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## Contribution of Shrimaa (Mirra Alphas) in Educational Thoughts

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### Abstract:

*The contribution of Mrs. Mirra Alfassa in the thought of education is immense. Shrimaa was an Indian spiritual teacher of French origin, a disciple of Maharishi Aurobindo. Shri Arvind used to call her as Mata. In the presented research article, an attempt is made to explore the thoughts of Shrimaa's education.*

**Key words:** *Mirra Alfassa, Education, Spirituality, Indology*

From time to time, such personalities appear on the world stage, who mesmerize the people with their supernatural presence and create a revolution in the personal, social, religious and economic life of the people. These wonderful personalities change the face of human life and human society and create a new era, Shrimaa was also such a personality. He was born on February 21, 1878 at 10:15 in the morning at a place called Boulevard, Haussmann, Paris. His childhood name was 'Mirra Alphas'. His father's name was Maurice Alfafasa and mother's name was Matilde Ismaloon. He was the second child of his parents. His parents were supporters of materialistic

trend. He had no attachment to spiritual tendency. His early education was done at home only. From childhood she used to feel a superhuman power and light above her head which often descended into her body and acted in a supernatural way. She knew this power as one of her inner being.

When she was nine years old, she joined a private school. At the end of this education, he received the 'Prix de Honor' (Special Honor Award). She was rich in various talents. She had read 800 books from her father's library. He also read the maths books that were taught to his brother. He had a special interest in playing tennis, playing the piano, painting etc. He took personal lessons in painting. Using oil and other mediums, he made portraits of living persons. Between 1893 and 1899, he participated in the painting council of the Julian Academy in Paris. Despite being the youngest, all the students looked up to him to arbitrate their disputes. She was always serious and engrossed in her work and they all called her as Sphinx (a psychic creature from Egyptian mythology known for asking mysterious questions). He dominated thoughts more than words. After completing her education, she became a very well respected painter.

The time from 1886 to 1907 AD was spent in training his vital power and aesthetic consciousness. The period from 1908 to 1914 AD was a time of 'intense mental development' for him. In which he realized a true and luminous harmony within the mind, beyond knowledge. During this period, she met Abdu'l Baha, the son and successor of Baha'u'llah, the founder of the Baha'i religion, and Alejandra David-Neel, a Buddhist follower and traveler and writer. Between 1912 and 1914, he translated from English to French the Buddhist texts Amritbindu, Kevalya and Ishavasyopanishad, Narada Bhaktisutra, Srimad Bhagavadgita and Sri Ramakrishna Vachanamrita. You joined hands for the upliftment of humanity with Paul Richard, a weekly congregation of spiritual seekers in Paris, known as a great scholar of the scriptures of the East and the West with philosophical views and a person interested in Devdantic Yoga. In 1910, Richard came to Pondicherry in a political campaign and his visit became a golden opportunity to meet Shri Aurobindo Ghosh. Now when he returned to Paris from here, he gave detailed information about Shrimaa Aurobindo Ghosh. She came to Pondicherry with him on 29 March 1914. Looking at Mr. Ghosh, she remembered that at the age of 11 to 13, she used to meet many sages in his visions, how she had established a relationship with one. That special person was Mr. Ghosh. Whom she knew as Krishna in intuition, only then it became clear to her that her work-land is in Pondicherry only.

In July 1914, World War I broke out in Europe and he had to return to France under the rule of the French government. She came back to India again on 22 February 1915. A year later she went

to Japan. She lived in Japan for four years and came back to Pondicherry on 24 April 1920, since then her activities began here. He gave education a central place in the collective life of the ashram. Accordingly, he felt that there was a suitable occasion for the Sri Aurobindo Memorial Convention, it was implemented in 1951 AD and it was decided to open the International University Center and on February 6, 1952, the Sri Aurobindo International University Center was inaugurated in the ashram. She herself actively participated in every work of the ashram and performed them well, be it in the field of education or other co-curricular activities. On August 15, 1961, you inaugurated Shri Arvind's birth centenary celebrations and on November 17, 1973, at 7:25 pm, leaving your mortal body, merged into the divine.

