always within, and in a world of the Ignorance that refuses to change he has to be in a certain sense separate from it and to guard his inner life against the intrusion and influence of the darker forces of the Ignorance. He is out of the world even when he is within it; if he acts upon it, it is from the fortress of his inner spiritual being where in the inmost sanctuary he is one with the Supreme Existence, or the soul and God are alone together. The gnostic life will be an inner life in which the antinomy of the inner and the outer, the self and the world, will have been cured and exceeded. The gnostic being will have indeed an inmost existence in which he is alone with God, one with the Eternal, self-plunged into the depths of the Infinite, in communion with its heights and its luminous abysses of secrecy; nothing will be able to disturb or to invade these depths or bring him down from the summits, neither the world's contents nor his action nor all that is around him.

This is the transcendence-aspect of the spiritual life and it is necessary for the freedom of the Spirit; for otherwise the identity in Nature with the world would be a binding limitation and not a free identity. But at the same time God-love and the delight of God will be the heart's expression of that inner communion and oneness, and that delight and love will expand itself to embrace all existence.

As a result of this new relation between the Spirit and the body, the gnostic evolution will effectuate the spiritualisation, perfection and fulfilment of the physical being; it will do for the body as for the mind and life. 987

When the gnostic Force can act in the body, these things can be established; health, strength, physical perfection, bodily happiness, liberation from suffering, ease.

Mind seeks for light, for knowledge, - for knowledge of the one truth basing all, an essential truth of self and things, but also of all truth of diversity of that oneness, all its detail, circumstance, manifold way of action, form, law of movement and happening, various manifestation and creation; for thinking mind the joy of existence is discovery and the penetration of the mystery of creation that comes with knowledge. This the gnostic change will fulfil in an ample measure; but it will give it a new character. It will act not by the discovery of the unknown, but by the bringing out of the known; all will be the finding "of the self by the self in the self". For the self of the gnostic being will not be the mental ego but the Spirit that is one in all; he will see the world as a universe of the Spirit. 982

984 As mind seeks for light, for the discovery of knowledge and for mastery by knowledge, so life seeks for the development of its own force and for mastery by force: its quest is for growth, power, conquest, possession, satisfaction, creation, joy, love, beauty; its joy of existence is in a constant self-expression, development, diverse manifoldness of action, creation, enjoyment, an abundant and strong intensity of itself and its power. The gnostic evolution will lift that to its highest and fullest expression, but it will not act for the power, satisfaction, enjoyment of the mental or vital ego, for its narrow possession of itself and its eager ambitious grasp on others and on things or for its greater self-affirmation and magnified embodiment; for in that way no spiritual fullness and perfection can come.

The gnostic life will exist and act for the Divine in itself and in the world, for the Divine in all; the increasing possession of the individual being and the world by the Divine Presence, Light, Power, Love, Delight, Beauty will be the sense of life to the gnostic being. In the more and more perfect satisfaction of that growing manifestation will be the individual's satisfaction: his power will be the instrumentation of the power of Supernature for bringing in and extending that greater life and nature; whatever conquest and adventure will be there, will be for that only and not for the reign of any individual or collective ego. Love will be for him the contact, meeting, union of self with self, of spirit with spirit, a unification of being, a power and joy and intimacy and closeness of soul to soul, of the One to the One, a joy of identity and the consequences of a diverse identity. It is this joy of an intimate self-revealing diversity of the One, the multitudinous union of the One and a happy interaction in the identity, that will be for him the full revealed sense of life. Creation aesthetic or dynamic, mental creation, life-creation, material creation will have for him the same sense. It will be the creation of significant forms of the Eternal Force, Light, Beauty, Reality, the beauty and truth of its forms and bodies, the beauty and truth of its powers and qualities, the beauty and truth of its spirit, its formless beauty of self and essence.



For his experience of cosmic existence will be, by its form of nature and by an individualised centration, that of one living in the universe but, at the same time, by self-diffusion and extension in oneness, that of one who carries the universe and all its beings within him. This extended state of being will not only be an extension in oneness of self or an extension in conceptive idea and vision, but an extension of oneness in heart, in sense, in a concrete physical consciousness. He will have the cosmic consciousness, sense, feeling, by which all objective life will become part of his subjective existence and forms and movements will be realised, sensed, seen, heard, felt as if taking place within his own vast self of being. The world will be connected not only with his outer but with his inner life. He will not meet the world only in its external form by an external contact; he will be inwardly in contact with the inner self of things and beings: he will meet consciously their inner as well as their outer reactions; he will be aware of that within them of which they themselves will not be aware, act upon all with an inner comprehension, encounter all with a perfect sympathy and sense of oneness but also an independence which is not overmastered by any contact. His action on the world will be largely an inner action by the power of the Spirit, by the spiritual-supramental idea-force formulating itself in the world, by the secret unspoken word, by the power of the heart, by the dynamic life-force, by the enveloping and penetrating power of the self one with all things; the outer expressed and visible action will be only a fringe, a last projection of this vaster single total of activity.

The peace of God within will be extended in the gnostic experience of the universe into a universal calm of equality not merely passive but dynamic, a calm of freedom in oneness dominating all that meets it, tranquillising all that enters into it, imposing its law of peace on the supramental being's relations with the world in which he is living. Into all his acts the inner oneness, the inner communion will attend him and enter into his relations with others, who will not be to him others but selves of himself in the one existence, his own universal existence. It is this poise and freedom in the Spirit that will enable him to take all life into himself while still remaining the spiritual self and to embrace even the world of the ignorance without himself entering into the Ignorance.

Educational Material No.13

THE MAGIC OF FLOWERS AND PLANTS



Let there be Peace on earth
and let it begin with me

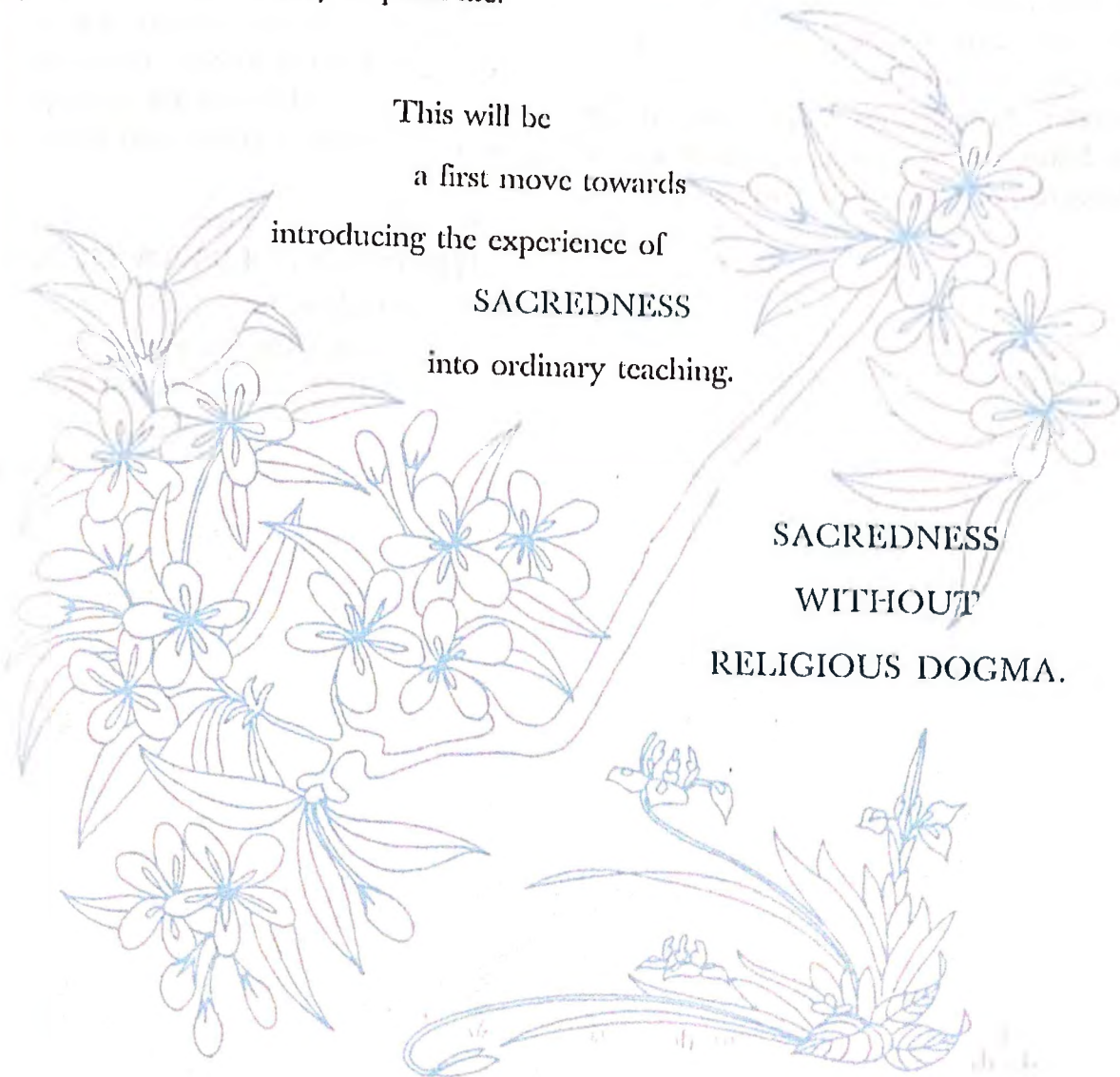
The magic of flowers and plants

A child's education cannot be complete without an insight into the role and significance of flowers and plants. It is an initiation into real magic - the magic of the Universe of which he is an integral part. A magic which is too long unrecognised and neglected.

A lesson based on this topic can be a marvellously different and inspiring one. Students of all ages - child or adult - can participate actively by bringing for it some flowers and/or herb. And a wonderfully relevant addition could be leaves of coriander, basil, or any other herb. These should be beautifully arranged in the room where the lesson will take place. Together with addition of lighted candles the atmosphere will be an extraordinary model for how to transform a classroom. Another added possibility is for someone who has a passing or an intense interest in essential plant and flower oils to bring a few of these to complete a study of the true spirituality of plant life.

This will be
a first move towards
introducing the experience of
SACREDNESS
into ordinary teaching.

SACREDNESS
WITHOUT
RELIGIOUS DOGMA.



The first steps should be:

1. A general discussion about world-wide attitudes to and uses of flowers: to beautify; to express feelings; for ceremonies of various kinds; religious devotion; arts and crafts.
2. Then an exploration of why flowers and plants have such an influence in our lives: supplying psychological and spiritual needs.
3. Considering evidence of consciousness in the lives of plants e.g. response to light and darkness, and in some instances to touch. Is it parallel to human sensitivity and response?
4. Flowers contain fragrance which they give out freely to the world. What is this fragrance? It is a physical manifestation that can be described scientifically, for we know that we smell something when molecules of that thing enter the nostrils and are absorbed on their delicate mucous membranes from where they are carried by the blood-stream to all the tissues of the body including the brain. These molecules are the special energy forces of the plant or flower. Therefore by going back to Educational Material No:10, which demonstrates how every tiniest particle of creation is a particle of God, we can well understand that the fragrance of the flower is actually divine substance. Fragrance is uplifting; it is inspiring; it can lessen pain and grief; it can create joy and happiness.
5. By taking a flower petal or a leaf and squeezing it between finger and thumb we release the very real liquid fragrant power of it. There are methods of extracting such liquid fragrances to make beautiful concentrated oils which can enhance human living. Now after such wonderful revelations, let each person take a drop of flower or plant essence in the palm of the hand, to see it, feel, and smell it; it is an essence which is a power and force of the Universe, of God, of the Divine.

The BBC has a video

THE PRIVATE LIFE OF PLANTS

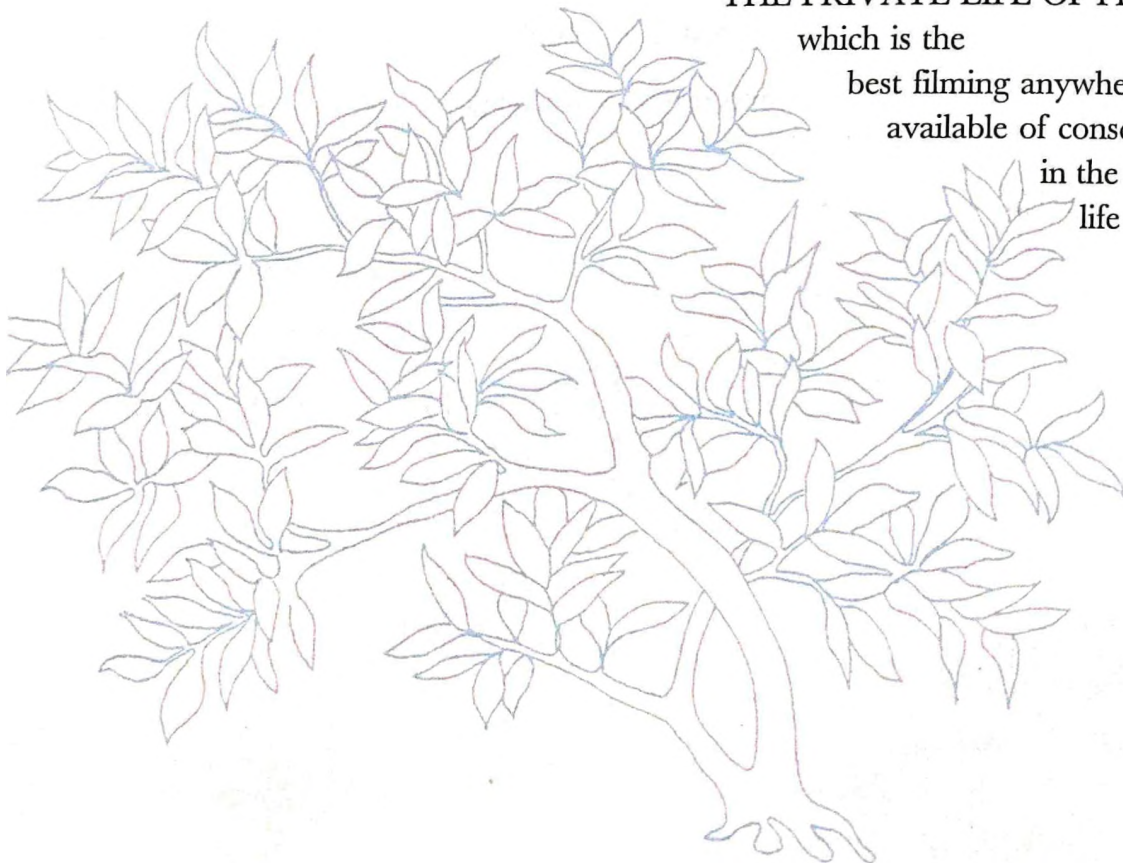
which is the

best filming anywhere

available of consciousness

in the

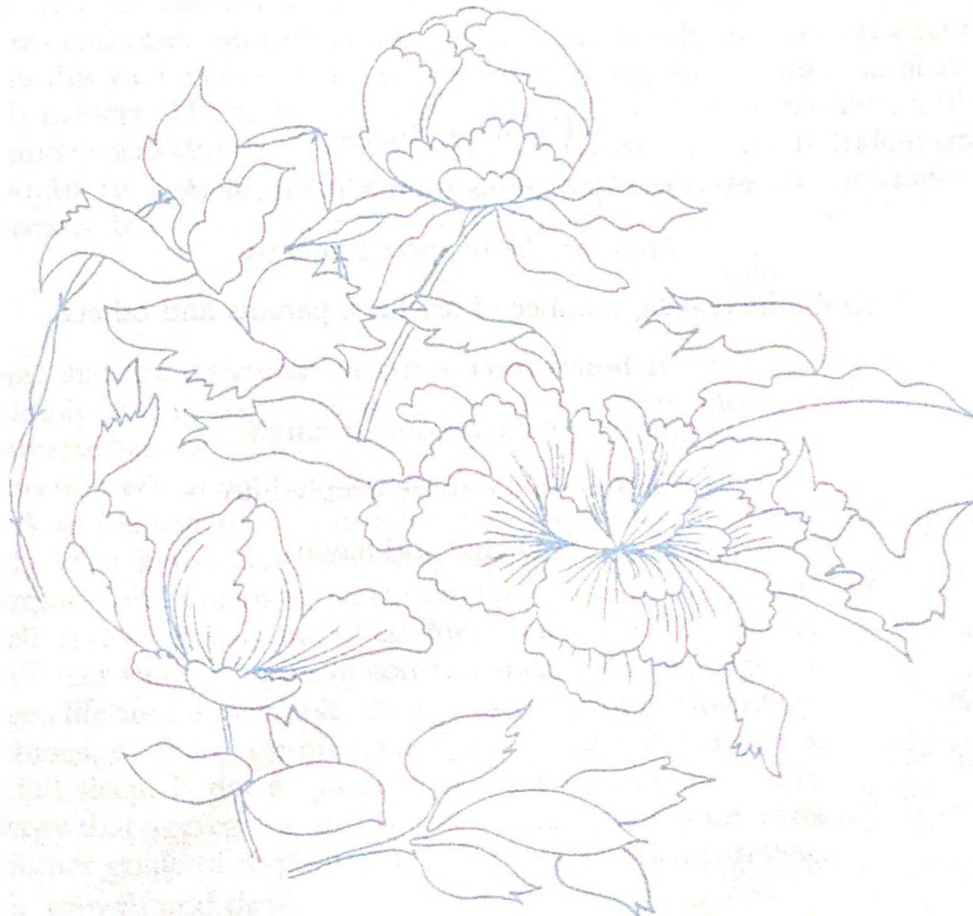
life of plants.



Now it is possible
to understand more completely
the true role of plants and flowers.
For concentrated in each one, according to its individual
purpose in creation, there are the divine forces that can
produce those senses of joy, ease, well-being, healing,
inside the human body and mind.
For some members of any group working on this topic
it will simply be sufficient for them to be conscious of
the significance of these beautiful creations and their
consciousness. But for others it may open up a whole new world
of study of the characters and uses of
individual essential oils.
The Universe has in this way provided forces for every kind of
human need in a very natural way.

Let us give to children, early in their lives,
a truer appreciation of and openness to the wonders and
joys of the natural world.

It will be a heightening of awareness and consciousness, and a
further step on the path of human evolution.
Teach them the joy of decorating ordinary script with simple
flower and plant drawings like these pages.
Then if possible introduce them to illuminated manuscripts.
It will be a life enhancement and enrichment.

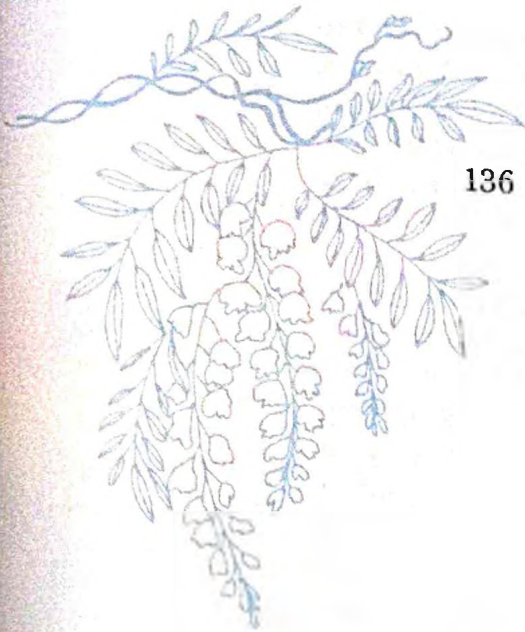




Consciousness in plants and flowers

The following pages
are direct quotations from Sri Aurobindo.

They will be of special interest
to the increasing number of teachers, parents and others
whom I meet in my work,
and who have become inspired
to venture a little more deeply into
The Life Divine and Savitri.

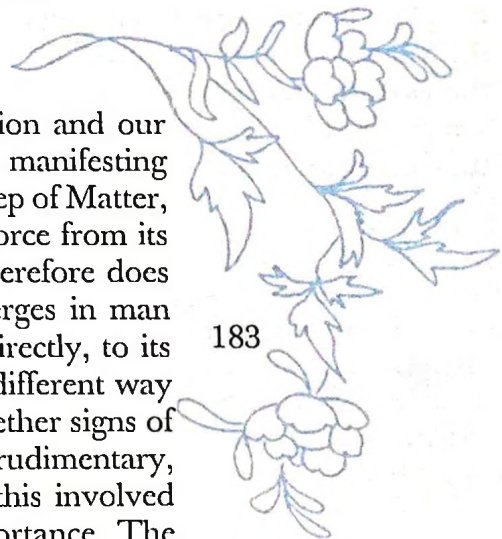


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Each thing in Nature, whether animate or inanimate, mentally self-conscious or not self-conscious, is governed in its being and in its operations by an indwelling Vision and Power, to us subconscious or inconscient because we are not conscious of it, but not inconscient to itself, rather profoundly and universally conscient. Therefore each thing seems to do the works of intelligence, even without possessing intelligence, because it obeys, whether subconsciously as in the plant and animal, or half-consciously as in man, the real-idea of the divine Supermind within it. But it is not a mental Intelligence that informs and governs all things; it is a self-aware Truth of being in which self-knowledge is inseparable from self-fulfilling Existence.

Are there not in us and in the world, forms of consciousness which are submental, to which we can give the name of vital and physical consciousness? If so, we must suppose in the plant and the metal also a force to which we can give the name of consciousness although it is not the human or animal mentality for which we have hitherto preserved the monopoly of that description.

Not only is this probable but, if we will consider things dispassionately, it is certain. In ourselves there is such a vital consciousness which acts in the cells of the body and the automatic vital functions so that we go through purposeful 87 movements and obey attractions and repulsions to which our mind is a stranger. In animals this vital consciousness is an even more important factor. In plants it is intuitively evident. The seekings and shrinkings of the plant, its pleasure and pain, its sleep and its wakefulness and all that strange life whose truth an Indian scientist has brought to light by rigidly scientific methods, are all movements of consciousness, but, as far as we can see, not of mentality.



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It is evident, that the difference between plant sensation and our sensation is simply that in the plant the conscious Force manifesting itself in the universe has not yet fully emerged from the sleep of Matter, from the absorption which entirely divides the worker Force from its source of work in the superconscient knowledge, and therefore does subconsciously what it will do consciously when it emerges in man from its absorption and begins to wake, though still indirectly, to its knowledge-self. It does exactly the same things but in a different way and with a different value in terms of consciousness. Whether signs of this sub-merged life are discoverable, unorganised yet, or rudimentary, in material things, or there are no such signs, because this involved Life is in a full sleep, is not a question of capital importance. The material Energy that aggregates, forms and disaggregates is the same Power in another grade of itself as that Life-Energy which expresses itself in birth, growth and death.

We are ready enough to admit life in the plant because obvious phenomena of life are there, - and this becomes still easier if it can be shown that it manifests symptoms of nervousity and has a vital system not very different from our own, - but are unwilling to recognise it in the metal and the earth and the chemical atom where these phenomenal developments can with difficulty be detected or do not apparently at all exist.

Is there any justification for elevating this distinction into an essential difference? What, for instance, is the difference between life in ourselves and life in the plant? We see that they differ, first, in our possession of the power of locomotion which has evidently nothing to do with the essence of vitality, and, secondly, in our possession of conscious sensation which is, so far as we know, not yet evolved in the plant. Our nervous responses are largely, though by no means always or in their entirety, attended with the mental response of conscious sensation; they have a value to the mind as well as to the nerve-system and the body agitated by the nervous action. In the plant it would seem that there are symptoms of nervous sensation, including those which would be in us rendered as pleasure and pain, waking and sleep, exhilaration, dullness and fatigue, and the body is inwardly agitated by the nervous action, but there is no sign of the actual presence of mentally conscious sensation. But sensation is sensation whether mentally conscious or vitally sensitive, and sensation is a form of consciousness. When the sensitive plant shrinks from a contact, it appears that it is nervously affected, that something in it dislikes the contact and tries to draw away from it; there is, in a word, a subconscious sensation in the plant, just as there are, as we have seen, subconscious operations of the same kind in ourselves. In the human system it is quite possible to bring these subconscious perceptions and sensations to the surface long after they have happened and have ceased to affect the nervous system; and an ever-increasing mass of evidence has irrefutably established the existence of a subconscious mentality in us much vaster than the conscious. The mere fact that the plant has no superficially vigilant mind which can be awakened to the valuation of its subconscious sensations, makes no difference to the essential identity of the phenomena. The phenomena being the same, the thing they manifest must be the same, and that thing is a subconscious mind.

