

— THE —
BHAGAVAD GITA
— AND —
INTEGRAL YOGA



S.A. Maa Krishna

“*The Gita* is a book that has worn extraordinarily well and it is almost as fresh and still in its real substance quite as new, because always **renewable** in experience, as when it first appeared in or was written into the frame of *the Mahabharata*. It is still received in *India* as one of the great bodies of doctrine that most authoritatively govern religious thinking and its teaching acknowledged as of the highest value if not wholly accepted by almost all shades of religious belief and opinion. Its influence is not merely philosophic or academic but immediate and living, an influence both for thought and action, and its ideas are actually at work as a powerful shaping factor in the revival and **renewal of a nation and a culture**. It has even been said recently by a great voice that all we need of spiritual truth for the spiritual life is to be found in *the Gita*. It would be to encourage the superstition of the book to take too literally that utterance. The truth of the spirit is infinite and cannot be circumscribed in that manner. Still it may be said that most of the main clues are there and that after all the later developments of spiritual experience and discovery we can still return to it for **a large inspiration and guidance**. Outside *India* too it is universally acknowledged as one of the world’s great scriptures, although in Europe its thought is better understood than **its secret of spiritual practice**. What is it then that gives this vitality to the thought and the truth of *the Gita*?”

Sri Aurobindo

CWSA-19/Essays on the Gita-562-63

The Bhagavad Gita and Integral Yoga

(This book is offered at the Lotus Feet of *the Divine Mother* and *Lord Sri Aurobindo* on the occasion of Her 143rd birth Anniversary, 21.02.2021.)

Edited by

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Publisher's Note

The Synthesis of Yoga book issues three injunctions to a *Sadhaka* of integral Yoga that firstly, (1) before entering difficult task of reconciliation of Spirit with Matter,³² his 'Yoga may be governed for a long time...in the line of the great Hindu tradition, by *the Gita*, for example, *the Upanishad*, *the Veda*'¹ and builds his Spiritual foundation strong¹ by the practice of 'the great bodies of realised spiritual thought and experience in the past.'²⁸ The practice of traditional *Shastra* without rigid attachment³³ to them, reinforces the practice of integral *Shastra*. Secondly, (2) on the basis of this established foundation of *Jivatma*'s union with *Paramatma*, he can 'make the future oppulent'¹ by integration of his Soul and Nature by following again the best standard of our Time extending towards All Time, identified as *The Synthesis of Yoga*, *The Life Divine*, *The Mother* and *Savitri*. Complying with the above best standards can suffuse the life and Yoga of a *Sadhaka* with completeness and harmony. And lastly, (3) after establishing in his triple relation of *Jivatma*'s union with *Para-prakriti*, *Paramatma*'s union with *Para-prakriti* and *Para-prakriti*'s union with *Apara-prakriti*, 'he must take his station, or better still, if he can, always from the beginning he must live in his own Soul beyond the limitations of the word that he uses...his progress must pass beyond the written truth, --*sabdabrahmativartate*³—beyond all that he has heard and all that he has yet to hear,--*srotavyasya srutasya ca*.² '1 This possession of the Soul and learn the lesson to live in the liberty of the Spirit beyond the fixed law of *Shastra* is the 'first, greatest and most ardent object and that to neglect it for an inferior knowledge is to afflict our Yoga (and Life) with inferiority.'¹⁷ In the subsequent study it will be more clear why *Sri Aurobindo* gave more importance to Psychic being,²⁹ *Kshara Purusha* in the heart centre and subsequently Spiritualise and Supramentalise the Psychic being than changing the centre of living to more powerful and more perfect Spiritual being, *Akshara Purusha*⁴ above the head and the most powerful and the most perfect Supramental being, *Uttama Purusha*.⁴

The objective of this study is to establish a link between the traditional Yoga of *the Gita* and *Sri Aurobindo*'s integral Yoga and a firm footing on the former is felt obligatory to begin the latter Yoga. *The Gita* informs us that the human life is bound by three modes of Nature, *gunas*, and teaches us how to raise the Consciousness from *tamas* (principle of inertia) to *rajas*, from *rajas* (principle of desire) to *sattwa*, and from *sattwa* (principle of limited knowledge and joy) to *trigunatita* state of Consciousness through pacification of active mind and by practice of concentration, *samyama*.³⁰ It also informs us eight stairs of ascending Consciousness identified in ascending order as *Shudra*, *Vaisya*, *Kshetriya*, *Brahmana*, *Dvija*, *Yantra*, *Vibhuti* and the Consciousness of *Avatara*. These are indispensable stairs to begin and continue *sadhana* of the *Shastra*, *the Gita* and

The Synthesis of Yoga through practice of their central truth, which is identified as Consecration, *Yajna*.²⁵

Those seekers who cultivate intellect with the aid of modern Science can become the *Sadhaka* of the book '*The Life Divine*.' It has been confirmed in *the Gita* that Intellect has the capacity to enter partial union with the Divine, *buddhi grahyam atindriyam*,¹¹ and as Divine is more subtle than intellect, so one has go beyond the intellect in order to discover the Spiritual Being, *buddheh paratastu sah*.¹² It 'formulates a rule of the self-transcendence of the *sattwic* nature and develops the discipline which leads to spiritual transmutation.'³⁴ To control the body, sense, mind and intellect with aid of the strong immobile status of Spiritual being is the principal self-discipline, *atma-samyama*, of the *Gita* which culminates as integral self-control, *samjnana*, and to control body by senses, to control senses by mind, to control mind by intellect are its subordinate partial self-discipline, *samyama*.³⁰ The Lord of *the Gita* identifies Himself as Consciousness among the living Beings, *bhutanam asmi chetana*,¹³ and the living Souls must be 'always one in heart and Consciousness with the Divine,' *machittah satatam bhava*¹⁴ and the Lord promises that they shall pass safe through all difficult and perilous passages if they 'are one in heart and Consciousness with the Divine at all times,' *machittah sarvadurgani*.¹⁵ This movement of Consciousness is recognised as the central Truth of *The Life Divine*. The eight stairs of ascending Consciousness of *the Gita* are restated in *The Life Divine* as Physical mind, Vital Mind, Intellect, Higher Mind, Illumined Mind, Intuitive Mind, Overmind and Supermind. The sevenfold integral Knowledge, *maharsaya saptapurbe*,¹⁰ hinted in *the Gita* is vividly restated in *The Life Divine* which is felt indispensable for the fulfilment of Divine Life. Those who can move their Consciousness from sevenfold Self-ignorance to sevenfold Integral Self-Knowledge, they do not prove themselves to be old and obsolete with the pace of Time.

'*The Mother*' book seems to be more beneficial for a *Sadhaka* of *the Vedanta* and *The Synthesis of Yoga*. Its objective of perfecting life by dynamisation of the four Mediatrix Spiritual Mother Powers that are hinted in *the Gita* as four *Manus*, *chatvaro manavahstatha*.¹⁰ The Vedantic Self-discipline of triple Yoga is restated in *The Mother* as simultaneous effort of triple aspiration, *bhajante mam dridhabrattah*,⁶ triple rejection, *ahamkaram balam darpam kamam krodham parigraham*,⁷ and triple surrender, *mam ekam saranam braja*,⁸ of volitional, emotional and intellectual parts, which are demanded from the beginners⁹ of integral Yoga to experience Spiritual being above the head. Again, this static impersonal Divine union of the *Vedantist* is prolonged by its central truth, triple faith, *sraddha*, (and triple sincerity, *nistha*,) which activates the impersonal dynamic Divine union of *Shakti* of the *Tantrics*.

This receives further inspiration to establish similar link through knowledge on the more powerful and dynamic *Tantra* where apart from the relation between Soul, *atma*, and Divine, *Paramatma*, the true relation between Soul, *Purusha*, and Nature, *Prakriti* are worked out, which is felt indispensable for a Spiritually established *Sadhaka* of *Savitri*. *The Gita's* declaration of 'that Divine Love by which a Seeker of *bhakti Yoga* knows the Divine in all the principles of becoming,' *bhaktya mam vijanati tattwatah*¹⁶ is culminated in *Savitri* with Divine Love as its means and central truth of conquering Ignorance, Falsehood, Suffering and Death from within and without. *The Gita* hints three types of feminine personalities that of earth-bound women, *striyah*,¹⁸ liberated feminine emanations, *Vibhuti*,¹⁹ and feminine Incarnation, *Avatara*.²⁰ These are restated in *Savitri* vividly and the integral Yoga proposes²¹ a *Sadhaka* to realise the Divine equally in all the above three personalities as a part of expansion of his cosmic Self and further uplifts it to realise the 'consciousness of the Absolute'¹⁷ Mother Power.

The above study is the outcome of the 'three responsibilities'⁵ bestowed on a *Sadhaka* of integral Yoga that firstly, (1) he should trace a path of *sadhana* of his own²⁴ which can be firmly established by restating⁵ the existing written truth or the best standard available to the race; this tracing of the path is divided into two categories; one that of ascent of the Soul with the aid of his past Spiritual predecessors and explorers like 'a pilgrim following the highroad to his destination'²⁴ and the other that of descent Divine *Shakti* which will penetrate the mind, life, body, Subconscious and inconscient sheaths like 'a path finder hewing his way through a virgin forest';²⁴ secondly, (2) during the concentration, contemplation and meditation of these formative written truths or temporary scaffold without extending over decades, he receives new overhead Divine Will, Divine knowledge and prayer from the heart in order to build a permanent scaffold of ascending and descending Consciousness within, to move the Consciousness towards Divine Manifestation, to move the understanding towards integral Knowledge and to move the emotion towards Divine Love. The enrichment of his action, writings and feelings of existing state of Consciousness is dependent on the quantum of Will, Knowledge and Love descended from a higher plane in which less luminous are replaced with more luminous and illumined action, words and emotions and through this continuous and unending exercise a *Sadhaka's* learning the lesson of the Infinite gets firm and established in superior plane which will supersede all other appetite and interest; thus the most of if not 'All the revelatory aspects of the Divine'²³ is 'caught in the wide net of the integral Yoga';²³ lastly, (3) he has the genuine responsibility to pour what is 'the best, the completest'⁵ and the profoundest in the form of Divine Love, Divine Wisdom and Divine Action on his surrounding world and humanity. He will go through many births of preparation or long formative period of *Sadhana* before becoming a Divine Centre of the world of receiving the Divine energies, transmitting them to the surrounding world and of fulfilling the deficiencies of men.

Apart from verifying *the Mother's* exclamation on *Essays on the Gita*, 'Oh, what a treasure that is – a gold mine!'²⁶...this book partly fulfils three tier accountability claimed from an integral *Sadhaka*; firstly, in order to satisfy his own Self 'he has to begin from the law of his present imperfection, to **take full account** of it and see how it can be converted to the law of a possible perfection;²² secondly, he is answerable for his *Sadhana* to the world, which is his greater Self and with whom he is bound with mutual debt; thirdly, he is accountable to the Divine **Source** from whom he receives Grace and overhead support in abundance.

This book partly fulfils *Sri Aurobindo's* directives issued in *The Synthesis of Yoga* that before beginning integral Yoga (whose objective³¹ is to reconcile dynamic Spirit with static Matter) a *Sadhaka* can retain his *Aryan* status by long practice of *Vedantic* text of *the Veda*, *the Upanishad* and *the Gita*¹ (whose objective is to strengthen Spiritual foundation by union of *Jivatma* with *Paramatma* or static Spirit.). In integral Yoga the static Divine union is dynamised.²⁷

In this book the first amendments are marked **red** and the second amendments are marked **blue**.

OM TAT SAT

References:

1: CWSA/23/The Synthesis of Yoga-55, "I may say that the way of the Gita is itself a part of the Yoga here and those who have followed it, to begin with or as a first stage, have a stronger basis than others for this Yoga. To look down on it therefore as something separate and inferior is not a right standpoint... I suggested the Gita method for you because the opening which is necessary for the Yoga here seems to be too difficult for you. If you made a less strenuous demand upon yourself, there might be a greater chance." CWSA-29/Letters on Yoga-II-445-446, "My Yoga takes up all the Yoga of the past and goes beyond." CWSA-29/Letters on Yoga-II-379, "I have never said that my Yoga was something brand new in all its elements. I have called it the integral Yoga and that means that it takes up the essence and many processes of the old Yogas — its newness is in its aim, standpoint and the totality of its method." CWSA-29/Letters on Yoga-II-399, 'My philosophy was formed first by the study of the Upanishads and the Gita; the Veda came later. They were the basis of my first practice of Yoga; I tried to realise what I read in my spiritual experience and succeeded; in fact I was never satisfied till experience came and it was on this experience that later on I founded my philosophy, not on ideas by themselves. I owed nothing in my philosophy to intellectual abstractions, ratiocination or dialectics; when I have

used these means it was simply to explain my philosophy and justify it to the intellect of others.’ CWSA-36/Autobiographical Notes-113,

2: The Gita-2.52,

3: The Gita-6.44,

4: “Since I am beyond the mutable, *Ksharam atitto*, and am greater and higher even than the Immutable, *Akharat api cha uttama*, in the world and in the *Veda*, I am proclaimed as the *Purushottama*, the supreme Self.” The Gita-15.18, “The inherent Power in her is yet other than what it thus seems to be; for, hidden in its truth, manifest in its appearances, it is the *Kshara*, the universal Soul, the spirit in the mutability of cosmic phenomenon and becoming, one with the Immutable and the Supreme.” Essays on the Gita-436, “But then there is another spirit (Akshara Purusha) of whom we become aware and who is none of these things, but self and self only. This Spirit is eternal, always the same, never changed or affected by manifestation, the one, the stable, a self-existence undivided and not even seemingly divided by the division of things and powers in Nature, inactive in her action, immobile in her motion.” CWSA-19/Essays on the Gita-436,

5: CWSA/23/The Synthesis of Yoga-22, 56, 57,

6: The Gita-7.28,

7: The Gita-18.53,

8: The Gita-18.66,

9: “Our (integral) Yoga is not identical with the Yoga of *the Gita’s Yoga*. In our Yoga **we begin** with the idea, the will, the aspiration of the complete surrender; but at the same time we have to reject the lower nature, deliver our consciousness from it, deliver the self involved in the lower nature by the self rising to freedom in the higher nature...” SABCL-26/126-127,

10: The Gita-10.6,

11: “That in which the soul knows its own true and exceeding bliss, which is perceived by the intelligence and is beyond the senses, wherein established, it can no longer fall away from the spiritual truth of its being.” The Gita-6.21,

12: “Supreme, they say, (beyond their objects) are the senses, supreme over the senses the mind, supreme over the mind the intelligent will: that which is supreme over the intelligent will, is he (the Purusha).” The Gita-3.42,

13: The Gita-10.22,

14: The Gita-18.57, “It is by the perpetual unified closeness of our heart-consciousness, mind-consciousness, all consciousness, *satatam maccittah*, that we get the widest, the deepest, the most integral experience of our oneness with the Eternal.” CWSA/19/Essays on the Gita-551,

15: The Gita-18.58,

16: The Gita-18.55,

17: CWSA/23/The Synthesis of Yoga—460,

18: “Those who take refuge in Me, O *Partha*, *byapasrityah*, be they out-castes, *papajonayah*, born from the womb of sin, *striyah*, women, *Vaisysas*, even *Shudras*, they also attain to the highest Goal.” The Gita-9.32,

19: Among the feminine personalities the Gita has identified *Kirti, Sree, Vak or Vani, Smriti, Medha, Dhriti* and *Kshama* as developed Souls. They are unattached to outward touches for their happiness and are ever satisfied with themselves through inner contact with the Soul, *nitya-trupto nirasrayah*.

20: 'Earth, water, fire, air, ether, mind, reason and ego is My eightfold divided Nature, *apara-prakriti*. Know too My other Divine Nature, ***Para-prakriti***, different from this *Apara Prakriti*; this Supreme Nature or the Supreme Mother which becomes the *Jiva* in the heart and by which this world is upheld. This 'upholding of the world,' *jagat dharayate*, means *Para-Prakriti* also penetrates into *Apara Prakriti* by which this world can be purified, transformed and perfected." The Gita-7.4, 5,

21: "If *Narayana* is without difficulty visible in the sage and the saint, how shall he be easily visible to us in the sinner, the criminal, the harlot and the outcaste?" CWSA/19/Essays on the Gita-359,

22: CWSA-24/The Synthesis of Yoga-631,

23: CWSA/23/The Synthesis of Yoga-118,

24: "In a sense, therefore, **each man in this path has his own method of Yoga.**" CWSA/23/The Synthesis of Yoga-46, "Seeking to embrace **all life** in itself, it is in the position not of a pilgrim following the highroad to his (A Sadhaka of integral Yoga) destination, but, to that extent at least, **of a path finder hewing his way through a virgin forest...** So also one may say that the perfection of integral Yoga will come when each man is able to follow his own path of Yoga, pursuing the development of his own nature in its upsurging towards that which transcends the nature." CWSA/23/The Synthesis of Yoga/57, "Tread still the difficult and dateless path" Savitri-341, "Now, it may be said that the need to adopt or follow or participate in a religion as it is found all ready-made, arises rather from the "herd instinct" in human beings. The true thing would be for each one to find that form of adoration or cult which is his own and expresses spontaneously and individually his own special relation with the Divine; that would be the ideal condition." TMCW-8/Questions and Answers-1956/246,

25: "When Sri Aurobindo was here, I never bothered about all this (problems of outer life); I was constantly up above and I did what the *Gita* and the traditional writings advise – I left it to Nature's care. In fact I left it to Sri Aurobindo's care. 'He is making the best use of it,' I would say. 'He will manage it, he will do with it what he wants.' And I was constantly up above. And from up there I worked, leaving the instrument as it was because I knew that he would see to it." The Mother's Agenda/ **September 20, 1960**,

26: The Mother's Agenda/February 18, 1961, "The book, *Essays on the Gita*, itself was written in that silence of the mind, without intellectual effort and by a free activity of this knowledge from above. This is important because the principle of this Yoga is not perfection of the human nature as it is but a psychic and spiritual transformation of all the parts of the being through the action of an inner consciousness and then of a higher consciousness which works on

them, throws out the old movements or changes them into the image of its own and so transmutes lower into higher nature. It is not so much the perfection of the intellect as a transcendence of it, a transformation of the mind, the substitution of a larger greater principle of knowledge — and so with all the rest of the being.” CWSA35/Letters on Himself and the Ashram-585-586

27: “The fundamental difference is in the teaching (of integral Yoga) that there is a dynamic divine Truth (the Supermind) and that into the present world of Ignorance that Truth can descend, create a new Truth-consciousness and divinise Life. The old Yogas go straight from mind to the absolute Divine, regard all dynamic existence as Ignorance, Illusion or Lila: when you enter the static and immutable Divine Truth, they say, you pass out of cosmic existence.” CWSA-29/Letters on Yoga-II-p-23, “The difference between this and the old Yogas is not that they are incompetent and cannot do these things — they can do them perfectly well — but that they proceed from realisation of self to Nirvana or some Heaven and abandon life, while this does not abandon life. The supramental is necessary for the transformation of terrestrial life and being, not for reaching the self. One must realise self first — only afterwards can one realise the supermind.” CWSA-29/Letters on Yoga-II-p-405,

28: “But just as the past syntheses have taken those which preceded them for their starting-point, so also must that of the future, to be on firm ground, proceed from what the great bodies of realised spiritual thought and experience in the past have given. Among them the Gita takes a most important place.” CWSA/19/ Essays on the Gita-10-11,

29: “A nave of trees enshrined the hermit thatch,
The new deep covert of her felicity,
Preferred to heaven her soul’s temple and home.

This now remained with her, her heart’s constant scene.” Savitri-412,

30: “*Samyama* is a process of pressure on the consciousness by which the secret Truth, the involved intuition is released — so by a constant pressure on the consciousness by which the Divine Truth is liberated the Knowledge of the worlds can come.” CWSA-35/Letters on Himself and the Ashram-308,

31: “But it is no part of my Yogato have nothing to do with the world or with life or to kill the senses or entirely inhibit their action. It is the object of this Yoga to transform life by bringing down into it the Light, Power and Bliss of the divine Truth and its dynamic certitudes. This Yoga is not a Yoga of world-shunning asceticism, but of divine Life.” CWSA-29/Letters on Yoga-19,

32: “Our business at present is to gather spiritual force, calm knowledge and joy regardless of the adverse powers and happenings around us so that when our work really begins we shall be able to impose ourselves on the material world in which our work lies.” CWSA-36/Autobiographical Notes-287,

33: “In our school I have put French as the medium of instruction. One of the reasons is that French is the cultural language of the world. The children can learn the Indian languages at a later stage. If more stress is laid upon Indian languages at

present, then the natural tendency of the Indian mind will be to fall back upon the ancient literature, culture and religion. You know very well that we realise the value of ancient Indian things, but **we are here to create something new, to bring down something that will be quite fresh for the earth.** In this endeavour, if your mind is tied down to the ancient things, then it will refuse to go forward. The study of the past has its place, but it must not hamper the work for the future.” The Mother/TMCW-12/On Education-216, “**A mass of new material is flowing into us**; we have not only to assimilate the influences of the great theistic religions of India and of the world and a recovered sense of the meaning of Buddhism, but to take full account of the potent though **limited revelations of modern knowledge** and seeking; and, beyond that, the remote and dateless past which seemed to be dead is returning upon us with an effulgence of many luminous secrets long lost to the consciousness of mankind but now breaking out again from behind the veil.” CWSA-19/Essays on the Gita-10, 34: CWSA-19/Essays on the Gita-475,

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The Editor's Note

The Lord of the Gita hints about His past incarnations before the beginning of creation or as hinted in *Savitri*, He was 'older than the birth of Time'⁹ and during this period He gave the imperishable, highest, royal synthetic Yoga to Sun God, *Vivasvan*. *Vivasvan* gave it to *Manu*, the father of men or as hinted in *Savitri*, 'first man'¹⁰ of creation. *Manu* gave it to *Ikshvaku*, the head of the Solar line and the first King of solar race. Thus, it came down from royal Sage to royal Sage till it was lost in the great lapse of Time. This same, ancient and original reconciling Yogic path was declared again to *Arjuna* by Lord *Sri Krishna* in the war field of *Kurukshetra*. Now this truth of 'the largest development in shortest possible path'¹⁶ or highest secret of *Purushottama* Consciousness, its dynamic state, *Para-prakriti*, and a supreme relation between dual Godhead, *Paramatma* and *Para-prakriti* is again revealed⁵ to *Sri Aurobindo* in the book '*Essays on the Gita*' and subsequently in the book '*The Synthesis of Yoga*.'

Essays on the Gita gives the message of rending²⁷ the veil between mind and preliminary stairs of Supermind by long movement of Cosmic Consciousness through realisation of this existence as the body of the Divine, *Vasudevah sarvamiti*¹¹ and to live in the world with the sense of oneness with all existence, *ekatvamasthitah*,⁵ oneness in every separate being, *ekatvena prithaktvena*,²⁶ and without separation from the transcendent Divine, *mayi nivasisyasi*.⁸ Thus a Spiritual man pauses at the border of Overmind or preliminary Supramental Consciousness; he is having three qualities of oneness, harmony and order that predominate his frontal surface Nature. This was *Sri Aurobindo's* state of Consciousness at *Alipore Jail* and beginning of His decisive Spiritual life.

Ordering of creation through largescale destruction²⁵ of all that are Soul slaying truth, *nasana atmanah*,¹⁷ transitory, *anityam*,¹⁸ unproductive, *klaibyam*,¹⁹ unrighteousness, *adharmam*,²⁰ corrupt, *produsyanti*,²¹ evil, *anistam*,²² unjust, *asatyam*,²³ divisible, *vibhaktam*,²⁴ and narrow, *khudram*,¹⁹ is identified as extension of Supramental action.¹² Thus, the existence moves ahead towards manifestation of new Consciousness and the Divine is a hierarchy of affirmative energies by whose activation mankind can move towards a superior existence and Divine life. In this occasion the Lord has manifested here as the Time, the Destroyer for creation, ceaseless action and preservation of His existence. The Spiritual significance of *the Gita* is immense as its Divine is both manifest, *saguna* and unmanifest, *nirguna*, and beyond both, **THAT, Tat**, and thus leading the creation towards the complete Divine union.

The Gita is a synthesis of six mutually antagonist schools of ancient teachings that of *Mimamsa*, *Vedanta*, *Vaisesika*, *Nyaya*, *Sankhya* and *Yoga*. *Mimamsa* is specialised and narrow form of *Yoga* in which *Vedic* sacrifice offered

with desire, ritualised work and knowledge of gods are accepted as means of salvation. It also accepts fruits of enjoyment and lordship in earth, heaven and the world in between them. In *the Vedanta*, the above approach is accepted as preliminary state of ignorance and they are in the end either transcended or renounced as obstacle to the seeker of liberation; *the Vedic* worship of gods are accepted by *Vedantist* as material and mental powers, who do not desire man to be free and oppose the principles of liberation; thus, *the Vedanta* perceived Divine as Immutable Self, *Paramatma*, who has to be attained not by sacrificial work and adoration but by knowledge. *Vaisesika*, gives importance to *the Vedantic* liberation in addition to the exploration of nature of the nine eternal substances that of air, fire, water, earth, mind, ether, time, space and soul, of which the first five including mind are recognised as atomic. *Nyaya*, the Science of logic, is an extension of the *Vaisesika*, in which the multiple subtle worlds beyond the material world are identified, which are the source and creator of the material principles. *Sankhya* accepts Divine as inactive and immutable *Purusha* and makes an opposition between the static state of *Purusha*, *akarta* and the dynamic state of *Prakriti*, *kartri*, and hence *Sankhya* liberation culminates with the cessation of all works. This *Sankhya* doctrine created the world by double principles of (many) *Purusha* and (single) *Prakriti*, which is a valid and indispensable practical knowledge in the lower hemisphere but ‘not all the true truth... and the highest truth’³⁰ of existence. *Yoga* accepts the notion of the Divine as *Ishwara*, who is the Lord of *Shakti* and active *Prakriti*; hence its liberation is not the cessation of work and freedom of Soul is realised even though involved in all works. Thus, liberation of Soul is compatible with ceaseless world action, *sarvabhuta-hite ratah*, ‘is not inconsistent with living in *Brahman*’¹⁴ and it is through desireless sacrificial action, the *Kshara Purusha* in the heart (which is all existence, *sarva bhutani*) is united with *Akshara Purusha* above the head (which sees Divine everywhere, *mam pasyati sarvatra*) and it introduces the best standard of *Karma Yoga* ‘laid down for all time’²⁹ for the whole of humanity of doing all works from a glad, unattached, free and liberated Soul state with the knowledge of Wheel of Works. *The Vedanta* and *Sankhya* give the message of absolute calm, seclusion and cessation of work as indispensable to attain Knowledge and state of *Samadhi*. They suffer the disadvantage that universalisation of their teachings of saintly inactivity will lead towards world dissolution and destructions, *upahanyam*.¹ A physical abstention of work is identified as a dangerous proposition, ‘for it exerts a misleading influence on ordinary men.’⁴ *The Gita* does not synthesise the teaching of the *Hatha* and *Raja Yoga* like the synthetic teachings of the more powerful *Tantra*, but a passing reference is made about their systemised method and concentration on physical, vital and mental perfection. *Buddhism* and Illusionist *Mayavada* are the later developments of Religious Schools in which the former rejected the World, the Self and the Divine as illusion and accepted a Divine discipline of action and devotion in the form of universal love and fathomless compassion and the latter developed intolerance towards action, accepted Divine

as Real by exclusion of the illusory world. The *Mahayanist Buddhism* is largely influenced by the message of *the Gita* and transformed its original school of quietistic and illuminated ascetic trend into ‘religion of meditative devotion and compassionate action.’⁶ It bridged the gulf between high *Nirvanic* state of absolute impersonality and dynamic possibilities of life and action. The later school of *Vaishnava Bhakti* movement is an exclusive absorption in some Divine Personality and Divine value of His manifestation to the exclusion of Divine Impersonality.

These ancient and later *Vedantic* Teachings either lead to the impersonal form of *Brahman*, *nirguna Brahman* or to the personal form of Deity, *saguna Brahman* or to the liberation in actionless knowledge of deep *Samadhi* or to the liberation absorbed in highest Delight of *Turiya*. *The Gita* claims its teachings superior to all other forms of ancient Yoga by raising the Consciousness to a plane called all-inclusive *Purushottama* state where the limitation, rigidity and partial truth of all other exclusive *Yogic* paths are corrected, broadened and united; all the powers of Being are directed Godward, reconciled Divine Knowledge, Action and Ecstasy, and widened by complete self-absorption in the Eternal and perfect Divine union by identity.

The Gita has attempted to preserve the balance of the six ancient doctrines, maintains the essential foundation of original synthesis but the form, combinations and terminologies have changed and restated in the light of the developed new Spiritual experiences. Thus, through firm subtlety and high courage it opens the gate of unexplored planes and powers of Nature and Soul in universalised Consciousness and knowledge of the Eternal Source from whom one comes and by whom he lives. It has the high role of liberating humanity. In a Spiritualised World the sense-enjoyment is changed into Soul-enjoyment. This is extended in integral Yoga in transforming humanity, *prakritijairmuktam*,³ where Soul’s ecstatic oneness with the Divine extended towards the race is complemented by Subliminal, Psychic, Spiritual and Supramental sense enjoyments leading the creation towards permanent descent and the full possession of *Sachchidananda* Consciousness.

The difference between ancient *Shastras* and the integral *Shastra* is that truth, vision and Spiritual experiences hinted³¹ in the former are vividly experienced in the latter. The integral Yoga gives this message that the supreme mystery hinted in *the Gita, the Upanishad and the Veda* but never developed is its one of the principal motives to uncover which is the quest for double immortality of Soul and Nature and quadruple perfection of Soul, Nature, Life and Consciousness that will come in stages and as hinted by *the Mother*, which ‘will stretch over thousands of years.’²

A traditional *Sadhaka*, after realisation of *Kshara*, *Akshara* and *Purushottama* consciousness feels that this realisation cannot be reconciled⁷ with untransformed nature of three *Gunas*. So, he has no unfinished task left and hence enjoys the Spirit's ecstatic state, concentrates on the issue of freedom from rebirth and escapes into supreme abode of *param dham* through the passage of *Purushottama* state. Or he will prefer to live in the Supramental Centre above the head and utilises this Centre as passage of escape into final destination of *Param Dham*. In integral Yoga, after realisation of *Kshara*, *Akshara* and *Purushottama* consciousness or after realisation Psychic, Spiritual and Supramental Being, a *Sadhaka's* difficult task begins of reconciling static Matter with dynamic Spirit and thus Divine *Shakti* consciously pours into the material vessel. He will not settle back to enjoy the delight and fruit of his Spiritual achievement rather he identifies himself with world problem and world suffering through activation of universal Self. His Psychic, Spiritual and Supramental purification, transformation and perfection resume action from firmly established Psychic heart centre and from firmly established *Karma Yoga* where Divine Will, Knowledge and Love are perfectly reconciled. He will initially learn the lesson to move the consciousness ceaselessly between Psychic and Spiritual Being superseding his earlier movement limiting to three modes of Nature, *gunas*, and finally learns the lesson to move the Consciousness between Bliss Self and Inconscient Self.²⁸ He will call down the Supreme Mother and Supreme *Purusha* into his Psychic heart centre and utilises this centre as meeting point of dual Godhead and activation of the corresponding Supramental energy. The double sincerity, *dvividha nistha*,¹⁵ with which *the Gita* proposes to begin *Yoga* of Works and Knowledge simultaneously is transformed in integral Yoga into multiple sincerity or integral sincerity where *Yoga* proceeds ahead with triple wheel of *Karma*, *Jnana* and *Bhakti Yoga* and culminates with the aid and movement of fourth wheel, known as *Yoga* of Self-perfection.

This book is a preparation to glimpse a far greater Light, a means to begin the eternal unfolding of the Truth and an offering of love, service and gratitude to the Divine by desiring nothing from Him and His creation in return, *anapekhyah*.¹³

OM TAT SAT

References:

- 1: "For if I did not abide sleeplessly in the paths of action, men follow in every way my path, these peoples would sink to destruction if I did not work and I should be the creator of confusion and slay these creatures." *The Gita*-3.23, 24,
- 2: "Then I thought: now, *Sri Aurobindo*, it is quite clear; for him, the goal was Perfection. Perfection not in the sense of a summit but of an all-inclusive totality in which everything is represented, has a place. And I saw that this Perfection would come—must come—in stages. He announced something the realisation of which will stretch over thousands of years. So it must come in stages." *The Mother's Agenda*-4/101, "Of course, we know that such a thing will require a

considerable amount of time to be done, and it will probably go by stages, by degrees, with faculties appearing that at the moment we can't know or imagine, and which will change the conditions of the earth – this is looking ahead a few thousand years.” The Mother's Agenda/18th July 1961,

3: The Gita-18.40,

4: CWSA/19/Essays on the Gita-588,

5: “It is like the message of *the Gita* as *Sri Aurobindo* explained it: not overmental, but Supramental. It is **Oneness**, the experience of **Oneness**.” **The Mother**/The Mother's Agenda/Vol-3/355, “**The Yogin who has taken his stand upon Oneness, ekatvamasthitah, and loves Me in all beings, however and in all ways he lives and acts, lives and acts in Me.**” The Gita-6.31, “**Oneness with God, oneness with all beings, the realisation of the eternal divine unity everywhere and the drawing onwards of men towards that oneness are the law of life which arises from the teachings of the Gita.**” CWSA/19/Essays on the Gita-210, “Here the All and the One are the same existence; the individual being does not and cannot lose the consciousness of its identity with all beings and with the One Being; for that identity is inherent in supramental cognition, a part of the supramental self-evidence.” CWSA/The Life Divine-148,

6: “At the same time the Gita seems to have largely influenced Mahayanist Buddhism and texts are taken bodily from it into the Buddhist Scriptures. It may therefore have helped largely to turn Buddhism, originally a school of quietistic and illuminated ascetics, into that religion of meditative devotion and compassionate action which has so powerfully influenced Asiatic culture.” CWSA/19/Essays on the Gita-86, “There have been different gradations in this movement to bridge the gulf between an absolute impersonality and the dynamic possibilities of our nature. The thought and practice of the Mahayana approached this difficult reconciliation through the experience of a deep desirelessness and a large dissolving freedom from mental and vital attachment and sanskaras and on the positive side a universal altruism, a fathomless compassion for the world and its creatures which became as it were the flood and outpouring of the high Nirvanic state on life and action.” CWSA/19/Essays on the Gita-546,

7: “They who with the eye of knowledge perceive this irreconcilable difference, *antaram*, between the Field (Nature) and the knower of the Field (Purusha), and the liberation of the *Purusha* from *Prakriti*, they attain to the Supreme state and they shall not be born again.” The Gita-13.24, 35, “I tell you this is the theory of the Gita, it's not the whole Truth. I heard this when I was in France; there are people who explain the Gita, saying **there is no flame without smoke** — which is not true. And starting from that they say, “Life is like that and you can't change it, it's like that. All you can do is to pass over to the side of the Purusha, become the governing force instead of being the force that is governed.” That's all. But, as Sri Aurobindo says at the end, it is the theory of the Gita, it's not the whole truth; it is only a partial way of seeing things — useful, practical, convenient, but not wholly

true. ...I told you why there are people who accept this even after having read and studied Sri Aurobindo: why they accept it, hold fast to it, cling to this teaching of the Gita; it is because it's comfortable, one doesn't need to make any effort to change one's nature: one's nature is unchangeable, so you don't at all need to think of changing it; you simply let it go its own way, you look at it from the top of your ivory tower and let it do whatever it likes, saying, "This is not I, I am not that." The Mother/TMCW-8/Questions and Answers-1956/p-61, 64, 65, "One practises it for that, don't you see, for liberation, in order to be free from attachments, free from reactions, free from consequences. Those who understand the Gita in this way, tell you that — they don't understand much further than that — they tell you, "Why do you want to try and change the world? The world will always be what it is and remain what it is, you have only to step back, to detach yourself, to watch it as a witness watches something which doesn't concern him — and leave it alone." That was my first contact with the Gita in Paris. I met an Indian who was a great Gita enthusiast and a very great lover of silence. He used to say, "When I go to my disciples, if they are in the right state I don't need to speak. So we observe silence together, and in the silence something is realised. But when they are not in a good enough state for this, I speak a little, just a little, to try to put them in the right state. And when they are in a worse state still, they ask questions!" (*Laughter*)... No, that was one way of understanding the Gita; these people always quote — I believe in a truncated form the sentence about there being no fire without smoke. (The Gita-3.38) Perhaps this was true a thousand years ago or even five hundred years ago, but now it is a stupidity. So you can't use this sentence to explain things: "Why do you worry about the state the world is in? — There is no fire without smoke." The Mother/TMCW-8/Questions and Answers-1956/p-103-104,

8: The Gita-12.8,

9: Savitri-537,

10: "For we were man and woman from the first," Savitri-614, (*Savitri and Satyavan were first woman and man of creation or the first dual Avatara.*)

"For I (Savitri) who have trod with him (Satyavan) the tracts of (all) Time," (from the beginning of the creation.) Savitri-590,

According to *Matsya Purana*, sage Manu is the first man created by God.

11: The Gita-7.19,

12: "Because **the Truth** is supremely destructive of Falsehood and ill will; were It to act at once on the world as it is, little of it would remain.... It is patiently preparing its advent." The Mother/The Mother's Agenda/7/265, "This was also prophesied in the *Gita*: among what we call the hostile or anti-divine forces, those capable of being transformed will be uplifted and go off towards the new consciousness, whereas all that is irrevocably in darkness or belongs to an evil will

shall be destroyed and vanish from the Universe. And a whole part of humanity that has responded to these forces rather too ... zealously will certainly vanish with them. And this is what was expressed in this concept of the Last Judgment.”

The Mother/The Mother’s Agenda- June 6, 1958,

13: “He who expects nothing, *anapekhya*, is pure, skilful, indifferent, untroubled, who has given up all initiative, is dear to Me.” The Gita-12.16,

“They gave themselves to her (Savitri) and asked no more.” Savitri-p 364

14: CWSA/19/Essays on the Gita-237,

15: “The Blessed Lord said: In this world twofold is the self-application of the soul, *dvividha nistha*, (by which it enters into the Brahmic condition), as I before said, O sinless one: that of the Sankhyas by the Yoga of knowledge, that of the Yogins by the Yoga of works.” The Gita-3.3,

16: “To arrive by **the shortest way at the largest development** of spiritual power and being and divinise by it a liberated nature in the whole range of human living is our inspiring motive.” CWSA/24/The Synthesis of Yoga-612-13,

17: The Gita-16.21,

18: The Gita-9.33,

19: The Gita-2.3,

20: The Gita-1.40, 18.31,

21: The Gita-1.41,

22: The Gita-18.12,

23: The Gita-16.8,

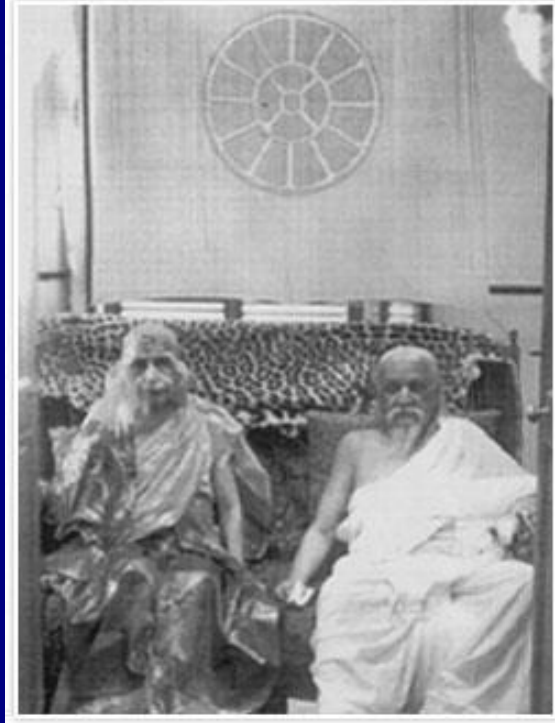
24: The Gita-13.16,

25: “This world of our battle and labour is a fierce dangerous destructive devouring world in which life exists precariously and the soul and body of man move among enormous perils, a world in which by every step forward, whether we will it or no, something is crushed and broken, in which every breath of life is a breath too of death. To put away the responsibility for all that seems to us evil or terrible on the shoulders of a semi-omnipotent Devil, or to put it aside as part of Nature, making an unbridgeable opposition between world-nature and God-Nature, as if Nature were independent of God, or to throw the responsibility on man and his sins, as if he had a preponderant voice in the making of this world or could create anything against the will of God, are clumsily comfortable devices in which the religious thought of India has never taken refuge. We have to look courageously in the face of the reality and see that it is God and none else who has made this world in his being and that so he has made it. We have to see that Nature devouring her children, Time eating up the lives of creatures, Death universal and ineluctable and the violence of the Rudra forces in man and Nature are also the supreme Godhead in one of his cosmic figures.” CWSA/19/Essays on the Gita-381-82,

26: “Others also seek Me out by the sacrifice of knowledge and worship Me in My Oneness in every separate being and in all My million universal faces...” The Gita-9.15,

27: “**Rent** man’s horizons into infinity.” Savitri-359,
 “To **rend** the veil of the last mysteries.” Savitri-360,
 “For the gulf between mind and supermind has to be bridged, the closed passages opened and roads of ascent and descent created where there is now a void and a silence. This can be done only by the triple transformation to which we have already made a passing reference: there must first be the psychic change, the conversion of our whole present nature into a soul-instrumentation; on that or along with that there must be the spiritual change, the descent of a higher Light, Knowledge, Power, Force, Bliss, Purity into the whole being, even into the lowest recesses of the life and body, even into the darkness of our subconscious; last, there must supervene the supramental transmutation, — there must take place as the crowning movement the ascent into the supermind and the transforming descent of the **supramental Consciousness** into our entire being and nature.” CWSA-22/The Life Divine-924 “The rending of the veil is the condition of the divine life in humanity; for by that rending, by the illumining descent of the higher into the nature of the lower being and the forceful ascent of the lower being into the nature of the higher, mind can recover its divine light in the all-comprehending supermind, the soul realise its divine self in the all-possessing all-blissful Ananda, life repossess its divine power in the play of omnipotent Conscious-Force and Matter open to its divine liberty as a form of the divine Existence.” CWSA-21/The Life Divine-279, “An early illumination from above or a rending of the upper velamen can come as an outcome of aspiration or some inner readiness, or it may even come uncalled-for or not called for by any conscious part of the mind, — perhaps by a secret subliminal necessity or by an action or pressure from the higher levels, by something which is felt as the touch of the Divine Being, the touch of the Spirit, — and its results can be exceedingly powerful.” CWSA-22/The Life Divine-944
 “(1) A changeless imperishable infinity, (2) a timeless eternity, (3) a self-awareness which is not this receptive and reactive or tentacular mental consciousness, but is behind and above it and present too below it, even in what we call Inconscience, (4) a oneness in which there is no possibility of any other existence, are the fourfold character of this settled experience.” CWSA-23/The Synthesis of Yoga-120,
 28: “He (King Aswapati) had reached the top of all that can be known: His sight surpassed creation’s head (Bliss Self) and base (Inconscient Self); Ablaze the triple heavens (Sachchidananda) revealed their (triple) suns, The obscure Abyss (Inconscient Sheath) exposed its monstrous rule.” Savitri-300
 29: “The greatest gospel of spiritual works ever yet given to the race, the most perfect system of *Karmayoga* known to man in the past, is to be found in the Bhagavad Gita. In that famous episode of the *Mahabharata* the great basic lines of *Karmayoga* are laid down for all time with an incomparable mastery and the infallible eye of an assured experience.” CWSA-23/The Synthesis of Yoga-94,
 30: CWSA-23/The Synthesis of Yoga-98,

31: “Even the Upanishads and the Veda only shadow them (higher states of the soul) out by figures, **hints** and symbols. Yet it is necessary to attempt some account of their principles and practical effect so far as they can be grasped by the mind that stands on the border of the two hemispheres. The passage beyond that border would be the culmination, the completeness of the Yoga of self-transcendence by self-knowledge. The soul that aspires to perfection, **draws back and upward**, says the Upanishad, from the physical into the vital and from the vital into the mental Purusha, from the mental into the knowledge-soul and from that self of knowledge into the bliss Purusha. This self of bliss is the conscious foundation of perfect Sachchidananda and to pass into it completes the soul’s ascension.” CWSA-23/The Synthesis of Yoga-474, “The idea of the supermind, the Truth-Consciousness is there in the Rig Veda according to Sri Aurobindo’s interpretation and in one or two passages of the Upanishads, but in the Upanishads it is there only in seed in the conception of the being of knowledge, *vijñanamaya purusha*, exceeding the mental, vital and physical being; in the Rig Veda the idea is there but in principle only, it is not developed and even the principle of it has disappeared from the Hindu tradition. It is these things among others that constitute the novelty of Sri Aurobindo’s message as compared with the Hindu tradition, the idea that the world is not either a creation of Maya or only a play, *lila*, of the Divine, or a cycle of births in the ignorance from which we have to escape, but a field of manifestation in which there is a progressive evolution of the soul and the nature in Matter and from Matter through Life and Mind to what is beyond Mind till it reaches the complete revelation of Sachchidananda in life. It is this that is the basis of the Yoga and gives a new sense to life.” CWSA-29/Letters on Yoga-II-444-445



“His (A Sadhaka of integral Yoga) Yoga may be governed for a long time by one Scripture or by several successively, — if it is in the line of the great Hindu tradition, by the Gita, for example, the Upanishads, the Veda. Or it may be a good part of his development to include in its material a richly varied experience of the truths of many Scriptures and make the future opulent with all that is best in the past.”

Sri Aurobindo

“...the seeker of integral knowledge will limit himself neither in his thought nor in his practice nor in his realisation by any religious creed or philosophical dogma. He will seek the Truth of existence in its completeness. The ancient disciplines he will not reject, for they rest upon eternal truths, but he will give them an orientation in conformity with his aim.”

Sri Aurobindo

CWSA-23/The Synthesis of Yoga-342

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Introduction

(A REVIEW OF *THE GITA* AND *INTEGRAL YOGA*)

“From the time of its first appearance, *the Gita* has had an immense spiritual action; but with the new interpretation that *Sri Aurobindo* has given to it, its influence has increased considerably and has become decisive.”⁵²

The Mother

“Our Yoga is not identical with the Yoga of the *Gita* although it contains all that is essential in the *Gita*’s Yoga. In our Yoga we begin with the idea, the will, the aspiration of the complete surrender; but at the same time we have to reject the lower nature, deliver our consciousness from it, deliver the self involved in the lower nature by the self rising to freedom in the higher nature. If we do not do this double movement, we are in danger of making a *tamasic* and therefore unreal surrender, making no effort, no *tapas* and therefore no progress; or else we may make a *rajasic* surrender not to the Divine but to some self-made false idea or image of the Divine which masks our *rajasic* ego or something still worse.”⁵¹

Sri Aurobindo

Integral Yoga is the synthesis of all the wide and supple methods of All Nature pursued by (1) **exclusive** Spirituality of later *Vedantic* ascetics, the exclusive worshipper of the Being, the *Brahman*, the *Ishwara*; (2) the **synthetic** Spirituality of *Tantrics*, the exclusive worshipper of the Energy, the Consciousness, the Divine Mother, the *Ishwari* and (3) the **comprehensive** Spirituality of the ancient *Vedantic* Seers who work out passive and active relation between the *Purusha* and *Prakriti* in Ignorance, *Ishwara* and *Shakti* relation in Spiritual plane, *Jnana*, and *Brahman* and *Maya* relation in Supramental plane, *Vijnana*, resulting in *Ananda*.

The later *Vedantic* doctrine of exclusive union of Soul with the immutable Spirit is extended in *the Gita*’s teachings of comprehensive union of Soul with the *Purushottama* Consciousness. In *Tantric* doctrine the highest realisation of liberation of later *Vedanta* is dynamised and it reconciles the two poles of Being, *Purusha* and Nature, *Prakriti* and includes four elements of purification, *Suddhi*, liberation, *Mukti*, perfection, *Siddhi*, and Delight, *Bhukti*. Its teaching of compelling the enemy of Spiritual life to become a means to a richer Spiritual conquest is **bolder and more forceful** than the Spiritually profound and subtle synthesis of *the Gita*. In ancient *Vedanta*, this later *Vedantic* and *Tantric* method

are further integrated. When *the Prakriti, the Ishwari, the Maya* and *the Chit* are self-absorbed in the conscious existence of *the Purusha, the Ishwara, the Brahman* and *the Sat* respectively, there is rest, the passive silence, the *Nirvana*, the realisation of Oneness. When *the Purusha, the Ishwara, the Brahman, the Sat* pour themselves out in the action of *the Prakriti, the Ishwari, the Maya, the Chit* respectively then there is action, creation, manifestation of Love, Beauty and *Ananda* in Ignorance, exclusive Knowledge, comprehensive Knowledge and supreme Knowledge respectively. Integral Yoga proposes the triple realisations of (1) realisation of absolute Divinity by activation of Soul, (2) transformation and Divinisation of whole Nature by activation of Divine *Shakti* and (3) complete union between the two sides of Duality or reconciliation of these highest aspirations through which Divine gives happy completeness of *Purusha, Ishwara, Brahman* and *Sat* with *Prakriti, Shakti, Maya* and *Chit* respectively. So, the inspiring motive of integral Yoga is the largest development of Spiritual Being, Spiritual Power of Nature and the dual Divine relation in the shortest way and shortest time, which becomes practicable.

The Gita hints ‘soul in union with the Divine through renunciation, *sannyasayoga yuktatma*⁵³ which receives principal importance⁵¹ in integral Yoga. The *Gita* categorically insists the five indispensable inner renunciation, *tyaga*, utterly that of desire, *kama*,¹³ attachment, *sangam*,³⁵ *vairagya*,⁵⁴ ego, *ahamkaram*,¹⁴ dualities, *dwanda*¹⁵ and the three modes of Nature, *gunas*,¹⁶ as starting point of Yoga and two dispensable but difficult outer renunciation, *sannyasa*, of home/life, *aniketa*⁴⁵ subjected to lower nature and outer renunciation of work born out of personal will, *sarbarambha parityagi*.⁴⁶ Out of them, the most difficult is the ‘concentration we can arrive through an uncompromising renunciation of the world at an entire self-consecration to the One on whom we concentrate.’²¹

This renunciation or detachment, *vairagya*,⁵⁴ is the precondition for self-purification, *atma-visuddhaye*,⁴⁰ and again purification stands as a pre-condition of liberation, *mukti*.¹ *The Gita* proposes exclusive concentration, *samyama*¹⁹ through practice of an uncompromising inner renunciation, *parigraham*²⁰ of the above five faculties to arrive at partial mental consecration which culminates in the ‘entire self-consecration to the’²¹ Divine through complete renunciation of life. It also proposes renunciation of all desire for the fruit of our works, *sarvakarma phala tyagam*²² as the condition of arriving at equality, *samata*,²³ and again equality is the condition of arriving at self-surrender. This Yoga culminates with the ‘highest mystery of absolute surrender to the Divine Guide, Lord’⁴ which is identified as ‘indispensable means of Supramental change.’⁴ *The Gita* confirms that those who know the Divine integrally in true principles of Being and Becoming, *tattvena*,³⁹ are fit for an entire conscious self-surrender; others arrive at incomplete and partial

self-giving and return again and again **through rebirth** in order to enlarge this consecration and widen their Spiritual experience.

Integral Yoga accepts the method of self-discipline of *the Gita* identified as *trimarga*, wholly which can dynamise the three central forces of the Divine Will, Knowledge and Love by rejecting⁵⁰ its ultimate aim of freedom from rebirth, *punarjanma nabidyate*.⁴¹ The aim of the former has to be pursued through all life or successive lives through evolution of Spiritual and Mental Being till the undivided Divine Life is recovered and the immediate objective of the latter promises the Spiritual experience of extinction in *Brahman, Brahma Nirvana*,²⁴ Cosmic Consciousness, *Vasudevah sarvamiti*²⁵ and Divine form and body of *Purushottama, Viswarupa Darshana*²⁶ as acceptable stairs step by step leaving far behind the past limitations and thus a *Sadhaka* will arrive at the greater affirmation, ampler solution and Self-fulfilment in divine Nature⁴⁷ which is identified as passage towards perfection of integral Yoga. Integral Yoga accepts *the Gita*'s objective of personal salvation and 'intolerant passion for the extinction of life and action'⁴³ as one great path of entry into the Infinite but 'not the best way for man and this knowledge, though true, yet not the integral knowledge.'⁴³ So a *Sadhaka* of integral Yoga 'must break and cast away from him'⁴⁴ the attachment to escape from rebirth.

The Psycho-Physical methods,⁴⁹ *bahya-avalambana* of the later *Vedantic* ascetics, *Tantrics, Hatha and Raja Yogis* form the dispensable self-discipline of integral Yoga whereas Psycho-Spiritual methods, *antara-avalambana* of ancient *Vedantic* Seers and *the Gita* form its indispensable self-disciplines. The former is identified as lower Knowledge which approaches Divine indirectly from outside and from behind the veil and the latter approaches Divine directly from within, lifts the veil to get full realisation, vision and knowledge by identity. **Integral Yoga further recommends that dispensable Self-disciplines can be used as subordinate and support of indispensable self-discipline and any violation of this norm will drive Spiritual life towards impatience³⁴ and subsequently towards fear and doubt of arriving at the final destination.**

The integral Yoga can be pursued by self-giving to Supreme Being known as *Purusha Yajna* and Supreme Nature known as *Prakriti Yajna* after one has travelled a long and difficult stage of renunciation, *tyaga, vairagya*, effort, *abhyasa*, exclusive concentration, *samyama* and askesis, *tapasya*. This self-offering is the combination of dispensable ***Vedic sacrifice*** or 'the sacrifice of the Divine Mother',¹⁷ where the descent of divine *Shakti* to lower nature is first witnessed followed by ascent of Soul to Spiritual and Supramental *Purusha* and the indispensable ***Vedantic sacrifice*** or 'sacrifice of the *Purusha, the Ishwara*',¹⁷ where ascent of consciousness is first witnessed by the direct commerce between the Psychic being in the heart and the Spiritual and Supramental being above the

head and corresponding descent of Divine *Shaktis* to transform the physical nature. Thus, integral Yoga begins with *the Vedantic* method of Sacrifice in order to arrive at *the Tantric* aim, which is identified as the **secured** development in shortest way and it is further complemented by **the** more powerful *Vedic* sacrifice in order to arrive at *the Vedantic* aim of Supreme Self.

The Gita does not speak directly of inverting the *Purushottama* Consciousness to transform earth nature but that has been extended as part of intensive exercise of integral Yoga. The former speaks of suffusion of *Purushottama* Consciousness into earth nature without giving any concrete sense of descent of divine Force. The mighty Lord of all the worlds, *sarvaloka Maheswaram*,⁴² governs His creation not only from within but from multiple subtle bodies, from above and from His supreme transcendence. There are certain Supramental experiences in which ‘a consciously felt descent is not indispensable’¹⁸ and there are still unknown higher source of Supramental where ‘actual feeling of a descent is not there.’¹⁸ *The Gita* clearly indicates that the three *Purushas*, known as *Kshetrajna* is irreconcilable³⁶ with the Field, *Kshetra*, and hence those who realise the Supreme state of consciousness do not return to earth after death to perfect the Divine’s creation. On this point of obsessing idea of self-annulment of Nature, integral Yoga differs from *the Gita* and finds a reconciling equation between the Matter and the Spirit through *Tantric* and ancient *Vedantic* doctrine or transcendent down look through development of the doctrine of *Purushottama* Consciousness.

The highest secret of *the Gita*, *rahasyam uttamam*³, ‘pauses at the borders of highest spiritual mind and does not cross them into the splendours of the Supramental Light.’⁴ *The Gita* hinted of the preliminary stairs of Supramental Force and Supramental transformation which was developed by *Sri Aurobindo* through long journey of *the Gita*’s Cosmic and *Purushottama* Consciousness in five successive gradations that of (1) secret all-inclusive knowledge, *guhya*⁵ *Vijnana*, and corresponding Supramental transformation, *Madbhavam*,¹⁰ (2) the more secret all-inclusive knowledge, *guhyataram*⁷ *Vijnana*, and the corresponding transformation of *Sva Prakriti*,⁸ (3) the most secret all-inclusive knowledge, *guhyatamam*⁹ *Vijnana*, and the corresponding divine nature, *sadharmyam*,⁶ (4) more than the most secret all-inclusive knowledge, *sarva guhyatamam*¹¹ *Vijnana*, and corresponding supreme Nature, *Param bhavam*,¹² and (5) juxtaposition of third and fourth Divine transformation.

A *Sadhaka* of integral Yoga can begin Yoga and govern for a long time ‘in the line of the great *Hindu* tradition, by *the Gita*, for example, *the Upanishads*, *the Veda*’² and concurrently or after exhausting the above Spiritual truth he can follow the latest *Shastra* that of *The Synthesis of Yoga*, *The Life Divine*, *The Mother* and *Savitri* where synthesis and integration of Yoga, Evolution, *Shaktis* and Occult

Creatrix Mother Powers have been pursued extensively and in his progress he ‘must pass beyond all written truth,... beyond the limitation of word,... beyond one or several scriptures’² and become the *Sadhaka* of the Eternal and Infinite. For a developed Soul, living beyond the three modes of Nature, *trigunatita* state, the concentration on the above mentioned *Shastras* can call down immense Divine Presence and Influence and for a developing Soul, living within the boundary of three *gunas* can utilise *Shastric* knowledge as a mere cover for ‘desires, prejudices, passions, egoisms, our personal, national, sectarian vanities, sentiments and preferences...’³⁷

To recapitulate, this paper proposes nine broad guidelines common for all,

(1) that a *Sadhaka* is considered fit to pursue integral Yoga and will succeed if he satisfies the condition as indicated in *the Gita*, “the exceedingly dear, *atiba priya* devotee is he who makes *Purushottama* his one and only supreme aim of life and with full of faith, follows the written truth of reconciling *karma, jnana* and *bhakti Yoga* in every detail or obeys the immortalising *Dharma* uttered by the Lord entirely;”³³ or as indicated in *Savitri*, ‘Her consciousness grew aware of him (*Paramatma Satyavan*) alone.’³⁸

(2) Secondly, he ‘must take his station, or better still, if he can, always and from the beginning he must live in his own soul,’² direct contact with the Divine, *pratakhya*, and if he needs a *Shashtra*, to enter indirect contact with the Divine, *parokhya*, through the outcome of the past Spiritual experience, then *the Gita* can provide the best previous foundation to enrich his root knowledge of strengthening individual Soul’s relation with the Divine; he can prepare himself to begin Yoga by obeying all the injunctions issued in this ancient *Vedantic Shashtra*.

(3) Thirdly, integral Yoga has accepted *the Gita*’s doctrine of Divine Work where action is accepted as permanent base in ascending the hill of Yoga, a means and cause of conquest of the desire-mind and ego-self, of liberation, of *Nirvana in Brahman*, of the highest ascent of Self-perfection and this action of all type will still continue after complete liberation of Soul and transformation of Nature. A perfected Soul’s Divine action must accompany Spiritual equality, impersonality, an opening towards all superior energies, equal identification with all beings and an imperturbable oneness.

(4) Fourthly, *Sri Aurobindo*’s writings are to be approached in hierarchy of ascending Consciousness in which ‘less luminous gives place to the more luminous... or less essential to the more comprehensive, more perfect, more essential.’²⁷ The practice of His teachings or all *Shashtra* can lead towards direct Divine revelation and for integral perfection His high concentration universalised writings (like *The Synthesis of Yoga, The Life Divine, The Mother and Savitri*) commands more importance⁵⁵ in our *sadhana* than His formative writings meant for individual exclusive *sadhana*. Formative writings are intermediate stairs, which can be extremely helpful if we are entirely conscious of the whole aim and the final destination and if it is formulated ‘too strictly’²⁹ then it can become ‘old and

loses much, if not all, of its virtue.²⁹ Or knowledge of the part is beneficial to them who are aware of the knowledge of the whole. The other disadvantage of formative writing is that it cannot give the full account of His final change of vision.³⁰

(5) Fifthly, His high concentration approved comprehensive vision through writings are divided into two parts, that of truth and hierarchy of consciousness developed and experienced by Him and *the Mother* and the highest truth hinted and not developed by Him during this life which He left for future Spiritual seekers to explore; as comprehensive truth of existence and its infinite depths cannot be exhausted by one or many Scriptures and unfolding of all the significance of cosmic miracle is endless and infinite.

(6) Sixthly, the spirit of integral Yoga must be maintained which authorises absolute freedom to each *Sadhaka* to restate knowledge and Spiritual experience 'in new terms and combinations'²⁸ and all the written truths are to be approached and practiced by constantly renovating it 'by fresh streams of the spirit revivifying the dead or dying vehicle and changing it.'²⁹ Or 'their stuff of permanent truth constantly reshaped and developed in the inner thought and spiritual experience of a developing humanity.'³¹ This indicates that the restatement of integral *Shastra* is possible only from higher planes of Consciousness and descent of new overhead Knowledge.

(7) Seventhly, the objective of integral Yoga is not to divide, separate, depreciate and limit but to enlarge, heighten, harmonise, respect, unite, synthesize and universalise all the differences of Religion, Science, *Shastra*, Deity, *Vibhuti*, *Avatara* and Teacher by realising their highest common intensity unified in Supramental plane and by discovering their pioneering action, central principle, central secret, central truth, central dynamic force, central faith and by comparative and divergent examination of methods of Nature and Yoga. Thus, *the Gita's Vibhuti Yoga* is further reinforced by recognising Leader of men, great Scientists, Artists, Prophets, Religious Founders, Spiritual Masters and Sages as special manifestation, God's power of myriad becoming and partial revelation of the Godhead. In integral Yoga, if a *Sadhaka's* Psychic being and Spiritual being are open then he is identified initially as *Dvija* and finally as *Yantra* and *Vibhuti*. He can assist the *Avatara's* unfinished world action of 'grand modification'⁴⁸ in upliftment of existing human consciousness. He, as God-doer, God-knower and God-lover, will be able to bridge the gulf between World, Self and God and solves the outer problem of his active human existence beyond 'the restless darkness of the human mind and the false limitations of ego'³² and he can keep the hope alive to extend this perfection to collective mankind. He will not recoil from the great adventure of challenging the dark Forces of Subconscious and Inconscious planes with the aid of his luminous Soul Force.

(8) Eighthly, after *Sri Aurobindo's* prolonged *sadhana*, *the Gita's* highest hinted Truths are extensively developed which multiplied its Spiritual significance and value immensely, pointing the race towards attainment of Supermanhood.

