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What is Integral Education?

In the present system of education, the higher potentials of human beings remain dormant & progress predominantly soulless. To awaken hidden potentials in individuals, education must become self-directed evolution capable of liberating higher potentials dormant. It must have at its center - the discovery of the soul - wide & knowing free being situated in our inmost center - that is the impeller of evolving consciousness and of all progress an individual makes in the course of life. The soul ought to become the acting centre of our being and our life. This is the aim of integral education.

The inmost being comes to the forefront through the instrumental layers of the human being: the body, the vital (life-force) and the mind. For the education to be integral and effective, thus, it must develop:

- **Body:** Perfection of material physical base of action.
- **Vitality:** Perfection of the dynamic energy of life-force and its processes.
- **Mind:** Perfection of the mind, its intelligence and will.
- **The soul:** Emergence and empowerment of the inmost being who is the impeller of all progress.
- And lastly, **spiritual growth:** Opening to and acquiring of the higher ranges of consciousness and its powers.

What is Integral Psychology?

Integral Psychology is a deeper understanding of the human nature. It is a psychology rooted in the consciousness-based Indian worldview, yoga and a life-affirming spirituality. It is in the field of psychology ancient India had profound knowledge preserved in various yogic traditions of Indian culture. "Yoga is nothing but practical psychology", said Sri Aurobindo who synthesised ancient wisdom traditions and brought new light on it from the evolutionary perspective. Sri Aurobindo's teachings focus on an integral development of human nature and its possibilities to meet the challenges of our times.

Integral Psychology offers a detailed understanding of human nature - its different layers & parts of being. Each of the different parts & layers of being has their unique characteristics, unique states of consciousness and resultant psychological attributes or functions. For instance, the natural instincts of the physical consciousness is self-preservation, persistence, stability, routine,



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passivity & repetition. It is possible to understand each part of being, experience its characteristics within and work on its transformation.

Integral Psychology is transformative psychology that focuses on understanding, experiencing and finally embodying the higher potentialities of a human being. Higher possibilities asleep in human nature can be awakened by systematic training. Ranges of human cognitive faculties can be enlarged beyond the habitual limits of the senses and the analytical and conceptual faculties can be developed beyond the linear modes to higher ranges of intuition and illumination. So is the capacity for creative and joyful action in the world developed beyond their normal ranges by opening to a greater dynamism in harmony with one's inner nature.

What is Integral Yoga?

The central purpose of integral yoga is the transformation of our superficial, narrow and fragmentary human way of thinking, seeing, feeling and being into a deep and wide spiritual consciousness and an integrated inner and outer existence and of our ordinary human living into the divine way of life.

Thus, the aim of Integral Yoga is not merely to rise out of the ordinary ignorant world-consciousness into the divine consciousness, but to bring the supramental power of that divine consciousness down into the ignorance of mind, life and body, to transform them, to manifest the Divine here and create a divine life in Matter.

The Sâdhanâ [practice] of the Integral Yoga does not proceed through any set mental teaching or prescribed forms of meditation, mantras or others, but by aspiration, by a self-concentration inwards or upwards, by a self-opening to an Influence, to the Divine Power above us and its workings, to the Divine Presence in the heart and by the rejection of all that is foreign to these things. It is only by faith, aspiration and surrender that this self-opening can come.