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All things, even while different, are yet one. For practical purposes plant, animal, man are different existences; yet when we look deeper we see that the plant is only an animal with an insufficient evolution of self-consciousness and dynamic force; the animal is man in the making; man himself is that animal and yet the something more of self-consciousness and dynamic power of consciousness that make him man; and yet again he is the something more which is contained and repressed in his being as the potentiality of the divine, - he is a god in the making. In each of these, plant, animal, man, god, the Eternal is there containing and repressing himself as it were in order to make a certain statement of his being. Each is the whole Eternal concealed.



In some recent discoveries - which, if their conclusions are accepted, must throw an intense light on the problem of Life in Matter-a great Indian physicist has pointed attention to the response to stimulus as an infallible sign of the existence of life. It is especially the phenomenon of plant-life that has been illumined by his data and illustrated in all its subtle functionings; but we must not forget that in the essential point the same proof of vitality, the response to stimulus, the positive state of life and its negative state which we call death, have been affirmed by him in metals as in the plant. Not indeed with the same abundance, not indeed so as to show an essentially identical organisation of life; but it is possible that, could instruments of the right nature and sufficient delicacy be invented, more points of similarity between the metal and plant life could be discovered; and even if it prove not to be so, this might mean that the same or any life organisation is absent, but the beginnings of vitality could still be there.

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But if life, however rudimentary in its symptoms, exists in the metal, it must be admitted as present, involved perhaps or elementary and elemental in the earth or other material existences akin to the metal. If we can pursue our inquiries farther, not obliged to stop short where our immediate means of investigation fail us, we may be sure from our unvarying experience of Nature that investigations thus pursued will in the end prove to us that there is no break, no rigid line of demarcation between the earth and the metal formed in it or between the metal and the plant and, pursuing the synthesis farther, that there is none either between the elements and atoms that constitute the earth or metal and the metal or earth that they constitute. Each step of this graded existence prepares the next, holds in itself what appears in that which follows it. Life is everywhere, secret or manifest, organised or elemental, involved or evolved, but universal, all-pervading, imperishable; only its forms and organisings differ.



We must remember that the physical response to stimulus is only an outward sign of life, even as are breathing and locomotion in ourselves. An exceptional stimulus is applied by the experimenter and vivid responses are given which we can at once recognise as indices of vitality in the object of the experiment. But during its whole existence the plant is responding constantly to a constant mass of stimulation from its environment; that is to say, there is a constantly maintained force in it which is capable of responding to the application of force from its surroundings. It is said that the idea of a vital force in the plant or other living organism has been destroyed by these experiments. But when we say that a stimulus has been applied to the plant, we mean that an energised force, a force in dynamic movement has been directed on that object, and when we say that a response is given, we mean that an energised force capable of dynamic movement and of sensitive vibration answers to the shock. There is a vibrant reception and reply, as well as a will to grow and be, indicative of a submental, a vital-physical organisation of consciousness-force hidden in the form of being.

Life then reveals itself as essentially the same everywhere from the atom to man, the atom containing the subconscious stuff and movement of being which are released into consciousness in the animal, with plant life as a midway stage in the evolution. Life is really a universal operation of Conscious-Force acting subconsciously on and in Matter; it is the operation that creates, maintains, destroys and re-creates forms or bodies and attempts by play of nerve-force, that is to say, by currents of interchange of stimulating energy to awake conscious sensation in those bodies. In this operation there are three stages; the lowest is that in which the vibration is still in the sleep of Matter, entirely subconscious so as to seem wholly mechanical; the middle stage is that in which it becomes capable of a response still submental but on the verge of what we know as consciousness; the highest is that in which life develops conscious mentality in the form of a mentally perceptible sensation which in this transition becomes the basis for the development of sense-mind and intelligence.

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The same energy is present in all forms down to the atom, since everywhere it is the same in essence and everywhere it is the same operation of Conscious-Force, Force with sense and mind secretly active but at first involved in the form and preparing to emerge, then finally emerging from their involution. This is the whole significance of the omnipresent Life that has manifested and inhabits the material universe.

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As in us, so in the atom, the metal, the plant, in every form of material Nature, in every energy of material Nature, there is, we know, a secret soul, a secret will, a secret intelligence at work, other than the mute self-oblivious form, the Conscient, - conscient even in unconscious things, ... without whose presence and informing Conscious-Force no work of Nature could be done.

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3 As the impulse towards Mind ranges from the more sensitive reactions of Life in the metal and the plant up to its full organisation in man, so in man himself there is the same ascending series, the preparation, if nothing more, of a higher and divine life.

The individual must have followed this line of development; he must have presided over a soul-experience in the lower forms of life before he took up the human evolution: as the One was capable of assuming in its universality these lower forms of the plant and animal, so must the individual, now human, have been capable of assuming them in his previous stages of existence. He now appears as a human soul, the Spirit accepting the inner and outer form of humanity, but he is not limited by this form any more than he was limited by the plant or animal forms previously assumed by him; he can pass on from it to a greater self-expression in a higher scale of Nature.

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851 As plant-life contains in itself the obscure possibility of the conscious animal, as the animal-mind is astir with the movements of feeling and perception and the rudiments of conception that are the first ground for man the thinker, so man the mental being is sublimated by the endeavour of the evolutionary Energy to develop out of him the spiritual man, the fully conscious being, man exceeding his first material self and discoverer of his true self and highest nature.

We see at once that there are here on earth three realms of the play of Force, the animal kingdom of the old classification to which we belong, the vegetable, and lastly the mere material void, as we pretend, of life. How does life in ourselves differ from the life of the plant, and the life of the plant from the not-life, say, of the metal, the mineral kingdom of the old phraseology, or that new chemical kingdom which Science has discovered?

Ordinarily, when we speak of life, we have meant animal life, that which moves, breathes, eats, feels, desires, and, if we speak of the life of plants, it has been almost as a metaphor rather than a reality, for plant life was regarded as a purely material process rather than a biological phenomenon. Especially we have associated life with breathing; the breath is life, it was said in every language, and the formula is true if we change our conception of what we mean by the Breath of Life. But it is evident that spontaneous motion or locomotion, breathing, eating are only processes of life and not life itself; they are means for the generation or release of that constantly stimulating energy which is our vitality and for that process of disintegration and renewal by which it supports our substantial existence; but these processes of our vitality can be maintained in other ways than by our respiration and our means of sustenance. It is a proved fact that even human life can remain in the body and can remain in full consciousness when breathing and the beating of the heart and other conditions formerly deemed essential to it have been temporarily suspended. And new evidence of phenomena has been brought forward to establish that the plant, to which we can still deny any conscious reaction, has at least a physical life identical with our own and even organised essentially like our own though different in its apparent organisation. If that is proved true, we will have to make a clean sweep of our old facile and false conceptions and get beyond symptoms and externalities to the root of the matter.

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It is self evident that Life in the plant, even if otherwise organised than in the animal, is yet the same power, marked by birth and growth and death, propagation by the seed, death by decay or malady or violence, maintenance by indrawing of nourishing elements from without, dependence on light and heat, productiveness and sterility, even states of sleep and waking, energy and depression of life-dynamism, passage from infancy to maturity and age; the plant contains, moreover, the essences of the force of life and is therefore the natural food of animal existences. If it is conceded that it has a nervous system and reaction to stimuli, a beginning or undercurrent of submental or purely vital sensations, the identity becomes closer; but still it remains evidently a stage of life evolution intermediate between animal existence and "inanimate" Matter.

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What we see from outside is that material objects like plants and minerals have their powers, properties and inherent influences, but as there is no faculty or means of communication, it is only by being brought into contact with a person or object or by a conscious utilisation by living beings that their influences can become active, - such a utilisation is the practical side of more than one human science. But still these powers and influences are attributes of Being, not of mere indeterminate substance, they are forces of the Spirit emerging by Energy from its self-absorbed Inconscience. This first crude mechanical action of an inherent absorbed conscious energy opens in the primary forms of life into submental life vibrations that imply an involved sensation; there is a seeking for growth, light, air, life-room, a blind feeling out, which is still internal and confined within the immobile being, unable to formulate its instincts, to communicate, to externalise itself. An immobility not organised to establish living relations, it endures and absorbs contacts, involuntarily inflicts but cannot voluntarily impose them; the inconscience is still dominant, still works out everything by the secret involved knowledge by identity, it has not yet developed the surface contactual means of a conscious knowledge. This further development begins with overtly conscious life; what we see in it is the imprisoned consciousness struggling out to the surface: it is under the compulsion of this struggle that the separated living being strives, however blindly at first and within narrow limits, to enter into conscious relations with the rest of the world-being outside it. It is by the growing amount of contacts that it can receive and respond to, and by the growing amount of contacts that it can put out from itself or impose in order to satisfy its needs and impulses, that the being of living matter develops its consciousness, grows from inconscience or subconsciousness into a limited, separative knowledge.

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Always a heaven-truth broods in Life's deeps;
In our obscurest members burns that fire.
A touch of God's rapture in creation's acts.
A lost remembrance of felicity
Lurks still in the dumb roots of death and birth.
The world's senseless beauty mirrors God's delight.

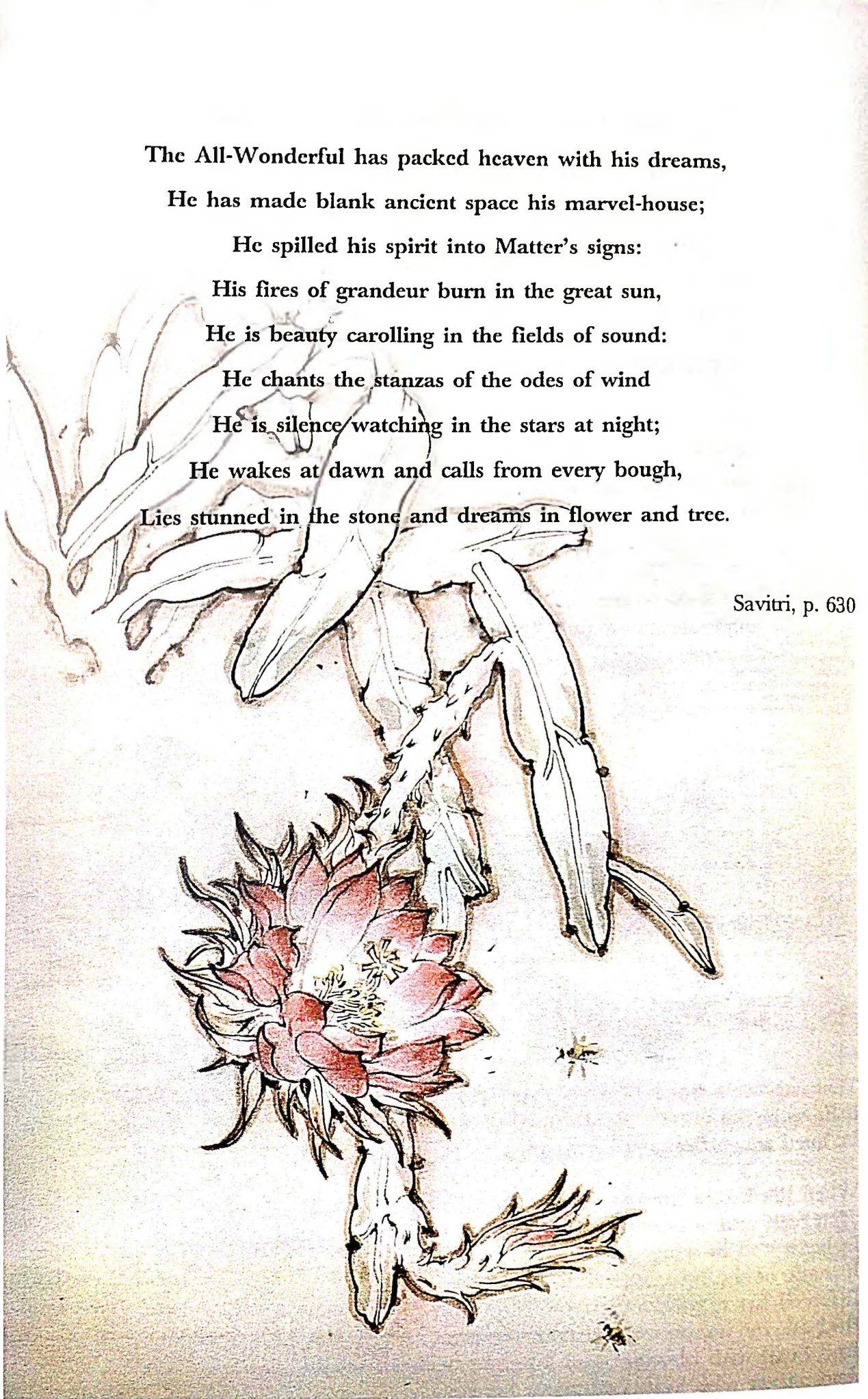


That rapture's smile is secret everywhere:
It flows in the wind's breath, in the tree's sap,
Its hued magnificence blooms in leaves and flowers.

When life broke through its half-drowse in the plant
That feels and suffers but cannot move or cry,
In beast and in winged bird and thinking man
It made of the heart's rhythm its music's beat;
It forced the unconscious tissues to awake
And ask for happiness and earn the pang
And thrill with pleasure and laughter of brief delight,
And quiver with pain and crave for ecstasy.

The All-Wonderful has packed heaven with his dreams,
He has made blank ancient space his marvel-house;
He spilled his spirit into Matter's signs:
His fires of grandeur burn in the great sun,
He is beauty carolling in the fields of sound:
He chants the stanzas of the odes of wind
He is silence watching in the stars at night;
He wakes at dawn and calls from every bough,
Lies stunned in the stone and dreams in flower and tree.

Savitri, p. 630



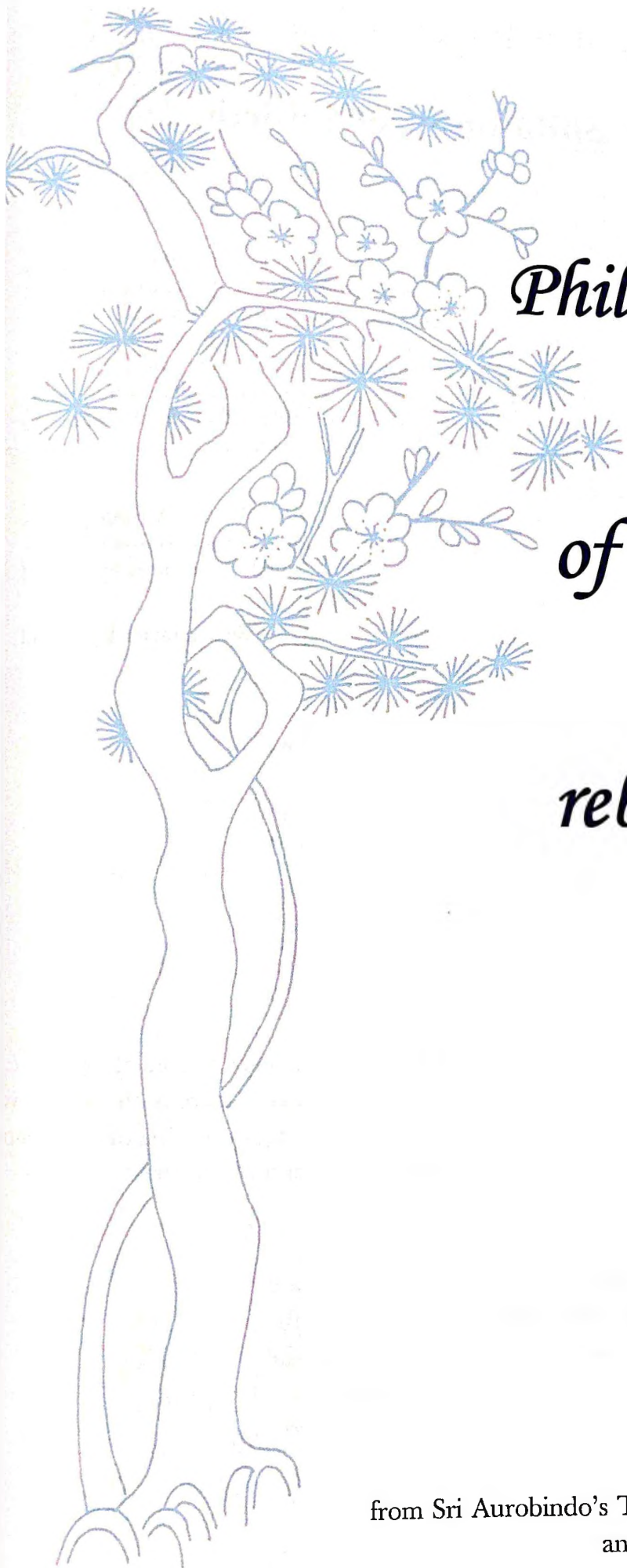
Educational Material No. 14

PHILOSOPHY OF REBIRTH

(This section is for those who are ready for pure
Sri Aurobindo with no commentary from me.)



**Let there be Peace on earth
and let it begin with me**



Philosophy

of

rebirth

from Sri Aurobindo's *The Life Divine*, Chapter XX
and *Savitri*

The philosophy of rebirth



An end have these bodies of an embodied soul that is eternal;...it is not born nor dies nor is it that having been it will not be again. It is unborn, ancient, everlasting; it is not slain with the slaying of the body. As a man casts from him his worn-out garments and takes others that are new, so the embodied being casts off its bodies and joins itself to others that are new. Certain is the death of that which is born and certain as the birth of that which dies

Gita

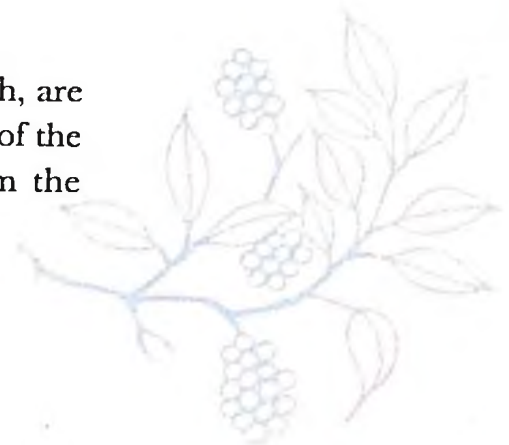
There is a birth and growth of the self. According to his actions the embodied being assumes forms successively in many places; many forms gross and subtle he assumes by force of his own qualities of nature..,

Swetaswatara Upanishad

BIRTH is the first spiritual mystery of the physical universe, death is the second, which gives its double point of perplexity to the mystery of birth; for life, which would otherwise be a self-evident fact of existence, becomes itself a mystery by virtue of these two which seem to be its beginning and its end and yet in a thousand ways betray themselves as neither of these things, but rather intermediate stages in an occult process of life.

But in the birth of life there is something more that participates in the emergence, - there is an element which is no longer material, a strong upsurging of some flame of soul, a first evident vibration of the spirit.

What were we before birth and what are we after death, are the questions, the answer of the one depending upon that of the other, which the intellect of man has put to itself from the beginning without even now resting in any final solution.



The universal Man, the cosmic Purusha in humanity, is developing in the human race the power that has grown into humanity from below and shall yet grow to Supermind and Spirit, and become the Godhead in man who is aware of his true and integral self and the divine universality of his nature. The individual must have followed this line of development; he must have presided over a soul-experience in the lower forms of life before he took up the human evolution: as the One was capable of assuming in its universality these lower forms of the plant and animal, so must the individual, now human, have been capable of assuming them in his previous stages of existence. He now appears as a human soul, the Spirit accepting the inner and outer form of humanity, but he is not limited by this form any more than he was limited by the plant or animal forms previously assumed by him; he can pass on from it to a greater self-expression in a higher scale of Nature.

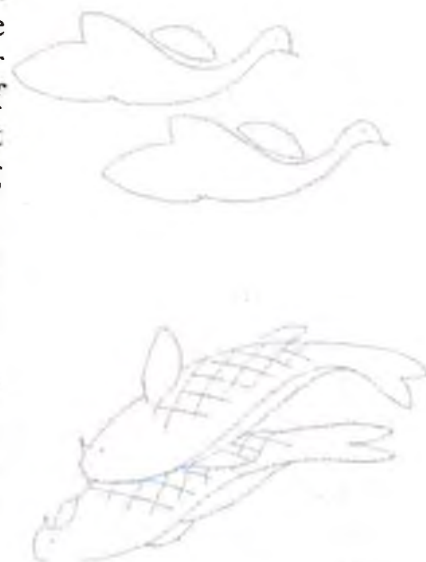


The soul is not bound by the formula of mental humanity: it did not begin with that and will not end with it; it had a prehuman past, it has a superhuman future.

What we see of Nature, and of human nature, justifies this view of a birth of the individual soul from form to form until it reaches the human level of manifested consciousness, which is its instrument for rising to yet higher levels. We see that Nature develops from stage to stage and in each stage takes up its past and transforms it into stuff of its new development. We see too that human nature is of the same make; all the earthpast is there in it. It has an element of matter taken up by life, an element of life taken up by mind, an element of mind which is being taken up by spirit: the animal is still present in its humanity;



We arrive, then, necessarily at this conclusion that: human birth is a term at which the soul must arrive in a long succession of rebirths and that it has had for its previous and preparatory terms in the succession the lower forms of life upon earth; it has passed through the whole chain that life has strung in the physical universe on the basis of the body, the physical principle. Then the farther question arises whether, humanity once attained, this succession of rebirths still continues and, if so, how, by what series or by what alternations. And, first, we have to ask whether the soul, having once arrived at humanity, can go back to the animal life and body, a retrogression which the old popular theories of transmigration have supposed to be an ordinary movement. It seems impossible that it should so go back with any entirety, and for this reason, that the transit from animal to human life means a decisive conversion of consciousness, quite as decisive as the conversion of the vital consciousness of the plant into the mental consciousness of the animal. It is surely impossible that a conversion so decisive made by Nature should be reversed by the soul and the decision of the spirit within her come, as it were, to naught. It could only be possible for human souls, supposing such to exist, in whom the conversion was not decisive, souls that had developed far enough to make, occupy, or assume, a human body, but not enough to ensure the safety of this assumption, not enough to remain secure in its achievement and faithful to the human type of consciousness.



The normal law must be the recurrence of birth in new human forms for a soul that has once become capable of humanity.

But why a succession of human births, and not one alone?

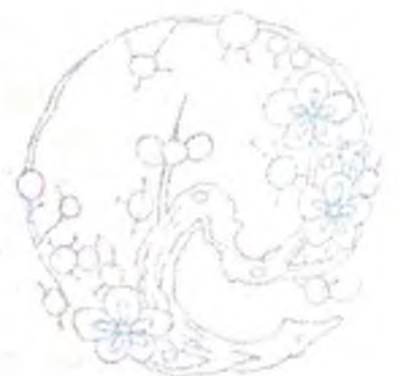
The soul has not finished what it has to do by merely developing into humanity; it has still to develop that humanity into its higher possibilities. Obviously, the soul that lodges in a Caribbee or an untaught primitive or an Apache of Paris or an American gangster, has not yet exhausted the necessity of human birth, has not developed all its possibilities or the whole meaning of humanity, has not worked out all the sense of Sachchidananda in the universal Man; neither has the soul lodged in a vitalistic European occupied with dynamic production and vital pleasure or in an Asiatic peasant engrossed in the ignorant round of the domestic and economic life. We may reasonably doubt whether even a Plato or a Shankara marks the crown and therefore the end of the outflowing of the spirit in man.

There may be a higher or at least a larger possibility which the Divine intends yet to realise in man, and, if so, it is the steps built by these highest souls which were needed to compose the way up to it and to open the gates.

Man is there to move from the ignorance and from the little life which he is in his mind and body to the knowledge and the large divine life which he can compass by the unfolding of the spirit. At least the opening out of the spirit in him, the knowledge of his real self and the leading of the spiritual life must be attained before he can go definitively and for ever elsewhere. There may too be beyond this initial culmination a greater flowering of the spirit in the human life of which we have as yet only the first intimations; the imperfection of Man is not the last word of Nature, but his perfection too is not the last peak of the Spirit.

This possibility becomes a certitude if the present leading principle of the mind as man has developed it, the intellect, is not its highest principle. If mind itself has other powers as yet only imperfectly possessed by the highest types of the human individual, then a prolongation of the line of evolution and consequently of the ascending line of rebirth to embody them is inevitable. If Supermind also is a power of consciousness concealed here in the evolution, the line of rebirth cannot stop even there; it cannot cease in its ascent before the mental has been replaced by the supramental nature and an embodied supramental being becomes the leader of terrestrial existence.