(9) Lastly, in integral Yoga Soul's exclusive and comprehensive relation with the *Brahman* as indicated in the later *Vedanta* followed by *the Gita* is combined with the *Tantric* discovery of Soul's relation with the Nature or Spirit's descent into the Matter through dynamic Divine union and it is further elevated through ancient *Vedantic* Teachings of fivefold Selves of the *Taittiriya Upanishad* which is amended in integral Yoga to discover the relation between tenfold Selves with tenfold Sheaths, *Koshas*, Nature. The highest secret, *uttammam rahasyam*,³ of *the Gita* is the *Purushottama*⁵⁰ consciousness, restated and developed in integral Yoga as Supramental consciousness in which the triple poise of the Self, Soul's relation with the Nature and the relation between the tenfold Selves and the tenfold *Koshas* are reconciled.

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References:

- 1: CWSA-24/The Synthesis of Yoga-675,
- 2: CWSA-23/The Synthesis of Yoga-55,
- 3: The Gita-4.3,
- 4: CWSA-23/The Synthesis of Yoga-94-95,
- 5: The Gita-9.2, 11.1,
- 6: The Gita-14.2,
- 7: The Gita-18-63,
- 8: The Gita-9.8, 4.6,
- 9: The Gita-9.1,
- 10: The Gita-8.5, 10.6, 13.18,
- 11: The Gita-18.64,
- 12: The Gita-9.11,
- 13: The Gita-18.53, 16.18, 16.12, 16.16, 2.62, 16.8, 7.20, 9.21, 2.70, 2.71, 16.23, 5.12, 5.26, 5.23, 16.10, 7.11, 17.5, 3.43, 3.39, 4.19, 2.55, 2.43, 18.24, 18.2,
- 14: The Gita-3.27, 16.18, 18.58, 18.53,
- 15: The Gita-10.33, 15.5, 7.27, 7.28, 4.22,
- 16: The Gita-18.19, 13.14, 3.5, 13.23, 4.13, 3.28, 7.13, 7.14, 15.2, 3.29, 18.29, 13.21, 13.14, 14.18, 14.19, 14.20, 13.19, 15.10, 14.25,
- 17: The Mother-37,
- 18: CWSA-22/The Life Divine-967-68,
- 19: The Gita-2.61, 2.69,
- 20: The Gita-18.53,
- 21: "Thus arises the attraction and, it would seem, the necessity of the principle of exclusive concentration which plays so prominent a part in the specialised schools of Yoga; for by that concentration we can arrive through an uncompromising renunciation of the world at an entire self-consecration to the One on whom we concentrate." CWSA-23/The Synthesis of Yoga-73,

- 22: The Gita-12.11,
 23: The Gita-10.5,
 24: The Gita-2.72, *Brahma Nirvana*, extinction in the *Brahman*; it is ‘not the negative self-annihilation of the *Buddhist*, but the immergence of the separate personal self into the vast reality of the one infinite impersonal Existence.’ CWSA/19/Essays on the Gita- 104,
 25: “After many births of preparation, a *Jnana Yogi* with strong foundation of *Karma* and *Bhakti Yoga*, attains My *Purushottama* or Supramental state of Consciousness. He also realises the intermediate stair that all this existence is Divine, the Cosmic Consciousness, *Vasudevah sarvamiti*. Such great Soul or integral Yogi is very rare.” The Gita-7.19,
 26: The Gita-11.3, ‘The transcendence and cosmic aspect (of Divine, *Viswarupa Darshana*) have to be seen, for without that seeing the limitations of humanity cannot be exceeded.’ CWSA/19/Essays on the Gita-392,
 27: CWSA-21/The Life Divine-75,
 28: “An absolute liberty of experience and of the restatement of knowledge in new terms and new combinations is the condition of its self-formation.” CWSA-23/The Synthesis of Yoga-56,
 29: “...all truth and practice too strictly formulated becomes old and loses much, if not all, of its virtue; it must be constantly renovated by fresh streams of the spirit revivifying the dead or dying vehicle and changing it, if it is to acquire a new life.” CWSA-23/The Synthesis of Yoga-5, “If we were convinced that our formulation of what *Sri Aurobindo* represents is the only correct expression, we would become dogmatic and would be on the verge of **founding a religion**.” The Mother’s Agenda-6/353,
 30: “Sri Aurobindo’s Conversation with Pavitra, 11th January 1926: In spiritual life, one should always be ready to reject every system and every construction. Any one form is helpful, then become harmful. In my spiritual life, since the age of forty, three or four times I have completely laid bare and broken the system I had reached.” The Mother’s Agenda-11/219, “But I had already altered my viewpoint from the “Our Yoga for the sake of humanity” to “Our Yoga for the sake of the Divine”. The Divine includes not only the supracosmic but the cosmic and the individual — not only Nirvana or the Beyond but Life and the All.” Sri Aurobindo/CWSA-28/Letters on Yoga-I/p-442, CWSA-35/Letters On Himself and the Ashram-p-94,
 31: “Only those Scriptures, religions, philosophies which can be thus constantly renewed, relived, their stuff of permanent truth constantly reshaped and developed in the inner thought and spiritual experience of a developing humanity, continue to be of living importance to mankind. The rest remain as monuments of the past, but have no actual force or vital impulse for the future.” CWSA/19/Essays on the Gita-5
 32: CWSA/19/Essays on the Gita-570-71,
 33: The Gita-12.20,

34: “It was a **later (Vedantic) impatience** of heart and mind, vehement attraction to an ultimate bliss or high masterfulness of pure experience and trenchant intelligence which sought the One to deny the Many and because it had received the breath of the heights scorned or recoiled from the secret of the depths.” Sri Aurobindo/CWSA/21/The Life Divine/40, “The older creeds, **more patient**, more broodingly profound, not touched with the torture and the **feverish impatience of the soul under the burden of the Iron Age**, did not make this formidable division; they acknowledged Earth the Mother and Heaven the Father and accorded to them an equal love and reverence...” Sri Aurobindo/CWSA/21/The Life Divine/246,

35: “He who, having abandoned attachment, acts reposing (or founding) his works on the Brahman, is not stained by sin even as water clings not to the lotus-leaf.” The Gita-5.10, “Be a doer of my Divine works, accept Me as the supreme being and object, become my bhakta, be free from attachment and without enmity to all existences: for such a man comes to Me, O Pandava.” The Gita-11.55, “Equal to friend and enemy, equal to honour and insult, pleasure and pain, praise and blame, grief and happiness, heat and cold (to all that troubles with opposite affections the normal nature), silent, content and well-satisfied with anything and everything, not attached to person or thing, place or home, firm in mind (because it is constantly seated in the highest self and fixed for ever on the one divine object of his love and adoration), that man is dear to Me.” The Gita-12.18, “All action which is rightly regulated, performed without attachment, without liking or disliking (for its spur or its drag), done by one undesirous of fruit, that is called sattwic.” The Gita-18.23,

36: The Gita-13.35,

37: CWSA/19/Essays on the Gita-112,

38: “As when a soul is merging into God
To live in Him for ever and know His joy,
Her consciousness grew aware of him alone
And all her separate self was lost in his.” Savitri-410,

39: The Gita-9.24,

40: The Gita-6.12,

41: The Gita-8.16,

42: The Gita-5.29,

43: CWSA/19/Essays on the Gita-570,

44: CWSA/23/They Synthesis of Yoga-270.

45: “...not attached to person or thing, place or home, firm in mind (because it is constantly seated in the highest self and fixed for ever on the one divine object of his love and adoration), that man is dear to Me.” The Gita-12.19, “Thus arises the attraction and, it would seem, the necessity of the principle of exclusive concentration which plays so prominent a part in the specialised schools of Yoga; for by that concentration we can arrive through an **uncompromising renunciation**

of the world at an entire self-consecration to the One on whom we concentrate.”
CWSA-23/The Synthesis of Yoga-73,

46: The Gita-12.16, 14.25,

47: “But what is the divine nature? It is not entirely and solely that of the *Akshara*, the immobile, inactive, impersonal self; for that by itself would lead the liberated man to actionless immobility. It is not characteristically that of the *Kshara*, the multitudinous, the personal, the *Purusha* self-subjected to Prakriti; for that by itself would lead him back into subjection to his personality and to the lower nature and its qualities. It is the nature of the *Purushottama* who holds both these together and by his supreme divinity reconciles them in a divine reconciliation which is the highest secret of his being, *rahasyam hyetad uttamam.*”
CWSA/19/Essays on the Gita-139-140,

48: “The crisis in which the Avatar appears, though apparent to the outward eye only as a crisis of events and great material changes, is always in its source and real meaning a **crisis in the consciousness** of humanity when it has to undergo some grand modification and effect some new development. For this action of change a divine force is needed; but the force varies always according to the power of consciousness which it embodies; hence the necessity of a divine consciousness manifesting in the mind and soul of humanity. Where, indeed, the change is mainly intellectual and practical, the intervention of the Avatar is not needed; there is a great uplifting of consciousness, a great manifestation of power in which men are for the time being exalted above their normal selves, and this surge of consciousness and power finds its wave-crests in certain exceptional individuals, *vibhutis*, whose action leading the general action is sufficient for the change intended.” CWSA/19/Essays on the Gita-168,

49: “For the methods of the integral Yoga **must be mainly spiritual**, and dependence on physical methods or fixed psychic or **psycho-physical processes** on a large scale would be the **substitution** of a lower for a higher action.”
CSWA/23/The Synthesis of Yoga-542,

50: “The psychic and the spiritual opening with their experiences and consequences can lead away from life or to a Nirvana; but they are here being considered solely as steps in a transformation of the nature.” CWSA-22/The Life Divine-943,

50: “Purushottama of the Gita is the supreme being; the supermind is a power of the Supreme — or proceeding from him, if you like...Supermind is not *the* Purushottama consciousness, it is *a* Purushottama consciousness, a certain level and power of being which he can share with his “eternal portions”, *anīśaḥ sanātanaḥ*, provided they can climb out of the Ignorance. As for embodying it, it is certainly difficult but not impossible.” CWSA-28/Letters on Yoga-I-133,

51: CWSA-29/Letters on Yoga-II-442, “The method of detachment from the insistence of all mental and vital and physical claims and calls and

impulsions, a concentration in the heart, austerity, self-purification and rejection of the old mind movements and life movements, rejection of the ego of desire, rejection of false needs and false habits, are all useful aids to this difficult passage: but the strongest, most central way is to found all such or other methods on a self-offering and surrender of ourselves and of our parts of nature to the Divine Being, the Ishwara.” CWSA-22/The Life Divine-940,

52: TMCW-10/On Thoughts and Aphorism-63,

53: The Gita-9.28,

54: “The vairagya of one who has tasted the world’s gifts or prizes but found them insufficient or, finally, tasteless and turns away towards a higher and more beautiful ideal or the vairagya of one who has done his part in life’s battles but seen that something greater is demanded of the soul, is perfectly helpful and a good gate to the Yoga. Also the sattwic vairagya which has learned what life is and turns to what is above and behind life. By the ascetic vairagya I mean that which denies life and world altogether and wants to disappear into the Indefinite and I object to it for those who come to this Yoga because it is incompatible with my aim which is to bring the Divine into life. But if one is satisfied with life as it is, then there is no reason to seek to bring the Divine into life, — so vairagya in the sense of dissatisfaction with life as it is is perfectly admissible and even in a certain sense indispensable for my Yoga.” CWSA-29/Letters on Yoga-II-389,

55: “I should like to say, in passing, that it is not always safe to apply practically to oneself what has been written for another.... The tendency to take what I lay down for one and apply it without discrimination to another is responsible for much misunderstanding.... It is not a fact that all I write is meant equally for everybody...” CWSA-28/Letters on Yoga-I-p-584-85, “I have told you these things (*The Mother’s Teachings*) because you needed to hear them. But don’t make **an absolute dogma** from them, for that takes away all their truth.” *The Mother’s Centenary Works* (second edition)/8/242,

The Message of *the Gita*

“It is like **the message of *the Gita*** as *Sri Aurobindo* explained it: not overmental, but Supramental. It is **Oneness**, the experience of **Oneness**.”¹

The Mother

“The Yogin who has taken his stand upon **Oneness**, *ekatvamasthitah*, and loves Me in all beings, however and in all ways he lives and acts, lives and acts in Me.”

The Gita-6.31,

“**Oneness** with God, **oneness** with all beings, the realisation of the eternal **divine unity everywhere** and the drawing onwards of men towards that **oneness** are the law of life which arises from the teachings of *the Gita*.”²

Sri Aurobindo

“*The Gita* does not describe in any detail the action of **the highest Nature**, *rahasyam uttamam*; it leaves that for the seeker to discover by his own spiritual experience. It only points out the nature of the high *sattwic* temperament and action through which this supreme mystery has to be reached and insists at the same time on the overpassing of *Sattwa* and transcendence of the three *gunas*.”⁴²

Sri Aurobindo

“**The message of *the Gita*** is the gospel of the Divinity in man who by force of an increasing union (1) unfolds himself out of the veil of the lower Nature, (2) reveals to the human soul his cosmic spirit, (3) reveals his absolute transcendences, (4) reveals himself in man and in all beings. The potential outcome here of this union, this divine Yoga, (1) man growing towards the Godhead, (2) the Godhead manifest in the human soul and (3) to the inner human vision, is (4) our liberation from limited ego and (5) our elevation to the higher nature of a divine humanity.”²⁴

Sri Aurobindo

The Gita informs us that the all-pervading *Brahman*, *Vasudeva* is endless in His self-extension in the universe, *nastyonto vistarasya me*,¹³ and the highest power of Supreme manifestation is only a very partial revelation of the Infinite, an infinitesimal portion of His Spirit; even the whole universe is preoccupied by only one degree of His greatness, illumined by one ray of His splendour and it will still remain the perennial Source of ‘birth of all that shall come into the being.’¹⁴

The Gita initially gives the right law of **best social living** to ordinary earth bound ignorant Souls, *mudha*,³ habit of **self-control** and freer intelligent self-guidance to the seekers of Truth, *jijnasu*⁴ and highest supreme law **of sacrifice** to the liberated knower of the *Brahman*, *tatwadarshinah*⁵ and finally asks them to go beyond all external rules of conduct, best available **outward** standard, right law of

life and to take refuge in Him alone through absolute consecration, *sarva dharman paritejya mamekam saranam braja*.⁶ All outer guidance of written truth of *sattwic* nature and formulation of rules of self-transcendence can be superseded by more subtle guidance either from within, the *Kshara Purusha* or from above, the *Akshara Purusha* or from the highest Self, the *Purushottama*, *Vijnanamaya Purusha*. Thus, *Shastra* is utilised as temporary means of self-discipline to arrive at the objective of action guided by Divine Will and a life in the freedom of Divine Nature.

The stages through which *the Gita* has developed its preliminary teachings are that firstly, it speaks of destruction of desire and attachment and conquest of senses by stilling the mind; secondly, control of mind is identified as more important renunciation than control of senses and body; thirdly, of equality and peace gained through the persistent rejection of the lower nature or ‘we must put an end to the cause of desire, rushing out of the senses to seize and enjoy their objects;’¹⁵ we must draw away from sense objects as the tortoise draws his limbs into the shell; fourthly of passionless, impersonal and sacrificial Spiritual action and recognition of the Supreme as the doer of all work; fifthly of inner renunciation of desire and freedom from lower egoistic Nature is preferable to the outer renunciation of life and action; through loss of ego one becomes impersonal Self; sixthly, the synthesis of Works and Knowledge of which *Jnana Yoga* is identified as more difficult path than *Karma Yoga*; seventhly, the doctrine of *Avatara* and the Divine birth of higher Consciousness in outward surface life, *Para-prakriti*, which acts as source and inspiration of Divine action and through this accompanying constant Divine union, *satata yukta*,²¹ one suffers Divine transformation of Nature, *prakritijairmuktam*;²² lastly, a Yogi must continually practice sacrifice, *nitya Yajna*¹⁶ and continually experience union with the Self, *nitya Yukta*¹⁷ either by sitting apart and alone in silent mind by leaving ‘life’s cherished guests...outside’³⁶ or by entry into all types of sacrificial action, *sarva karmani*,²³ or by harmonious combination of the both.

The Gita’s higher teachings are that oneness of personal will with the Divine in works by rising above the three *gunas*, to do all action entirely and perfectly for the Divine only; secondly, besides its earlier declaration that Knowledge is greater than Works, *Bhakti* is considered as the greatest element in Yoga; thirdly the effective relation between Works, Knowledge and Divine Love are synthesized in higher planes of Consciousness for the attainment of Supreme realisation; fourthly, if one’s lower Nature is sufficiently transformed then he can experience unity with all creatures, oneness with the cosmic Godhead; the vision of Universal *Purusha*, *Viswa Rupa* can be prolonged without recoil and this rare highest experience cannot be won by study of *the Vedas* or austerities or gift or sacrifice, but ‘it can be seen, known, entered into only by that *Bhakti* which regards, adores and loves Me alone in all things;’⁸ fifthly, the inter-relation

between the multiple Soul, *Kshara*, immutable Self, *Akshara*, and the Supreme Self, *Purushottama* who is the Master of Works, Knowledge and Love is worked out by movement of ascending and descending Consciousness; sixthly, the dynamic aspect of *Uttama Purusha*, Supreme Soul is *Para Prakriti*, Supreme Nature, by which this world is upheld, *dharyate jagat*;²⁰ a relation between *Para* and *Apara Prakriti* can be worked out through the descent of Divine *Shakti* to lower Nature; this secret is hinted in *the Gita* but never developed which is left as unfinished task of integral Yoga; seventhly, *Sraddha*, the ever growing faith in the Divine, as important aid for manifestation of *Para Prakriti* and subsequent transformation of Nature.

In *the Gita*, the antinomy between the tranquil and Impersonal Self, *Akshara Purusha*, and Personal Self, *Kshara Purusha*, static Impersonal Self, *Ishvara*, and the dynamic action of *Shakti*, the Personal or mutable Self and the action of dynamic Nature, *Purusha* and *Prakriti* are reconciled in that which exceeds them, the *Purushottama* Consciousness. Thus, *Purushottama Consciousness* bridges the opposition between the cosmic possession of Time and Supracosmic Timeless Eternity, hostility between the freedom of the Spirit and bondage of the Soul, antinomy between mind in Ignorance and Spirit in Knowledge. It also reconciles the opposition between *Karma* and *Jnana Yoga* by stating that Works are not an obstacle but a passage to the supreme Knowledge, *sarvam karmakhilam partha jnane parisamapyate*.²⁸ It also reconciles the opposition between *Jnana* and *Bhakti Yoga*, where the relation between impersonal Self and personal God is established in *Purushottama* Consciousness. After the development of the theory of Personal Divine and Impersonal Divine, the Divine Teacher sets out to remove the source of these two difficulties. The resolution of these antinomies and certain obscurity about the Self are cleared in that which exceeds it; it is the manifestation of Integral Divine, the *Purushottama*, who contains the Impersonal Self, Personal Self and their relation with *Para* and *Apara Prakriti*. Thus, *the Gita* is capable of getting rid of exclusions and separative divisions and fuses Being and Becoming, *Nivritti* and *Pravritti* together in the Integral Divine. *The Gita* also resolves the antinomy between *Vedism* and *Vedantism* by large explanation of the meaning of sacrifice and the restricted *Vedic* sense of ceremonial sacrifice, of ritualised works, of social duties and of worshipping gods are widened for a larger and universal application. It also reconciles the polytheistic doctrine of the *Veda* with the monotheistic adoration of the *Vedanta* by recognising ‘*Devas* are only forms of the one *Deva*, the *Ishwara*, the Lord of all Yoga...’¹⁸

The Gita lays maximum stress on the development of highest goal of the Supra-cosmic faculties, which will preoccupy man with his real business of becoming God, *Brahmabhutah*;⁷ secondly it stresses on His universal Consciousness in which all moves and acts and through this He extends His

faculty of universal Divine action, *sarvabhuta-hite ratah*,⁸ thirdly, it emphasizes on the acceptance of Godhead as the divine inhabitant in the human body, *manusim tanumasritam*,⁹ and fourthly, it insists on the manifestation of Divine Nature, *madbhava*,¹⁰ in all things through intervention of four fold Soul force, *chaturvarnyam maya sristam*,¹¹ four-fold Divine *Shaktis*, *chatvaro manovastatha*,¹² sevenfold Integral Knowledge, *maharsaya saptapurbe*,¹² and thus the final object of this Yoga is then a self-completing union of Soul with the *Purushottama* through the formula ‘thou shalt first see all existences without exception in the Self, then in Me,’ *atmani atho mayi*,¹⁹ and of suffusion of *Purushottama* Consciousness into the manifested Divine nature, *prakritim mamikam*,²⁵ *svam prakritim*,²⁷ *para prakriti*.²⁰ *The Gita* also reconciles the movements of *Kshara*, *Akshara* and *Purushottama* or reconciles the movements of Psychic, Spiritual and Supramental planes, ‘*atmani atmanam atmana*.’³⁷ through which the Divine perfection can be attained.

The Gita’s utility:

“(1) Acts of sacrifice, (2) giving and (3) **askesis** ought not to be renounced at all, but should be performed, for they purify the wise.”

The Gita-18.5

“With the pronouncement of Tat and without desire of fruit are performed the various acts of (1) sacrifice, (2) **askesis** and (3) giving by the seekers of liberation.”

The Gita-17.25

“All firm abiding in (1) sacrifice, (2) giving and (3) **askesis** and all works done with that central view, as sacrifice, as giving, as **askesis**, are Sat (for they build the basis for the highest truth of our spirit).”

The Gita-17.27

“Understanding and knowledge and freedom from the bewilderment of the Ignorance, forgiveness and truth and self-government and (1) **calm of inner control**, grief and pleasure, coming into being and destruction, fear and fearlessness, glory and ingloriousness, non-injuring and equality, contentment and (2) **austerity** and (3) giving, all here in their separate diversities are subjective becomings of existences, and they all proceed from Me.”

The Gita-10-4,5

“The Blessed Lord said: The greater Form (of universal vision) that thou hast seen is only for the rare highest souls. The gods themselves ever desire to look upon it. Nor can I be seen as thou hast seen Me by *Veda* or (1) **austerities** or (2) gifts or (3) sacrifice, it can be seen, known, entered into **only by that bhakti** which regards, adores and loves Me alone in all things.”

The Gita-11.52,53,54

“The fruit of three meritorious deeds declared in the Vedas, (1) sacrifices, (2) **austerities** and (3) charitable gifts, the Yogin passes beyond all these by

having known this and attains to the supreme and sempiternal status of *Purushottama*.”

The Gita-8.28

“This character of our actually realised being and therefore **our Yoga** imposes on us certain limitations and primary difficulties which can only be overcome by (1) divine help or (2) **an arduous practice**, and in reality (3) **only by the combination of both these aids**.”²⁹

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The Gita and *The Synthesis of Yoga* insist on rigorous self-control, *samyama*, as means of increasing concentration of will and energy, *tapah*, increase of concentration as means of increasing sacrifice, *yajna*, and sacrifice as means of uniting with the Divine, *yuktah*, and prolongation of Divine union calls down outer and inner opulence in the form of the descent of Divine Love, Divine wisdom, Divine Will, Divine Peace, Divine Silence etc.; thus, a Spiritual man gives highest good of multiple Divine energies, *dana*, to earth and men.

The Gita’s utility for an integral seeker of truth is that:

- 1), It elevates the consciousness from tamasic Shudra to sattwic Brahmin.
- 2), The practice of its doctrine confirms an elevation of consciousness from unaryan state to sattwic arya.
- 3), It gives the opportunity to study the Nature of three Gunas amply. ‘These modes are termed in the Indian books qualities, gunas, and are given the names sattva, rajas, tamas. Sattwa is the force of equilibrium and translates in quality as good and harmony and happiness and light; rajas is the force of kinesis and translates in quality as struggle and effort, passion and action; tamas is the force of inconscience and inertia and translates in quality as obscurity and incapacity and inaction.’⁴⁴
- 4), ‘The transcendence of **the three modes of Nature** is the first condition, their transformation the decisive step of this change by which the Way of Works climbs out of the pit of narrowness of our darkened human nature into the unwallled wideness of the Truth and Light above us.’⁴³

The Self-disciplines of the Gita and integral Yoga:

“He must be equal in soul, abandon the desire of the fruits of work, rise above his intellectual notions of sin and virtue, live and act in Yoga with a mind in Samadhi, firmly fixed, that is to say, in the Divine alone.”⁴⁰

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“For the methods of the integral Yoga must be mainly spiritual, and dependence on physical methods or fixed psychic or psycho-physical processes on a large scale would be the substitution of a lower for a higher action.”³⁰

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“You may have all the mental knowledge in the world and yet be impotent to face vital difficulties. Courage, faith, sincerity towards the Light, rejection of

opposite suggestions and adverse voices are there the true help. Then only can knowledge itself be at all effective.

Not mental control but some descent of a control from above the mind is the power demanded in the realisation. This control derived eventually from the supermind is a control by the Divine Power.”³⁹

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Self-disciplines proposed in *the Gita* ‘is for all time and for all men’³³ and it left no Spiritual problems of life unsolved³⁴ rather it foresees ‘an integral and valid solution of the truth of cosmic and individual existence.’³⁵ It not only proposes mental self-control, *samyama*, but gives more importance to self-control by activation of *Kshara Purusha*, known as *atma samyama*, self-control³⁸ by activation of *Akshara Purusha*, known as *adhyatma samyama* and self-control by activation of *Purushottama*, known as *samjnana*.

Savitri book confirms that both *Paramatma Satyavan* and *Para prakriti Savitri*’s main method of Yoga was Spiritual by pacifying the active mind in which Consciousness moves vertically between Psychic and Spiritual planes. The same is also observed with King *Aswapati*. We can concentrate it in the following verse:

“He (King Aswapati) gazed across the **empty stillnesses**
And heard the footsteps of the undreamed Idea
In the far avenues of the Beyond.”

Savitri-28

“In the enormous **emptiness of thy mind**
Thou shalt see the Eternal’s body in the world,
Know him in every voice heard by thy soul,
In the world’s contacts meet his single touch;
All things shall fold thee into his embrace.”

Savitri-476

“A stark **hushed emptiness** became her self:
Her mind unvisited by the voice of thought
Stared at a **void** deep’s dumb infinity.”

Savitri-488

“In a **simple purity of emptiness**
Her mind knelt down before the unknowable.”

Savitri-522

“Her **divine emptiness** was their (Savitri and Satyavan’s) instrument.”

Savitri-553

“An **impersonal emptiness** walked and spoke in her.”

Savitri-552

“**Annul thyself** that only God may be.”

“Then even those stirrings rose in her (Savitri) no more;
Her mind now seemed like a **vast empty room**
Or like a peaceful landscape without sound.
This men call quietude and prize as peace.”

The Self-disciplines of *sattwic* renunciation, *tyaga*, of *sattwic* faith, *sraddha*, of *sattwic* sincerity, *Nistha*, and of *sattwic* surrender, *Yajna*, are not the main methods of *the Gita* but its main method is self-control by ‘the strong immobility of an immortal spirit’³¹ or ‘having fixed the mind, life and body in the higher Spiritual Self one should not think anything at all.’³² The former *sattwic* methods are accepted as substitute self-disciplines of integral Yoga, pursued till Spiritual method evolves. So, spontaneous renunciation, faith, sincerity and surrender born out of Psychic (*Kshara Purusha*) and Spiritual (*Akshara Purusha*) opening are identified as the method⁴¹ or self-disciplines of integral Yoga and through evolution of this higher method, the consciousness is moved consciously between Psychic and Spiritual plane. In integral Yoga and the Gita, the substitute method of movement of consciousness between three *gunas* will be initially replaced by intermittent movements of consciousness between *gunas* and *gunatita* state and finally be replaced by movement consciousness between Psychic⁴⁵ (*Kshara*) and Spiritual (*Akshara*) planes. And after a long period of this movement, the Consciousness will ascend to the Supramental plane (*Purushottama*) and then there is the conscious movement of consciousness between the Psychic, Spiritual and Supramental planes. Through this action, the Psychic being is Spiritualised and Supramentalised or the Spiritual Mother and Supramental Mother consent to live permanently in the Psychic heart centre.

OM TAT SAT

References:

- 1: The Mother’s Agenda/Vol-3/355,
- 2: [CWSA/19/Essays on the Gita-210](#),
- 3: The Gita-9.11, 7.24, 25,
- 4: The Gita-7.16,
- 5: The Gita-4.34,
- 6: The Gita-18.66,
- 7: The Gita-5.24/6.27/18.54,
- 8: The Gita-11.54,
- 9: The Gita-9.11, 7.24, “Because through it [surrender to the Guru] you surrender not only to the impersonal but to the personal, not only to the Divine in yourself

but to the Divine outside you; you get a chance for the surpassing of ego not only by retreat into the Self where ego does not exist, but in the personal nature where it is the ruler. It is the sign of the will to complete surrender to the total Divine, *samagram mam manusim tanumasritam*. Of course it must be a genuine spiritual surrender for all this to be true.” CWSA-29/Letters on Yoga-II/p-193

10: The Gita-4.10/10.6/13.18/14.19,

11: The Gita-4.13,

12: The Gita-10.6,

13: The Gita-10.19,

14: The Gita-10.34,

15: CWSA/19/Essays on the Gita-99,

16: The Gita-3.15,

17: “Of those the knower, who is ever in constant union with the Divine, *nitya Yukta*, whose bhakti is all concentrated on Him, is the best, he loves Me perfectly and is My beloved.” The Gita-7.17, “He who continually remembers Me, thinking of none else, the Yogin, O Partha, who is in constant union with Me, finds Me easy to attain.” The Gita-8.14, “Always adoring Me, steadfast in spiritual endeavour, bowing down to Me with devotion, they worship Me ever in Yoga.” The Gita-9.14, “To those men who worship Me making Me alone the whole object of their thought, to those constantly in Yoga with Me, I spontaneously bring all types of inner and outer opulence.” The Gita-9.22, “The Lord said: Those who found their mind in Me and by constant union, possessed of a supreme faith, seek after Me, I hold to be the most perfectly in union of Yoga.” The Gita-12.2, “Let the Yogin practice continually union with the Self (so that that may become his normal consciousness) sitting apart and alone, with all desire and idea of possession banished from his mind, self-controlled in his whole being and consciousness.” The Gita-6.10,

18: CWSA/19/Essays on the Gita-112,

19: The Gita-4.35,

20: The Gita-7.5,

21: The Gita-12.1,

22: The Gita-18.40,

23: The Gita-3.26/5.13/18.57,

24: CWSA/19/Essays on the Gita-366,

25: The Gita-9.7,

26:

27: The Gita-9.8, 4.6,

28: The Gita-4.33,

29: CWSA-23/The Synthesis of Yoga-392,

30: CWSA-23/The Synthesis of Yoga-p-542,

31: CWSA-23/The Synthesis of Yoga-p-103,

32: The Gita-6.25,

33: “But it seems to me that *the Gita’s* teaching is not so crude and simple, not so local and temporal and narrow as all that. It is large, free, subtle and profound; **it is for all time and for all men**, not for a particular age and country. Especially, it is always breaking free from external forms, details, dogmatic notions and going back to principles and the great facts of our nature and our being. It is a work of large philosophic truth and spiritual practicality, not of constrained religious and philosophical formulas and stereotyped dogmas.” CWSA/19/Essays on the Gita-110,

34: “Not indeed that everything without any exception is seized in these eighteen chapters, no spiritual problem left for solution; but still so large a scheme is laid out that we have only to fill in, to develop, to modify, to stress, to follow out points, to work out hint and illuminate adumbration in order to find a clue to any further claim of our intelligence and need of our spirit.” CWSA/19/Essays on the Gita-340,

35: CWSA-22/The Life Divine-679-80,

36: Savitri-47,

37: “This Supramental knowledge of reconciling the relation between *Purusha* and *Prakriti*, comes by an inner meditation through which the eternal Self becomes visible, *pasyanti*, to us in our self-existence. Or it comes by the Yoga of the *Sankhyas* (the separation of the soul from nature). Or it comes by the Yoga of works.” The Gita-13.25 “The possession of the Infinite cannot come except by an ascent to those supramental planes, nor the knowledge of it except by an inert submission of Mind to the descending messages of the Truth-conscious Reality.” CWSA-21/The Life Divine-174, ‘The self in the self by the self.’ The Gita-13.25, “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...A replacement of intellectual seeking by supramental identity and gnostic intuition of the contents of the identity, an omnipresence of spirit with its light penetrating the whole process of knowledge and all its use, so that there is an integration between **the knower, knowledge and the thing known, between the operating consciousness, the instrumentation and the thing done**, while the single self watches over the whole integrated movement and fulfils itself intimately in it, making it a flawless unit of self-effectuation, will be the character of each gnostic movement of knowledge and action of knowledge.” CWSA-22/The Life Divine-1018, “The supermind knows most completely and securely not by thought but by identity, by **a pure awareness of the self-truth of things in the self and by the self, *atmani atmanam atmana***. I get the supramental knowledge best by becoming one with the truth, one with the object of

knowledge; the supramental satisfaction and integral light is most there when there is no further division between **the knower, knowledge and the known**, *jñā tā , jñā nam, jñeyam*.” CWSA-24/The Synthesis of Yoga-830-831, “A certain reverence, even, for Matter and a sacramental attitude in all dealings with it is possible. As in the Gita the act of the taking of food is spoken of as a material sacrament, a sacrifice, **an offering of Brahman to Brahman by Brahman**, so also the gnostic consciousness and sense can view all the operations of Spirit with Matter.” CWSA-22/The Life Divine-1022, “Knowledge, the object of knowledge and the knower, *jnanam, jneyam, pariijnata*, these three things constitute the mental impulsion to work; there are again three things, the doer, the instrument and the work done, *karanam, karma, kartteti*, that hold the action together and make it possible.” The Gita-18.18

38: “Assuming a **spiritual wide control**,
 Making life’s sea a mirror of heaven’s sky,
 The young divinity in her earthly limbs
 Filled with celestial strength her mortal part.” Savitri-573,

39: CWSA-31/Letters on Yoga-IV-p-126,

40: CWSA-19/Essays on the Gita-26,

41: “There is no method in this Yoga except to concentrate, preferably in the heart, and call the presence and power of the Mother to take up the being and by the workings of her force transform the consciousness; one can concentrate also in the head or between the eyebrows, but for many this is a too difficult opening. When the mind falls quiet and the concentration becomes strong and the aspiration intense, then there is a beginning of experience. The more the faith, the more rapid the result is likely to be. For the rest one must not depend on one’s own efforts only, but succeed in establishing a contact with the Divine and a receptivity to the Mother’s Power and Presence.” CWSA-32/The Mother with Letters on the Mother-217 “What is his method and his system? He has no method and every method. His system is a natural organisation of the highest processes and movements of which the nature is capable. Applying themselves even to the pettiest details and to the actions the most insignificant in their appearance with as much care and thoroughness as to the greatest, they in the end lift all into the Light and transform all. For in his Yoga there is nothing too small to be used and nothing too great to be attempted.” CWSA-23/The Synthesis of Yoga-61,

42: CWSA-19/Essays on the Gita-467,

43: CWSA-23/The Synthesis of Yoga-242,

44: CWSA-23/The Synthesis of Yoga-232-233,

45: “The psychic being is especially the soul of the individual evolving in the manifestation the individual Prakriti and taking part in the evolution. It is that spark of the Divine Fire that grows behind the mind, vital and physical as the psychic being until it is able to transform the Prakriti of Ignorance into a Prakriti of Knowledge. These things are not in the Gita, but we cannot limit our knowledge by the points in the Gita.” CWSA-28/Letters on Yoga-114

The Eighteen Questions raised by *Arjuna*, a seeker of **Integral Truth**:

“There are indeed **three things** in *the Gita* which are spiritually significant, almost symbolic, typical of the profoundest relations and problems of the spiritual life and of human existence at its roots; they are (1) the divine personality of the **Teacher**, (2) his characteristic relations with his **disciple** and (3) the **occasion** of his **teaching**. (1) The **teacher** is God himself descended into humanity; (2) the **disciple** is the first, as we might say in modern language, the representative man of his age, closest friend and chosen instrument of the Avatar, his protagonist in an immense work and struggle the secret purpose of which is unknown to the actors in it, known only to the incarnate Godhead who guides it all from behind the veil of his unfathomable mind of knowledge; (3) the **occasion** is the violent crisis of that work and struggle at the moment when the anguish and moral difficulty and blind violence of its apparent movements forces itself with the shock of a visible revelation on the mind of its representative man and raises the whole question of the meaning of God in the world and the goal and drift and sense of human life and conduct.”¹⁴

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“(1) The **disciple** (*Arjuna*) has to rise beyond this Force and its three modes or *gunas*; he has to become *trigunatita*. (2) Not to her has he to surrender his actions, over which he has no longer any claim or “right”, but into the being of the Supreme. (3) Reposing his mind and understanding, heart and will in Him, with self-knowledge, with God-knowledge, with world-knowledge, with a perfect equality, a perfect devotion, an absolute self-giving, he has to do works as an offering to the Master of all self energisings and all sacrifice. (4) Identified in will, conscious with that consciousness, That shall decide and initiate the action. This is the solution which the Divine Teacher offers to the **disciple**.”¹⁵

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1: “**Arjuna said:** How, O *Madhusudana* shall I strike *Bhisma* and *Drona* with weapons in battle, both being worthy of worship, O slayer of enemies?” The Gita-2.4

Answer attempted in contemporary language: The family members, human teachers, elders and other kith and kin represent divisible consciousness. To begin Spiritual life all attachment to the knot of distorted consciousness must be completely destroyed. Self-fulfilment of this existence comes when one is related with the world without attachment, without desire and without ego which are identified as distortion of Divine Love, Divine Delight and Divine Will

respectively. Self-fulfilment with the Divine comes when one is attached in his mind, heart and body only with the Divine, *Majyasakta*.⁶

“*Arjuna* in his reply to *Krishna* admits the rebuke even while he strives against and refuses the command. He is aware of his weakness and yet accepts subjection to it. It is poorness of spirit, he owns, that has smitten away from him his true heroic nature; his whole consciousness is bewildered in its view of right and wrong and he accepts the divine Friend as his teacher; but the emotional and intellectual props on which he had supported his sense of righteousness have been entirely cast down and he cannot accept a command which seems to appeal only to his **old standpoint and gives him no new basis for action**. He attempts still to justify his refusal of the work and puts forward in its support the claim of his nervous and sensational being which shrinks from the slaughter with its sequel of blood-stained enjoyments, the claim of his heart which recoils from the sorrow and emptiness of life that will follow his act, the claim of his customary moral notions which are appalled by the necessity of slaying his gurus, *Bhishma* and *Drona*, the claim of his reason which sees no good but only evil results of the terrible and violent work assigned to him. He is resolved that on the old basis of thought and motive he will not fight and he awaits in silence the answer to objections that seem to him unanswerable. **It is these claims of *Arjuna*'s egoistic being that *Krishna* sets out first to destroy in order to make place for the higher law which shall transcend all egoistic motives of action.**”⁷

““I am Time the waster of the peoples arisen and increased whose will in my workings is here to destroy the nations. Even without thee all these warriors shall be not, who are ranked in the opposing armies. Therefore arise, get thee glory, conquer thy enemies and enjoy an opulent kingdom. By me and none other already even are they slain, do thou become the occasion only, O Savyasachin. Slay, by me who are slain, *Drona*, *Bhishma*, *Jayadratha*, *Karna* and other heroic fighters; be not pained and troubled. Fight, thou shalt conquer the adversary in the battle.” The fruit of the great and terrible work is promised and prophesied, not as a fruit hungered for by the individual, — for to that there is to be no attachment, — but as the result of the divine will, the glory and success of the thing to be done accomplished, the glory given by the Divine to himself in his *Vibhuti*. Thus is the final and compelling command to action given to the protagonist of the world-battle.”⁸

2: “***Arjuna said:*** It is the poorness of Spirit that has smitten away from me my true heroic higher Nature, my whole consciousness is bewildered by three *gunas* and cannot discern truth and falsehood, right and wrong. I ask Thee how can I discern truth, right and good? —That tell me decisively. I am thy disciple and seek refuge in Thee; enlighten me.” The Gita-2.7

Answer attempted in contemporary language: The Lord sets out to destroy *Arjuna's* egoistic being misled by the flowery word of many branching intelligence and desire so that he will be established in purified *buddhi* and subsequently in higher consciousness of essential **and multiple** concentration above *buddhi*. In **this** pure consciousness, one is able to discern truth and falsehood and can train himself to accept the former and reject the latter.

3: “**Arjuna said:** How can I be liberated from sorrow that dries up the senses, even if I attain the riches and unrivalled kingdom on earth and even all the sovereignty of the kingdom of Gods?” The Gita-2.8

Answer attempted in contemporary language: Therefore, O *Arjuna*, arise and go beyond the limitations of three *gunas*, make grief and happiness equal, realise the immortality of the Soul, get the glory, conquer the enemies through righteous battle and enjoy an opulent kingdom. By Me and none other already even are they slain, do thou become the Divine’s instrument only.

“This heroic appeal may seem to be on a lower level than the stoical spirituality which precedes and the deeper spirituality which follows; for in the next verse the Teacher bids him to make grief and happiness, loss and gain, victory and defeat equal to his soul and then turn to the battle, —**the real teaching of the Gita**. But *Indian* ethics has always seen the practical necessity of graded ideals for the developing moral and spiritual life of man. The *Kshatriya* ideal, the ideal of the four orders is here placed in its social aspect, not as afterwards in its spiritual meaning. This, says *Krishna* in effect, is my answer to you if you insist on joy and sorrow and the result of your actions as your motive of action. I have shown you in what direction the higher knowledge of self and the world points you; I have now shown you in what direction your social duty and the ethical standard of your order point you, *svadharmam api caveksya*. Whichever you consider, the result is the same. But if you are not satisfied with your social duty and the virtue of your order, if you think that leads you to sorrow and sin, then I bid you rise to a higher and not sink to a lower ideal. Put away all egoism from you, disregard joy and sorrow, disregard gain and loss and all worldly results; look only at the cause you must serve and the work that you must achieve by divine command; “so thou shalt not incur sin.” Thus *Arjuna's* plea of sorrow, his plea of the recoil from slaughter, his plea of the sense of sin, his plea of the unhappy results of his action, are answered according to the highest knowledge and ethical ideals to which his race and age had attained.”⁹

4: “**Arjuna said:** What is the sign of the man in *Samadhi*, man of stable intelligence, *Sthitaprajna*? How does, O *Keshava*, the sage of settled understanding speak, how sit, how walk?” The Gita-2.54

Answer attempted in contemporary language: The man of stable intelligence, *sthithaprajna*, after getting established in the Spiritual experience of trance, *Samadhi*, is he who (1) expels all desires from mind and is satisfied in the Self and by the Self; (2) his mind is undisturbed in the midst of sorrows and pleasures and is free from desire, wrath and fear; (3) he is without affection towards good and evil in all things and neither hates nor rejoices with all happenings; (4) he draws away the senses from the objects of sense like tortoise draws in his limbs into the shell; (5) his drawing away from sense does not remove the sense hunger but it ceases when the Supreme is seen; (6) even the mind of the wise man is hurried and carried away by the vehement insistence of the senses; (7) having brought all the senses under control he must sit firm in Yoga wholly consecrating his life to the Divine; (8) he moves among the object of senses which is free from attraction and repulsion and under the control of the Self and he attains supreme felicity; (9) in that felicity all his miseries ceases and he is rapidly established in the steady intelligence; (10) to the self-mastering sage, *samyami*, the higher planes of consciousness is his waking trance in which he gains truth, knowledge and power; (11) he enters peace when all his desire enters into motionless Self like water entering into sea; (12) he who abandons desire, longing and ego attains to peace; this is firm standing in *Brahman*, *Brahmi Sthiti*. Having attained this state one is no longer bewildered, fixed in that state if he practices *Sankhya* self-discipline, attains extinction in *Brahman*, *Brahma-nirvana*.

This *buddhi Yoga* is extensively developed in integral Jnana Yoga. The three impurities of understanding, *buddhi*, which are to be purified first, are identified as

- (1) the intermixture of desire in the thinking functions,
- (2) the illusion of the senses and the intermixture of the sense-mind in the thinking functions,
- (3) improper action of the will to know.

The purification process continues by pacifying the mind and intellect and opening them towards knowledge, by training them to concentrate, contemplate and meditate on the One and by ‘perfect equality of mind, in the cultivation of entire intellectual rectitude and in the perfection of mental disinterestedness.’⁵ The purified understanding is

- (1) free entirely from any desire and craving,
- (2) is not inclined to any **predilection or distaste for any particular idea or truth**,
- (3) is not attached to those ideas of truth which it is most certain or to lay on them **such an undue stress** as is likely to disturb the balance of integral truth,
- (4) and the purified intelligence will not depreciate the value of other new evolving elements of integral Knowledge.

(5) The purified *buddhi* always dwells in the master idea of surrender of intellect, emotion and volition and helps towards the realisation of total and sincere self-giving.

(6) The purified intellect has the capacity to discern the falsehood of the untransformed physical mind, vital mind, sense mind and emotional mind and can train itself to constantly reject them.

(7) It has also the capacity to discern the truth influence of the higher Mind, Illumined Mind and Intuitive Mind and train itself to receive constantly their Truth vibration.

(8) A *Sadhaka* of *buddhi Yoga* is an equal seeker of Truth, must accept everything, but not cling to anything, not repelled by anything, nor subject himself to the influence of intellect. Thus, through this equality of intelligence of *buddhi Yoga* the Consciousness is established in Spiritual plane and prepares the ground to ascend towards still higher Supermind or *Purushottama* Consciousness.

(9) 'It has been best formulated in the already expressed doctrine of the Gita by which a complete renouncement of desire for the fruits as the motive of action, a complete annulment of desire itself, the complete achievement of a perfect equality are put forward as the normal status of a spiritual being. A perfect spiritual equality is the one true and infallible sign of the cessation of desire, — to be equal-souled to all things, unmoved by joy and sorrow, the pleasant and the unpleasant, success or failure, to look with an equal eye on high and low, friend and enemy, the virtuous and the sinner, to see in all beings the manifold manifestation of the One and in all things the multitudinous play or the slow masked evolution of the embodied Spirit.'⁵⁰

5: “**Arjuna said:** If thou holdest the intelligence to be greater than works, O *Janardana*, why then dost thou, O *Keshava*, appoint me to this terrible work? Thou bewilderest my intelligence with a mixed and tangled speech; tell me decisively the one thing by which I may attain to the supreme good.” The Gita-3.1, 2

Answer attempted in contemporary language: Work is identified as affirmative energy of existence whose origin is the Divine Will which is the Creatrix Consciousness of this existence. The objective Divine action of *Karma Yoga* is initiated (through Divine direction, *adesh*), supported and subordinated by subjective Divine action of the Divine Knowledge and Divine Love. Ordinary action is greater than inaction. In Divine action, inaction is transformed into subjective action which appears to be inactive and passive. *The Gita* does not give importance to exclusive pursuance of any of the three *Yogas* rather their reconciliation. The *Buddhi Yoga* or self-liberating intelligent will is fulfilled by *Karma Yoga* or Yoga of desireless work. All works find their culmination in knowledge. Or by going beyond *gunas*, *nistraigunya*, and establishment of experience in *Samadhi* through *buddhi Yoga*, the influence of lower Nature in the

form of emotional desire and the desire to enjoy the fruit of action reduces; thus, to pursue the *Bhakti Yoga* and *Karma Yoga* become easy.

6: “**Arjuna said:** But what is this in us that drive a man to sin, as if by force, even against his own struggling will?” The Gita-3.36

Answer attempted in contemporary language: The Blessed Lord said: It is desire and wrath born of *Rajas*. They are all-devouring and all-polluting. They are here Soul’s great enemy. Knowledge is enveloped by these eternal enemies as fire is covered by smoke, mirror by dust and embryo by amnion. Sense, mind and intellect are the seat of desire which bewilders the embodied Soul. So first control the sense to slay the desire who is the destroyer of knowledge and truth discernment.

7: “**Arjuna said:** Recent is Thy birth, far ancient was the birth of Sun God, how then I am to comprehend that Thou declaredst it to him in the beginning?” The Gita-4.4

Answer attempted in contemporary language: The Blessed Lord said: From the beginning of the creation, many of My lives and also thine, O *Arjuna*, are past; All of them I know and I am conscious of all life and all Time through conscious Yoga; but thou knowest not your past (and future) births because your all life is an unconscious Yoga of Nature.

“Many are my lives that are past, and thine also, O *Arjuna*; all of them I know, but thou knowest not, O scourge of the foe. Though I am the unborn, though I am imperishable in my self-existence, though I am the Lord of all existences, yet I stand upon my own Nature and I come into birth by my self-Maya. For whensoever there is the fading of the *Dharma* and the uprising of unrighteousness, then I loose myself forth into birth. For the deliverance of the good, for the destruction of the evil-doers, for the enthroning of the Right I am born from age to age. He who knoweth thus in its right principles my divine birth and my divine work, when he abandons his body, comes not to rebirth, he comes to Me, O *Arjuna*. Delivered from liking and fear and wrath, full of me, taking refuge in me, many purified by austerity of knowledge have arrived at my nature of being (*madbhavam*, the divine nature of the *Purushottama*). As men approach me, so I accept them to my love (*bhajami*); men follow in every way my path, O son of *Pritha*.”¹⁰ “Therefore, O *Arjuna*, at all time of all life be in Yoga.”¹⁶

8: “**Arjuna said:** Thou Declarest to me the renunciation of works (*Sankhya/Jnana Yoga*), O *Krishna*; and again, thou declare to me (*Karma*) *Yoga*; which one of these is better way, that tell me with clear decisiveness.” The Gita-5.1

Answer attempted in contemporary language: The Blessed Lord said Yoga of Knowledge (Renunciation) and Yoga of Works both brings about Soul's salvation, but of the two, Yoga of Works is distinguished above the Yoga of Knowledge or the renunciation of works. *Sannyasa* is difficult for embodied beings who must do work as long as they are in the body. So, Yoga of works easily brings the Soul to *Brahman*.

9: “*Arjuna said:* This Yoga which has been declared by Thee of the nature of equality, O *Madhusudana*, I see no stable foundation for it owing to restlessness. Restless indeed is the mind, O *Krishna*; it is vehement, strong and difficult to bend; I deem it as hard to control as the wind.” The Gita-6.33, 34

Answer attempted in contemporary language: Mind can be controlled only by constant practice, *abhyasa*, and non-attachment, *vairagya*. If one will remain in *sattwa*, then there will be urge and interest to do purifying action of sacrifice, askesis and act of giving in a rightly regulated manner. Those who have no control over *inertia of body*, sense organ and mind for them this Yoga is difficult to attain.

‘It is the Light or the Force which comes from beyond the mind that keeps the mind truly concentrated. Otherwise the mind is naturally restless, unfixed, constantly changing from one thing to another.’³⁵

10: “*Arjuna said:* He who takes up Yoga with faith, but cannot control himself with the mind wandering away from Yoga, failing to attain perfection in Yoga, what is his end, O *Krishna*? Does he not, O Mighty-armed, lose both this life and the *Brahmic* consciousness to which he aspires and falling from both perish like a dissolving cloud? Please dispel the doubt of mine completely, O *Krishna*; for there is none other than Thyself who can destroy this doubt.” The Gita-6.37, 38, 39

Answer attempted in contemporary language: Those who practice Yoga but fails to pursue it till the last, neither in this life nor hereafter is there any destruction for them. If anyone practices affirmative Yoga, then he in no way suffers any *woe or* misfortune. Having attained to the worlds of the Heaven or higher planes of consciousness, after long stay there for immemorial years, he who has fallen Spiritually from Yoga, *yogabhrasta*,¹² is born again in the house of the pure and glorious. Or he gets the rare rebirth in the house of wise Yogi. There he recollects and restores the past accumulated Spiritual energy and with that he again endeavours for highest perfection, *siddhi*. By virtue of the practice of the past birth, in this birth in the early part of the life he is drawn towards the knowledge of *Shastra* and sooner or later goes beyond the written truth, *sabdabrahmatibartate*. Due to his assiduous endeavour and purification from sin continuing from past many births, he in this birth attains to the highest goal.

11: “**Seven Questions raised by Arjuna:** (1) What is *tad brahma*, (2) what is *adhyatma* and (3) what is *karma*, O *Purushottama*? (4) What is declared to be *adhibhuta*, (5) what is called *adhidaiva*? (6) What is *adhiyajna* in this body? O *Madhusudana*? (7) And how in the critical moment of departure from physical existence, art Thou to be known by the self-controlled?” The Gita-8.1, 2

Answer attempted in contemporary language: The Blessed Lord said: The *Akshara* or the Immutable is the supreme *Brahman*; *svabhava* is called *adhyatma*, *Karma* is the name given to the creative movement, *visargah* which brings into existence all beings and their subjective and objective states. *Adhibhuta* is *ksharo bhavah* or mutable state, *adhidaiva* is *Purusha* or Soul within Nature; I myself am the lord of sacrifice, *adhiyajna* here in the body. Whoever leaves his body and departs remembering Me at the time of his death, comes to My status of being, *madbhava*; there is no doubt about that.

12: “**Arjuna said:** Thou shouldest tell me of Thy Divine Self-manifestations, all without exception, Thy *Vibhutis* by which Thou standest pervading these worlds. How shall I know Thee, O Yogin, by thinking of Thee everywhere at all moments and in what pre-eminent becomings should I think of Thee, O Blessed Lord? In detail tell me of Thy *Yoga* and *Vibhuti* O *Janardana*; tell me ever more of it; it is nectar of immortality to me, and however much of it I hear, I am not satiated.” The Gita-10.16, 17, 18

Answer attempted in contemporary language: The full reply of this question is not possible as the manifestations of His *Vibhutis* are infinite. The Lord speaks of His *Vibhutis*. They are *Vishnu* among the *Adityas*, Sun among the lights and splendours, *Marichi* among the *Marutas*, Moon among the asterisms, *Sama Veda* among the *Vedas*, *Indra* among the Gods, mind among the senses, consciousness among the living beings, *Shiva* among the *Rudras*, *Kubera* among *Yakshas* and *Rakshasas*, *Agni* among *Vasus*, *Meru* among mountain peaks, *Brihaspati* among the Priests, *Skanda* among leader of armies, ocean among lakes, *Bhirgu* among great *Rishis*, Om among words, *Japa-Yajna* among *Yajnas*, *Himalaya* among the immovables, *Aswatha* among plants and trees, *Narada* among divine *Rishis*, *Chitraratha* among the *Gandharvas*, *Kapila* among the *Siddhas*, *Uchchaisravas* among the horses, *Airavata* among elephants, king among men, *Vraja* among weapons, *kamadhuk* among cows, *Kandarpa* among progenitors, *Vasuki* among serpents, *Ananta* among *Nagas*, *Varuna* among the peoples of the sea, *Aryaman* among fore-fathers, *Yama* among those who maintain rule and law, *Prahlad* among the Titans, Time among those who reckon and measure, lion among beasts, *Garuda* among birds, wind among purifiers, *Rama* among warriors, alligator among fishes, *the Ganges* among the rivers, I am glory, beauty, speech, memory, intelligence, steadfastness and forgiveness among feminine qualities, *Brihat-Sama* among the hymns of *Sama*, *Gayatri* among poetic metres, *Margasiesha* among

months, spring among seasons, I am *Krishna* among the *Vrishnis*, *Arjuna* among *Pandavas*, *Vyasa* among the sages, *Ushanas* among the seer poets, spectre of the rulers, wise policy those who seek to succeed and conquer, silence of the secret things and knowledge of the knower. Whatever is glorious, beautiful, mighty and forceful are born from a fragment of My splendour.

13: **“Arjuna said:** This word concerning the highest spiritual secret of existence which Thou hast spoken out of compassion for me; by this my delusion is dispelled. The birth and passing away of existences have been heard by me in detail from Thee, O Lotus-eyed, and also Thy imperishable greatness. As Thou hast declared Thyself to be, O Supreme Lord even so it is, (still) I desire to see Thy Divine form and body of *Purushottama*. If Thou thinkest that it can be seen by me, O Lord, show me then, O Master of Yoga, Thy imperishable Self.” The Gita-11.1, 2, 3, 4

Answer attempted in contemporary language: The Blessed Lord said: (1) Behold, O *Partha* My hundreds and thousands of Divine forms, various in kind, various in shape and hue; (2) Behold *the Adityas, the Vasus, the Rudras*, the two *Aswins* and *the Maruts*; behold many wonders never seen before; (3) behold the whole world with all that is moving and unmoving, unified in My body and whatever else thou wilt see; (4) thou cannot see Me in these sense eyes, I give thee the eye Divine, the third eye, the subtle vision; (5) the Divine showed to *Arjuna* of many mouths and eyes, of many wonderful visions, with many divine ornaments, with many divine uplifted weapons; (6) wearing divine garlands and raiments, anointed with the divine perfumes, the infinite and all-wonderful Godhead with faces everywhere; (7) if the light of a thousand suns were to blaze forth all at once in the sky, that might resemble the splendour of that Great Soul; (8) he saw the universe with its manifold divisions, yet situated unified in the body of the God of gods; (9) *Arjuna* said: I see all the gods, all the *Rishis*, creator Lord *Brahma* seated in the Lotus, divine Serpents in Thy body; (10) I see Thee, infinite in forms on all sides, with numberless arms and bellies and eyes and faces; I see not Thy end nor Thy middle, nor thy beginning; (11) Thou art a luminous mass of energy on all sides of me, an encompassing blaze, a sun-bright fire-bright Immeasurable...

14: **“Arjuna said:** Those seekers of *Bhakti Yajna* who thus by a constant union seek after Thy personal Form and those seekers of *Jnana Yajna* who seek after Thy unmanifest Immutable impersonal Form, which of them are greater *Yajna*?” The Gita-12.1

Answer attempted in contemporary language: “The Blessed Lord said those who are constantly most united, *nityayukta*, with Me and adore My manifest form, *Saguna Brahman*, emotional mind settled in Me and possessed of supreme faith of

Bhakti Yoga, I consider them to be **the greatest Yogi**. And those *Jnana Yogis*, who seek after the Immutable, the Infinite, the Unmanifest, *Nirguna Brahman*, the Omnipresent, the Unthinkable, the high-seated Self, the Immobile, the Permanent, all their senses under control, equal visioned everywhere, intent on welfare of all beings, they also attain to My *Purushottama* state.” The Gita-12.2, 3, 4

15: “**Six Questions raised by Arjuna:** (1) The Field, *Kshetra*, and (2) the Knower of the Field, *Kshetrajna*, (3) Knowledge, *Jnana*, and (4) the object of Knowledge, *Jneya*, (5) Nature, *Prakriti* and (6) Self, *Purusha*, these I would like to learn, O *Keshava*.” The Gita-13.1

Answer attempted in contemporary language: (1) **This body, Matter, is called the Field, O son of Kunti.** The unmanifest Nature, the five great elements, the ten senses, the five objects of senses, mind, intelligence and ego, these twenty-four *tattvas* are the **Field, Kshetra**. The seven-fold deformations of the Field, *vikara*, are liking and disliking, pleasure and pain, collocation, consciousness and steadfastness.” The Gita-13.2, 4, 5

(2) “**That which takes cognizance of the Field is called the Knower of the Field, Kshetrajna.**” The Gita-13.2, “Know Me as the **Knower of all Fields, Kshetrajna.**” The Gita-13.3 “All manifestation, *sthabarajangamam*, takes place by union between **Field, Matter, Kshetra** and **Knower of the Field, Spirit, Kshetrajna.**” The Gita-13.27

(3) “**Knowledge** is knowledge of *Kshetra* and *Kshetrajna*. (“It (Supramental change) will act not by the discovery of the unknown (*Kshetrajna*), but by the bringing out of the known (*Kshetra*); all will be the finding “**of the self by the self in the self.**” The Life Divine-1018) Absence of pride and arrogance, non-violence, forgiveness, straightforwardness, purity of mind, vital and body, steadfastness, self-control, veneration of the Teacher, detachment from the objects of the senses, absence of egoism, the awareness of the evil of birth, death, old age, disease and pain; absence of attachment and my-ness for son, wife, home, and a constant equal-mindedness in the midst of all desirable and undesirable happening, unswerving devotion for Me with exclusive union, resort to solitary places, absence of interest for crowds and assemblies of men, constancy in the spiritual knowledge, direct perception of the true sense of the real knowledge, this is declared to be **knowledge, jnana**, and all that is otherwise, ignorance.” The Gita-13.3, 8, 9, 10, 11, 12 **Sri Aurobindo proposes that if there is no division between Knower, knowledge and known then that is Supramental Knowledge by identity.** (Ref: The Synthesis of Yoga-832.)

(4) “I shall now describe that which is to be known, and by knowing which one gets immortality; the beginningless supreme *Brahman*, called neither Sat

(Existence) nor *Asat* (Non-existence). With His hands and feet everywhere, with eyes, heads and mouths on all sides, with ears everywhere, He dwells enveloping all in this world. Without any senses but reflected in all the senses and their qualities; unattached and yet all-supporting; beyond all *gunas* (qualities), and yet the enjoyer of the *gunas*. Inside all beings and outside, the moving and the unmoving, the far and the very near, all this He is at once; He is too subtle to be perceptible. He stands undivided in beings and yet as if divided. He is to be known as the Creator, Preserver and Devourer of beings. That, the Light of all lights, is said to be beyond darkness. That Knowledge of the Unknowable, the **object of knowledge, jneya, Parmatma**, is seated in the heart of all being.” The Gita-13.13, 14, 15, 16, 17, 18

“Thus, the knowledge of the Field, Knowledge and object of Knowledge have been briefly told by Me. My devotee knowing this attains to My (Supramental) Divine Nature, *Madbhava*.” The Gita-13.19

(5 & 6) “Both *Purusha*, Soul and (*Para*) *Prakriti*, Nature are beginning-less, *anadi*, and eternal. The mutable *Apara Prakriti* has a beginning and an end and **originates** from *Para-prakriti*. The seven-fold deformations and three *Gunas* are born of (*Apara*) *Prakriti*. (*Para*) *Prakriti* is said to be the chain of cause and effect of *Apara Prakriti* and sense of doer ship of all action. *Purusha* is said to be cause or witness of the enjoyment of pleasure and pain of *Apara Prakriti*. The *Purusha* within the *Prakriti* enjoys the three *Gunas* born of (*Apara*) *Prakriti*. Attachment to three *Gunas* is the cause of the birth of good and evil wombs. **The** Supramentalised *Kshara Purusha* or Supramentalised Psychic Being is at once the Witness, *Sakhi*, Sanctioner, *Anumanta*, Sustainer, *Varta*, Enjoyer, *Vokta*, almighty Lord, *Maheswara*, supreme Self, *Purushottama*, seated in this body (heart), *Kshetra, Prakriti*. He who knows the irreconcilable (*Kshara, Akshara* and *Uttama*) *Purusha* and (*Para and Apara*) *Prakriti* with her three *gunas*, however he lives and acts, he shall not be born again or after realisation of *Purushottama* a *Yogi* has no **unfinished** task left **and he concentrates on his escape to final resting place of *Param dham***. **They who with the eye of knowledge perceive this difference between the irreconcilable Field and the Knower of the Field and the liberation of beings from Prakriti, they attain to the Supreme Abode.**” The Gita-13.20, 21, 22, 23, 24, **35** An integral *Yogi* reconciles (*Kshara, Akshara* and *Uttama*) *Purusha* with *Para* and *Apara Prakriti* and hence this Divine unfinished task continues through many births till *Apara Prakriti* is completely Divinised.

