



SRI AUROBINDO GNOSTIC CENTRE OF EDUCATION (S.A.G.E.)

FOUNDATIONAL CHARTER

“We are on the threshold of a new world.”¹

INTRODUCTION

The Sri Aurobindo Gnostic Centre of Education (S.A.G.E.) is a proposed knowledge and research institution dedicated to developing new models of education for the 21st century and beyond. “Proposed” here refers to the institution’s formal and legal status as it seeks recognition and structure — the work itself is not new, but a deepening of three decades of living practice already underway at The Gnostic Centre.

Education has achieved extraordinary expansion in knowledge, scientific discovery and technological capability, empowering individuals and societies in unprecedented ways. Yet, much of this progress has unfolded within a largely ego-centric framework, where development is centred on individual assertion and achievement. The challenges of our time — social fragmentation, psychological strain and ecological imbalance — suggest the need for a deeper integration of inner maturity with outer competence.

Education is now called to move toward a consciousness-based orientation that fosters widening self-awareness, where self-growth matures into responsibility and an awakened sense of shared destiny. In such an approach, intellectual excellence is complemented by character, creativity by discernment, and personal advancement by a commitment to the well-being of humanity and the Earth.

S.A.G.E. is therefore conceived not as a conventional university or school system, but as an educational innovation platform — a prototype for universities of tomorrow, integrating knowledge, character formation, creativity, and consciousness development.

Universal and Non-Sectarian Framework

S.A.G.E. is founded on the evolutionary vision of a new humanity and society — that human consciousness is capable of intentional, directed growth toward a more integrated and harmonious future.

¹ The Mother

S.A.G.E. is therefore non-sectarian in character: it does not belong to, promote, or require adherence to any religion, belief system, or doctrine, and welcomes individuals from all backgrounds without distinction. Its founding vision draws specifically on the integral philosophy of Sri Aurobindo and the Mother — yet asks of no one a profession of faith, only an openness to inquiry and lived exploration.

1. AIM AND VISION

The aim of S.A.G.E. is the growth of the human being from a narrow ego-centred orientation toward a wider and more universal consciousness.

The vision of S.A.G.E. is to create a living space of learning where education becomes a process of inner and outer transformation, and where the unity of humanity is approached through lived experience rather than ideology or belief. An important emphasis in this vision is integration, and the synthesis of Matter and Spirit in all disciplines and walks of life.

Towards the achievement of its aims and vision, S.A.G.E. wishes to open up new fields of research and new pedagogies of knowledge reception, creation and dissemination, derived from the accumulated wisdom of the world and the integral philosophy.

2. MISSION

The mission is to build:

- A new educational architecture; a hybrid structure, using the latest technology to create a Global Network of Integral Accredited courses, programs, apprenticeships and internships (both experiential and innovative research-based academic programs) in collaboration and partnership with like-minded centres and institutions.
- An Integral program content, delivery and pedagogy, including online, onsite and hybrid modes of teaching-learning. The course content would not be restrictive to academic subjects, but would encompass all areas of human experience and endeavour.

3. CONTEXT AND LINEAGE

“Yoga must be revealed to mankind because without it mankind cannot take the next step in the human evolution.”²

The work does not arise as a new or isolated initiative. It stands in direct continuity with thirty years of educational and cultural work carried out at The Gnostic Centre, founded in Delhi under the inspiration and guidance of Dr. Nirodbaran, one of the closest associates of Sri Aurobindo.

Over the past three decades, The Gnostic Centre has explored integral and experiential approaches to education. It has hosted international webinars, graduate and post-graduate level programs in Integral Philosophy, Psychology, Education and Yoga. Much of what is articulated here has therefore already been lived, tested, and partially realised.

The present initiative represents a natural next stage of maturation—a deeper articulation and wider embodiment of an educational vision already in existence.

² Sri Aurobindo

4. S.A.G.E. PHILOSOPHY OF EDUCATION

Education largely trains the intellect and professional skills but does not sufficiently cultivate discernment, balance, self-knowledge, or social responsibility. The result is a generation highly trained in information but insufficiently prepared for leadership, decision-making, and harmonious coexistence.

S.A.G.E. responds to this gap by advancing an educational model centred on the development of the whole human being, integrating physical, emotional, intellectual and psychic development.

“Education to be complete must have five principal aspects corresponding to the five principal activities of the human being – the physical, the vital, the mental, the psychic and the spiritual.”³

S.A.G.E. is based on an Integral Free-Progress philosophy and approach. It cultivates all five principal aspects of the human being, activating these as life-skills – not merely as functional competencies, but as capacities and attitudes for conscious living.