If there is an evolution of consciousness in an evolutionary body and a soul inhabiting the body, a real and conscious individual, then it is evident that it is the progressive experience of that soul in Nature which takes the form of this evolution of consciousness: rebirth is self-evidently a necessary part, the sole possible machinery of such an evolution. It is as necessary as birth itself; for without it birth would be an initial step without a sequel, the starting of a journey without its farther steps and arrival. It is rebirth that gives to the birth of an incomplete being in a body its promise of completeness and its spiritual significance.



The internatal period

“Immersed in voiceless internatal trance the beings that once wore forms on earth sat there in shining chambers of spiritual sleep.

Passed were the pillar-posts of birth and death,
Passed was their little scene of symbol deeds,
Passed were the heavens and hells of their long road;
They had returned into the world’s deep soul.

All now was gathered into pregnant rest:
Person and nature suffered a slumber change.

In trance they gathered back their bygone selves,
In a background memory’s foreseeing muse
Prophetic of new personality,
Arranged the map of their coming destiny’s course:
Heirs of their past, their future’s discoverers,
Electors of their own self-chosen lot,
They waited for the adventure of new life.
There they remould their purpose and their drift,
Recast their nature, and re-form their shape,
Ever they change, and, changing, ever grow,
And, passing through a fruitful stage of death,
And after long reconstituting sleep,
Resume their place in the process of the Gods
Until their work in cosmic Time is done.”

Savitri, pp. 293 - 294

“The soul gathers the essence of all our mental, vital,
and bodily experience, and assimilates it for the farther
evaluation of our existence in Nature, but this action is
occult and not obtruded on the surface.”

The Life Divine, p. 892



Educational Material No.15

YOGA

(This is also pure Sri Aurobindo with no commentary.)



Let there be Peace on earth
and let it begin with me

Educational Material No. 15

The Yoga and its objects

The Yoga we practise is not for ourselves alone, but for the Divine; its aim is to work out the will of the Divine in the world, to effect a spiritual transformation, and to bring down a divine nature and a divine life into the mental, vital, and physical nature and life into humanity. Its object is the liberation and transformation of the human being.



The nature of man and of things is at present a discord, a harmony that has got out of tune. The whole heart, and action, and mind of man must be changed, but from within, not from without, not by political and social institutions, not even by creeds and philosophies, but by realisation of God in ourselves and the world and a remoulding of life by that realisation. This can only be effected by a Yoga devoted to the fulfilment of the Divine in ourselves and others.

Egoism must be blotted out in order that we may have, as God intends us ultimately to have, the perfect bliss, the perfect calm and knowledge, and the perfect activity of the divine existence. If this attitude of perfect self-surrender can be even imperfectly established, all necessity of Yogic practice ceases inevitably. For then God himself in us becomes the Yogi and the perfection, and His divine power works in us, not by our artificial processes, but by a working of Nature which is perfectly informed, all-searching and infallibly efficient.



THE FIRST PROCESS of the Yoga is to put yourself with all your heart and all your strength into God's hands.

Make no conditions,

ask for nothing at all except that in you and through you

His will may be directly performed.

THE NEXT PROCESS is to stand aside and watch the working of the divine power in yourself. This working is often attended with disturbance and trouble in the system, therefore faith is necessary, though perfect faith is not always possible at once; for whatever impurity is in you, harboured openly or secretly lurking, is likely to rise at first and be repeated, so long as it is not exhaustively swept out; and doubt in this age is an almost universal impurity. But even when doubt assails, stand by and wait for it to pass.

When distressed within or assailed from without, remember the words of the Gita:

“By giving thyself up in heart and mind to Me, thou shalt cross over all difficulties and perils by my Grace.”

You have not to be troubled or struggle, yourself, as if the responsibility were yours or the result depended only on your efforts, - a mightier than you is busy with the matter. Neither disease nor calamity, nor the rising of sin and impurity in you, should cause any alarm. Hold fast only to Him. But the release does not come by a sudden miracle, it comes by a process of purification, and these things are a part of the process. They are like the dust that rises in clouds when a room long uncleaned is at last swept out. Though the dust seem to choke you, yet persevere.



THE THIRD PROCESS OF THE YOGA is to perceive all things as God. Matter, life, mind, and what is beyond mind, is all the Divine. When we have this realisation, when we dwell in it securely and permanently, all possibilities of grief and sin, fear, delusion, internal strife and pain, are driven puissantly from our being.

The whole world then appears to us in a changed aspect, as an ocean of beauty, good, light, bliss, exultant movement on a basis of eternal strength and peace. We become one in soul with all beings, and, having steadfastly this experience, are able by contact, by oneness, by the reaching out of love, to communicate it to others, so that we become a centre of the radiation of this divine state throughout our world.

When our eyes, that are now blinded by the idea of Matter, open to the supreme Light, we shall find that nothing is inanimate, but all contains, expressed or unexpressed, involved or evolved, secret or manifest or in course of manifestation, not only that state of involved consciousness which we call Matter, but also life, mind, knowledge, bliss, divine force and being. Flowers, fruits, earth, trees, metals, all things have a joy in them of which you will become aware.

Nor is it enough to see Him in all things and beings; you must see Him in all events, actions, thoughts, feelings, in yourself and others, throughout the world.

For this realisation two things are necessary:

FIRST, that you should give up to Him the fruit of all your actions.

SECONDLY, that you should give up to Him the actions themselves. Be strong in the faith that whatever is right and necessary will inevitably happen.

The call upon us is
to grow into the image of God,
to dwell in Him and with Him,
and be a channel of His joy and might,
and an instrument of His works.
Purified from all that is evil,
transfigured in soul by His touch,
we have to act in the world as dynamos of that divine electricity,
and send it thrilling and radiating through mankind,
so that wherever one of us stands,
hundreds around may become full of His Light and Force,
full of God, full of Ananda.

Churches, orders, theologies, philosophies, have failed to save mankind, because they have busied themselves with intellectual creeds, dogmas, rites and institutions, as if these could save mankind, and have neglected the one thing needful, - the power and purification of the soul. We must go back to the one thing needful, take up again Christ's gospel of the purity and perfection of mankind; Mahomed's gospel of perfect submission, self-surrender and servitude to God; Chaitanya's gospel of the perfect love and joy of God in man; Ramakrishna's gospel of the unity of all religions and the divinity of God in man;

and

gathering all these streams into one mighty river,
one purifying and redeeming stream,
pour it over the death-in-life of a materialistic humanity,
so that there may be a resurrection of the soul in mankind,
and the Age of Truth for a while return to the world.

Nor is this the whole object of the Yoga; the reason for which the Avatars descend is to raise up man again and again, developing in him a higher and ever-higher humanity, a greater and yet greater development of divine being, bringing more and more of heaven again and again upon the earth until our toil is done, our work accomplished even in this material universe.

Small is his work, even if he succeeds, who labours for his own salvation or the salvation of a few; infinitely greater is his, even if he fail or succeed only partially, or for a season, who lives only to bring about peace of soul, joy, purity and perfection, among all mankind.

What is Yoga ?

In the right view, both of life and of Yoga, all life is either consciously or subconsciously a yoga. For we mean by this term a methodised effort towards self-perfection by the expression of the potentialities latent in the being, and a union of the human individual with the universal and transcendent Existence we see partially expressed in man and in the cosmos.

But all life, when we look behind its appearances, is a vast Yoga - of Nature attempting to realise her perfection in an ever-increasing expression of her potentialities, and to unite herself with her own divine reality. In man, her thinker, she for the first time upon this earth devises self-conscious means, and willed arrangements of activity, by which this great purpose may be more swiftly and puissantly attained. Yoga may be regarded as a means of compressing one's evolution into a single life, or a few years, or even a few months of bodily existence.



It is this view of Yoga that can alone form the basis for a sound and rational synthesis of yogic methods. For then Yoga ceases to appear as something mystic and abnormal which has no relation to the ordinary processes of the World-Energy. It reveals itself rather as an intense and exceptional use of powers that she has already manifested.



To be one in all ways of thy being with that which is the Highest, this is Yoga.
To be one in all ways of thy being with that which is the ALL, this is Yoga.
To be one in thy spirit and with thy understanding and thy heart and in all thy members with the God in humanity, this is Yoga.
To be one with all Nature and all beings, this is Yoga.



All this is to be one with God.

Because from Him all is, and all is in Him, and He IS all, and IN all, and because He is thy highest Self and thou art one with Him in thy spirit and a portion of Him in thy soul and at play with Him in thy nature, He is thy secret Master and sustainer of all thou art, therefore is oneness with Him the perfect way of thy being.

All Yoga is in its nature a new birth; it is a birth out of the ordinary mentalised material life of man, into a higher spiritual consciousness and a greater and diviner being.

No Yoga can be successfully undertaken and followed unless there is a strong awakening to the necessity of that larger spiritual existence.



The soul that is called to this deep and vast change may arrive in different ways to the initial departure. It may come to it by its own natural development which has been leading it unconsciously towards the awakening; it may reach it through the influence of a religion or the attraction of a philosophy; it may approach it through a slow illumination, or leap to it by a sudden touch or shock; it may be pushed or led to it by the pressure of outward circumstances or by an inward necessity, by a single word that breaks the seals of the mind, or by long reflection, by the distant reflection of one who has trod the path, or by contact and daily influence. According to the nature and the circumstances the call will come.

But in whatever way it comes, there must be a decision of the mind and the will, and, as its result, a complete and effective self consecration. The acceptance of a new spiritual idea-force, and upward orientation in the being, an illumination, a turning or conversion seized on by the will and the heart's aspiration, - this is the momentous act which contains as in a seed all the results that the Yoga has to give.

The mere idea or intellectual seeking of something higher beyond, however strongly grasped by the mind's interest, is ineffective unless it is seized on by the heart as the one thing desirable, and by the will as the one thing to be done. For truth of the spirit has not merely to be thought but to be lived, and to live it demands a unified single-mindedness of the being; so great a change as is contemplated by the Yoga is not to be effected by a divided will, or by a small portion of the energy, or by a hesitating mind. He who seeks the Divine must consecrate himself to God and to God only.

If we wish to make the most of the opportunity that this life gives us, if we wish to respond adequately to the call we have received, and to attain to the goal we have glimpsed, not merely advance a little towards it, it is essential that there should be an entire self-giving.

The secret of success in Yoga
is to regard it
not as one of the aims to be pursued in life,
BUT AS THE WHOLE OF LIFE.

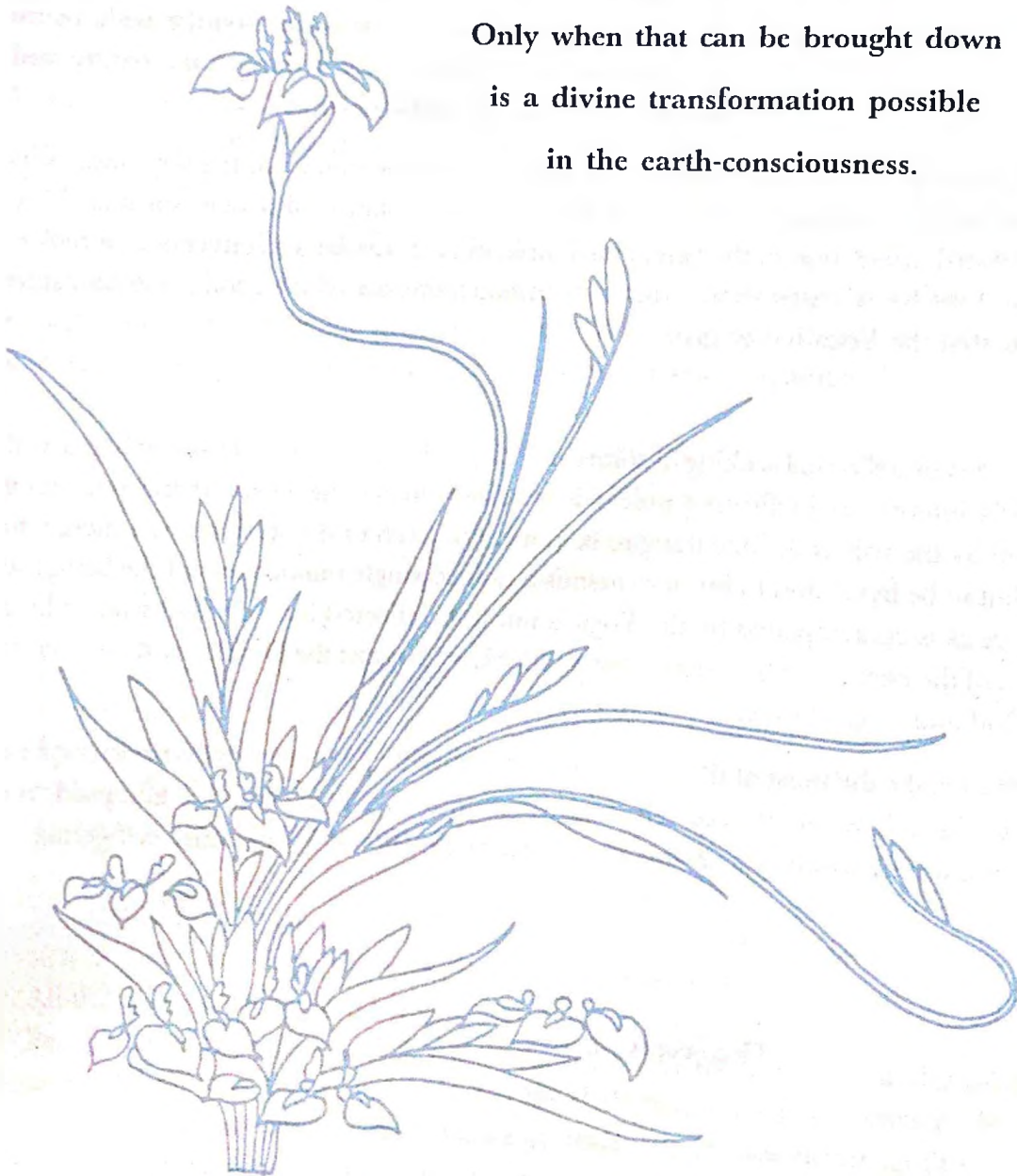
Our Yoga

is a double movement of ascent and descent;
one rises to higher and higher levels
of consciousness,

but at the same time
one brings down their power
not only into mind and life,
but in the end even into the body.

And the highest of these levels,
the one at which it aims, is the Supermind.

Only when that can be brought down
is a divine transformation possible
in the earth-consciousness.



The value and nature of work

What is the use of only knowing ? I say to thee, Act and Be, for therefore God sent thee into this human body.

To work for the Divine is to pray with the body. Work done in the true spirit is meditation.

If thy aim be great and thy means small, still act; for by action alone can these increase to thee.

The idea of bigness and smallness is quite foreign to the spiritual truth ... Spiritually there is nothing big or small.

Such ideas are like those of the literary people who think writing a poem is a high work and making shoes or cooking the dinner is a small or low one. But all is equal in the eyes of the Spirit, - and it is only the spirit within with which it is done that matters. It is the same with a particular kind of work, there is nothing big or small.



It is not the thing itself which is important,
but the manner in which it is done.

A quite material work, as for example, cleaning the floor,
may lead to a very deep consciousness
if it is done with a certain sense of perfection and progress,
whereas works reputed to be of a higher order,
like works of study or literary or artistic works,
if they are done for the sake of fame
or for the satisfaction of self-love,
with a view to some material gain, do not help you to progress.
The classification therefore depends more upon the inner
attitude than on the external fact.

And this is applicable to everything.
Of each one is asked only what he has,
what he is, nothing more, but also nothing less.

Educational Material No. 16

OVERMIND
ITS SPECIAL RELATIONSHIP WITH LIFE ON EARTH



Let there be Peace on earth
and let it begin with me

Educational Material No: 16

White light

Comprises light of many different wavelengths.

Wavelength determines a specific energy.

And light passed through a glass prism

Splits up into all these different energies.

The different energies now show as different colours.

This is the perfect way

Of demonstrating the function of overmind.

Supermind

Comprises all qualities,

Harmonies, beauty, perfection, forces,

Powers,

Everything divine.

But these are not individualised in supermind.

Supermind is far too powerful

To be borne by the frail mortal human being.

And so the world of overmind

Functions like the glass prism.

The all-powerful supermind passes through it

Into all the other worlds,

And is split up into all separate divine powers.

In this way

Frail human beings are protected

From too strong a force,

And they are able to receive and use,

And develop,

Whatever single powers they are capable of.

Hence the necessary development of human beings

Into the artist, the scientist, the philosopher,

The teacher, and the practical man,

And the compassionate worker,

And many others.

Thus will humanity gradually develop,

On an evolutionary path,

An ability to link its innate godhead within

To the god which is its origin and its destiny.

Only then will man be able to receive the full power

Of supermind,

And be able to manifest it in his daily living.

The relationship of supermind with life on earth

An understanding of this is helped by science: by this photograph of white light being passed through a glass prism which is splitting it up into its variety of component energies, all of which are represented by colours.

Combinations of these energies will give to all living species – plant, animal, and human – the individual qualities which will always distinguish each one from every other, and which will be its ordained blueprint to be perpetuated in its seeds.

And yet in spite of this division, each one is a fragment of the Complete Divine Origin, and the whole of Creation is ONE.

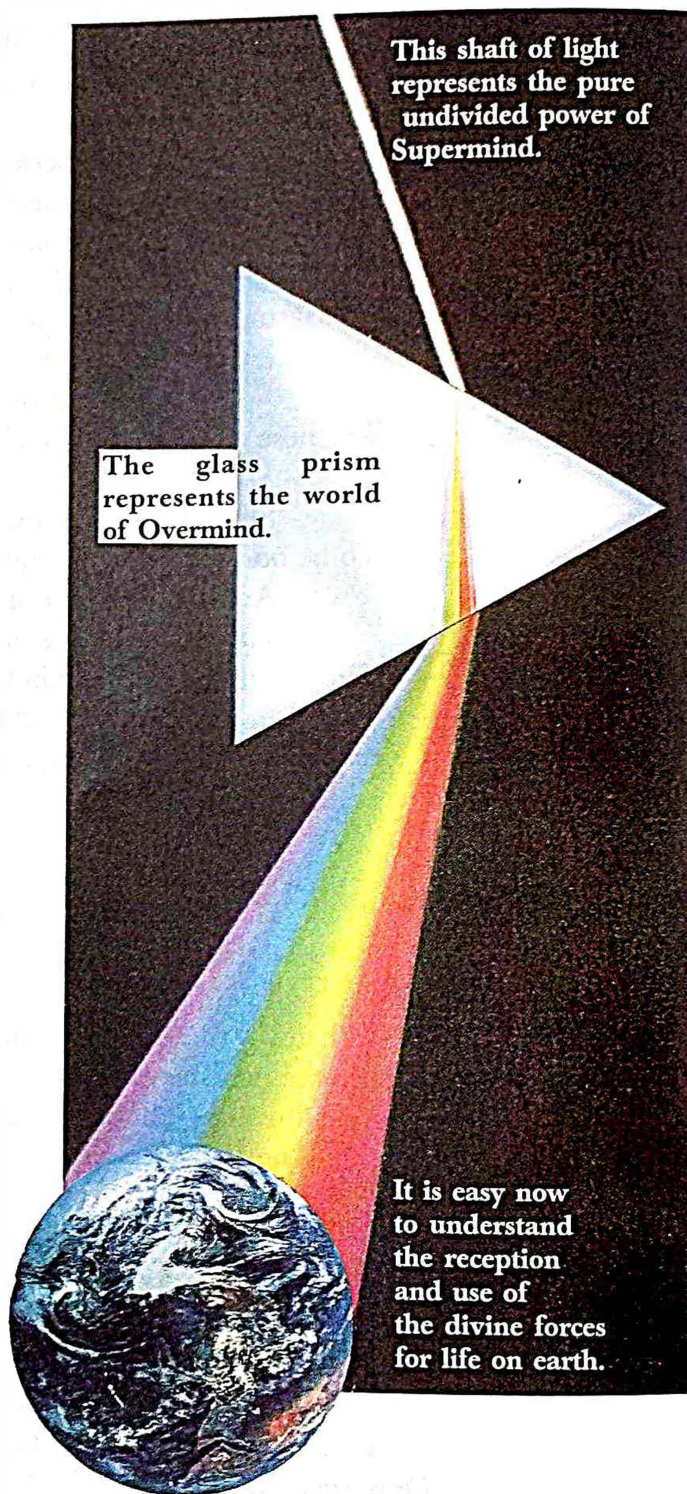
In working with children in many countries, I have frequently been asked if it is true that there are guardian angels, and it is wonderful to be able to tell them that it is perfectly true. For Sri Aurobindo tells us that each separate quality of Supermind has, living in the world of Overmind, a special Being delegated to administer it on earth.

Christian children are familiar with the idea of angels and Archangels, and this information about the relationship with Overmind makes far more sense to them than the nebulous Biblical teaching about the angels in heaven.

The Hindu child can very easily understand the reality and functions of gods and goddesses.

Bringing together these facts from East and West creates a marvellous new insight into human unity.

I have added Earth to the original photograph.



Overmind

Quotations from The Life Divine

“...Overmind that covers as with wide wings of some creative Oversoul, this whole lower hemisphere of Knowledge-Ignorance, links it with that greater Truth-Consciousness, while at the same time with its brilliant golden lid it veils the face of the greater Truth from our sight,

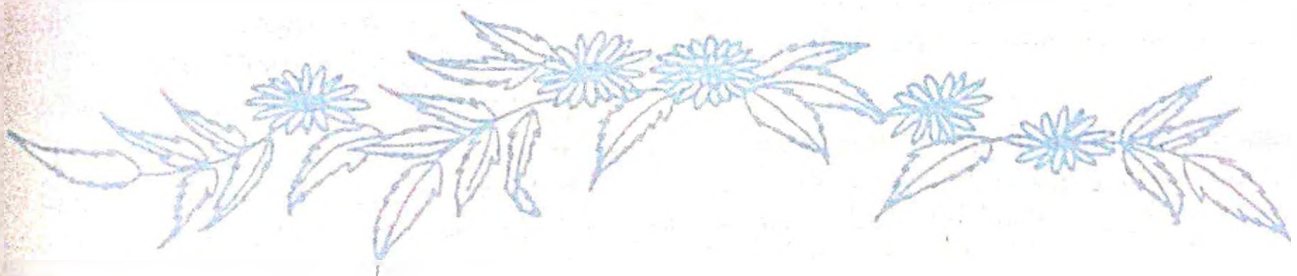
... this is the Power that at once connects and divides the supreme Knowledge and the cosmic Ignorance.

In its nature and law the Overmind is a delegate of the Supermind Consciousness, its delegate to the Ignorance. Or we might speak of it as a protective double.... through which Supermind can act indirectly on an Ignorance whose darkness could not bear or receive the direct impact of a supreme Light.

... it is by the projection of this luminous Overmind corona that the diffusion of a diminished light in the Ignorance ... became at all possible. For Supermind transmits to Overmind all its realities, but leaves it to formulate them in a movement ... which is still a vision of Truth and yet at the same time a first parent of the Ignorance.

A line divides Supermind and Overmind which permits a free transmission, allows the lower Power to derive from the higher Power all it holds or sees ...

Overmind Energy proceeds through an illimitable capacity of separation and combination of the powers and aspects of the integral and indivisible all-comprehending Unity. It takes each Aspect or Power and gives to it an independent action in which it acquires a full separate importance and is able to work out, we might say, its own world of creation each is still an aspect and power of the one Reality, but each is empowered to act as an independent entity in the whole, arrive at the fullness of the possibilities of its separate expression, and develop the dynamic consequences of that separateness.



At the same time in Overmind this separateness is still founded on the basis of an implicit underlying unity; all possibilities of combination and relation between the separated Powers and Aspects, all interchanges and mutualities of their energies, are freely organised and their actuality always possible.

Overmind thus gives to the One Existence-Consciousness-Bliss the character of a teeming of infinite possibilities which can be developed into a multitude of worlds or thrown together into one world in which the endlessly variable outcome of their play is the determinant of the creation, of its process, its course and its consequence.