16: “**Arjuna said:** By what signs is he marked, O Lord, who has risen above the three *Gunas*? How he acts and behaves and how does he go beyond the three *Gunas*?” The Gita-14.21 Or this question may be put in contemporary language as how can one break the golden chain of three *gunas*?

Answer attempted in contemporary language: The man who has gone beyond the three modes of Nature, *Gunas*, is freed from birth, death, old age and suffering; he remains young and enjoys immortality of Self; (1) he does not abhor illumination nor impulsion to action, nor delusion when they occur, nor strives after them when they cease; (2) he stands apart, unwavering, unconcerned and unperturbed by the movement of three *gunas* by knowing that it is only *Gunas* that act; (3) he is established in the Self, imperturbable, equal in suffering and happiness, regards gold, mud and stone alike, equal before praise and blame, equal before honour and dishonour, and to whom faction of enemies and faction of friends are alike, and he has abandoned all initiation of work; (4) he loves and strives after the Divine by undeviating *Bhakti Yoga* and prepares himself to become the Divine, *Brahmabhuta*, which is the foundation of the *Brahman*, immortality, imperishable existence, eternal *Dharma* and utter Bliss of happiness.

The Synthesis of Yoga book proposes that not only we will go beyond the *Gunas* but also reconcile the higher nature of *Para-prakriti* with lower nature of three *gunas* of *Apara-prakriti* and higher nature can penetrate the lower Nature in order to transform the lower nature. “When we break out from ego and physical mind into the infinity of the spirit, we still see the world and others as the mind has accustomed us to see them, as names and forms; only in our new experience of the direct and superior reality of spirit, they lose that direct objective reality and that indirect subjective reality of their own which they had to the mind. They seem to be quite the opposite of the truer reality we now experience; our mentality, **stilled** and indifferent, no longer strives to know and make real to itself those intermediate terms which exist in them as in us and the knowledge of which has for its utility to bridge over the gulf between the spiritual self and the objective phenomena of the world.”¹⁸ “But it is also possible to make this silence of the mind and ability to suspend the habits of the lower nature a **first step** towards the discovery of a superior formulation, a higher grade of the status and energy of our being and pass by an ascent and transformation into the supramental power of the spirit. And this may even, though with **more difficulty**, be done without resorting to the complete state of quietude of the normal mind by a persistent and progressive transformation of all the mental into their greater corresponding supramental powers and activities.”⁴⁰

17: “*Arjuna said:* Those who offer sacrifice full of faith (*sraddha*) but abandoning the rule of the *Shashtra*, what is that concentrated will of devotion, *nistha*, in them, O *Krishna*? Is it *Sattwa*, *Rajas* or *Tamas*?” The Gita-17.1 Or this question may be put in following language, “**Lord**, You have insisted of rising above the three *gunas*, while yet one remains in action of all type, *sarva karmani*, and You have not explained me sufficiently the diversities in which the *gunas* work, and unless I know that, it will be difficult for me to discern with sincerity and rise beyond them.” Or this question may be put in the language of *The Synthesis of Yoga*, ‘**Lord**, You have insisted to trace out ‘the full account’¹³ of my imperfection

before striving to attend perfection. How can I know those imperfections fully in terms of triple divisible consciousness of *tamas*, *rajas* and *sattwa* that have strongly possessed this mind, life and body?’

Answer attempted in contemporary language: Those seekers of truth, *jijnasu*, who have no comprehensive knowledge of *Shastra*, their austerities become violent and their all resolves of sacrificial action become (*tamasic* and *rajasic*) *asuric*. **Comprehensive** Knowledge of *Shastra* makes action, sacrifice, gift, askesis, food, consciousness, fruits of action, doer of action, renunciation, understanding, persistence of will or sincerity, happiness and faith *Sattwic* and rightly regulated.

Sattwa, *Rajas* and *Tamas* are three *Gunas* born from the movement of *Prakriti* and they bind the Soul to the *Apara-prakriti*.

Sattwa is the giver of illumination, calmness, equality, order, accomplished harmony and well-being. ‘When into all the doors in the body there comes a flooding of light, a light of understanding, perception and knowledge, one should understand that there has been a great increase and uprising of the *sattwic* guna in the nature.’³⁶ It **binds the Soul** by attachment to limited happiness, limited knowledge and limited peace. When through all the doors of the body, light of knowledge shines forth, there is increase of *Sattwa* and it imposes on itself an impersonal ethical, social and religious law, a *Dharma*, a *Shastra*, right understanding and a disinterested search of truth. When in *Sattwa* **one leaves the body**, he attains the spotless worlds of the knowers of the Highest. In this state **fruit of the work** is rightly and naturally enjoyed. Those who dwell in *Sattwa*, their **consciousness** rises upward and knowledge **is** gained. *Sattwic* man **offers sacrifice**³⁹ to God or partial Godhead. This true sacrifice is extended according to the right principle, without desire for fruit, with a mind concentrated and fixed on the truth of things. The **food** that augments life, vitality, strength, health, joy and cheerfulness, which are succinct, soft, sustaining and agreeable, are dear to *sattwic* persons. **Askesis** done with faith and with no desire for fruit is said to be *sattwic*. Serenity of mind, gentleness, silence, self-control, purity of feeling, regular study of *Shastra*, **translation into mother tongue, restatement** and practice of *Shastra* **through concentration, contemplation and meditation** are called *sattwic* **askesis of mind**. The writing/oration which gives no offence, truthful, pleasant and beneficial are *sattwic* **askesis of the vital/speech**. The **true *sattwic* askesis of the body** is done through purity, straightforwardness, virginity, non-violence and the worship offered to Godhead, Teacher, Wise and the twice born Soul. When the **gift** is given for the sake of giving to one from whom no benefit in return is expected, and in the right place, at the right time and to the right person, that gift is said to be *sattwic*. When one Imperishable Being is seen in all Beings and one indivisible Being is realised among the multiplicities of divisions, know that **knowledge** as *sattwic*. An **action** which is rightly regulated by renouncing the

fruit of action, attachment and without liking and disliking, know that work as *sattwic* action. When one performs rightly regulated action by renouncing attachment of action and fruit of action, **and renounces desire, ego, duality, three gunas and attachment**, know that as *sattwic* **renunciation**. One who is free from attachment, egoless, endowed with steadfastness and zeal, unaffected by success and failure, is a *sattwic* **doer**. ‘The *sattwic* **doer** is free from all this attachment, this egoism, this violent strength or passionate weakness; his is a mind and will unrelaxed by success, undepressed by failure,³⁷ full of a fixed impersonal resolution, a calm rectitude of zeal or a high and pure and selfless enthusiasm in the work that has to be done.’¹ That which knows in essence action and withdrawal from action, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation, clarity of mind, that **understanding** is *sattwic*. **A Sattwic man understands the written truth within a limited boundary or to limit the Illimitable is his very nature**, That unwavering **persistence** by which one controls the activities of mind, life and senses, know that persistence of mastering intelligence as *sattwic*. That **happiness** which seems like a poison initially but ends as nectar, that happiness is said to be *sattwic* born out of clear understanding. ‘The passage through *sattwa* is the ordinary idea of Yoga, it is the preparation and purification by the *yama-niyama* of Patanjali or by other means in other Yogas, e.g., saintliness in the *bhakti* schools, the eightfold path in Buddhism etc., etc. In our Yoga (Integral Yoga) the evolution through *sattwa* is replaced by the cultivation of equanimity, *samata*, and by the psychic transformation.’⁵¹ ‘...for mind is a twilight preparing for light, an ignorance seeking after knowledge, a bondage to Nature groping after freedom and mastery over Nature. It is not on mind, on its self-modifying ignorance and bondage or even on its half-light, half-mastery, half-knowledge that the next step can base itself. It must base itself on soul consciousness, consciousness of the spirit and self for so only can there be the full light, the spontaneous mastery, the intimate and real knowledge.’⁵²

Rajas springs from craving, lower ego motive, vital attachment, false knowledge and all devouring *asuric* mind. ‘Greed, seeking impulsions, initiative of actions, unrest, desire – all this mounts in us when *rajas* increases.’³⁶ It **binds the embodied Soul** to action. Greed, kinesis, despair, initiative to action, ambition, selfishness, lust, cruelty, beast wrath, hypocrisy, treachery, ingratitude, unrest, hatred, jealousy, fierce reaction to the pressure of the environment, struggle with the world in which one lives, conquer, create, accumulate, craving of desire come forth when there is increase of *Rajas*. When **one leaves the body** during the prevalence of *Rajas*, he is born among those who are **attached to action**. In this state **the fruit of work** brings grief. Those who dwell in *rajas*, their **consciousness** remain in the middle. *Rajasic* man **offers sacrifice** to *Yakshas* and *Rakshasas*. This sacrifice is **offered** with the intention of getting fruit and ostentation. The **foods** that are bitter, sour, too hot, pungent, rough and burning and which produce

pain, grief and disease are liked by *rajasic* persons. **Askesis** performed for ostentation, for the sake of gaining respect, honour and worship is *rajasic*. The **gift** which is given grudgingly for the sake of a return or with a view to fruit and reward is said to be *rajasic*. The **knowledge** which experiences the multiplicity of Beings in their separateness and variety of operation without the sense of one indivisible Being, know that knowledge as *rajasic*. ‘*Rajas* perverts **knowledge**, makes our reason the accomplice of falsehood and the abettor of every wrong movement, disturbs and twists our life-force and its impulses, oversets the balance and health of the body. *Rajas* captures all high-born ideas and high-seated movements and turns them to a false and egoistic use; even divine Truth and divine influences, when they descend into the earthly plane, cannot escape this misuse and seizure.’³ **Action** done for the satisfaction of desire and ego and with an excess of laborious effort, aggressive push of work, know that action as *rajasic*. He who gives up work because they bring sorrow, fear and physical suffering, know that as *rajasic* **renunciation**. One, who is passionate, eagerly seeks the fruit of actions, greedy, violent, impure, and moved by joy and sorrow, such a **doer** is *rajasic*. ‘The *rajasic* **doer** of action on the contrary is one eagerly attached to the work, bent on its rapid completion, passionately desirous of fruit and reward and consequence, greedy of heart, impure of mind, often violent and cruel and brutal in the means he uses; he cares little whom he injures or how much he injures others so long as he gets what he wants, satisfies his passions and will, vindicates the claims of his ego. He is full of an incontinent joy in success and bitterly grieved and stricken by failure.’¹ That **understanding** by which one knows incorrectly the right law and the wrong law and also what ought to be done and what ought not be done, is *rajasic*. **A *rajasic* man misuses the written truth.** That **persistence** by which one becomes desirous of the fruit, one holds fast *Dharma*, *Artha* and *Kama*, that is *rajasic*. That **happiness** born from the contact of the senses with their many coloured homes of pleasure, which is like nectar at the first but poison in the end, know that happiness as *rajasic*.

Tamas is born of Ignorance. ‘**Absence of light, nescience, tendency to inertia, negligence and delusion – these are born when *tamas* predominates.**’³⁶ It **binds the Soul** by indolence, **inactivity, unwillingness to make an effort and sleep.** Obscurity, inertia, delusion, fear, weakness, incapacity, cowardly recoil, submission to the pressure of environment, insensible to beauty, love and delight come forth when there is increase of *Tamas*. And if **dissolved** during the prevalence of *Tamas*, he is born in the inferior wombs of beings involved in nescience. In this state **fruit of the work** brings Ignorance. Those who dwell in *tamas*, their **consciousness** move downward towards Spiritual fall, decay and destruction. *Tamasic* man **offers sacrifice** to ghosts and elemental spirits. This **sacrifice** is performed without observance of the right rule, without giving of food, without the *Mantra*, without gifts to the noble Souls and empty of faith. ‘Note that a ***tamasic* surrender** refusing to fulfil the conditions and calling on God to do

everything and save one all the trouble and struggle is a deception and does not lead to freedom and perfection.’¹¹ That which is spoiled, tasteless, putrid, stale, left half-eaten by others and impure, is the **food** dear to *tamasic* persons. The **askesis** done with a deluded obstinacy, with self-torture or a view to hurt others is said to be *tamasic*. The **gift** which is given at an improper place and time and to an unworthy person, with desire and contempt, is said to be *tamasic*. The **knowledge** which is petty and clings to single idea as if it were the whole, without reason, without grasping the essential significance, know that knowledge as *tamasic*. ‘*Tamas* obscures and prevents the light of the divine **knowledge** from penetrating into the dark and dull corners of our nature. *Tamas* incapacitates and takes away the power to respond to divine impulse and the energy to change and the will to progress and make ourselves plastic to a greater *Shakti*.’³ **Action** initiated under the delusion without regard to one’s capacity, consequences, loss or injury or harm done to others, that work is said to be *tamasic*. To renounce the rightly regulated action out of delusion and a weak rejection of lower nature is *tamasic* **renunciation**. One who is discordant, vulgar, obstinate, deceitful, malicious, despondent, lazy, shrinking from endeavour and delaying in action, that **doer** is *tamasic*. ‘The *tamasic* **doer** of action is one who does not put himself really into the work, but acts with a mechanical mind, or obeys the most vulgar thought of the herd, follows the common routine or is wedded to a blind error and prejudice. He is obstinate in stupidity, stubborn in error and takes a foolish pride in his ignorant doing; a narrow and evasive cunning replaces true intelligence; he has a stupid and insolent contempt for those with whom he has to deal, especially for wiser men and his betters. A dull laziness, slowness, procrastination, looseness, want of vigour or of sincerity mark his action. The *tamasic* man is ordinarily slow to act, dilatory in his steps, easily depressed, ready soon to give up his task if it taxes his strength, his diligence or his patience.’¹ That which is enveloped in darkness, conceives as right law what is wrong, follows a routine of dull customary intelligence and sees all things in a perverted way, that **understanding** is *tamasic*. *A tamasic man misunderstands the written truth.* That **persistence** by which one does not give up sleep, fear, worry, grief and also pride, know that as *tamasic*. That **happiness** by which the Soul is deluded in the beginning and also in the end and which arises from sleep, sloth and negligence; that is *tamasic*. *The double principle of tamasic action is that ‘(1) it contradicts rajas by inertia, (2) it contradicts sattwa by narrowness, obscurity and ignorance and, if either is depressed, it pours in to occupy its place.’*⁵³

The Gita prescribes a new method of self-discipline through which the **golden chain**³⁸ of three *gunas* can be broken. “It is to stand back in oneself from the action and the modes and observe this unsteady flux as the Witness seated above the surge of the forces of Nature. He is one who watches but is impartial and indifferent, aloof from them on their own level and in his native posture high above them. As they rise and fall in their waves, the Witness looks, observes, but

neither accepts nor for the moment interferes with their course. First there **must be** the freedom of the impersonal Witness; afterwards there can be the control of the Master, the *Ishwara*.”⁴

The Synthesis of Yoga book proposes another method in addition to *the Gita's* method by which one can go beyond three *gunas*. “There is nothing to be done with this fickle, restless, violent and disturbing factor but to get rid of it (physical mind) whether (1) by detaching it and then reducing it to stillness or (2) by giving a concentration and singleness to the thought by which it will of itself reject this alien and confusing element.”¹⁹ “*Tamas* in the spiritual being becomes a divine calm, which is not an inertia and incapacity of action, but a perfect power, *sakti*, holding in itself all its capacity and capable of controlling and subjecting to the law of calm even the most stupendous and enormous activity: *rajas* becomes a self-effecting initiating sheer Will of the spirit, which is not desire, endeavour, striving passion, but the same perfect power of being, *sakti*, capable of an infinite, imperturbable and blissful action. *Sattwa* becomes not the modified mental light, *prakasa*, but the self-existent light of the divine being, *jyotih*, which is the soul of the perfect power of being and illumines in their unity the divine quietude and the divine will of action.”²⁰ “This process (of Spiritual transformation) may be rapid or tardy according to the amount of obscurity and resistance still left in the nature, but it goes on unfalteringly so long as it is not complete. As a final result the whole conscious being is made perfectly apt for spiritual experience of every kind, turned towards spiritual truth of thought, feeling, sense, action, tuned to the right responses, delivered from the darkness and stubbornness of the *tamasic* inertia, the turbidities and turbulences and impurities of the *rajasic* passion and restless unharmonised kinetism, the enlightened rigidities and *sattwic* limitations or poised balancements of constructed equilibrium which are the character of the Ignorance.”⁴²

18: “*Arjuna said*: I desire to know, O Mighty-armed, the essence of asceticism, *Sannyasa* and renunciation, *Tyaga*, O *Hrishikesh*, and their difference, O *Keshinisudana*.” The Gita-18.1 Or this question may be put in following language, “How, while absorbed and continually forced outward by the engrossing call of its active nature, is it to get back to its real self and spiritual existence?”²

Answer attempted in contemporary language: A *Sannyasi* rejects attachment of life/home, *aniketa*, and gives up work as it is prompted by desire, *sarbarambha parityagi*. A *Tyagi* renounces fruits of action, desire, ego, attachment to action, duality, three *gunas* and doer of action. In integral Yoga both are synthesised; the latter is indispensable *askesis* and the former is dispensable part of its self-discipline.

“The ascetic renunciation and the way of *the Gita* are both agreed that it must first of all renounce this absorption, must cast from it the external solicitation of outward things and **separate silent self from active nature**; it must identify

itself with the immobile Spirit and live in the silence. It must arrive at an inner inactivity, *naiskarmya*. It is therefore this saving inner passivity that *the Gita* puts here as **the first object of its Yoga**, the first necessary perfection in it or *Siddhi*.”²

“As a matter of fact, when people talk of Tyaga, of renunciation, it is always the physical renunciation of the world which they understand by the word or at least on which they lay emphasis, while the Gita takes absolutely the opposite view that the real *Tyaga* has action and living in the world as its basis and not a flight to the monastery, the cave or the hill-top. The real *Tyaga* is action with a renunciation of desire and that too is the real *Sannyasa*.”⁴⁷

Like *Arjuna's* eighteen questions that will teach the lesson of uniting the Soul with supreme Soul, we find in *Savitri*, *Death's* twenty-three questions (which are Soul slaying truth) and concentration on them will help reconciling perfect Spirit with imperfect Matter (which is a Soul saving truth.). In *Death*, the (escapist) theory of moderate Spirituality and later Vedantic ascetic Spirituality are mixed. The double escapist solution of human love of moderate Spirituality and exclusive love of God of ascetic Spirituality as projected by *Death* are not acceptable to *Savitri's* comprehensive Divine Love.

Eighteen Questions raised by a *Sadhaka* of integral Yoga:

“Its (*The Gita's*) influence is not merely philosophic or academic but immediate and living, an influence both for thought and action, and its ideas are actually at work as a powerful shaping factor in the revival and **renewal of a nation and a culture**.”²²

Sri Aurobindo

“Sometimes, for a second, I see the Secret; there is an opening, and again it closes. Then once again it is unveiled for a second and I come to know a little more. Yesterday the Secret was there completely clear, wide open. But it's not something that can be explained: words are silly, it must be experienced.

Sri Aurobindo speaks of this Secret almost everywhere, especially in his *Essays on the Gita*. He tells us that in *the Gita* itself one gets glimpses of this thing which is beyond the Impersonal, beyond even the Personal behind the Impersonal, beyond the Transcendent.

Well, I saw this Secret – I saw that the Supreme only becomes perfect in terrestrial matter, on earth.”²¹

The Mother

The Eighteen Questions raised by *Arjuna* is sufficient to begin integral Yoga but may not be sufficient to continue this Yoga. This paper concentrates and contemplates eighteen practical questions while retracing a path of integral Yoga.

1: Lord, Thou hast chosen *Arjuna* as fit instrument to receive Thy Supreme Knowledge as he was having **no sceptical doubt, *samsaya***, towards Thy personal Divine manifestation and he was having **no narrow** carping, *asuya*, towards the brother souls, *Vibhutis*, who were ahead of him in Consciousness. So, for pursuing integral Yoga **how these two imperfections are conquered with the help of triple faith, *sraddha*, as proposed in the Gita⁴⁸ ?**

2: The Lord proposes *Arjuna* to begin Yoga with double sincerity, *dvidha nistha*,²³ that of pursuing *Karma* and *Jnana Yoga* simultaneously. Integral Yoga proposes that this stand will reduce the possibility of Spiritual fall²⁴ and further insists how can one develop **triple and** quadruple integral sincerity.

3: How *Karma*, *Jnana* and *Bhakti Yoga* can be entirely reconciled? Before reconciling the triple Yoga, both the doctrines propose to reconcile *Karma* and *Jnana*, *Jnana* and *Bhakti* and *Bhakti* and *Karma Yoga* by activation Divine Will, Knowledge and Love.

4: The Lord explains to *Arjuna* the Nature and limitations of three modes of nature, *gunas*. He proposes a new method²⁵ to liberate one from the bondage of three *gunas* from whose limiting influence even the *Vibhutis* are not free.²⁶ Integral Yoga recognises three *gunas* as three dwarves and triple golden chain³⁸ and to liberate an individual from their influence is even a difficult task²⁷ for Supramental man.

5: *The Gita* narrates adequately the 24 Nature and hierarchy of *Apara Prakriti*. Now how can we know adequately the nature and hierarchy of *Para Prakriti*?

6: *The Gita* hints of transformation of nature, *prakritijairmuktam*²⁶ but does not explain it elaborately. How and by what steps the most difficult transformation can be affected? **The Mother confirms, ‘When Sri Aurobindo says “integral transformation”, naturally he is speaking of physical transformation. But the Gita does not speak of integral transformation, I don’t think so. Because for the Gita, the idea of physical transformation does not exist. As I was explaining to you the other day, the world is as it is and you have but to take it as it is, and not be affected by what it is. For you enter a higher consciousness, you are liberated from outer forms, but they remain as they are. Indeed, some slight mention is made of changing one’s character, but there is no question of changing the material world.’⁴⁹**

7: *The Gita* describes adequately the nature of undivine work of three *gunas*. How can we know adequately the nature and hierarchy of Divine Work?

8: How can the works of all lives become transaction between Soul and Nature or transaction between tenfold Selves and tenfold Sheaths, *Koshas*?

9: How the gulf between them can be bridged by movement of Consciousness? The most crucial gulf is identified as the border of Subconscient and Inconscient Sheath where *Savitri* lost *Satyavan* for a brief period while journeying along with *Death*. Due to this gulf, ‘Her eyes had lost their luminous *Satyavan*’²⁸ or ‘The soul of the beloved now seen no more.’²⁹

10: The Lord has hinted about the immortality of the Soul. How can this immortality of Soul of this life be extended to the immortality of Nature in all life?

11: How can one know that *Bhakti*, which is identified as the greatest element of Yoga and how can it be offered to the external *Avatara*? The activation of *Purushottama* Consciousness through integral *Bhakti* is greater than mutable and immutable Self.

12: What is the last secret of Soul's perfection? How can we unite with Thee integrally, *samagram mam*,³⁰ in all life, *sarvesu kalesu yogayukto*?³¹

13: *The Gita* hints that all manifestation, *sthabarajangamam*,³² is the outcome of the union between Spirit, *Kshetrajna*, and Matter, *Kshetra*. This theory of Divine manifestation is extended in integral Yoga as union between ten-fold Selves and ten-fold respective Sheaths, *Koshas*. How these ten-fold Selves dynamise or [how Supramental energy can activate from these ten centres?](#)

14: How can the Spirit possess the Matter? Or how the true relation between triple web of physical-vital, mental and Spiritual can be established?

15: *The Gita* identifies *Akshara Purusha*/Spiritual Being greater and more powerful than the *Kshara Purusha*/Psychic Being and *Uttama Purusha*/Supramental being as more powerful and more perfect than the *Akshara Purusha*/Spiritual Being and a traditional Seeker prefers to live in Supramental Centre [by realising the other two Selves and nature as Illusion and prepares](#) a passage for final extinction in *Param Dham*. Integral Yoga gives more importance to Psychic being⁴³ in the heart centre and concentrates to perfect it by its Spiritualisation⁴⁴ and Supramentalisation⁴⁵ and a Supramentalised Psychic being is accepted as the permanent centre of living for reconciliation of Spirit with Matter and world transformation. [The first result of Supramentalised Psychic change is complete Divine union and 'the secure possession of the oneness of our mind and soul with the minds and souls of others and the mind and soul of universal Nature.'](#)⁴¹

16,17,18: *The Gita* hints about the *Jivatma*'s relation with *Paramatma*,³³ *Jivatma*'s relation with *Para-prakriti*³⁴ and identifies heart centre as meeting ground of *Paramatma* and *Para-prakriti*. In integral Yoga how these three Divine unions are sufficiently developed and how complete union⁴⁶ of *Paramatma* and *Paraprakriti* is experienced in the Psychic heart centre by calling down the dual Godheads?

Thus, through raising the above eighteen issues, we at *Sri Matriniketan Ashram* offer our life at the Feet of *the Divine Mother* and *Lord Sri Aurobindo* and pray to glimpse Their far greater Divinity and receive Their priceless Divine Grace.

Recapitulation:

[“There are four very great events in history, the siege of Troy, the life and crucifixion of Christ, the exile of Krishna in Brindavun and the colloquy with Arjuna on the field of Kurukshetra. The siege of Troy created Hellas, the exile in Brindavun created devotional religion, \(for before there was only](#)

meditation and worship,) Christ from his cross humanised Europe, the colloquy at Kurukshetra will yet liberate humanity. Yet it is said that none of these four events ever happened.”¹⁷

Sri Aurobindo

The Gita utility in integral Yoga is that it assists a *Sadhak* to go beyond the three *Gunas*, which is identified as the starting point of integral Yoga. Then the task of extensive movement of consciousness between ten subtle planes become practicable. *The Gita* has the immediate responsibility to liberate humanity while integral Yoga has the responsibility of transformation of humanity and Divine Life in distant future. Till then few individuals can strive to retrace a path, universalise their Psychic and Spiritual Selves and do good of humanity by movement of universal Consciousness.

OM TAT SAT

References:

- 1: CWSA/19/Essays on the Gita-502,
- 2: CWSA/19/Essays on the Gita-528-29,
- 3: CWSA/23/The Synthesis of Yoga-236-237,
- 4: CWSA/23/The Synthesis of Yoga-238,
- 5: CWSA/23/The Synthesis of Yoga-313-314-15,
- 6: The Gita-7.1,
- 7: CWSA/23/The Synthesis of Yoga-60,
- 8: CWSA/23/The Synthesis of Yoga-384,
- 9: CWSA/23/The Synthesis of Yoga-66,
- 10: CWSA/23/The Synthesis of Yoga-146-47,
- 11: CWSA/25/The Mother-8, “You are always expecting the Mother to do it [remove vital dissatisfaction and revolt] — and here again the laziness and tamas come in — it is the spirit of tamasic surrender. If the Mother puts you back into a good condition, your vital pulls you down again. How is that to stop so long as you say Yes to the vital and accept its discouragement and restlessness and anguish and the rest of it as your own? Detachment is absolutely necessary.” CWSA-29/Letters on Yoga-II-80, “Active surrender is when you associate your will with the Divine Will, reject what is not the Divine, assent to what is the Divine. Passive surrender is when everything is left entirely to the Divine that few can really do, because in practice it turns out that you surrender to the lower nature under pretext of surrendering to the Divine.” CWSA-29/Letters on Yoga-II-79,
- 12: The Gita-6.41,
- 13: “But whatever his aim, however exalted his aspiration, he has to **begin** from the law of his present imperfection, to take **full account** of it and see how it can be converted to the law of a possible **perfection**.” CWSA/24/The Synthesis of Yoga-631, “**Detect first what** is false (thousands of rajasic imperfection) or obscure (thousands of tamasic imperfection) in you and persistently reject it, then alone can you rightly call for the divine Power to transform you.” Sri Aurobindo/The Mother-p-4

- 14: CWSA/19/Essays on the Gita-13,
15: CWSA/19/Essays on the Gita-37,
16: The Gita-8.27,
17: CWSA-12/Essays Divine and Human-427,
18: CWSA-23/The Synthesis of Yoga-442,
19: CWSA/23/The Synthesis of Yoga-314,
20: CWSA-24/The Synthesis of Yoga-689,
21: The Mother's Agenda/ April 26, 1960,
22: CWSA/19/Essays on the Gita-562-63
23: The Gita-3.3,
24: "Happy the worlds that have not felt our (Spiritual) **fall**,
Where Will is one with Truth and Good with Power;" Savitri-281,
25: "It is to stand back in oneself from the action and the modes and observe this unsteady flux as the Witness seated above the surge of the forces of Nature. He is one who watches but is impartial and indifferent, aloof from them on their own level and in his native posture high above them. As they rise and fall in their waves, the Witness looks, observes, but neither accepts nor for the moment interferes with their course. First there **must be** the freedom of the impersonal Witness; afterwards there can be the control of the Master, the *Ishwara*." CWSA/23/The Synthesis of Yoga-238,
26: "There is not one entity, either on the earth or again in the heaven among the Gods, that is not subject to the workings of these three *gunas*, born of nature." The Gita-18.40,
27: "(1) Ordinarily the supramental knowledge will be organised **first and with the most ease** in the processes of pure thought and knowledge, *jnana* , because here the human mind has already the upward tendency and is the most free. (2) **Next and with less ease** it will be organised in the processes of applied thought and knowledge because there the mind of man is at once most active and most bound and wedded to its inferior methods. (3) The last and **most difficult conquest**, because this is now to his mind a field of conjecture or a blank, will be the knowledge of the three times, *trikaladristi*." CWSA/24/The Synthesis of Yoga-839,
28: Savitri-584,
29: Savitri-585,
30: The Gita-7.1, "The Divine is infinite and a single experience or poise of experience cannot exhaust all the truth of the Divine. The seers have experienced each some aspect or aspects of the Divine Reality. Their mental differences have been illustrated in the apologue of the blind men who all felt the elephant and described it in different figures according to the part they felt. One must go beyond mind altogether, even beyond the spiritualised mind, to have the real complete experience. "Rare", says Sri Krishna, "are the few among the seekers who know me in my totality in all the truth of my being." In fact, it is only in the supramental light that all opposition disappears and the

aspects are indivisibly united in the Whole. One must go on enlarging knowledge, adding experience to experience till all the limitation disappears.” CWSA-28/Letters on Yoga-7, “Because through it [surrender to the Guru] you surrender not only to the impersonal but to the personal, not only to the Divine in yourself but to the Divine outside you; you get a chance for the surpassing of ego not only by retreat into the Self where ego does not exist, but in the personal nature where it is the ruler. It is the sign of the will to complete surrender to the total Divine, *samagram mam manusim tanumasritam*. Of course it must be a genuine spiritual surrender for all this to be true.” CWSA-29/Letters on Yoga-II/p-193,

31: The Gita-8.27,

32: “All manifestation, *sthabarajangamam*, takes place by union between Field, Matter, *Kshetra* and Knower of the Field, Spirit, *Kshetrajna*.” The Gita-13.27,

33: The Gita-15.7,

34: The Gita-7.5,

35: CWSA-31/Letters on Yoga-IV/p-20,

36: The Gita-14.11,12,13,

37: “There are two golden rules. (1) Never be depressed or upset by difficulties or stumbles. (2) Press always quietly forward, then however long it seems to take, always progress will be made and one day you will be surprised to find yourself near the goal. It is like the curves followed by the train in the ascent of the mountain — they circle round but always nearer and nearer to the goal.” CWSA-31/Letters on Yoga-IV-735,

38: “But how does *sattwa*, the power of knowledge and happiness, become a **chain**? It so becomes because it is a principle of mental nature, a principle of limited and limiting knowledge and of a happiness which depends upon right following or attainment of this or that object or else on particular states of the mentality, on a **light of mind** which can be only a more or less clear **twilight**. Its pleasure can only be a passing intensity or a qualified ease. Other is the infinite spiritual knowledge and the free self-existent delight of our spiritual being.” CWSA-19/Essays on the Gita-431, “But neither (of the three *gunas*) must the aspirant remain subject to the gilded or **golden chain** of a conventional or a habitual or a mentally ordered or even a high or clear *sattwic* virtue. That will be replaced by something profounder and more essential than the minor inadequate thing that men call virtue. The original sense of the word was manhood and this is a much larger and deeper thing than the moral mind and its structures. The culmination of *Karmayoga* is a yet higher and deeper state that may perhaps be called “soulhood”, — for the soul is greater than the man; a free soulhood spontaneously welling out in works of a supreme Truth and Love will replace human virtue.” CWSA-23/The Synthesis of Yoga-212, “*Sattwa* must be transcended as well as *rajas* and *tamas*; **the golden chain** must be broken no less than the leaden fetters and the bond-ornaments of a mixed alloy.” CWSA-23/The Synthesis of Yoga-238,

39: “The true sattwic sacrifice on the other hand is distinguished by **three signs** that are the quiet seal of its character. **First**, it is dictated by the effective truth, executed according to the *vidhi*, the right principle, the exact method and rule, the just rhythm and law of our works, their true functioning, their dharma; that means that the reason and enlightened will are the guides and determinants of their steps and their purpose. **Secondly**, it is executed with a mind concentrated and fixed on the idea of the thing to be done as a true sacrifice imposed on us by the divine law that governs our life and therefore performed out of a high inner obligation or imperative truth and without desire for the personal fruit, — the more impersonal the motive of the action and the temperament of the force put out in it, the more sattwic is its nature. And **finally** it is offered to the gods without any reservation; it is acceptable to the divine powers by whom — for they are his masks and personalities — the Master of existence governs the universe.” CWSA-19/Essays on the Gita-487,

40: CWSA-24/The Synthesis of Yoga-758-759,

41: CWSA-24/The Synthesis of Yoga-880,

42: CWSA-22/The Life Divine-941,

43: “If the inmost being, the psychic, takes charge, then indeed a deeper mutation, not mental, can make the descent of spiritual force more effective; for the totality of the conscious being will have undergone a preliminary soul change which emancipates mind, life, body from the snare of their own imperfections and impurities.” CWSA-22/The Life Divine-971-

44: “But when the spiritualisation begins and, as its greater results manifest themselves, — silence of the mind, the admission of our being into the cosmic consciousness, the Nirvana of the little ego in the sense of universal self, the contact with the Divine Reality, — the interventions of the higher dynamis and our openness to them can increase, they can assume a fuller, more direct, more characteristic power of their working, and this progression continues until some complete and mature action of them is possible.” CWSA-22/The Life Divine-971-972,

45: But a complete solution of its oppositions can be arrived at only on this basis that the lower consciousness of mind, life and body cannot arrive at its full meaning until it is taken up, restated, transformed by the light and power and joy of the higher spiritual consciousness, while the **higher too does not stand in its full right relation to the lower by mere rejection**, but by this assumption and domination, this taking up of its unfulfilled values, this restatement and transformation, — a spiritualising and supramentalising of the mental, vital and physical nature.” CWSA-22/The Life Divine-704,

46: “It is when a **complete union** of the two sides of the Duality is effected and rules his consciousness that he begins to open to a fuller power that will draw him altogether out of the confused clash of Ideas and Forces here into a higher Truth and enable the descent of that Truth to illumine and deliver and act sovereignly upon this world of Ignorance. He has begun to lay his hand on the integral secret

which in its fullness can be grasped only when he overpasses the double term that reigns here of Knowledge inextricably intertwined with an original Ignorance and crosses the border where spiritual mind disappears into supramental Gnosis. It is through this **third** and most dynamic dual aspect of the One that the seeker begins with the most integral completeness to enter into the deepest secret of the being of the Lord of the Sacrifice.” CWSA-23/The Synthesis of Yoga-126,

47: CWSA-19/Essays on the Gita-494,

48: “(1) The faith of each man takes the shape given to it by his stuff of being, O Bharata. (2) This Purusha, this soul in man, is, as it were, made of shraddha, a faith, a will to be a belief in itself and existence, and (3) whatever is that will, faith or constituting belief in him, he is that and that is he.” The Gita-17.3, “The answer of the Gita first states the principle that the faith in us is of a triple kind (1) like all things in Nature and varies according to the dominating quality of our nature. The faith of each man takes the shape, hue, quality given to it by his stuff of being, his constituting temperament, his innate power of existence, *sattvā nurū pā sarvasya śraddhā* . (2) And then there comes a remarkable line in which the Gita tells us that this Purusha, this soul in man, is, as it were, made of *śraddhā* , a faith, a will to be, a belief in itself and existence, and (3) whatever is that will, faith or constituting belief in him, he is that and that is he. *Śraddhā mayo ’yam puruṣo yo yac-chraddhaḥ sa eva saḥ* .” CWSA-19/Essays on the Gita-481-482,

49: TMCW-8/Questions and Answers-1956/83,

50: CWSA-23/The Synthesis of Yoga-177,

51: CWSA-28/Letters on Yoga-I-424,

52: CWSA-28/Letters on Yoga-I-427,

53: CWSA-23/The Synthesis of Yoga-327,

The Gita's injunction issued to developing Souls:

“— *the Gita* declares that all can if they will, even to the lowest and sinfullest among men, enter into the path of this Yoga. And if there is a true self-surrender and an absolute unegoistic faith in the indwelling Divinity, **success is certain in this path**. The decisive turn is needed; there must be an abiding belief in the Spirit, a sincere and insistent will to live in the Divine, to be in self one with him and in Nature — where too we are an eternal portion of his being — one with his greater spiritual Nature, God-possessed in all our members and Godlike.”⁶⁶

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“But if we desire 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 one and only aim, not as an important part of life, but as the whole of life.”⁸²

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“Always we must adhere to the injunction of the Gita, “Yoga must be continually applied with a heart free from **despondent sinking**.” Always we must repeat to the doubting intellect the promise of the Master, “I will surely deliver thee from all sin and evil; do not grieve.” At the end, the flickerings of faith will cease; for we shall see his face and feel always the Divine Presence.”¹⁰⁶

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“I have said also that the Grace can at any moment act suddenly, but over that one has no control, because it comes by an incalculable Will which sees things that the mind cannot see. It is precisely the reason why **one should never despair**, — that and also because no sincere aspiration to the Divine can fail in the end.”¹⁰⁷

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The Gita identifies the most ignorant developing Souls as *mudha*,⁶¹ perform all action without true order, *avidhi-purbakam*,⁵⁹ without sacrifice, giving and askesis and they live in a divisible consciousness of three *gunas*. It identifies ignorant developing Souls as child Souls, *bala*,⁶⁰ who perform all action without the reconciling **it with the** knowledge of the higher worlds. It identifies developed Souls as ripened Souls, *Punditah*, who live in the indivisible Consciousness beyond the *gunas* and they do all action as sacrifice without attachment to fruits of work with right order, *vidhi-purbakam*,¹⁰⁴ and from higher planes of consciousness. *The Gita* insists the inclusion of all works, *sarva karmani*, in the conception of Spiritual activity and does not intend to confine it to *Vedic* religious activities of sacrifice and ceremony only.

The Gita issues injunction on earth bound Soul who acts by three *gunas*, that let *Shastra* or written truth be the authority to determine what ought to be done and what ought not to be done. One should work here as per the four-fold law declared in the *Shastra*. He who disregards the rules of *Shastra* acts under the impulsion of desire and ego neither attains perfection, nor happiness, nor highest Soul status. Those who practice violent austerities not ordained by *Shastra* with vanity, egoism, impelled by force of desire, passions, tormenting the aggregates of the body where the Divine is stationed, know those insensible seekers as *asuric* in their resolves.⁵ The Souls that fail to get faith in this *Dharma*, O, *Parantapa*, not attaining to Me, return into the path of ordinary mortal living.⁵ “They, who having faith, *sraddha*, and not having narrow carping, *asuya*, constantly follow this teaching of Mine, they too are released from the bondage of works. But those who find fault with My Teaching and act not thereon, know them to be unripe mind, bewildered in all knowledge, they misunderstand and misuse the written truth and fated to be destroyed.”¹⁰

The unchangeable eternal Law, *Dharma*, changes constantly with the continuous evolution of Soul. *Dharma* is the inherent power of Divine Will governed by the law of the Soul. Obedience to *Shastra*, **which insists of social and moral law from without** cannot lead one to Impersonal state but binds him to **virtue** and ethics. *The Gita* teaches **the eternal Law, *sanatana dharma***, that **can raise the Consciousness to the highest Soul state** by the means of desireless consecrated action. Integral Yoga further proposes that all truth and practice of the *Shastra* must be constantly renovated⁵⁴ by fresh instreaming of Spiritual experience descended from highest Soul state which will lead one to swift Spiritual evolution and failing which will lead one to the mental formulation of written law of truth which leads him towards slow evolution of religious/moral life.⁵⁵ **The Mother proposes, ‘In Nature everything is in movement; thus, whatever does not move forward is bound to fall back.’**¹⁰⁹ An obedience to all the injunctions issued in *the Gita* will make life pure, *suchitam*, sinless, *apaviddham* and glorious, *srimatam* and this high *sattwic* morality will prepare the ground for limitless Spiritual experience, *nitya-sattvasthah*.⁵⁷

It further issues injunction on earth bound Souls that it is better to experience Spiritual fall while the individual Soul pursuing the Divine, *svadharme nidhanam sreya*,¹¹ than to follow an alien law of worldly life, which in spite of its noble appearance and good result can raise fear in the being and this fear will be accumulated in the passage of time to take worst shape, *paradharmo bhayabahah*.¹¹ So a seeker of truth, *jijnasu*, who experiences Spiritual fall in this life, *Yogabhrasta*,⁸¹ his Spiritual effort is not lost or destroyed; rather the memory of his past askesis recovers his mental state of Divine union in the next birth and he endeavours for perfection through practice of *Shastra* and finally goes beyond

the written truth. In one birth through assiduous endeavour, he can cross the askesis of many births and attains the highest goal.

The *Asuric* Natures of the bound Souls that lead towards bondage are hypocrisy, arrogance, conceit, wrath and ignorance. *Asuric* men have neither the knowledge of right action, *Pravritti*,⁶² nor the way of right abstention of action, *Nivritti*,⁶³ nor purity, nor right conduct, nor truth of thing. For them world is without God, without truth, without foundation. The world exists by gross mutual union and desire is the root cause of all action. These lost Souls of little understanding involve in violent and evil deeds and arise as enemies of the world for its destruction. They act in the world with full of self-esteem, arrogance, excessive pride, holding wrong views through delusion, insatiable desire and addicted to impure resolutions. They are obsessed with innumerable anxieties which would end only with their death. They consider the gratification of desire as the highest and only aim of life. They are bound by hundred ties of hope, consider desire, wrath and enjoyment as greatest action and strive to amass the riches more and more by unjust means for the gratification of desire. They slay some enemy and hope to slay the rest and think themselves as the lord, enjoyer, accomplisher, mightier and happier. Deluded by Ignorance they perform *rajasic* sacrificial action, giving of gift and enjoy and consider themselves as wealthy, and belong to high birth. They are bewildered by numerous divisible *tamasic* and *rajasic* thought, entangled in the web of delusion and addicted to gratification of desires, they fall into a foul hell. They are self-glorifying, egoistic, arrogant, intoxicated with the riches they perform superficial sacrifice with vanity and not in the true order. They despise Me dwelling in their and other bodies and I cast them constantly down into *asuric* womb birth after birth and they sink down into lowest status of Soul-nature. Desire, wrath and greed are the threefold door of Hell and Spiritual fall.⁶

For one who is not in Yoga, there is no intelligence, no concentration of thought; for him without concentration there is no equality, *samata*, without equality there is no peace, *shanti*, and for the unpeaceful how can there be happiness, *sukha*? He who has not experienced spiritual ease, *sukha*, how can he experience joy and laughter of the Soul, *hasya*, *atmaprasada*? Such is the running senses towards all outer touches and mind follows them; mind carries away the understanding, *buddhi*, just as the winds carry away a ship on the high sea.⁵¹

The First Type of un-consecrated ordinary Work:

“It is true that works and sacrifice are a means of arriving at the highest good, *sreyah param avapsyatha*;⁴⁸ but there are **three kinds of works**, (1) that done without sacrifice for personal enjoyment which is entirely selfish and egoistic and misses the true law and aim and utility of life, *mogham partha sajivati*,⁸ (2) that done with desire, but with sacrifice and the enjoyment only as a

result of sacrifice and therefore to that extent consecrated and sanctified, and (3) that done without desire or attachment of any kind. It is the last which brings the soul of man to the highest, *param apnoti purusah*.⁹¹

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“He who controls the organs of action, but continues in his mind to remember and dwell upon the objects of sense, is a self-deceiving and deluded soul, *mithyachara*; he is unable to elevate and enlarge his life and action and his method of self-discipline is false and vain.”¹² *The Gita* does not support coercion and suppression of Nature, *nigraha*,¹³ which is a violence done to the nature by desire-will and it finally depresses the natural powers of being, *atmanam avasadayet*.¹⁴ It does support self-control with right use and right guidance of Nature, *samyama*, which is the control of the lower Nature by the higher Nature or control of bodily inertia by senses, control of senses by mind, control of mind by intellect, control of intellect by Self which successfully gives to those powers their right action and their maximum efficiency, *yogah karmasu kausalam*.¹⁵ “He who does action without sacrifice, **enters bondage to works**. So, by becoming free from all attachment, one must perform sacrificial action.”¹⁶ Work done with attachment also creates division in understanding, false opposition and confusion, *buddhibheda*.⁵⁶ “He who enjoys the fruit of action without sacrificing his action, he is a **thief, stena**.”¹⁷ A person is considered to be a thief if he has no gratitude and no act of giving in return to what he receives from the Divine and the world. “The ignorant, who has no faith, the Soul of doubt, goeth to **perdition**; neither this world, nor that beyond, nor any happiness is for the Soul full of doubts.”¹⁸ “The action done without faith, act of offering, giving, austerity, is **unreal, asat**. He does not receive any good result either in this life or in other worlds or in succeeding lives.”¹⁹ “Sacrifice offered without the right **rule** of *Shastra*, without giving food, without the recitation of *Mantra*, without giving gifts to *Dwija*, *Guru*, *Prajna* and *Deva* and empty of faith is said to be *tamasic* sacrifice.”²⁰

“If one **fasts or abstains from food**, it removes physical contact with the object of sense, but does not get rid of inner relation which makes the contact of sense pleasure, *rasa*, active. This sense hunger ceases only in deep *Samadhi* or when the Supreme is seen, *param dristva nivertate*. So, fasting is inconsistent²¹ with Divine realisation.”²² “The righteous who **eat** what is left from the sacrifice are released from all sin. They who enjoy food for their own sake without sacrificing to the Lord, they verily **eat sin**. They who enjoy the nectar of immortality left over from the sacrifice enjoy the eternal *Brahman*; this world is not for him who doeth not sacrifice, how then can he enter any other subtle world?”²³ “Verily this Yoga is not for him **who eats too much** or sleeps too much, even as it is not for him who gives up sleep and food, O *Arjuna*”²⁴ “Yoga destroys all sorrows for him in whom the sleep and waking, **the food**, the play, the putting forth of effort in works are all united with the Divine.”²⁵ “*Brahman* is the giving, *Brahman* is the **food-offering**, by *Brahman* it is offered into *Brahman*-fire,

Brahman is that which is to be attained by *Samadhi* in *Brahman*-action.”²⁶ “He who offers to Me with devotion a leaf, a flower, a fruit, a cup of water, that offering of love from the striving Soul is acceptable and **eaten** by Me. Whatever thou doest, whatever thou **eatest**, whatever thou sacrificest, whatever thou givest, whatever energy of *tapasya*, of Soul’s will and effort, thou puttest forth, make it an offering to Me.”²⁷ “I, as *Purushottama*, have become the flame of life, sustain the physical body of living creatures, and united with *Prana* and *Apana*, digest the four kinds of **food**; that which is chewed, that which is sucked, that which is licked, and that which is drunk.”²⁸ “The **food** which is dear to *tamasic*, *arta devotee*, *rajasic*, *artharathi* devotee and *sattwic*, *jijnasu* devotee are of triple character. The *tamasic* character takes a perverse delight in cold, impure, stale, rotten and tasteless **food** and even accepts food like the animals the remnants half-eaten, *uchista*, by others. The *rajasic* temperament prefers naturally **food** that is violently sour, pungent, hot, acrid, rough and burning, which produces pain, grief, ill health and distempers the mind and body. The **foods** that augment the life, increase the inner and outer strength, nourish at once the physical, vital and mental health, increase the pleasure, satisfaction and happiness, all that is succulent, soft, firm, sustaining, agreeable are dear to the *sattwic* devotees.”²⁹

“The intelligence of those who are misled by the flowery word of *the Vedas*, and **cling to enjoyment and lordship**, is not established in the Self with concentrated fixity.”³⁰ “The **enjoyments** born of the touches of things are only causes of sorrow, they have a beginning and an end; the wise one, O *Kaunteya*, does not place his interest and delight in these.”³¹ “The Knowers of the triple *Veda*, who drink the *soma*-wine in the form of Divine descent of Force, purify themselves from sin, worshipping Me with sacrifice, pray of Me as the way to heavens; they ascending to the heavenly worlds by their righteousness **enjoy** in paradise the divine feasts of the gods. They, having **enjoyed** heavenly worlds of larger felicities, the rewards of their good deed exhausted, return to mortal existence. Resorting to the virtues enjoined by the three *Vedas*, seeking the **satisfaction of desire**, they follow the cycle of birth and death.”³²

“From **desire-will and disliking** arises delusion and dualities and by that all creatures in the existence are led into bewilderment from their birth. But those men of virtuous deeds in whom sin have come to an end, they, freed from delusion of the dualities, worship Me, steadfast in the vow of self-consecration.”³³ “Deluded mind, *mudha*, despise Me lodged in human body because they know not My supreme nature of being, *param bhavam*, the great Lord of existences. They are of vain hopes, vain actions, and vain knowledge. Devoid of true consciousness, they dwell in the deluding *Rakshasic* and *Asuric* nature.”³⁴ “Petty minds, *alpa medhasam*, think of Me, the Unmanifest, as being limited by manifestation, because they know not My supreme Nature, *param bhavam*, Imperishable, most Perfect. Nor am I revealed to all, enveloped in My *Yogamaya*, this bewildered

world, *mudhoyam*, knows Me not, the Unborn, the Imperishable.”³⁴ “The deluded, *mudha*, with his surface mind and senses do not perceive the Divine in His coming and going forth or in His staying, delighting and assumption of quality; His greater truth of existence and vision can only be glimpsed by Yogis, who have the eye of knowledge.”³⁵

The Second Type of result oriented consecrated Work, *Vedic Sacrifice*:

“Ceremonial sacrifice is the right means of gaining children, wealth, enjoyment; by ceremonial sacrifice rain is brought down from heaven and the prosperity and continuity of the race assured; life is a continual transaction between the gods and men in which man offers ceremonial gifts to the gods from the gifts they have bestowed on him and in return is enriched, protected, fostered. Therefore all human works have to be accompanied and turned into a sacrament by ceremonial sacrifice and ritualistic worship; work not so dedicated is accursed, enjoyment without previous ceremonial sacrifice and ritual consecration is a sin.”⁵³

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“The sacrifices offered with a view of getting personal fruit and benefit and also for ostentation, know that to be *rajasic* sacrifice.”³⁶ If one does work with attachment to the fruits of work then that sacrifice does not go to the Divine but to the ego, to *Asura*, *Yakshas*⁶⁷ and *Rakshasas*. “They who desire the fulfilment of the fruit of their works, *siddhi*, on earth sacrifice to Gods because by that sacrificial work without knowledge one gets easy and swift result, *kipram siddhirbhabati*,”³⁷ but these attached Souls cannot ascend in the stairs to the highest Consciousness, *param apnoti purushah*,⁹ and their life may be treated as vain, *mogham partha sa jivati*.⁸ Sacrificial work with knowledge of the wheel of Works, *evam pravartitam chakram*,⁸ and without attachment leads to higher planes of Consciousness.

They, who enjoy the play of three *gunas* and are attached to desire, their life undulate constantly between earth and middle **mental** planes and are unable to get back to the supreme Spiritual infinitude. The self-fulfilment by sacrifice with Knowledge of the supreme Godhead **or motiveless sacrificial work or desiring nothing from the supreme Lover and His creation**, *anapekhya*,⁹⁰ leads one to higher planes of Consciousness and **these triple truths are** less easily grasped by bound Souls. “Threefold is the fruit of action, pleasant, unpleasant and mixed, that pursues those who have not renounced the fruit of action, even when they have passed over; but never it pursues, those who have renounced the fruit of action.”³⁸ “Thus through desireless sacrifice, thou shalt be liberated from good and evil results which constitute the bonds of action; with thy Soul in union with the Divine through renunciation, thou shalt become free and attain to Me.”⁵⁸

“Know from Me, O Mighty-armed, the five causes for the accomplishment of all actions as laid down by *Sankhya* doctrine. These are (1) the basis, the frame of body, life and mind, *adhistana*, (2) the doer, *karta*, (3) the various instruments, *karana*, (4) the many kinds of effort which make up the force of action, *prithak chestah* and (5) fate, influence of Powers of different planes of Consciousness other than surface world, *daivam*. Whatever action a man undertakes by his body, speech and mind, whether right or wrong, these five are the cause there of.”³⁹

“As per the limitation of three *gunas*, innate Nature, *Swabhava*, works are divided into four-fold order, *chaturvarna*, derived from the four-fold Soul forces known as *swadharma*. They are *Brahmins*, *Kshatriyas*, *Vaishyas* and *Shudras* limiting themselves to the actions of three *gunas*. Calm, self-control, askesis, long suffering, truthfulness, essential knowledge and comprehensive knowledge, acceptance and practice of Spiritual truth are the nine work of *Brahmin* having *Sattwic* Nature. Heroism, high spirit, resolution, ability, not fleeing in battle, giving and lordship are the seven natural work of the *Kshatriya* having *Rajaso-sattwic* Nature. Agriculture, cattle keeping and honest trade are the three natural works of *Vaisya* having *Rajasic* Nature. All the actions of the character of service are the natural work of the *Shudra* having *Tamasic* Nature.”³ So evolution of manhood of human Soul takes place in four stages. His life starts with ignorance, inertia, harsh labour enforced on his animal laziness. He is identified as *tamasic* man or *Shudra*, a slave of the social order who cannot contribute anything in comparison with the man of genius. The second type of man is driven by his sense instinct and lower life energy. He is able to create, produce, acquire wealth, enjoy his middle economic life and is known as *rajasic* man of *Vaisya* Nature. The third type of man is having more dominant and enforcing will power, high ambitions, battle and struggle against injustice and oppression, having power to command and lead a group. He is identified as man of higher *rajas* or *Kshatriya*. The fourth type of evolved man is having aptitude towards wisdom, seeking towards truth, purified intelligence which is capable of higher Spiritual experience and thus illumines his mode and view of existence. He is identified as *sattwic* man or *Brahmin*. *The Gita* speaks of two things that either one ascends in the ladder of Consciousness from *Shudrahood* to *Brahminhood* after many births of preparation in order to arrive at Spiritual realisation or a *Shudra* ascends quickly into Spiritual liberty, *Khipram Bhavati Dharmatma*,⁶⁴ by turning his life Godward in this life. He can also attain perfection quickly, *khipram siddhirvabati*,³⁷ by sacrificial action or sacrifice offered to gods for attainment of fruits.

“Based on his above *Swabhava*, one is devotedly engaged in his own natural work, inborn work, own law of work, *sahajam karma*, *niyatam karma*, *svakarma-niratah*, *svakarmana*, *svabhava-niyatam karma*, or ‘desireless works controlled by the liberated *buddhi*,’⁴⁹ man attains perfection; how engaged in one’s own exclusive work, one attains perfection, that do thou hear. He, from whom all

beings originate and by whom all this is pervaded, by worshipping Him by his own work, a man attains perfection. This is *the Gita's* reconciliation of *Karma* and *Bhakti Yoga*. One does not incur sin when one does the work regulated by one's self-nature. The inborn work of three *Gunas*, though defective, ought not to be abandoned, for all initiations of work are clouded by defects as fire by smoke... Better is one's own law of works, *svadharma*, though in itself faulty than an alien law well wrought out: death in one's own law of being is better, perilous is it to follow an alien law."²

The third type of rise of consciousness through motiveless consecrated Work or Vedantic Sacrifice:

"Even salvation, even the highest good is to be gained by ceremonial sacrifice. It must never be abandoned. Even the seeker of liberation has to continue to do ceremonial sacrifice, although without attachment; it is by ceremonial sacrifice and ritualistic works done without attachment that men of the type of *Janaka* attained to spiritual perfection and liberation."⁵³

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"The sacrifice which is offered without desire for personal fruit, which is executed as per the natural and right principle and the mind and intellect are concentrated on the truth thought, *vani, adesh*, king idea of the thing to be done as true sacrifice, know that to be *sattwic* sacrifice."⁴⁰ "Therefore **without attachment**, perform ever the work that is to be done; for by doing work without attachment man attains to the highest Consciousness."⁴¹ "When a man liberated, **free from attachment**, with his mind, heart and spirit firmly founded in self-knowledge, does works as sacrifice, all the defect of his work is dissolved."⁴² "Works fix not themselves on Me, nor have I desire for the **fruits of action**; he who thus knows Me is not bound by his works. So, knowing was work done by men of old who sought liberation; do therefore, thou also, work of that more ancient kind done by ancient men."⁴³ "He who, having abandoned attachment, acts reposing his works on the *Brahman*, is not stained by sin even as water clings not to the lotus leaf. Therefore, the Yogins having **abandoned attachments** perform works with the body, mind, understanding, or merely with the senses, for self-purification. Having abandoned attachment to the fruits of works, the soul in union (with *Brahman*) attains to peace of rapt foundation (in *Brahman*), but the Soul not in union is attached to the fruit and bound by the action of desire."⁴⁴

"If, however, thou art not able to keep the consciousness fixed steadily in Me (by spontaneous Psychic and Spiritual opening), then by Yoga of practice, *abhyasa* and *vairagya*, (psycho-spiritual method) seek after Me, O *Dhananjaya*. If thou art unable to seek by practice, then be it thy aim to do My work; doing all actions for My sake, verily thou shalt attain purification and perfection. But if this thou art unable to do Divine's work by taking refuge in Yoga, then do thou renounce all fruit of action with the Self-controlled."⁴⁵

Through practice of aspiration, rejection, equality and surrender known as *abhyasa* and *vairagya*, one arrives at higher Consciousness and receives knowledge from within and above. So better indeed is the liberating wisdom than mental practice, *abhyasa* and non-attachment through disgust towards worldly desire and ego, *vairagya*. Through meditation one arrives at still higher consciousness of *Samadhi* which is better than knowledge. In this established trance, *Samadhi*, one loses attachment to world, sense enjoyment and fruits of action. Thus, renunciation of fruit of action in conscious and waking trance is identified as better than meditation and unconscious or passive trance; on renunciation follows peace of the *Brahman* consciousness immediately. Thus, *the Gita* issues injunction to the seekers of truth, that they should not leave at any stage of *Sadhana*, the four self-disciplines of *Abhyasa* with *Vairagya*, *Jnana*, *Dhyana* and *Karmaphala tyaga*⁴⁶ and Yoga is to be resolutely practiced with the aid of above four aids without caring to any discouragement by difficulty and failure and this must continue after the complete liberation of Soul in *Sachchidananda* Consciousness.⁵⁰

“*The Gita* confirms that the triple Divine realisation of *atmani atmanam atmana*, or the Divine is in all things, all things are within the Divine and all things are created from the Divine, can come either by *dhyana Yoga* or by *Jnana Yoga* or by *Karma Yoga*. Those who are unfit to pursue any Yoga or ignorant of these three paths of arriving at *Purushottama* Consciousness or reluctant to pursue above self-disciplines can pursue *Bhakti Yoga*, by hearing (of Him in all things) the Truth from other liberated Souls, *sravana*. This is further uplifted by constant thinking of Him in all things with steady concentration, *manana* and seeing Him always and everywhere, *darsana*, with full of faith. This exercise carries them beyond death to immortality.”⁴⁷

“The Blessed Lord said: Fearlessness, purity of nature, steadfast in Yoga of Knowledge, charity, self-control and sacrifice, study of *Shastra*, askesis and straightforwardness, harmlessness, truthfulness, absence of wrath, renunciation, peace, aversion to fault finding, *apaisunam*, compassion for all beings, uncovetousness, gentleness, modesty and steadiness or absence of fickleness, vigour, forgiveness, patience, absence of envy and pride are the endowments of Divine, *Daivic* nature which lead towards liberation.”⁷

The essential truths of work done without attachment in the Soul state are the four-fold Soul forces of (1) Soul of Self-knowledge and World-knowledge, (2) Soul of Strength and Power, (3) Soul of Mutuality and New Creation, (4) Soul of Works and Service. These *trigunatita* Soul Forces are hinted in *the Gita* as *para Prakriti* of *Kshara Purusha* and raised in integral Yoga to their acme by intervention of Spiritual and Supramental Consciousness.