### **Attitude towards Education**

If the life story of Shrimaa is seen, then it is clear that she remained engaged in educational work till her life. Everything he did became an example for what was to come. In the context of education, he believed that it should start before birth itself, it starts through the dual action of the mother herself. First she initiates it on herself for her personal progress and then initiates it on the child whom she builds in her gross form. For education to be complete, it should have five main aspects which are related to the five main functions of man – physical, vital, inner and spiritual. Generally, all these aspects of education start chronologically one after the other according to the development of the individual, but this does not mean that one aspect should replace the other, but all aspects should be mutually completed till the end of life. Should continue making. Like Mr. Ghosh, he believed that 'the real basis of education for the child, adolescent and adult can only be the study of the human mind'. The reason for this is that the instrument of education is the mind and understanding the ever-moving mind requires an educationist to know the method of molding the mind. According to him, three invaluable principles of education have been given

- 1- It is not an object to be taught. The teacher's job is only to guide, not to impose education.
- 2- He (the student) himself should be consulted in the development of the mind.
- 3- Working from near to far, to develop the student in her own environment, to be compatible with her nation and society.

He also believed that through education there is an understanding and awakening of divine consciousness in a person. Due to which a person becomes successful in recognizing the individuality of the soul and the universal form. He believes that devotion in nature, knowledge in mind, love in heart, this trinity should be perfected. In this there is a sign of

development in body, mind, intellect, emotion and conscience which should be the goal of education.

### **Objectives of Education**

After observing the principles of education, he has determined the objectives of education in the following way-

- 1- Physical development
- 2- Mental development
- 3- Pranic development
- 4- Psychic and spiritual development
- 5- Training and development of senses
- 6- Character and moral development
- 7- Inculcation of values
- 8- Sense of conscience and beauty
- 9- Development of logical power
- 10- Development of the power of concentration.

### **Curriculum in Education**

In the curriculum of education, Shrimaa made the basis of those subjects which help in establishing the objectives made by them, such as language, literature, physical education, vital education, music, poetry, sports, painting, psychology, science, art , History, Geography, Maths, English, Photography, French, Sanskrit, spiritual education, yoga and exercise etc. subjects were included. Emphasis was placed on the child to make efforts on his own to learn them. For this, it was also suggested to make arrangements for creating a clean and beautiful environment.

### **Teacher and Learner**

He believed that the teacher should not become a book that reads aloud to all, without distinction of temperament and character, that the first duty of the teacher is to help the student discover what he is worth. , Be the demonstrator of the student, do not impose education on him. They give central place in education to the learner. According to him, the child should be given education according to his ability, interest and ability.

### **School and Discipline**

In the context of the school, it can be said that she was in favor of imparting education in a clean and natural environment. Sri Aurobindo Ashram, Sri Aurobindo Memorial Convention, Sri Aurobindo International University Centre, Auroville are living examples of this. From the point of view of discipline, he said that self-discipline is necessary and in general, discipline is necessary for all children after the age of 12 years. According to Srīma- “I emphasize the need for polite behavior. I don't see any big deal in sewer worm behavior and I always think that the teacher himself is responsible for the indiscipline of the students. Therefore, it is necessary to have good character in the teacher so that he can exhort the child to be disciplined.

### **Examination and Evaluation**

Shrimaa was of the opinion that 'examination' is a backward and useless way of knowing. The test is not necessary to understand whether the student is intelligent, interested and concentrated. Even a mechanical mind can pass well in the examination if the memory power is good. She was not in support of modern education system because she said that this test is incapable of assessing the knowledge or true usefulness of the individual. The way holistic methods of evaluation are being sought today, Shrimaa's insight can help us as a guide.

In the end, it can be said that crossing the inaccessible valleys of consciousness passing through the path of life, carrying the impressions of earthly life in its bosom, full of glory of superpower, adorned with the powers of Maheshwari, Durga and Kali, Shrimaa reached the same land of divine penance. Came towards where Shri Aurobindo Ghosh was already there had been waiting. Coming here, he remembered his childhood dream that 'there would be such a place on the earth where a person, away from all the worries of his life, being completely free from all the arrangements for living, could engage in the spirituality of truth with all his powers, for the development of consciousness. Dedicate yourself completely for it. Pondicherry is a wonderful laboratory of this educational idea. This field of thought and contemplation is also the field of various actions. This intensive land of all round development of man is that yoga land of development of consciousness where man is no longer a pilgrim on the path of God leaving others, he is a perfect lover of God who wants to make his life perfect with his perfection. The world of education will always be indebted to this precious gift of Shrimaa.

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