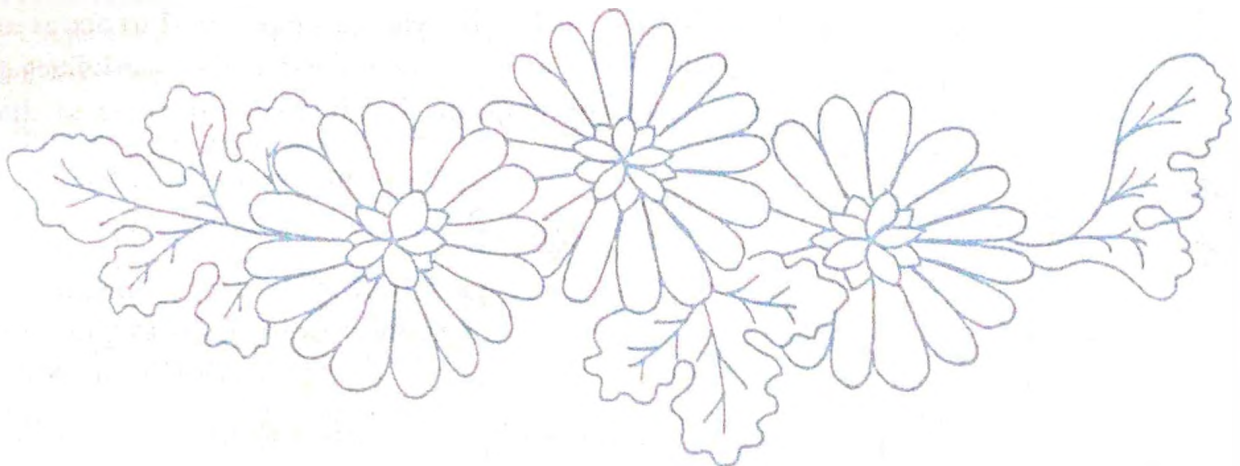
Overmind is an organiser of many potentialities of Existence, each affirming its separate reality but all capable of linking themselves together in many different but simultaneous ways, a magician craftsman empowered to weave the multicoloured warp and woof of manifestation of a single entity in a complex universe.

Quotations from Savitri:

“The cosmic empire of the Overmind,
Time’s buffer state bordering Eternity,”

.....

“Each god from there builds his own nature’s world.”



Seeds



On page 204 it was mentioned that every species is precisely perpetuated in its special Vision and Organisation, - in other words in its divine plan - through its seeds. The seed emerges from the parent, and the mature organism emerges from the seed.

At every stage it is the result of an original Divine Idea. Sri Aurobindo calls this original blue-print a Real-Idea, and in so doing he gives us a term that no science has yet done, and which is so beautifully expressive.

A dandelion plant, one of the commonest European wild plants, comes into full bloom; the flower is fertilised and then “dies”, leaving in its wake the next blooming of the seed head. The following photos show the meticulous process leading to the seed dispersal. And how intelligent and conscious is this preparation!



From *The Life Divine* by Sri Aurobindo:

“.....every seed of things implies in itself all the infinity of various possibilities, but (it) is kept to one law of process and result by the Will, that is to say, by the Knowledge-Force of the Conscious-Being who is manifesting himself, and who, sure of the Idea in himself, predetermines by it his own forms and movements.

The seed is the Truth of its own being which this Self-Existence sees in itself; the resultant of that seed of self-vision is the Truth of self-action, the natural law of development, formation, and functioning, which follows inevitably upon the self-vision, and keeps to the processes involved in the original Truth.”

Educational Material No.17

A STUDY OF CONSCIOUSNESS AND OF EVOLUTION



Let there be Peace on earth
and let it begin with me

Educational Material No: 17

A study of consciousness and of evolution

The human questioning and doubting mind,
with its insistence on "reality" and pragmatism,
needs to be guided into the astonishing discoveries of Science,
which is admittedly 'real' and practical,
which proves that ordinary created things are
not as they appear to be to ordinary human senses.

All the preceding Educational Materials,
originally created for children,
have proved to be equally an enormous help
to questioning adults,
preparing them for greater in-depth understanding
of things that were formerly very abstract.

No former spiritual Teacher has provided
the impelling and extensive knowledge and guidance
better than Sri Aurobindo has done in his book
The Life Divine.

Admittedly this is not a book for even the highly
intelligent person who has not been trained
to read easily this highest of academic English.
I therefore have produced a shortened version of this
mighty work which has shed the most difficult passages
while leaving its essence.

The Educational Materials collection,
now comprising eighteen separate topics
in a specially ordered sequence,
is all based on knowledge that I have gleaned
from The Life Divine.
It is a starting point, and possibly enough for many people.

For others, who wish to go even further,
the shortened Life Divine will provide
a perfect completion for the more motivated
and enquiring mind.

Marguerite Smithwhite

Over the many years that I have read *The Life Divine*, and used it for teaching, I have marked certain passages throughout this marvellous book with a simple word - LINK - for they all link together into a special message that Sri Aurobindo seems to want to emblazon on every heart.

This message explains the secret of the ancient Indian injunction:

KNOW THY SOUL

and the ancient Greek injunction:

KNOW THYSELF

The message is this:

- all that we are as individuals.
- all that we belong to as integral fragments of the Universe,
- in fact, also, the whole of Creation, animate and inanimate.

IS A SINGLE GREAT AND POWERFUL DIVINE ENERGY,
BRAHMAN TO INDIANS AND GOD TO THE REST OF US.
THIS IS THE TRUTH-CONSCIOUSNESS.

It unfolds for us the meaning of our human existence,
and our inevitable evolution to our
DESTINY OF DIVINITY.

I have put together the larger part of this linked collection into a kind of text where each fragment of the message stands in its own space, rather than just as a part of a whole page, for one's easiest assimilation and understanding. In this format each fragment can be selected for isolated consideration, or it can be part of the sequence that I have tried to create.

The first part is a general statement about spiritual Consciousness in all material creation, and it moves then into the great part played by science in unveiling the truths which had hitherto seemed only mystical.

The enormity of Sri Aurobindo's message is represented here only in part. There is much more.

With each quotation I have given the page number, so that anyone who wishes can easily find what immediately precedes and follows it.

We have to bring a wider meaning into our human life and manifest in it the much more that we secretly are. Our mortality is only justified in the light of our immortality; our earth can know and be all itself only by opening to the heavens; the individual can see himself aright and use his world divinely only when he has entered into greater planes of being and seen the light of the Supreme and lived in the being and power of the Divine and Eternal.

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An integration of this kind would not be possible if a spiritual evolution were not the sense of our birth and terrestrial existence; the evolution of mind, life and spirit in Matter is the sign that this integration, this completed manifestation of a secret self contained in it, is its significance. A complete involution of all that the Spirit is and its evolutionary self-unfolding are the double term of our material existence.

684

Man is there to affirm himself in the universe, that is his first business, but also to evolve and finally to exceed himself; he has to enlarge his partial being into a complete being, his partial consciousness into an integral consciousness; he has to achieve mastery of his environment but also world-union and world-harmony; he has to realise his individuality but also to enlarge it into a cosmic self and a universal and spiritual delight of existence. A transformation, a chastening and correction of all that is obscure, erroneous and ignorant in his mentality, an ultimate arrival at a free and wide harmony and luminousness of knowledge and will, and feeling and action and character, is the evident intention of his nature; it is the ideal which the creative Energy has imposed on his intelligence, a need implanted by her in his mental and vital substance. But this can only be accomplished by his growing into a larger being and a larger consciousness: self-enlargement, self-fulfilment, self-evolution from what he partially and temporarily is in his actual and apparent nature, to what he completely is in his secret self and spirit, and therefore can become even in his manifest existence, is the object of his creation.

This hope is the justification of his life upon earth amidst the phenomena of the cosmos. The outer apparent man, an ephemeral being subject to the constraints of his material embodiment, and imprisoned in a limited mentality, has to become the inner real Man, master of himself and his environment and universal in his being. In a more vivid and less metaphysical language, the natural man has to evolve himself into the divine Man;



The evolution of consciousness and knowledge cannot be accounted for unless there is already a concealed consciousness in things with its inherent and native powers emerging little by little.



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We seek for an intelligence at the root of the world, because intelligence is the highest principle of which we are aware, and that which seems to us to govern and explain all our own action and creation and, therefore, if there is a Consciousness at all in the universe, we presume that it must be an Intelligence, a mental Consciousness. But intelligence only perceives, reflects, and uses within the measure of its capacity, the work of a Truth of being superior to itself; the power behind that works must therefore be another and superior form of Consciousness proper to that Truth

..... an involved Supermind, which puts Mind in front of it as the immediately active special form of its knowledge-will, subconscious in Force, and uses material Force or Will, subconscious in substance of being, as its executive Nature, has created this material universe.

Here the evolution takes place in a material universe; the foundation, the original substance, the first established all-conditioning status of things is Matter. Mind and Life are evolved in Matter, but they are limited and modified in their action by the obligation to use its substance for their instrumentation and by their subjection to the law of material Nature even while they modify what they undergo and use. For they do transform its substance, first into living substance and then into conscious substance; they succeed in changing its inertia, immobility and inconscience into a movement of consciousness, feeling and life.



704

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Matter could not have become animate if the principle of Life had not been there constituting Matter and emerging as a phenomenon of Life-in-Matter; Life-in-Matter could not have begun to feel, perceive, think, reason, if the principle of Mind had not been there behind life and substance, constituting it as its field of operation and emergent in the phenomenon of a thinking life and body: so too spirituality emerging in Mind is the sign of a power which itself has founded and constituted life, mind and body and is now emerging as a spiritual being in a living and thinking body. How far this emergence will go, whether it will become dominant and transform its instrument, is a subsequent question; but what is necessary first to posit is the existence of Spirit as something else than Mind and greater than Mind, spirituality as something other than mentality and the spiritual being therefore as something distinct from the mental being: Spirit is a final evolutionary emergence because it is the original involutory element and factor. Evolution is an inverse action of the involution: what is an ultimate and last derivation in the involution is the first to appear in the evolution; what was original and primal in the involution is in the evolution the last and supreme emergence.

It is difficult for man's mind to distinguish entirely the soul or self or any spiritual element in him from the mental and vital formation in which it makes its appearance ; but that is only so long as the emergence is not complete.

The Isha Upanishad insists on the unity and reality of all the manifestations of the Absolute; it refuses to confine truth to any one aspect. Brahman is the stable and the mobile, the internal and the external, all that is near and all that is far whether spiritually or in the extension of Time and Space; it is the Being and all becomings, the Pure and Silent who is without feature or action and the Seer and Thinker who organises the world and its objects; it is the One who becomes all that we are sensible of in the universe, the Immanent and that in which he takes up his dwelling.

Brahman is the inner Soul in all; it has taken a form in correspondence with each created form which it inhabits. The Lord of Beings is that which is conscious in the conscious being, but he is also the Conscious in inconscient things, the One who is master and in control of the many that are passive in the hands of Force-Nature. He is the Timeless and Time; he is Space and all that is in Space; he is Causality and the cause and the effect: He is the thinker and his thought, the warrior and his courage, the gambler and his dice-throw. All realities and all aspects and all semblances are the Brahman; Brahman is the Absolute, the transcendent and incommunicable, the Supracosmic Existence that sustains the cosmos, the Cosmic Self that upholds all beings, but it is too the self of each individual: the soul or psychic entity is an eternal portion of the Ishwara; it is his supreme Nature or Consciousness-Force that has become the living being in a world of living beings.



The soul in the Becoming arrives at self-knowledge and immortality when it knows the Supreme and Absolute and possesses the nature of the Infinite and Eternal. To do that is the supreme aim of our existence; for that is the truth of our being and must therefore be the inherent aim, the necessary outcome of our becoming: this truth of our being becomes in the soul a necessity of manifestation, in matter a secret energy, in life an urge and tendency, a desire and a seeking, in mind a will, aim, endeavour, purpose; to manifest what is from the first occult within it is the whole hidden trend of evolutionary Nature.

There is a creative energy of Mind and a creative Life-Force, but they are instrumental and partial, not original and decisive: Mind and Life do indeed modify the material substance they inhabit and its energies and are not merely determined by them, but the extent and way of this material modification and determination are fixed by the inhabitant and all-containing Spirit through a secret indwelling light and force of Supermind, an occult gnosis, - an invisible self-knowledge and all-knowledge. If there is to be an entire transformation, it can only be by the full emergence of the law of the Spirit; its power of Supermind or gnosis must have entered into Matter and it must evolve in Matter. It must change the mental into the supramental being, make the inconscient in us conscious, spiritualise our material substance, erect its law of gnostic consciousness in our whole evolutionary being and nature.



An integral spiritual consciousness carries in it a knowledge of all the terms of being; it links the highest to the lowest through all the mediating terms and achieves an indivisible whole. At the highest summit of things it opens to the reality, ineffable because superconscient to all but its own self-awareness, of the Absolute. At the lowest end of our being it perceives the Inconscience from which our evolution begins; but at the same time it is aware of the One and the All self-involved in those depths, it unveils the secret Consciousness in the Inconscience. Interpretative, revelatory, moving between these two extremes, its vision discovers the manifestation of the One in the Many, the identity of the Infinite in the disparity of things finite, the presence of the timeless Eternal in eternal Time; it is this seeing that illumines for it the meaning of the universe. This consciousness does not abolish the universe; it takes it up and transforms it by giving to it its hidden significance. It does not abolish the individual existence; it transforms the individual being and nature by revealing to them their true significance and enabling them to overcome their separateness from the Divine Reality and the Divine Nature.

634



642

Gold does not cease to be gold because it shapes itself into all kinds of ornaments, and coins itself into many currencies and values, nor does the Earth-Power, principle of all this figured material existence, lose her immutable divinity because she forms herself into habitable worlds, throws herself out in the hills and hollows, and allows herself to be shaped into utensils of the hearth and household or as hard metal into the weapon and the engine. Matter, - substance itself, subtle or dense, mental or material, - is form and body of Spirit and would never have been created if it could not be made a basis for the self-expression of the Spirit. The apparent Inconscience of the material universe holds in itself darkly all that is eternally self-revealed in the luminous Superconscient; to reveal it in Time is the slow and deliberate delight of Nature and the aim of her cycles.

It is true that when Matter first emerges it becomes the dominant principle; it seems to be, and is, within its own field, the basis of all things, the constituent of all things, the end of all things: but Matter itself is found to be a result of something that is not Matter, of Energy, and this Energy cannot be something self-existent and acting in the Void, but can turn out and, when deeply scrutinised, seems likely to turn out to be the action of a secret Consciousness and Being: when the spiritual knowledge and experience emerge, this becomes a certitude, - it is seen that the creative Energy in Matter is a movement of the power of the Spirit. Matter itself cannot be the original and ultimate reality. At the same time the view that divorces Matter and Spirit and puts them as opposites is unacceptable; Matter is a form of Spirit, a habitation of Spirit, and here in Matter itself there can be a realisation of Spirit.



Life is an action of Conscious-Force of which material forms are the result; Life involved in those forms, appearing in them first as inconscient force, evolves and brings back into manifestation as Mind the consciousness which is the real self of the force and which never ceased to exist in it even when unmanifest.

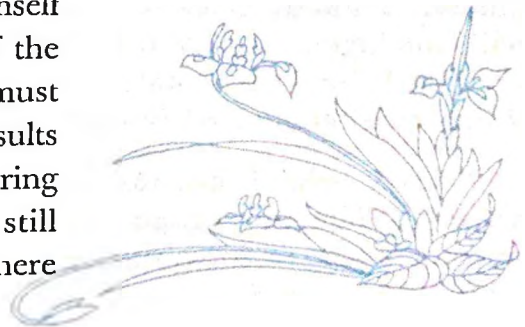
235

186

Life then reveals itself as essentially the same everywhere from the atom to man, the atom containing the subconscious stuff and movement of being which are released into consciousness in the animal, with plant life as a midway stage in the evolution. Life is really a universal operation of Conscious-Force acting subconsciously on and in Matter; it is the operation that creates, maintains, destroys and re-creates forms or bodies and attempts by play of nerve-force, that is to say, by currents of interchange of stimulating energy, to awake conscious sensation in those bodies. In this operation there are three stages; the lowest is that in which the vibration is still in the sleep of Matter, entirely subconscious so as to seem wholly mechanical; the middle stage is that in which it becomes capable of a response still submental but on the verge of what we know as consciousness; the highest is that in which life develops conscious mentality in the form of a mentally perceptible sensation which in this transition becomes the basis for the development of sense-mind and intelligence.

The Consciousness secretly indwelling in Matter, the occult Inhabitant, is able thus to make its way upward from the lower to the higher gradations, taking up what it was into what it is and preparing to take up both into what it will be. Thus, having first laid down a basis of material being, material forms, forces, existences in which it seems to be lying inconscient, though in reality, as we know now, always subconsciently at work, it is able to manifest life and living beings, to manifest mind and mental beings in a material world, and must therefore be able to manifest there Supermind also and supramental beings. Thus has come about the present status of the evolution of which man is the now apparent culmination but not the real ultimate summit; for he is himself a transitional being and stands at the turning-point of the whole movement. Evolution, being thus continuous, must have at any given moment a past with its fundamental results still in evidence, a present in which the results it is labouring over are in process of becoming, a future in which still unevolved powers and forms of being must appear till there is the full and perfect manifestation.

707



217

Mental man has still to evolve out of himself the fully conscious being, a divine manhood or a spiritual and supramental supermanhood which shall be the next product of the evolution. That transition will mark the passage from the evolution in the Ignorance to a greater evolution in the Knowledge, founded and proceeding in the light of the Superconscient and no longer in the darkness of the Ignorance and Inconscience.

825



698

Equally, by virtue of this unity, the knowledge of the universe must lead the mind of man to the same large revelation. For he cannot know Nature as Matter and Force and Life without being driven to scrutinise the relation of mental consciousness with these principles, and once he knows the real nature of mind, he must go inevitably beyond every surface appearance. He must discover the will and intelligence secret in the works of Force, operative in material and vital phenomena; he must perceive it as one in the waking consciousness, the subconscious and the superconscient: he must find the soul in the body of the material universe.

Man therefore has to enlarge his knowledge of himself, his knowledge of the world and his knowledge of God until in their totality he becomes aware of their mutual indwelling and oneness. For so long as he knows them only in part, there will be an incompleteness resulting in division, and so long as he has not realised them in a reconciling unity, he will not have found their total truth or the fundamental significances of existence.

690



627

There can be no final solution until we have turned our inconscience into the greater consciousness, made the truth of self and spirit our life-basis and transformed our ignorance into a higher knowledge. All other expedients will only be makeshifts or blind issues; a complete and radical transformation of our nature is the only true solution.

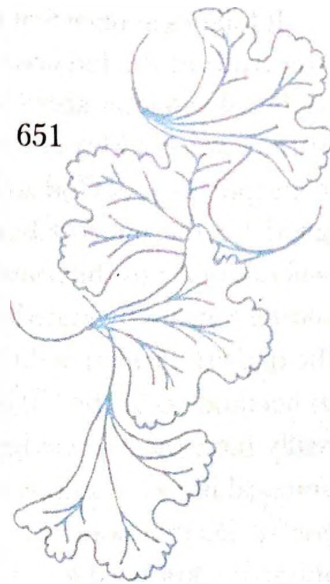
The quest of man for God, which becomes in the end the most ardent and enthralling of all his quests, begins with his first vague questionings of Nature and a sense of something unseen both in himself and her. Even if, as modern Science insists, religion started from animism, spirit-worship, demon-worship, and the deification of natural forces, these first forms only embody in primitive figures a veiled intuition in the subconscious, an obscure and ignorant feeling of hidden influences and incalculable forces, or a vague sense of being, will, intelligence in what seems to us inconscient, of the invisible behind the visible, of the secretly conscious spirit in things distributing itself in every working of energy.....

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A unity behind diversity and discord is the secret of the variety of human religions and philosophies; for they all get at some image or some side clue, touch some portion of the one Truth or envisage some one of its myriad aspects.

An integral knowledge demands an exploration, an unveiling of all the possible domains of consciousness and experience. For there are subjective domains of our being which lie behind the obvious surface; these have to be fathomed, and whatever is ascertained must be admitted within the scope of the total reality. An inner range of spiritual experience is one very great domain of human consciousness; it has to be entered into up to its deepest depths and its vastest reaches. The supraphysical is as real as the physical; to know it is part of a complete knowledge. The knowledge of the supraphysical has been associated with mysticism and occultism, and occultism has been banned as a superstition and a fantastic error. But the occult is a part of existence; a true occultism means no more than a research into supraphysical realities and an unveiling of the hidden laws of being and Nature, of all that is not obvious on the surface. It attempts the discovery of the secret laws of mind and mental energy, the secret laws of life and life-energy, the secret laws of the subtle-physical and its energies, - all that Nature has not put into visible operation on the surface; it pursues also the application of these hidden truths and powers of Nature so as to extend the mastery of the human spirit beyond the ordinary operations of mind, the ordinary operations of life, the ordinary operations of our physical existence.



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In the spiritual domain, which is occult to the surface mind in so far as it passes beyond normal and enters into supernormal experience, there is possible not only the discovery of the self and spirit, but the discovery of the uplifting, informing and guiding light of spiritual consciousness and the power of the spirit, the spiritual way of knowledge, the spiritual way of action. To know these things and to bring their truths and forces into the life of humanity is a necessary part of its evolution. Science itself is in its own way an occultism; for it brings to light the formulas which Nature has hidden and it uses its knowledge to set free operations of her energies which she has not included in her ordinary operations and to organise and place at the service of man her occult powers and processes, a vast system of physical magic, - for there is and can be no other magic than the utilisation of secret truths of being, secret powers and processes of Nature. It may even be found that a supraphysical knowledge is necessary for the completion of physical knowledge, because the processes of physical Nature have behind them a supraphysical factor, a power and action mental, vital or spiritual which is not tangible to any outer means of knowledge.

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At the outset, we can easily see that, since this is an evolution out of a material Inconscience into spiritual consciousness, an evolutionary self-building of Spirit on a base of Matter, there must be in the process a development of a triple character. An evolution of forms of Matter more and more subtly and intricately organised so as to admit the action of a growing, a more and more complex and subtle and capable organisation of consciousness, is the indispensable physical foundation. An upward evolutionary progress of the consciousness itself from grade to higher grade, an ascent, is the evident spiral line or emerging curve that, on this foundation, the evolution must describe. A taking up of what has already been evolved into each higher grade as it is reached, and a transformation more or less complete so as to admit of a total changed working of the whole being and nature, and integration, must be also part of the process, if the evolution is to be effective.



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It follows at once that the knowledge we have to arrive at is not truth of the intellect; it is not right belief, right opinions, right information about oneself and things, - that is only the surface mind's idea of knowledge. To arrive at some mental conception about God and ourselves and the world is an object good for the intellect but not large enough for the Spirit; it will not make us the conscious sons of Infinity. Ancient Indian thought meant by knowledge a consciousness which possesses the highest Truth in a direct perception and in self-experience; to become, to be the Highest that we know is the sign that we really have the knowledge. For the same reason, to shape our practical life, our actions as far as may be in consonance with our intellectual notions of truth and right or with a successful pragmatic knowledge, - an ethical or a vital fulfilment, - is not and cannot be the ultimate aim of our life; our aim must be to grow into our true being, our being of Spirit, the being of the supreme and universal Existence, Consciousness, Delight, Sachchidananda.

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In the spiritual knowledge of self there are three steps of its self-achievement which are at the same time three parts of the one knowledge. The first is the discovery of the soul, not the outer soul of thought and emotion and desire, but the secret psychic entity, the divine element within us. When that becomes dominant over the nature, when we are consciously the soul and when mind, life and body take their true place as its instruments, we are aware of a guide within that knows the truth, the good, the true delight and beauty of existence, controls heart and intellect by its luminous law and leads our life and being towards spiritual completeness.

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The next step is to become aware of the eternal self in us unborn and one with the self of all beings. This self-realisation liberates and universalises; even if our action still proceeds in the dynamics of the Ignorance, it no longer binds or misleads because our inner being is seated in the light of self-knowledge. The third step is to know the Divine Being who is at once our supreme transcendent Self, the Cosmic Being, foundation of our universality, and the Divinity within of which our psychic being, the true evolving individual in our nature, is a portion, a spark, a flame growing into the eternal Fire from which it was lit and of which it is the witness ever living within us and the conscious instrument of its light and power and joy and beauty.



It is becoming possible now to conceive that in the very atom there is something that becomes in us a will and a desire, there is an attraction and repulsion which, though phenomenally other, are essentially the same thing as liking and disliking in ourselves, but are, as we say, unconscious or subconscious. This essence of will and desire are evident everywhere in Nature and, though this is not yet sufficiently envisaged, they are associated with and indeed the expression of a subconscious or, if you will, unconscious or quite involved sense and intelligence which are equally pervasive. Present in every atom of Matter, all this is necessarily present in everything which is formed by the aggregation of those atoms; and they are present in the atom because they are present in the Force which builds up and constitutes the atom. That Force is fundamentally the . . . consciousness-force, inherent conscious force of conscious-being, which manifests itself as nervous energy full of submental sensation in the plant, as desire-sense and desire-will in the primary animal forms, as self-conscious sense and force in the developing animal, as mental will and knowledge topping all the rest in man. Life is a scale of the universal Energy in which the transition from inconscience to consciousness is managed; it is an intermediary power of it latent or submerged in Matter, delivered by its own force into submental being, delivered finally by the emergence of Mind into the full possibility of its dynamis.