The Sixteen Injunctions Issued to the Developing Souls (once born Soul) who are aspiring to become the Beginners (twice born Soul) of integral Yoga:

“(Question) Am I fit for Sri Aurobindo’s Yoga? Will he take me up? (Answer by Sri Aurobindo) If by my Yoga you mean the integral Yoga leading towards the supramental realisation, you have not at present the capacity for it. All you can do at present is some preparation for it by Bhakti and self-dedication through Karma; if into this preparation you put a strong sincerity and a settled psychic aspiration, then one day you will be ready for more.”⁷⁶

Sri Aurobindo

“*Brahmacharya* (celibacy) is not binding in *bhaktimarga* or *karmayoga*, but it is necessary for ascetic *jnanayoga* as well as for *Raja* and *Hatha yogas*. It is also not demanded from Grihastha yogis. In this (integral) Yoga the position is that one must overcome sex, otherwise there can be no transformation of the lower vital and physical nature; all physical sexual connection should cease, otherwise one exposes oneself to serious dangers. The sex-push must also be overcome but it is not a fact that there can be no sadhana or no experience before it is entirely overcome, only without that conquest one cannot go to the end and it must be clearly recognised as one of the more serious obstacles and indulgence of it as a cause of considerable disturbance.”⁸⁷

Sri Aurobindo

Integral Yoga begins with the strong message ‘**Detect first what is false** (countless of *rajasic* imperfection) or **obscure** (countless *tamasic* imperfection) in you and persistently reject it, then alone can you rightly call for the divine Power to transform you.’¹⁰⁵ It also begins after the end and exhaustion of Moderate Spirituality whose objective is partial union with the Divine through partial self-giving and Ascetic Spirituality whose objective is realisation of the Divine as Real and the World as Illusion, *Brahma satya Jagat mithya*. Moderate Spirituality can be pursued with the aid of consecrated action and consecrated bhakti and ascetic Spirituality can be pursued with the aid of rigorous Self-control, *ugra tapah, samyama*. So, integral Yoga begins with twice born Soul, *Dvija*, after the opening of the Psychic being in the heart and Spiritual being above the head and not before.¹⁰² As the Soul force of a *Dvija* increases through Divine union, he becomes *Yantra* and *Vibhuti*.

1: “If we are to attempt an integral Yoga, it will be as **well to start with** an idea of the Divine that is itself integral. There should be an aspiration in the heart wide enough for a realisation without any narrow limits. Not only should we avoid a sectarian religious out-look, but also all one-sided philosophical conceptions which try to shut up the Ineffable in a restricting mental formula. The dynamic conception or impelling sense with which **our Yoga can best set out** would be naturally the idea, the sense of a conscious all-embracing but all-exceeding Infinite.”⁶⁸ What is integral Divine? ““Brahman is in all things, all things are in

Brahman, all things are Brahman” is the triple formula of the comprehensive Supermind, a single truth of self-manifestation in three aspects which it holds together and inseparably in its self-view as the fundamental knowledge from which it proceeds to the play of the cosmos.”⁹⁷

2: “The Yoga **must start** with an effort or at least a settled turn towards this total concentration. A constant and unflinching will of consecration of all ourselves to the Supreme is **demanded** of us, an offering of our whole being and our many-chambered nature to the Eternal who is All. The effective fullness of our concentration on the one thing needful to the exclusion of all else will be the measure of our self-consecration to the One who is alone desirable. But this exclusiveness will in the end exclude nothing except the falsehood of our way of seeing the world and our will’s ignorance.”⁶⁹ “Thus arises the attraction and, it would seem, the necessity of the principle of exclusive concentration which plays so prominent a part in the specialised schools of Yoga; for by that concentration we can arrive through an uncompromising renunciation of the world at an entire self-consecration to the One on whom we concentrate.”⁴ CWSA-23/The Synthesis of Yoga-73

3: “There is another direction in which the ordinary practice of Yoga arrives at a helpful but **narrowing simplification** which is **denied to the sadhaka of the integral aim. The practice of Yoga** brings us face to face with the extraordinary complexity of our own being, the stimulating but also embarrassing multiplicity of our personality, the **rich endless confusion of nature**. To ordinary man who lives upon his own waking surface, ignorant of the self’s depths and vastness behind the veil, his psychological existence is **fairly simple....** The average human being even now is in his inward existence as crude and undeveloped as was the bygone primitive man in his outward life. But as soon as we go deep within ourselves, -- and **Yoga means to plunge into all the multiple profundities of the soul**, --we find ourselves subjectively, as man in his growth has found himself objectively, surrounded by a whole complex world which we have to know and to conquer...The difficulty of our separate salvation is immensely increased by this complexity and manifold openness and subjection to the in-streaming energies of the universe. Of all this **we have to take account**, to deal with it, to know what is the secret stuff of our nature and its constituent and resultant motions and to create in it all **a divine centre** and a true harmony and luminous order.”⁸³ “But whatever his aim, however exalted his aspiration, he has to **begin** from the law of his present imperfection, to **take full account** of it and see how it can be converted to the law of a possible perfection.”⁹⁴

4: “The concentration of an enlightened thought, will and heart turned in unison towards one **vast goal** of our knowledge, one luminous and infinite source of our action, one imperishable **object** of our emotion **is the starting point of the Yoga**. And **the object of our seeking must be** the very fount of the Light which is

growing in us, the very origin of the Force which we are **calling** to move our members. Our **one objective must be** the Divine himself to whom, knowingly or unknowingly, something **always aspires** in our secret nature. There **must be a large, many-sided** yet single concentration of the thought on the idea, the perception, the vision, the awakening touch, the soul's realization to the one Divine. There **must be a** flaming concentration of heart on the seeking of the All and Eternal and, when once we have found him, a deep plunging and immersion in the possession and ecstasy of the All-Beautiful. There **must be** a strong and immovable concentration of the will on the attainment and fulfilment of all that the Divine is and a free and plastic opening of it to all that he intends to manifest in us. This is the **triple way** of the Yoga."⁸⁴

5: "All that **the Light from above asks** of us that it may **begin** its work is a **call from the soul** and a sufficient point of support in the mind. This support can be reached through (1) an insistent idea of the Divine in the thought, (2) a corresponding will in the dynamic parts, (3) an aspiration, a faith, a need in the heart. Any one of these may lead or predominate, if all cannot move in union or in an equal rhythm. The idea may be and **must in the beginning** be inadequate; (1) the aspiration may be narrow and imperfect, (2) the faith poorly illumined or (3) even, as not surely founded on the rock of knowledge, fluctuating, uncertain, easily diminished; often it may be extinguished and need to be lit again with difficulty like a torch in a windy pass. But if once there is a **resolute self-consecration** from deep within, if there is an awakening to the **soul's call**, these **inadequate things** can be a sufficient instrument for the divine purpose."⁸⁵

6: "In the impersonality this actuating Power is a self-illumined Force that contains all results and **calmly works** until it accomplishes, in the personality an all-wise and omnipotent Master of Yoga **whom nothing can prevent from leading it to its goal**. This is the faith with which the seeker has to **begin his seeking** and endeavour; for in all his effort here, but most of all in his effort towards the Unseen, mental man must perforce proceed by faith. When the realization comes, the **faith divinely fulfilled** and completed will be transformed into an eternal flame of knowledge."⁸⁶

7: "(1) In the **first** movement of **self-preparation**, the period of personal effort, the method we have to use is this concentration of the whole being on the Divine that it seeks and, as its corollary, this constant rejection, throwing out, *katharsis*, of all that is not the true Truth of the Divine. An entire consecration of all that we are, think, feel and do will be the result of this persistence. This consecration in its turn must culminate in an integral self-giving to the Highest; for its crown and sign of completion is the whole nature's all-comprehending absolute surrender. (2) In the **second** stage of the Yoga, transitional between the human and the divine working, there will supervene an increasing purified and vigilant passivity, a more

and more luminous divine response to the Divine Force, but not any other; and there will be as a result the growing inrush of a great and conscious miraculous working from above. (3) In the **last** period there is no effort at all, no set method, no fixed *sadhana*; the place of endeavour and *tapasya* will be taken by natural, simple, powerful and happy disclosing of the flower of the Divine out of the bud of a purified and perfected terrestrial nature. These are natural successions of the action of the Yoga.”⁷⁰

8: “In the spiritual domain the essence is always one, but there is yet an infinite variety and, at any rate in the integral Yoga, the rigidity of a strict and precise mental rule is seldom applicable; for, even when they walk in the same direction, **no two natures proceed on exactly the same lines**, in the same series of steps or with quite identical stages of their progress. It may yet be said that a logical succession of the states of progress would be very much in this order. (1) First, there is a large turning in which all the natural mental activities proper to the individual nature are taken up or referred to a higher standpoint and dedicated by the soul in us, the psychic being, the priest of the sacrifice, to the divine service; (2) next, there is an attempt at an ascent of the being and a bringing down of the Light and Power proper to some new height of consciousness gained by its upward effort into the whole action of the knowledge.”⁷¹

9: “It is binding on **the developing (Soul)** but not yet perfectly developed individual in the shape of social duty, family obligation, communal or national demand, so long as it is not in conflict with his growing sense of the higher Right. But the *sadhaka* of the *Karmayoga* will abandon this also to the Lord of works. After he has made this surrender, his social impulses and judgments will, like his desires, only be used for their exhaustion or, it may be, so far as they are still necessary for a time to enable him to identify his lower mental nature with mankind in general or with any grouping of mankind in its works and hopes and aspirations. But after that brief time is over, they will be withdrawn and a divine government will alone abide. He will be identified with the Divine and with others (fellow brothers) only through the divine consciousness and not through the mental nature.”⁷² “At best, we are satisfied if we arrive at a modified and disciplined egoism not too shocking to our moral sense, not too brutally offensive to others. And to our **partial** self-discipline we give various names and forms; we habituate ourselves by practice to the **sense of duty**, to a firm fidelity to principle, a stoical fortitude or a religious resignation, a quiet or an ecstatic submission to God’s will. But it is not these things that the Gita intends, useful though they are in their place; it aims at something absolute, unmitigated, uncompromising, a turn, an attitude that will change the whole poise of the soul. Not the mind’s control of vital impulse is its rule, but the strong immobility of an immortal spirit.”⁷² “That which the Gita teaches is not a human, but a divine action; not the performance of social duties, but the abandonment of all other standards of duty or conduct for

a selfless performance of the divine will working through our nature; not social service, but the action of the Best, the God-possessed, the Master-men done impersonally for the sake of the world and as a sacrifice to Him who stands behind man and Nature.”¹⁰³

10: “For **ordinarily the human being** acts because he has a desire or feels a mental, vital or physical want or need; he is driven by the necessities of the body, by the lust of riches, honours or fame, or by a craving for the personal satisfactions of the mind or the heart or a craving for power or pleasure. Or he is seized and pushed about by a moral need or, at least, the need or the desire of making his ideas or his ideals or his will or his party or his country or his gods prevail in the world. If none of these desires nor any other must be the spring of our action, it would seem as if all incentive or motive power had been removed and action itself must necessarily cease. The Gita replies with its third great secret of the divine life. All action must be done in a more and more Godward and finally a God-possessed consciousness; our works must be a sacrifice to the Divine and in the end a surrender of all our being, mind, will, heart, sense, life and body to the One must make God-love and God-service our **only** motive.”⁹⁶ “If any **social law is obeyed**, it will not be from physical necessity or from the sense of personal or general interest or for expediency or because of the pressure of the environment or from any sense of duty, but solely for the sake of the Lord of works and because it is felt or known to be the Divine Will that the social law or rule or relation as it stands can still be kept as a figure of the inner life and the minds of men must not be disturbed by its infringement. If, on the other hand, **the social law, rule or relation is disregarded**, that too will not be for the indulgence of desire, personal will or personal opinion, but because a greater rule is felt that expresses the law of the Spirit or because it is known that there must be in the march of the divine All-Will a movement towards the changing, exceeding or abolition of existing laws and forms for the sake of a freer larger life necessary to the world’s progress.”⁷³ “All must be done for the Divine; all must be directed towards the Divine. Nothing must be attempted for ourselves as a separate existence; nothing done for others, whether neighbours, friends, family, country or mankind or other creatures merely because they are connected with our personal life and thought and sentiment or because the ego takes a preferential interest in their welfare. In this way of doing and seeing all works and all life become only a daily dynamic worship and service of the Divine in the unbounded temple of his own vast cosmic existence.”⁹⁸

11: “(1) Hatred and (2) disliking and (3) scorn and (4) repulsion, (5) clinging and (6) attachment and (7) preference (The above seven deformations foreseen in integral Yoga can be compared with seven *vicaras* of *the Gita* (13.7), that of liking and disliking, *iccha*, *dwesa*, pleasure and pain, *sukham*, *dukham*, consciousness, *chetana*, collocation, *samghata*, persistence, *dhriti*) are natural, necessary,

inevitable at a certain stage: they attend upon or they help to make and maintain Nature's choice in us. But to the *Karmayogin* they are a survival, a stumbling block, a process of the Ignorance and, as he progresses, they fall away from his nature. The **child-soul** needs them for its growth; but they drop from an **adult (-soul)** in the divine culture. (1) In the God-nature to which we have to rise there can be an adamant, even a destructive severity but not **hatred**, (3) a divine irony but not **scorn**, (4, 2) a calm, clear-seeing and forceful rejection but not **repulsion** and **dislike**. (1) Even what we have to destroy, we must not **abhor** or fail to recognise as a disguised or temporary movement of the Eternal."⁷⁴ (5) "There can be for the seeker of the integral Yoga no **clinging** to resting-places on the road or to half-way houses; he cannot be satisfied till he has laid down all the great enduring bases of his perfection and broken out into its large and free infinities, and even there he has to be constantly filling himself with more experiences of the Infinite."⁷⁸ (6) "Therefore **attachment** and desire must be utterly cast out; there is nothing in the world to which we must be **attached**, not wealth nor poverty, nor joy nor suffering, nor life nor death, nor greatness nor littleness, nor vice nor virtue, nor friend, nor wife, nor children, nor country, nor our work and mission, nor heaven nor earth, nor all that is within them or beyond them. And this does not mean that there is nothing at all that we shall love, nothing in which we shall take delight; for attachment is egoism in love and not love itself, desire is limitation and insecurity in a hunger for pleasure and satisfaction and not the seeking after the divine delight in things."⁷⁹ (7) "For the perfect action and experience is not to be determined by any kind of mental or vital **preference**, but by the revealing and inspiring spiritual will which is the Shakti in her direct and real initiation. When I say that as I am appointed, I work, I still bring in a limiting personal element and mental reaction. But it is the Master who will do his own work through myself as his instrument, and there must be no mental or other **preference** in me to limit, to interfere, to be a source of imperfect working."⁸⁰

12: "All things move towards a divine event; each experience, suffering and want no less than joy and satisfaction, is necessary link in the carrying out of a universal movement which it is our **business to understand and second. To revolt, to condemn, to cry out** is the impulse of our unchastened and ignorant instincts. Revolt like everything else has its uses in the play and is even necessary, helpful, decreed for the divine development in its own time and stage; but the movement of an ignorant rebellion belongs to the stage of **the soul's childhood⁶⁰ or its raw adolescence**. The **ripened soul** does not condemn but seeks to understand and master, does not cry but accepts or toils to improve and perfect, does not revolt inwardly but labours to obey and fulfil and transfigure. Therefore we shall receive all things with an equal soul from the hands of the Master. Failure we shall admit as a passage as calmly as success until the hour of the divine victory arrives. Our souls and minds and bodies will remain unshaken by acutest sorrow and suffering and pain if in the divine dispensation they come to us, unoverpowered by intensest

joy and pleasure. Thus, supremely balanced we shall continue steadily on our way meeting all things with an equal calm until we are ready for a more exalted status and can enter into the supreme and universal Ananda.”⁸⁸

13: “Some therefore **must choose as a starting point** (1) a concentration in thought or contemplation or the mind’s one-pointedness to find the eternal reality of the Self in them; (2) others can more easily withdraw into the heart to meet there the Divine, the Eternal: (3) yet others are predominantly dynamic and active; for these it is to best to centre themselves in the will and **enlarge being** through works.”⁷⁵

14: “(1) A discovery of the Divinity in oneself is his **first object** (of integral Yoga), (2) (second object of integral Yoga) but a total discovery too of the Divinity in the world behind the apparent denial offered by its scheme and figures and, (3) **last** (third object of integral Yoga), a total discovery of the dynamism of some transcendent Eternal; for by its descent this world and self will be empowered to break their disguising envelopes and become divine in revealing form and manifesting process as they now are secretly in their hidden essence. This object of the integral Yoga must be **accepted wholly** by those who follow it, but the acceptance must not be in ignorance of the immense stumbling-blocks that lie in the way of the achievement; on the contrary we must be fully aware of the compelling cause of the refusal of so many other disciplines to regard even its possibility, much less its imperative character, as the true meaning of terrestrial existence.”⁷⁷

15: “In any case our present preoccupation is with a Yoga, integral in its aim and complete movement, but **starting from works and proceeding by works** although at each step more and more moved by a vivifying divine love and more and more illumined by a helping divine knowledge.”⁹¹ “The conversion of our thought and feeling (Jnana and Bhakti Yoga) without a corresponding conversion of the spirit and body of our works (Karma Yoga) would be a maimed achievement.”⁹¹

16: “There is an equality of disappointed resignation, an equality of pride, an equality of hardness and indifference: all these are egoistic in their nature. Inevitably they come in the course of the sadhana, but they must be rejected or transformed into the true quietude. There is too, on a higher level, the equality of the stoic, the equality of a devout resignation or a sage detachment, the equality of a soul aloof from the world and indifferent to its doings. These too are insufficient; **first approaches** they can be, but they are at most early soul-phases only or imperfect mental preparations for our entry into the true and absolute self-existent wide evenness of the spirit.”⁹⁵

Spiritual Rise and Fall of Developing Souls:

“A fire has come and touched men’s hearts and gone;
A few have caught flame and risen to greater life.”

Savitri-7

“An endless spiral of ascent and fall
Until at last is reached the giant point
Through which his Glory shines for whom we were made
And we break into the infinity of God.”

Savitri-24

“So must the dim being grow in light and force
And rise to his higher destiny at last,
Look up to God and round at the universe,
And learn by failure and progress by fall
And battle with environment and doom,
By suffering discover his deep soul
And by possession grow to his own vast.”

Savitri-146

“Although defeated, life must struggle on;
Always she sees a crown she cannot grasp;
Her eyes are fixed beyond her fallen state.”

Savitri-198

“Freedom he asks but needs to live in bonds,
He has need of darkness to perceive some light
And need of grief to feel a little bliss;
He has need of death to find a greater life.

Savitri-337

“Thirdly, the divine Power in us uses all life as the means of this integral Yoga. Every experience and outer contact with our world-environment, however trifling or however disastrous, is used for the work, and every inner experience, even to the most repellent suffering or **the most humiliating fall**, becomes a step on the path to perfection.”⁹⁹

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“But you need not be distressed when the *pramada* comes and the state of fall or clouded condition seems to persist, for there is no fear for you of a permanent fall since God himself has taken entire charge of you and if you stumble, it is because it is best for you to stumble, as a child by frequent stumbling and falling learns to walk. The necessity of *apramattata* disappears when you can replace the memory of the yoga and its objects by the continual remembrance of God in all things and happenings, the *nitya anusmaraṇa* of the Gita. For those who can make the full surrender from the beginning there is no question; their path is utterly swift and easy.”¹⁰⁸

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Spiritual Rise of Developing Soul:

“There man can visit but there he cannot live.”

Savitri-659,

“It (child Soul) can only near and touch, it cannot hold;”

Savitri-179,

“A little gift comes from the Immensitudes,
But measureless to life its gain of joy;”

Savitri-237

“Or finding her (Savitri’s) touch desired too strong to bear ...
Too pure that air was for **small souls** to breathe.”

Savitri-365,

“Some (developing Soul) near approached, were touched,
caught fire, then failed,

Too great was her (Savitri’s) demand, too pure her force.”

Savitri-366

Sri Aurobindo spoke repeatedly of that Truth, *tat*, to which all men can visit for a brief period through intense aspiration but cannot stay there permanently; can approach near and receive the Truth Touch but cannot hold that Truth.⁸⁹ An intense aspiration can ascend the Soul for brief stay in ‘secret Supermind’s huge store’⁶⁵ and return with little gift, little discovery whose gain in this life is immeasurable and priceless.

Spiritual Fall of Developing Soul:

“But the oblivion that succeeds the fall, (Spiritual fall)
Had blotted the crowded tablets of the past,
And all that was destroyed must be rebuilt
And old experience laboured out once more.”

Savitri-3

“So must the **dim being** grow in light and force
And rise to his higher destiny at last,
Look up to God and round at the universe,
And learn by failure and progress by **fall**
And battle with environment and doom,
By suffering discover his deep soul
And by possession grow to his own vasts.”

Savitri-146

“A gross content **prolongs his fallen state**;
His small successes are failures of the soul,
His little pleasures punctuate frequent griefs:
Hardship and toil are the heavy price he pays

For the right to live and his last wages death.”

Savitri-164

“Its (rajasic mind’s) power could deform divinest things.
A wind of sorrow breathed upon the world;
All thought with falsehood was besieged, all act
Stamped with defect or with frustration’s sign,
All high attempt with failure or vain success,
But none could know the reason of his fall.”

Savitri-203

“So might one fall on the Eternal’s road (Spiritual fall)
Forfeiting the spirit’s lonely chance in Time
And no news of him reach the waiting gods,
Marked “missing” in the register of souls,
His name the index of a failing hope,
The position of a dead remembered star.
Only were safe who kept God in their hearts:
Courage their armour, faith their sword, they must walk,
The hand ready to smite, the eye to scout,
Casting a javelin regard in front,
Heroes and soldiers of the army of Light.”

Savitri-210-211

“Uplifted towards luminous secrecies
Or conscious of some splendour hidden above
They (devotees) leaped to find her in a moment’s flash,
Glimpsing a light in a celestial vast,
But could not keep the vision and the power
And **fell back to life’s dull ordinary tone.**”

Savitri-362

“The souls of men have wandered from the Light
And the great Mother turns away her face.
The eyes of the creatrix Bliss are closed
And sorrow’s touch has found her in her dreams.”

Savitri-628

“Men (developing Soul) answer to the touch of greater things:
Or, raised by some strong hand (Guru) to breathe heaven-air,
They (Yogabhrasta Souls) slide back to the mud from which they climbed;
In the mud of which they are made, whose law they know
They joy in safe return to a friendly base (of ordinary earth-bound life),
And, though something in them weeps for glory lost
And greatness murdered, they accept their (Spiritual) fall.

To be the common man they think the best,
To live as others live is their delight.
For most (once-born Souls) are built on Nature's early plan
And owe small debt to a superior plane;
The human average is their level pitch,
A thinking animal's material range."

Savitri-689

Here in the above passage when a developing Soul experiences Spiritual fall, which is a period of oblivion due to increase of lower Nature, in this birth he returns to ordinary earth-bound life. And also, in this gross physical state the Spiritual fall is prolonged. In this birth he is given only one chance to rise in Consciousness by devoting his concentration exclusively to the Divine. And in the next birth, whatever Soul force he has accumulated in the past birth does not get lost; he begins *sadhana* from that point.

The Gita issues injunction on earth bound Soul that wrong living begins when mind dwells on the objects of sense with absorbing interest. From this wrong relation attachment is born. Attachment gives birth to desire. From desire anger, distress and passion comes forth. Anger leads to bewilderment. From bewilderment comes loss of memory of one's true self. By loss of memory the discernment of **Truth and Falsehood** of intelligent will is destroyed. By destruction of this intelligence, one perishes¹⁰¹ or one experiences **Spiritual fall**. *The Gita* further points out that if one controls the organs of action and continue in his mind to remember and dwell upon the objects of sense enjoyment, then that self-discipline bewilders the Soul and all his self-control becomes false, *mithyachar sauchyate*; 'he has not understood its object or its truth, nor the first principles of his subjective existence; therefore all his methods of self-discipline are false and null.'⁵² So the right and the highest living begins when one controls all the sense by mind and without attachment engages with the organs of action. Only by absolute self-control of the senses, intelligence can be firmly established in the Self. **"This Yoga of self-control by intelligent will must be resolutely and continually practised without yielding to any discouragement by difficulty or failure until the bliss of Nirvana is securely possessed."**⁵⁰

If a developed Soul experiences Spiritual fall, then he again prepares for the mightier Spiritual rise and his period of oblivion becomes brief. Each Spiritual fall is a means to rise into greater consciousness.

"An old pull of subconscious cords renews;
It draws the unwilling spirit from the heights,
Or a dull gravitation drags us down
To the blind driven inertia of our base.

This too the supreme Diplomat can use,
He makes our (Spiritual) fall a means for greater rise.”

Savitri-34

“Even his godlike strength to rise must fall:
His greater consciousness withdrew behind;
Dim and eclipsed, his human outside strove
To feel again the old sublimities,
Bring the high saving touch, the ethereal flame,
Call back to its dire need the divine Force.
Always the power poured back like sudden rain,
Or slowly in his breast a presence grew;
It clambered back to some remembered height
Or soared above the peak from which it fell.”

Savitri-35

“Arise from the tragic crash of life,
Arise from the body’s torture and death,
The spirit rises mightier by defeat;
Its godlike wings grow wider with each fall.
Its splendid failures sum to victory.”

Savitri-458

“Thus all is an inevitable chain (golden chain of three *gunas*)
And yet a series seems of accidents.
The unremembering hours repeat the old acts,
Our dead past round our future’s ankles clings
And drags back the new nature’s glorious stride,
Or from its buried corpse old ghosts arise,
Old thoughts, old longings, dead passions live again,
Recur in sleep or move the waking man”

Savitri-483

“But Savitri answered, “Surely I shall find
Among the green and whispering woods of Life
Close-bosomed pleasures, only mine since his,
Or mine for him, because our joys are one.
And if I linger, Time is ours and God’s,
And if I fall, is not his hand near mine?
All is a single plan; each wayside act
Deepens the soul’s response, brings nearer the goal.”

Savitri-636

If a Spiritual man experiences Spiritual fall, then he lives bound in three modes of Nature, three *gunas*. If he will not be careful, then he will live rest of life in three modes oblivious of trance to which he had traced a path.

In this creation nobody¹⁰⁰ is excluded from Spiritual rise and fall of the consciousness.

“All who would raise the fallen world must come
Under the dangerous arches of their power (dark forces);
For even the radiant children of the gods
To darken their privilege is and dreadful right.
None can reach heaven who has not passed through hell.”

Savitri-227

Death is also identified as Spiritual fall that also all has to go through. A Spiritual fall prolonged through a long period also drives one to experience death. Much before outer death how one experiences inner death can also be seen below:

“Then by the Angel of the Vigil Tower
A name is struck from the recording book;
A flame that sang in Heaven sinks quenched and mute;
In ruin ends the epic of a soul.”

Savitri-225

If the *Guru* leaves the body before the disciple is established in Spiritual Consciousness, then also the disciple experiences Spiritual fall. So, if a *Sadhaka's* Psychic being and Spiritual being are open, then his future is secured and he experiences willed death, *iccha Mrityu*. He can change his destiny by movement of Consciousness between his Psychic and Spiritual Being.

Sri Aurobindo proposes in *The Synthesis of Yoga* that a *Sadhaka* can avoid Spiritual fall and experiences success of Yoga if Divine is the ‘one and only aim of life’⁹² or the ‘vision which see only the Divine and seek only after the Divine’⁹³ or ‘must make God-love and God-service our only motive’⁹⁶ And this is possible by practice of exclusive concentration, *samyama*, or rigorous self-control for a long period. *The Life Divine* proposes that ‘by imposing the necessity of initiation, of discipline, of methods of purification and testing by ordeal, of an entire submission to the directions of the path-finder or path-leader’¹¹⁰ may not be sufficient to overcome the danger of Spiritual fall. It ‘can only be surmounted if there is or there grows up a complete sincerity, a will for purity, a readiness for obedience to the Truth, for surrender to the Highest, a readiness to lose or to subject to a divine yoke the limiting and self-affirming ego.’¹¹⁰ *Savitri* book proposes that one’s Spiritual life is safe and secured¹¹¹ against the possibility of Spiritual fall if his Psychic being is open and the status of this (*Savitri's*) Psychic being¹¹² is greater than the status of God (*Narad*) and *Guru* (King *Aswapati*) in the sense that the former can change individual and collective destiny.

The Gita proposes ‘absolute equality of the mind and the heart to all results, to all reactions, to all happenings.’⁹⁵ Absolute equality is the condition of attainment of absolute liberation. If there is tiniest reaction to outward happenings of the world then our self control and self conquest are partially accomplished. *Sri Aurobindo* proposes that this ‘little pebble of imperfection may throw down the

whole achievement of the Yoga⁹⁵ and one may experience Spiritual fall. The Gita discourages any partial self-discipline and ‘it aims at something absolute, unmitigated, uncompromising, a turn, an attitude that will change the whole poise of the soul.’⁹⁵ So, *the Gita’s* self-discipline is not limited to ‘mind’s control of vital impulses’⁹⁵ though one can begin with that but its main method of self-control is activated after opening of Spiritual being, *Akshara Purusha*, or springs from ‘strong immobility of immortal spirit’⁹⁵ and opening of Psychic Being, *Kshara Purusha*, ever based on the true being, *nitya sattwastho*.⁵⁷

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References:

- 1: CWSA/19/Essays on the Gita-115,
- 2: The Gita-18.45, 46, 47, 48/3.35,
- 3: The Gita-18.41 to 44,
- 4: The Gita-16.23, 24/17.5, 6,
- 5: The Gita-9.3,
- 6: The Gita-16.7 to 22,
- 7: The Gita-16.1 to 4,
- 8: The Gita-3.16,
- 9: The Gita-3.19,
- 10: The Gita-3.31, 32
- 11: The Gita-3.35,
- 12: The Gita-3.6,
- 13: The Gita-3.33, “There is a distinction implied too between coercion and suppression, *nigraha*, and control with right use and right guidance, *samyama* . The former is a violence done to the nature by the will, which in the end depresses the natural powers of the being, *atmanam avasadayet*; the latter is the control of the lower by the higher self, which successfully gives to those powers their right action and their maximum efficiency, —*yogah karmasu kausalam*.” CWSA/19/Essays on the Gita-218-219
- 14: The Gita-6.5,
- 15: The Gita-2.50,
- 16: The Gita-3.09,
- 17: The Gita-3.12,
- 18: The Gita-4.40,
- 19: The Gita-17.28,
- 20: The Gita-17.13,
- 21: “Ascetic methods are things like repeated fasting, compelling yourself to endure the cold...in fact, to torture your body a little. This indeed gives you only a spiritual pride, nothing more. It masters nothing at all. It is infinitely easier. People

do it because it is very easy, it is simple. Just because the pride is quite satisfied and the vanity can get puffed up, it becomes very easy. One makes a great demonstration of his ascetic virtues, and so considers himself an extremely important personage, that helps him to endure many things.” The Mother/TMCW-6/428-429,

22: The Gita-2.59,

23: The Gita-3.13/4.31,

24: The Gita-6.16,

25: The Gita-6.17,

26: The Gita-4.24,

27: The Gita-9.26, 27,

28: The Gita-15.14,

29: The Gita-17.7, 8, 9, 10,

30: The Gita-2.44,

31: The Gita-5.22,

32: The Gita-9.20, 21,

33: The Gita-7.27-28,

34: The Gita-9.11, 12, 7.24, 25,

35: The Gita-15.10,

36: The Gita-17.12,

37: The Gita-4.12,

38: The Gita-18.12,

39: The Gita-18.13, 14, 15,

40: The Gita-17.11,

41: The Gita-3.19,

42: The Gita-4.23,

43: The Gita-4.14, 15,

44: The Gita-5.10, 11, 12,

45: The Gita-12.9, 10, 11,

46: The Gita-12.12,

47: The Gita-13.25, 26,

48: The Gita-3.11,

49: CWSA/19/Essays on the Gita-109,

50: The Gita-6.23,

51: The Gita-2.66, 67,

52: CWSA/19/Essays on the Gita-108,

53: CWSA/19/Essays on the Gita-116,

54: “Secondly, development into forms is an imperative rule of effective manifestation; yet all truth and practice too strictly formulated becomes old and loses much, if not all, of its virtue; it must be constantly renovated by fresh streams of the spirit revivifying the dead or dying vehicle and changing it, if it is to acquire a new life.” CWSA/23/The Synthesis of Yoga-5,

55: “If we were convinced that our formulation of what *Sri Aurobindo* represents is the only correct expression, we would become dogmatic and would be on the verge of **founding a religion**.” The Mother’s Agenda-6/353,

56: The Gita-3.26,

57: The Gita-2.45,

58: The Gita-9.28,

59: “Even those who sacrifice to other godheads with devotion and faith, they also sacrifice to Me, O son of Kunti, **though not according to the true law, avidhipurbakam**.” The Gita-9.23, “Men are led away by various outer desires which take from them the working of the inner knowledge, they resort to other godheads and they set up this or that rule, which satisfies the need of their nature.” The Gita-7.20, “The sacrifice **not performed according to the right rule of the Shastra, vidhi-hina**, without giving of food, without the mantra, without gifts, empty of faith, is said to be tamasic.” The Gita-17.13,

60: “**Children** (child Soul) speak of *Sankhya* and *Yoga* apart from each other, not the wise (developed Soul); if a man applies himself integrally to one, he gets the fruit of both.” The Gita-5.4, “That we turn always the few distinct truths and the symbols or the particular discipline of a religion into **hard and fast dogmas**, is a sign that as yet we are **only infants in the spiritual knowledge** and are yet far from the science of the Infinite.” CWSA-23/The Synthesis of Yoga-460, “Even if the soul is something created, **an infant being** that has to learn from Nature and grow into immortality, it must be by a larger law of growth and not by some divine code of primitive and barbaric justice.” CWSA-22/The Life Divine-837,

“Ascending slowly with unconscious steps,

A foundling of the Gods she wanders here

Like a **child-soul** left near the gates of Hell

Fumbling through fog in search of Paradise.” Savitri-135

“This wide world-kindergarten of young souls

Where the **infant spirit** learns through mind and sense

To read the letters of the cosmic script

And study the body of the **cosmic self**

And search for the secret meaning of the whole.” Savitri-266,

“A **child** of heaven who never saw his home,

Its impetus meets the eternal at a point:

It (child Soul) can only near and touch, it cannot hold;

It can only strain towards some bright extreme:

Its greatness is to seek and to create.” Savitri-179,

61: The Gita-9.11, 7.24, 25, 15.10

62: The Gita-14.12, 11.31, 16.7

63: The Gita-16.7,

64: The Gita-9.31,

65: Savitri-187,

66: CWSA/19/Essays on the Gita-571,

67: “Sattwic men offer sacrifice to the gods, the rajasic to the Yakshas (the keepers of wealth) and the Rakshasic forces, the others, the tamasic, offer their sacrifice to elemental powers and grosser spirits.” The Gita-17.4, “A worshipper of false dogmas and false gods,” Savitri-626

68: CWSA/23/The Synthesis of Yoga-82,

69: CWSA/23/The Synthesis of Yoga-85,

70: CWSA/23/The Synthesis of Yoga-87,

71: CWSA/23/The Synthesis of Yoga-145,

72: CWSA/23/The Synthesis of Yoga-210-211, 102-103,

73: CWSA/23/The Synthesis of Yoga-211,

74: CWSA/23/The Synthesis of Yoga-223,

75: CWSA/23/The Synthesis of Yoga-279,

76: 23 February 1931/CWSA-35/Letters on Himself and the Ashram-544-545,

77: CWSA/23/The Synthesis of Yoga-170,

78: CWSA/24/The Synthesis of Yoga-776,

79: CWSA/23/The Synthesis of Yoga-329,

80: CWSA/24/The Synthesis of Yoga-725,

81: The Gita-6.41,

82: CWSA/23/The Synthesis of Yoga-71

83: CWSA/23/The Synthesis of Yoga-74-75-76,

84: CWSA/23/The Synthesis of Yoga-80-81

85: CWSA/23/The Synthesis of Yoga-81-82,

86: CWSA/23/The Synthesis of Yoga-83,

87: CWSA-31/Letters on Yoga-IV/p-542,

88: CWSA/23/The Synthesis of Yoga-225,

89: “His transience trembles with the Eternal’s touch,” *Savitri*-339,
 “A glimpse or **flashes** came, the Presence was hid.” *Savitri*-470,
 “A quick celestial flash could sometimes come:
 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.” *Savitri*-159

90: The Gita-12.16,

91: CWSA/23/The Synthesis of Yoga-94, 92,

92: CWSA-23/The Synthesis of Yoga-p-71,

93: CWSA-23/The Synthesis of Yoga-p-72,

94: CWSA-24/The Synthesis of Yoga-631,

95: CWSA-23/The Synthesis of Yoga-p-102-103,

96: CWSA-23/The Synthesis of Yoga-104,

97: CWSA-21/The Life Divine-149,

98: CWSA-23/The Synthesis of Yoga-113,

99: CWSA-23/The Synthesis of Yoga-47,

100: “Distrust a man who has never failed and suffered; follow not his fortune, fight not under his banner.” Sri Aurobindo/SABCL/17/The Hour of God/115,

“Equally a man who sets out to be a Yogi or Guru and has no spiritual consciousness or no power in his spiritual consciousness — a Yoga force or spiritual force — is making a false claim and is either a charlatan or a self-deluded imbecile; still more is he so if having no spiritual force he claims to have made a path others can follow.” CWSA-29/Letters on Yoga-II/p-179, “Help men, but do not pauperise them of their energy; lead and instruct men, but see that their initiative and originality remain intact; take others into thyself, but give them in return the full godhead of their nature. He who can do this is the leader and the guru.” Sri Aurobindo/CWSA-13/Essays in Philosophy and Yoga-p-208, “What X quotes about the limitation of the power of the Guru to that of a teacher who shows the way but cannot help or guide is the conception of certain paths of Yoga such as the pure Adwaitin and the Buddhist which say that you must rely upon yourself and no one can help you; but even the pure Adwaitin does in fact rely upon the Guru and the chief mantra of Buddhism insists on *śaraṇam* to Buddha. For other paths of sadhana, especially those which like the Gita accept the reality of the individual soul as an “eternal portion” of the Divine or which believe that Bhagavan and the bhakta are both real, the help of the Guru has always been relied upon as an indispensable aid.” CWSA-29/Letters on Yoga-II/p-200,

101: The Gita-2.62-63,

102: “In this Yoga, the psychic being is that which opens the rest of the nature to the true supramental light and finally to the supreme Ananda. If the soul is awakened, if there is a new birth out of the mere mental, vital and physical into the psychic consciousness, then the Yoga can be done; otherwise (by the mere power of the mind or any other part) it is impossible.” CWSA-32/The Mother and Letters on the Mother-161, “Your preparation seems to be mainly intellectual and for this Yoga the intellect is not sufficient; relied upon as the chief guide it may become instead a barrier. This Yoga depends upon a supra-intellectual knowledge which can come **only** from the soul or psychic being within and the secret spirit above.” CWSA-35/Letters on Himself and the Ashram-529, “(Question) How can I do Yoga when I know nothing about your Yoga? I do not even know what to do. (Answer) There are two ways of doing Yoga, one by knowledge and one’s own efforts, the other by reliance on the Mother. In the last way one has to offer one’s mind and heart and all to the Mother for her Force to work on it, call her in all difficulties, have faith and bhakti. At first it takes time, often a long time, for the consciousness to be prepared in this way and during that time many difficulties can come up, but if one perseveres a time comes when all is ready, the Mother’s Force opens the consciousness fully to the Divine, then all that must develop develops within, spiritual experience comes and with it the knowledge and union with the Divine.” CWSA-32/The Mother and Letters on the Mother-200,

103: CWSA-19/Essays on the Gita-31,

104: “The sacrifice which is offered by men without desire for the personal fruit, **which is executed according to the right principle**, *vidhi-dristah*, and with a

mind concentrated on the idea of the thing to be done as a sacrifice, that is sattwic.” The Gita-17.11

105: Sri Aurobindo/CWSA-32/The Mother with Letters on the Mother-p-4,

106: CWSA-23/The Synthesis of Yoga-285, “It is the putting away of the contact with pain, the divorce of the mind's marriage with grief. The firm winning of this inalienable spiritual bliss is Yoga; it is the divine union. This Yoga is to be resolutely practised without yielding to any discouragement by difficulty or failure (until the release, until the bliss of Nirvana is secured as an eternal possession).”

The Gita-6.23,

107: CWSA-29/Letters on Yoga-II/p-174,

108: CWSA-13/Essays in Philosophy and Yoga-86-87,

109: The Mother/TMCW-12/On Education-p-63,

110: CWSA-22/The Life Divine-939,

111: “Only were safe who kept God in their hearts.” Savitri-211,

112: “Then meet a greater god, thy self beyond Time.” Savitri-375,

The Gita's injunction issued to Developed Souls:

“The best, the individuals who are in advance of the general line and above the general level of the collectivity, are the natural leaders of mankind, for it is they who can point to the race both the way they must follow and the standard or ideal they have to keep to or to attain. But the **divinised man** is the Best in no ordinary sense of the word and his influence, his example must have a power which that of no ordinarily superior man can exercise.”²⁷

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“A perfected community also can exist only by the perfection of its individuals, and perfection can come only by the discovery and affirmation in life by each of his own **spiritual being** and the discovery by all of their spiritual unity and a resultant life unity.”¹⁵

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“To be occupied with the good of all beings, to make the joy and grief of others one's own has been described as a sign of the liberated and fulfilled spiritual man.”¹⁵

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The Gita identifies developing Souls as *arta, artharathi, jijnasu, mudha, vimudhah, durachari, sva-pake, papajonayah, striyah, shudra, vaisya, bala, alpa medhasam, alpa buddhayah, duskritam, duskritinah, samsayatma, yoga-bhrastah, asraddadhanah*. They depend on outgoing sense movement for all their enjoyments. So, they suffer desire, anger, duality, ego, passion, pain, joy and grief. Similarly, they need external aid for Spiritual turn in the preparatory period of their life. The Lord further proposes that inferior human manifestations can transform quickly into saintly persons, *kipram bhavati dharmatma*,²⁵ if they take refuge in Him alone through devotion and finally, they too attain the highest goal.

It defines developed Souls in different terminologies of *Dvija, Dvijottam* (the best among the twice born), *Yantra, Vibhuti, Avatara, Panditah, Sthita Prajna, Buddha, Maharsi, Debari, Siddhanam, Suhrdam, Sadhunam, Sraddhavan, Jnanaban, Jnani, Jnaninah, nitya Sannyasi, Tyagi, Brahmachari, Munirbrahma, Muneh, Mumuksubhih, Yoginah, Tattva-darsinah, Tattvavit, Jitendriya, Visuddhatma, Dhira, Putah, Sthirabuddhi, Yati, Yatinam, Suhrud, Jitamana, Triptatma, Prasantatma, Vijitatma, Asammudhah, Samyami, Bhakta rajarsayah, Brahmaavid, Mahatma, Krshina-kalmasah, Krishna-vit, Dharmatma, Brahmavadinam, Mokshakankhivih, Atiba-priya Bhakta*. Among the masculine personalities it has identified *Janaka* (A famous King and Sage and the Father of *Mother Sita*), *Vivasvan* (the Sun-God), *Ikshavaku* (head of the Solar line and the first king of solar race), *Vrigu* (son of *Varuna*, regarded as one of the *Rishis* in *the*

Veda), *Ushana* (a *Vibhuti* among seer-poets), *Kapila Muni* (traditional founder and chief exponent of *Sankhya* system of philosophy), *Narada* (the heavenly sage who stands for Divine Love and Knowledge), *Manu* (mythological Father of mankind), *Asita* (name of *the Vedic Seer*), *Devala* (the name of *the Vedic Seer*), *Vyasa* (compiler of *the Vedas*, *the Gita* and the author of *the Mahabharata*), *Sanaka* (son of the creator God, *Brahma*), *Prahlada* (son of an *Asura King Hiranyakasipu* and true devotee of Lord *Vishnu*), *Arjuna* (one of the five *Pandavas*, very dear to the external manifestation of Godhead, the best among the twice born Souls, Instruments and Emanations), *Sanjaya* (*Dhritarashtra's* minister who was endowed with the power of celestial vision, *trikaladristi*) and *Lord Sri Krishna* (son of *Devaki*, Godhead and the Lord of *Ananda*, one of the ten incarnations of *Lord Vishnu*) as developed Souls. Among the feminine personalities it has identified *Kirti*, *Sree*, *Vak or Vani*, *Smriti*, *Medha*, *Dhriti* and *Kshama* as developed Souls. They are unattached to outward touches for their happiness and are ever satisfied with themselves through inner contact with the Soul, *nitya-trupto nirasrayah*.⁴² Similarly they can use but do not depend on external aid for their Spiritual fulfilment. The traditional Yoga of *the Gita* proposes that a developed Soul is free from seven deformations, *vicaras*, that of liking and disliking, *iccha*, *dvesah*, pleasure and pain, *sukham*, *dukham*, subjection to lower consciousness, *chetana*, place together truth and falsehood, *sanghatah*, *tamasic* and *rajasic* persistence, *dhriti*. Integral Yoga proposes⁵¹ that a developed Soul or adult Soul is free from seven deformations, *vicaras* that of (1) hatred, (2) disliking, (3) scorn, (4) repulsion, (5) clinging, (6) attachment and (7) preference.

Mind is restless and very difficult to pacify. But O *Arjuna*, it can be controlled by constant practice and non-attachment.⁴ Without self-control, this Yoga is difficult to attain. Yoga is attainable by self-controlled seeker.⁵ “Sense hunger does not cease with the mental self-control, *samyama*, it ceases when the Supreme is seen. So even the mind of the wise man, *yatatatah*, who labours for self-perfection is carried away by vehement insistences of senses. Having brought all the senses under control, *samyama*, he must sit firm in Yoga, wholly given up to Me; for whose senses are mastered, of him the intelligence is firmly established (in its proper seat), *sthitaprajna*. The enjoyments born of external touches of things are the causes of sorrow, the sage, the man of awakened understanding, *buddhah*, does not place his delight in these senses.”⁶ “Abandoning without exception all the desires born of the desire-will and holding in control all the senses by the mind so that they shall not run to all sides, one should gradually withdraw into tranquillity by a *buddhi* controlled by steadiness, and having fixed the mind in the Self one should not think of anything at all.”⁷ “This Yoga must be continually practiced with a heart free from despondent sinking.”¹⁵ *The Gita's* injunctions issued to the developed Souls are that “All the doors of senses must be closed, the mind must be shut in into the heart, the life-force taken up out of its diffused movement into the head, the intelligence must be concentrated on the single

syllable OM and its conceptive thought must remember the supreme Godhead...”²³ and this self-discipline is extended in integral Yoga for dynamic Divine union and transformation of Nature instead of escape into *param dham* by abandoning the body.

The Lord asks *Arjuna* to be united with the Divine through Work, Knowledge and Devotion and to become the greatest *Yogi* of the kind who is most united with the Divine. This state of Consciousness is far greater than doer of askesis, *tapasyi*, greater than men of knowledge, *jnani*, and greater than men of works, *karmi*.⁸ This hierarchy hinted in *the Gita* is further developed in integral Yoga in which it asks the greatest *Yogi* to dynamise his constant Divine union and to become a part of *the Divine Mother's/Para-parkriti's* perennial Consciousness.

The Gita's Injunction issued to the Divine Worker:

“To live inwardly calm, detached, silent in the silence of the impersonal and universal Self and yet do dynamically the works of dynamic Nature, and more largely, to be one with the Eternal within us and to do all the will of the Eternal in the world expressed through a sublimated force, a divine height of the personal nature uplifted, liberated, universalised, made one with God-nature, — this is *the Gita's* solution.”²⁴

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What are the Divine action and its coexistence of Divine silence and passivity that a Divine Worker must know? And through this knowledge-based action he is released from all error, defects and ills. One has to understand the Divine action initiated from higher planes of Consciousness, undivine action initiated from *rajasic* desire will and inertia of inaction initiated from *tamasic* indolence. He who in Divine activity can see the Divine passivity and this subjective action of Divine descent continues after the objective action ceases, he is a true *Karma Yogi*. So, he is in Yoga and a many sided universal Divine worker involved in doing well of all creature. The inception and continuation of Divine action is free from the will of desire and all the defects of work are burned up by the fire of self-knowledge. He has abandoned all attachment to the fruits of work, ever satisfied without any kind of dependence, he does nothing but a Divine Will does action through him. He has no personal hope, personal possession; his heart, sense, mind and intellect are under perfect self-control, performs action by the movement of the body alone, he does not commit any sin. The liberated Divine Worker is satisfied with whatever comes to him, lives beyond any duality, is jealous of none, and is equal in failure and success. He is free from attachment, mind, sense and heart are firmly founded in self-knowledge and defect of all his work is dissolved.¹⁷ The Lord projected this *Karma Yoga* superior¹⁸ to *Jnana Yoga* as one does not have to reject life and action in order to attain the Divine and thus, he rejects the great defect of ‘ascetic and quietistic inactivity.’ The other reason of its superiority is that in a *Karma Yogi* the *Kshara Purusha* and *Akshara Purusha*

are both dynamised and one lives in the immutable Self of witness state, *akarta*, while performing great world action and becomes doer of all action, *karta*, through activation of *Kshara Purusha*. *Karma Yoga* gives the message of transformation of lower Nature of three *gunas* into higher Divine Nature, because through this transformation alone ‘a perfected *Yogi* lives and acts always in the Divine.’¹⁹

Sevenfold Personality of a Divine Worker:

“Since (1) knowledge, (2) desirelessness, (3) impersonality, (4) equality, (5) the inner self-existent peace and (6) bliss, (7) freedom from or at least superiority to the tangled interlocking of the three modes of Nature are the signs of the liberated soul, they must accompany it in all its activities. They are the condition of that unalterable calm which this soul preserves in all the movement, all the shock, all the clash of forces which surround it in the world. That calm reflects the equable immutability of the *Brahman* in the midst of all mutations, and it belongs to the indivisible and impartial Oneness which is for ever immanent in all the multiplicities of the universe.”⁶²

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The Divine’s chosen Souls are at once as (1) young and plastic as that of a *new-born* child, (2) slave of God concealed in all humanity, (3) disciple of the transcendent Divine and (4) ‘high-bred maiden’⁶⁰ (as defined in *Savitri*) to hold Divine Love. They become wide and egoless impersonal personality of liberated cosmic Worker, hastener of Evolution, Divine Creator, bringer of Light, giver of Bliss, Friend, Helper, Father, Mother, Master, Guide, Lover, Beloved and Divine Playmate in the world game⁵⁴ and bear earth’s burden and suffering much more than their individual capacity. So, a Divine worker has following seven qualities in his characteristic *frontal surface* Nature.

1: Freedom from ego, *Ahamkaram parigraham*, by opening of Spiritual being:

“The landmarks of the little person fell,
The island ego joined its continent.
Overpassed was this world of rigid limiting forms:”

Savitri-25

“He made of miracle a normal act
And turned to a common part of divine works,”

Savitri-26

“His commonest doings welled from an inner Light.”

Savitri-44,

“He is the substance, he the self of things;
She has forged from him her works of skill and might:”

Savitri-61

“This bright perfection of her inner state

Poured overflowing into her outward scene,
Made beautiful dull common natural things
And **action** wonderful and time divine.
Even the **smallest and meanest work** became
A sweet or glad and glorious sacrament,
An offering to the self of the great world
Or a service to the One in each and all.”

Savitri-532,

While actions are being entirely done by the modes of Nature, he whose self is bewildered by egoism thinks that it is his “I” which is doing them.⁶⁵ In the egoism of their strength and power, in the violence of their wrath and arrogance, the *asuric* men despise and belittle the **Psychic being as God** hidden in themselves and the God in man.⁶⁶ Having put away egoism, violence, arrogance, desire, wrath, the sense and instinct of possession, free from all I-ness and my-ness, calm and luminously impassive—one is fit to become the *Brahman*.⁶⁷ If thou art one in heart and consciousness with Me at all times, then by My Grace thou shalt pass safe through all difficult and perilous passages; but if from egoism thou hear not **My directive, *adesh***, thou shalt fall into perdition.⁶⁸

**2: Freedom from desire by opening of Psychic Being,
Kamasankalpavarjitah:**

“Our hearts clutch at a **forfeited heavenly bliss.**”

Savitri-77

“His **little pleasures** punctuate frequent griefs:
Hardship and toil are the heavy price he pays
For the right to live and his last wages death.”

Savitri-164

“The **bliss which sleeps in things and tries to wake,
Breaks out in him in a small joy of life:**”

Savitri-165

“**Laughter and pleasure were banned as deadly sins:**”

Savitri-227,

“**Desire climbed up, a swift omnipotent flame,
And Pleasure had the stature of the gods;**”

Savitri-235

“**Desire** is a child-heart’s cry crying for bliss,”

Savitri-257

“The child of the secret soul’s forbidden desire
Born of its amour with eternity.”

Savitri-262

“There is no rest for the embodied soul...
Forbidding to him **rest and earthly ease,**
Till he has found himself he cannot pause.”

Savitri-339,

“Too heavy falls a Shadow on man’s heart;
It dares not be too happy upon earth.”

Savitri-426

“A choice less rare may call a happier fate (of human enjoyment).”

Savitri-432

“**Earth’s joys** shut from thee the Immortal’s bliss.”

Savitri-443

“Invite the instincts to **forbidden joys**,”

Savitri-481

“A **curse** is laid on the pure joy of life:
Delight, God’s sweetest sign and Beauty’s twin,
Dreaded by aspiring saint and austere sage,
Is shunned, a dangerous and ambiguous cheat,
A specious trick of an infernal Power
It tempts the soul to its self-hurt and (Spiritual) fall.”

Savitri-629

“Joy dares to grow upon forbidden soil,”

Savitri-630,

“Our **human pleasure** is a fallen thread,
Lay, symbol shapes, a careless ornament,
Sewn on the rich brocade of Godhead’s dress.”

Savitri-675

Threefold are the doors of Hell, that slays the Soul, *nasanat atmanah*; they are desire, wrath and greed: therefore, let man renounce, *tyajet*, these three urges.⁶⁴ In him whose mind dwells on the objects of sense with absorbing interest, attachment to them is formed; from attachment arises desire; from desire anger (and also greed) comes forth.⁶⁶ Men are led away by various outer desires which take away from them the working of the inner knowledge; they resort to other gods and they set up this or that rule, *avidhipurbakam*, which satisfies the need of their lower nature.⁶⁷ But the Soul not in union with the Divine is attached to fruit of action and bound by action of desire.⁷⁰ Thus awakening by the understanding to the Highest which is beyond even the discerning mind, putting force on the desire soul by the true inner Soul to make it firm and still; slay O mighty-armed, this enemy in the form of desire, who is so hard to assail.⁸⁸ Whose inceptions and undertakings are all free from the will of desire, whose defect of works are burned up by the fire of knowledge, him the wise have called a sage.⁶⁹

3: Spiritual Impersonality by opening of Universal Being, *Nirguna*:

“A solitary mind, a world-wide heart,
To the lone immortal’s unshared work she rose.”

Savitri-9

“Each action left the footprints of a god,”	Savitri-23
“And leaves its huge white stamp upon our lives.”	Savitri-48
“Its powers (Spiritual energy) can undo all Nature's work:.. It (Overmind) can immortalise a moment's work:”	Savitri-84-85,
“A work is done in the deep silences;”	Savitri-170,
“Sweet common things turned into miracles”	Savitri-235,
“From hidden silences the act is born”	Savitri-283
“In him <i>Nirvana</i> lives and speaks and acts Impossibly creating a universe.”	Savitri-453
“The Immobile stands behind each daily act, (dynamic Spiritual action) A background of the movement and the scene, Upholding creation on its might and calm And change on the Immutable's deathless poise.”	Savitri-662
“Illumine common acts with the Spirit's ray”	Savitri-710,

A wide egoless impersonality of the Divine worker is his most direct liberating force. “He who has the inner happiness and the inner ease and repose and the inner light, that Yogin becomes the *Brahman* and reaches self-extinction in the *Brahman*, *brahmanirvanam*. Sages win *Brahmanirvana*, they in whom stains of sin are effaced and the knot of doubt is cut asunder, masters of their selves, who are occupied in doing good of all creatures. Those who practice self-mastery by Yoga and austerity who are delivered from desire and wrath and have gained concentration, for them *Brahmanirvana* exists and encompasses them, they already live in it because they have knowledge of the Self.”⁷¹ But those who seek after the indefinable unmanifest Immutable, omnipresent, unthinkable, self-poised, immobile, constant, they also by restraining all their senses, by the equality of their understanding and by their seeing of one self in all things and by their tranquil benignancy of silent will for the good of all existences, arrive to Me.⁷² ‘A Yoga of works would seem to require Personality as its mainstay, almost its source, but here too the impersonal is found to be the most direct liberating force; it is through a wide egoless impersonality that one can become a free worker and a divine creator.’⁹⁷

4: Equality, *Samata*:

“To the still heights and to the troubled depths
His **equal spirit** gave its vast assent:
A poised serenity of tranquil strength,
A wide unshaken look on Time’s unrest
Faced all experience with unaltered peace.”

Savitri-36

“One-souled to all and free from narrowing bonds,
Large like a continent of warm sunshine
In wide **equality’s** impartial joy,
These sages breathed for God’s delight in things.”

Savitri-383

“His spirit’s stature transcending pain and bliss,
He fronts evil and good with calm and equal eyes.”

Savitri-449

“To the enjoyer of the cosmic scene
His greatness and his littleness equal are,
His magnanimity and meanness hues
Cast on some neutral background of the gods:”

Savitri-631

“The test it (the Gita) lays down is **an absolute equality of the mind and the heart** to all results, to all reactions, to all happenings. If good fortune and ill fortune, if respect and insult, if reputation and obloquy, if victory and defeat, if pleasant event and sorrowful event leave us not only unshaken but untouched, free in the emotions, free in the nervous reactions, free in the mental view, not responding with the least disturbance or vibration in any spot of the nature, then we have the absolute liberation to which *the Gita* points us, but not otherwise. The tiniest reaction is a proof that the discipline is imperfect and that some part of us accepts ignorance and bondage as its law and clings still to the old nature. Our self-conquest is only partially accomplished; it is still imperfect or unreal in some stretch or part or smallest spot of the ground of our nature. And that little pebble of imperfection may throw down the whole achievement of the Yoga!”⁹¹

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Fixed in Yoga do thy actions, having abandoned attachment. Having become equal in failure and success; for it is equality that is meant by Yoga, *samatwam yoga uchhyate*.⁷³ Sages see with an equal eye the learned and cultured *Brahmin*, the cow, the elephant, the dog, the outcaste. Even here on earth they have conquered the creation whose mind is established in equality: the equal *Brahman* is faultless; therefore, they live in the *Brahman*.⁷⁴ The non-injuring, equality, contentment, austerity and giving are separative and subjective becomings of existence, and they all proceed from Me.⁷⁵

5: Peace, *Shanti*:

“At once she was the stillness and the word, A continent of self-diffusing peace,”	Savitri-16
“His being lay down in bright immobile peace And bathed in wells of pure spiritual light; It wandered in wide fields of wisdom-self Lit by the rays of an everlasting sun.”	Savitri-43
“A limitless movement filled a limitless peace.”	Savitri-95
“All things were perfect there that flower in Time; Beauty was there creation’s native mould, Peace was a thrilled voluptuous purity.”	Savitri-235
“A ripple on a single sea of peace.”	Savitri-325
“There shall be peace and joy for ever more.”	Savitri-508
“There shall be light and peace in all the worlds.”	Savitri-521
“Then even those stirrings rose in her (Savitri) no more; Her mind now seemed like a vast empty room Or like a peaceful landscape without sound. This men call quietude and prize as peace.”	Savitri-543
“A changed earth-nature felt the breath of peace.”	Savitri-672
“The prophet moment covered limitless Space And cast into the heart of hurrying Time A diamond light of the Eternal’s peace,”	Savitri-712

He attains peace,⁶³ into whom all desires enter as waters into sea which is ever being filled, yet ever motionless—not he who like a troubled and muddy water is disturbed by every little inrush of desire. Who abandons all desires and lives and acts free from longing, who has no “I” or “mine,” who has extinguished his individual ego in the One and lives in that unity, he attains to the great peace.⁷⁶ By abandoning attachment to the fruits of works, the Soul in union with *Brahman* attains to peace of rapt foundation in *Brahman*...⁷⁷ Thus always putting himself in Yoga by control of his mind, a Yogi attains the supreme peace of *Nirvana* which has its foundation in *Brahman*.⁷⁸

‘He who has faith, who has conquered and controlled the mind and senses, who has fixed his whole conscious being on the supreme Reality, he attains knowledge; and having attained knowledge he goes swiftly to the supreme Peace.’⁹³ ‘Better indeed is knowledge than practice, than knowledge, meditation is better; than meditation, renunciation of the fruit of action, on renunciation follows peace.’⁹⁴ ‘When a man has known Me as the Enjoyer of sacrifice of all the (ten) worlds, the friend of all creatures, he comes by the peace.’⁹⁵

6: Spiritual Ease, *Sukha*:

“The beautiful body of a soul at ease,
Like one who laughs in sweet and sunlit groves,
Childlike she swung in her gold cradle of joy.”

Savitri-114

“Her realm of **golden ease** and glad desire”

Savitri-199

“Regions of the **heart’s happiness** set free,

Savitri-233

“It breathed in a sweet secure unguarded **ease**”

Savitri-233

He who can bear here in the body the velocity of wrath and desire, is the Yogin, the happy man, *sukhi*. He who has inner happiness and the inner Spiritual ease and repose and the inner light, that Yogin becomes the the *Brahman* and reaches self-extinction in the *Brahman*, *brahma-nirvanam*.⁷⁹ For one who is not in Yoga, there is no concentration of thought and intelligence; for him without concentration there is no peace, and for the unpeaceful how can there be happiness, *sukham*?⁸⁰ A *sattwic* action binds a man by attachment to knowledge and attachment to happiness.⁸¹ **So to go beyond *sattwa* of *trigunatita* consciousness is the condition of entering the domain of limitless Knowledge and limitless happiness.**

7: Joy and laughter of the Soul, *Hasya*:

“The All-Blissful sat unknown within the heart”

Savitri-43

“Only to be was a supreme delight,
Life was a happy **laughter of the soul**
And Joy was king with Love for minister.”

Savitri-124

“There are muffled throbs of **laughter’s undertones**,
The murmur of an occult happiness,
An exultation in the depths of sleep,
A heart of bliss within a world of pain.”

Savitri-169

“It held the splendour of its **golden laugh**”

Savitri-233

“It lived in a jewel-rhythm of **the laughter of God**”

Savitri-233

“A breath of unattained divinity
Visits the imperfect earth on which we toil;
Across a gleaming ether’s **golden laugh**
A light falls on our vexed unsatisfied lives,
A thought comes down from the ideal worlds

Savitri-261-62

“A happiness it brings of **whispered truth**;
There runs in its flow honeying the bosom of Space
A laughter from the immortal heart of Bliss,
And the unfathomed Joy of timelessness,
The sound of **Wisdom’s murmur** in the Unknown
And the breath of an unseen Infinity.”

Savitri-264

“A new beginning flowers in word and laugh,
A new charm brings back the old extreme delight:”

Savitri-275

“In an outburst of heavenly joy and **ease**
Life yields to the divinity within
And gives the rapture-offering of its all,
And the soul opens to **felicity**.”

Savitri-278

“And joy **laugh nude** on the peaks of the Absolute.”