Integral Free Progress Education is a preparatory and evolutionary approach, cultivating clarity of mind, refinement of life-energy, harmony in relationship, beauty in matter, and openness to inner guidance in action.

5. LIFE SKILLS (BASED ON FIVE PARTS OF THE BEING)

A. Physical Education: The body is not merely a biological instrument but the foundation of consciousness in matter. Physical education therefore goes far beyond sport or fitness. Its aim is the cultivation of conscious physicality — strength, balance, endurance, grace, health, and disciplined habits. Mastery of the body, Work rhythms, Endurance, Presence are its hallmarks. As a life skill, physical education develops self-care, resilience, work capacity, and steadiness under pressure, enabling the individual to act effectively in the world.

B. Vital Education: The “vital” in Sri Aurobindo’s psychology refers to the domain of emotions, desires, enthusiasm, ambition, relationships, and will-force. This is the most dynamic but also the most turbulent part of human nature. Integral education does not suppress it; it refines, disciplines, and transforms it. The learner gradually acquires emotional literacy — understanding anger, fear, jealousy, excitement, craving, and attachment — and learns to redirect these energies toward creativity, service, courage, and perseverance. Emotional intelligence, Relationships, Creativity, Refinement of character, Culture, Harmony are its hallmarks. As a life skill, vital education produces emotional regulation, leadership capacity, teamwork, ethical motivation, and resilience against addiction and distraction. It converts impulse into purposeful energy.

C. Mental Education: is not confined to information acquisition or examination performance. Its objective is the formation of a clear, disciplined, independent, and truth-seeking mind. The Student/Seeker learns concentration, sustained attention, discrimination between opinion and knowledge, logical reasoning, and the ability to hold multiple perspectives without confusion. Mental education involves the conscious cultivation of the faculties of thought. Reflection develops the capacity to observe and examine one’s own thinking with clarity and depth. Memory is strengthened not as mechanical retention, but as organised and meaningful recall. Imagination is nurtured as a creative power that enables exploration and innovation. Analysis

³ The Mother

sharpens the ability to distinguish, question and evaluate, while synthesis integrates diverse ideas into coherent understanding. In integral education, these faculties are developed deliberately so that the mind becomes precise, flexible and capable of holding complexity with balance.

D. Psychic Education: recognises the presence in each individual of an inner guiding consciousness—a deeper centre of awareness that carries the sense of truth, sincerity, meaning, and right direction in life.

Unlike the mind, which analyses and judges, or the vital, which desires and reacts, the psychic being discerns naturally. It does not argue or impose; it quietly indicates what is true, harmonious, and aligned with one's deeper purpose.

Psychic education is not mystical in its outward form; as a life skill, it translates into:

- Ability to listen inwardly before acting
- Sincerity in intention and action
- Discernment between impulse, habit, and deeper truth
- Inner steadiness and poise amid stress and pressure
- Alignment between values and choices
- Capacity to say 'no' when something is false

Psychic education is not taught through doctrine or belief. It is supported through:

- Inward reflection and self-observation
- Quietude, silence, and sincerity
- Aesthetic experience and beauty
- Meaningful work done with care
- Relationships based on trust and authenticity

As psychic awareness grows, it becomes the organising centre of the being, giving right orientation to physical discipline, vital energy, mental clarity, and spiritual aspiration.

E. Spiritual Education: Spiritual education is concerned with the education of consciousness itself. It is not religious instruction or belief-based teaching, but the cultivation of an awareness of one's infinite and eternal self; a liberation from the egoic consciousness.

Spiritual education prepares the individual not for withdrawal from life, but for the transformation of the individual.

Spiritual education, when translated into Life capacities, becomes:

- Capacity to step back from the ego reactions
- Widening of perspective beyond self-interest
- Sense of connection with others, nature, and life
- Openness to silence, stillness, and inner-freedom

CONCLUSION

“We do not belong to the past dreams, but to the noons of the future.”⁴

In 1951, a Convention was held at Pondicherry which resolved to establish an International University Centre in the town as a fitting memorial to Sri Aurobindo. Accordingly, the Sri Aurobindo International University Centre was inaugurated by The Mother on January 6, 1952. In 1959, the Mother decided to rename it the Sri Aurobindo International Centre of Education.

Drawing inspiration from the initiative of The Mother and the fulfilment of one of Sri Aurobindo’s cherished ideals, the Sri Aurobindo Gnostic Centre of Education aspires to continue this work in the heart of the nation’s capital, Delhi.

⁴ Sri Aurobindo