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Science begins to show us that in this Force and in this Matter there is a subconscious Mind at work which is certainly responsible for its own emergence, first in the forms of life and secondly in the forms of mind itself; first in the nervous consciousness of plant-life and the primitive animal, secondly in the ever-developing mentality of the evolved animal and of man. And as we have already discovered that Matter is only substance-form of Force, so we shall discover that material Force is only energy-form of Mind. Material force is, in fact, a subconscious operation of Will; Will that works in us in what seems to be light, though it is in truth no more than a half-light, and material Force that works in what to us seems to be a darkness of unintelligence, are yet really and in essence the same, as materialistic thought has always instinctively felt from the wrong or lower end of things and as spiritual knowledge working from the summit had long ago discovered. We may say, therefore, that it is a subconscious Mind or Intelligence which, manifesting Force as its driving-power, its executive Nature, its Prakriti, has created this material world.

An electric Energy produces positive, negative, neutral forms of itself, forms that are at once waves and particles; a gaseous state of energy-substance produces a considerable number of different gases; a solid state of energy-substance from which results the earth principle develops into different forms of earth and rock of many kinds and numerous minerals and metals; a life principle produces its vegetable kingdom teeming with countless forms of quite different plants, trees, flowers; a principle of animal life produces an enormous variety of genus, species, individual variations: so it proceeds into human life and mind and its mind-types towards the still unwritten end or perhaps the yet occult sequel of that unfinished evolutionary chapter.

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We speak of the evolution of Life in Matter, the evolution of Mind in Matter; but evolution is a word which merely states the phenomenon without explaining it. For there seems to be no reason why Life should evolve out of material elements or Mind out of living form, unless we accept the Vedantic solution that Life is already involved in Matter and Mind in Life because in essence Matter is a form of veiled Life, Life a form of veiled Consciousness.



As the impulse towards Mind ranges from the more sensitive reactions of Life in the metal and the plant up to its full organisation in man, so in man himself there is the same ascending series, the preparation, if nothing more, of a higher and divine life. The animal is a living laboratory in which Nature has, it is said, worked out man.

In all material things reside a mute and involved Real-Idea, a substantial and self-effective intuition, an eyeless exact perception, an automatic intelligence working out its unexpressed and unthought conceptions, a blindly seeing sureness of sight, a dumb infallible sureness of suppressed feeling coated in insensibility, which effectuate all that has to be effected.



The development of recent research and thought seems to point to a sort of obscure beginning of life and perhaps a sort of inert or suppressed consciousness in the metal and in the earth and in other "inanimate" forms, or at least the first stuff of what becomes consciousness in us may be there. Only, while in the plant we can dimly recognise and conceive the thing that I have called vital consciousness, the consciousness of Matter, of the inert form, it is difficult indeed for us to understand or imagine, and what we find it difficult to understand or imagine we consider it our right to deny.

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Necessarily, in such a view, the word consciousness changes its meaning. It is no longer synonymous with mentality but indicates a self-aware force of existence of which mentality is a middle term; below mentality it sinks into vital and material movements which are for us subconscient; above, it rises into the supramental which is for us the superconscient. But in all it is one and the same thing organising itself differently.

...For consciousness implies some kind of intelligence, purposefulness, self-knowledge, even though they may not take the forms habitual to our mentality. Even from this point of view everything supports rather than contradicts the idea of a universal conscious force.

What we see from outside is that material objects like plants and minerals have their powers, properties and inherent influences, but as there is no faculty or means of communication, it is only by being brought into contact with a person or object or by a conscious utilisation by living beings that their influences can become active, - such a utilisation is the practical side of more than one human science.



If life, however rudimentary in its symptoms, exists in the metal, it must be admitted as present, involved perhaps or elementary and elemental, in the earth or other material existences akin to the metal. If we can pursue our inquiries farther, not obliged to stop short where our immediate means of investigation fail us, we may be sure from our unvarying experience of Nature that investigations thus pursued will in the end prove to us that there is no break, no rigid line of demarcation between the earth and the metal formed in it or between the metal and the plant and, pursuing the synthesis farther, that there is none either between the elements and atoms that constitute the earth or metal and the metal or earth that they constitute. Each step of this graded existence prepares the next, holds in itself what appears in that which follows it. Life is everywhere, secret or manifest, organised or elemental, involved or evolved, but universal, all-pervading, imperishable; only its forms and organisings differ.

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Each thing in Nature, therefore, whether animate or inanimate, mentally self-conscious or not self-conscious, is governed in its being and in its operations by an indwelling Vision and Power, to us subconscious or inconscient because we are not conscious of it, but not inconscient to itself, rather profoundly and universally conscient. Therefore each thing seems to do the works of intelligence, even without possessing intelligence, because it obeys, whether subconsciously as in the plant and animal or half-consciously as in man, the real-idea of the divine Supermind within it. But it is not a mental Intelligence that informs and governs all things; it is a self-aware Truth of being in which self-knowledge is inseparable from self-existence: it is this Truth-Consciousness which has not to think out things but works them out with knowledge according to the impeccable self-vision and the inevitable force of a sole and self-fulfilling Existence.

It is self evident that Life in the plant, even if otherwise organised than in the animal, is yet the same power, marked by birth and growth and death, propagation by the seed, death by decay or malady or violence, maintenance by indrawing of nourishing elements from without, dependence on light and heat, productiveness and sterility, even states of sleep and waking, energy and depression of life-dynamism, passage from infancy to maturity and age; the plant contains, moreover, the essences of the force of life and is therefore the natural food of animal existences.

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588 As in us, so in the atom, the metal, the plant, in every form of material Nature, in every energy of material Nature, there is, we know, a secret soul, a secret will, a secret intelligence at work, other than the mute self-oblivious form, the Conscient, - conscient even in unconscious things,

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When the sensitive plant shrinks from a contact, it appears that it is nervously affected, that something in it dislikes the contact and tries to draw away from it; there is, in a word, a subconscious sensation in the plant, just as there are, as we have seen, subconscious operations of the same kind in ourselves. In the human system it is quite possible to bring these subconscious perceptions and sensations to the surface long after they have happened and have ceased to affect the nervous system; and an ever-increasing mass of evidence has irrefutably established the existence of a subconscious mentality in us much vaster than the conscious. The mere fact that the plant has no superficially vigilant mind which can be awakened to the valuation of its subconscious sensations, makes no difference to the essential identity of the phenomena. The phenomena being the same, the thing they manifest must be the same, and that thing is a subconscious mind. And it is quite possible that there is a more rudimentary life operation of the subconscious sense-mind in the metal, although in the metal there is no bodily agitation corresponding to the nervous response; but the absence of bodily agitation makes no essential difference to the presence of vitality in the metal any more than the absence of bodily locomotion makes an essential difference to the presence of vitality in the plant.

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When we see with the inner vision and sense and not with the physical eye a tree or other object, what we become aware of is an infinite one Reality constituting the tree or object, pervading its every atom and molecule, forming them out of itself, building the whole nature, process of becoming, operation of indwelling energy; all of these are itself, are this infinite, this Reality: we see it extending indivisibly and uniting all objects so that none is really separate from it or quite separate from other objects.

What we see from outside is that material objects like plants and minerals have their powers, properties and inherent influences, but as there is no faculty or means of communication, it is only by being brought into contact with person or object or by a conscious utilisation by living beings that their influences can become active, - such a utilisation is the practical side of more than one human science.

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So too the power of a drug to cure is its property, a special force of being native to the herb or mineral from which it is produced, and this speciality is determined by the Real-Idea concealed in the involved consciousness which dwells in the plant or mineral; the idea brings out in it what was there at the root of its manifestation and has now come out thus empowered as the force of its being.

In Matter the process is a creation of infinitesimals charged with an immense energy, their association by design and number, the manifestation of larger infinitesimals on that primary basis, the grouping and association of these together to found the appearance of sensible objects, earth, water, minerals, metals, the whole material kingdom.

We are ready enough to admit life in the plant because obvious phenomena of life are there, - and this becomes still easier if it can be shown that it manifests symptoms of nervousity and has a vital system not very different from our own, - but are unwilling to recognise it in the metal and the earth and the chemical atom where these phenomenal developments can with difficulty be detected or do not apparently at all exist.

There is a vibrant reception and reply, as well as a will to grow and be, indicative of a submental, a vital-physical organisation of consciousness-force hidden in the form of being. The fact would seem to be, then, that as there is a constant dynamic energy in movement in the universe which takes various material forms more or less subtle or gross, so in each physical body or object, plant or animal or metal, there is stored and active the same constant dynamic force; a certain interchange of these two gives us the phenomena which we associate with the idea of life. It is this action that we recognise as the action of Life-Energy and that which so energises itself is the Life-Force. Mind-Energy, Life-Energy, Material-Energy are different dynamisms of one World Force.



The evolution of human mind and life must necessarily lead towards an increasing universality;

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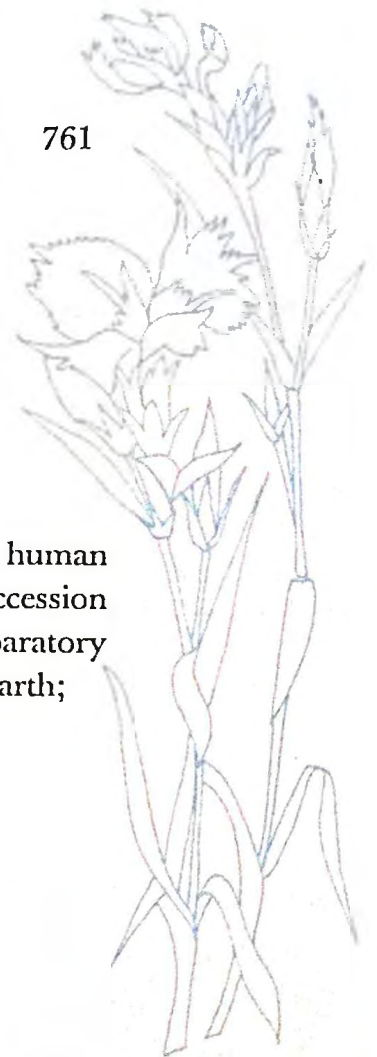
The individual must have followed this line of development; he must have presided over a soul-experience in the lower forms of life before he took up the human evolution: as the One was capable of assuming in its universality these lower forms of the plant and animal, so must the individual, now human, have been capable of assuming them in his previous stages of existence. He now appears as a human soul, the Spirit accepting the inner and outer form of humanity, but he is not limited by this form any more than he was limited by the plant or animal forms previously assumed by him; he can pass on from it to a greater self-expression in a higher scale of Nature.

What we see of Nature and of human nature justifies the view of a birth of the individual soul from form to form until it reaches the human level of manifested consciousness which is its instrument for rising to yet higher levels. We see that Nature develops from stage to stage and in each stage takes up its past and transforms it into stuff of its new development. We see too that human nature is of the same make; all the earth-past is there in it. It has an element of matter taken up by life, an element of life taken up by mind, an element of mind which is being taken up by spirit: the animal is still present in its humanity; the very nature of the human being presupposes a material and a vital stage which prepared his emergence into mind, and an animal past which moulded a first element of his complex humanity.

We arrive then necessarily at this conclusion that human birth is a term at which the soul must arrive in a long succession of rebirths and that it has had for its previous and preparatory terms in the succession, the lower forms of life upon earth;

This is the first step of self-realisation, to enthrone the soul, the divine psychic individual in the place of the ego. The next step is to become aware of the eternal self in us unborn and one with the self of all beings. This self-realisation liberates and universalises; even if our action still proceeds in the dynamics of the Ignorance, it no longer binds or misleads because our inner being is seated in the light of self-knowledge. The third step is to know the Divine Being who is at once our supreme transcendent Self, the Cosmic Being, foundation of our universality, and the Divinity within of which our psychic being, the true evolving individual in our nature, is a portion, a spark, a flame growing into the eternal Fire from which it was lit and of which it is the witness ever living within us and the conscious instrument of its light and power and joy and beauty.

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What is the hidden secret of you as an individual and the world in which you live?

To try to discover the answer to this teasing question I have made a diagram of one of the many illuminating explanations that Sri Aurobindo has given to help us along our long and difficult road.

This is a diagram of Maya
which is the secret heart of every created thing and being.

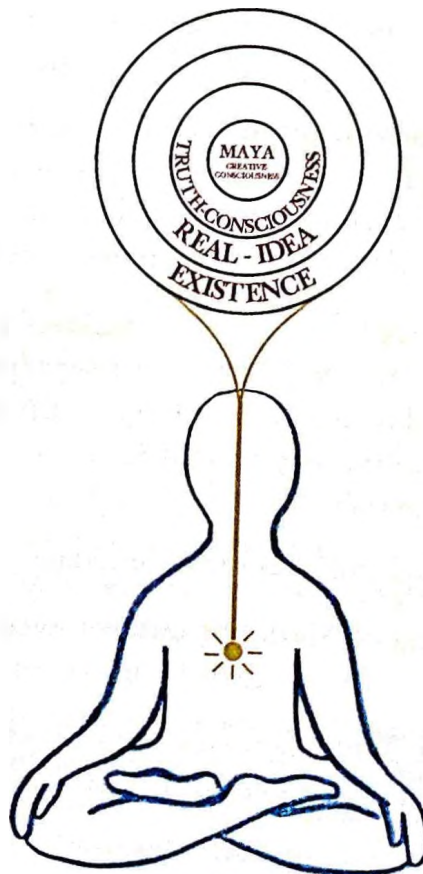


Every fragment of creation, including you:

- is an intended manifestation of Maya, the creative force, the Mother, the Absolute Divine Power,
- containing the full secret Truth-Consciousness of what it is, and the complete envisioning, or Real-Idea, of why it must be manifested
- as a divine Existence.

Sri Aurobindo says

“....we have striven to arrive at some conception of that supreme infinite being, conscious force, and self-delight, of which our world is a creation and our mentality a perverse figure; we have tried to give ourselves an idea of what this divine Maya may be, this Truth-Consciousness, this Real-Idea by which the conscious force of the transcendent and universal Existence conceives, forms and governs the universe, the order, the cosmos of its manifested delight of being. But we have not studied the connections of these four great and divine terms with the three others with which our human experience is alone familiar, mind, life, and body. We have not scrutinised this other and apparently undivine Maya which is the root of all our striving and suffering, or seen how precisely it develops out of the divine reality or the divine Maya. And till we have done this, till we have woven the missing cords of connection, our world is still unexplained to us, and the doubt of a possible unification between that higher existence and this lower life has still a basis.”



While composing the previous page I suddenly remembered a beautiful and very significant painting that was done by an 8-year-old in a class in India when I was doing children's art after a period of meditation.

I reproduce it here because it seems to bond perfectly with the seated human figure seeking his innate connections with something beyond his ordinary thought, - Infinite Knowledge and Spiritual Potential.

The child brought the finished picture to me and asked, "Shall I tell you what I could see during my meditation?"

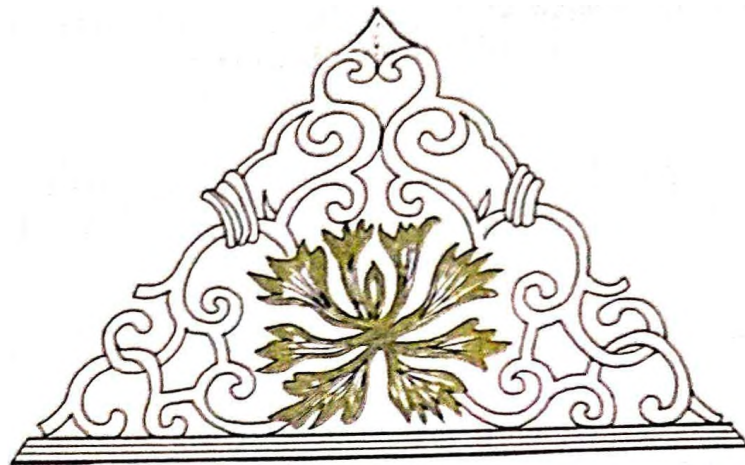
His explanation was amazing. It is given below.



"At the very bottom of the picture is the earth and all the people living on it. All the shapes above are light, and the big one in the middle is a special light. But all the people on earth did not know that all that light was there."

This is a tremendous, and momentous, revelation of what can be disclosed to the stilled meditating mind. And it is a powerful clue about how we can experience our true selves.

Truly, even a little child can lead us.



In the spiritual order of things, the higher we project our view and our aspiration, the greater the Truth that seeks to descend upon us, because it is already there within us and calls for its release from the covering that conceals it in manifested Nature. 270

Man is limited in his consciousness by mind.

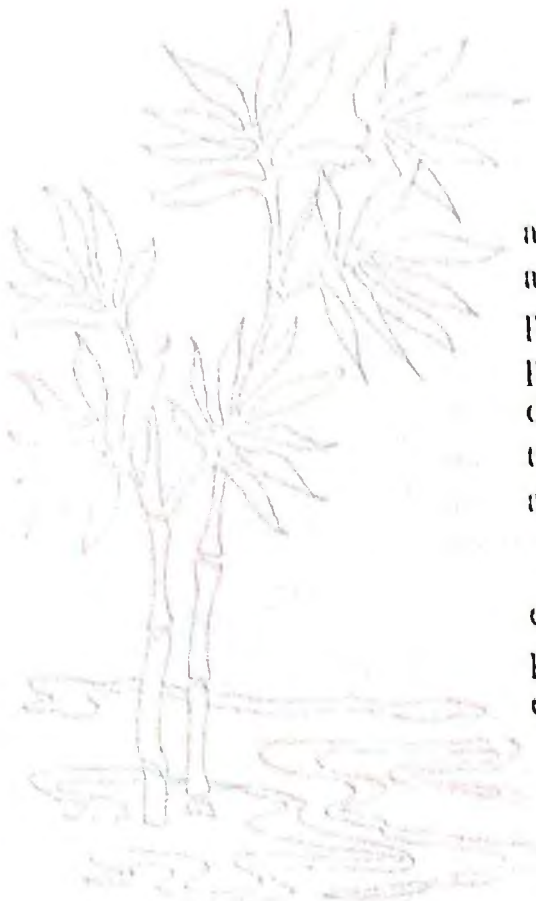
273 Just as he is limited to a certain scale of sounds or of colours and what is above or below that scale is to him inaudible and invisible or at least indistinguishable, so is it with his scale of mental consciousness, confined at either extremity by an incapacity which marks his upper and his nether limit.

At first sight, then, it would appear as if he had no means of contact with these higher gradations of consciousnessBut when we look more closely, we perceive that this normality is deceptive and that in fact there are several directions in which human mind reaches beyond itself, tends towards self exceeding; . . . First, we have noted the place Intuition occupies in the human means of knowledge, and Intuition is in its very nature a projection of the characteristic action of these higher grades into the mind of Ignorance. 274

275 There is also the reaching out of mind to exceed the personal ego limitation, to see things in a certain impersonality and universality. Impersonality is the first character of cosmic self; universality, non-limitation by the single or limiting point of view, is the character of cosmic perception and knowledge: this tendency is therefore a widening, however rudimentary, of these restricted mind areas towards cosmicity, towards a quality which is the very character of the higher mental planes, - towards that superconscious cosmic Mind which, we have suggested, must in the nature of things be the original mind-action of which ours is only a derivative and inferior process. Again, there is not an entire absence of penetration from above into our mental limits. The phenomena of genius are really the result of such a penetration. . .

...and the phenomena of inspiration, of revelatory vision or of intuitive perception and intuitive discernment, surpassing our less illumined or less powerful normal mind-action, are there and their origin is unmistakable. Finally, there is the vast and multitudinous field of mystic and spiritual experience, and here the gates already lie wide open to the possibility of extending our consciousness beyond its present limits,

There is first a movement inward by which, instead of living in our surface mind, we break the wall between our external and our now subliminal self; this can be brought about by a gradual effort and discipline or by a vehement transition,... (but) the thing can be done. What we discover within this secret part of ourselves is an inner being, a soul, an inner mind, an inner life, an inner subtle physical entity which is much larger in its potentialities, more plastic, more powerful, more capable of a manifold knowledge and dynamism than our surface mind, life or body; especially, it is capable of a direct communication with the universal forces, movements, objects of the cosmos, a direct feeling and opening to them, a direct action on them and even a widening of itself beyond the limits of the personal mind, the personal life, the body, so that it feels itself more and more a universal being no longer limited by the existing walls of our too narrow mental, vital, physical existence. This widening can extend itself to a complete entry into the consciousness of cosmic Mind, into unity with the universal Life, even into a oneness with universal Matter. That, however, is still an identification either with a diminished cosmic truth or with the cosmic Ignorance.

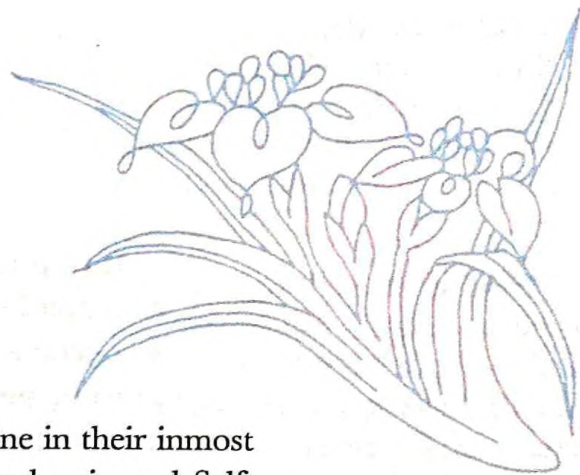


But once this entry into the inner being is accomplished, the inner Self is found to be capable of an opening, an ascent upwards into things beyond our present mental level; that is the second spiritual possibility in us. The first most ordinary result is a discovery of a vast static and silent Self which we feel to be our real or our basic existence, the foundation of all else that we are.

But also we can realise that this self is not only our own spiritual being but the true self of all others; it presents itself then as the underlying truth of cosmic existence.

If we look again more largely and take account of both the impersonal and the personal truth of things as one truth, if in that light, the light of personality in impersonality, we see the biune aspect of Self and Self-Power, then in the Person Aspect a dual Person emerges, Ishwara-Shakti, the Divine Self and Creator and the Divine Mother and Creatrix of the universe; there becomes apparent to us the mystery of the masculine and feminine cosmic Principles whose play and interaction are necessary for all creation. In the superconscient truth of the Self-Existence these two are fused and implied in each other, one and indistinguishable, but in the spiritual-pragmatic truth of the dynamism of the universe, they emerge and become active; the Divine Mother-Energy as the universal creatrix, Maya, Para-Prakriti, Chit-Shakti, manifests the cosmic Self and Ishwara and her own self-power as a dual principle; it is through her that the Being, the Self, the Ishwara, acts, and he does nothing except by her; though his Will is implicit in her, it is she who works out all as the supreme Consciousness-Force who holds all souls and beings within her and as executive Nature; all exists and acts according to Nature, all is the Consciousness-Force manifesting and playing with the Being in millions of forms and movements into which she casts his existence

... our surrender must be to the Divine Being through the Divine Mother:



The many are themselves the Divine One in their inmost reality, individual selves of the supreme and universal Self-Existence, eternal as he is eternal but eternal in his being: our material existence is indeed a creation of Nature, but the soul is an immortal portion of the Divinity and behind it is the Divine Self in the natural creature.

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.....it is through self-giving or surrender of soul and nature to the Divine Being that we can attain to our highest self and supreme Reality, for it is the Divine Being who is that highest self and that supreme Reality, and we are self-existent and eternal only in his eternity and by his self-existence.

I give here a very special Mantra

which is used at every meeting

of the Lucis Trust;

it is very beautiful,

and very relevant to this study.

The great invocation

From the point of Light within the Mind of God
Let light stream forth into human minds.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into human hearts.
May the Coming One return to Earth.

From the centre where the Will of God is known
Let purpose guide all little human wills,
The purpose which the Masters know and serve.

From the centre which we call the human race
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.