Savitri-454

“A wave of the **laughter** of light from morn to eve,”

Savitri-468

I, the *Purushottama*, am the foundation of the silent *Brahman* and of Immortality and imperishable Spiritual existence and of the eternal *dharma* and of an utter bliss of happiness, *hasya*.⁸² That in which the Soul knows its own true and exceeding bliss, *hasya*, which is perceived by intelligence and is beyond the senses. Wherein established, this exceeding bliss can no longer fall away from the Spiritual truth of its being. That bliss is the greatest of all gains and treasure beside which all lose their value, wherein established a Yogi is not disturbed by the fieriest assault of mental grief. The firm winning of this inalienable Spiritual bliss is Yoga; it is the Divine union.⁸³ When the mind is thoroughly quieted, then there comes upon the Yogin stainless, passionless, the highest bliss that has become the *Brahman*. Thus, freed from stain of passion and putting himself constantly into

Yoga, a *Yogi* easily and happily enjoys the touch of the *Brahman* which is an exceeding Bliss, *hasya*.⁸⁴

A traditional *Sadhak* utilises this exceeding joy as a passage of preparation to depart into *Param Dhama* of Supreme abode. Integral Yoga proposes that exceeding Joy and Laughter of Soul is the right normal condition of ‘luminous soul’ for confronting with world Ignorance, Falsehood, Suffering and Death. Without confronting with world adversity if a *Sadhaka* of integral Yoga will prefer to remain exclusively preoccupied with triple Soul’s ecstatic state, then that is identified as laziness and violation of his integral sincerity.

The Gita’s Injunction issued to Men of Knowledge:

“This too the **divinised man** becomes in the measure of his attainment, impersonal in his personality, unbound by quality or action even when maintaining the most personal and intimate relations with men, unbound by any *dharma* even when following in appearance this or that *dharma*. Neither the dynamism of the kinetic man nor the actionless light of the ascetic or quietist, neither the vehement personality of the man of action nor the indifferent impersonality of the philosophic sage is the complete divine ideal. These are the two conflicting standards of the man of this world and the ascetic or the quietist philosopher, one immersed in the action of the *Kshara*, the other striving to dwell entirely in the peace of the *Akshara*; but the complete divine ideal proceeds from the nature of the *Purushottama* which transcends this conflict and reconciles all divine possibilities.”²⁸

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The *Gita* issues injunction to the man of Knowledge that he should give wisdom which he has received from within and above to those seekers only who prostrate the feet of the Teacher, have question and can give service.⁹ The man of knowledge who has seen the essential Truth of *Kshara Purusha* and immutable Truth of *Akshara Purusha, tattwadarshinah*,⁹ can give initiation to seeking Souls through his Spiritual influence not ‘gathered laboriously by senses and the reason from outside’⁵² but by revelation, self-experience, Intuition and self-existent wisdom. He should not give this knowledge to them who despise and belittle the Divine, those who do not practice self-control, desirelessness and equality, do not give service and do not want to listen the supreme Knowledge.¹⁰ This knowledge should be given to them those who have full faith in the Divine, *sraddha*, and the uncarping, *asuya rahitam*.¹¹

‘He should not disturb the life basis and thought basis of the ignorant, who are bewildered by three *gunas*; for impelled by his example and instruction, but unable to comprehend his action and vision, they would lose their ordinary earth-bound life without arriving any higher Spiritual state.’¹²

He should not create controversy, division of their understanding who are attached to three modes of work. He would ask them to do and love all external action, doing them himself with knowledge and union with the Divine.¹³ Integral Yoga accepts¹⁴ above guidelines of *the Gita*.

The Lord asks *Arjuna* to pursue *Jnana/Buddhi Yoga* first before pursuing *Karma* and *Bhakti Yoga*, because if intelligence is united with the Divine and one is established in trance, *Samadhi*, then it will be easier to pursue *Karma Yoga*, as one will have least attachment towards fruit of action and it will also be easier to pursue *Bhakti Yoga*, as one will have least attachment towards sense and emotional enjoyments. So, the privilege of a *Jnana Yogi* is that he can reconcile the self-discipline of difficult *Jnana Yoga* with relatively easier²⁰ *Karma Yoga* and the easiest²¹ *Bhakti Yoga*. Or *the Gita* further issues injunction on a *Jnana Yogi* that his difficult self-discipline will become easier²⁰ if he can reconcile it with *Karma Yoga*.

The liberated eye of knowledge meets the world not with the struggling lower Nature alone but he approaches God equally in *tamasic*, *rajasic* and *sattwic* creatures. First, he sees the Divine Nature, *Para Prakriti* evolving within everybody and does not read the surface phenomena of the existence with ego and ignorance. Secondly, he is not deluded by appearance but sees the Divine qualities under the mask of *Deva* and *Asura*, man and beast, good and wicked, learned and ignorant. He pierces the truth of Spirit behind every perversion and imperfection and moves towards complete self-knowledge and sees all with a complete love and charity in the heart, a complete understanding in the intellect and a complete equality in spirit. Lastly, he sees and respects the upward urge of the striving power of Divine Will towards Godhead, encourages all high divine manifestation in the form of heroism, courage, luminous wisdom, mighty power, benignant sweetness, grandeur love and entire self-giving.²⁹

Sevenfold Personality of Men of Wisdom:

The Gita hints of sevenfold Wisdom of an Emanation, *Vibhuti*, symbolising the Nature of seven original Seers of *the Vedas*, *maharsaya sapta purbe*⁵⁹ They liberate man from sevenfold Self-ignorance to sevenfold integral Knowledge.

1: Original Ignorance: Not knowing the origin, Source of our existence, the Supramental Self or extending ahead to Bliss Self. After opening of above Selves, they are dynamised in building the Supramental and Bliss Sheath.

2: Cosmic Ignorance: Not knowing the immobile and immutable Self, the Spiritual Self. After opening of this *Akshara Purusha*, it is dynamised for building, transforming and perfecting the Spiritual Sheath.

3: Egoistic Ignorance: Not knowing the Universal Self, the Cosmic Self. After opening of this Self, it is dynamised for expansion and perfection of universal Sheath.

4: Temporal Ignorance: Not knowing the Psychic Being which is knower of past, present and future events. Psychic Sheath is purified and perfected by the influence of Psychic being.

5: Psychological Ignorance: Not knowing the subliminal Self which constitute our true physical Being, true vital Being and true mental Being. Subtle physical, subtle vital and subtle mental sheaths are built by activation and interaction of respective Selves.

6: Constitutional Ignorance: Not knowing the Subconscious Self, Inconscious Self and their influence on the waking Self. Activation of these Selves are part of Supramental transformation in Subconscious and Inconscious Sheaths.

7: Practical Ignorance: Not knowing the right relation of the surface physical, vital and mental Nature with the above ten Selves. Perfection of surface nature, which constitute our body, vital and mind are dependent on the influence of the ten multiple Selves and perfection of ten subtle bodies.

The Gita's Injunction issued to the men of Devotion:

“This “I” is the *Purushottama* who is the foundation of the silent *Brahman* and of immortality and imperishable spiritual existence and of the eternal *dharma* and of an utter bliss of happiness. There is a status then which is greater than the peace of the *Akshara* as it watches unmoved the strife of the *gunas*. There is a highest spiritual experience and foundation above the immutability of the *Brahman*, there is an *eternal dharma* greater than the *rajasic* impulsion to works, *pravritti*, there is an absolute delight which is untouched by *rajasic* suffering and beyond the *sattwic* happiness, and these things are found and possessed by dwelling in the being and power of the *Purushottama*. But since it is acquired by *bhakti*, its status must be that divine delight, *Ananda*, in which is experienced the union of utter love and possessing oneness, the crown of *bhakti*. And to rise into that *Ananda*, into that imperishable oneness must be the completion of spiritual perfection and the fulfilment of the eternal immortalising *dharma*.”²⁶

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The Gita categorically speaks of two kinds of *Bhakti* that (1) of the devotion born out of many branching desires and (2) of the concentrated single pointed devotion, *ekabhakti*,³⁹ after one is thoroughly established in mutable and personal *Saguna Brahman* consciousness and in the impersonal and immutable *Nirguna Brahman* consciousness. It is through the latter passage one will discover the Cosmic Consciousness, *Vasudevah Sarvamiti*, vision of universal Godhead, *Viswa Rupa Darsana*, and the Supramental Consciousness, *Purushottama*. The Divine Love of this latter type of *Bhakti* is extensively developed in *Sri Aurobindo's* epic *Savitri*.

The developed Soul who is established in *Bhakti*, through practice of *Bhakti Yoga* is dear to the Divine. (1) He is having ill will to none, and having compassion and friendship to all beings, free from ego, even minded in pain and pleasure, forgives all, he is ever content, self-controlled and firm willed; his emotional mind and intellect are given up to the Divine; (2) he neither agitates the world, *udbega*,⁸⁵ nor feels agitated by the world; he is free from the agitation of joy, resentment and fear; (3) he does not expect favour from anybody, is pure, skilful, indifferent, given up all initiation of work; (4) he who neither rejoices nor hates, neither grieves nor desires, has abolished the distinction between fortunate and unfortunate happenings and is full of devotion to the Divine; (5) he is equal to friend and enemy, honour and dishonour, cold and heat, pleasure and pain, praise and blame is free from attachment, silent, content with whatever comes, without attachment to home, family, clan, religion and nation, firm in emotional mind fully turned towards the Divine through devotion.

But out of them, the exceedingly dear devotee is he who makes Divine his one and only supreme aim of life and with full of faith, follows the written truth in every detail or obeys the immortalising *Dharma* uttered by the Lord entirely. The Lord projected this *Bhakti Yoga* superior to *Jnana Yoga* because constant and comprehensive union with the personal form of the Divine known as *Purushottama* consciousness is far superior¹⁶ than the constant union with impersonal form of the Divine known as *Akshara Purusha* consciousness or experience of *Brahma-nirvana*. This comprehensive union of *Kshara Purusha* or personal Divine with the *Uttama Purusha* is further extended with the union with *Anandamaya Purusha*. This is identified as the highest perfection of *Bhakti Yoga*.

Sevenfold Personality of the Men of Devotion:

“(The Divine is) the perfect Personality capable of all relations even to the most human, concrete and intimate; for he is friend, comrade, lover, playmate, guide, teacher, master, ministrant of knowledge or ministrant of joy, yet in all relations unbound, free and absolute. This too **the divinised man** becomes in the measure of his attainment...”⁵³

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“But behind all these and in them he (*a Sadhaka*) has felt a Divinity who is all these things, a Bringer of Light, a Guide and All-Knower, a Master of Force, a Giver of Bliss, Friend, Helper, Father, Mother, Playmate in the world-game, an absolute Master of his being, his soul’s Beloved and Lover. All (the seven-fold personal) relations known to human personality are there in the soul’s contact with the Divine; but they rise towards super human levels and compel him towards a divine nature.”⁵⁴

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“Discipleship to God the Teacher, sonship to God the Father, tenderness of God the Mother, clasp of the hand of the divine Friend, laughter and sport with our comrade and boy-Play-fellow, blissful servitude to God the Master, rapturous love of our divine Paramour, these are seven beatitudes of life in the human body. Canst thou unite all these in a single supreme and rainbow-hued relation? Then hast thou no need of any heaven and thou exceedest the emancipation of the *Adwaitin*.”⁵⁵ (Above Aphorism hints that seven-fold personal relation with the Divine in Supramental plane of an integral Yogi is more precious than the realisation of impersonal Divine in Spiritual plane of the *Adwaitin*.)

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“In this aspect the transcendent and universal person of the Divine conforms itself to our individualised personality and accepts a personal relation with us, at once identified with us as our supreme Self and yet close and different as our Master, Friend, Lover, Teacher, our Father and our Mother, our Playmate in the great world-game who has disguised himself throughout as friend and enemy, helper and opponent and, in all relations and in all workings that affect us, has led our steps towards our perfection and our release.”⁵⁶

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A Spiritual man is equal Souled to all things and he lives with the sense of oneness with all creatures. He must enter equal relation and subsequently develop all the above seven-fold Divine personality.

Without this seven-fold Divine Love collective living ends in ‘ineffective mental ideal of brotherhood.’⁵⁷ With this seven-fold personal love the brotherhood of collective living attains completeness. Thus, creation attains oneness with the Creator. The objective of a Spiritual man is not to become a Preacher or Teacher but to attain Oneness with Him, with the aid of all the seven-fold attributes. Thus, he becomes one with his Self, Collectivity, Divine, humanity and the universe.

The Divine is at once the Creator Father, Creatrix Mother, all attraction of the Lover, hidden Master of all works, evolving as child God, the inner Guide and Friend of all creatures. These increasing seven-fold personal contact with the Divine and becoming one of the above seven-fold personalities is the priority of exclusive concentration and traditional schools of Yoga. All the above seven-fold personality can be developed by unfolding of essential, multiple and integral Concentration and repeat itself in numberless conscious evolving brother Souls. To recoil from the development of this integral seven-fold Personality of the Divine, draws a liberated Soul *Sadhaka* towards the lure of becoming exclusive instrumental Teacher or exclusive leader of a group, which seems to be the violation and breach of his integral faith. Integral Yoga convicts the tendency of the mind to become an exclusive Teacher or any clinging to the above seven exclusive Divine Personalities as insufficiency and limits the inflow of other relations with the Divine. Again, these integration of self-expansive seven-fold

personality of integral *Bhakti* Yoga must be subordinate of seven-fold indispensable self-concentration offered to the Divine that of *dasya* of servant, *dasya* of the lover, *dasya* of the truth seeker, *dasya* of the disciple, *dasya* of the instrument, *dasya* of the slave, and *dasya* of the child of Their limitless Divine Consciousness. If this balance of primary Slavehood to the Divine and secondary responsibility of becoming World-Master, *Jagat-Guru*, is reversed then that is ‘the first cause, the essential cause of all the disorder in the universe.’⁵⁸

World-Teacher of Integral Yoga does not mean of becoming religious Preacher with the aid of Psycho-physical machinery, *bahya-avalambana*, but capacity to move the Consciousness between Supramental Self and Universal Self and calling down the large Divine energy for the universal good of the race, *Jagat Hitaya*.

The Gita’s Injunction issued to the integral Seekers of Truth:

“This highest message (solve at once his inner riddle of self and God and the outer problem of his active human existence) is first for those who have the strength to follow after it, **the master men, the great spirits, the God knowers, God-doers, God-lovers** who can live in God and for God and do their work joyfully for him in the world, a divine work uplifted above the restless darkness of the human mind and the false limitations of the ego. At the same time, and here we get the gleam of a larger promise which we may even extend to the hope of a collective turn towards perfection, — for if there is hope for man, why should there not be hope for mankind?”⁴³

Sri Aurobindo

Those seekers of Truth, who follow this path of *the Gita*, their efforts are not lost, nor are there any retrogression, even if they follow and obey a little of this law of written truth, *dharma*, they are delivered from great danger.¹ Thus *the Gita* asks to begin Yoga with partial obedience to law of truth, *swalpamapyasya dharmasya*¹ and move towards complete obedience, *dharmamritamidam*² and finally asks to go beyond all the written law of truth, *sarva dharman paritejya*.³

An integral seeker of truth is concerned with resolving following issues: (1) How the Spirit can possess the Matter? Or how the true relation between triple web of physical-vital, mental and Spiritual can be established? (2) How *Karma*, *Jnana* and *Bhakti Yoga* can be entirely reconciled? (3) *The Gita* narrates adequately the Nature and hierarchy of *Apara Prakriti*. Now how can we know adequately the nature and hierarchy of *Para Prakriti*? How and by what steps the most difficult transformation can be affected? (4) *The Gita* describes adequately the nature of undivine work of three *gunas*. How can we know adequately the nature and hierarchy of Divine Work? (5) How can the works of all **lives become** transaction between Soul and Nature or transaction between tenfold Selves and

tenfold Sheaths, *Koshas*? How the gulf between them can be bridged by movement of Consciousness? The most crucial gulf is identified as the border of Subconscious and Inconscient Sheath where *Savitri* lost *Satyavan* for a brief period while journeying along with *Death*. Due to this gulf, ‘Her eyes had lost their luminous *Satyavan*’⁸⁹ or ‘The soul of the beloved now seen no more.’⁹⁰ **Ordinary human love cannot bridge this gulf, so death becomes inevitable.** (6) Lord has hinted about the immortality of the Soul. How can this immortality of Soul of this life be extended to the immortality of Nature in all life? (7) How can one know that *Bhakti*, which is identified as the greatest element of Yoga and how can it be offered to the external *Avatara*, as activation of *Purushottama* Consciousness through integral *Bhakti* which is greater than mutable and immutable Self? (8) What is the last secret of Soul’s perfection? How can we unite with Thee integrally, *samagram mam*,⁶¹ in all life, *sarvesu kalesu yogayukto*?²²

The Injunction issued to the Developed Souls through integral Yoga:

“This predominance of a greater diviner leading, not personal to ourselves, indicates the nature’s increasing ripeness for a total spiritual transformation. It is the unmistakable sign that the self-consecration has not only been accepted in principle but is fulfilled in act and power. The Supreme has laid his luminous hand upon a chosen human vessel of his miraculous Light and Power and Ananda.”⁹²

Sri Aurobindo

A *Sadhaka*’s action and Yoga moves ahead both in proportion and newness as one unveils initially a Spiritual path of his own fulfilling the norm that the ‘perfection of the integral Yoga will come’³⁴ when each *Sadhaka* ‘is able to follow his own path of Yoga’³⁴ in conformity with its aim with ‘considerable free diversity in the self-expression’³⁵ and finally all effort, all self-discipline, all set method is transcended by ‘natural, simple, powerful and happy disclosing of the flower of the Divine *Shakti* out of the bud of a purified and perfected nature;’³⁶ Since a *Sadhaka* ‘in this path has his own method of Yoga,’⁴⁰ so he has to trace a path of his own and develop it through constant practice and verification of written truths and has ‘absolute liberty’⁴¹ in restating them ‘in new terms and new combinations.’⁴¹

A *Sadhaka*’s right relation with the family, society and the race are defined in the integral Yoga. **Firstly**, he cannot confine himself to his own exclusive egoistic Mental progress or exclusive isolated Spiritual Salvation without bothering the growth of his fellow brothers. He must realise his unity and oneness with the Supreme and the World or there must be ‘an initial and enabling self-transcendence and contact with the Divine.’⁴⁴ He must be aware of the formation and densification of his subtle and causal body through interfusion of Psychic, Spiritual and Supramental Being and his consciousness can be stabilised in

Psychic and Spiritual plane after formation of his subtle body and his consciousness can be stabilised in Supramental plane after the formation and stabilisation of causal body ‘which is little developed in the majority of men.’⁴⁹ This development of ‘causal body or knowledge sheath’⁵⁰ through **movement of non-waking and waking trance** is identified as the difficult task of a *Sadhaka* of integral Yoga. **Secondly**, he cannot suppress and maim his own growth due to opposition received from the slowly evolving family, collective Society, State and the race or he must not live ‘bound in the slow collective evolution’³³ but to pursue, find, know and possess the Eternal through swift individual Spiritual evolution. They seem to lay their yoke on his Spiritual growth, compel him to mould in their established social life, mechanical interest and crude immediate convenience. In spite of above antagonism he must seek and trace his highest Mental and Spiritual perfection and finds ‘the necessary transformation of his mental, vital, physical being.’⁴⁴ In his relation with the surrounding world, he should under no circumstance ‘set the power and knowledge in him against the power and knowledge of others or affirm himself as an ego striving against other egos.’³⁷ **Lastly**, he will ‘sum up in himself all its best and completest possibilities and pour them out by his’³⁸ overhead Wisdom, self-existent Love, desireless Divine Action and all other possible affirmative energies on his surrounding, so that the whole race will be benefited by his single Perfection and Spiritual upliftment. Thus, he utilises his ‘transformed humanity as a **divine centre** in the world’⁴⁴ and ‘a **new centre** of vision and a new universe of activities’⁴⁵ is created in the midst of world discord and chaos. **This will prevent him from crucifixion from old laws, old stagnant world and oppression from stagnant religious practice.**⁹⁶

Integral Yoga proposes that a developed Soul must not ‘look with a remote indifference on the’³⁰ sufferings of the unblessed ordinary human being and blessed devotees and draws all of them towards Spirit’s freedom. He must accept life and must bear not only his own difficulties, ‘but a great part of the world’s burden too along with it, as a continuation of his own sufficiently heavy load.’⁴⁶ The necessity of ‘contemplation and service of God in man’³¹ or well-being of all creature, *sarvabhuta-hite ratah*,³² can be considered indispensable for developed Souls to ‘complete the realisation of God in all things.’³¹

The **Divine Centres** consisting of few collective Souls from all over the world can grow when an individual or a group enters sufficiently strong direct Divine descent from higher plane and utilise that Influence initially as transformation of his whole nature and finally become a centre of world transformation. Firstly, there will be prolonged, tedious and painful period of preparation, sincere practice and purification of all our Being and Nature till it is ready and fit for opening towards secret inmost Soul, the Psychic being in the heart or opening of Spiritual being above the head, a Divine Influence and

Presence; secondly, all the conflicting members and elements of his personality consent to bear the difficult and exacting process of transformation and it would not be easy to arrive at a complete change in one life while still enclosed in the limitation of the lower nature; lastly, the ‘hardest of all’⁴⁷ is the invisible occult war and struggle he has to carry through against the universal dark forces attached in their root nature to ignorance, to misuse of force, to perversity of delight and to present unstable creation when he seeks ‘to make the final Supramental conversion and reversal of Consciousness by which the Divine Truth must be established’⁴⁷ on the earth’s atmosphere in all its plenitude. He has to grow aware of the interventions, suggestions and impulsions of cosmic forces which oppose the increase of harmony, truth and good and have disguised themselves as original movement of his own mind and life and wages battle against them. He has to realise himself as illumined virgin mould and embodied Soul through which ‘Formless shines’⁴⁸ and cosmic Nature seeks to fulfil itself and emerges out of the powers of universal Nature antagonist to the Light of Knowledge. A new Heaven on earth could descend; a world of Supramental Light could be created in the midst of receding darkness of this terrestrial existence by stilling or transcending of the temporal activity of our conscious mind. In the Supramental Era, or entry into silence of conscious Eternity, *Satya Yuga*, Unity, Universality, Perfection, Harmony, Freedom and Truth of order would be the Consciousness of the race. There, Life would repose on a realisation of great varieties; Love would be all-inclusive, motiveless, a union of Soul with Soul and a joy of identity; Justice would be absolutely secured by opulent management and spontaneous action of being in harmony with truth of things; Law of Supermind is unity fulfilled in diversity, a complete dynamism of return to his own potentialities; it would be self-existent and spontaneous in their self-fulfilment, an inevitable self-development of the truth of thing and the process of innate Knowledge, a Knowledge inherent in existence so as to allow progression and its motion is directed towards a Divinely foreseen goal; Equality would be consistent with hierarchy and perfect difference; artificial standards and rigid standardisation would be replaced by infinitely plastic harmonious principle and free automatic perception of right relations and their inevitable execution of truth of idea, action and creation.

Spiritual rise and fall of Developed Souls:

“In spiritual things also the same rule holds; a sadhak who disregarded the guidance of the Guru and preferred the untrained inspirations of the novice could hardly escape the stumbles or even the disasters which so often lie thick around the path to spiritual realisation.”⁹⁸

Sri Aurobindo

“This too the supreme Diplomat can use,
He makes our fall a means for greater rise.”

Savitri-34

“Even his godlike strength to rise must fall:

His greater consciousness withdrew behind;
Dim and eclipsed, his human outside strove
To feel again the old sublimities,
Bring the high saving touch, the ethereal flame,
Call back to its dire need the divine Force.
Always the power poured back like sudden rain,
Or slowly in his breast a presence grew;
It clambered back to some remembered height
Or soared above the peak from which it fell.”

Savitri-35

“No fall debased the godhead of her steps,
No alien Night had come to blind her eyes.
There was no use for grudging ring or fence;
Each act was a perfection and a joy.”

Savitri-128

“A mighty victory or a mighty fall,
A throne in heaven or a pit in hell,
The dual Energy they have justified
And marked their souls with her tremendous seal:”

Savitri-186

“A huge descent began, a giant fall:”

Savitri-456

“Arisen from the tragic crash of life,
Arisen from the body’s torture and death,
The spirit rises mightier by defeat;
Its godlike wings grow wider with each fall.
Its splendid failures sum to victory.”

Savitri-458

“In vain thou mournst that Satyavan must die;
His death is a beginning of greater life,
Death is the spirit’s opportunity.
A vast intention has brought two souls close
And love and death conspire towards one great end.
For out of danger and pain heaven-bliss shall come,
Time’s unforeseen event, God’s secret plan.”

Savitri-459

Avatars also experience vast Spiritual rise through Divine union and brief Spiritual fall through sharp blow from Subconscious and Inconscious planes in their conscious decreed life. When an Avatar leaves his body, which is identified as Spiritual fall, this event is followed by huge descent of Divine Force to earth’s atmosphere.

References:

- 1: “On this path no effort is lost, no obstacle prevails; even a little of this dharma (law of truth) delivers from the great fear.” The Gita-2.40, “Is it so difficult to have faith and confidence in the Mother? Even with a little of that attitude, the descent (of Divine Force) was taking place in you.” CWSA-32/The Mother with Letters on the Mother-212, "A little of it (faith, sincerity and surrender) even will carry you through all difficulties, obstacles and dangers; surrounded by its full presence you can go securely on your way because it is hers, careless of all menace, **unaffected by any hostility however powerful**, whether from this world or from worlds invisible.’ The Mother-12-13, "His small beginnings asked for a mighty end:" Savitri-315
- 2: The Gita-12.20,
- 3: The Gita-18.66,
- 4: The Gita-6.35,
- 5: The Gita-6.36,
- 6: The Gita-2.59, 60, 61/5.22
- 7: The Gita-6.25, 26,
- 8: The Gita-6.46-47,
- 9: The Gita-4.34,
- 10: The Gita.18.67,
- 11: The Gita-18.71,
- 12: “Those who are bewildered by three modes of Nature, not knowers of the whole, let not the knowers of the whole, *kritsnabinna*, disturb their mental standpoint.” The Gita-3.29, “This, no doubt, is the root of the injunction imposed in *the Gita* (The Gita-3.29) on the man who has the knowledge not to disturb the life basis and thought basis of the ignorant; for impelled by his example but unable to comprehend the principle of his action, they would lose their own system of values without arriving at a higher foundation.” CWSA/21/The Life Divine-58, “Those who are bewildered by the modes, get attached to the modes and their works; dull minds, not knowers of the whole, let not the knower of the whole disturb them in their mental standpoint.” CWSA/19/Essays on the Gita-214,
- 13: The Gita-3.26,
- 14: “Then there were the few—the rare individuals— who are ready to make the necessary effort to prepare themselves for the transformation and to attract the new forces, try to adapt matter, seek the means of expression and so forth. Those are ready for *Sri Aurobindo’s Yoga*. They are very few. There are even those who have the sense of sacrifice and are ready have a hard and difficult life, as long as it leads them or helps them towards this future transformation. But they should not, **they should in no way try to influence others** and make them share their own effort: that would be quite unjust – not only unjust, but extremely clumsy because

it would alter the universal – or at least terrestrial – rhythm and movement, and instead of helping, it would cause conflicts and result in chaos.” The Mother Agenda/27th November, 1965, “This, no doubt, is the root of the injunction imposed in *the Gita* on the man who has the knowledge not to disturb the life basis and thought basis of the ignorant; for impelled by his example but unable to comprehend the principle of his action, they would lose their own system of values without arriving at a higher foundation.” CWSA/21/The Life Divine-58, “Those who are bewildered by the modes, get attached to the modes and their works; dull minds, not knowers of the whole, let not the knower of the whole disturb them in their mental standpoint.” CWSA/19/Essays on the Gita-214

[15: CWSA/22/The Life Divine-1087-1088, CWSA/22/The Life Divine-1011,](#)

16: “*Arjuna said:* Those seekers of *Bhakti Yoga* who thus by a constant union seek after Thy personal Form and those seekers of *Jnana Yoga* who seek after Thy unmanifest Immutable impersonal Form, which of them are greater Yoga? The Blessed Lord said those who are most united with Me and adore Me through constant union, emotional mind settled in Me and possessed of supreme faith of *Bhakti Yoga*, I consider them to be the greatest Yogi.” The Gita-12.1, 2,

17: The Gita-4.16, 17, 18, 19, 20, 21, 22, 23,

18: “The Blessed Lord said: Renunciation and Yoga of works both bring about the soul's salvation, but of the two the Yoga of works is distinguished above the renunciation of works.” The Gita-5.2, “The (Karma) Yogin is greater than the doers of askesis, greater than the men of knowledge, greater than the men of works; become then the (karma) Yogin, O Arjuna.” The Gita-6.46, “Better indeed is knowledge than practice, than knowledge, meditation is better; than meditation, renunciation of the fruit of action, on renunciation of fruit of action follows peace.” The Gita-12.12

19: The Gita-6.31.

20: The Gita-5.6, 12.5,

21: The Gita-13.24, 25,

22: The Gita-8.27,

23: The Gita-8.12, 13,

24: CWSA/19/Essays on the Gita-451,

25: The Gita-9.31,

26: Essays on the Gita-434,

27: CWSA/19/Essays on the Gita-138,

28: CWSA/19/Essays on the Gita-141,

29: CWSA/19/Essays on the Gita-373-74,

30: CWSA-23/The Synthesis of Yoga-503,

31: CWSA/23/The Synthesis of Yoga-517,

32: The Gita-5.25, 12.4,

33: CWSA/23/The Synthesis of Yoga-207,

34: CWSA-23/The Synthesis of Yoga/57,

35: CWSA-22/The Life Divine/1068-69,

- 36: CWSA-23/The Synthesis of Yoga-87,
 37: CWSA/22/The Life Divine-1069,
 38: CWSA/23/The Synthesis of Yoga-22,
 39: The Gita-7.17,
 40: CWSA-23/The Synthesis of Yoga-46,
 41: CWSA-23/The Synthesis of Yoga-56,
 42: The Gita-4.20,
 43: CWSA/19/Essays on the Gita-570-71,
 44: CWSA/23/The Synthesis of Yoga-58-59,
 45: CWSA/23/The Synthesis of Yoga-72,
 46: CWSA/23/The Synthesis of Yoga-77,
 47: CWSA/23/The Synthesis of Yoga-133,
 48: “The virgin forms through which the Formless shines,” Savitri-327,
 49: CWSA/23/The Synthesis of Yoga-456,
 50: CWSA/23/The Synthesis of Yoga-473-474,
 51: CWSA/23/The Synthesis of Yoga-223.
 52: “The Gita in describing how we come by this knowledge, says that **we get first initiation into it from the men of knowledge** who have *seen*, not those who know merely by the intellect, its essential truths; but the actuality of it comes from within ourselves: “the man who is perfected by Yoga, finds it of himself in the self by the course of Time,” it grows within him, that is to say, and he grows into it as he goes on increasing in desirelessness, in equality, in devotion to the Divine. It is only of the supreme knowledge that this can altogether be said; the knowledge which the intellect of man amasses, is gathered laboriously by the senses and the reason from outside. To get this other knowledge, self-existent, intuitive, self-experiencing, self-revealing, we must have conquered and controlled our mind and senses, *samyatendriyah*, so that we are no longer subject to their delusions, but rather the mind and senses become its pure mirror; we must have fixed our whole conscious being on the truth of that supreme reality in which all exists, *tat-parah.*, so that it may display in us its luminous self-existence.” CWSA/19/Essays on the Gita-204,
 53: CWSA/19/Essays on the Gita-141,
 54: CWSA/23/The Synthesis of Yoga-129,
 55: SABCL/17/The Hour of God-137.
 56: CWSA/23/The Synthesis of Yoga-256-257,
 57: “A psychic fire within must be lit into which all is thrown with the Divine Name upon it. In that fire all the emotions are compelled to cast off their grosser elements and those that are undivine perversions are burned away and the others discard their insufficiencies, till a spirit of largest love and a stainless divine delight arises out of the flame and smoke and frankincense. It is the (sevenfold) **divine love** which so emerges that, extended in inward feeling to the Divine in man and all creatures in an active universal equality, will be more potent for the

perfectibility of life and a more real instrument than **the ineffective mental ideal of brotherhood** can ever be.” CWSA/23/The Synthesis of Yoga-166,

58: “Instead of taking the attitude of servant and instrument of which *Sri Aurobindo* speaks in what I have just read to you, they (the four attributes of the Divine) naturally took the attitude of the master, and this mistake—as I may call it—was the first cause, the essential cause of all the disorder in the universe.” **The Mother**/The Mother’s Centenary Works (second edition)/9/207,

59: The Gita-10.06,

60: “Or like a **high-bred maiden** with chaste eyes” Savitri-496,

61: The Gita-7.1,

62: CWSA/19/Essays on the Gita-188,

63: “The **complete self-surrender must be the mainstay of the sadhaka** because it is **the only way**, apart from complete quiescence and indifference to all action, - -and that has to be avoided, --by which the absolute calm and peace can come. The persistence of trouble, *asanti*, the length of time taken for this purification and perfection, itself must not be allowed to become a reason for discouragement and impatience. It comes because there is still something in the nature which responds to it, and the recurrence of trouble serves to bring out the presence of the defect, put the **sadhaka** upon his guard and bring about a more enlightened and consistent action of the will to get rid of it. When the trouble is too strong to be kept out, it must be allowed to pass and its return discouraged by a greater vigilance and insistence of the spiritualised buddhi. Thus persisting, it will be found that these things lose their force more and more, become more and more external and brief in their recurrence, until finally calm becomes the law of the being. This rule persists so long as the mental buddhi is the chief instrument; but when the Supramental light takes possession of mind and heart, then there can be no trouble, grief or disturbance, for that brings with it a spiritual nature of illumined strength in which these things can have no place. There the only vibrations and emotions are those which belong to the *anandamaya* nature of divine unity.” CWSA/24/The Synthesis of Yoga-723-24,

64: The Gita-16.21,

65: The Gita-3.27,

66: The Gita-16.18,

67: The Gita-18.53,

68: The Gita-18.58,

69: The Gita-4.19,

70: The Gita-5.12,

71: The Gita-5.24, 25, 26,

72: The Gita-12.2, 3,

73: The Gita-2.48,

74: The Gita-5.18, 19,

75: The Gita-10.5,

76: The Gita-2.70, 71,

77: The Gita-5.12,
 78: The Gita-6.15,
 79: The Gita-5.23, 24,
 80: The Gita-2.66,
 81: The Gita-14.6,
 82: The Gita-14.27,
 83: The Gita-6.21, 22, 23,
 84: The Gita-6.27, 28,
 85: **The Gita-12.15**
 86: The Gita-2.62,
 87: “Even those who sacrifice to other godheads with devotion and faith, they also sacrifice to Me, O son of Kunti, **though not according to the true law, avidhipurbakam.**” The Gita-9.23, “Men are led away by various outer desires which take from them the working of the inner knowledge, they resort to other godheads and they set up this or that rule, which satisfies the need of their nature.” The Gita-7.20, “The sacrifice **not performed according to the right rule of the Shastra, vidhi-hina,** without giving of food, without the mantra, without gifts, empty of faith, is said to be tamasic.” The Gita-17.13
 88: The Gita-3.43,
 89: **Savitri-584,**
 90: **Savitri-585,**
 91: CWSA-23/The Synthesis of Yoga-103,
 92: CWSA/23/The Synthesis of Yoga-88,
 93: The Gita-4.39,
 94: The Gita-12.12,
 95: The Gita-5.29,
 96: “Sri Aurobindo once said (jokingly, as it were), while talking with those around him (I was there and we were talking about Christianity and the "new Christ"), he told them, "Oh, if the new Christ comes, the Church will crucify him!"” The Mother’s Agenda-October-7, 1967,
 97: CWSA-23/The Synthesis of Yoga-127,
 98: CWSA-13/Essays in Philosophy and Yoga-519

The Gita's Teachings of Karma Yoga:

“**The first step** on this long path is to consecrate all our works as a sacrifice to the Divine in us and in the world; this is an attitude of the mind and heart, not too difficult to initiate, but very difficult to make absolutely sincere and all-pervasive. **The second step** is to renounce attachment to the fruit of our works; for the only true, inevitable and utterly desirable fruit of sacrifice— the one thing needful — is the Divine Presence and the Divine Consciousness and Power in us, and if that is gained, all else will be added. This is a transformation of the egoistic will in our vital being, our desire-soul and desire-nature, and it is far more difficult than the other. **The third step** is to get rid of the central egoism and even the ego-sense of the worker. That is the most difficult transformation of all and it cannot be perfectly done if the first two steps have not been taken; but these first steps too cannot be completed unless the third comes in to crown the movement and, by the extinction of egoism, eradicates the very origin of desire. Only when the small ego sense is rooted out from the nature can the seeker know his true person that stands above as a portion and power of the Divine and renounce all motive-force other than the will of the Divine *Shakti*.”¹

Sri Aurobindo

All ordinary action or undivine action is the outcome of the movement of three modes of Nature, *gunas*. All Divine action is the result of the Psychic, *nitya-sattvasthah*,² and Spiritual, *nistraigunya*,² union with the Divine.

The *Lord* asks *Arjuna* to become firm in *Buddhi Yoga/Jnana Yoga* before pursuing *Karma Yoga*. Because by doing Yoga of intelligence, one will cast away the bondage of works, attachment to fruits of work and ego of the doer. If one will little practice *buddhi Yoga* then he will be delivered from great fear born out of wrong action and wrong thought. Because resolute intelligence is one pointed, **single minded** and irresolute intelligence is of many branching and endless wanderer after little enjoyments. The latter types of seekers misunderstand *Vedic Shastra*, and direct the knowledge given there for enjoyment and lordship. **The former single-minded intelligence is identified in integral Yoga as mental virginity.**⁴¹

The Lord instructs *Arjuna* not to begin Yoga with *Prakriti Yajna* of active three *Gunas*² as proposed in *the Veda*, rather to follow the *Purusha Yajna* as proposed in this Scripture. The *Brahmin* who has the knowledge of three *Purushas* of *trigunatiata* state, for him *the Vedic Shastra* is of little value **like utility of well with water during the period of flood on every side**. One must neither cling to the fruit of action nor cling to inaction and must perform consecrated action. Action done in waking trance or union with the Divine is free from attachment, and equal

in failure and success. This equality is the sign of establishment in *Buddhi Yoga*. Ordinary work without consecration is far inferior to *Buddhi Yoga* so one should take refuge in the concentrated intelligence. But the poor and wretched Souls are motivated by the fruit of works. One whose intelligence is in union with the Divine goes beyond evil and good work and Yoga is the skill in works without binding oneself in the fruit of work. Thus, with the intelligence in union with the Divine, one goes beyond the limitation of written truth. When intelligence is unmoving and stable in *Samadhi* without bewilderment of worldly happenings, then in this witness state of *Akshara Purusha*, one can perform Divine action, *brahmakarma* and will realise *Kshara Purusha/Para-prakriti* as the doer of all action in waking trance.

The Gita distinguishes two teachings that of outer renunciation of life and work known as *Sannyasa* and inner renunciation of desire and ego known as *tyaga* and reconciles them by insisting that three *sattwic* actions of sacrifice, giving and askesis ought not be renounced at all but ought to be done *as kartavyam karma*.⁴⁹ They are means of purification, transformation and perfection of the wise and if done unwisely either by unintelligent ignorant half-conscient personal will or perversely half-conscient energism then that action is *tamasic* or *rajasic* respectively.

The Gita proposes three actions of liberated Soul. First all works must be determined by *Kshara Purusha*, which resides as *Jiva* in the heart. Thus, work becomes perfect, harmonious, effective in capacity and efficient. Thus, his inner and outer life become true, rightly regulated and farther ascent of Consciousness becomes practicable. Secondly, *Kshara Purusha* is dynamised to realise its fourfold *Kshara Prakriti* or four-fold intermediate Divine Nature known as *Brahma Shakti* of wisdom, *Kshetra Shakti* of courage and Power, *Vaisya Shakti* of mutuality and interchange and *Shudra Shakti* of consecrated service and perfection. These above intermediate Divine Nature's lower derivation is the exclusive inborn action of three *Gunas* dominated by *Brahmin* of *Sattwic* Nature, *Kshetria* of higher *Rajasic* Nature, *Vaisya* of lower *Rajasic* Nature and *Shudra* of *tamasic* Nature. Lastly, in integral Yoga all the four Soul forces of intermediate Divine Nature are elevated, reconciled, synthesised and integrated and in a liberated Soul these Soul forces are further elevated to their corresponding energies in Spiritual plane known as *Maheswari of Wisdom*, *Mahakali of Power*, *Mahalakshmi of Harmony* and *Mahasaraswati of Perfection*.

The first step of sacrifice of all works:

“The Master of the work does not reveal himself at once to the seeker. Always it is his Power that acts behind the veil, but it is manifest **only when** we renounce the egoism of the worker, and its direct movement increases in proportion as that renunciation becomes more and more complete. **Only when our**

surrender to his Divine *Shakti* is absolute, shall we have the right to live in his absolute presence. And **only then** can we see our work throw itself naturally, completely and simply into the mould of the Divine Will.”²²

Sri Aurobindo

“A leaf, a flower, a fruit, water, whatever one offers to Me with devotion, that offering of love from the striving soul is acceptable to Me. Whatever thou doest, whatever thou enjoyest, whatever thou sacrificest, whatever thou givest, whatever energy of *Tapasya*, of the Soul’s will or effort thou puttest forth, make it, O *Kaunteya*, an offering unto Me. Thus shalt thou be liberated from good and evil results which constitute the bonds of action; with thy Soul in union with the Divine through renunciation thou shalt become free and attain to Me. I am equal in all existences, none is dear to Me, none hated; yet those who worship Me with devotion, they are in Me and I also in them.”³

“The **acts of sacrifice**, giving and askesis as laid down by the scriptures are always commenced by the adherents of *Brahman* with the utterance of *OM*.”⁴
“The **act of offering**, giving and austerity done with sincerity and steadfastness is said to be **Real, Sat**. All works done for that purpose are said to be Real, *Sat*.”⁵
“And by doing **all actions always lodged in Me** he attains by My grace the eternal and imperishable status.”⁶

The second step of renouncing the fruits of action:

“Above blind fate and the antagonist powers
Moveless there stands a high unchanging Will;
To its omnipotence **leave thy work’s result**.
All things shall change in God’s transfiguring hour.”

Savitri-341

“Therefore the first rule of action laid down by the Gita is to do the work that should be done without any desire for the fruit, *niṣkāna karma*.”⁴²

Sri Aurobindo

“It is perfectly true that all actions, as well as **the fruit of action**, have to be given up, to be renounced, but inwardly, not outwardly, not into the inertia of Nature, but to the Lord in sacrifice, into the calm and joy of the Impersonal from whom all action proceeds without disturbing his peace. The true *Sannyasa* of action is the reposing of all works on the *Brahman*.”²³

Sri Aurobindo

“But for one who follows the path of action it is much more difficult, and consequently for him the first step is to do what is said here in the passage of *The Synthesis of Yoga* which we have just read: to create in himself this complete detachment from the fruit of action, to act because this is what must be done, to do it in the best possible way, and not to be anxious about the consequences, to leave the consequences to a Will higher than his own.”⁵¹

The Mother

“And if thou art not able to keep the consciousness fixed steadily in Me, then by the Yoga of practice seek after Me, O Dhananjaya. If thou art unable even to seek by practice, then be it thy supreme aim to do My work; doing all actions for My sake, thou shalt attain perfection. But if even this constant remembering of Me and lifting up of your works to Me is felt beyond your power, then **renounce all fruit of action** with the self-controlled. Better indeed is knowledge than practice, than knowledge, meditation is better; than meditation, **renunciation of the fruit of action**, on renunciation follows peace.”⁴³

“The wise man with doubts cast away, who renounces in the light of the full sattvic mind, has no aversion to unpleasant action, no attachment to pleasant action. Nor indeed can embodied beings renounce all works; verily he who **gives up the fruit of action**, he is said to be a renouncer.”⁴⁴

“Thou hast right to action, but only to action, **never to its fruits**; let not the fruits of thy works be thy motive, neither let there be in thee any attachment to inactivity. Fixed in Yoga do thy actions, having abandoned attachment, having become equal in failure and success, O *Dhananjaya*, for it is equality that is meant by *Yoga*.”⁷

“The sages, who have their intelligence in union with the Divine, **renounce the fruit** which the action yields and liberated from the bondage of birth, they reach the supreme status beyond misery.”⁸

“He who does My works and accepts Me as the supreme object, who is devoted to Me and is **free from attachment** and is without enmity to all existences, he comes to Me, O *Pandava*.”⁹

“He who, having abandoned attachment, acts reposing his works on the *Brahman*, is not stained by sin even as water clings not to the lotus leaf. Therefore the Yogins do works with body, mind, understanding, or even merely with the organs of action, abandoning attachment, for self-purification. By abandoning attachment to the fruits of works, the soul in union with the *Brahman* attains to peace of rapt foundation in *Brahman*, but the soul not in union is attached to the fruit and bound by action of desire.”²⁴

The Gita proposes⁴⁷ that those who pursue *Karma Yoga* by renouncing the fruit of action, their status is greater than *Jnana Yogi* and *Dhyana Yogi*.

Long before the Mother read the Gita, she had some knowledge descended which was formulated like this, “And detached from all fruit of action, act.”⁵²

The third step of renouncing the sense of doership and ego:

“To draw back from the ego and the troubled personality into this calm, equal, eternal, universal, impersonal Self is the first step towards a seeing action in Yoga done in conscious union with the divine Being and the infallible Will that, however obscure now to us, manifests itself in the universe.”²¹

Sri Aurobindo

“Lastly, the practice of this Yoga of sacrifice compels us to renounce all the inner supports of egoism, casting them out of our mind and will and actions, and to eliminate its seed, its presence, its influence out of our nature.”⁴⁵

Sri Aurobindo

“But when we would rise above to a higher divine life we must loosen the force of the ego and eventually get rid of it — as for the lower life the development of ego, so for the higher life this reverse movement of elimination of the ego is indispensable. To see our actions as not our own but those of the divine Shakti working in the form of the lower Prakriti on the inferior levels of the conscious being, helps powerfully towards this change.”⁴⁶

Sri Aurobindo

“Although his **ego** claims the world for its use,
Man is a dynamo for the cosmic work;
Nature does most in him, God the high rest:
Only his soul’s acceptance is his own.”

Savitri-542

“While actions are being entirely done by the modes of Nature, he whose self is bewildered by **egoism** thinks that it is his ‘I’ which is doing them.”¹⁰ “The embodied Soul perfectly controlling its nature, having renounced all its action by the mind inwardly, not outwardly, sits serenely in the nine-gated city neither doing nor causing to be done. The reposing of the works in the impersonal is a means of getting rid of **the personal egoism of the doer**.”¹¹ “Given over the **egoism**, power, insolence, desire and wrath, these malicious people despise Me dwelling in their own bodies and in the bodies of the other.”¹² “Having put away **egoism**, force, arrogance, desire, wrath, and the sense and instinct of possession, **free from all I-ness and My-ness**, peaceful —one is worthy of becoming the *Brahman*.”¹³ “One in heart and consciousness with Me at all times, by My grace thou shalt pass safe through all difficult and perilous passages; but if from **egoism** thou hear not, thou shalt fall into perdition.”¹⁴ “If in thy **egoism**, thou thinkest, “I will not fight,” then vain is thy resolution; thy three modes of nature shall appoint thee to thy work. What from delusion thou desirest not to do, O *Kaunteya*, that thou shalt do helplessly do bound by thy own work by and thy own *Swabhava*.”¹⁵

“The man who knows the principles of things, thinks, his mind in Yoga (with the inactive Impersonal), “I am doing nothing;” when he sees, hears, tastes, smells, eats, moves, sleeps, breathes, speaks, takes, ejects, opens his eyes or closes them, he holds that it is only the senses acting upon the objects of the senses.”¹⁶ “The Lord neither creates works of the world, nor the idea of **being the doer**, nor coupling of works to their fruits; nature (three *gunas*) works out these things.”¹⁷ “He who sees that **all actions are done by Prakriti** (Nature and three *gunas*), and that the impersonal Self is not the doer, he verily sees.”¹⁸ “When the Seer

perceives that the *Gunas* are the doer and none else, and knows That which is beyond the *Gunas*, he attains to My status of being.”¹⁹ “He who is free from the **ego-sense of being the doer**, whose intelligence is pure, even though he slay these people, he slay not, nor is he bound.”²⁰

The Injunction issued to the Seekers of integral Yoga of Works:

“A Will, a hope immense now seized his heart,
And to discern the superhuman’s form
He raised his eyes to unseen spiritual heights,
Aspiring to bring down a greater world.”

Savitri-76

“He saw the purpose in the works of Time.
Even in that aimlessness a work was done
Pregnant with magic will and change divine.”

Savitri-137-138

“Her eternal Lover is her action’s cause;...
Her will is to shut God into her works
And keep him as her cherished prisoner
That never they may part again in Time.”

Savitri-181-182

“Its (**Supreme Self**) absence left the greatest **actions dull**,
Its presence made the smallest (**action**) seem divine.”

Savitri-305

“A hand from some Greatness opened her heart’s locked doors
And showed the work for which her strength was born.”

Savitri-375

“This earth is full of **labour**, packed with pain;...
This earth is full of the anguish of the gods;
Ever they **travail** driven by Time’s goad,
And strive to **work out the eternal Will**
And shape the life divine in mortal forms.”

Savitri-443-444

“His **will** must be worked out in human breasts
Against the Evil that rises from the gulfs,
Against the world’s Ignorance and its obstinate strength,
Against the stumblings of man’s pervert will,
Against the deep folly of his human mind,
Against the blind reluctance of his heart.”

Savitri-444

“Even the **smallest and meanest work** became
A sweet or glad and glorious sacrament,
An offering to the self of the great world
Or a service to the One in each and all.”

Savitri-532

“Transcended now was the poor human rule;
A sovereign power was there, a godlike will.”

Savitri-574

“All was the **violent ocean of a will**
Where lived captive to an immense caress,
Possessed in a supreme identity,
Her aim, joy, origin, Satyavan alone.”

Savitri-579

Integral *Karma Yoga* is the extensive extension of *the Gita*'s teachings of traditional *Karma Yoga*. Here the divine *Shakti* or *Para-prakriti* is identified as the doer of all action. *The Gita* hints that even involved in doing wide range of works, a *Sadhaka* does no action at all, *karmanyaviprabruttopi naiba kinchit karoti sah*,³⁵ for it is not he, but Divine *Shakti* directed by the approval of Lord which is at work. He also undertakes no personal initiative of action, *sarvarambha-parityagi*,³⁶ for all initiation of work is the movement of desire and not the command of the Divine Will. He does perfect Divine action founded upon perfect inner passivity.

1) All Life is Yoga of Nature through Works. One takes up all life and action and (1) does not despise any work nor shrink from the splendid toil; he becomes only a daily dynamic worship and service of the Divine in the unbounded temple of His own vast cosmic existence and it is through a wide egoless impersonality that he can become a liberated Worker and Divine Creator; in this higher state of Consciousness he does all work without the sense of doership, without the feeling of personal initiation of any action and no reaction of lower Nature can touch him; (2) another period in which one draws back and builds a Spiritual wall around him admitting through its gates only such activities as consent to undergo the law of Spiritual transformation. So, ‘all grief, revolt, impatience, trouble’³² are identified as a violence committed against the Master of this existence. The Master of our works respects our nature even when He is transforming it; He works always through the nature and not by any arbitrary and abstract whim. This imperfect nature of ours contains the materials of our perfection, but undeveloped, distorted, misplaced, thrown together in disorder or a poor imperfect order. All this material has to be patiently gathered, harmonised, reorganised, purified, perfected, new-moulded and transformed, not hacked and hewn and slain or mutilated, not obliterated by simple coercion and denial. (3) A third in which a free and all-embracing action, but with new forms fit for the utter truth of the Spirit. All work is done by the Power, by *Shakti*, and since the integral Yoga does not contemplate abandonment of works, does not shrink from difficulties of life but rather a doing of all works and acceptance to resolve all problems from the Divine Consciousness and with the Supreme Guidance of Divine Will and Knowledge;

the characteristic powers of the instruments, mind, life and body, must not only be purified of defects, but raised to a great capacity for this Divine action. All works or doing all action, *sarvakrut*, by a liberated knower who lives and acts in the world only with true knowledge and greater conscient power without any binding necessity and compelling ignorance. By so doing he attains supreme Unity, supreme Consciousness and highest Knowledge. Action can neither bind the liberated man nor can it bind or limit the Eternal but it binds and limits the surface constructed personality. The law of the Divine action is at last unity embracing and possessing the multiplicity and no longer the ordinary action of multiplicity struggling towards some figure of unity. A Divine action can take shape spontaneously, freely, and infallibly from the light and force of our Psychic and Spiritual Self in union with the Supramental Self. This interfusion is identified as the last state of the integral Yoga of Works.

2) *Karmaphala tyaga, samata (titikha), yajna(atmasamarpanam) iti Karma Yogah*. Renunciation of all desire for the fruits of work, equality and action done as sacrifice to the supreme Lord of all nature are the first three Godward approaches of *Karmayoga*.

3) *Yastu karmafalatyagi sa tyagityavidhiyate. (The Gita-18.11)* He who gives up the fruit of work is called a *Tyagi*, a renouncer. Therefore, the first rule of action laid down by *the Gita* is to do the work that should be done without any desire for the fruit, *niskama karma...* For so long as we work with attachment to the result, the sacrifice is offered not to the Divine, but to our ego or activity pursued by the absorption in action leads to an inferior affirmation and denial of the Highest. Afterwards even as we have renounced attachment to the fruit, we must renounce attachment to the work, so also the last clinging attachment to the idea and sense of ourselves as the doer has to be relinquished; the Divine *Shakti* must be known and felt above and within us as the true and sole Divine Worker. The state of freedom, *mukti*, which can come in the Yoga of works through renunciation of ego, *ahamkaram*, desire, *kama*, dualities, *dwanda*, three *gunas* and personal initiation, *sarbarambhaparityagi*. A *Sadhaka* of integral *Karmayoga* will abandon social duty, family obligation, communal or national demand to the Lord of works, so long as it is not in conflict with his growing sense of higher Right. There is nothing in the world to which he must be attached, not wealth, 'nor wife, nor children,'²⁵ nor his 'work and mission, nor heaven, nor earth.'²⁵ He must give up past association that form the ordinary way of living, mental constructions of our own, snare of mind and senses, the meshes of Word, the bondage of the Idea, 'the truths we hold most securely.'²⁶ Even Divine realisations must not be clung to, if they are not the Divine realisation in its utter essentiality and completeness. We must rest at nothing less than the All, nothing short of the utter Transcendence.

4) ‘*Samatwam yoga uchyate.*’ (*The Gita-2.48*) For it is equality that is meant by Yoga. The second rule of action laid down by *the Gita* is an absolute equality of mind and the heart to all results, to all reactions, to all happenings. If good fortune and ill fortune, if respect and insult, if reputation and obloquy, if victory and defeat, if pleasant event and sorrowful event leave us not only unshaken but untouched, free in the mental view, not responding with the least disturbance or vibration in any spot of the nature, then we have the absolute liberation to which *the Gita* points us. ‘The equal poise in action is especially necessary for the *Sadhaka* of the integral Yoga. First, he must acquire that equal assent and understanding which will respond to the law of the divine action without trying to impose on it a partial will and the violent claim of a personal aspiration. A wise impersonality, a quiescent equality, a universality which sees all things as the manifestations of the Divine, the one Existence, is not angry, troubled, impatient with the way of things or on the other hand excited, over-eager and precipitate, but sees that the law must be obeyed and the pace of time respected, observes and understands with sympathy the actuality of things and beings, but looks also behind the present appearance to their inner significances and forward to the unrolling of their divine possibilities, is the first thing demanded of those who would do works as the perfect instruments of the Divine.’²⁷

5) ‘*Yajnah karma samudbhavah.*’ (*The Gita-3.14*) Sacrifice is born of work. The third rule is an entire spirit of self-consecration in our works; it must become first the constant will, then the ingrained need in all the being and instrumental nature, finally its automatic but living and conscious habit, the self-existent turn to do all action as a sacrifice to the Supreme present in us and in all beings and in all the workings of the universe. “As that self-giving progresses, the work of the sacrifice becomes easier and more powerful and the prevention of the **opposing Forces loses much of its strength**, impulsion and substance.”³⁸ Both inner and outer Life becomes the altar of this complete consecration; all works are unconditionally offered to the Psychic being within or transcendent and universal Power and Presence.

6) ‘*Chaturvarnam maya srustam.*’ (*The Gita-4.13*) I have created four order of work based on four kinds of Soul forces that of Power for Knowledge, *Brahmana*, a Power for strength, *Khyatriya*, a Power for mutuality and active and productive relation and interchange, *Vaisya* and a Power for works and labour and service, *Shudra*. These are four active Powers and tendencies of the Spirit and the predominance of one or the other in the better formed part of our personality gives us our dominant qualities, tendencies and capacities. For integral development of a Soul Seeker, in integral Yoga all the four Soul Forces are reconciled.

7) ‘*Chatvaro manabastatha madbhava manasa jata,*’ (*The Gita-10.6*) the four *Manus* that of Wisdom, Power, Beatitude and Perfection are of My Spiritual or

Overmental becomings. These Spiritual becoming are the four dynamic Spiritual *Shaktis* that work in the universe that of *Maheswari, Mahakali, Mahalakhmi* and *Mahasaraswati*. The function of these four Spiritual *Shaktis* in Knowledge plane has extended as action of four Soul/Psychic forces of *Brahma Shakti, Kshetra Shakti, Vaisya Shakti* and *Shudra Shakti* acting in the Planes of Ignorance. The *Sadhaka* of integral Yoga reconciles all the four Spiritual Mother Powers and thus he experiences the integration of his personality and moves towards still higher planes of Consciousness.

8) '*Brahmaiba tena gantabyam brahmakarmasamadhina.*' (*The Gita-4.24*) *Brahman* is that which is attained by *Samadhi* in *Brahman*-action. *Jnanam Vijnanam astikyam brahma-karma swabhabajam* (*The Gita-18.42*), exclusive and comprehensive knowledge and practice of Spiritual truth are the natural and spontaneous work of the *Brahmin* Soul force. The soul force of the nature of exclusive concentration of the ancient *Brahmin* is extended in integral Yoga to the fullness of the divine soul and power of truth, knowledge, perfection of *Dharma*, the accomplished Brahminhood of the complete *Brahmana*.

9) '*Sourjya tejo dhrutidrakhyam danamiswarabhavascha khetrakarma swabhabajam,*' (*The Gita-18.43*) adventure of consciousness, high spirit askesis, resolution, ability, giving and lordship are the natural work of *Kshatriya* Soul force. These are extended in Integral Yoga to Divine fullness, purity and grandeur and expansion of Spiritual kingdom within and without.

10) '*Yogah karmasu kausalam.*' (*The Gita-2.50*) Yoga is the skill in works. The outward action of the *Vaisya* Soul force is skilful devising intelligence, the legal, professional, commercial, scientific, technical, commercial and utilitarian bent of mind, a power of giving, ample creative liberality, and mutual helpfulness. This is extended in integral Yoga into a largeness of mutuality, a generous fullness of the relations of life, a lavish self-spending and return and ample interchange between existence and existence, a full enjoyment and use of rhythm and balance of fruitful and productive life.

11) '*Paricharyatamakam karma shudrasyapi swabhabajam,*' (*The Gita-18.44*) all the action of the character of service is the natural work of *Shudra* Soul force. The well-developed *Shudra* has the instinct of toil and capacity of labour and service for maintenance of his existence, gratification of his primal needs, self-indulgence of the instincts, an unreflective obedience and mechanical discharge of duty. In integral Yoga this faculty is extended to most necessary and beautiful elements of our greater perfection and the key to the much of the secret of highest Spiritual evolution. The full development of this force is the power of service to others, to obey and follow whatever great discipline and influence, the love which consecrates service and asks for no return, a power for complete self-surrender.

12) *Sahajam karma kauntaya sadosamapi na tyajet. (The Gita-18.48)* O Arjuna, though defective, the inborn work ought not to be abandoned. ‘The integral Yoga cannot reject the works of Life and be satisfied with an inward experience only; it has to go inward in order to change the outward, making the Life-Force a part and a working of a Yoga-Energy which is in touch with the Divine and divine in its guidance.’³³ An integral Yogi is ‘not attached, bound and limited by any work nor has he any personal motive of fame, greatness or personal satisfaction in these works; he can leave or pursue them as the Divine in him wills, but he need not otherwise abandon them in his pursuit of higher integral knowledge.’³⁷ The Divine work for which he is offered a birth is the manifestation of the Divine All through Universalisation and Impersonalisation of himself.

13) The Integral *Karma Yoga* aims at the dedication of every human activity to the supreme Will. It begins by the renunciation of all egoistic aim for our works, all pursuit of action for an interested aim or for the sake of a worldly result; it continues enjoying the joy of action by renouncing all attachment to action and result of action. By this renunciation it so purifies the mind and the will that we become easily conscious of the great universal Energy as the true doer of all our actions and the Lord of that Energy as their ruler and director with the individual as only a mask, an excuse, an instrument, a channel of the Divine *Shakti* and act according to Her dictates or her rule of light and power within us or, more positively, a conscious centre of action and phenomenal relation. The choice and direction of the act is more and more consciously left to the supreme Will and this universal Energy. To That our works as well as the results of our works are finally abandoned. ‘Thus are made possible the final steps (of Supramental action) when the veil of Nature is withdrawn and the seeker is face to face with the Master of all existence and his activities are merged in the action of a supreme Energy which is pure, true, perfect and blissful for ever. Thus can **he utterly renounce to the supramental Shakti his works as well as the fruits of his works** and act only as the conscious instrument of the **eternal Worker**. No longer giving the sanction, he will rather receive in his instruments and follow in her hands a divine mandate. No longer doing works, he will accept their execution through him by **her unsleeping Force**. No longer willing the fulfilment of his own mental constructions and the satisfaction of his own emotional desires, he will obey and participate in an omnipotent Will that is also an omniscient Knowledge and a mysterious, magical and unfathomable Love and a vast bottomless sea of the eternal Bliss of Existence.’⁵⁸

14) The object of Integral *Karma Yoga* is the release of the Soul from its bondage to appearances and to the reaction of phenomenal activities. The traditional *Karma Yoga* is used like other paths, to lead to liberation from the phenomenal existence and a departure into the Supreme. But here (Integral *Karma*

Yoga) too an exclusive result is not inevitable. The end of the path may be, equally, a perception of the Divine in all energies, in all happenings, in all activities, and a free and unegoistic participation of the Soul in the cosmic action. So followed it will lead to the elevation of all human will and activity to the divine level, its spiritualisation and the justification of the cosmic labour towards freedom, power, *ananda* and perfection in the human being.

15) The *Purusha-Prakriti* realisation is of the first utility to the seeker in the Way of Works; for it is the separation of the conscient being and the Energy and the subjection of the being to the mechanism of the Energy that are the efficient cause of our ignorance and imperfection; by this realisation the being can liberate himself from the mechanical action of the nature and become free and arrive at a first Spiritual control over the nature. *Ishwara-Shakti* stands behind the relation of the *Purusha-Prakriti* and its ignorant action and turns it to an evolutionary purpose. The *Ishwara-Shakti* realisation can bring participation in a higher dynamism and a divine working and a total unity and harmony of the being in a Spiritual nature. The *Brahman-Maya* union in Supramental plane is the highest achievement of an integral *Karma yogi*, where he experiences complete union of the dual aspects of Divine and the descent of the Divine Truth will ‘illumine, deliver and act sovereignly on the world of ignorance.’³¹

16) *Sarva dharman paritejya mam ekam saranam braja. (The Gita-18.66)* Abandon all laws of mind, life and body and take refuge in My supreme Psychic, Spiritual and Supramental Being alone. *The Gita’s* supreme message to a *Karma Yogi* is that he should leave all conventional formulas of mechanised action, all fixed, constructed and external rules of conduct, *dharmas*, and take refuge in the Divine alone. ‘*The Gita* at its cryptic close may seem by its silence to stop short of that solution for which we are seeking; it pauses at the borders of the highest spiritual mind and does not cross them into the splendours of the Supramental Light. And yet its secret of dynamic, and not only static, identity with the inner Presence, its highest mystery of absolute surrender to the Divine Guide, Lord and Inhabitant of our nature, is the central secret. This surrender is the indispensable means of the Supramental change and, again, it is through the Supramental change that the dynamic identity becomes possible...’²⁸ “All our nature **must make an integral surrender**; it must offer itself in every part and every movement to that which seems to the unregenerated sense-mind so much less real than the material world and its objects. Our whole being – soul, mind, sense, heart, will, life, body – must consecrate all its energies so entirely and in such a way that it shall become a fit vehicle for the Divine.”³⁴ ‘This total consecration and surrender and this resultant entire transformation and free transmission make up the whole fundamental means and the ultimate aim of an integral *Karmayoga*.’²⁹

17) Action is the result of energy and the consciousness force of the Spirit, manifests itself in many kinds of energies resulting in manifold experience and many-sided action. An energy of seeking of truth and knowledge must have natural outcome of growth into truth and increase in knowledge; an energy of pursuit of beauty should have as its outcome an increase in the sense of beauty, the enjoyment of beauty, beauty and harmony of life and nature; a pursuit of physical health, strength and capacity must create the strong man and successful athlete; an energy put forward for power and other vital ends must lead to an increase of capacity for commanding these results or development of vital strength and plentitude; nature rewards brave and strong with victory in the battle; rewards capable intellect and earnest seeker with the knowledge; there are inner activities of mind and life, pursuit of love, joy, happiness and life enlargement. All these varieties of work are necessary for the action of Spirit in life. The aim of our Divine realisation³⁰ is at once the immobility of the Spirit and the movement of Nature and feels the presence and power of the Divine in every step, motion, figure of our activities, in every turn of our will, in every thought, feeling and impulse.

18) From the point of view of Infinite truth, it would be an error to insist either the sameness of work under all circumstances or diversity of action without any unifying truth and harmony. The greater cosmic truth insists unity of action and infinitely plastic yet harmonious diversity of all action. Or the Divine *Shakti* acts according to a permanent and yet plastic truth of things and each action is moved by higher, deeper and subtler truth demanded by the supreme Will in the universe. The highest triple action identified in integral *Karma Yoga* is that firstly, the Spiritual reason is broadened, heightened and lifted to greater formulative action of Self that is within and around us; secondly, there is a higher interpretative Supramental action which is less insistent on actualities of existence but more concerned with greater potentialities in time and space and beyond and lastly, there is highest knowledge by identity which is a door of entrance to the essential self-awareness and the Omniscience and Omnipotence of the Supreme. There action would be a free manifestation of the power and workings of the root Force of existence, the force of an all-determining conscious Spirit whose formulations of descending Consciousness work out inevitably in the untransformed mind, life and matter.

Recapitulation:

“Each one is free to do whatever he likes, but he cannot prevent his acts from bearing their natural consequences. It is only what is done with the Divine and for the Divine that is free from the slavery of consequences.”⁵⁹

The Mother

“But once we live in this greater knowledge, the character and consequences of the work can make no difference to the freedom of the spirit. The

work may be outwardly a terrible action like this great battle and slaughter of *Kurukshetra*; but although the liberated man takes his part in the struggle and though he slay all these peoples, he slays no man and he is not bound by his work, because the work is that of the Master of the Worlds and it is he who has already slain in his hidden omnipotent will all these armies.”³⁹

Sri Aurobindo

“An integral Yoga **must lean** rather to the catholic injunction of *the Gita* that even the liberated soul, living in the Truth, **should still do all the works of life** so that **the plan of the universal** evolution under a secret divine leading may not languish or suffer. But if **all works** are to be done with the same forms and on the same lines as they are now done in the Ignorance, our gain is only inward and our **life is in danger** of becoming the dubious and ambiguous formula of an inner Light doing the works of an outer Twilight, the perfect Spirit expressing itself in a mould of imperfection foreign to its own divine nature. If no better can be done for a time, --and **during a long period of transition** something like this does inevitably happen, --then so it must remain till things are ready and the spirit within **is powerful enough** to impose its own forms on the life of the body and the world outside; but this (imperfection and discrepancy in outward work) can be accepted only as **a transitional stage** and not as our soul’s ideal or the **ultimate goal** of the passage.”⁴⁰

Sri Aurobindo

“And here we always come back to the same thing, to what Sri Aurobindo describes in *The Synthesis of Yoga*: it is the way of knowledge or the way of devotion or the way of works. But the way of works is precisely the one which keeps you in physical life and makes you find your liberation in it; and perhaps this is the most effective way of all but also the most difficult.”⁵⁰

The Mother

A traditional *Karma Yogi* is considered great if in him *Kshara Purusha* is dynamised and all initiation of works are activated from within. In a greater *Karma Yogi* *Kshara* and *Akshara* are both simultaneously dynamised and his consciousness undulates between *Kshara* and *Akshara* or waking trance and non-waking trance and preoccupies himself in both objective manifesting action and subjective subtle and superconscient action by a pressure and direction from within and above respectively. In the greatest *Karma Yogi*, *Uttama Purusha* is dynamised along with *Kshara* and *Akshara Purusha*. This *Purushottama* Consciousness is settled in the body where the *Jiva* holds together the triple *Purusha*. In this state of Consciousness **intense** waking trance is stabilised and one moves freely in his multiple subtle bodies without losing waking consciousness. In integral Yoga he will direct the Supramental energy dynamised due to his relatively stronger part of Divine Will towards relatively weaker parts of his untransformed emotional and intellectual Nature.

In *Savitri* we observe more account on Psychic, Spiritual and Supramental action: They are:

Psychic action:

“His commonest doings welled from an inner Light.” Savitri-44,
“Her **acts** became gestures of sacrifice.” Savitri-360,
“They felt a godhead and obeyed a call,
Answered to her lead and did her **work** in the world;” Savitri-364,
“Drawn by her charm and mastered by her **will**,
Possessed by her, her striving to possess,” Savitri-364,
“Your actions can be swift revealing steps,” Savitri-370,
“A worshipped empress all once vied to serve,
She made herself the diligent serf of all,
Nor spared the labour of broom and jar and well,
Or close gentle tending or to heap the fire
Of altar and kitchen, no slight task allowed
To others that her woman’s strength might do.
In all her acts a strange divinity shone:
Into a simplest movement she could bring
A oneness with earth’s glowing robe of light,
A lifting up of common acts by love.” Savitri-470
“All of his (Satyavan) speeding days that he could spare
From labour in the forest hewing wood
And hunting food in the wild sylvan glades
And service to his father’s sightless life
He gave to her (Savitri) and helped to increase the hours
By the nearness of his presence and his clasp,
And lavish softness of heart-seeking words
And the close beating felt of heart on heart.” Savitri-472
“Through this she sends us her glory and her powers,
Pushes to wisdom’s heights, through misery’s gulfs;
She (Psychic Mother) 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.” Savitri-527
“Our acts chime with God’s simple natural good
Or serve the rule of a supernal Right.” Savitri-531
“This bright perfection of her inner state
Poured overflowing into her outward scene,
Made beautiful dull common natural things
And **action** wonderful and time divine.
Even the smallest and meanest work became
A sweet or glad and glorious sacrament,
An offering to the self of the great world

Or a service to the One in each and all.” Savitri-532,
“There came a freedom from the heart-strings’ clutch,
Now all her acts sprang from a godhead’s calm.” Savitri-573

Spiritual Action:

“(Spiritual action) The passive way is to be inwardly immobile, without effort, wish, expectation or any turn to action, *niscesta, aniha, nirapeksa, nivrta*; the active way is to be thus immobile and impersonal in the mind, but to allow the supreme Will in its spiritual purity to act through the purified instruments. Then, if the soul abides on the level of the spiritualised mentality, it becomes an instrument only, but is itself without initiative or action, *niskriya, sarvarambha parityagi*. (Supramental action) But if it rises to the gnosis, it is at once an instrument and a participant in the bliss of the divine action and the bliss of the divine Ananda; it unifies in itself the *prakriti* and the *purusha*. (Or it unifies *Para-prakriti* with *Purushottama*.)”⁵⁶

Sri Aurobindo

“A solitary mind, a world-wide heart,
To the lone immortal’s unshared work she rose.” Savitri-9
“Each action left the footprints of a god,” Savitri-23,
“He (Spiritual being) comes unseen into our darker parts
And, curtained by the darkness, does his work,
A subtle and all-knowing guest and guide,
Till they too feel the need and will to change.” Savitri-35
“His spirit’s stillness helped the toiling world.
Inspired by silence and the closed eyes’ sight
His force could work with a new luminous art
On the crude material from which all is made
And the refusal of Inertia’s mass
And the grey front of the world’s Ignorance
And nescient Matter and the huge error of life.
As a sculptor chisels a deity out of stone
He slowly chipped off the dark envelope,” Savitri-36
“A happier cosmic working could begin
And fashion the world-shape in him anew,” Savitri-36
“And leaves its huge white stamp upon our lives.” Savitri-48,
“Its powers (Overmental Spiritual energy) can undo all Nature's work:..
It (Overmind) can immortalise a moment's work:” Savitri-84-85,
“Only when we have climbed above ourselves,
A line of the Transcendent meets our road
And joins us to the timeless and the true;
It brings to us the inevitable word,
The **godlike act, the thoughts** that never die.” Savitri-109-10
“His service a spiritual sovereignty.” Savitri-125

“A work is done in the deep silences;” Savitri-170,
 “Sweet common things turned into miracles” Savitri-235,
 “It acted not but bore all thoughts and deeds,
 The witness Lord of Nature’s myriad acts
 Consenting to the movements of her Force.
 His mind reflected this vast quietism.” Savitri-283
 “From hidden silences the act is born” Savitri-283
 “She (Divine Mother) reigns, inspirer of its **multiple works**
 And thinker of the symbol of its scene.” Savitri-295
 “His finite parts approached their **absolutes**,
 His actions framed the movements of the Gods,
 His will took up the reins of cosmic Force.” Savitri-302
 “Something thou (King Aswapati) cam’st to do from the Unknown,
 But nothing is finished and the world goes on
 Because only half God’s cosmic work is done.” Savitri-310
 “The moment’s thought inspired the passing act.” Savitri-325,
 “Out of those crystal windows gleamed a will
 That brought a large significance to life.” Savitri-357
 “But the spirit’s consent is needed for each act” Savitri-457,
 “A channel of the mighty Mother's choice,
 The immortal's will took into its calm control
 Our blind or erring government of life;
 A loose republic once of wants and needs,
 Then bowed to the uncertain sovereign mind,
 Life now obeyed to a diviner rule
 And **every act became an act** of God.” Savitri-529
 “Yet still her body saw and moved and spoke;
 It understood without the aid of thought,
 It said whatever needed to be said,
 It did whatever needed to be done.
 There was no person there behind the act,
 No mind that chose or passed the fitting word:
 All wrought like an unerring apt machine.” Savitri-545
 “A pure perception was the only power
 That stood behind her action and her sight.” Savitri-546
 “Life showed to all the same familiar face,
 Her acts followed the old unaltered round,
 She spoke the words that she was wont to speak
 And did the things that she had always done.” Savitri-551
 “There was no will behind the word and act,
 No thought formed in her brain to guide the speech:” Savitri-551
 “Transcended now was the poor human rule;
 A sovereign power was there, a godlike will.” Savitri-574

“The Immobile stands behind each daily act, (dynamic Spiritual action)
A background of the movement and the scene,
Upholding creation on its might and calm
And change on the Immutable’s deathless poise.” Savitri-662
“Illumine common acts with the Spirit’s ray” Savitri-710,

Universal Action:

“Original and supernal Immanence
Of which all Nature’s process is the art,
The cosmic Worker set his secret hand
To turn this frail mud-engine to heaven-use.” Savitri-24-25
“A splendour of self-creation from the peaks,
A transfiguration in the mystic depths,
A happier cosmic working could begin
And fashion the world-shape in him anew,
God found in Nature, Nature fulfilled in God.” Savitri-36-37
“His wide eyes bodied viewless entities,
He saw the cosmic forces at their work
And felt the occult impulse behind man’s will.” Savitri-44
“Too seldom is the shadow of what must come
Cast in an instant on the secret sense
Which feels the shock of the invisible,
And seldom in the few who answer give
The mighty process of the cosmic Will
Communicates its image to our sight,
Identifying the world’s mind with ours.” Savitri-53
“A sovereign ruling falsehood, death and grief,
It pressed its fierce hegemony on the earth;
Disharmonising the original style
Of the architecture of her fate’s design,
It falsified the primal cosmic Will
And bound to struggle and dread vicissitudes
The long slow process of the patient Power.” Savitri-223
“There waiting its hour the future lay unknown,
There is the record of the vanished stars.
There in the slumber of the cosmic Will
He saw the secret key of Nature’s change.” Savitri-231
“All stood in an original plenitude,
Hushed and fulfilled before they could create
The glorious dream of their universal acts;
Here was engendered the spiritual birth,
Here closed the finite’s crawl to the Infinite.
A thousand roads leaped into Eternity

Or singing ran to meet God's veiless face." Savitri-298
 "Escape brings not the victory and the crown!
 Something thou cam'st to do from the Unknown,
 But nothing is finished and the world goes on
 Because only half God's cosmic work is done." Savitri-310
 "The seers attuned to the universal Will,
 Content in Him who smiles behind earth's forms,
 Abode ungrieved by the insistent days." Savitri-382
 "The Mighty Mother lay outstretched at ease.
 All was in line with her first satisfied plan;
 Moved by a universal will of joy
 The trees bloomed in their green felicity
 And the wild children brooded not on pain." Savitri-390
 "A portion of the mighty Mother came
 Into her as into its own human part:
 Amid the cosmic workings of the Gods
 It marked her the centre of a wide-drawn scheme,
 Dreamed in the passion of her far-seeing spirit
 To mould humanity into God's own shape
 And lead this great blind struggling world to light
 Or a new world discover or create." Savitri-486
 "Although his ego claims the world for its use,
 Man is a dynamo for the cosmic work;
 Nature does most in him, God the high rest:
 Only his soul's acceptance is his own." Savitri-542
 "Yes, my humanity is a mask of God:
 He dwells in me, the mover of my acts,
 Turning the great **wheel of his cosmic work**.
 I am the living body of his light,
 I am the thinking instrument of his power,
 I incarnate Wisdom in an earthly breast,
 I am his conquering and unslayable will.
 The formless Spirit drew in me its shape;
 In me are the Nameless and the secret Name." Savitri-634

Supramental Action:

"The supramental will and action are therefore a will and action of the spontaneous self-fulfilling truth of the spirit, the right and at the highest the infallible movement of a direct and total knowledge."⁵⁴

Sri Aurobindo

“It is to this intelligence infinite in itself but freely organising and self-determiningly organic in its self-creation and its works that we may give for our present purpose the name of the divine supermind or gnosis.”⁵⁵

Sri Aurobindo

“I don't forget what Sri Aurobindo said – declared (in writing): that in 1967 the supramental Power will be behind all the earth's governments. Whether it's these people or those or whoever, they will be directly, may be not consciously, but directly under the influence of the supramental forces, which will make them do what has to be done. And so, of course, the first result will be a kind of worldwide collaboration – he explicitly told me that, and he wrote it down. That's what he had seen. But he didn't say we would get there without ... without catastrophe. He never said that.”⁵³

The Mother

“For it is still its separate mental self which it makes the judge, witness and centre of the universe and through it alone strives to arrive at its own higher self and reality; all others are “others” grouped to it around itself: when it wills to be free, it has to draw back from life and mind in order to disappear into the real unity. For there is still the veil created by Avidya between the mental and **supramental action**; an image of the Truth gets through, not the Truth itself. It is only when the veil is rent and the divided mind overpowered, silent and passive to a **supramental action** that mind itself gets back to the Truth of things.”⁵⁷

Sri Aurobindo

“Acts vibrant with a superhuman light
And movements pushed by a superconscient force,
And joys that never flowed through mortal limbs,
And lovelier scenes than earth's and happier lives.” Savitri-28
“The Craftsman of the magic stuff of self
Who **labours** at his high and difficult plan
In the wide workshop of the wonderful world,
Modelled in inward Time his rhythmic parts.” Savitri-25,
“His spirit's stillness helped the toiling world.
Inspired by silence and the closed eyes' sight (Supramental action of King
Aswapati)
His (Supramental) force could work with a new luminous art
On the crude material from which all is made
And the refusal of Inertia's mass
And the grey front of the world's Ignorance
And nescient Matter and the huge error of life.” Savitri-36,
“A deep surrender is their (Supramental Beings) source of might,
A still identity their way to know,
Motionless is their action like a sleep.” Savitri-57

“It (Supramental energy) moves events by its bare silent will,
 Acts at a distance without hands or feet.” Savitri-85,
 “Insignificant her means, infinite her work;
 On a great field of shapeless consciousness
 In little finite strokes of mind and sense
 An endless Truth she endlessly unfolds;
 A timeless mystery works out in Time.” Savitri-178
 “Yet is it a conscious power that moves in us,
 A seed-idea is parent of our acts
 And destiny the unrecognised child of Will.” Savitri-272
 “All stood in an original plenitude,
 Hushed and fulfilled before they could create
 The glorious dream of their **universal acts**;
 Here was engendered the spiritual birth,
 Here closed the finite’s crawl to the Infinite.” Savitri-298
 “Thence gazing with an immeasurable outlook
 One with self’s inlook into its own pure vasts,
 He saw the splendour of the spirit’s realms,
 The greatness and wonder of its **boundless works**,
 The power and passion leaping from its calm,
 The rapture of its movement and its rest,
 And its fire-sweet miracle of transcendent life,
 The million-pointing undivided grasp
 Of its vision of one same stupendous All,
 Its **inexhaustible acts** in a timeless Time,
 A space that is its own infinity.” Savitri-298
 “There forces are great outbursts of God’s truth
 And objects are its pure spiritual shapes;
 Spirit no more is hid from its own view,
 All sentience is a sea of happiness
 And all creation is an **act of light**.” Savitri-298
 “In that high realm where no untruth can come,
 Where all are different and all is one,
 In the Impersonal’s ocean without shore
 The Person in the World-Spirit anchored rode;
 It thrilled with the mighty marchings of World-Force,
 Its acts were the comrades of God’s infinite peace.” Savitri-301
 “His finite parts approached their absolutes,
 His actions framed the movements of the Gods,
 His will took up the reins of cosmic Force.” Savitri-302,
 “Nothing could satisfy but its delight:
 Its (Supreme Self’s) absence left the greatest actions dull,
 Its presence made the smallest (action) seem divine.” Savitri-305,

“A Power that lives upon the heights must **act**,
 Bring into life’s closed room the Immortal’s air
 And fill the finite with the Infinite.” Savitri-315-16
 “(In Supramental) The will obeyed the thought, the act the will.” Savitri-327,
 “Untired of sameness and untired of change,
 Endlessly she unrolled her moving act,” Savitri-328
 “His (Divine’s) will must be worked out in human breasts
 Against the Evil that rises from the gulfs,
 Against the world’s Ignorance and its obstinate strength,
 Against the stumblings of man’s pervert will,
 Against the deep folly of his human mind,
 Against the blind reluctance of his heart.” Savitri-444
 “So man evolving to divinest heights
 Colloques still with the animal and the Djinn;
 The human godhead with star-gazer eyes
 Lives still in one house with the primal beast.
 The high meets the low, all is a single plan.” Savitri-541
 “Then a calm Power seated above our brows
 Is seen, unshaken by our thoughts and deeds,
 Its stillness bears the voices of the world:
 Immobile, it moves Nature, looks on life.
 It shapes immutably its far-seen ends;
 Untouched and tranquil amid error and tears
 And measureless above our striving wills,
 Its gaze controls the turbulent whirl of things.” Savitri-571
 “Mine (Savitri’s) is the labour of the battling gods:
 Imposing on the slow reluctant years
 The flaming will that reigns beyond the stars,
 They lay the law of Mind on Matter’s works
 And win the soul’s wish from earth’s **inconscient Force.**” Savitri-588
 “A (Supramental) Will that without sense or motive acts,
 An (Supramental) Intelligence needing not to think or plan,” Savitri-680,
 “Because he (Supermind) is there the Inconscient does its work,” Savitri-681,

The other limitation of *the Gita’s Karma Yoga* is that it ‘aims at union with the cosmic Spirit and stops short at the Overmind’⁴⁸ whereas the special work foreseen in integral Yoga is ‘**to stand apart from the rest of the world** so as to separate ourselves from the ordinary consciousness in order to **bring down a new one.**’⁴⁸ It means in order to arrive at Supramental consciousness, one has to reconcile *Karma Yoga* with *Jnana Yoga*.

OM TAT SAT

References:

- 1: CWSA/23/The Synthesis of Yoga-247-48,
- 2: “The action of the three gunas is the subject-matter of the Veda; but do thou become free from the triple guna, O Arjuna; without the dualities, ever based in the true being, without getting or having, possessed of the self.” The Gita-2.45,
- 3: The Gita-9.26, 27, 28, 29,
- 4: The Gita-17.24,
- 5: The Gita-17.27,
- 6: The Gita-18.56,
- 7: The Gita-2.47, 48,
- 8: The Gita-2.51,
- 9: The Gita-11.55,
- 10: The Gita-3.27,
- 11: The Gita-5.13,
- 12: The Gita-16.18,
- 13: The Gita-18.53,
- 14: The Gita-18.58,
- 15: The Gita-18.59, 60,
- 16: The Gita-5.8, 9,
- 17: The Gita-5.14,
- 18: The Gita-13.30,
- 19: The Gita-14.19,
- 20: The Gita-18.17,
- 21: CWSA/19/Essays on the Gita-453,
- 22: CWSA/23/The Synthesis of Yoga-243,
- 23: CWSA/19/Essays on the Gita-185,
- 24: The Gita-5.10, 11, 12,
- 25: CWSA/23/The Synthesis of Yoga-329,
- 26: CWSA/23/The Synthesis of Yoga-331,
- 27: CWSA/24/The Synthesis of Yoga-700-01,
- 28: CWSA/23/The Synthesis of Yoga-94-95,
- 29: CWSA/23/The Synthesis of Yoga-92,
- 30: CWSA/23/The Synthesis of Yoga-252,
- 31: CWSA/23/The Synthesis of Yoga-125-126,
- 32: CWSA/24/The Synthesis of Yoga-723,
- 33: CWSA/23/The Synthesis of Yoga-175,
- 34: CWSA/23/The Synthesis of Yoga-72,
- 35: The Gita-3.20,
- 36: The Gita-12.16, 14.25,
- 37: CWSA/23/The Synthesis of Yoga-143,
- 38: CWSA/23/The Synthesis of Yoga-133,
- 39: CWSA/19/Essays on the Gita-498,
- 40: CWSA/23/The Synthesis of Yoga-136,
- 41: “Her **mind**, a sea of white sincerity.” Savitri-15,

“A mind delivered from **all twilight thoughts**,” Savitri-638,
 “Her consciousness grew aware of him (*Satyavan*) alone” Savitri-410,
 “Apart with love she lived for love alone.” Savitri-468,
 “Her aim, joy, origin, *Satyavan* alone.” Savitri-579,
 42: CWSA/23/The Synthesis of Yoga-102,
 43: The Gita-12.9, 10, 11, 12,
 44: The Gita-18.10, 11
 45: CWSA/23/The Synthesis of Yoga-113,
 46: CWSA/24/The Synthesis of Yoga-762,
 47: “Better indeed is knowledge than practice, than knowledge, meditation is better; than meditation, renunciation of the fruit of action, on renunciation follows peace.” The Gita-12.12,
 48: “That is all right in the ordinary karmayoga which aims at union with the cosmic Spirit and stops short at the Overmind — but **here a special work** has to be done and a new realisation achieved for the earth and not for ourselves alone. **It is necessary to stand apart from the rest of the world** so as to separate ourselves from the ordinary consciousness in order to **bring down a new one.**” CWSA-35/Letters on Himself and the Ashram- 812-813, “The Gita at its cryptic close may seem by its silence to stop short of that solution for which we are seeking; it pauses at the borders of the highest spiritual mind and does not cross them into the splendours of the supramental Light.” CWSA-23/The Synthesis of Yoga- 94-95,
 49: “For when questioned by Arjuna on the difference between the outer and inner renunciation, *sannyasa* and *tyaga*, Krishna insists that these three things ought not to be renounced at all but ought altogether to be done, for they are the work before us, *kartavyam karma*, and they purify the wise. In other words these acts constitute the means of our perfection.” CWSA-19/Essays on the Gita-484, “Even these actions (sacrifice, giving and askesis) certainly ought to be done, O Partha, leaving aside attachment and fruit.” The Gita-18.6,
 50: TMCW-8/The Questions and Answers-1956/p-299,
 51: TMCW-8/The Questions and Answers-1956/p-324,
 52: “At that time I didn’t know the text of the Gita. I had not read it completely yet, you see... (*some words inaudible here*)... not this verse which I translate in my own way: “And detached from all fruit of action, act.” It is not like this, but still that’s what it means. This I did not know, but I said exactly what is said in the Gita.” TMCW-7/The Questions and Answers-1955/p-392-393,
 53: The Mother’s Agenda-20.11.1962,
 54: CWSA-24/The Synthesis of Yoga-792,
 55: CWSA-24/The Synthesis of Yoga-786,
 56: CWSA/24/The Synthesis of Yoga-676,
 57: CWSA-21/The Life Divine-181,
 58: CWSA/23/The Synthesis of Yoga-231,
 59: TMCW-14/Words of the Mother-II/p-214,

The Gita's Teachings of Jnana Yoga:

“I abide in **the spiritual being** and from there destroy the darkness born of ignorance with the shining lamp of knowledge.”

The Gita-10.11

“For knowledge does not mean renunciation of works, it means equality and non-attachment to desire and the objects of sense; and it means the poise of intelligent will in the Soul free and high-uplifted above the lower instrumentation of *Prakriti* and controlling the works of the mind and the senses and body in the power of self-knowledge and the pure objectless self-delight of spiritual realisation, *niyatam karma*.”¹

Sri Aurobindo

“In men, says *the Upanishad*, the Self-Existent has cut the doors of consciousness outward, but a **few** turn the eye inward and it is these who see and know the Spirit and develop the spiritual being. **Thus to look into ourselves and see and enter into ourselves and live within is the first necessity for transformation of nature and for the divine life.**”²⁶

Sri Aurobindo

“*The Upanishad* tells us that the Self-existent has so set the doors of the soul that **they turn outwards** and most men look outward into the appearances of things; only the **rare soul that is ripe** for a calm thought and steady wisdom turns its eye inward, sees the Self and attains to immortality. To **this turning of the eye inward** psychological self observation and analysis is a great and effective introduction.”²⁷

Sri Aurobindo

“Intense philosophies pointed earth to heaven (traditional Yoga)
Or on foundations broad as cosmic Space
Upraised the earth-mind to superhuman heights.”

Savitri-360

The traditional *Karma Yoga* becomes easier for him who is established in *Jnana Yoga*. Because by the Spiritual experience stabilised in *Samadhi*, the centre of living shifts inward and upward; in this new birth of Soul, the Spirit in which work is done changes; one loses attachment to world, loses attachment to sense enjoyment and loses attachment to work and result of work; he is less bound by the action of ego. He can pursue *Karma Yoga* easily by renouncing fruits of work and can pursue *Bhakti Yoga* easily by renouncing emotional enjoyments. In the greatest integral Yogi, the *Karma, Jnana and Bhakti Yoga* are entirely reconciled and one is most united with the triple poise of static Self and triple poise of dynamic Divine through this triple Yoga.

- 1) “Delivered from liking and fear and wrath, full of Me, taking refuge in Me, many purified by austerity of knowledge have arrived at My nature of

being...Whose inceptions and undertakings are free from the will of desire, whose works are burned up by the fire of knowledge; him the wise have called a sage. Having abandoned all attachment to the fruits of his works, ever satisfied without any kind of dependence, he does nothing even though engaged in works. He has no personal hopes, does not seize on things as his personal possessions; his heart and self are under perfect control; performing action by the body alone, he does not incur sin. Satisfied with whatever gain comes to him, lifted beyond the dualities; **void of jealousy**, equal in failure and success, he is not bound even when he acts.”²

- 2) “The sacrifice of knowledge is greater than any material sacrifice. Knowledge is that in which all actions culminate (not any lower knowledge, but the highest self-knowledge and God-knowledge), O *Partha*. Learn that highest knowledge by prostrating at the feet of the teacher, by questioning and by service. The men of Knowledge who has seen the true principles of things will instruct thee in that knowledge. When thou hast known this highest Knowledge, thou shalt not (Spiritual) fall into the confusion of three *gunas*, O *Pandava*; for by this thou shalt see all existences (becomings, *bhutani*) without exception in the Self, then in Me (*Purushottama*).”³
- 3) “Even if thou art the greatest doer of sin beyond all sinners, thou shalt cross all the crookedness of evil in the ship of knowledge. As a fire kindled turns to ashes its fuels, O *Arjuna*, so the fire of knowledge turns all (defects of) works to ashes. There is nothing in the world equal in purity to knowledge, the man who is perfected by Yoga, finds it of himself in the self by the course of Time. He who has faith, who has controlled the mind and sense, who has fixed his whole conscious being on the Supreme Reality, he attains knowledge; and having attained knowledge he goes swiftly to the supreme Peace.”⁴
- 4) “Verily in whom ignorance is destroyed by self-knowledge, in them knowledge lights up like a sun the supreme Self. Turning their discerning mind to That, directing their whole conscious being to That, making That their whole aim and the sole subject of their devotion, they reach a state from which there is no return, their sins washed away by waters of knowledge. Sages see with an equal eye the learned and cultured *Brahmin*, the cow, the elephant, the dog, the outcaste. Here on earth itself their mind is established in equality; the equal *Brahman* is faultless, therefore they live in the *Brahman*. With the intelligence stable, un-bewildered, the knower of *Brahman*, living in the *Brahman*, neither rejoices on obtaining what is pleasant, nor a sorrow on obtaining what is unpleasant.”⁵

- 5) Both *the Bhagavad Gita* and *The Synthesis of Yoga* book insists rigorous Self-control which is identified as a part of self-discipline of Jnana Yoga. They do not propose partial self-discipline, ‘Not the mind’s control of vital impulse is its rule, but the strong immobility of an immortal spirit.’²² “An understanding without attachment in all things, a soul self-conquered and empty of desire, man attains by renunciation a supreme perfection of actionlessness, *naiskarmya siddhi*. How having attained this perfection of actionlessness, one thus attains to the *Brahman*, hear from Me in brief, O son of *Kunti*, --that which is the supreme concentrated direction of knowledge. Uniting the purified intelligence (with the pure spiritual substance in us by the *Yoga of Buddhi*), controlling one’s self with a firm and steady will, having renounced sound and other objects of the senses, casting aside liking and disliking, dwelling in solitude, abstemious, (self – disciplined) controlled in mind, body and speech, constantly resorting to the *Yoga of meditation*, observing *Vairagya* (desirelessness and non-attachment) perfectly, having put away egoism, force, arrogance, desire, wrath, and the sense and instinct of possession, free from all I-ness and My-ness, peaceful –one is worthy of becoming the *Brahman*.”⁶ “A **great sincerity** is asked for and has to be imposed not only on the conscious mind but still more in the subliminal part of us which is full of hidden movements. For there is there, **especially in our subliminal vital nature**, an incorrigible charlatan and actor. The sadhaka **must first have advanced far in the elimination of desire** and in the firm equality of his soul towards all workings and all happenings before he can utterly lay down the burden of his works on the Divine. At every moment **he must** proceed with a vigilant eye upon the deceits of the ego and the ambushes of the misleading Powers of Darkness who ever represent themselves as the one Source of Light and Truth and take on them a simulacrum of divine forms in order to capture the soul of the seeker.”³¹ “When the human ego realises that its will is a tool, its wisdom ignorance and childishness, its power an infant’s groping, its virtue a pretentious impurity, and **learns to trust itself** to that which transcends it, that is its salvation. The apparent freedom and self-assertion of our personal being to which we are so **profoundly attached**, conceal a **most pitiable subjection to a thousand suggestions**, impulses, forces which we have made extraneous to our little person. Our ego, boasting of freedom, is at every moment the slave, toy and puppet of countless beings, powers, forces, influences in universal Nature. The self-abnegation of the ego in the Divine is its self-fulfilment; its surrender to that which transcends it is its liberation from bonds and limits and its perfect freedom.”³²

- 6) “Devoting all thyself to Me, giving up in thy conscious mind all thy action into Me, resorting to Yoga of the will and intelligence, be always one in heart and consciousness with Me (*Purushottama*).”⁷
- 7) “Because they know Me and know at the same time the material and the divine nature of Being and truth of the Master of sacrifice, they keep knowledge of Me also in the critical moment of their departure from physical existence and have at that moment **earthly departure** their whole consciousness in union with Me.”⁸

Self-control through personal effort:

“There is, first, the knowledge of the truths, principles, powers and processes that govern the realisation — *sastra*. Next comes a patient and persistent action on the lines laid down by this knowledge, the force of our **personal effort** — *utsaha*.” CWSA-23/The Synthesis of Yoga-53

“But usually the representative influence occupies a much larger place in the life of the sadhaka. If the Yoga is guided by a received written Shastra, — some Word from the past which embodies the experience of former Yogins, — it may be practised either by **personal effort** alone or with the aid of a Guru.” CWSA-23/The Synthesis of Yoga-55

“So long as the contact with the Divine is not in some considerable degree established, so long as there is not some measure of sustained identity, *sa⁻ yujya*, the element of **personal effort** must normally predominate. But in proportion as this contact establishes itself, the sadhaka must become conscious that a force other than his own, a force transcending his egoistic endeavour and capacity, is at work in him and to this Power he learns progressively to submit himself and delivers up to it the charge of his Yoga. In the end his own will and force become one with the higher Power; he merges them in the divine Will and its transcendent and universal Force.” CWSA-23/The Synthesis of Yoga-58-59

“Our sense of **personal effort** and aspiration comes from the attempt of the egoistic mind to identify itself in a wrong and imperfect way with the workings of the divine Force.” CWSA-23/The Synthesis of Yoga-59

“Progressing, he learns, still using the personal will, **personal effort**, personal energies, to employ them as representatives of the higher Power and in conscious obedience to the higher Influence. Progressing yet farther, his will, **effort**, energy become no longer personal and separate, but activities of that higher Power and Influence at work in the individual. But there is still a sort of gulf or distance which necessitates an obscure process of transit, not always accurate, sometimes even very distorting, between the divine Origin and the emerging human current. At the end of the process, with the progressive disappearance of **egoism and impurity and ignorance**, this last separation is removed; all in the individual becomes the divine working.” CWSA-23/The Synthesis of Yoga-61

“This inner Guide is often veiled at first by the very intensity of our personal effort and by the ego’s preoccupation with itself and its aims. As we gain in clarity and the turmoil of egoistic effort gives place to a calmer self-knowledge, we recognise the source of the growing light within us. We recognise it retrospectively as we realise how all our obscure and conflicting movements have been determined towards an end that we only now begin to perceive, how even before our entrance into the path of the Yoga the evolution of our life has been designedly led towards its turning-point. For now we begin to understand the sense of our struggles and efforts, successes and failures. At last we are able to seize the meaning of our ordeals and sufferings and can appreciate the help that was given us by all that hurt and resisted and the utility of our very falls and stumblings. We recognise this divine leading afterwards, not retrospectively but immediately, in the moulding of our thoughts by a transcendent Seer, of our will and actions by an all-embracing Power, of our emotional life by an all-attracting and all-assimilating Bliss and Love.” CWSA-23/The Synthesis of Yoga-62

“In the first movement of self-preparation, the period of **personal effort**, the method we have to use is this concentration of the whole being on the Divine that it seeks and, as its corollary, this constant rejection, throwing out, *katharsis*, of all that is not the true Truth of the Divine. An entire consecration of all that we are, think, feel and do will be the result of this persistence. This consecration in its turn must culminate in an integral self-giving to the Highest; for its crown and sign of completion is the whole nature’s all-comprehending absolute surrender. In the second stage of the Yoga, transitional between the human and the divine working, there will supervene an increasing purified and vigilant passivity, a more and more luminous divine response to the Divine Force, but not to any other; and there will be as a result the growing inrush of a great and conscious miraculous working from above. In the last period there is no effort at all, no set method, no fixed sadhana; the place of endeavour and tapasya will be taken by a natural, simple, powerful and happy disclosing of the flower of the Divine out of the bud of a purified and perfected terrestrial nature. These are the natural successions of the action of the Yoga.” CWSA-23/The Synthesis of Yoga-87

“Secondly, there are fuller, greater powers belonging to the supramental planes which are the very powers of the Divine in his spiritual and supramentally ideative being. These cannot be acquired at all securely or integrally by personal effort, but can only come from above, or else can become natural to the man if and when he ascends beyond mind and lives in the spiritual being, power, consciousness and ideation. They then become, not abnormal and laboriously acquired siddhis, but simply the very nature and method of his action, if he still continues to be active in the world-existence.” CWSA-23/The Synthesis of Yoga-542

“By personal effort a precursory change, a preliminary conversion can be effected; it amounts to a greater or less spiritualising of our mental motives, our character and temper-ament, and a mastery, stilling or changed action of the vital and physical life. This converted subjectivity can be made the base of some

communion or unity of the soul in mind with the Divine and some partial reflection of the divine nature in the mentality of the human being. That is as far as man can go by his unaided or indirectly aided effort, because that is an effort of mind and mind cannot climb beyond itself permanently: at most it arises to a spiritualised and idealised mentality. If it shoots up beyond that border, it loses hold of itself, loses hold of life, and arrives either at a trance of absorption or a passivity. A greater perfection can only be arrived at by a higher power entering in and taking up the whole action of the being. The second stage of this Yoga will therefore be a persistent giving up of all the action of the nature into the hands of this greater Power, a substitution of its influence, possession and working for the personal effort, until the Divine to whom we aspire becomes the direct master of the Yoga and effects the entire spiritual and ideal conversion of the being.” CWSA-24/The Synthesis of Yoga-619

“The method, whether it lays stress on personal effort or upon divine influence, on works and knowledge or upon grace, is not like the mundane a development, but rather a conversion; but in the end the aim is not a conversion of our mental and physical nature, but the putting on of a pure spiritual nature and being, and since that is not possible here on earth, it looks for its consummation by a transference to another world or a shuffling off of all cosmic existence.

But the integral Yoga founds itself on a conception of the spiritual being as an omnipresent existence, the fullness of which comes not essentially by a transference to other worlds or a cosmic self-extinction, but by a growth out of what we now are phenomenally into the consciousness of the omnipresent reality which we always are in the essence of our being. It substitutes for the form of religious piety its complete spiritual seeking of a divine union. It proceeds by a personal effort to a conversion through a divine influence and possession; but this divine grace, if we may so call it, is not simply a mysterious flow or touch coming from above, but the all-pervading act of a divine presence which we come to know within as the power of the highest Self and Master of our being entering into the soul and so possessing it that we not only feel it close to us and pressing upon our mortal nature, but live in its law, know that law, possess it as the whole power of our spiritualised nature.” CWSA-24/The Synthesis of Yoga-621

“The one remedy is to still the egoistic claim of whatever kind, to lessen persistently the personal effort and individual straining which even the sattvic ego cannot avoid and instead of laying hold on the Shakti and using it for its purpose rather to let the Shakti lay hold on us and use us for the divine purpose. This cannot be done perfectly at once — nor can it be done safely if it is only the lower form of the universal energy of which we are aware, for then, as has already been said, there must be some other control, either of the mental Purusha or from above, — but still it is the aim which we must have before us and which can be wholly carried out when we become insistently aware of the highest spiritual presence and form of the divine Shakti. This surrender too of the whole action of the individual

self to the Shakti is in fact a form of real self-surrender to the Divine.” CWSA-24/The Synthesis of Yoga-767

“These things are to mind the workings of a power outside or above it in which it is involved and intervenes only with a contributory personal effort which partly arrives and succeeds, partly fails and stumbles and which even in succeeding is largely overruled for issues different from or at any rate greater and more far-reaching than its own intention. The will of man works in the ignorance by a partial light or more often flickerings of light which mislead as much as they illuminate. His mind is an ignorance striving to erect standards of knowledge, his will an ignorance striving to erect standards of right, and his whole mentality as a result very much a house divided against itself, idea in conflict with idea, the will often in conflict with the ideal of right or the intellectual knowledge. The will itself takes different shapes, the will of the intelligence, the wishes of the emotional mind, the desires and the passion of the vital being, the impulsions and blind or half-blind compulsions of the nervous and the subconscious nature, and all these make by no means a harmony, but at best a precarious concord among discords. The will of the mind and life is a stumbling about in search of right force, right Tapas which can wholly be attained in its true and complete light and direction only by oneness with the spiritual and supramental being.” CWSA-24/The Synthesis of Yoga-791

‘On this path no effort is lost, no obstacle prevails; even a little of this dharma delivers from the great fear.’ 2.40 ‘Yoga destroys all sorrow for him in whom the sleep and waking, the food, the play, the putting forth of effort in works are all yukta.’ 6.17 ‘By one who is not self-controlled, this Yoga is difficult to attain; but by the self-controlled, it is attainable by properly directed efforts.’ 6.36 ‘Those who have resort to Me as their refuge, those who turn to Me in their spiritual effort towards release from age and death (from the mortal being and its limitations), come to know that Brahman and all the integrality of the spiritual nature and the entirety of Karma.’ 7.29 ‘Whatever thou doest, whatever thou enjoyest, whatever thou sacrificest, whatever thou givest, whatever energy of tapasya, of the soul’s will or effort, thou puttest forth, make it an offering unto Me.’ 9.27 ‘That askesis which is pursued under a clouded and deluded idea, performed with effort and suffering imposed on oneself or else with a concentration of the energy in a will to do hurt to others, that is said to be tamasic.’ 17.19 ‘These five causes, O mighty-armed, learn of Me as laid down by the Sankhya for the accomplishment of all works. These five are the body, the doer, the various instruments, the many kinds of efforts, and last, the Fate.’ 18.13,14 ‘But that action which a man undertakes under the dominion of desire, or with an egoistic sense of his own personality in the action, and which is done with inordinate effort (with a great heaving and straining of the personal will to get at the object of desire), that is declared to be rajasic. The action undertaken from delusion (in mechanical obedience to the instincts, impulsions and unseeing ideas),

without regarding the strength or capacity, without regarding the consequences, the waste of effort or injury to others, that is declared to be tamasic.’ 18.24, 25

Self-control through personal effort of renunciation:

“If one wishes to escape from life altogether, it can only be by the way of complete inner renunciation and merging oneself in the Silence of the Absolute or by a bhakti that becomes absolute or by a karmayoga that gives up one’s own will and desires to the will of the Divine.” CWSA-29/p-174

‘The sages who have united their reason and will with the Divine renounce the fruit which action yields and, liberated from the bondage of birth, they reach the status beyond misery.’ 2.51, ‘Not by abstention from works does a man enjoy actionlessness, nor by mere renunciation (of works) does he attain to his perfection (to siddhi, the accomplishment of the aims of his self-discipline by Yoga).’ 3.4, ‘Arjuna said: Thou declarest to me the renunciation of works, O Krishna, and again thou declarest to me Yoga; which one of these is the better way, that tell me with a clear decisiveness. The Blessed Lord said: Renunciation and Yoga of works both bring about the soul's salvation, but of the two the Yoga of works is distinguished above the renunciation of works. He should be known as always a Sannyasin (even when he is doing action) who neither dislikes nor desires; for free from the dualities he is released easily and happily from the bondage. But renunciation, O mighty-armed, is difficult to attain without Yoga; the sage who has Yoga attains soon to the Brahman.’ 5.1, 2, 3, 6, ‘The Blessed Lord said: Whoever does the work to be done without resort to its fruits, he is the Sannyasin and the Yogin, not the man who lights not the sacrificial fire and does not the works. What they have called renunciation (Sannyasa), know to be in truth Yoga, O Pandava; for none becomes a Yogin who has not renounced the desire-will in the mind. For a sage who is ascending the hill of Yoga, action is the cause; for the same sage when he has got to the top of Yoga self-mastery is the cause. When one does not get attached to the objects of sense or to works and has renounced all will of desire in the mind, then is he said to have ascended to the top of Yoga.’ 6.1, 2, 3,4, ‘Thus shall thou be liberated from good and evil results which constitute the bonds of action; with thy soul in union with the Divine through renunciation, thou shall become free and attain to Me.’ 9.28, ‘But if even this constant remembering of Me and lifting up of your works to Me is felt beyond your power, then renounce all fruit of action with the self controlled. Better indeed is knowledge than practice, than knowledge, meditation is better; than meditation, renunciation of the fruit of action, on renunciation follows peace.’ 12.11, 12, ‘Threefold are the doors of Hell, destructive of the soul – desire, wrath and greed: therefore let man renounce these three.’ 16.21, “All action should be relinquished as an evil”, declare some learned men, "acts of sacrifice, giving and askesis ought not to be renounced", say others. Hear my conclusions as to renunciation (Tyaga), O best of

the Bharatas; since renunciation of works, O tiger of men, has been explained as threefold. Acts of sacrifice, giving and askesis ought not to be renounced at all, but should be performed, for they purify the wise. Even these actions certainly ought to be done, O Partha, leaving aside attachment and fruit. Verily, renunciation of rightly regulated actions is not proper, to renounce them from ignorance is a tamasic renunciation. He who gives up works because they bring sorrow or are a trouble to the flesh, thus doing rajasic renunciation, obtaineth not the fruit of renunciation. He who performs a rightly regulated action, because it has to be done, without any attachment either to the action or to the fruit of the action, that renunciation is regarded as sattwic. The wise man with doubts cast away, who renounces in the light of

the full sattwic mind, has no aversion to unpleasant action, no attachment to pleasant action. Nor indeed can embodied beings renounce all works; verily he who gives up the fruit of action, he is said to be a renouncer.’ 18.3, 4, 5, 6, 7, 8, 9, 10, 11, ‘An understanding without attachment in all things, a soul self-conquered and empty of desire, man attains by renunciation a supreme perfection of naishkarmya.’ 18.49, ‘Uniting the purified intelligence (with the pure spiritual substance in us), controlling the whole being by firm and steady will, having renounced sound and the other objects of the senses,

withdrawing from all liking and disliking, resorting to impersonal solitude, abstemious, speech, body and mind controlled, constantly united with the inmost self by meditation, completely giving up desire and attachment, having put away egoism, violence, arrogance, desire, wrath, the sense and instinct of possession, free from all I-ness and my-ness, calm and luminously impassive – one is fit to become the Brahman.’ 18.51, 52, 53,

Self-control through personal effort of concentration:

“For most aspirants the way of meditation, concentration, withdrawal from physical life, rejection of physical activities is certainly easier than the way of action. But they leave the physical consciousness just as it is, without ever changing it, and unless one becomes like a sadhu or an ascetic who leaves behind all active life and remains in constant concentration or meditation, one achieves nothing at all. That is to say, an entire part of the being is never transformed. And for them the solution is not at all to transform it, it is simply to reject it, to get out of their body as quickly as possible. That is how yoga was conceived of formerly, for, obviously, it is much easier. But this is not what we want...What we want is the transformation of the physical consciousness, not its rejection...And so, in this case, what Sri Aurobindo has recommended as the most direct and most total way is surrender to the Divine a surrender made more and more integral, progressively, comprising the physical consciousness and physical activities. And if one succeeds in this, then the physical, instead of being an obstacle, becomes a help.”³⁰

The Mother

‘For one who is not in Yoga, there is no intelligence, no concentration of thought; for him without concentration there is no peace, and for the unpeaceful how can there be happiness?’ 2.66 ‘Having put outside of himself all outward touches and concentrated the vision between the eyebrows and made equal the prana and the apana moving within the nostrils, having controlled the senses, the mind and the understanding, the sage devoted to liberation, from whom desire and wrath and fear have passed away, is ever free.’ 5.27-28 ‘He should set in a pure spot his firm seat, neither too high, nor yet too low, covered with a cloth, with a deer skin, with sacred grass, and there seated with a concentrated mind and with the workings of the mental consciousness and the senses under control, he should practise Yoga for self-purification.’ 6.11-12 ‘Of those the knower, who is ever in constant union with the Divine, whose bhakti is all concentrated on Him, is the best, he loves Me perfectly and is My beloved.’ 7.17 ‘All the doors of the senses closed, the mind shut in into the heart, the life-force taken up out of its diffused movement into the head, the intelligence concentrated in the utterance of the sacred syllable OM and its conceptive thought in the remembrance of the supreme Godhead, he who goes forth, abandoning the body, he attains to the highest status.’ 8.12-13 ‘Others, who are ignorant of these paths of Yoga, may hear of the truth from others and mould the mind into the sense of that to which it listens with faith and concentration. But however arrived at, it carries us beyond death to immortality.’ 13.26 ‘The sacrifice which is offered by men without desire for the personal fruit, which is executed according to the right principle, and with a mind concentrated on the idea of the thing to be done as a sacrifice, that is sattwic.’ 17.11 ‘That askesis which is pursued under a clouded and deluded idea, performed with effort and suffering imposed on oneself or else with a concentration of the energy in a will to do hurt to others, that is said to be tamasic.’ 17.19

The Injunction issued to the Seekers of integral Jnana Yoga:

“The knowledge comes from above like the light and peace and everything else. As the consciousness progresses, it comes from a higher and higher level. First it is the higher or illumined mind that predominates, then the intuition, next the overmind, lastly the supermind; but the whole consciousness has to be sufficiently transformed before the supramental knowledge can begin to come.”²⁸

Sri Aurobindo

Psychic Knowledge:

“An **inspired Knowledge** sat enthroned within
Whose seconds illumined more than reason’s years:”

Savitri-37

“A wide God-knowledge poured down from above,
A new world-knowledge broadened from within:

His daily thoughts looked up to the True and One,
His commonest doings welled from an inner Light.”

Savitri-44

“In moments when the inner lamps are lit
And the life’s cherished guests are left outside,
Our spirit sits alone and speaks to its gulfs.
A wider consciousness opens then its doors;
Invading from spiritual silences
A ray of the timeless Glory stoops awhile
To commune with our seized illumined clay
And leaves its huge white stamp upon our lives.”

Savitri-47-48

“An inmost self looked up to a heavenlier height,
An inmost thought kindled a hidden flame
And the inner sight adored an unseen sun.”

Savitri-351

“All this she saw and inly felt and knew
Not by some thought of mind but by the self.
A light not born of sun or moon or fire,
A light that dwelt within and saw within
Shedding an intimate visibility
Made secrecy more revealing than the word:”

Savitri-525

“The soul that into the world-adventure came,
A scout and voyager from Eternity?”

Savitri-717

Spiritual Knowledge:

“As so he grew into his larger self,
Humanity framed his movements less and less;
A greater being saw a greater world.
A fearless will for knowledge dared to erase
The lines of safety Reason draws that bar
Mind’s soar, soul’s dive into the Infinite.”

Savitri-26

“His being lay down in bright immobile peace
And bathed in wells of pure spiritual light;
It wandered in wide fields of wisdom-self
Lit by the rays of an everlasting sun.”

Savitri-43

“Even now great thoughts are here that walk alone:
Armed they have come with the infallible word
In an investiture of intuitive light
That is a sanction from the eyes of God;

Announcers of a distant Truth they flame
Arriving from the rim of eternity.”

Savitri-258

“The labour to know seemed a vain strife of Mind;
All knowledge ended in the Unknowable:”

Savitri-305

“At hide-and-seek on a **Mother-Wisdom’s** breast,
An artist teeming with her world-idea,
She never could exhaust its numberless thoughts
And **vast adventure** into thinking shapes
And trial and lure of a new living’s dreams.”

Savitri-328

“A lightning from the heights that think and plan,”

Savitri-336

“Assent to thy high self, create, endure.
Cease not from knowledge, let thy toil be vast.”

Savitri-340

“Holding her forehead’s candid stainless space
Behind the student arch a noble power
Of wisdom looked from light on transient things.”

Savitri-357-58

“Cast from thee sense that veils thy spirit’s sight:
In the **enormous emptiness** of thy mind
Thou shalt see the Eternal’s body in the world,
Know him in every voice heard by thy soul,
In the world’s contacts meet his single touch;
All things shall fold thee into his embrace.”

Savitri-476

“All knowledge failed and the Idea’s forms
And **Wisdom** screened in awe her lowly head
Feeling a **Truth** too great for thought or speech,
Formless, ineffable, for ever the same.”

Savitri-522

“The immortal’s thoughts displaced our bounded view,
The immortal’s thoughts earth’s drab idea and sense;
All things now bore a deeper heavenlier sense.
A glad clear harmony marked their truth’s outline,
Reset the balance and measures of the world.” Savitri-529

“Consent to be nothing and none, dissolve Time’s work,
Cast off thy mind, step back from form and name.
Annul thyself that only God may be.”

Savitri-538

“Thoughts leaped down from a superconscient field

Like eagles swooping from a viewless peak,
Thoughts gleamed up from the screened subliminal depths
Like golden fishes from a hidden sea.”

Savitri-541

“Only sometimes small thoughts arose and fell
Like quiet waves upon a silent sea
Or ripples passing over a lonely pool
When a stray stone disturbs its dreaming rest.
Yet the mind’s factory had ceased to work,
There was no sound of the dynamo’s throb,
There came no call from the still fields of life.”

Savitri-543

“This seeing was identical with the seen;
It knew without knowledge all that could be known,
It saw impartially the world go by,
But in the same supine unmoving glance
Saw too its abysmal unreality.”

Savitri-546

“Something unknown, unreachd, inscrutable
Sent down the messages of its bodiless Light,
Cast lightning flashes of a thought not ours
Crossing the immobile silence of her mind:
In its might of irresponsible sovereignty
It seized on speech to give those flamings shape,
Made beat the heart of wisdom in a word
And spoke immortal things through mortal lips.”

Savitri-553

“The voice of life is tuned to infinite sounds,
The moments on great wings of lightning come
And godlike thoughts surprise the mind of earth.”

Savitri-571-72

Supramental Knowledge:

“Or a revealing Force sweeps blazing in;
Out of some vast superior continent
Knowledge breaks through trailing its radiant seas,
And Nature trembles with the power, the flame.”

Savitri-47

“A **reconciling wisdom** looked on life;
It took the striving undertones of mind
And took the confused refrain of human hopes
And made of them a sweet and happy call;
It lifted from an underground of pain
The inarticulate murmur of our lives

And found for it a sense illimitable.”

Savitri-90

“Out of the ineffable hush it hears them come
Trembling with the beauty of a wordless speech,
And thoughts too great and deep to find a voice,
Thoughts whose desire new-makes the universe.”

Savitri-236

“But thought nor word can seize eternal Truth:
The whole world lives in a lonely ray of her sun.”

Savitri-276

“Awakened by the touch of the Unseen,
Deserting the boundary of things achieved,
Aspired the strong discoverer, **tireless Thought**,
Revealing at each step a luminous world.”

Savitri-277

“Of **wisdom** looked from light on transient things.
A scout of victory in a vigil tower,
Her aspiration called high destiny down;
A **silent warrior** paced in her city of strength
Inviolate, guarding **Truth’s diamond throne**.”

Savitri-358

“The knowledge of the thinker and the seer
Saw the unseen and thought the unthinkable,
Opened the enormous doors of the unknown,
Rent man’s horizons into infinity.”

Savitri-359

“I sat with the forest sages in their trance:
There poured awakening streams of diamond light,
I glimpsed the presence of the One in all.”

Savitri-405

“Our greater self of knowledge waits for us,
A supreme light in the truth-conscious Vast:
It sees from summits beyond thinking mind,
It moves in a splendid air transcending life.
It shall descend and make earth’s life divine.”

Savitri-484

“As knowledge grows Light flames up from within:”

Savitri-626

“A **voice** comes down from mystic unseen peaks:
A cry of splendour from a mouth of storm,
It is the voice that speaks to night’s profound,
It is the thunder and the flaming call.”

Savitri-627

“He (Supermind) is the Wisdom that comes not by thought,
His wordless silence brings the immortal word.”

Savitri-681

“For **knowledge** shall pour down in radiant streams
And even darkened mind quiver with new life
And kindle and burn with the Ideal’s fire
And turn to escape from mortal ignorance.”

Savitri-710

Integral Yoga of Knowledge is the extensive extension of *the Gita’s* teaching of traditional *Sankhya* and *Vedanta*. Through this Yoga the higher Nature of *Sachchidananda* and the lower nature of mind, life and body are reconciled to such extent that the Matter becomes the manifesting field of the Light, Force and Joy of *Sachchidananda*; life becomes all-blissful conscious force of *Sachchidananda*; sensational mind and emotional mind become play field of Divine Love and universal Delight and intellect transforms into Divine Knowledge-Will.

1) All Life is Yoga of Nature through Knowledge which is something self-existent, everlasting and infinite. All life includes a higher truly conscious existence which our half-conscious humanity does not yet possess and can only arrive at by a self-exceeding spiritual ascension. All life is extended towards pursuance of this knowledge in three stages. Firstly, the power to do nothing, which is quite different from indolence, incapacity or aversion to action and attachment to inaction, is a great power and a great mastery; the power to rest absolutely from action is as necessary for the *Jnanayogin* as the power to cease absolutely from thought, as the power to remain indefinitely in sheer solitude and silence and as the power of immovable calm. Whoever is not willing to embrace these states is not yet fit for the path that leads towards the highest knowledge; whoever is unable to draw towards them, is as yet unfit for its acquisition. The endless difficulties that arise from the environing world are dismissed by erecting firmly against them a defence of outer physical and inner spiritual solitude; safe behind a wall of inner silence, he remains impassive and untouched by the discords of world and others. The seeker of the integral state of Knowledge must be free from attachment to action and equally free from attachment to inaction. Any tendency to mere inertia of mind or vitality or body must be surmounted, and if that habit is found growing on the nature, the will of the *Purusha* must be used to dismiss it. **Secondly**, the difficulty of realisation of the divine life with human living, of being in God and yet living in man is the very difficulty that he is set here to solve and not to shun. If there is an opposition between the Spiritual life and that of the world, it is that gulf which he is here to bridge, that opposition which he is here to change into a harmony. The example of great *Avataras* is there to show that not only by rejecting the life of the world as it is can help, but also

and more by accepting and uplifting it. **Thirdly**, all knowledge is ultimately the knowledge of the One, through himself, through Nature, through her works. Mankind has first to seek the knowledge through the external life; for until its mentality, *buddhi*, is sufficiently developed, Spiritual knowledge is not really possible, and in proportion as it is developed, the possibilities of Spiritual knowledge become richer and fuller.

2) *Sarvam karmakhilam Partha jnane parisamapyate*, Knowledge is that in which all action culminates, O *Arjuna*! Due to the defect in work, knowledge is considered greater than action. And *Bhakti* is recognised as highest element of Yoga. Integral Yoga accepts this hierarchy of traditional Yoga and further defines Divine Will as foundation and is fit to occupy the Driver's seat whereas Divine Knowledge and Love are its willing subordinate.

3) Traditional *Jnana Yoga* leads to the rejection of phenomenal worlds from the consciousness as an illusion and the final immergence without return of the individual soul in the Supreme. The point of the departure of Integral *Jnana Yoga* from traditional path of knowledge is the realisation of the supreme Self not only in one's own being but in all beings and, finally, the realisation of even the phenomenal aspects of the world as a play of the Divine consciousness and not something entirely alien to its true nature. The unique object of Integral *Jnana Yoga* is that it seeks the truth of existence in its completeness and converts all forms of mundane knowledge into activities of the Divine consciousness utilisable for both in itself and through the play of its forms and symbols.