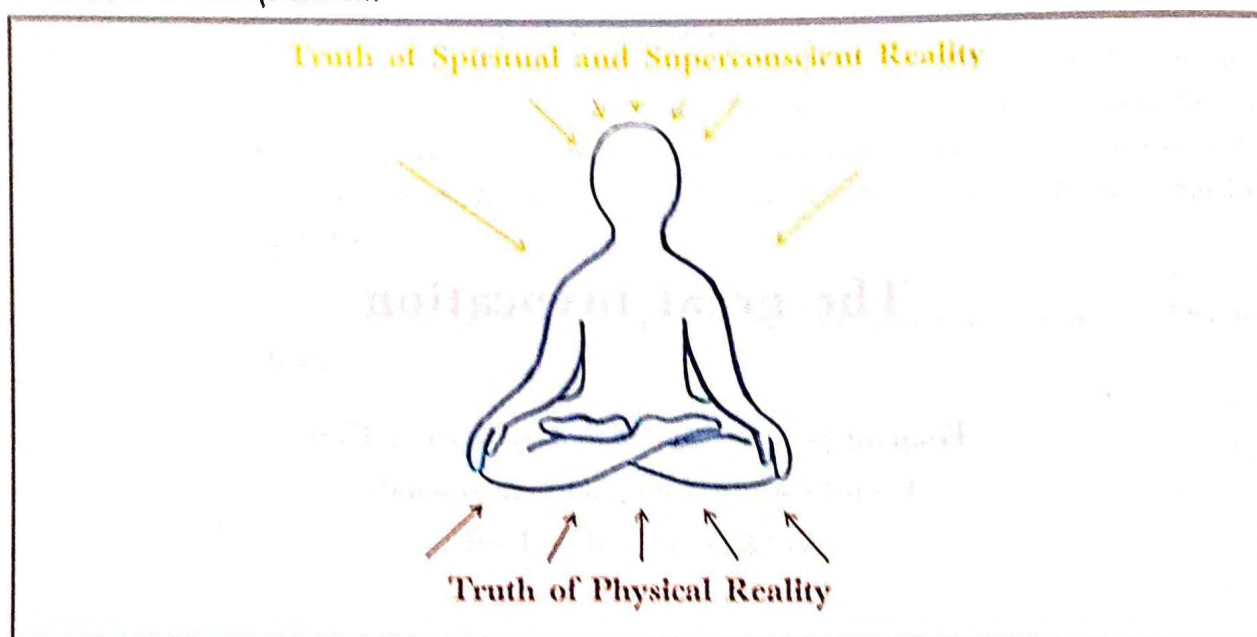
Let Light and Love and Power restore the Plan on Earth.

The problem of good and evil

I have found in my long and frequent searchings through *The Life Divine* for the absolute essence of a particular topic, that, from the highly academic and full elaboration of wonderful teaching about it, there suddenly emerges a special paragraph, or perhaps just a sentence, which puts it so succinctly as to help one to "see" it in an ordered "form". Such is the genius of Sri Aurobindo.

This is what happened when I was pondering about the best way to present the above most difficult problem. And it was a mere footnote at the bottom of p.596 which indicated a way of giving an instant visual impression for what Sri Aurobindo says is "... the problem which most poignantly preoccupies the mind of man when it is turned on the mystery of his own existence and of cosmic existence, the problem of evil."

Here is that impression:



It is "into the 'intermediate' subjective and mental, which stand between them, that falsehood can enter, (but) . . . both are pressing upon it to turn its misconstructions into truth of life and truth of spirit."

Truth of physical reality "...our exact vision stops short at outside appearances which are not the complete truth of things ... our conclusions are partial, speculative or constructed... word-images of thought perceptions." p. 598

"The adverse opposites are not, then, primal powers of the cosmos, but erections of Life or of Mind in Life" p. 606

"The duality begins with conscious life and emerges fully with the development of mind in life; the vital mind - the mind of desire and sensation - is the creator of the sense of evil and the fact of evil." p. 607

".....The emergence of mind in life brings an immense increase of the range and capacity of the evolving consciousness-force; but it also brings an immense increase in the range and capacity of error. For evolving mind trails constantly error as its shadow, a shadow that grows with the growing body of consciousness and knowledge." p. 615

The causes of error

Observation is the first instrument of the mind, but observation itself is a complex process open at every step to the mistakes of the ignorant observing consciousness; misprision of the fact by the senses and the sense-mind, omission, wrong selection and putting together, unconscious additions made by a personal impression or personal reaction create a false or an imperfect composite picture; to these errors are added the errors of inference, judgment, interpretation of facts by the intelligence: when even the data are not sure or perfect, the conclusions built on them must also be insecure and imperfect.

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619 But here the second condition or factor of the evolution intervenes; for this seeking for knowledge is not an impersonal mental process hampered only by the general limitations of mind-intelligence: the ego is there, the physical ego, the life-ego bent, not on self-knowledge and the discovery of the truth of things and the truth of life, but on vital self-affirmation; a mental ego is there also bent on its own personal self-affirmation and largely directed and used by the vital urge for its life-desire and life-purpose. For as mind develops, there develops also a mental individuality with a personal drive of mind-tendency, a mental temperament, a mind-formation of its own. This surface mental individuality is egocentric; it looks at the world and things and happenings from its own standpoint and sees them not as they are but as they affect itself: in observing things it gives them the turn suitable to its own tendency and temperament, selects or rejects, arranges truth according to its own mental preference and convenience; observation, judgment, reason are all determined or affected by this mind-personality and assimilated to the needs of the individuality and the ego.

The life-individual needs place, expansion, possession of its world, dominance and control of things and beings; it needs life-room, a space in the sun, self-assertion, survival. It needs these things for itself and for those with whom it associates itself, for its own ego and for the collective ego; it needs them for its ideas, creeds, ideals, interests, imaginations: for it has to assert these forms of I-ness and my-ness and impose them on the world around it or, if it is not strong enough to do that, it has at least to defend and maintain them against others to the best of its power and contrivance. It may try to do it by methods it thinks or chooses to think or represent as right; it may try to do it by the naked use of violence, ruse, falsehood, destructive aggression, crushing of other life-formations: the principle is the same whatever the means or the moral attitude. It is not only in the realm of interests, but in the realm of ideas and the realm of religion that the vital being of man has introduced this spirit and attitude of self-affirmation and struggle and the use of violence, oppression and suppression, intolerance, aggression;

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. . . it has imposed the principle of life-egoism on the domain of intellectual truth and the domain of the spirit. Into its self-affirmation the self-asserting life brings in hatred and dislike towards all that stands in the way of its expansion or hurts its ego; it develops as a means or as a passion or reaction of the life-nature cruelty, treachery and all kinds of evil: its satisfaction of desire and impulse takes no account of right and wrong, but only of the fulfilment of desire and impulse.

For this satisfaction it is ready to face the risk of destruction and actuality of suffering; for what it is pushed by Nature to aim at is not self-preservation alone, but life-affirmation and life-satisfaction, formulation of life-satisfaction, formulation of life-force and life-being.

Truth of spiritual and superconscious reality

It is the soul in us which turns always towards Truth, Good and Beauty, because it is by these things that it itself grows in stature; the rest, their opposites, are a necessary part of experience, but have to be outgrown in the spiritual increase of the being. The fundamental psychic entity in us has the delight of life and all experience as part of the progressive manifestation of the spirit, but the very principle of its delight of life is to gather out of all contacts and happenings their secret divine sense and essence, a divine use and purpose so that by experience our mind and life may grow out of the Inconscience towards a supreme consciousness, out of the divisions of the Ignorance towards an integrating consciousness and knowledge. It is there for that and it pursues from life to life its ever-increasing upward tendency and insistence; the growth of the soul is a growth out of darkness into light, out of falsehood into truth, out of suffering into its own supreme and universal Ananda. The soul's perception of good and evil may not coincide with the mind's artificial standards, but it has a deeper sense, a sure discrimination of what points to the higher Light and what points away from it.

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"The quest of man for God, which becomes in the end the most ardent and enthralling of all his quests, begins with his first vague questionings of Nature and a sense of something unseen both in himself and her. Even if, as modern Science insists, religion started from animism, spirit-worship, and the deification of natural forces, these first forms only embody in primitive figures a veiled intuition in the subconscious, an obscure and ignorant feeling of hidden influences and incalculable forces, or a vague sense of being, will, intelligence, in what seems to us inconscient, of the invisible behind the visible, of the secretly conscious spirit in things distributing itself in every working of energy.

The obscurity and primitive inadequacy of the first perceptions do not detract from the value or the truth of this great quest of the human heart and mind, since all our seekings, including Science itself, - must start from an obscure and ignorant perception of hidden realities and proceed to the more luminous vision of the Truth, which at first comes to us masked, draped, veiled by the mists of the Ignorance."

"Discovering self and spirit, he discovers God; he finds out that there is a Self beyond the temporal: he comes to the vision of that Self in the cosmic consciousness as the divine Reality behind Nature and this world of beings; his mind opens to the thought or the sense of the Absolute, of whom self and the individual and the cosmos are so many faces; the cosmic, the egoistic, the original ignorance, begin to lose the rigidity of their hold upon him. In his attempt to cast his existence into the mould of this enlarging self-knowledge, his whole view and motive of life, thought and action, are progressively modified and transformed; his practical ignorance of himself, his nature, and his object of existence, diminishes: he has set his step on the path which leads out of the falsehood and suffering of a limited and partial into the perfect possession and enjoyment of a true and complete existence."


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Educational Material No.18

THE MAGIC OF THE EARTH
THE CONSCIOUSNESS OF WATER
AN EXTRAORDINARY VIEW OF OUR EARTH
WHICH SHOULD BECOME PART OF EVERY CHILD'S EDUCATION



Let there be Peace on earth
and let it begin with me



PLANETARY CONSCIOUSNESS
AND APPRECIATION OF OUR BEAUTIFUL EARTH
OF TRUE HUMAN POTENTIAL

TO UNDERSTAND THE PLANET'S URGENT NEEDS
FOR LOVE, RESPONSIBLE CARE, AND HEALING
AND
BOTH HER INNER AND SURFACE CONSCIOUS CREATIVITY

The ultimate magic for human life. The magic of the earth starting with its mountains.

When the earth's crust has folded from time to time into its mountain ranges, it has given a wonderful gift for the pleasure and inspiration of mankind.

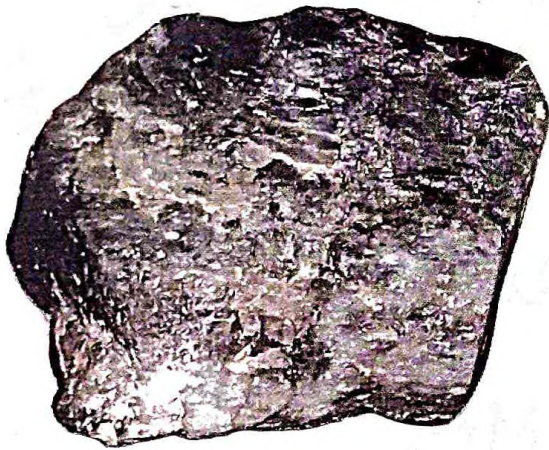
Of all the physical features of our planet the most inspiring and spiritually uplifting are its mountains.

I have myself visited and been enthralled and enchanted by those of the European Alps, the Himalayas of India up into Kashmir, and the mountains of Costa Rica in Central America.

Enchantment and magic are the two best words to describe what I always felt, and they always created an experience of a spirituality beyond all normal human feeling.

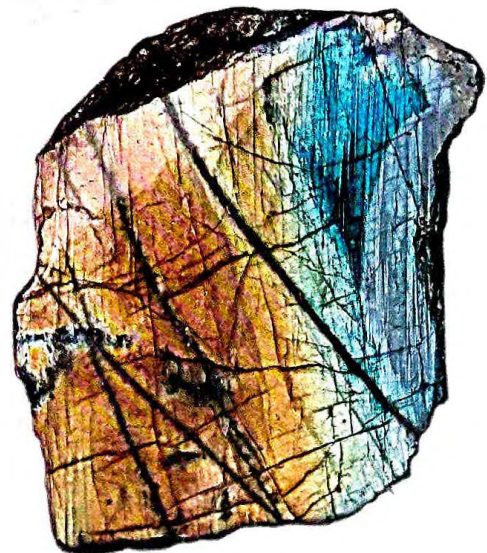
But still, for most people, that would be their ultimate definition, without any urge to look beyond that.

However, it is a first step onto that climb towards a higher consciousness of the divinity that pervades everything in Creation.



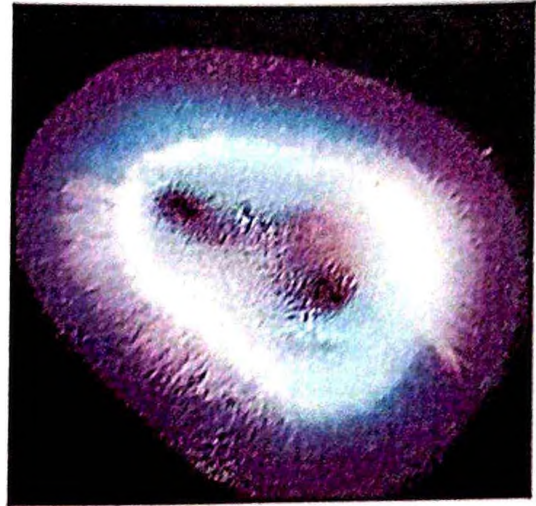
I possess a very precious "chunk" of the mountains of Newfoundland. I photographed this quite sizeable piece of rock, admittedly very amateurishly, and show it below.

Before I bought it it had been sectioned and polished, with the startling result shown in its next photograph.



At this point it is specially interesting to look at this Kirlian photograph of a piece of stone, with its emanating aura of light of various colours; and to remember two things:

- * first, that Kirlian, a scientific discipline, has shown that every created thing has a surrounding aura.
- * and secondly, that every different colour is the manifestation of a particular universal energy.



Remember that this small piece of stone was once part of a large mass of the earth, separated by either natural erosion and splitting or by some action of man.

This stone, together with the large piece from Newfoundland, lead to the overwhelming conclusion that the fabric of our earth, in whatever part of the globe, is full of light that is invisible to normal eyesight, and therefore it is a vibrating conscious energy field.

Imagine how any mountain range would appear if our eyes could see its own special selection of radiating light! Then you will view them all with a new insight. There will also grow an understanding of why certain places on earth, with very special energies radiating from them, have been detected by specially sensitive people as holy places to be revered, and on which to build very special edifices such as significant stone circles, churches, temples, etc.

Some places remain sacred, without any building on them, for holy rituals or meditation. An example of this is Uluru in Central Australia. It is commonly known as Ayer's Rock, and is at present in danger of being polluted by busloads of tourists.

The following pages will unfold the wonderful magical truth of the now more-and-more used expression MOTHER EARTH.

But before that there is another very important consideration. Knowing about all this magical beauty around us, is there any sense or rationale about why our eyes are unable to see it? Yes, there is. For if the radiating energy of light from all creation were constantly visible, we would be so confused by it all that we would never be able to see properly, enjoy and appreciate, the fine lines of form of any created material form.

The next page gives us a few photographs of mountains, with beautiful and apt quotations from Sri Aurobindo's SAVITRI.



Further to what we have just seen, here is a quotation from Sri Aurobindo's book *The Life Divine*:

“ light is primarily a spiritual manifestation of the Divine Reality, illuminative and creative; material light is a subsequent representation or conversion of it into Matter for the purpose of the material Energy.”

p. 944

‘On Evolution’:

“In the beginning the earth was solid,
unconscious;
but the hard, heavy, and rigid form of matter
is only an appearance,
hiding the vibrant mass of electrons, protons, etc:
the advent of life took place
by the meeting of the two forces.
One is the involved life-force inherent in Matter,
and ready for evolution,
and the other the descending life-force from above.
As a result the desolate earth put on a wondrously beautiful look,
adorned with trees and plants.
Then came the animals,
small ones at first, then the bigger ones.
The limitations of plant-life disappeared
with the mobility of the animals
in which feelings and sensations were more pronounced.”

So we must abandon all modern theories about Evolution, and look more closely at our planet Earth.

I have studied *The Life Divine* most carefully for twenty years, and it has never failed to give me what I needed for my research into the developing amalgamation of modern Science and ancient Mysticism. It is a truly thrilling development which will escalate man's search for the truths about himself and facilitate his understanding of his identity with Nature and the Universe and with God.

Another very indicative quotation from *The Life Divine* is:

“The development of recent research and thought seems to point to a sort of obscure beginning of life, and perhaps a sort of inert or suppressed consciousness, in the metal and in the earth and in other “inanimate” forms; or at least the first stuff of what becomes consciousness in us may be there. Only, while in the plant we can dimly recognise and conceive the thing that I have called vital consciousness, - the consciousness of Matter - of the inert form it is difficult indeed for us to understand or imagine, and what we find it difficult to understand or imagine we consider it our right to deny.”

NB: Therefore, to light a candle makes the Divine visible. (Personal comment - M.S.)

Book: The Creative Cosmos

The subject that I am presenting would be neither complete nor fully justified if I did not include before proceeding some pertinent quotations from science. And I cannot do this better than by taking them from the work of one of our most eminent physicists. They are from the book by Professor Ervin Laszlo - The Creative Cosmos.

“To understand the world around us, and to see ourselves as part of that world, has always been a grand dream. It has been dreamt in all cultures and in all civilisations - it has been the inspiration of prehistoric myths and early magic, the intuition of mystics, and the vision of prophets.”

“In the modern age the dream has been all but lost. The pursuit of material progress often dominated the desire to find meaning in life and wholeness in existence, and deprecated the integral belief systems of earlier civilisations. The modern mind would not accept that the many levels of the cosmos - the terrestrial sphere below and the celestial sphere above - are bound together by encompassing sympathies; that the microcosmos would reflect the macrocosmos and a grain of sand could mirror the universe.”

“The industrial age opened fresh vistas for the satisfaction of material needs and demands and emphasised the mastery of the forces of nature at the expense of the perennial quest for their integral understanding. Instead of orientation by encompassing meaning, modern people were left with the idea of progress: linear, and, as it seemed, indefinitely assured. Life became longer and more comfortable, but emptier and less meaningful.”

“In a number of scientific disciplines the search for integral understanding is about to reach a new phase.....The horizons that open for a scientific knowledge of cosmos and consciousness are vast and breathtaking.”

“Science is on the threshold of another ‘revolution’ The coming revolution, bringing to us tested knowledge that is unified in regard to the understanding of the essential features of reality, responds to the ancient dream of comprehending the nature of matter, life and mind. The next great shift in science will be by nature trans-disciplinary - it will be a cosmological revolution in the classical sense, in which cosmology has always been the science of the whole of reality.”

“ ... some of the most basic elements of our knowledge of the world are called into question: - the nature of matter, the evolution of living species, the relationship between consciousness and cosmos, and the origins and destiny of the universe itself.”

from p. 3 to 26

“The perennial dream of mystics and prophets, scientists and philosophers, and thoughtful persons in all walks of life, in all cultures and all times, may achieve a new realisation in our day. The consequences could be surprisingly practical: - a unified science to know our way in the world, and a new consciousness to enlighten us on the path.”

p. 232

My final quotation from Professor Laszlo's book, page 65, is especially important from the point of similarity between new physics and ancient mysticism:

"A new picture of the world has been emerging: a highly unified picture. In this picture the particles and forces of the physical universe originate from a single 'super grand unified force' and, although separating into distinct dynamical events, they continue to interact. Spacetime has become a dynamic continuum in which particles and forces are integral elements. Every particle, every force, affects every other. There are no separate forces and things in nature, only sets of interacting events with differentiated characteristics."

It is worth pointing out that scientific recognition of that 'super grand unified force' is a wonderful progress, even though it does not give it a precise name, but that mysticism remains ahead of it and more explicit by naming it God, or the Divine, or the Absolute or Creator.

I now make two recommendations. Although the first is to read Professor Laszlo's book, I must say that it is only suitable for a mind already trained in reading scientific literature, and that I have selected very carefully the given quotations. The second is for all the teachers and students to turn to topics Numbers 10 and 17, for together with this one there is now a more comprehensive whole.

* * * * *

Through the coming together of East and West, mankind is now more firmly on its spiritual path than ever before.

* * * * *

On page 339 of *The Life Divine* Sri Aurobindo says:

"This incoercible unity in all divisions and diversities is the mathematics of the Infinite, indicated in a verse of the Upanishads,"

and, again, on page 850 he refers to: ".....the mathematics and physics of the universe."

Two very intriguing terms when reading about metaphysical things!!

I had always thought of mathematics as being a thoroughly worldly subject, and this, coming from Sri Aurobindo, fascinated me, and it compelled me to seek evidence for this unfamiliar idea about mathematics. I found a lot of material on sacred geometry, and I was thrilled to learn of this being connected with all manner of symbols, stone circles, the architecture of temples and churches. I was bored by the subject at school, and was a bad student, but if my education had included this I would have given it enthusiastic attention. It could be very stimulating in the classroom.

And now I come back full circle to the magic of our earth.

For I discovered the perfect, both mathematical and conscious, structure of crystal growth.

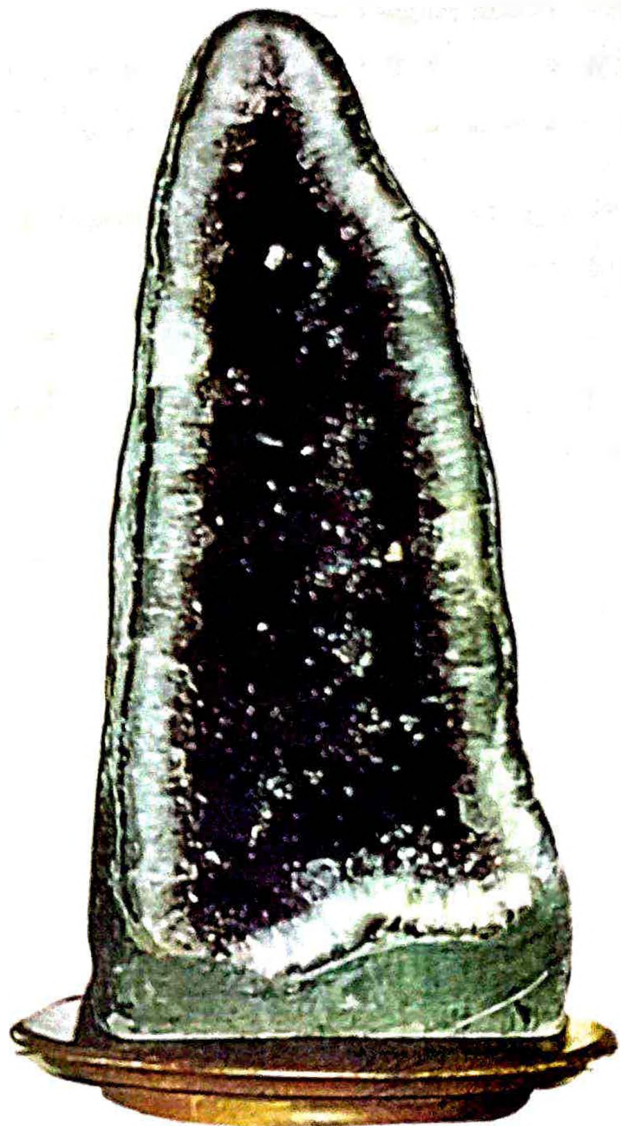
Look at the photograph of an amethyst geode. It stands about one metre high, and was mined from deep within the earth. It was once a hole in the earth's structure, and, the conditions of moisture, warmth, and minerals being right, she gave it a lining of beautiful amethyst crystals which must have taken aeons to form.

The process of creating those crystals is a marvellous illustration of what Sri Aurobindo says on pages 829 to 830 of *The Life Divine*.

"In Matter the process is a creation of infinitesimals, charged with an immense energy, their association by design and number, the manifestation of larger infinitesimals on that primary basis, the grouping and association of these together to found the appearance of sensible objects, earth, water, minerals, metals, - the whole material kingdom."

In Educational Material No: 4 I have outlined the consciousness and mathematical structure of crystal growth simply enough for children to understand and enjoy.

The pages to follow this will give more material to enlarge on what was done in No:4, and increase the enjoyment of mathematical discovery.



Every single crystal within that geode is a mathematical design created very consciously by designated numbers of infinitesimals. The infinitesimals are atoms, which are themselves each an intelligent design of even tinier particles. The heart of each atom is a nucleus consisting of protons and neutrons, with electrons orbiting round it as precisely as the sun and planets of our solar system.

And magic follows magic; for a seed must be formed for every crystal that will be created.