4) "To live in the Self is not to dwell for oneself alone in the Infinite immersed and oblivious of all things in that ocean of impersonal self-delight; but it is to live as the Self and in the Self equal in this embodiment and all embodiments and beyond all embodiments. This is the integral knowledge."²³ "The seeker of the integral knowledge will not stop either at half-way and attractive or high-pinnacled and exclusive end. He will not limit himself within any religious creed and philosophical dogma. He must soar to the utmost height, circle and spread to the most all-embracing wideness, free to admit and combine all the soul's highest and greatest and fullest and most numerous experiences. If the highest height of Spiritual experience, the sheer summit of all realisation is the absolute union of the Soul with the Transcendent who exceeds the individual and the universe, the widest scope of that union is the discovery of that very Transcendent as the source, support, continent, informing and constituent spirit and substance of both these manifesting powers of the divine Essence and the divine Nature."¹⁵ "We **must be prepared** to leave behind on the path not only that which we stigmatise as evil, but that which seems to us to be good, yet is not the one good. There are things which were beneficial, helpful, which seemed perhaps at one time the one thing desirable, and yet once their work is done, once they are attained, they become

obstacles and even hostile forces when we are called to advance beyond them. There are desirable states of the soul which it is **dangerous to rest in** after they have been mastered, because then we do not march on to the wider kingdoms of God beyond. Even divine realisations **must not be clung to**, if they are not the divine realisation in its utter essentiality and completeness. We **must rest** at nothing less than the All, nothing short of the utter transcendence.”²⁰

5) The method of Integral Knowledge is initiated through mind’s method of abstraction which is the most effective means of enlightening the ignorance by the practice of gathering and reflection, *sravana*, meditation and fixed contemplation, *manana*, absorbed dwelling of mind in its object, *nidhidhyasa*. The whole preparatory method of Yoga is psychological and it does not exclude the forms of lower knowledge, so that the outward-going sensuous, pragmatic preoccupation of the lower knowledge with phenomena and forms is replaced by the one Divine preoccupation. ‘Contemplation of God in Nature, contemplation and service of God in man and in the life of man and of the world in its past, present and future, are equally elements of which the Yoga of knowledge can make use to complete the realisation of God in all things.’¹⁷ ‘The highest truth, the integral self-knowledge is not to be gained by this self-blinded leap into the Absolute but by a patient transit beyond the mind into the Truth-consciousness where the Infinite can be known, felt, seen, experienced in all the fullness of its unending riches.’¹⁸ ‘The status of knowledge, is a “realisation”, in the full sense of the word;... it consists of three successive movements, (1) internal Vision, (2) complete internal Experience and (3) Identity.’¹⁹

6) Our mind gives a false report, an imperfect construction, an attenuated and erroneous figure in its relation with the Existence until they are enlightened by the faculty of higher Spiritual, Supramental and supra-sensuous Knowledge. The Supreme has the right relation with our individual being and with the universe and it transcends both the Soul and the Universe. The object of a Yoga of Spiritual knowledge is this eternal Reality, this Self, this *Brahman*, this Transcendent, this All that dwells over all and in all and is manifest and yet concealed in the individual and disguised in the universe. Ordinary objects, the external appearances of life and matter, the psychology of our thoughts and actions, the perceptions of forces of the apparent world are the part of this knowledge and are the part of the manifestation of the One. Intellectual analysis can only lead to a clear conception, intellectual deliberations and right discriminations are meant to remove the difficulty of the path; all concentration, purification of understanding, psychological self-knowledge, all seeking by the heart through love, by the senses through beauty, by the will through power and works and by the Soul through peace and joy are only keys, avenues, first approaches and beginnings of the

ascent which we have to use and to follow till the wide and infinite levels are attained and the Divine doors swing open into the infinite Light.

7) The comprehensive Yoga of Knowledge includes all the mass of graded experience existing behind the closed doors to which the consciousness of a seeker may find. It need not confine to the seeking after the Absolute alone but the hidden truth of material world and occult powers of great natural forces through the cultivation of Science and higher Spiritual planes and worlds and possibilities of our being through Yoga which are aimed at and cultivated by great Religions. The consciousness of the Absolute is the highest reach of the Yoga of Knowledge and the first, foremost, greatest and ardent object is the possession of this highest Divine and to neglect it for any inferior knowledge is to afflict our Yoga, Life and Evolution with inferiority and fall away from its true characteristic object. So, the integral Yoga of Knowledge takes account of all things, unifies their diverse truth and embraces all the Divine in its relations with ourselves and the world on the different planes of Existence.

8) **The first object of integral Yoga of Knowledge**¹³ is realisation of pure Self, pure Existence, *vyotirmaya Brahman*, above the terms of mind, life and body which is achieved after long persistent concentration or by other means the veil of mind is rent or swept aside. In this experience, Self is realised as present, real and concrete to physical sensation. After this realisation whatever darkness and fading of the light may afflict the Soul, the experience is inevitably renewed and must become frequent and constant depending on our sincere effort and persistence. **The first result of the aim of Jnana Yoga**¹⁶ is an absolute quietude; for unless the old action of Nature in us be entirely quieted, it is difficult if not impossible to find either any true soul-status or any divine activity. Our first object on the path of knowledge is rather the liberation that comes by detachment from the desire-mind and by the renunciation of its passions. Therefore, to get back to this eternal fact of complete Oneness is our essential act of self-knowledge and whole aim of our Yoga of knowledge; to live in it must be the effective principle of our inner possession of our being and of our right and ideal relations with the world. For integral self-possession we must be one not only with the Self, with God, but with all existences; this realisation of oneness of *Sachchidananda* in himself and this practice of oneness in difference or oneness in all His manifestation is the whole basis of Yoga. **The second object of integral Yoga of Knowledge**¹⁴ is that we begin to realise that the first Spiritual experience is not sufficient and we must realise the Self or *Brahman* in its essential mode of triune reality of static *Sachchidananda*. Thus Existence, Consciousness and Delight are experienced as silent, passive, quietistic, self-absorbed, self-sufficient, impersonal, without play of qualities and turned away from the universe with indifference and without participation. **The third object of integral Yoga of Knowledge**¹⁴ is the realisation of dynamic *Sachchidananda* which is sovereign, free, lord of things, acting out of

an inalienable calm, pouring itself out in infinite action, infinite quality acting out of integral self-concentration, all possible play of personality of the one Person, possession of the infinite phenomenon of the universe, **without** attachment, without aloofness and without indifference. Thus, the Divine Manifestation takes place with Freedom, Divine Mastery and luminous Self-delight without any bondage. **The fourth object of integral Yoga of Knowledge**¹⁴ is the holding together the static and dynamic aspect of the *Sachchidananda* in a Transcendent Consciousness which is not the personal God of the Religions or the qualified *Brahman* of the philosophers, but that in which personal and impersonal, quality and non-quality are reconciled. **The fifth aim of integral Yoga of Knowledge**¹² is to possess the Divine and be possessed by the Divine either through movement of Consciousness or through identification or through reflection of the Divine Reality. This possession of the Divine in himself is extended to Divine in the world and the Divine in all things and all beings. This possession of the Divine is to be realised either in the oneness or in the infinite diversity, in his personality and impersonality, in his purity free from qualities and in his infinite qualities, in time and beyond time, in his action and in his silence, in the finite and in the infinite in this life and in all life. **The sixth aim of integral Yoga of Knowledge**¹² is to put on in our surface life the Divine being and Divine nature. And since Divine is *Sachchidananda*, it is our responsibility to raise our being into the Divine being, our consciousness into the Divine consciousness, our energy into the Divine energy, our delight of existence into Divine delight of being. This **highest** consciousness is to be found on all the planes of our existence and in all our members, so that our mental, vital, physical existence shall become full of the Divine nature. Our intelligent mentality is to become a play of the Divine knowledge-will, our mental soul-life a play of the Divine love and delight, our vitality a play of the Divine life, our physical being a new-mould of the Divine substance. **The seventh aim of integral Yoga of knowledge**¹² is realised by an opening of oneself to the Divine gnosis and Divine *Ananda* and, in its fullness, by an ascent into and a permanent dwelling in the *Vijnanamaya Purusha* and the *Anandamaya Purusha*. One **earth-bound Soul** lives within the binding limitation of the material plane and in normal outward-going surface experience; the Mind and Life are preoccupied only with externality of material existence. **He** can raise the internal consciousness from lower plane to higher planes through true and right relations of *Purusha* with *Prakriti*, **and subsequently** *Ishwara* with *Shakti*, *Brahman* with *Maya* and *Sat* with *Chit*. Thus, mental being ascends to the Gnostic being and the Bliss-self and assumes the Gnostic and the Bliss nature. By **upliftment** of this inner life one can experience the positive transformation of the whole out-ward going existence. Thus, the Material life will be dominated and possessed by the **absolute** Spirit with all its circumstances moulded and determined by the purity of Being, by the infinite Consciousness possessing the finite limiting consciousness of Mind, Vital and Physical, by the invasion of Divine energy, joy and bliss of the Spirit.

9) *Samadhi* or trance is given great importance in the Yoga of traditional knowledge, because there it is the very principle of its method and its **object** to raise the mental consciousness into a clarity of and concentrated power by which it can become entirely aware of, lost in, identified with true being. In integral Yoga, Yogic trance is not accepted as aim but only a means utilised not as an escape from waking existence by cessation of life but includes the possession of the Divine in life through waking trance.

10) The limitation of traditional *Jnana Yoga* is that when one enters higher or highest state of Consciousness of inner *Samadhi*, absolute state of *Turiya*, either through concentration on single object, or through contemplation, meditation or through silencing of the mind either through rejection of thought-suggestion or through witness state of standing back from the mental action; one loses hold of the inward *Samadhi* when he is awake or ‘descend into the contacts of the world.’⁹ This truncated possession of the perfect Consciousness may be accepted as initial Spiritual experience of the beginners of integral Yoga but this higher/highest Consciousness must be finally called down to the waking state ‘to take possession of the lower being, to shed its light, power and bliss on our ordinary consciousness.’⁹ “Therefore not only must the mind be able to rise in abnormal states out of itself into a higher consciousness, but its waking mentality also must be entirely spiritualised.”²⁹ Thus *Purusha* can exercise its full conscious control over *Prakriti*. This repeated and prolonged calling down of the dynamic Divine *Shakti* to the nether untransformed Nature is identified as ‘not of a pilgrim following the highroad to his destination, but, to that extent at least, of a path finder hewing his way through a virgin forest’¹⁰ and there will not be merely negative quiescence of waking trance but effective dynamisation of positive transformation of Nature. Yogic trance is not the aim of integral *Jnana Yoga* but an important means to ‘enlarge and raise the whole seeing, living and active consciousness.’¹¹ Thus one becomes established in waking trance in which he experiences all the four planes of Waking, Dream, Sleep and *Turiya* Consciousness or Divine union of multiple (ten) Selves with the respective Sheaths, *koshas*, in **dynamic** waking state. The Divine life is possible with self-identification with all the four planes and a right relation with *Purusha* and *Prakriti* is restored. Thus, through movement of highest Consciousness to the lowest Matter the Spirit’s Face is revealed.

Recapitulation:

“By one who is not **self-controlled**, this Yoga is difficult to attain; but by the self-controlled, it is attainable by properly directed effort.”

The Gita-6.36

“Many times in his writings, particularly in *The Synthesis of Yoga*, Sri Aurobindo warns us against the imaginings of those who believe they can do

sadhana without rigorous self-control and who heed all sorts of inspirations, which lead them to a dangerous imbalance where all their repressed, hidden, secret desires come out into the open under the pretence of liberation from ordinary conventions and ordinary reason.”²¹

The Mother

“It is only by **increasing that (rigorous self) control** that he (a Sadhaka of integral Yoga) can move towards perfection, — and it is only by **developing soul-power** that he can reach it. Nature-power in him has to become more and more completely a conscious act of soul, a conscious expression of all the will and knowledge of spirit. Prakriti has to reveal itself as shakti of the Purusha.”²⁴

Sri Aurobindo

Integral Yoga further proposes that through self-control, *ugra-tapah*, the lower nature cannot be transformed, it can be pushed from surface mind, life and body to the Subconscious plane and this problems of lower Nature again rise to the surface with the least opportunity.

A traditional *Jnana Yogi* is considered great if in him *Akshara Purusha* or Spiritual Being is first dynamised through renunciation, *tyaga*, *vairagya*, effort, practice of Yoga, *abhyasa*, concentration, *samyama* and askesis, *tapasya*. In a greater *Jnana Yogi*, by the pressure of this Spiritual being or descent of Divine Force from above the head, *Kshara Purusha* or Psychic being in the heart is dynamised. His Yoga becomes easier as he actively participates in the world action through activation of *Kshara Purusha*. In the greatest *Jnana Yogi*, *Uttama Purusha* is dynamised along with *Kshara* and *Akshara Purusha*. This *Purushottama* Consciousness is settled in the body where the *Jiva* holds together the triple *Purusha*. In this state of Consciousness, **intense** waking trance is stabilised and one moves freely in his multiple subtle bodies without losing waking consciousness. In integral Yoga he will direct the Supramental energy dynamised due to his relatively stronger part of Divine Knowledge towards relatively weaker parts of his untransformed emotional and volitional Nature.

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References:

- 1: CWSA-19/Essays on the Gita-109,
- 2: The Gita-4.10, 4.19, 20, 21, 22,
- 3: The Gita-4.33, 34, 35,
- 4: The Gita-4.36, 37, 38, 39,
- 5: The Gita-5.16, 17, 18, 19, 20,
- 6: The Gita-18.49, 50, 51, 52, 53,
- 7: The Gita-18.57,
- 8: The Gita-7.30,
- 9: CWSA-23/The Synthesis of Yoga-323-325,

- 10: CWSA-23/The Synthesis of Yoga-56-57,
 11: CWSA-23/The Synthesis of Yoga-519,
 12: CWSA-23/The Synthesis of Yoga-511-12,
 13: “It is only when after long and persistent concentration or by other means the veil of the mind is rent or swept aside, only when a flood of light breaks over the awakened mentality, *vyotirmaya brahman*, and conception gives place to a knowledge-vision in which the Self is as present, real, concrete as a physical object to the physical eye, that we possess in knowledge; for we have seen. After that revelation, whatever fadings of the light, whatever periods of darkness may afflict the soul, it can never irretrievably lose what it has once held. The experience is inevitably renewed and must become more frequent till it is constant; when and how soon depends on the devotion and persistence with which we insist on the path and besiege by our will or our love the hidden Deity.” CWSA-23/The Synthesis of Yoga-305,
 14: CWSA-23/The Synthesis of Yoga-390,
 15: CWSA-23/The Synthesis of Yoga-361,
 16: CWSA-23/The Synthesis of Yoga-420,
 17: CWSA-23/The Synthesis of Yoga-517,
 18: CWSA-23/The Synthesis of Yoga-296
 19: CWSA-23/The Synthesis of Yoga-296,
 20: CWSA-23/The Synthesis of Yoga-334,
 21: **The Mother’s Centenary Works (second edition)/10/15,**
 22: CWSA-23/The Synthesis of Yoga-103,
 23: CWSA-23/The Synthesis of Yoga-332-33,
 24: CWSA/24/The Synthesis of Yoga-631,
 25: “Nothing is wholly dead that once had lived;
 In dim tunnels of the world’s being and in ours
 The old rejected nature still survives;
 The corpses of its slain thoughts raise their heads
 And visit mind’s nocturnal walks in sleep,
 Its stifled impulses breathe and move and rise;
 All keeps a phantom immortality.” Savitri-483-84
 “So a whole slice of my life came back, but it didn’t stop there! It keeps extending back further and further, and memories keep on coming, things that go back sixty years now, even beyond, seventy, seventy-five years – they are all coming back. And so it all has to be put in order.” The Mother’s Agenda/November 5/1960
 26: CWSA/22/The Life Divine-1054,
 27: CWSA-23/The Synthesis of Yoga-303,
 28: CWSA-30/Letters on Yoga-III-p-461,
 29: CWSA-23/The Synthesis of Yoga-396,
 30: TMCW-8/The Questions and Answers-1956/p-299-300,
 31: **Sri Aurobindo/CWSA/23/The Synthesis of Yoga-230,**
 32: **CWSA/23/The Synthesis of Yoga-59-60,**

The Gita's Teachings of Bhakti Yoga:

“If truly you love the Divine, prove it by remaining quiet and peaceful. All that comes to each one in life, comes from the Divine to teach us a lesson, and if we take it in the right spirit, we make rapid progress. Try to do so.”⁵⁷

The Mother

“Respect for the divinity in man, in all men, is not diminished, but heightened and given a richer significance by lifting our eyes to the trail of the great Pioneers who lead or point him by whatever step of attainment towards supermanhood.”¹

Sri Aurobindo

The Gita gives importance to *Bhakti* after *Arjuna* is established through double movement of his sincerity, *dvividha nistha*,³⁴ in *Karma* and *Jnana Yoga*. Or after *Arjuna* is established in the inactive *Akshara Purusha* and active *Kshara Purusha*, the Lord wanted to give him the knowledge of *Uttama Purusha* through that *Bhakti* which is equipped with integral Knowledge and integral self-giving. Thus, in this absolute state of *Bhakti*, His devotees do not depreciate the Divine's creation and rather adore all from saint to sinner equally. They are protected against all evil and destruction, *na me bhaktah pranasyati*¹⁸ and are naturally free from all attachments towards things and individuals, *mad bhaktah sangabarjitah*.¹⁹

Four kind of virtuous men love and adore Me, O *Arjuna*, (1) those in distress, sorrow and suffering, (2) those seeking for good in the world, (3) the seekers after knowledge, and (4) those who have the knowledge of the *Brahman*.² Thus *the Gita* asks the *tamasic* devotees, *arta*, to raise their consciousness to *rajasic* state, *artharathi*, from *rajasic* state to *Sattwic* state, *Jijnasu*, and from *sattwic* state to *trigunatita* state of Consciousness, *Jnani*. *The Gita* approves the devotees of all the above types as noble Souls, *udarah*, and regards the devotion of first three types as good but still inferior and cannot lead the Souls to their culmination as they seek God only for worldly boon and vital-emotional happiness. It lays the seal of full approval towards the fourth kind of devotees, *Jnani*, as *Bhakti* with Knowledge is identified as the greatest of all other forms of devotion and they seek the Divine for His own sake. Integral Yoga accepts above hierarchies in which first three are developing Souls; the third one is in transitional state from which a developing Soul emerges as a developed Soul either in this birth or after many births of preparation. The fourth state of *Jnani*, is further divided into four stages of ascending order of developed Soul that of twice born *Dvija*, instrument, *Yantra*, emanation, *Vibhuti* and the consciousness of an *Avatara*.

Arjuna of the Gita received seven-fold Divine Call, in order to ascend in the stairs of Divine Consciousness.

(1) In the preliminary state of his *Sadhana*, *Arjuna's tamasic* recoil from the war field by the declaration 'better the life of the beggar than to taste these blood-stained enjoyments'⁴³ and entry into dejection and discouragement are much more injurious and destructive than the *rajasic* principles of strife, struggle and dissociation.

(2) So, the Lord asks *Arjuna* to ascend from the state of *tamasic* devotee, *arta*, to *rajasic* devotee, *artharathi*, by activation *Kshetriya* Soul force and to renounce attachment by slaying³ human unenlightened Teacher *Dronacharya*, who represents ego and divisible Consciousness. This indicates that for a secured Spiritual life one should constantly slay²⁵ the inner enemy of desire, ego and ignorance and in collective living he should constantly wage war against the powers of *Adharma*.

(3) Then *the Lord* asks *Arjuna* to become *Sattwic* devotee, *jijnasu*, and begin Yoga by renouncing *Prakriti Yajna* of active mind, which includes renunciation of all types of external worship, ceremonies and insists him to pursue only *Purusha Yajna* of passive mind which will establish him *trigunatita* state.⁴ Then He asks him to adore only the highest embodied Divine personality, here represented by Him as *Purushottama*, and discourages him to adore other gods which is meant to satisfy 'various outer desires of the devotees.'⁵ So *the Gita* asks the above three bound Souls to become desireless and adore the One, representing highest Consciousness and discourages though does not ban adoration of other godheads representing the distortion of highest comprehensive Consciousness.⁶ Then the Lord points out that even the devotees who worship other Gods, their sacrifice is also received by Him though not according to the true law, *avidhipurbakam*.⁷ If one adores and offers sacrifice to the Divine in *tamasic* Ignorance, then that sacrifice goes to elemental powers and grosser spirits, *pretan bhutaganam*;¹⁷ if he offers adoration to the Divine in *rajasic* state of desire driven consciousness, then the sacrifice goes to lower godheads and perverse powers, *asuras, yaksa-raksamsi*;¹⁷ if he offers adoration to the Divine concealed in His manifestation in *sattwic* state of desireless Consciousness by renouncing the fruit of action, then that sacrifice and service is received by partial Godhead and not directly by the integral Divinity.¹⁷ A seeker of truth, *Jijnasu*, by the virtue of pursuing *Sadhana* unsuccessfully in past births, takes interest in written truth in this birth from early part of his life. Thus, he practices sacrifice, askesis and giving which is limited, largely egoistic (*sattwic* ego) and mistaken in its motive and he endeavours to go beyond the written truth.

(4) When *Arjuna* ascends to the stairs of twice born Soul, *Dvija*, *the Lord* further insists him to search Spiritual fosterer for receiving care of his new born Divinity and that is realised by 'adoring the feet of the enlightened *Guru*'⁸ or 'veneration of the Teacher'⁹ in order to realise the Divine as *Kshara Purusha*,

Psychic Being in the heart and *Akshara Purusha*, Spiritual Being above the head. In the Gita, ‘the help of the Guru has always been relied upon as an indispensable aid.’⁵⁵ Integral Yoga proposes that the Guru is indispensable for beginners of Yoga and dispensable for few rare developed Souls or ‘A strict obedience to the wise and intuitive leading of a Guide is also normal and necessary for all but a few specially gifted seekers.’⁵⁰

(5) Then after *Arjuna* is established as doing all objective action in the war field by dictation of Divine Will, he becomes developed Soul of *Yantra*. The Lord gives him this knowledge that all concentrated objective Divine action and sacrifice must be supported by *Prakriti Yajna* of ceaseless *Japa*¹⁰ and this habit of *Japa* must be maintained while in action of the war field¹⁶ and also while leaving the earthly body¹¹ in deep *Samadhi* where one’s Soul can take final refuge in the *Param Dhama*. Integral Yoga proposes ceaseless *Japa* and action in waking trance, not utilised as a passage to param Dham, but as means of Divine descent of Force and transformation of Nature. *The Gita* gives the example of King Janaka, a developed Soul and Divine Instrument, who attained liberation, perfection and cosmic consciousness through *Prakriti Yajna* of ‘ceremonial sacrifice and ritualistic works done without attachment.’⁵¹

(6) When he ascends to the status of *Vibhuti*, by universalisation of Psychic and Spiritual Consciousness and realisation of Divine in all His becomings, the Lord further asks *Arjuna* to worship His manifestation in the Sun, Moon, Star, flower, in every living creature. He has to adore the myriad Gods, *Deva*, superior human beings known as twice born *Dvija*, man of enlightened knowledge, *Prajna*, and the enlightened Teacher, *Guru*.¹² The Lord points out that adoration of all His manifestations equally, without distinction is the condition of becoming the greatest Yogi.²⁴ A Sadhak of integral Yoga counts all his subjective and objective Divine action as means of Divine descent of Force and through this activation of dynamic Divine does good of all creatures.

(7) When *Arjuna* ascends to the status of *Avatar* Consciousness or *Purushottama* Consciousness through large scale objective Divine action of Instrument and large scale subjective Divine action of Emanation, there triple consecration through *Karma*, *Jnana* and *Bhakti Yoga* becomes normal and natural. In integral Yoga, this *Purushottama* state of consciousness is identified as Supramental Consciousness and a Sadhak becomes ‘a child and eternal portion’ of the Divine Mother and in him the reconciliation of triple consecration gives birth to a fourth Yoga known as ‘Yoga of Self-perfection’ and there the triple poise of the Self coexists and the Psychic being, *Kshara Purusha* possesses the *Akshara Purusha* and *Purushottama*, in totality.

Integral Yoga follows this seven-fold sequential growth of *Arjuna* with more profound significance of dynamic Divine union. It stresses adoration of the One to the exclusion of the Many for developing Souls to build Spiritual

foundation and asks the developed Souls to reconcile them in order to know and possess the Divine entirely. This adoration of superior human beings hinted in *the Gita* is applicable in integral Yoga for developed Soul¹³ and this adoration is even further extended to criminal, thief, murderer and outcaste¹⁴ in order to extend the realisation of Divine in Cosmic Consciousness. There will be even ‘certain respect’¹⁵ and reverence for physical things, a worship of Divine, the *Brahman* in what one uses, ordered harmony and beauty in the life of Matter in order to complete the realisation of Divine in all things.

Thus, as ceaseless renouncer of lower Nature, *nitya sannyasi*,⁴⁵ a *Sadhak*’s scope of consecration becomes wide²⁶ and all-pervasive. When this consecration becomes absolute and constant, *nitya yajna*,³⁸ he experiences constant Divine union, *nitya yukta*,³⁹ and in this ceaseless waking trance, *nitya-sattvasthah*,⁴⁶ he can repeat Divine’s name ceaselessly, *nitya Japa*, *nitya anusmarana*⁴⁰ or remembers Divine’s name continuously, *nitya smarati*⁴⁴ and this is one of the ways of experiencing ceaseless Divine Grace, *tat prasadat*;⁵² thus one experiences supreme peace, *param shanti*,⁵² supreme state of Consciousness, *sthanam saswatam*,⁵² and cellular transformation, *prakritijairmuktam*.⁴⁷ The above experience is restated in the Mother’s language: “Well, this movement (*gesture of a rising flame*) towards That must be constant – constant, total. All the rest is none of our business, and the less we meddle with it mentally, the better. But THAT, that Flame, is indispensable. And when it goes out, light it again; when it falters, rekindle it – **all the time, all the time, ALL THE TIME – when sleeping, walking, reading, moving around, speaking ... all the time.** ...that is the *Japa* I do now—I do it all the time, while sleeping, while walking, while eating, while working, all the time.”⁵⁶

A *Sadhak* of traditional schools of Yoga initially moves his consciousness between *Kshara Purusha* (*sarvabhutani chatmani*) and *Akshara Purusha* (*sarvabhutastha chatmanam*) and he can gather together the race, *lokasamgraha*, by all possible external aids or by Psycho-physical means. After long years of movement of Consciousness between *Kshara* and *Akshara Purusha*, finally, his consciousness arrives at to *Purushottama* Consciousness and from there he finds an exit⁴⁸ to supreme Abode of *Paramdham*. **Thus, he emerges as a precious distinguished World Teacher** and he can wander around the world in order to uplift the human race. The *Gita* warns that ‘the askesis which is undertaken to get honour and worship from men, for the sake of outward glory and greatness and for ostentation is said to be rajasic tapasya, unstable and fleeting.’⁵³

A *Sadhak* of integral Yoga initially moves his consciousness between Psychic being in the heart and Spiritual being above the head superseding his earlier movement of Consciousness between three *Gunas*. After established in waking trance of Psychic plane and non-waking trance of Spiritual plane, he

universalises the two Selves and does good of all creatures. For the perfection of two Selves and perfection of untransformed Nature he finally after long years of preparation, ascends to Supramental plane and Supramentalises and Spiritualises the Psychic Self. **Thus, he emerges as precious Nameless⁴⁹ World Teacher. His inner wandering of Consciousness from Inconscient Self to supreme Bliss Self will drag human race ahead in its destined upward journey.**”

It may be noted that all-inclusive integral Yoga does not exclude the self-disciplines of traditional Yoga and all the achievements of the latter are recognised as sojourn and temporary resting place of the former Yoga and for a Sadhak of integral Yoga there can be ‘no clinging to resting-places on the road or to half-way houses; he cannot be satisfied till he has laid down all the great enduring bases of his perfection and broken out into its large and free infinities, and even there he has to be constantly filling himself with more experiences of the Infinite.’⁵⁴.

So, from the above study we conclude that a *Sadhaka* of integral Yoga has to make an imperative choice either to become follower of difficult task of movement towards Their limitless Consciousness of existing *Ashram* living or shrink back to an easier task of becoming leader of limiting Consciousness of new setup. A new establishment of *The Mother’s* Centre can be challenging if a *Sadhaka’s* swift Spiritual evolution of living alone with the Divine is reconciled with slow evolution of collective living. He should follow, regard, obey and adore the brother Souls those who are ahead of him in cognition and extend compassion, help and guidance to fellow brothers those who are behind him in Consciousness. If he will maintain this status then he will have no narrow carping, *asuya*, no jealousy, *amarsha*, towards individuals having superior Consciousness and develop *Sraddha* towards the Divine and His existence. The Lord considered *Arjuna* fit to receive the supreme Knowledge as he was having complete faith in the personal manifestation of the *Avatara*, *sraddha* and was having no narrow carping, *asuya*, towards brother Souls who were ahead of him in Consciousness.

- 1) “I am equal in all existences, none is dear to Me, none hated; yet those who worship Me with devotion, they are in Me and I also in them. If even a man of very evil conduct, not fit to pursue Yoga, turns to Me with a sole and entire love, he must be regarded as a saint, for the settled will of endeavour in him is a right and complete will. Swiftly does he become a soul of righteousness and obtains peace. Know it for certain, O *Kaunteya*, that My devotee never perishes. Those who take refuge in Me, O *Partha*, though outcastes, born from the womb of the sin, women, *Vaishyas*, even *Shudras*, representing inferior *tamasic* state of consciousness, they also attain to the highest goal. What then to say of the holy *Brahmins* and devoted king sages representing higher *Sattwic* state of consciousness. So, you, who have come to this transient and

unhappy world, turn to Me and worship Me. Become My minded, My lover and adorer, a sacrifice to Me, thus united with Me in the Self thou shalt come to Me, having Me as thy supreme goal.”¹⁸

- 2) The above injunction indicates that those who are unfit to pursue *dhyana Yoga*, *Karma Yoga* and *Jnana Yoga*, they can adhere to *Bhakti Yoga* by turning their emotion Godward. Divine does not reject their imperfect devotion. “As men approach Me with all his construction of mind, imperfect names and images of the Godhead, so I accept them to My love, *bhajami*; men follow in every way My path, O son of *Pritha*... Whatever form of Me any devotee with faith desires to worship, I make that faith of his firm and undeviating. He endowed with that faith worships that form of the Godhead; when by the force of that faith in his cult and worship he gets his desires **fulfilled**; it is I Myself who in that form gives these fruits. But these fruits of desire are temporary and transient in Nature, sought after by those who are of petty intelligence and unformed reason. To the myriad Gods go the worshipers of that faith but My worshippers come to Me.”²³
- 3) “Neither by the study of *the Vedas*, nor by severe austerities, nor by charity and ceremonial rites, nor by sacrifice can My *Viswa Rupa* be seen by you. By that *Bhakti* which regards, adores and loves Me alone in all things, can My *Viswa Rupa* be thus seen, known and even entered into, *O Parantapa*.”¹⁹ “An (integral) Yogi goes beyond the sacred fruit received through practice of written truth, sacrifices, austerities and charitable gifts and attains the supreme and eternal status of Consciousness, *Param Sthanam*.”²⁰
- 4) “He who loves and strives after Me with an undeviating Yoga of devotion, *avyabhichari Bhaktiyoga*, he passes beyond three *gunas* and is prepared for becoming the *Brahman*.”²¹
- 5) “When one has become the *Brahman*, when one, serene in the Self, neither grieves nor desires, when one is equal to all beings, then one gets the supreme love and devotion (*Para Bhakti*) to Me. By devotion he comes to know Me, who and how much I am in all reality and principles of My Being and Becoming. Having thus known My Becoming he enters into Me.”²²

The Injunction issued to the Seekers of integral Yoga of Devotion:

“When unity is won, when strife is lost
And all is known and all is clasped by Love
Who would turn back to ignorance and pain?”

Savitri-633

“Wherever love and light and largeness lack,
These crooked fashioners take up their task.”

Savitri-153

“Wrong could not come where all was light and love.”

Savitri-314

“In the kingdom of the lotus of the heart
Love chanting its pure hymeneal hymn
Made life and body mirrors of sacred joy
And all the emotions gave themselves to God.”

Savitri-529

The integral *Bhakti Yoga* is the extensive extension of *the Gita*'s teachings of traditional *Bhakti Yoga*. It points out that a developing Soul's adoration to personal Divine will deform the catholicity of Spirituality into narrow religion.³⁶ So as corrective measure, a developing Soul must give more importance to Divine's impersonal Form³⁵ than the adoration of His personal manifestation. As the Soul develops and he becomes the adult Soul, then he can adore and enter contact with the Divine's seven-fold personal relation,³⁷ which is for him more important than the relation with the Divine's impersonal Form. Thus, the Spiritual value of integral Yoga is secured from entry into Religion's clutch, which makes the evolution slow and tardy.

1) All Life is Yoga of Nature through Love. ‘All life turned into this cult of love, all actions done in the love of the Divine and in the love of the world and its creatures seen and felt as the Divine manifested in many disguises become by that very fact part of an integral Yoga.’²⁷ The three stages through which all life is transformed are; firstly, the Integral *Bhakti Yoga* turns all transient worldly normal emotional relation of human life into the joy of the All-Loving, the All-Beautiful and the All-Blissful. Worship, prayer and meditation are used only for the preparation and increase of intensity of the divine relationship. Integral *Bhakti Yoga* is catholic in its use of all emotional relations, so that even enmity and opposition to God, considered as an intense, impatient and perverse form of Love, is conceived as a possible means of realisation and salvation. ‘It is for this reason that the worship of god, the worship of idol, the human magnet or ideal are not to be despised; for these are steps through which the human race moves towards that blissful passion and ecstasy of the Infinite which, even in limiting it, they yet represent for our imperfect vision when we have still to use the inferior steps Nature has hewn for our feet and admit the stages of our progress. Certain idolatries are even indispensable for development of our emotional being; the man who knows be hasty at any time to shatter the images unless he can replace it in the heart of the worshipper by the Reality it figures.’²⁸ Secondly, Integral *Bhakti Yoga* recommends development of seven fold Divine personalities during its contact and active personal relation with the Divine as All Friend and All Master

of Integral *Karma Yoga*, All *Guru* of Integral *Jnana Yoga*, All Father or *Paramatma* or *Prajapati Brahma* of Integral *Vedantic* teaching, All Mother or *Para-Shakti* of Integral *Tantric Yoga*, All Playmate and All Lover of Integral *Bhakti Yoga*. Thirdly, All Love, Human and Divine have Spiritual force veiled and revealed respectively. It is an adoration offered initially to limited and ignorant object and form and culminates in all-inclusive and all-embracing Integral Divine. Human love is defined as the entry into exclusive enjoyment by entire separation from World, Self and God. This love begins with the craving of the flesh and when it tries to become Divine through complete self-giving culminates with the realisation of one Soul in two bodies (Spiritual realisation) and rapturous fusing of two Souls into one body (Psychic realisation). The Divine love is defined as entry into same exclusive enjoyment without separation from World, Self and God. It begins with the realisation where human love ends and culminates with the realisation of all Souls in one body and realisation of all bodies in one Soul. The former is realised through *Vedic* sacrifice of adoration and consecration of all as the becoming of the Divine and the latter is realised through Vedantic sacrifice of adoration and consecration of all as the Being of the Divine. In Supramental consciousness the object of all emotion would be fully satisfied by embracing all contact of human relation in a purified flame force.

2) *Bhaktya mamvijanati jaban jaschasmi tatwatah*, (The Gita-18.55) by devotion he comes to know Me, who and how much I am in all reality and principles of My being. *Bhakti* is that which regards, adores, loves the Divine alone in all things, by that *Bhakti* He can be known, seen, and ever entered in to. *The Gita* further confirms that of all Yogin he who with all his inner self given up to Me, for Me has love and faith, him I hold to be the most united with Me in Yoga. Integral *Bhakti* is considered as highest element of Integral Yoga which is the crown of Integral *Karma Yoga* and flowering of the Integral *Jnana Yoga*.

3) The traditional *Bhakti Yoga* leads away from world-existence to an absorption, in the Transcendent and Supra-cosmic. The path of Integral *Bhakti Yoga* aims at the enjoyment of the supreme Love and Bliss and utilises normally the conception of the supreme Lord in His personality as the divine Lover and enjoyer of the universe. The world is then realised as a play of the Lord, with our human life as its final stage, pursued through the different phases of self-concealment and self-revelation. This larger application of Yoga of Devotion may be so used as to lead to the elevation of the whole range of human emotion, sensation and aesthetic perception to the divine level, its Spiritualisation and the justification of the cosmic labour towards love and joy in our humanity. As in the other *Yogas*, so in integral Yoga, one comes to see Divine everywhere and in all and to pour out the realisation of the Divine in all one's inner activities and outward actions. But all is supported by the primary force of emotional union: for it is by love that the entire self-consecration and the entire possession is

accomplished, and thought and action become shapes and figures of the divine love which possesses the Spirit and its members.

4) So, the method with which *Bhakti* Yoga can begin is simple and straight which is always a seeking after the Divine, a longing after some kind of touch, closeness or possession. When this comes on us, the adoration becomes always primarily an inner worship; we begin to make ourselves a temple of the Divine, our thoughts and feelings a constant prayer of aspiration and a seeking, our whole life an external service and inner worship. It is with this change, this new soul tendency grows, 'that the religion of the devotee becomes Yoga, a growing contact and union. It does not follow that outward worship will necessarily be dispensed with, but it will increasingly become only a physical expression or outflowing of the inner devotion and adoration, the wave of the Soul throwing itself out in speech and symbolic act.'⁴² 'Therefore that there may be at all any possibility of a Yoga of devotion, we must assume first (first method of Yoga of Integral *Bhakti*) that the supreme Existence is not an abstraction or a state of existence, but a conscious Being; secondly, that he meets us in the universe and is in some way immanent in it as well as its source,--otherwise, we should have to go out of cosmic life to meet him; thirdly, he is capable of personal relations with us and must therefore be not incapable of personality; finally, that when we approach him by our human emotions, we receive a response in kind.'²⁹ 'The more intimate yoga of *Bhakti* resolves itself simply into these four movements, (first) the desire of the Soul when it turns towards God and the straining of its emotion towards him, (second) the pain of love and the divine return of love, (third) the delight of love possessed and the play of that delight, (fourth) and the eternal enjoyment of the divine Lover which is the heart of celestial bliss.'³⁰ 'There are supposed by those who systematise to be three stages of seeking through the devotion of the mind, first, the constant hearing of the Divine name, qualities and all that has been attached to them, secondly, the constant thinking on them or on the divine being or personality, thirdly, the settling and fixing of the mind on the object; and by this comes the full realisation.'³¹

5) 'The way of the integral Yoga of *Bhakti* will be to universalise this conception of the Deity, to personalise him intimately by a multiple and an all-embracing relation, to make Him constantly present to all the being and to devote, give up, surrender the whole being to Him, so that He shall dwell near to us and in us and we with Him and in Him. *Manana* and *darsana*, a constant thinking of Him in all things and seeing of Him always and everywhere is essential to this way of devotion.'³² 'On the contrary, the *sadhaka* of the integral Yoga will not be satisfied until he has included all other names and forms of Deity in his own conception, seen his own *Ishta Devata* in all others, unified all *Avatars* in the unity of Him who descends in the *Avatara*, welded the truth in all teachings into the harmony of the Eternal Wisdom.'²⁶ 'We may keep even our relation with the

personal Deity in His forms and names; if for instance, our work is predominantly a work of Love it is as the Lord of Love that we can seek to serve and express Him, but we shall have at the same time an integral realisation of Him in all His names and forms and qualities and not mistake the front of Him which is prominent in our attitude to the world for all the infinite Godhead.’³³

Recapitulation:

“Or from the gold eye of her paramour”

Savitri-349

“An incense floated in the quivering air,
A mystic happiness trembled in the breast
As if the invisible Beloved had come
Assuming the sudden loveliness of a face
And close glad hands could seize his fugitive feet
And the world change with the beauty of a smile.”

Savitri-290

“Our error crucifies Reality
To force its (Reality’s) birth and divine body here,
Compelling, incarnate in a human form (the Avatara)
And breathing in limbs that one can touch and clasp,
Its Knowledge to rescue an ancient Ignorance,
Its saviour light the inconscient universe.”

Savitri-170-71

“The Lover winds around his play mate’s limb,
Choosing his (Spirit’s) tyranny, crushed in his embrace?
To seize him better with her (Matter’s) boundless heart
She (Matter) accepts the limiting circle of his (Spirit’s) arms,
Bows full of bliss beneath his mastering hands
And laughs in his rich constraints, most bound, most free.”

Savitri-653

In the traditional *Bhakti Yoga*, the relation between the Lover and the Beloved is considered closest of all relationships and it proceeds through different stages that are *Sangsaya*, fear of loss of love leading one to state of doubt, *Viraha*, sorrow of separation *Abhimana*, anger and jealousy of separation, *Bichheda*, the state of complete separation, *Vyakulata*, passion to reunite again and the end is *Milana*, complete union. The means through which the love is activated are: - *Sammohona*, attraction, *Uchhatana*, excitation *Sosana*, possession, *Vikhyovana*, disappointment and *Dahana*, burning sensation. Fear, doubt, anger, jealousy, grief, dissatisfaction and passion are the vital impurities. Integral Yoga rejects the vital being’s union with the Divine through the above-mentioned means as there is a danger of inrush of the lower nature and unpurified emotions; rather it experiences the same Divine union by directing purified emotions through the gate of the

Psychic being which is a flowering of joy, union, confidence, self-giving and *Ananda* or one gets impersonal Spiritual Love by rejecting the personal egoistic limitations. The fundamental difference between the exclusive love of the traditional *Bhakti Yoga* and the comprehensive love of the integral Yoga is that in the former, the Divine union begins from vital sheath by turning vital emotions towards the Divine to arrive at Psychic (as that of *Sri Chaitanya*) and Spiritual union (as that of *Sri Krishna*); whereas the latter aims at constant union and control of Divine at every moment in all the ten sheaths and Divine union in the mental, vital and physical sheaths are perfected by the pressure of Psychic, Spiritual, Universal and Supramental Love.

Love, Psychicised and Spritualised necessarily offers a twofold fulfilment; the lover and Beloved enjoy their infinite variety of Divine union in difference and they throw themselves finally into an absolute and intense ecstasy of divine Oneness. The sense of this Oneness paves the passage of discovery of the Supramental. The prolongation of this ascending union and oneness establishes the Supramental concentration. When the Supramental concentration is established, the personal relation with the Divine is utterly satisfied and the Divine Beloved lives permanently with His visible material vibration. That is the experience of constant union and highest *milana* with the Divine Beloved.

A traditional *Bhakti Yogi* is considered great when he reconciles his devotion with sacrificial action and realises the *Kshara Purusha* or Psychic being in the heart. A Greater *Bhakti Yogi* reconciles his devotion of personal Godhead with the Impersonal Godhead of *Jnana Yoga* and realises *Akshara Purusha* or Spiritual Being in addition to the earlier realisation of *Kshara Purusha*. The greatest *Bhakti Yogi* realises *Kshara* and *Akshara Purushas'* union with the *Purushottama*, who finally consents to live in the heart, which is also the dual meeting ground of *Uttama Purusha* and *Para Prakriti*. The realisation of this dual Godhead in the heart is the beginning of realisation of Bliss Self which is beyond the Supramental action on earth. An integral *Bhakti Yogi* will direct the Supramental energy dynamised due to his relatively stronger part of Divine Love, Beauty and Delight towards relatively weaker parts of his untransformed volitional and intellectual Nature. **His consciousness will move between triple fire of *Kshara, Akshara and Purushottama* Consciousness and the heart will be the centre of these triple action.**

OM TAT SAT

References:

- 1: CWSA-19/Essays on the Gita-375,
- 2: The Gita-7.16,
- 3: The Gita-2.4,
- 4: The Gita-2.45,
- 5: The Gita-7.20,

6: The Gita-7.20 to 7.25,

7: “Even those who sacrifice to other godheads with devotion and faith, they also sacrifice to Me, O son of Kunti, **though not according to the true law, avidhipurbakam.**” The Gita-9.23, “Men are led away by various outer desires which take from them the working of the inner knowledge, they resort to other godheads and they set up this or that rule, which satisfies the need of their nature.” The Gita-7.20, “The sacrifice **not performed according to the right rule of the Shastra, vidhi-hina**, without giving of food, without the mantra, without gifts, empty of faith, is said to be tamasic.” The Gita-17.13,

8: The Gita-4.34,

9: The Gita-13.8,

10: The Gita-17.24,

11: The Gita-8.13,

12: The Gita-17.14,

13: “For the seeker of the integral Yoga... will meet him (the Divine) in the faces of the Gods, his cosmic personalities supporting the World-Play, detect him behind the mask of the *Vibhutis*, embodied World-Forces or human Leaders, reverence and obey him in the *Guru*, worship him in the *Avatar*.” CWSA/23/The Synthesis of Yoga-130,

14: “When I knew nothing, then I abhorred the criminal, sinful and impure, being myself full of crime, sin and impurity; but when I was cleansed and my eyes unsealed, then I bowed down in my spirit before the thief and murderer and adored the feet of the harlot; for I saw that these souls had accepted the terrible burden of evil and drained for all of us the greater portion of the churned poison of the world-ocean.” *Sri Aurobindo*, SABCL/17/The Hour of God-94-95. This statement of *Sri Aurobindo* is a restatement from the following words of *the Gita* and *Essays on the Gita*, “Those who take refuge in Me, O *Partha*, be they out-castes, born from the womb of sin (even a man of very evil conduct, The Gita-9.30), women, *Vaisyas*, even *Shudras*, they also attain to the highest Goal.” The Gita-9.32. “A divine compassion for the ignorance of the struggling mind, a divine will to pour forth on it all light and power and happiness there will be, indeed, for the apparent man; but for the divine Soul within him there will be more, there will be adoration and love. For from all, from the thief and the harlot and the outcaste as from the saint and the sage, the Beloved looks forth and cries to us, “This is I.” “He who loves Me in all beings,” — what greater word of power for the utmost intensities and profundities of divine and universal love, has been uttered by any philosophy or any religion?” CWSA/19/Essays on the Gita-208. “If *Narayana* is without difficulty visible in the sage and the saint, how shall he be easily visible to us in the sinner, the criminal, the harlot and the outcaste?” CWSA/19/Essays on the Gita-359, (Thus equal adoration of all, is the condition of becoming the greatest Yogi.)

15: CWSA/22/The Life Divine/1022,

16: The Gita-8.7,

- 17: The Gita-17.4,
 18: The Gita-9.29, 30, 31, 32, 33, 34,
 19: The Gita-11.48, 53, 54,
 20: The Gita-8.28,
 21: The Gita-14.26,
 22: The Gita-18.54, 55,
 23: The Gita-4.11, 7.21, 22, 23,
 24: The Gita-6.32,
 25: “Outwardly also, the nation or community or race which shrinks too long from destroying and replacing its past forms of life, is itself destroyed, rots and perishes and out of its debris other nations, communities and races are formed. By destruction of the old giant occupants man made himself a place upon earth. By destruction of the Titans the gods maintain the continuity of the divine Law in the cosmos. Whoever prematurely attempts to get rid of this law of battle and destruction, strives vainly against the greater will of the World-Spirit. Whoever turns from it in the weakness of his lower members, as did *Arjuna* in the beginning, — therefore was his shrinking condemned as a small and false pity, an inglorious, an un-*Aryan* and unheavenly feebleness of heart and impotence of spirit, *klaibyam*, *ksudram hridaya-daurbalyam*, — is showing not true virtue, but a want of spiritual courage to face the sterner truths of Nature and of action and existence. Man can only exceed the law of battle by discovering the greater law of his immortality.” CWSA/19/Essays on the Gita-384-85,
 26: “On the contrary, the sadhaka of integral Yoga will not be satisfied until he has included all other names and forms of Deity in his own conception, seen his own *Ishta Devata* in all others, unified all Avatars in the unity of Him who descends in the Avatar, welded the truth in **all teachings** into the harmony of the Eternal Wisdom.” CWSA/23/The Synthesis of Yoga-66,
 27: CWSA/23/The Synthesis of Yoga-165,
 28: CWSA/23/The Synthesis of Yoga-159,
 29: CWSA/24/The Synthesis of Yoga-557,
 30: CWSA/24/The Synthesis of Yoga-571,
 31: CWSA/24/The Synthesis of Yoga-574,
 32: CWSA/24/The Synthesis of Yoga-601,
 33: CWSA/23/The Synthesis of Yoga-382,
 34: The Gita-3.3,
 35: “The Divinity mentioned by *Sri Aurobindo* is NOT A PERSON, but a condition to be shared and lived by all those who prepare themselves for it.” The Mother’s Agenda-4th May-1967,
 36: “*Buddhism* only became a **popular religion** when *Buddha* had taken the place of the supreme Deity as an object of worship.” CWSA-24/The Synthesis of Yoga-556, “I don’t want to put a photo of *Sri Aurobindo* or books (in *Auroville*) because it will look as if we want to start a **new religion**—I don’t want religions, an end to religions!” The Mother’ Agenda-9/110, “I am told that you (in *Auroville*) intend to

distribute a reproduction of the portrait you did of me. It would be better not to introduce in this gathering anything personal that might suggest the atmosphere of **nascent religion.**” The Mother’s Agenda-11/353

37: “The Blessed Lord said those who are constantly most united, *nityayukta*, with Me and adore My manifest form, *Saguna Brahman*, emotional mind settled in Me and possessed of supreme faith of *Bhakti Yoga*, I consider them to be **the greatest Yogi**. And those *Jnana Yogis*, who seek after the Immutable, the Infinite, the Unmanifest, *Nirguna Brahman*, the Omnipresent, the Unthinkable, the high-seated Self, the Immobile, the Permanent, all their senses under control, equal visioned everywhere, intent on welfare of all beings, they also attain to My *Purushottama* state.” The Gita-12.2, 3, 4, “Discipleship to God the Teacher, sonship to God the Father, tenderness of God the Mother, clasp of the hand of the divine Friend, laughter and sport with our comrade and boy-Play-fellow, blissful servitude to God the Master, rapturous love of our divine Paramour, these are seven beatitudes of life in the human body. Canst thou unite all these in a single supreme and rainbow-hued relation? Then hast thou no need of any heaven and thou exceedest the emancipation of the *Adwaitin*.” SABCL/17/The Hour of God-137. (Above line indicates that seven-fold personal relation with the Divine in Supramental plane is more valuable than the realisation of impersonal Divine in Spiritual plane of the *Adwaitin*.)

38: The Gita-3.15,

39: The Gita-7.17/8.14/9.14/9.22/12.2/6.10,

40: “But you need not be distressed when the *pramada* comes and the state of fall or clouded condition seems to persist, for there is no fear for you of a permanent fall since God himself has taken entire charge of you and if you stumble, it is because it is best for you to stumble, as a child by frequent stumbling and falling learns to walk. The necessity of *apramattata* disappears when you can replace the memory of the yoga and its objects by the continual remembrance of God in all things and happenings, the *nitya anusmarana* of the Gita. For those who can make the full surrender from the beginning there is no question; their path is utterly swift and easy.” Sri Aurobindo/CWSA-13/Essays in Philosophy and Yoga-p-86-87, “Therefore at all times remember me and fight; for if thy mind and thy understanding are always fixed on and given up to Me, to Me thou shalt surely come.” The Gita-8.7, “All the doors of the senses closed, the mind shut in into the heart, the life-force taken up out of its diffused movement into the head, the intelligence concentrated in the utterance of the sacred syllable OM and its conceptive thought in the remembrance of the supreme Godhead, he who goes forth, abandoning the body, he attains to the highest status.” The Gita-8.12, 13

41: “On peaks where Silence listens with still heart
To the rhythmic metres of the rolling worlds,
He served the sessions of the triple Fire.” Savitri-299,

42: CWSA/24/The Synthesis of Yoga-572,

43: “But this weakness comes garbed as renunciation, as virtue: “Better the life of the beggar than to taste these blood-stained enjoyments; I desire not the rule of all the earth, no, nor the kingdom of the gods.” How foolish of the Teacher, we might say, not to confirm this mood, to lose this sublime chance of adding one more great soul to the army of Sannyasins, one more shining example before the world of a holy renunciation. But the Guide sees otherwise, the Guide who is not to be deceived by words; “This is weakness and delusion and egoism that speak in thee. Behold the Self, open thy eyes to the knowledge, purify thy soul of egoism.” And afterwards? “Fight, conquer, enjoy a wealthy kingdom.”” CWSA-23/The Synthesis of Yoga-332, “Better to live in this world even on alms than to slay these high-souled Gurus. Slaying these Gurus, I should taste of blood-stained enjoyments even in this world.” The Gita-2.5,

44: “...that is the Japa I do now—I do it all the time, while sleeping, while walking, while eating, while working, all the time.’ The Mother/The Mother’s Agenda-4/131, “He who continually remembers Me, thinking of none else, the Yogin. O Partha, who is in constant union with Me, finds Me easy to attain.” The Gita-8.14,

45: The Gita-5.3,

46: The Gita-2.45,

47: The Gita-18.40,

48: “The psychic and the spiritual opening with their experiences and consequences can lead away from life or to a Nirvana; but they are here being considered solely as steps in a transformation of the nature.” The Life Divine-943,

49: “A dual Power at being’s occult poles

Still acted, **nameless** and invisible:

Her divine emptiness was their instrument.” Savitri-553

“He (Divine) dwells in me (Savitri), the mover of my acts,

Turning the great wheel of his cosmic work.

I am the living body of his light,

I am the thinking **instrument** of his power,

I incarnate Wisdom in an earthly breast,

I am his conquering and unslayable will.

The formless Spirit drew in me its shape;

In me are the **Nameless** and the secret Name.” Savitri-634,

“One man who earnestly pursues the Yoga is of more value than a thousand well-known men.” Sri Aurobindo/CWSA-35/Letters on Himself And The Ashram-691,

50: CWSA-22/ The Life Divine-940-941,

51: CWSA/19/Essays on the Gita-116,

52: The Gita-18.62,

53: The Gita-17.18,

54: CWSA-24/ The Synthesis of Yoga-776,

55: “What X quotes about the limitation of the power of the Guru to that of a teacher who shows the way but cannot help or guide is the conception of certain

paths of Yoga such as the pure Adwaitin and the Buddhist which say that you must rely upon yourself and no one can help you; but even the pure Adwaitin does in fact rely upon the Guru and the chief mantra of Buddhism insists on *śaraṇam* to Buddha. For other paths of sadhana, especially those which like the Gita accept the reality of the individual soul as an “eternal portion” of the Divine or which believe that Bhagavan and the bhakta are both real, the help of the Guru has always been relied upon as an indispensable aid.” CWSA-29/Letters on Yoga-II/p-200,

56: The Mother’s Agenda- 18.04.1961, The Mother’s Agenda-4/p-131,

57: TMCW-14/Words of the Mother-II/p-219,

The Reconciliation of *Karma*, *Jnana* and *Bhakti Yoga*:

“The perfect sage, *the Gita* more than once repeats, is ever engaged with a large equality in doing good to all creatures and makes that his occupation and delight, *sarvabhuta-hite ratah*. The perfect Yogin is no solitary musing on the Self in his ivory tower of spiritual isolation, but *yuktah kritsna-karma-krit*, a many-sided universal worker for the good of the world, for God in the world. For he is a *bhakta*, a lover and devotee of the Divine, as well as a sage and a Yogin, a lover who loves God wherever he finds Him and who finds Him everywhere; and what he loves, he does not disdain to serve, nor does action carry him away from the bliss of union, since all his acts proceed from the One in him and to the One in all they are directed.”¹⁴

Sri Aurobindo

“Devotion is all-important, but works with devotion are also important; by the union of knowledge, devotion and works the soul is taken up into the highest status of the *Ishwara* to dwell there in the *Purushottama* who is master at once of the eternal spiritual calm and the eternal cosmic activity. This is the synthesis of *the Gita*.”³⁷

Sri Aurobindo

“It (Divine Will) has all the power of a way of works integral and absolute, but because of its law of sacrifice and self-giving to the Divine Self and Master, it is accompanied on its one side by the whole power of the path of Love and on the other by the whole power of the path of Knowledge. At its end all these three divine Powers work together, fused, united, completed, perfected by each other.”⁴⁵

Sri Aurobindo

“Since then the union of these three powers lies our base of perfection, **the seeker of an integral self-fulfilment** in the Divine **must avoid or throw away**, if he has them at all, the misunderstanding and **mutual depreciation** which we often find existent between the followers of the three paths.”³⁹

Sri Aurobindo

“Man, too, becomes perfect only when he has found within himself that **absolute calm and passivity** of the Brahman and supports by it with the same divine tolerance and the same **divine bliss** a free and **inexhaustible activity**. Those who have thus possessed the Calm within can perceive always welling out from its silence the perennial supply of the energies that work in the universe.”⁴⁶

Sri Aurobindo

“To **knowledge** she (*Mahakali*) gives a conquering might, brings to **beauty and harmony** a high and mounting movement and imparts to the slow and **difficult labour** after perfection an impetus that multiplies the power and shortens

the long way. Nothing can satisfy her that falls short of the supreme ecstasies, the highest heights, the noblest aims, the largest vistas.”⁴⁷

Sri Aurobindo

“Admitted to the heart she (*Mahalakshmi*) lifts **wisdom** to pinnacles of wonder and reveals to it the mystic secrets of the **ecstasy** that surpasses all knowledge, meets devotion with the passionate attraction of the Divine, teaches to strength and force the rhythm that keeps the **might of their acts** harmonious and in measure and casts on perfection the charm that makes it endure for ever.”⁴⁸

Sri Aurobindo

The triple self-disciplines of *Karma*, *Jnana* and *Bhakti Yoga* and the triple eternal poise of the Self, *Kshara Purusha*, *Akshara Purusha* and *Uttama Purusha*, and their simultaneous action are necessary for the totality of Divine realisation, *samagram mam*. *Kshara Purusha*'s union with *Akshara Purusha* is identified as reconciliation of *Karma* and *Jnana Yoga*. *Kshara Purusha*'s union with the *Purushottama* is identified as reconciliation of *Karma* and *Bhakti Yoga*. *Akshara Purusha*'s union with *Purushottama* is identified as reconciliation of *Jnana* and *Bhakti Yoga*. When the three *Purushas* co-exist, then the reconciliation of triple Yoga becomes effective. Thus, Knowledge gives sense of oneness of the Divine, while Love is its Bliss which is identified as crown of Work and flowering of Knowledge and Work brings Divine's living power of Light and Sweetness. Thus, the natural oneness of Will, Knowledge and Love find their greatest completeness in Supermind. Knowledge is the base of Supermind while Will is its dynamic expression and Love is its expression of Joy and they move the consciousness towards integral self-awareness.

A traditional Yogi lives constantly in exclusive union with the Divine and an integral Yogi has three aspects of this union, (1) a union with the transcendent supreme Divine, (2) a union with universal Divine and (3) a dynamic Supramental action linking the transcendent origin and the universal Self and individual as a receiving and transmitting Soul channel works out integral, all-inclusive and comprehensive Divine perfection. The exclusive transcendent Divine union of the traditional **self-controlled** Saint, *Yatati*, does not transform his nature; so, his manifold unsaintly movements are suppressed or 'carried away by vehement insistence of senses'³⁸ and it can be corrected in integral Yoga by the difficult task of integrating his Being and Nature and by integration of his volitional, intellectual and emotional part. If he is more attached to either of the three, *Karma*, *Jnana* and *Bhakti Yogas*, then attainment of equal concentration of three *Yogas* will seem impossible. While reconciling the self-disciplines of the above three *Yogas* he can repeat five specialised methods which are mostly derivative of *Jnana Yoga* or extension of Yoga of Self-perfection. **The first method**³⁴ is to silence the desire mind, emotional mind, sensory mind, physical mind and intellectual mind and to allow in that perfect silence the disclosure of the ascent of the Self, the Spirit and the Divine. It brings the freedom of Spiritual Silence. **The second method** of

Yoga of Self-perfection is to reject the intellect and its action and wait for the impulsion of command, call, *adesh* of the Divine *Purusha* within the heart. This secret Self is also seated in every centre of our being, the physical, the nervous, the emotional, the volitional, the conceptual or cognitive and higher Spiritual, Universal, Supramental and Bliss centres. And if these Selves are activated the respective instruments of nature and sheaths are transformed and perfected. **The third method** of the Yoga of self-perfection is to open the supreme mental centre, the thousand-petalled lotus above the head and establishes a direct communication in Supramental level. It acts doubly, the descent of *Shakti* from above downward, filling and transforming the mind, life and body and an action of ascent of Soul from below upwards raising all energies to the transcendence. **The fourth method** is to develop our intellect, heighten its capacity, light, intensity, degree and force of activity by the pressure of Psychic, Spiritual and Supramental Influence instead of eliminating it. **The fifth method** is not heightening and greatening of the intellectual activity alone, an attainment of intermediate Spiritualised intelligence alone and subsequently an intervention of the Supramental energy is needed that can light up and get rid of the deficiencies of thought, will and emotion and drag them towards their last Divine perfection. This action must activate more constantly after one is established in Psychic and Spiritual plane and there is seen the full Sun of Truth-Light with no cloud to moderate its splendour. The Divine *Shakti* will choose freely and flexibly one or combine all these methods and change the whole system integrally.

Reconciliation of Karma and Jnana Yoga.¹³

“The voice that only by speech can move the mind
 Became a silent **knowledge** in the soul;
 The strength that only in **action** feels its truth
 Was lodged now in a mute omnipotent peace.”

Savitri-32

“A deep surrender is their (Supramental Beings) source of might,
 A still identity their way to **know**,
 Motionless is their **action** like a sleep.”

Savitri-57

“Only when we have climbed above ourselves,
 A line of the Transcendent meets our road
 And joins us to the timeless and the true;
 It brings to us the inevitable word,
 The **godlike act, the thoughts** that never die.”

Savitri-109-10

“A Word, a **Wisdom** watches us from on high,
 A Witness sanctioning her **will and works**,
 An Eye unseen in the unseeing vast;
 There is an Influence from a Light above,

There are thoughts remote and sealed eternities;
A mystic motive drives the stars and suns.”

Savitri-168-69

“Even in our sceptic mind of ignorance
A **foresight** comes of some immense release,
Our **will** lifts towards it slow and shaping hands.”

Savitri-170

“Happy the worlds that have not felt our (Spiritual) **fall**,
Where **Will** is one with **Truth** and Good with Power;”

Savitri-281

“In each a seraph-winged high-browed Idea
United **all knowledge** by one master thought, (Reconciling wisdom)
Persuaded **all action** to one golden sense,
All powers subjected to a single power
And made a world where it could reign alone,
An absolute ideal’s perfect home.”

Savitri-281

“She reigns, inspirer of its **multiple works**
And **thinker** of the symbol of its scene.”

Savitri-295

“The labour to know seemed a vain strife of Mind;
All knowledge ended in the Unknowable:
The effort to rule seemed a vain pride of **Will**;
A trivial achievement scorned by Time,
All power retired into the Omnipotent.”

Savitri-305

“This Light comes not by struggle or by thought;
In the mind’s silence the **Transcendent acts**
And the hushed heart hears the **unuttered Word**.”

Savitri-315

“A **strength** he sought that was not yet on earth,
Help from a **Power** too great for mortal will,
The light of a **Truth** now only seen afar,
A sanction from his high omnipotent Source.”

Savitri-317

“The robes of mortal thinking were cast down
Leaving his **knowledge** bare to absolute sight;
Fate’s driving ceased and Nature’s sleepless spur:
The athlete heavings of the **will** were stilled
In the Omnipotent’s unmoving peace.”

Savitri-320

“His (King’s) **mind** answered to countless communing minds,
His **words** were syllables of the cosmos’ speech,

His life a field of the vast cosmic stir.
He felt the footsteps of a million **wills**
Moving in unison to a single goal.”