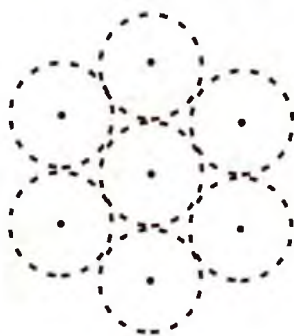
And once the seed is formed it adds to itself to form cell units. So "seed" and "cell" are as important for the formation of so-called inert matter as they are for ourselves!

Here is the real start of evolution!

There is clearly a consciousness and intelligence in the inert material, though not yet developed in the same way as in living things.

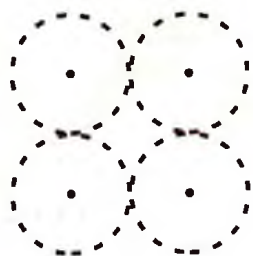
Here are examples of the creation of seeds for crystals.

Atom A



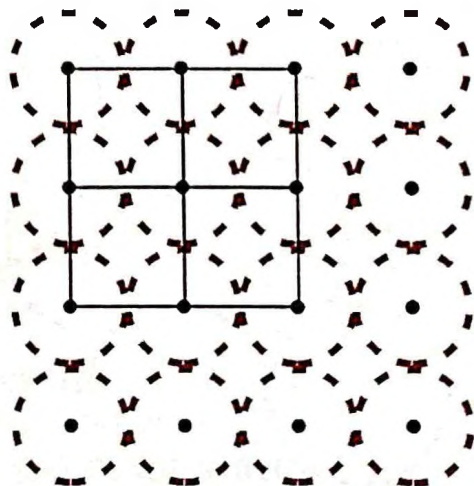
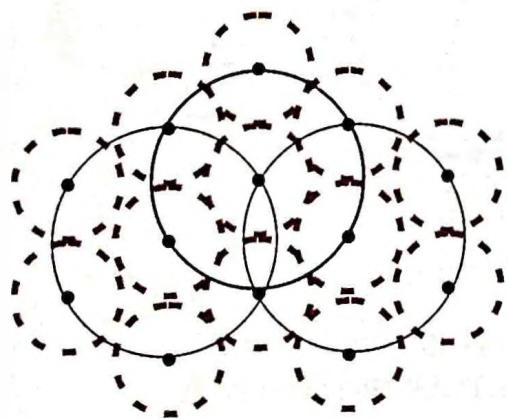
Atom A attracts six more atoms of its own kind and creates this design, which is the "seed" of a new crystal. See grid A below for the way in which it will develop its "cell" units.

Atom B



Atom B attracts atoms of its special kind and creates a more simple linear grid and a quite different kind of crystal from Atom B.

Illustrating crystal development from the "seeds" of A and B.



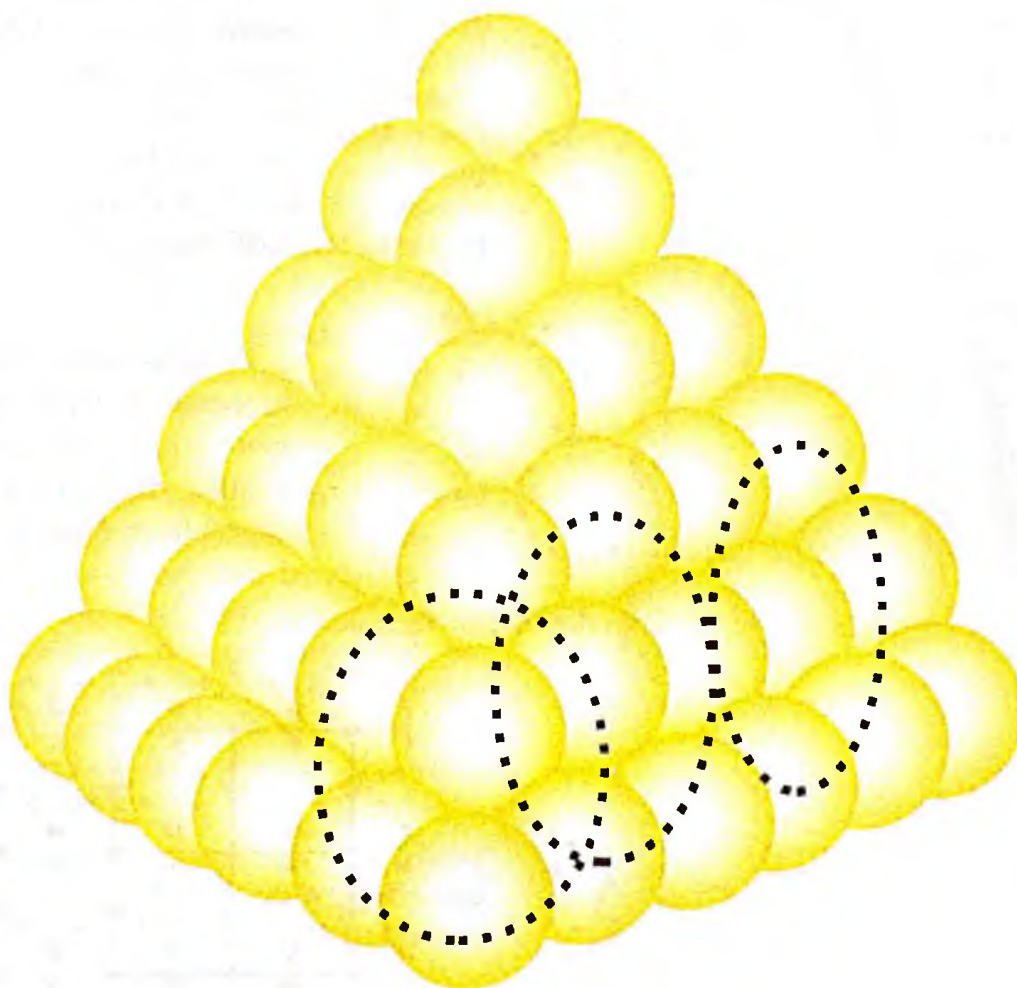
The birth of a crystal and its wonderful expansion to produce the flat grids, on the previous page, are amazing in their vision and precision. But how do they develop to give the volume of the growing crystal?

For Crystal B there is no problem in visualising the process.

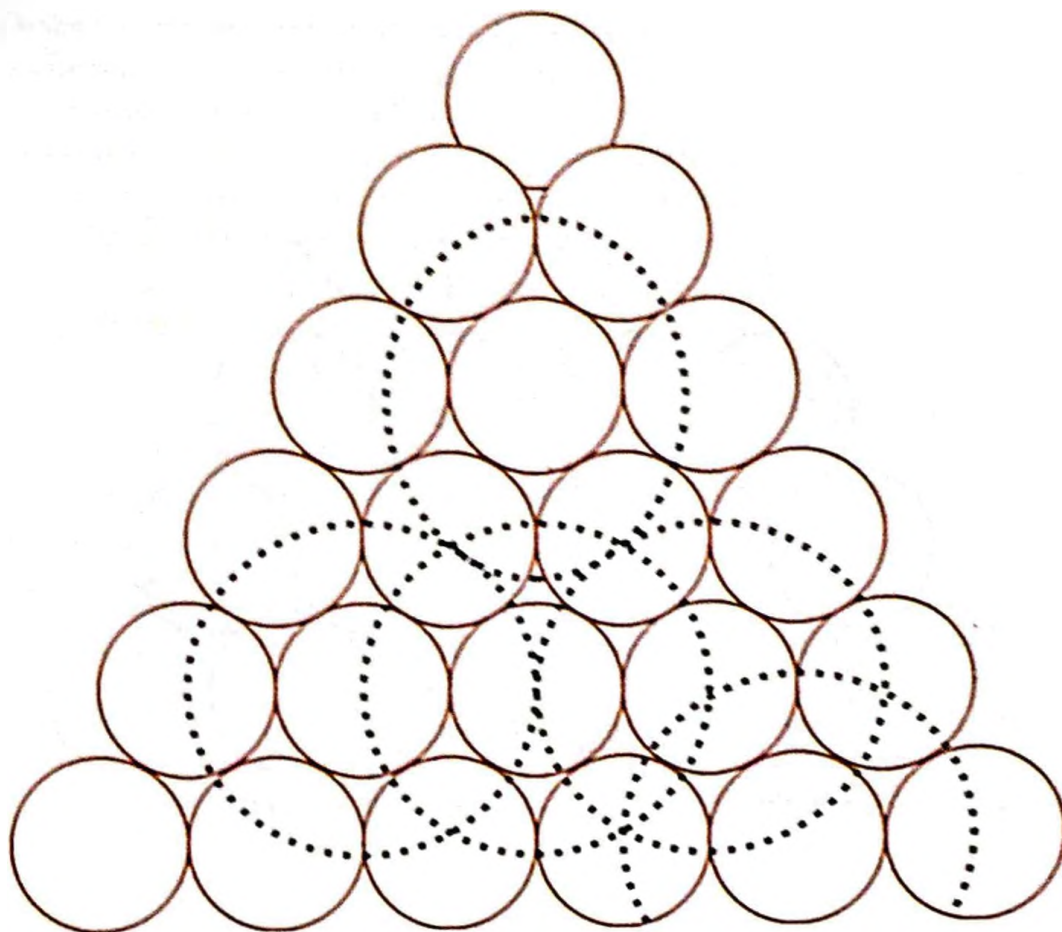
But what about the much more complicated Crystal A? It took me many days, of frustrating trial and error, to discover the true and absolute perfection of its structure, and to produce the model shown here of part of the internal structure of the most common hexagram crystals. And I discovered eventually that if one of them could be separated through ANY of its planes and at ANY angle, it displays the same magical grid design - indeed, the mathematics of the Infinite marvellously illustrated!

On the following three pages I have tried to show this precisely at the different stages of building the model.

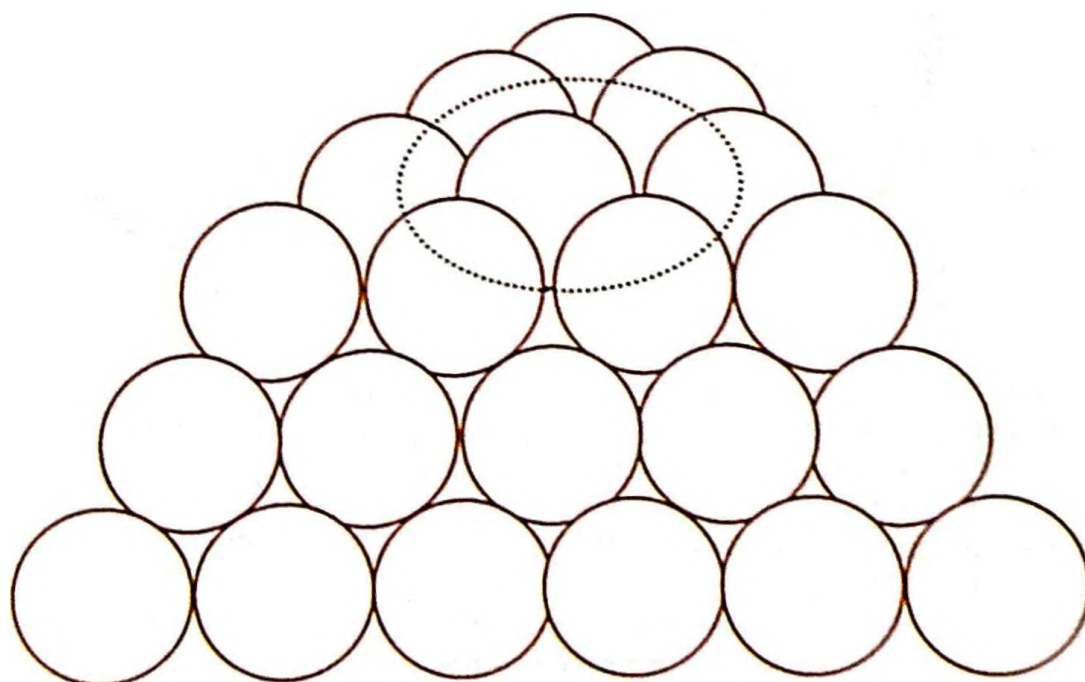
In my opinion, they also display the secret of the art of the skilled jewel-cutter in producing the facets of a gem for the perfect and awe-inspiring reflection of light.

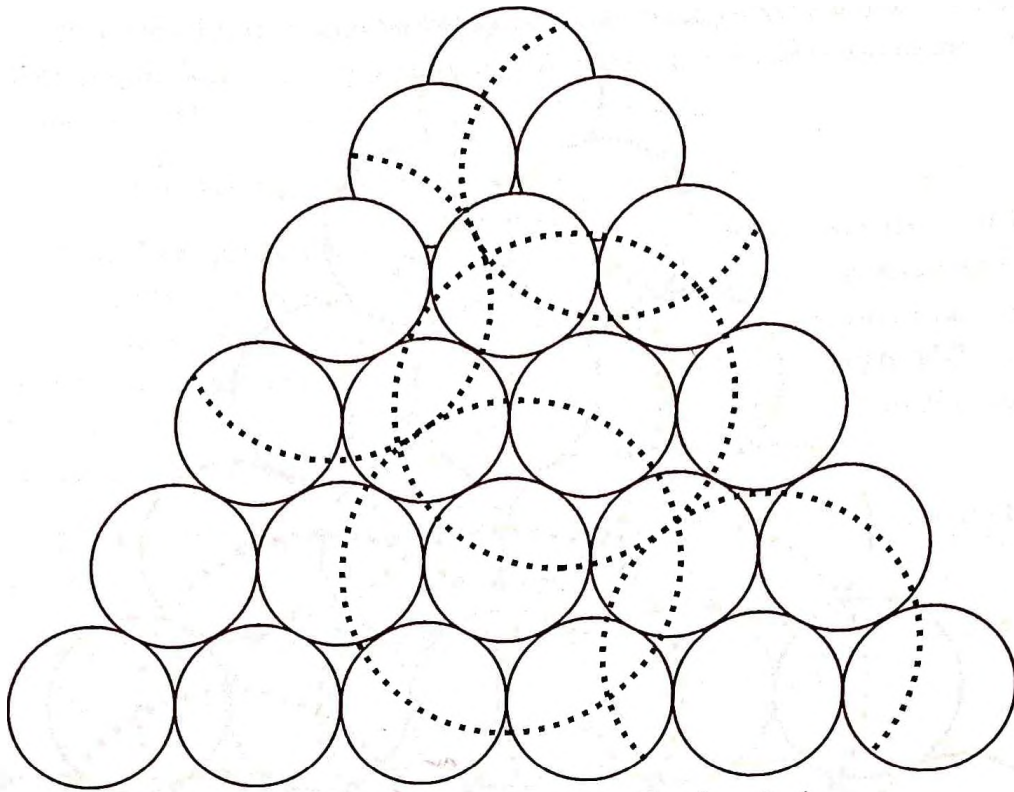


THE COMPLETED MODEL
ON WHICH CAN BE FURTHER DETECTED
THE PERFECT CONSISTENCY OF ITS "CELL" UNITS

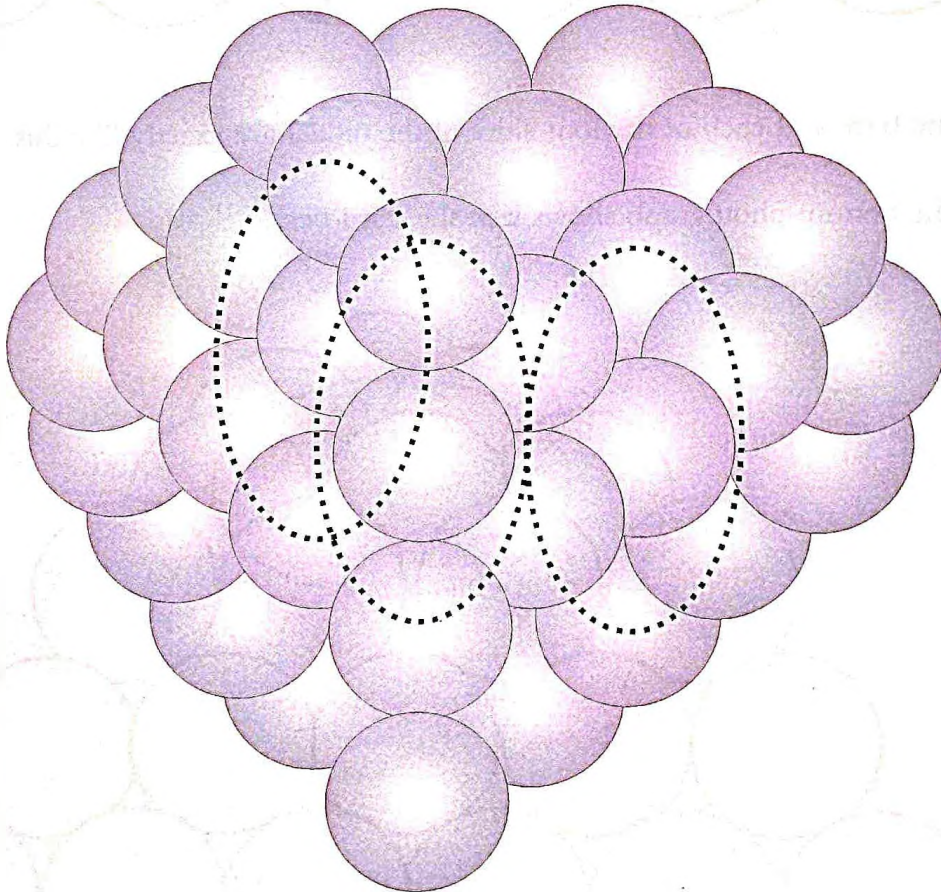


1. The base and each of the four sides of the model are exactly like this.
2. The bottom photograph shows it at the third tier.



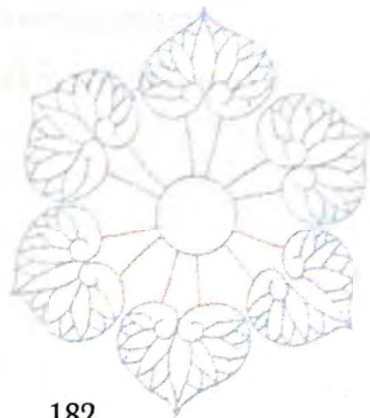


The model's growth at the stage of its fourth tier.



Photograph from one corner
showing two sides.

It is becoming possible now to conceive that in the very atom there is something that becomes in us a will and a desire, there is an attraction and repulsion which, though phenomenally other, are essentially the same thing as liking and disliking in ourselves, but are, as we say, inconscient or subconscient. This essence of will and desire are evident everywhere in Nature and, though this is not yet sufficiently envisaged, they are associated with, and indeed the expression of, a subconscient or, if you will, inconscient or quite involved sense and intelligence which are equally pervasive. Present in every atom of Matter, all this is necessarily present in everything which is formed by the aggregation of those atoms; and they are present in the atom because they are present in the Force which builds up and constitutes the atom.



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In Matter the process is a creation of infinitesimals charged with an immense energy, their association by design and number, the manifestation of larger infinitesimals on that primary basis, the grouping and association of these together to found the appearance of sensible objects, earth, water, minerals, metals, the whole material kingdom.

In all material things reside a mute and involved Real-Idea, a substantial and self-effective intuition, an eyeless exact perception, an automatic intelligence working out its unexpressed and unthought conceptions, a blindly seeing sureness of sight, a dumb infallible sureness of suppressed feeling coated in insensibility, which effectuate all that has to be effected.



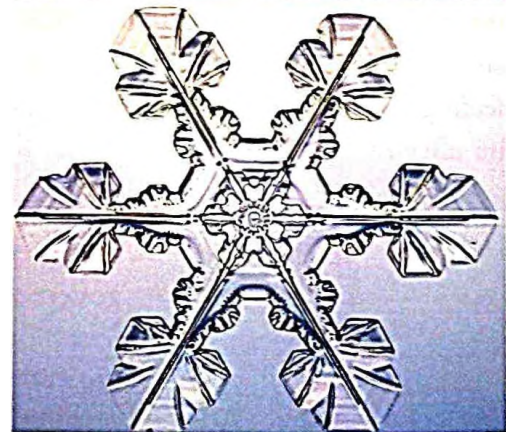
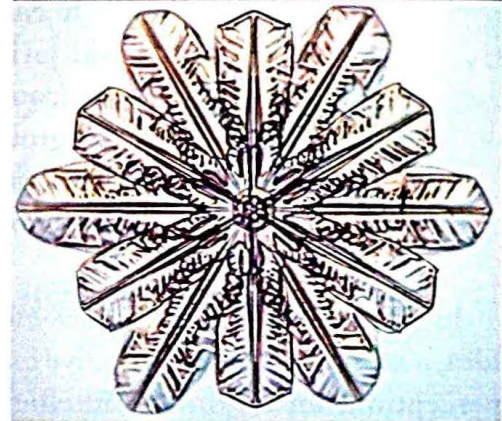
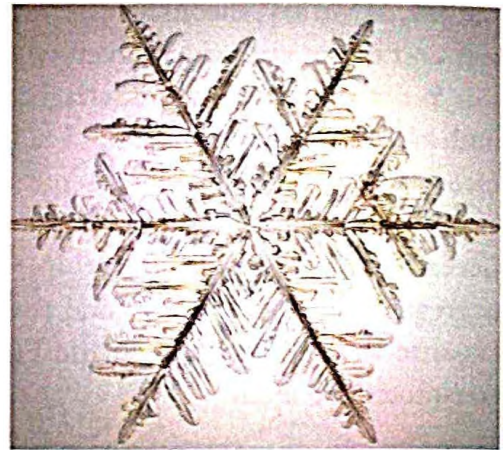
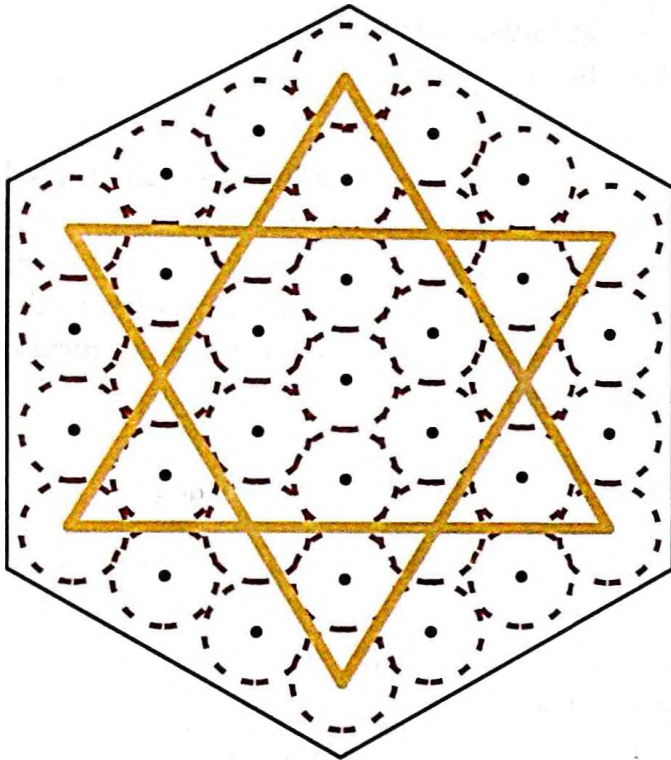
550



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Each thing in Nature, therefore, whether animate or inanimate, mentally self-conscious or not self-conscious, is governed in its being and in its operations by an indwelling Vision and Power, to us subconscient or inconscient because we are not conscious of it, but not inconscient to itself, rather profoundly and universally conscient. Therefore each thing seems to do the works of intelligence, even without possessing intelligence, because it obeys, whether subconsciously as in the plant and animal or half-consciously as in man, the real-idea of the divine Supermind within it. But it is not a mental Intelligence that informs and governs all things; it is a self-aware Truth of being in which self-knowledge is inseparable from self-existence: it is this Truth-Consciousness which has not to think out things but works them out with knowledge according to the impeccable self-vision and the inevitable force of a sole and self-fulfilling Existence."

Indications of the marvellous potential for beautiful designs from hexagonal grids



ACTUAL PHOTOGRAPHS
OF SNOW CRYSTALS

Whereas all the previous study has been about the miracles that happen deep within the earth, showing her fantastic creativity WITHIN her own being, we find exactly the same mathematical structure in the nature of water.

When the waters of the earth evaporate into clouds and are crystallised as snow crystals, they are also infinitesimals drawn together by design and number with a divine precision. And no two snow crystals are ever alike!

In previous topics, as well as in this No:18, I have dealt with the consciousness, discovered by scientific means, of rock, and therefore of the body of the earth itself.

We have discovered from Sri Aurobindo's *The Life Divine* that there is nothing within created being or thing.

We have seen the marvellous consciousness of crystal growth, both within the earth and from cloud moisture.

Now, just recently, there has been sent to me by a young teenager, Beatrice, from Italy, the most wonderful and unique research about the consciousness of water, - and particularly about the significance of the identification of humans with water consciousness.

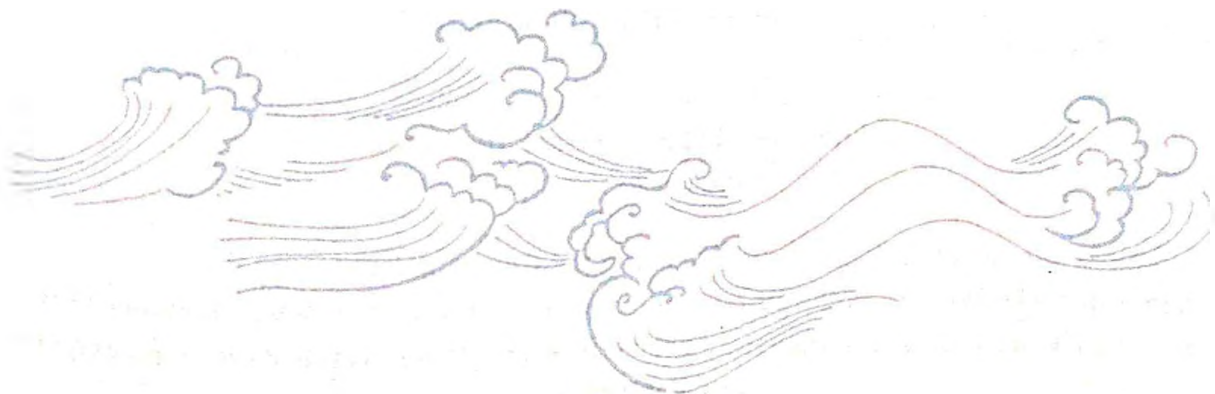
Another example of humanity's link with Nature.

I feel that it is so fitting that this unique research, which will add so much to all that I am trying to do for a new global spiritual Education, was first appreciated and then sent to me by a youngster, - which is a great sign for the future of new youth.

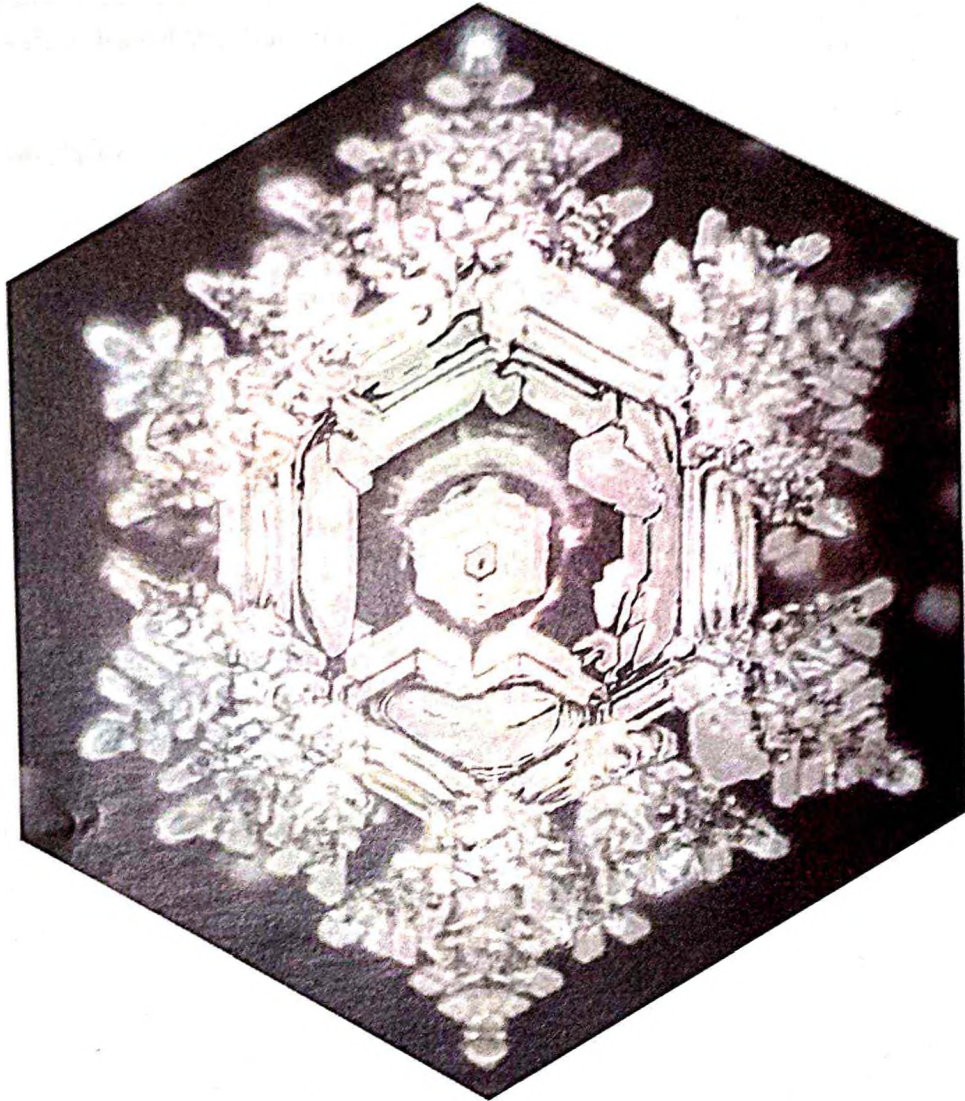
This research is the book
"The Message From Water"
by Masaru Emoto of Japan.

This also is another scientific illustration very worthy of correlating with *The Life Divine*.

Because of this I shall give, on the next page, some quotations from Sri Aurobindo that I have often used, and which should be very carefully read, considered and understood, as a preparation for Mr Emoto's breathtaking discoveries.



The consciousness of water



Actual photograph of a water crystal

Presenting
the first ever scientific research on this subject,
which was conducted by a great visionary,
Masaru Emoto of Japan.

And with deep gratitude to him,
and to the I.H.M.Co. Ltd., of Tokyo,
for permission to use it for ICPC.

This is a tremendous leap in understanding the true consciousness of the natural world, and a marvellous opportunity for human beings to add to it their potential consciousness for a new kind of planetary care and healing. It is the greatest advance for an entirely new ecology, and a new spirituality.

The message from water

This book of the above title is outstanding in its vision and its results. But one page, page 246, is more astounding than any other, and I want to start this very important presentation with it.

We have just seen the marvellously precise growth of crystals inside the body of the earth, and the very fragile perfection of snow crystals. And what we are about to see now is the hitherto unimagined transfer of a divine Real-Idea from one material form to another of a different kind, - exactly!



First we see, fresh and alive Camomile flowers, from which is extracted one of the world's most important essential oils which is widely used in Aromatherapy.

Next, remember that the essential oil from any plant is its special use as a gift to humanity from Nature's Pharmacy.

Now, before I proceed with Mr Emoto's awe-inspiring experiment, I will give some quotations from what the Mother has said about the nature of flowers, because they are very illuminating about the results of this experiment.

"... flowers are the manifestation of the psychic in the vegetal kingdom."

"When one is in conscious contact with one's own psychic, one becomes aware of an impersonal psychic behind the whole creation, and then, through this, one can enter into contact with flowers and know the psychic prayer they represent."

"The psychic when it manifests in a plant, in the form of a flower, is in the form of a wordless prayer; it is the élan of the plant towards the Divine."

"Yes, they have an occult power; they can even transmit a message if one knows how to charge them with it."

Special Note : 'occult' means not supernatural, but simply 'hidden.'



This machine is able to blend oil and water.

Camomile essential oil was thus blended in it with water, to be frozen and its crystals studied.

The resulting crystals, photographed here, are beyond all expectations: typical hexagons, extremely beautiful, but exact reproductions of the essential individual design of Camomile flowers!!

The meaning of this result is magical, if we accept that word's meaning to be miraculous, enchanting, or like a fairy-tale.

Above all, it confirms the Mother's assertion that flowers have an occult power that can be transmuted to other substances.



カモミール水の結晶写真
Crystal picture of camomile water

Then apart from those realisations is the fact of the water's receptivity to the transmitted information to such an extent that it actually produces in its crystallisation this manifestation of delicate, fascinating, and surely divine architecture.

More than anything I have ever come across, this reveals universal unity and influence.

It is a living mirror of Sri Aurobindo's Life Divine.

Human unity in practice - collective consciousness

“Water with “Chi, Soul and Spirit” of 500 people.” – Masaru Emoto

I sent letters to 500 HADO instructors across Japan (graduates of my HADO study). “At 2:00 on February 2, 1997, I will leave a cup containing the tap water of Shinagawa-ku on the table in my office. Please transmit your feelings to that water at the same time from all over Japan. Of course, for the water to become a clean water, please send “Chi and Soul” of love and the wish that the water should become clean. Thank you very much.”

In this way, water received “Chi and Soul” from all over Japan. And this is the picture of the crystal we obtained. Of course, no physical change was made.

We had not expected it but were able to obtain a clear change in the condition of the water. All of the staff were so impressed that they were almost ready to cry. We feel deeply appreciative of all those who cooperated with us from all over Japan. We started to feel that people’s thoughts could be gathered regardless of how far apart they are.



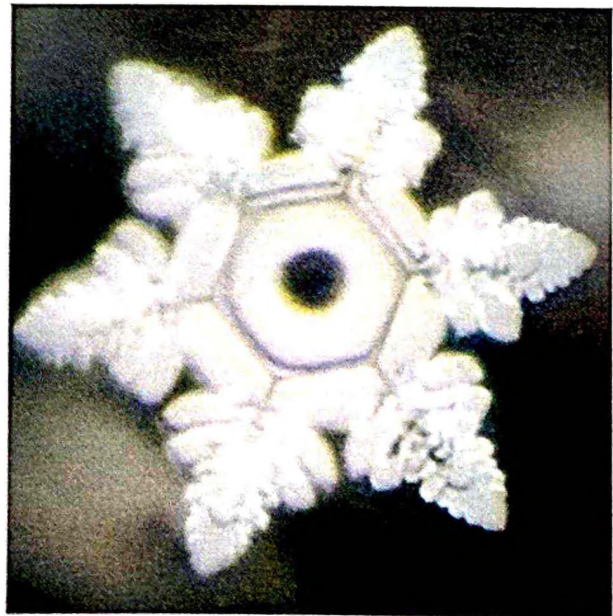
Original water, the picture of tap water in Shinagawa, Tokyo, taken the day before

Heavily polluted city tap water.

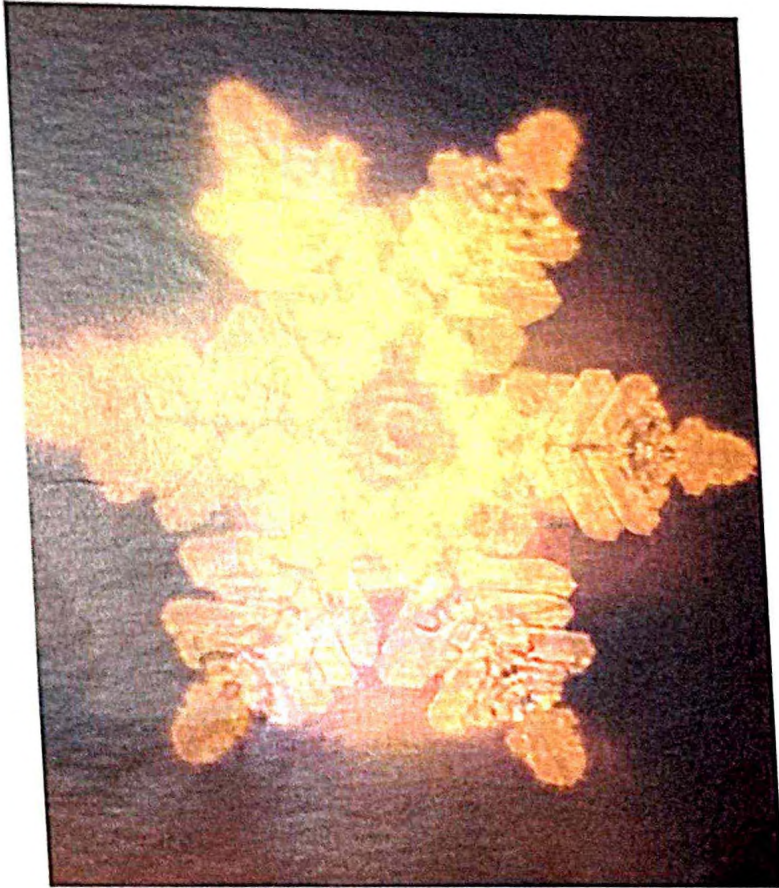
The water cannot form its natural crystals.

I felt it better to use the author’s own record of this, rather than my personal description.

Water with “Chi, Soul and Spirit” of 500 people



**This is the sad tale of a Japanese river
which shows the fate of rivers
all over the world**



The pictures on this page show the river's perfect crystals from the pure water at its source.

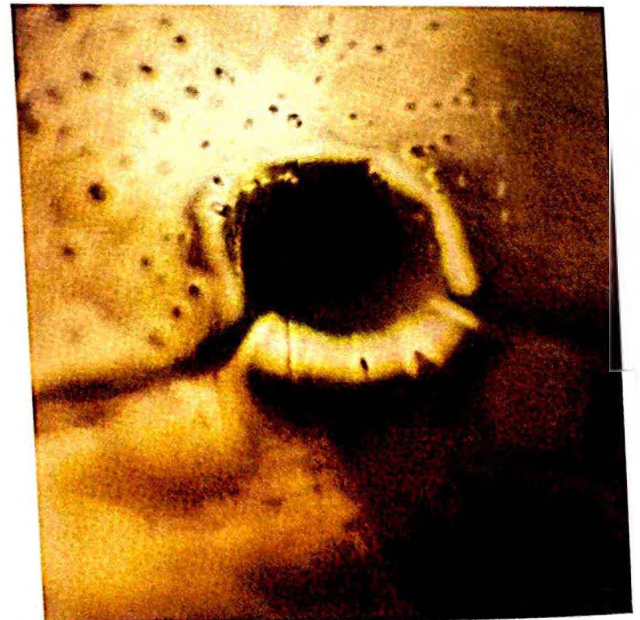
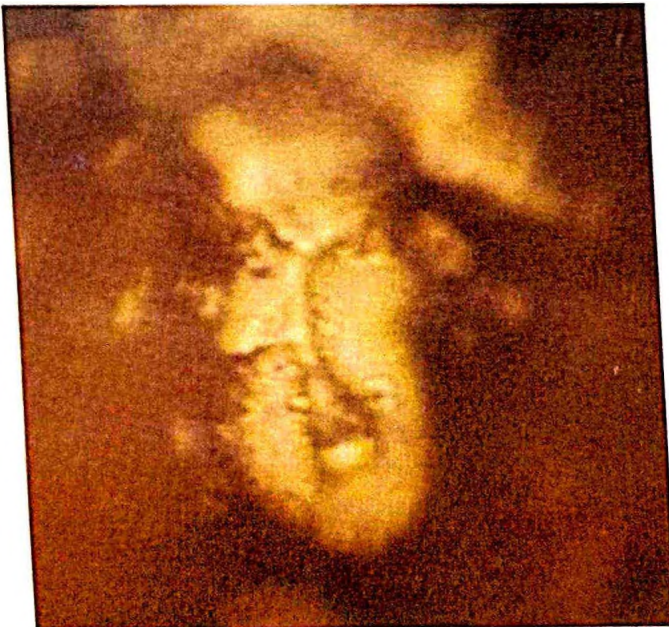
It manifests its innate potential for perfection, joy, and beauty.

However, at midstream, having entered urbanisation, it is struggling unsuccessfully to create crystals.

Downstream, with further urbanisation, it is completely defeated.

Shinano River, Niigata Prefecture, Japan

**Defeated by mankind!
The young must be told the lesson from this.
It is their future.**



The sensitivity of water to prayer and The magical potential of human consciousness

“Lastly, this is a picture of a crystal of water obtained as a result of a water purification experiment “through soul” by Reverend Kato Hoki, the chief priest of Jyuhouin Temple, Omiya City. The experiment was conducted at the Fujiwara Dam in Minakami-cho, Gunma Prefecture.

In Japan, it is widely believed that the soul dwells in the spirit which is present in words.

The picture of the crystal of water before the experiment is indeed horrifying, and in fact has the appearance of the face of a person who is suffering great agony. The day of the experiment, Reverend Kato performed a prayer practice for one hour beside the dam. Moments after the practice ended, the dam water became visibly beautiful. We observed this with our own eyes and were very astonished as well as very impressed. How does the crystal picture look? We took pictures of the crystals with great expectations and obtained crystal pictures as beautiful as the one on the cover.

We have never seen a beautiful picture that emits brilliant energy as much as this one does. Amidst the basic hexagonal structure, there is also a small hexagon. This hexagon is an object d’art of light that is surrounded by an aura. The crescent portion at the centre also seems to have a halo around it.

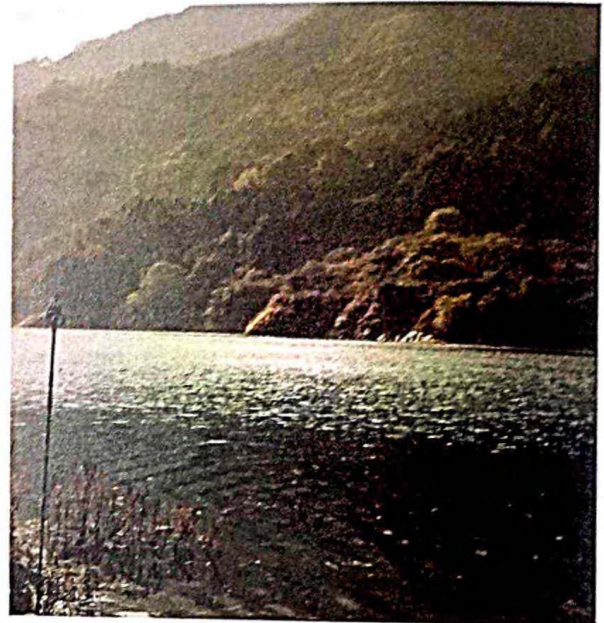
People say that this picture makes them feel an immeasurable amount of power and energy in their soul, based on people’s consciousness. When energy based on people’s love and appreciation harmonizes with water, why should such a wonderful thing seem so unreasonable?”



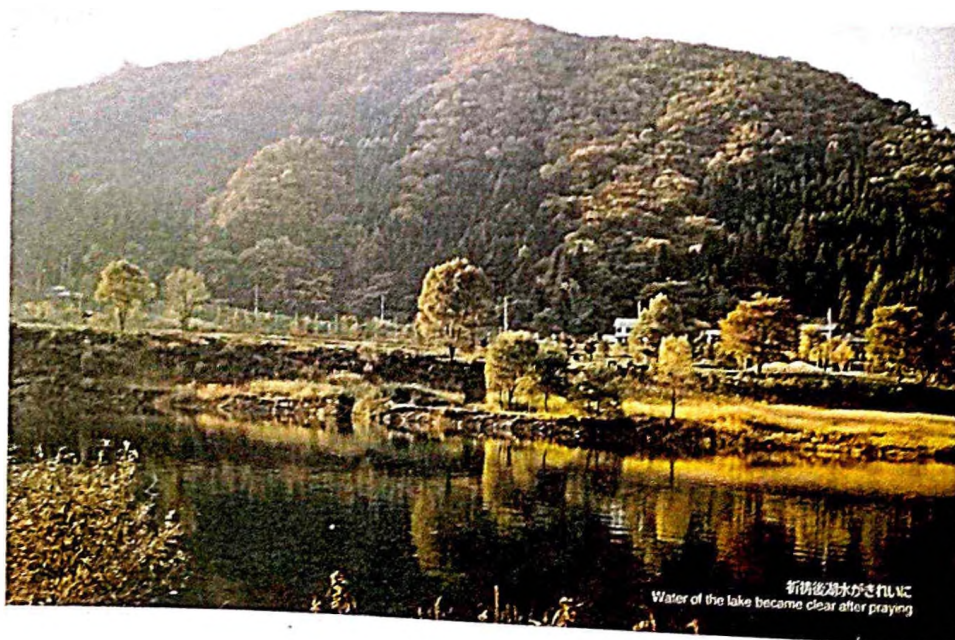
The power of prayer

“A prayer, a master act, a king idea
Can link man's strength to a transcendent Force.
Then miracle is made the common rule;
One mighty deed can change the course of things;
A lonely thought becomes omnipotent.”

Savitri, p. 20



It is so refreshing and encouraging to discover scientific investigation looking for power of Soul and of Love.





The ICPC was born in 1986, which was declared "International Year of Peace" by the United Nations. Since then, ICPC has grown into a truly internationally active organisation. It was founded by Marguerite Smithwhite.

Our Aims

To allow children to express their ideas, capacities and creativity, about Peace and about the Future.

To enable children to become aware of inner Wisdom, Love, Truthfulness.

To create and promote Peace Education programmes.

To help children to cultivate respect and responsibility for all life and to have an appreciation of beauty in all aspects of living.

Always to be non-political, non-religious, non-cultish, non-violent and totally universal.

Our Methods

The exchange of children between schools and families.

Travelling Exhibitions for schools, comprising the peace-drawings and paintings offered by children for each International Assembly.

The creation of national and local ICPC Branches.

The creation and supply of Peace Education Materials, especially fascinating visual aids.

Seminars, with practical workshops, for teachers, Educators and families.

Many of these have already been done over a number of years in various continents and countries.

ICPC children working to help other needy children. This is something that children do with great devotion. And devising satisfying methods of doing this in situations of the third world where children may have no materials resources.

For more information : icpctrust@kgisl.com

ACKNOWLEDGEMENTS

This book has an unusual history, for it was not written as a book. Over 25 years there existed only a growing series of brief dissertations to be distributed to children of ICPC.

Information and illustrations were collected over this long period, without any efficient record of their sources.

Then, after requests from various countries to have all of these educational snippets produced as a single volume, it was no longer possible to trace all the sources.

The potential book was assuming an immense importance for a New Education for the inner child and the global extension of ICPC and its work. Because of its emerging importance it was decided to use available materials with a special - not the usual - way of acknowledgement, the latter being impossible. We therefore ask anyone who recognizes any illustration that needs formal acknowledgement to inform us so that omissions can be remedied in future printing.

Our acknowledgement and thanks are made to the late Dhirubhai Shah, who was a sincere devotee to the life and works of the great yogi Sri Aurobindo, and who did all that he could to create global awareness of them.

We thank the Dhiru Shah Charitable Trust that bears his name as well as the KGISL Trust, Coimbatore for their generous provision of the means to bring this book into being for the teachers and children of the world.

No person will benefit personally from the book financially. Any profit will be used only for the global extension and work of ICPC.

MARGUERITE SMITHWHITE

U.K.-born **Marguerite Smithwhite**, founder of the International Children's Peace Council (ICPC), has had wide global experience of teaching. As Health Education Officer to the Greater London Council she was responsible for arranging projects of Health Education for all schools and colleges of the Inner London Education Authority, then afterwards moved to India, where she lived for two years in the international township of Auroville and two years in the Sri Aurobindo Ashram in Pondicherry, teaching in the schools of both places.

From 1980 onwards Marguerite did research into the new modern sciences of high energy physics, Kirlian photography and microphotography, looking at how they could combine with mysticism and spirituality. She also created "A New Education with A Soul" based on the teachings of Sri Aurobindo and the Mother, and had further teaching experience in



many countries on three continents, teaching amid various nationalities, religions and cultures, while also doing teacher training.

A NEW EDUCATION WITH A SOUL

based on the teachings of Sri Aurobindo and the Mother

Its first priority is to teach children to know themselves with all their potential and their individual unique value to human evolution.

Education with its soul will be the world's most unifying factor, and it will be the planet's greatest protector.

Much more than ever in the past it must emphasise the importance of Art, Beauty, the Sacred in all Human Life.

Mysticism and science are coming together to unveil the soul in all things - both animate and inanimate.

This is a curriculum for all ages, for a spiritual education towards a higher consciousness, fully illustrated to make it a fascinating visual experience.

Created by Marguerite Smithwhite, and used in many countries for children, parents, teachers, and others.

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prisma@auroville.org.in**