Savitri-325

“An **immutable Power** has made this mutable world;
A self-fulfilling transcendence treads man’s road;
The driver of the soul upon its path,
It knows its steps, its way is inevitable,
And how shall the end be vain when God is **guide**?
However man’s mind may tire or fail his flesh,
A **will** prevails cancelling his conscious choice:”

Savitri-339

“A **Light** there is that leads, a **Power** that aids;
Unmarked, unfelt it sees in him and acts:
Ignorant, he forms the All-Conscient in his depths,
Human, looks up to superhuman peaks:”

Savitri-339

“Assent to thy high self, create, endure.
Cease not from **knowledge**, let thy **toil** be vast.
No more can earthly limits pen thy force;
Equal thy **work** with long unending Time’s.”

Savitri-340

“He (flaming Pioneer) shall **know** what mortal mind barely durst think,
He shall **do** what the heart of the mortal could not dare.”

Savitri-344

“All heavenly **light** shall visit the earth’s thoughts,
The **might** of heaven shall fortify earthly hearts;
Earth’s **deeds** shall touch the superhuman’s height,
Earth’s **seeing** widen into the infinite.”

Savitri-344

“Let a **great word** be spoken from the heights
And one **great act** unlock the doors of Fate.”

Savitri-345

“The will of the Timeless working out in Time
In the free absolute steps of cosmic Truth
He thinks a dead machine or unconscious Fate.”

Savitri-457

“All here can change if the Magician choose.
If human **will** could be made one with God’s (Will),
If human **thought** could echo the thoughts of God,
Man might be all-knowing and **omnipotent**.”

Savitri-457-58

“Above her brows where will and knowledge meet

A mighty Voice invaded mortal space.”	Savitri-474
“There was no will behind the word and act, No thought formed in her brain to guide the speech:”	Savitri-551
“Then like a thought fulfilled by some great word That mightiness assumed a symbol form:	Savitri-573
“ Immortal leader (Supermind) of her mortality, Doer of her works and fountain of her words , Invulnerable by Time, omnipotent, It stood above her calm, immobile, mute.”	Savitri-573
“I (<i>Savitri</i>) am the living body of his light , I am the thinking instrument of his power, I incarnate Wisdom in an earthly breast, I am his conquering and unslayable will .”	Savitri-634,
“A Will that without sense or motive acts, An Intelligence needing not to think or plan,”	Savitri-680
“Thy servitudes (slaves) on earth are greater, King, Than all the glorious liberties of heaven.”	Savitri-686
“Then shall the embodied being live as one Who is a thought, a will of the Divine, A mask or robe of his divinity, An instrument and partner of his Force, A point or line drawn in the infinite, A manifest of the Imperishable.”	Savitri-706

“Yoga and knowledge are, in this early part of *the Gita*’s teaching, the two wings of the soul’s ascent. By Yoga is meant union through divine works done without desire, with equality of soul to all things and all men, as a sacrifice to the Supreme, while knowledge is that on which this desirelessness, this equality, this power of sacrifice is founded. The two wings indeed assist each other’s flight; acting together, yet with a subtle alternation of mutual aid, like the two eyes in a man which see together because they see alternately, they increase one another mutually by interchange of substance. As the works grow more and more desireless, equal-minded, sacrificial in spirit, the knowledge increases; with the increase of the knowledge the soul becomes firmer in the desireless, sacrificial equality of its works.”¹⁸

Sri Aurobindo

“In its close, if not long before it, this **way of works** turns by communion with the Divine Presence, Will and Force into a **way of Knowledge** more complete and integral than any the mere creature intelligence can construct or the search of the intellect can discover.”⁴²

Sri Aurobindo

“O Lord, my one aspiration is to know Thee and serve Thee better every day. What do outer circumstances matter? They seem to me each day more vain and illusory, and I take less and less interest in what is going to happen to us in the outer life; but more and more am I intensely interested in the one thing which seems important to me: **to know Thee better in order to serve Thee better**. All outer events must converge upon this goal and this goal alone; and for that all depends upon the attitude we have towards them. To seek Thee constantly in all things, to want to manifest Thee ever better in every circumstance, in this attitude lies supreme Peace, perfect serenity, true contentment. In it life blossoms, widens, expands so magnificently in such majestic waves that no storm can any longer disturb it.”⁴⁰

The Mother

“The supramental nature on the contrary is just, harmonious and one, will and knowledge there only light of the spirit and power of the spirit, the power effecting the light, the light illumining the power. In the highest supramentality they are intimately fused together and do not even wait upon each other but are one movement, will illumining itself, knowledge fulfilling itself, both together a single jet of the being.”⁴⁹

Sri Aurobindo

“The Divine is centred in itself and when it throws out **ideas and activities** does not divide itself or imprison itself in them, but holds them and their movement in its infinity; undivided, its whole self is behind each Idea and each movement and at the same time behind all of them together.”⁵⁰

Sri Aurobindo

“But her (*Maheswari*) compassion does not blind her **wisdom** or turn her **action** from the course decreed; for the Truth of things is her one concern, knowledge her centre of power and to build our soul and our nature into the divine Truth her mission and her labour.”⁵¹

Sri Aurobindo

Savitri book⁴³ hints that if *Jnana Yoga* can be reconciled with *Karma Yoga*, then the possibility of **Spiritual fall reduces**. *The Gita* insists to develop *double sincerity*, *dvividha Nistha*,²⁵ among the seekers of truth that of (1) the *Sankhya Yogis* by the Yoga of Knowledge and (2) the *Karma Yogis* by the Yoga of Works.

“Renunciation/*Jnana Yoga* and *Karma Yoga*, both bring about Soul’s salvation. But of these two *Yogas*, *Yoga of Works* is identified as the greatest

Yoga.²⁶ He should be known as *nityasannyasi*, or constant union with the Divine through *Jnana Yoga/renunciation*, even when he is doing action, who neither dislikes nor desires; for free from dualities, he is released easily and happily from the bondage. Child Souls, *bala*, speak of *Sankhya/Jnana Yoga* and *Karma Yoga* apart from each other and limit them as opposing doctrine, not the ripened Souls/*punditah*; if a wise seeker of truth applies himself integrally to the one, he gets the essential truth result of both *Karma* and *Jnana Yoga* which is large, catholic and universally true. The highest status which is attained by *Sankhya/Jnana Yoga* through philosophical, intellectual, analytical and dualistic approach, to that state *Karma Yoga* also arrives through intuitional, devotional, practical, ethical, synthetic and arriving at knowledge through Spiritual experience. The ripened Souls see *Sankhya/Jnana Yoga* and *Karma Yoga* as one or they reconcile them perfectly. But the renunciation of *Jnana Yoga* is difficult to attain without *Karma Yoga*. *Jnana Yoga* becomes easy with the aid of *Karma Yoga*, because while doing all action a Yogi feels that he does no action but only the Nature is doing through him. So, the sage who has realised Divine union attains soon the *Brahman*. He who is united with the Divine through reconciliation of *Karma* and *Jnana Yoga* is the pure Soul, master of his Self, has conquered the senses; whose Self becomes the Self of all existences and even though he does work, he is not involved/attached to them. The wise seeker who has reconciled *Karma* and *Jnana Yoga* knows the true principle of things, *tattwa jnana*, his mind is united with the impersonal *Akshara Purusha*, feels, “I am doing nothing;” when he sees, hears, tastes, smells, eats, moves, sleeps, breathes, speaks, takes, ejects, opens his eyes and closes them, he holds that it is only the senses acting upon the objects of the senses. So, he acts by reposing in *Brahman* Consciousness by abandoning attachment. He is not stained by sin even as water clings not to the lotus leaf.”¹

“The greatest Yogi is he, who controlling the ten senses by (Spiritual) mind, without attachment as taught in *Jnana Yoga*, engages with the organs of action of *Karma Yoga*. ”¹⁶

“Knowledge, *jnanam*, the object of knowledge, *jneyam*, and the knower, *parijnata*, these three constitutes the urge to (Divine) action. The doer, *karta*, the instrument, *karanam*, and the act, *karma*, these three hold the (Divine) action together.”²

Reconciliation of *Jnana* and *Bhakti Yoga*:

“A consciousness of beauty and of bliss,
A knowledge which became what it perceived,
Replaced the separated sense and heart
And drew all Nature into its embrace.”

Savitri-28

“The **All-Conscious** ventured into Ignorance,
The **All-Blissful** bore to be insensible.”

Savitri-66-67

“A happiness it brings of **whispered truth**;
There runs in its flow honeying the bosom of Space
A **laughter** from the immortal **heart of Bliss**,
And the unfathomed Joy of timelessness,
The sound of **Wisdom’s murmur** in the Unknown
And the breath of an unseen Infinity.”

Savitri-264

“An inner happiness abode in all,
A sense of universal harmonies,
A measureless secure eternity
Of **truth** and **beauty** and good and joy made one.”

Savitri-291

“Here came the thought that passes beyond **Thought**,
Here the still Voice which our listening cannot hear,
The **Knowledge** by which the knower is the known,
The **Love** in which beloved and lover are one.”

Savitri-297-98

“A Heart was felt in the spaces wide and bare,
A **burning Love** from white spiritual founts
Annulled the sorrow of the ignorant depths;
Suffering was lost in her immortal smile.
A Life from beyond grew conqueror here of death;
To err no more was **natural to mind**;
Wrong could not come where all was **light and love**.”

Savitri-313-14

“All that denies (Supreme Love) must be torn out and slain
And crushed the many longings (of desire Soul) for whose sake
We lose the One (Divine) for whom our lives were made.
Now other claims (of desire Soul) had hushed in him their cry:
Only he longed to draw her presence and power
Into his heart and mind and breathing frame;
Only he yearned to call for ever down
Her healing touch of **love** and **truth** and joy
Into the darkness of the suffering world.
His soul was freed and given to her alone.”

Savitri-316

“A word, a laughter, sprang from Silence’ breast,
A rhythm of **Beauty** in the calm of Space,
A **knowledge** in the fathomless heart of Time.”

Savitri-325

“A new creation from the old shall rise,
A **Knowledge** inarticulate find speech,
Beauty suppressed burst into paradise bloom,
Pleasure and pain dive into absolute **bliss**.”

Savitri-330

“**All-Knowledge** wrap one mind in seas of light,
All-Love throb single in one human heart.”

Savitri-345

“A boundless **knowledge** greater than man’s thought,
A **happiness** too high for heart and sense
Locked in the world and yearning for release”

Savitri-362

“He (Divine) is the prophet’s voice, the sight of the seer.
He is **Beauty**, nectar of the passionate soul,
He is the **Truth** by which the spirit lives.”

Savitri-516

“The mind becomes a mastered instrument
And life a hue and figure of the soul.
All happily grows towards **knowledge** and towards **bliss**.”

Savitri-530

“An inner law of **beauty** shapes our lives;
Our words become the natural **speech of Truth**,
Each thought is a ripple on a sea of Light.”

Savitri-530-31

“**Imaginations** flamed up from her breast,
Unearthly **beauty**, touches of surpassing **joy**
And plans of miracle, dreams of **delight**.”

Savitri-539

“In the harmony of an original sight
Delivered from our limiting ray of **thought**,
And the reluctance of our blinded hearts
To **embrace** the Godhead in whatever guise,
She saw all Nature marvellous **without fault**.”

Savitri-675

“Each **feeling** was the Eternal’s mighty child
And every **thought** was a sweet burning god.”

Savitri-678

“If knowledge is the widest power of the consciousness and its function is to free and illumine, yet love is the deepest and most intense and its privilege is to be the key to the most profound and secret recesses of the Divine Mystery.”³⁵

Sri Aurobindo

“Thus by spiritual development devotion becomes one with knowledge.
The *Jiva* comes to delight in the one Godhead, — in the Divine known as all being

and consciousness and delight and as all things and beings and happenings, known in Nature, known in the self, known for that which exceeds self and Nature. He is ever in constant union with him, *nityayukta*; his whole life and being are an eternal Yoga with the Transcendent than whom there is nothing higher, with the Universal besides whom there is none else and nothing else. On him is concentrated all his bhakti, *ekabhaktih*, not on any partial godhead, rule or cult.” CWSA-19/Essays on the Gita-287

Sri Aurobindo

“This is the God-lover who has the knowledge, *jnani bhakta*. And this knower, says the Godhead in the Gita, is my self; the others seize only motives and aspects in Nature, but he the very self-being and all-being of the Purushottama with which he is in union. His is the divine birth in the supreme Nature, integral in being, completed in will, absolute in love, perfected in knowledge. In him the Jiva’s cosmic existence is justified because it has exceeded itself and so found its own whole and highest truth of being.” CWSA-19/Essays on the Gita-287-288

Sri Aurobindo

“It is possible, indeed, to begin with knowledge or Godward emotion solely or with both together and to leave works for the final movement of the Yoga. But there is then this disadvantage that we may tend to live too exclusively within, subtilised in subjective experience, shut off in our isolated inner parts; there we may get incrustated in our spiritual seclusion and find it difficult later on to pour ourselves triumphantly outwards and apply to life our gains in the higher Nature. When we turn to add this external kingdom also to our inner conquests, we shall find ourselves too much accustomed to an activity purely subjective and ineffective on the material plane. There will be an immense difficulty in transforming the outer life and the body.” CWSA-23/The Synthesis of Yoga-93,

Sri Aurobindo

“Whosoever knows in its right principles this seven-fold *Vibhutis* and four-fold *Yoga-Shaktis*, unites himself to Me by an un-trembling *Bhakti Yoga*; of this there is no doubt. I am the birth of everything and from Me all proceeds into development of action and movement; understanding thus, the wise devotee adores Me in rapt emotion. Their consciousness full of Me, their life wholly given up to Me, illumining each other, mutually talking about Me, they are ever contented and joyful. To these who are in constant union with Me, and adore Me with an intense delight of love, I give the *Buddhi/Jnana Yoga* by which they come to Me. Out of compassion for them, I, lodged in their self, lift the blazing lamp of knowledge and destroy the darkness which is born of ignorance.”³

“Turning their discerning mind to That, directing their whole conscious being to That, making that their whole aim and the sole subject of their devotion, they go whence there is no return. Their sins washed off by the waters of knowledge.”¹⁵

“The great souled, O *Partha*, who dwell in My Divine Nature know the Godhead lodged in human body as the Imperishable from whom all existences originate and so knowing they turn to Me with a sole and entire love. Always adoring Me, steadfast in spiritual endeavour, bowing down to Me with devotion, they worship Me ever in Yoga. Others also seek Me out by the sacrifice of knowledge and worship Me in My oneness and in every separate being and in all My **million** universal faces... Become My minded, My lover and adorer, a sacrificer to Me, bow thyself to Me; thus united with Me in the Self thou shalt come to Me, having Me as thy supreme goal.”²⁰

“There are two *Purushas* in this world: the *Akshara Purusha* is the immutable and impersonal in nature and the *Kshara Purusha* is the mutable and personal in nature. The mutable is all these existences and the high seated *brahmic* Consciousness, *Kutastha*, is the Immutable. One remains in front as action and other remains behind as witness. But other than these two irreconcilable opposites is the highest *Purusha*, *Uttama Purusha*, the *Paramatman*, who enters the three worlds of mind, life and body and upbears them. Since I am beyond the mutable Self and am higher and greater than the immutable Self, so I am proclaimed in *the Veda* as *Purushottama*. He who lives without delusion and has total knowledge of Me as *Purushottama*, adores Me with all-knowledge and integral sacrifice and every way of his natural being.”¹⁹

“Neither by the study of the *Vedas* and sacrifices, nor by gifts or ceremonial rites or severe austerities, this form of My Universal vision can be seen...it can be seen, known, entered into only by that *Bhakti* which regards, adores and loves Me alone in all things.”²²

“When one has become the *Brahman*, when one, serene in the Self, neither grieves nor desires, when one is equal to all beings, then one gets the supreme love and **devotion** to Me. By devotion he comes to know Me, who and how much I am and in all the reality and principles of My being; having thus known Me he enters into That *Purushottama* Consciousness.”²³

Reconciliation of *Karma* and *Bhakti* Yoga:

“**Acts** vibrant with a superhuman light
And movements pushed by a superconscious force,
And **joys** that never flowed through mortal limbs,
And lovelier scenes than earth’s and **happier** lives.”

Savitri-28

“A large spontaneous order freed the **will**,
A sun-frank winging of the soul to **bliss**,
The breadth and greatness of the unfettered **act**

And the swift fire-heart's golden liberty.”
Savitri-127

“There was no use for grudging ring or fence;
Each act was a perfection and a joy.”
Savitri-128

“Her eternal **Lover** is her **action's** cause;
For him she leaped forth from the unseen Vasts
To move here in a stark unconscious (seemingly false) world.”
Savitri-181

“Mute in the fathomless passion of his **will**
He outstretched to her his folded hands of **prayer.**”
Savitri-295

“Nothing could satisfy but its **delight**:
Its (Supreme Self's) absence left the greatest **actions** dull,
Its presence made the smallest (action) seem divine.”
Savitri-305

“An Influx presses from the closed Beyond
Forbidding to him **rest and earthly ease**,
Till he has found himself he cannot pause.”
Savitri-339

“In these great spirits now **incarnate** here
Love brought down power out of eternity
To make of life his **new** undying base.”
Savitri-397

“Immortal yearnings without name leap down,
Large quiverings of godhead seeking run
And weave upon a puissant field of calm
A high and lonely **ecstasy of will.**”
Savitri-572

“My God is will and triumphs in his paths,
My God is love and sweetly suffers all.
To him I have offered hope for sacrifice
And gave my longings as a sacrament.”
Savitri-591

“My will is greater than thy law, O Death;
My love is stronger than the bonds of Fate:”
Savitri-633

“By this way we arrive at the Yoga of works, and this Yoga has a place for personal devotion to the Divine, for the divine Will appears as the Master of our works to whose voice **we must listen**, whose divine impulsion **we must obey** and whose work it is the sole business of our active life and will to do.”²⁷

Sri Aurobindo

“For first by the force of your **devotion** your contact with the Divine Mother will become so intimate that at all times you will have only to concentrate and to put everything into her hands to have her present guidance, her direct command or sure impulse, the sure indication of **the thing to be done** and the way to do it and the result.”³⁶

Sri Aurobindo

“The **way of works** turns by this road of sacrifice to meet the **path of Devotion**; it can be itself a devotion as complete, as absorbing, as integral as any the desire of the heart can ask for or the passion of the mind can imagine.”⁴²

Sri Aurobindo

“Of all *Karma Yogis*, whoever **loves** (Me) God in all and his Soul is founded upon the Divine Oneness, however he lives and acts, lives and acts always in (Me) God. He who sees with equality everything, grief and happiness in the image of Self, him I hold to be the **greatest Yogi**.”⁴ “Of all *Karma Yogis*, he who with all his inner self offered to Me (or turning of volitional, intellectual and emotional mind entirely towards the Divine), for Me has **love and faith**, him I hold to be most united with Me in Yoga. He who is most united with Me is considered as **the greatest Yogi**.”⁵ “The Blessed Lord said those who are most united with Me and adore Me through constant union, emotional mind settled in Me and possessed of supreme faith of *Bhakti Yoga*, I consider them to be **the greatest Yogi**.”⁶ “Be a doer of My works, accept Me as the supreme being and object, My *Bhakta* is free from all attachment and is having without enmity to all existence, for such man comes to Me.”⁷ “Those who give up all their action to Me, *sarvani karmani mayie sannyasya*, and wholly devoted to Me, worship meditating on Me with an unswerving Yoga, those who fix on Me all their consciousness, O *Partha*, speedily I deliver them out of the sea of death bound existence.”⁸ “When one does his own natural work, *kartavya karma*, by worshipping the Divine, from whom all beings originate, by whom all this universe is pervaded, he reaches the perfection, *siddhi*.”⁹

“But those men of virtuous deeds, *Karma Yogis*, in whom sin is come to an end, they, freed from delusion of dualities, worship Me, steadfast in the vow of self-consecration. They turn to Me as their only refuge and turn to Me in their Spiritual effort towards release from old age and death, come to know the *Brahman*, all the integrality of *Para Prakriti* and entirety of Divine Work.”¹⁰

“A *Bhakta*, having abandoned attachment, acts reposing his works on the *Brahman*, is not stained by sin even as water clings not to the lotus leaf.”¹⁷

The Gita Proposes that if the ceaseless Karma Yoga can be reconciled with ceaseless Bhakti Yoga, then it will be easier to pursue both the Yoga. While pursuing Karma Yoga, even if one has no Bhakti, he can grow devotion due to his

union with the Divine. And if this process continues then he will arrive at the highest and absolute Bhakti.

“The Blessed Lord said to Arjuna: Yes, I will tell thee of My best and noblest attributes...among all sacrifices, Yajnas, I am the Japa Yajna, the silent and uninterrupted repetition of sacrificial adorable sacred name...Therefore all time of all life without interruption remember Me and fight (Divine action)... tasmāt sarvesu kalesu mam anusmara yudhya cha. And also remember Me while leaving the body... tasmāt sarvesu kalesu yoga-yukto bhavarjuna, therefore, O Arjuna, at all times of all life be in Yoga.” The Gita-10. 19, 25, 8.7, 13, 27

Reconciliation of Karma, Jnana and Bhakti Yoga:

“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-20

“His **soul** lived as eternity’s delegate,

His **mind** was like a fire assailing heaven,

His **will** a hunter in the trails of light.”

Savitri-23

“Rapt in the heart-beats of God-ecstasy.

He lived in the mystic space where **thought** is born

And **will** is nursed by an ethereal Power”

Savitri-28

“Our souls can visit in great lonely hours

Still regions of **imperishable Light**,

All-seeing eagle-peaks of **silent Power**

And moon-flame oceans of swift **fathomless Bliss**

And calm immensities of spirit space.”

Savitri-46-47

“There is no perfect answer to our hopes;

There are blind voiceless doors that have no key;

Thought climbs in vain and brings a borrowed light,

Cheated by counterfeits sold to us in life’s mart,

Our hearts clutch at a forfeited heavenly bliss.”

Savitri-77

“Our instruments have not that greater **light**,

Our **will** tunes not with the eternal Will,

Our **heart’s** sight is too blind and passionate.”

Savitri-161

“His **knowledge** dwells in the house of Ignorance;

His **force** nears not even once the Omnipotent,
Rare are his visits of heavenly **ecstasy**.
The **bliss** which sleeps in things and tries to wake,
Breaks out in him in a small joy of life:"

Savitri-165

"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.
Our **thoughts** covet the everlasting Light,
Our strength derives from an **omnipotent Force**,
And since from a veiled **God-joy** the worlds were made
And since **eternal Beauty** asks for form
Even here where all is made of being's dust,
Our hearts are captured by ensnaring shapes,
Our very senses blindly seek for **bliss**."

Savitri-170

"There every **thought** and **feeling** is an **act**,
And every **act** a symbol and a sign,
And every symbol hides a **living power**."

Savitri-183

"In **knowledge** to sum up omniscience,
In **action** to erect the Omnipotent,
To create her Creator here was her **heart's** conceit,
To invade the cosmic scene with utter God."

Savitri-195

"In a high state where **ignorance is no more** (SAT), (Jnana Yoga)
Each movement is a wave of peace and **bliss** (ANANDA), (Bhakti Yoga)
Repose God's motionless **creative force** (CHIT), (Karma Yoga)
Action a ripple in the Infinite
And birth a gesture of Eternity."

Savitri-200

"He cast from the rent stillness of his soul
A cry of adoration and desire (surrender of Bhakti Yoga)
And the surrender of his boundless mind (surrender of Jnana Yoga)
And the self-giving of his silent (will of) heart. (surrender of Karma Yoga)
He fell down at her feet unconscious, prone."

Savitri-296

"In that high realm where no **untruth** can come,
Where all are different and all is one,
In the Impersonal's ocean without shore
The Person in the World-Spirit anchored rode;
It **thrilled** with the mighty marchings of World-Force,

Its **acts** were the comrades of God's infinite peace."

Savitri-301

"There (in the Bliss Self) was no (tamasic) **act**, no movement in its Vast:...
There was no (sattvic) **mind** there with its need to **know**,
There was no (rajasic) heart there with its need to (human) **love**."

Savitri-308

"Abolished is the burdening need of life:
Thought falls from us, we cease from **joy** and grief;
The ego is dead; we are freed from being and care,
We have done (*sadhana*) with birth and death and **work** and fate."

Savitri-310

"The moment's thought inspired the passing **act**.
A word, a laughter, sprang from Silence' breast,
A rhythm of **Beauty** in the calm of Space,
A **knowledge** in the fathomless heart of Time."

Savitri-325

"Too little the **strength** (tamas) that now with us is born,
Too faint the **light** (sattwa) that steals through Nature's lids,
Too scant the **joy** (rajas) with which she buys our pain."

Savitri-342

"In anguish we **labour** that from us may rise
A larger-seeing man with nobler **heart**,
A golden vessel of the incarnate **Truth**,
The executor of the divine attempt
Equipped to wear the earthly body of God,
Communicant and **prophet** and **lover** and **king**."

Savitri-342

"Her greatness and her sweetness and her **bliss**,
Her might to possess and her vast power to **love**:
Earth made a stepping-stone to conquer heaven,
The soul saw beyond heaven's limiting boundaries,
Met a great **light** from the Unknowable
And dreamed of a transcendent **action's** sphere."

Savitri-362

"The (sattvic) **Wise** who know see but one half of Truth,
The (tamasic) **strong** climb hardly to a low-peaked height,
The (rajasic) **hearts** that yearn are given one hour to love."

Savitri-372

"**Thought**, vision, **feeling**, sense, the **body's self**
Are seized unutterably and he (King) endures
An **ecstasy** and an immortal change;
He feels a Wideness and becomes a **Power**,
All **knowledge** rushes on him like a sea:"

Savitri-375

“Afar from the brute noise of clamorous needs
The **quieted all-seeking mind** could feel,
At rest from its **blind outwardness of will**,
The unwearied clasp of her **mute patient love**
And know for a soul the mother of our forms.”

Savitri-380

“Only when thou hast climbed above thy mind
And liv’st in the calm vastness of the One
Can love be eternal in the eternal Bliss
And love divine replace the human tie.
There is a shrouded law, an austere force:
It bids thee strengthen thy undying spirit;
It offers its severe benignancies
Of **work and thought and measured grave delight**
As steps to climb to God’s far secret heights.”

Savitri-434,

“Thy mind’s light (sattwa) hides from thee the **Eternal’s thought**,
Thy heart’s hopes (rajas) hide from thee the **Eternal’s will**,
Earth’s joys (tamas) shut from thee the **Immortal’s bliss**.”

Savitri-443

“On the altar throwing **thy thoughts, thy heart, thy works**,
Thy fate is a long sacrifice to the gods
Till they have opened to thee thy secret self
And made thee one with the indwelling God.”

Savitri-458

“Conquer thy heart’s throbs, let thy **heart** beat in God:
Thy nature shall be the engine of his **works**,
Thy voice shall house the mightiness of his **Word**:
Then shalt thou harbour my force and conquer Death.”

Savitri-476

“Not he who has reared his temple in my **thoughts**
And made his sacred floor my human heart.
My God is **will** and triumphs in his paths,
My God is **love** and sweetly suffers all.
To him I have offered hope for sacrifice
And gave my longings as a sacrament.”

Savitri-591

“I am, I **love**, I **see**, I **act**, I will.”

Savitri-594

“**Action** translates the movements of the soul,
Thought steps infallible and absolute
And life is a continual **worship’s** rite,

A sacrifice of **rapture** to the One.”

Savitri-662

“The Unseen’s eye that looks at the unseen,
When **Light** with a **golden ecstasy** fills his brain
And the Eternal’s **wisdom** drives his choice
And eternal **Will** seizes the mortal’s will.”

Savitri-665

“You shall reveal to them the hidden eternities,
The breath of infinitudes not yet revealed,
Some rapture of the **bliss** that made the world,
Some rush of the force of God’s **omnipotence**,
Some beam of the **omniscient** Mystery.”

Savitri-704

“A **greater truth** than earth’s shall roof-in earth
And shed its sunlight on the roads of mind;
A power infallible shall lead the thought,
A seeing Puissance govern life and **act**,
In earthly **hearts** kindle the Immortal’s fire.”

Savitri-707

“And hearts grow enamoured of divine **delight**
And human wills tune to the divine **will**,
These separate selves the Spirit’s **oneness** feel,”

Savitri-710

“A divine force shall flow through tissue and cell
And take the charge of breath and speech and **act**
And all the **thoughts** shall be a glow of suns
And every feeling a **celestial thrill**.”

Savitri-710

“In the integral Yoga **these three lines of approach** (*Karma*, *Bhakti* and *Jnana*) give up their exclusions, meet and coalesce or spring out of each other; (1) liberated from the mind’s veil over the self, we live in the Transcendence, (2) enter by the adoration of the heart into the oneness of a supreme love and bliss, and (3) all our forces of being uplifted into the one Force, our will and works surrendered into the one Will and Power, assume the dynamic perfection of the divine Nature.”²¹

Sri Aurobindo

“As in the other Yogas, so in this (**Integral Yoga**), one comes to see divine everywhere and in all and to pour out the realisation of the Divine in all one’s inner activities and outward actions. But all is supported by the primary force of **emotional** union: for it is by love that the entire self-consecration and the entire possession is accomplished, and **thought** and **action** become shapes and figures of the divine love which possesses the spirit and its members.”²⁸

Sri Aurobindo

Integral Yoga identifies that the inability to reconcile Karma Yoga with Jnana and Bhakti Yoga or inability to reconcile the harmony of outer life with inner life is a 'maimed achievement.'⁴¹

“**The exceedingly dear, *atiba priya devotee*** is he who makes Divine his one and only supreme aim of life and with full of faith, follows the written truth of reconciling *karma, jnana* and *bhakti Yoga* in every detail or obeys the immortalising *Dharma* uttered by the Lord entirely.”¹¹

“Of these four kinds of noble devotees, the man of Knowledge with strong foundation of *Karma* and *Bhakti Yoga*, is dear to Me and I am **supremely dear** to him. He is ever in constant union with the Me, *nitya yukta*, and his devotion is concentrated on Me alone, *ekabhakti*. He loves Divine perfectly and is His beloved. He is **the greatest Yogi**. I hold him as verily Myself and he accepts Me as highest goal of Divine union. After many births of preparation, a *Jnana Yogi* with strong foundation of *Karma* and *Bhakti Yoga*, attains My *Purushottama* or Supramental state of Consciousness. He also realises the intermediate stair that all this existence is Divine, the Cosmic Consciousness, *Vasudevah sarvamiti*. Such great Soul or integral Yogi is very rare.”¹²

“And by doing also all actions always lodged in Me he attains by My Grace the eternal and imperishable status. Devoting all thyself to Me, giving up thy conscious mind all the action into Me, resorting to Yoga of the will and intelligence, be always one in heart and consciousness with Me.”²⁴

Supramental transformation work can be accelerated by calling down of the Divine Will of Karma Yoga, Divine Wisdom of Jnana Yoga and Divine Love of Bhakti Yoga. The Gita proposes that the Divine Will can be called down by silencing the personal will and by not initiating any work, *sarbarembha parityagi*; the Divine Wisdom can be called down by becoming indifferent towards world event, earthly joy and mental wisdom, *udasina*; the Divine Love can be called down by expecting nothing from the Divine Lover and His creation, *anapekhya*. These are hinted in *Savitri*:

Supramental Transformation through Karma Yoga:

“But since the integral transformation must embrace fully the dynamic being and take up into it the life of action and the world-self outside us, this completer change is demanded of the evolving nature.” TLD-995-996

“Above blind fate and the antagonist powers
Moveless there stands a high unchanging Will;
To its omnipotence leave thy work's result.

All things shall **change** in God's transfiguring hour.” Savitri-341

“Omnipotence, girdle with the power of God

Movements and moments of a mortal will,
Pack with the eternal might one human hour
And with one gesture **change** all future time.” Savitri-345
“A seed shall be sown in Death’s tremendous hour,
A branch of heaven transplant to human soil;
Nature shall overleap her mortal step;
Fate shall be **changed** by an unchanging will.” Savitri-346
“When superman is born as Nature’s king
His presence shall **transfigure** Matter’s world:” Savitri-708

Supramental Transformation through Jnana Yoga:

“An unshaped consciousness desired light
And a blank prescience yearned towards **distant change.**” Savitri-2
“A deeper interpretation greatened Truth,
A grand reversal of the Night and Day;
All the world’s values **changed** heightening life’s aim;
A wiser word, a larger thought came in
Than what the slow labour of human mind can bring,
A secret sense awoke that could perceive
A Presence and a Greatness everywhere.” Savitri-42

“Our greater self of knowledge waits for us,
A supreme light in the truth-conscious Vast:
It sees from summits beyond thinking mind,
It moves in a splendid air transcending life.
It shall descend and **make** earth’s life divine.” Savitri-484
“When Nature who is now unconscious God
Translucent grows to the Eternal’s light,
Her seeing his sight, her walk his steps of power
And life is filled with a spiritual joy
And Matter is the Spirit’s willing bride.” Savitri-538
“A voice began to speak from her own heart
That was not hers, yet mastered thought and sense.
As it spoke **all changed** within her and without;
All was, all lived; she felt all being one;
The world of unreality ceased to be:” Savitri-554
“A Force descended trailing endless lights;
Linking Time’s seconds to infinity,
Illimitably it girt the earth and her:
It sank into her soul and she was **changed.**” Savitri-573
“The supermind shall be his nature’s fount,
The Eternal’s truth shall mould his thoughts and acts,
The Eternal’s truth shall be his light and guide.

All then shall **change**, a magic order come
Overtopping this mechanical universe.” Savitri-707
“But first high Truth must set her feet on earth
And man aspire to the Eternal’s light
And all his members feel the Spirit’s touch
And all his life obey an inner Force.” Savitri-708

Supramental Transformation through Bhakti Yoga:

“A **touch** (of Divine Love) can alter the fixed front of Fate.
A sudden turn can come, a road appear.
A greater Mind, may see a greater Truth,
Or we may find when all the rest has failed
Hid in ourselves the key of **perfect change**.” Savitri-256
“To live, to love are signs of infinite things,
Love is a glory from eternity’s spheres.
Abased, disfigured, mocked by baser might
That steal his name and shape and ecstasy,
He (Love) is still the godhead by which all can **change**.” Savitri-397
“Love’s golden wings have power to fan thy void:
The eyes of love gaze starlike through death’s night,
The feet of love tread naked hardest worlds.
He (Divine Love) labours in the depths, exults on the heights;
He shall **remake** thy universe, O Death.” Savitri-592
“Awakened to the meaning of my heart
That to feel love and oneness is to live
And this the magic of our **golden change**,
Is all the truth I know or seek, O sage.” Savitri-724

Supramental Transformation through Yoga of Self-perfection:

“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-20
“High priests of wisdom, sweetness, might and bliss,
Discoverers of beauty’s sunlit ways
And swimmers of Love’s laughing fiery floods
And dancers within rapture’s golden doors,
Their tread one day shall change the suffering earth
And justify the light on Nature’s face.” Savitri-344
“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.” Savitri-370
“Thy spirit’s strength shall make thee one with God,
Thy agony shall change to ecstasy,
Indifference deepen into infinity’s calm
And joy laugh nude on the peaks of the Absolute.” Savitri-455

“All underwent a high celestial change:
Breaking the black Inconscient’s blind mute wall,
Effacing the circles of the Ignorance,
Powers and divinities burst flaming forth;
Each part of the being trembling with delight
Lay overwhelmed with tides of happiness
And saw her hand in every circumstance
And felt her touch in every limb and cell.” Savitri-529

“Then suddenly there came on her the change
Which in tremendous moments of our lives
Can overtake sometimes the human soul
And hold it up towards its luminous source.” Savitri-571

“The Spirit shall be the master of his world
Lurking no more in form’s obscurity
And Nature shall reverse her action’s rule,
The outward world disclose the Truth it veils;
All things shall manifest the covert God,
All shall reveal the Spirit’s light and might
And move to its destiny of felicity.” Savitri-708

“**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.” CWSA-22/The Life Divine-1017

The Injunction issued to the seekers of integral Yoga of Self-perfection:

“To seize the absolute in shapes that pass,
To fix the eternal’s touch in time-made things,
This is **the law of all perfection** here.”

Savitri-108

“A glorious shining Angel of the Way
Presented to the seeking of the soul
The sweetness and the might of an idea,
Each (idea) deemed Truth’s intimate fount and summit force,
The heart of the meaning of the universe,
Perfection’s key, passport to Paradise.”

Savitri-281

“Carving perfection from a bright world-stuff,”

Savitri-301

“In this **vast outbreak of perfection’s law**
Imposing its fixity on the flux of things
He saw a hierarchy of lucent planes
Enfeoffed to this highest kingdom of God-state.”

Savitri-325-26

“This **bright perfection** of her inner state
Poured overflowing into her outward scene,
Made beautiful dull common natural things
And action wonderful and time divine.”

Savitri-532

“There the perfection born from eternity
Calls to it the perfection born in Time,
The truth of God surprising human life,
The image of God overtaking finite shapes.”

Savitri-561

Integral Yoga of Self-perfection begins after a *Sadhaka* is established sufficiently in three movements of Consciousness of Divine Powers of Will, Knowledge and Love through *Karma, Jnana and Bhakti Yoga* respectively.

1) All Life is kinetic Yoga of Self-Perfection. All life, we have said, is a Yoga of Nature; here in this material world life is her reaching out from her first Inconscience towards a return to union with the conscient Divine from whom She proceeded. The Yoga of Self-perfection is extended through all life in three stages. **Firstly**, in the integral Yoga perfection will mean a divine Spirit and a divine Nature which will admit of a Divine relation and action in the world; it will mean also in its entirety a Divinising of the whole nature, a rejection of all its wrong knots of being and action, but no rejection of any part of our being or of any field of our action. The approach to perfection must be therefore a large and complex movement and its results and workings will have an infinite and varied scope. We must fix in order to find a clue and method on certain essential and fundamental elements and requisites of perfection, *siddhi*; for if these are secured, all the rest will be found to be only their natural development or particular working. **Secondly**, the conversion action is an integral conversion of our ethical being into the Truth and Right of the divine Nature, of intellectual into the illumination of divine Knowledge, our emotional into the divine Love and Unity, our dynamic and volitional into a working of the divine Power, our aesthetic into a plenary reception and a creative Enjoyment of divine Beauty, not excluding even in the end a divine conversion of the vital and physical Sheaths. The ethical mind becomes perfect in proportion as it detaches itself from desire, sense suggestion, impulse, and customary dictated action and discovers a self of Right, Love,

Strength and Purity in which it can live accomplished and make it the foundation of all its actions. The aesthetic mind is perfected in proportion as it detaches itself from all its cruder pleasures, and from outward conventional canons of the aesthetic reason and discovers a self-existent Self and Spirit of pure and infinite Beauty and Delight which gives its own light and joy to the material of the aesthesis. The mind of knowledge is perfected when it gets away from impression and dogma and opinion and discovers a light of Self-knowledge and Intuition which illumines all the workings of the sense and reason, all self-experience and world-experience. The will is perfected when it gets away from and behind its impulses and its customary grooves of effectuation and discovers an inner power of the Spirit which is the source of an Intuitive and luminous action and an original harmonious creation. **Thirdly**, intellectual, volitional, ethical, emotional, aesthetic and physical training and improvement are all satisfying to human perfection, but they are only in the end a constant movement in a circle without any last delivering and illumining aim, unless they arrive at a point **where** they can open themselves to the power and presence of the Spirit and admit its direct working. This direct Divine working of the *Shakti* effects a conversion and transformation of the whole being which is the indispensable condition of our real and integral perfection. To grow into the truth and power of the Spirit and by the direct action of that Power to be made a fit channel of its self-expression, a living of man in the Divine **Consciousness** and a Divine living of the Spirit in humanity, --will therefore be the principle and the whole object of an integral Yoga of Self-perfection.

2) For all perfection, the first pre-requisite is purification, *suddhi* of our untransformed Nature. Mind, heart, the soul of vital desire and the life in the body are the seats of impurity. Purification is a throwing away of limiting, binding, obscuring imperfections and confusions. Purification from desire brings the freedom of Psychic *prana*, purification from wrong emotions and troubling reactions bring freedom of the heart, purification from obscuring limited thought of sense mind brings freedom of the intelligence, purification from mere intellectuality brings the freedom of Gnosis.

3) Purification is the condition of liberation, *Mukti*. The *Mukti* of traditional Yoga is a release of self-extinction, a self-drowning in the Absolute, a dissolution of natural existence into some indefinable Absolute, *moksa*. *Mukti* of the integral Yoga in negative sense is to be desireless, ego-less, equal of mind, soul and Spirit and freedom from *gunas*, *nistraigunya*; its positive sense of freedom is to be universal in Soul, transcendently one in spirit with God and possessed of highest Divine Nature. Thus, in integral Yoga the liberation from untransformed impure Nature in a quiescent bliss of the Spirit and a farther liberation and transformation of Nature by supreme kinetic bliss, power and knowledge are indispensable and a Divine unity of Supreme Spirit and Supreme Nature is integral liberation, *Mukti*.

4) *Mukti* is the condition of *Siddhi*, perfection. *Jatatam api siddhanam kaschinnam betti tatwatah*, (the Gita-7.3) Those who strive and attain perfection among them very few know Me in all the principles of My Existence. Thus, very few can attain integral Perfection. Perfection is defined as a growth out of a lower undivine into a higher Divine nature. The first determining factor of Perfection, *siddhi* is the intensity of the Soul turning inward which can be activated either by the aspiration of the Soul or by the force of the will or by the concentration of the mind. Integral perfection is founded on a certain free universality of being, of love and joy, of play of knowledge and of play of will in power and will in unegoistic action.

5) Integral Yoga proposes six elements of perfection. They are perfection (1) of equality, *samata*, ***Shantichatushtayam***, (2) of Power, *Shakti*, ***Shaktichatushtayam***, (3) of evolution of mental into Gnostic being, ***Vijnanachatushtayam***, (4) of evolution of the physical body, ***Sharirachatushtayam***, (5) of action and enjoyment, ***Karmachatushtayam*** and (6) of *Brahmic* unity, ***Brahmachatushtayam***. So here the perfection of Consciousness is divided into six elements that of (1) perfection of equality which is the normal state of an infinite Spiritual Consciousness, (2) perfection of dynamic state of consciousness known as *Prakriti*, *Shakti* and *Maya*; (3) perfection or supramentalisation of mental state of consciousness which is aware of things and forces in their apparent division and opposition to each other but not in their real unity, reflects new ideas as facts of life, modifies comfortably the internal and the external existence of the being, delivers out of its imprisonment but it is not yet master of the act and form and is aware therefore only of a fragmentary movement of its own total progressive activities; (4) perfection of physical consciousness which is a submerged consciousness, self-oblivious, and is lost in the form; this **body consciousness** is a patient servant and what it craves for is long life, good health, physical strength and comfortable easy life and the right action of the **physical consciousness** is distorted by the pressure of separative consciousness of physical mind; (5) perfection of action which is a consciousness of Divine will applying itself to the work and result and perfection of Delight which is the outcome of interaction and union of Knowledge and Will or *Sat* and *Chit*; (6) perfection of static state of Consciousness known as *Purusha*, *Ishwara* and *Brahman*.

6) **The first element of Perfection of Equality:** The perfection of equality are of six types, three passive equality that of endurance, *titikha*, indifference, *udasinata* and submission, *nati*, and three active equality that of equal taste of enjoyment, *sama rasa*, equal enjoyment of life, *sama bhoga* and equal delight, *sama ananda*. After firm establishment of equality, one gets peace, *shanti*; after establishment of peace, one feels Spiritual ease in all circumstances known as *sukha*; after establishment of Spiritual ease, one experiences exceeding bliss or the joy and laughter of the Soul, *hasya*. This is the normal state of a Spiritual man, *siddha*.

7) **The second element of Perfection of Shakti:** The Perfection of *Shakti* are of four type that (1) of perfection of four-fold Soul force, *virya*, (2) of perfection of four instrumental Nature, *Shakti*, (3) of perfection of four-fold Spiritual force, Divine *Shakti*, *daivi Prakriti* and (4) of perfection of faith, *sraddha*.

8) The Perfection of first element of *Shakti*, the soul Power, *Virya*: The perfection of fundamental Soul powers, *virya or atmasiddhi* are of four types that of *Brahmana*, *Kshatriya*, *Vaisya*, *Shudra*. The greater perfection of man comes when he enlarges himself to include all these four Soul powers and open his nature towards the rounded fullness and universal capacity. Our life is at once an inquiry after truth and knowledge, a battle and adventure of consciousness, a constant production, and adaptation, application of skill to material life and a sacrifice and service and doing of good of all creatures. The Yoga of Self-perfection gives this soul-force its largest scope and develops integral spiritual dynamism. The full consummation comes in greatest souls most capable of perfection and can be attained by all who practice integral Yoga.

8a) The perfection of *Brahmana* soul-force is perfection of soul power of knowledge which is open to every kind of revelation, inspiration, intuition, Supramental discrimination, Supramental word, Supramental love, Supramental Delight, Supramental Peace and Silence.

8b) The perfection of *Kshatriya* soul-force is a high nobility of soul and untouched by any littleness or baseness and moving with a certain greatness of step to spiritual victory or the success of the God given work through whatever temporary defeat or obstacle, a spirit never depressed or cast down from faith and confidence in the power that works in the being.

8c) The perfection of *Vaysya* soul-force is a soul-power of mutuality, a free self-giving and spending of gift and possession in the work to be done, a skill that observes the law and adopts the relation and keeps the measure, a divine commerce, a large enjoyment of the mutual delight of life.

8d), The perfection of *Shudra* soul-force is the universal love that lavishes itself without demand of return, the embrace that takes to itself the body of god in man and works for help and service, the abnegation that is ready to bear the yoke of the Master and make the life a free servitude to Him and under his direction, the self-surrender of the whole being to the Master of our being and his work in the world.

9) The perfection of second element of *Shakti*: The perfection of right *Shakti* is the perfection of essential modes of self-existence, *tattvasiddhi* which is of four types of instrumental Nature that of perfection of (1) body, (2) vital or psychic *prana*,

(3) heart, *citta* and (4) intelligence, *buddhi*. It must be remembered that the purification of instrumental Nature must precede its perfection.

9a) The first element of perfection of instrumental Nature, the body: the perfection of body is of four types that of a greatness of sustaining force, *mahattva*, an abounding strength, energy and puissance of outgoing and managing force, *bala*, a lightness, swiftness and adaptability of the nervous and physical being, *laghuta* and a holding and responsive power in the whole physical machine and its driving springs, *dharana-samarthya*.

9b) The second element of perfection of instrumental Nature, the vital: the perfection of psychic *prana* are of four types that of fullness, *plurnata*, clear purity and gladness, *prasannata*, equality, *samata*, capacity for possession and enjoyment, *bhoga-samarthya*.

9c) The third element of perfection of instrumental Nature, the heart: the perfection of *chitta* is of four types that of sweetness and mildness, *saumya*, strength and force, *raudra*, faith, *kalyana-sraddha*, illimitable widest and intensest capacity for love, *prema-samarthya*.

9d) The fourth element of perfection of the instrumental Nature: the perfection of *buddhi* is of four types that of purity, *visuddhi*, clear and strong radiance emanating from the sun of the Truth, *prakasha*, capable of variety of understanding, supple, rich, flexible, brilliant with all the flame and various with all the colours of the manifestation of the Truth, *vichitra-bodha* and integral capacity to hold all kind of exclusive and comprehensive knowledge, *sarva-jnana-samarthya*.

10) The Perfection of the third element of *Shakti*, *Daivi Prakriti*: The perfection of four instrumental nature that of intellect, heart, vital and body and of four soul nature that of *Brahamana*, *Kshyatria*, *Vaisya* and *Shudra* will grow depending on our surrender and activation of Divine *Shakti*, which are direct action of four Spiritual Mother Powers, *chatwaromanabastatha*, that of *Maheswari*, *Mahakali*, *Mahalakshmi* and *Mahasaraswati*.

10a) *Maheswari*: She is the Goddess of supreme knowledge, calm and passion of Supramental largeness.

10b) *Mahakali*: She is the Goddess of supreme Strength, power of swift Spiritual evolution, destroyer of all Falsehood.

10c) *Mahalakshmi*: She is the Goddess of supreme Delight, Love, Harmony and Beauty.

10d) *Mahasaraswati*: She is the Goddess of supreme Divine skill, material perfection of all works and executrix power of Divine Will.

11) The Perfection of fourth element of *Shakti*, *Sraddha*: The perfect faith is an ascent of the whole being to the truth seen by it and descent of the Divine *Shakti* to untransformed mind, life and body.

11a) First we have to keep this faith that nothing done in us or around us is in vain; all happenings are the workings under the universal condition of supreme self-Knowledge and Divine Will.

11b) All things are possible when the *Ishwara* as our supreme Self takes up the action and all that had taken place before and all that will be done here after was and will be part of Divine's infallible and foreseeing guidance, intended for the fruition of our Yoga and perfection of our life.

11c) He holds us always during our Spiritual rise and even during our Spiritual fall His hand still holds us tightly but He makes our fall an occasion of greater rise of Consciousness.

11d) The highest state of *Sraddha*, helps us towards permanent ascent of Consciousness to supreme state and permanent descent of supreme Consciousness towards nether untransformed domains.

12) **The third element of Perfection of evolution of mental into Gnostic being:** The whole mind is made the passive channel of the Supramental activities. Therefore, the next step of perfection will be the evolution of the mental into the Gnostic being. This evolution is **achieved** by a breaking beyond the mental limitation, a stride upward into the next higher plane of region of our being hidden from us at present by the shining lid of the mental reflections and a conversion of all that we are into the terms of this greater Consciousness...

13) **The fourth element of Perfection of the body:** The body is made a channel of Supramental downflow and the same force outflows towards the outward world, the material existence. There is accordingly a profound transformation in the physical sense, a supramentalising of the physical sight, hearing, touch, smell and taste, that reveals to us something quite different view, develops behind them the inner and deeper senses which are hidden from physical organs and farther transforms them to completely new powers in all the senses, an extension of range and stretching out of the physical consciousness to an undreamed capacity. Thus Supramental removes physical limitation of falsehood in the material way of experience. The Supramental transformation enlarges the physical consciousness

far beyond the limit of the body and physical organs become channel of psychic, spiritual and subliminal senses.

14) **The fifth element of Perfection of perfect action and enjoyment:** In the Gnostic consciousness it is entirely possible to act and enjoy perfectly. The *Purusha* enters union with *Prakriti* in cosmic manifestation for variations of his infinite existence, for knowledge, action and enjoyment. By this realisation the being can liberate himself from the mechanical action of Nature. This separative relation in Ignorance is uplifted in Knowledge as *Krishna* and *Kali* or *Ishwara* and *Shakti* union where *Ishwara* is *Purusha* who contains *Prakriti* and rules by the power of *Shakti* within him and it can participate in a higher dynamism of Divine work and can bring total unity and harmony of the being in the Spiritual nature. But neither action nor enjoyment will be the lower action of the *gunas* and consequent egoistic enjoyment mostly of the satisfaction of *rajasic* desire which is our present way of bounded living. Whatever desire will remain, if that name is given, will be the Divine desire, the will to delight of the *Purusha* enjoying in his freedom and perfection the action of the perfected *Prakriti* and all her members...

15) **The sixth element of Perfection of Brahmic Unity:** The *Siddha* of perfected Soul will live in union with the *Purushottama* in this *Brahmic* Consciousness, he will be conscious in the *Brahman* that is the All, *sarvam brahma*, in the *Brahman* infinite in being and infinite in quality, *anantam brahma*, in *Brahman* as self-existent consciousness and universal knowledge, *jnanam brahma*, in *Brahman* as the self-existent bliss and its universal delight of being, *anandam brahma*. He will experience the entire universe as manifestation of the One, all quality and action as the play of his universal and infinite energy, all knowledge and conscious experience as the outflowing of that consciousness, and all in terms of that one *Ananda*. This will be the highest reach of self-perfection.

Recapitulation:

“Each part in us desires its absolute.”

Savitri-170

“For by the form the Formless is brought close
And **all perfection** fringes the Absolute.”

Savitri-179

“His finite parts approached their **absolutes**,
His actions framed the movements of the Gods,
His will took up the reins of cosmic Force.”

Savitri-302

“**All objects** were to her shapes of living selves”

Savitri-357

“Fear not to be nothing that thou mayst be all;
Assent to the emptiness of the Supreme

That all in thee may reach its absolute.”

Savitri-536

“Since in Infinity’s silence woke a **word**,
A Mother-**wisdom works** in Nature’s breast
To pour **delight** on the heart of **toil** and want
And press **perfection** on life’s stumbling powers,
Impose heaven-sentence on the obscure abyss
And make dumb Matter conscious of its God.”

Savitri-353-54

“There will be needed in a word a Yoga which shall be at once a Yoga of integral knowledge, a Yoga of the integral will and its works, a Yoga of integral love, adoration and devotion and a Yoga of an integral spiritual perfection of the wholebeing and of all its parts and states and powers and motions.”⁴⁴

Sri Aurobindo

Of all the Yogins **the greatest Yogi**, *yoginam api sarvesam*²⁹...*yogi paramo*,³⁰ as indicated in *the Gita*, is a state in which he lives, acts in perfect union with the Divine, *mayi nivasisyasi*,³³ in all possible human condition, in all possible world action his Consciousness does not fall from the oneness and constant communion with the Divine. The largest formulation of this Spiritual change is a total liberation of Soul, mind, heart and action, a casting of them all into the sense of the cosmic Self and the Divine Reality. A certain change of Nature is experienced by this Spiritual illumination but this is not complete and integral transformation of Nature which establishes a secured and established new principles and permanent new order of being in the field of terrestrial Nature. A *Sadhaka* becomes consecrated Child when this constant union with the Divine is dynamised to become one with the Divine Mother.

In this established state a traditional Yogi can pursue integral Yoga by inverting the gained Supreme Divine Consciousness earthward. An integral Yogi lives in the great totality of Truth of Universal Consciousness, a totality, which is capable of infinite enlargements as there is no end to the extension of Divine Will, Knowledge, Love and Delight, *nastyanto vistarasya me*,³¹ and there is still much of the height to be reached and a wideness to be covered by the eye of vision, *bhuri aspasta kartvam*.³² Through intensification of Psychic and Spiritual contacts, he becomes able to enter **the Cosmic Self and subsequently** the lower realms of Supermind and inverts this gained Divine State towards lower sheaths of individual and universal Mind, Vital and Physical sheaths and transforms them.

The **great Integral Yogi**, due to his integral surrender of Soul and Nature and particularly consecration of the most of the dark domains of Inconscient and Subconscient sheaths, and integral *Sraddha* of pouring down of Divine Supramental attributes of Light, Love, *Ananda*, Force, Wisdom and Truth and

direct them to the yet untouched realm of Subconscious and Inconscious sheaths and continue transformation action there.

The **greater Integral Yogi** can put forth many states of Consciousness at a time and is able to trace the Supermind concealed in the Inconscious and Subconscious sheath and activates the Inconscious and Subconscious Self; as a result, the source of Supramental Force and Delight can burst open and spread from Inconscious and Subconscious Self towards the untransformed Inconscious, Subconscious, Physical, Vital and Mental sheaths for large and mighty transformation action.

The **greatest Integral Yogi** is he, who is able to activate the Supermind concealed in all the sheaths, identified as ten *koshas*, builds, purifies, transforms and perfects them and there is penetration of Supramental force from all the multiple sources of **ten Selves**; first intermittently, then constantly becomes a normal issue. Thus ten-fold personality is superimposed and combined to enrich his single new personality and his strong central being holds all together and works towards harmonisation and integration of multiple Selves and Nature.

OM TAT SAT

References:

- 1: The Gita-5.2, 3, 4, 5, 6, 7, 8, 9,
- 2: The Gita-18.18,
- 3: The Gita-10.7 to 11,
- 4: The Gita-6.31, 32,
- 5: The Gita-6.47,
- 6: The Gita-12.2,
- 7: The Gita-11.55,
- 8: The Gita-12.6, 7,
- 9: The Gita-18.46,
- 10: The Gita-7.28, 29,
- 11: The Gita-12.20,
- 12: The Gita-7.17, 18, 19,
- 13: "The Gita insists that *Sankhya* and *Yoga* are not two different, incompatible and discordant systems, but one in their principle and aim; they differ only in their method and starting-point. The *Sankhya* also is a *Yoga*, but it proceeds by knowledge; it starts, that is to say, by intellectual discrimination and analysis of the principles of our being and attains its aim through the vision and possession of the Truth. *Yoga*, on the other hand, proceeds by works; it is in its first principle *Karmayoga*; but it is evident from the whole teaching of the Gita and its later definitions that the word *karma* is used in a very wide sense and that by *Yoga* is meant the selfless devotion of all the inner as well as the outer activities as a

sacrifice to the Lord of all works, offered to the Eternal as Master of all the soul's energies and austerities." CWSA/19/Essays on the Gita-70,
 14: CWSA/19/Essays on the Gita-199,
 15: The Gita-5.17,
 16: The Gita-3.7,
 17: The Gita-5.10,
 18: CWSA/19/Essays on the Gita-200,
 19: The Gita-15.16, 17, 18, 19,
 20: The Gita-9.13, 14, 15, 34,
 21: CWSA/23/The Synthesis of Yoga- 276,
 22: The Gita-11.48, 54,
 23: The Gita-18.54, 55,
 24: The Gita-18.56, 57,
 25: The Gita-3.3,
 26: The Gita-5.2,
 27: CWSA/24/The Synthesis of Yoga-564,
 28: CWSA/24/The Synthesis of Yoga-575,
 29: The Gita-6.47,
 30: The Gita-6.32,
 31: The Gita-10.19,
 32: The Rig Veda-1.10.2,
 33: The Gita-12.8,
 34: CWSA/24/The Synthesis of Yoga-802-07,
 35: CWSA/23/The Synthesis of Yoga-149,
 36: SABCL/25/The Mother-16,
 37: CWSA/19/Essays on the Gita-86,
 38: The Gita-2.60,
 39: CWSA/24/The Synthesis of Yoga-548,
 40: Prayers and Meditations/12th March,1914,
 41: CWSA/23/The Synthesis of Yoga-92,
 42: CWSA/23/The Synthesis of Yoga-112-113,
 43: "Happy the worlds that have not felt our (Spiritual) fall,
 Where **Will** is one with **Truth** and Good with Power;" Savitri-281,
 44: CWSA-19/Essays on the Gita-576,
 45: CWSA-23/The Synthesis of Yoga-114,
 46: CWSA-21/The Life Divine-31,
 47: CWSA-32/The Mother with Letters on the Mother/p-20,
 48: CWSA-32/The Mother with Letters on the Mother/p-22,
 49: CWSA-24/The Synthesis of Yoga-791,
 50: CWSA-23/The Synthesis of Yoga-322
 51: CWSA-32/The Mother with Letters on the Mother/p

The Gita's Four Exclusive Teachings:

“*The Gita* at its cryptic close may seem by its silence to stop short of that solution for which we are seeking; it pauses at the borders of highest Spiritual mind and does not cross them into the splendours of the Supramental Light.”⁴⁷

Sri Aurobindo

The capacity to retain the comprehensive Knowledge in fragments is identified as exclusive knowledge. But by the retention of exclusive as well as all-inclusive knowledge of the Divine one becomes aware of His exclusive and all-inclusive *Ananda*. The successive stages of exclusive concentration and final entry into all-inclusive *Ananda* and Knowledge are:- firstly, the constant practice and non-attachment are powerful tools in regulating and silencing the intellect, mind, heart and body; secondly, better than this *Abhyasa* and *Vairagya*¹ are the Yoga of Intelligence, where intelligence is united with *Akshara Purusha*, *Buddhi Yukto*,² in order to cast away the bondage of work and the successful and luminous turning of the thought to the Truth behind things; thirdly, this *buddhi Yoga* too is excelled by *dhyana yoga*, a silent complete concentration on the Truth behind things through cessation of mental action, resolutely practiced until the bliss of *Akshara Purusha* is attained; fourthly, more powerful than *dhyana Yoga* is the giving up of the fruit of one's work; one becomes a Yogi and preserves automatically an inner peace and calm which is a perfect and secure foundation of true life and the higher consciousness gained during meditation is dynamised in waking state; fifthly, the great Yogi, living in the truth, renouncing all actions of the lower mind, must do all outward works of life only for My sake, *madartham api karmani*;³ sixthly, the greater Yogi, who is still unable to keep personal consciousness fixed steadily in the *Akshara Purusha* and *Uttama Purusha*; there are nights of long exile from Light, there are moments of revolt, doubt and failure rising from Subconscient planes; then by constant practice of union and repetition of supreme consciousness, the highest Spirit is established in the nature; seventhly, the greatest Yogi, *yoginam api sarvesam*,⁴ is he who in perfect union lives in Me, *mayi nivasisyasi*,⁵ at every moment, in every action, with all integrality of nature, ‘for Me has love, *ekabhaktih*⁶ and faith;’ ‘repose all thy mind and all thy understanding in Me;’⁵ he is lifted up, bathed in the supernal blaze of the Divine Love and Will and Knowledge. From this last experience the all-inclusive Knowledge and *Ananda* resume action.

Throughout *the Gita*, the Lord asked Arjuna to become a Yogi, *tasmad yogi bhavarjuna*,⁷ because by becoming a Yogi he can be fit instrument in resolving the terrible work, *ghore karmani*,⁸ of battle and massacre, for upholding the highest *dharma* of the race. Integral Yoga, though stands on this foundation yet there is

marked departure in pursuing its objective. To quote *The Mother's* word, "It is very easy to be a saint! Oh, even to be a sage is very easy. I feel I was born with it (*janma karma cha me divyam*⁹-- My birth as well as My work are both Divine)—it is spontaneous and natural for me... but Supramental transformation is another thing altogether, oh!... No one has ever followed that path; *Sri Aurobindo* was the first, and He left before telling us what he was doing, I am literally carving out a trail through the virgin forest—worse than a virgin forest...I am given the awareness of how huge this thing is one drop at a time...so I won't be crushed. It has reached a point where all Spiritual life, all those people and races that have tried since the beginning of the earth, all that seems like nothing, like child's play in comparison. And it is a work without glory: you have no results, no experiences filling you with ecstasy or joy—none of that, it is a hideous labour."¹⁰

1) *Apara Jnana* or Separative egoistic *Apara Prakriti* and seven-fold Ignorance:-

"Therefore by *Nirvana* in the *Brahman* must be meant a destruction or extinction of the limited separative consciousness, falsifying and dividing, which is brought into being on the surface of existence by **the lower Maya of the three gunas**, and entry into *Nirvana* is a passage into this other true unifying consciousness which is the heart of existence and its continent and its whole containing and supporting, its whole original and eternal and final truth."⁵⁴

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"The *pancha bhutas*, mind (with its ten sense organs), reason, ego, this is my **eightfold** divided Nature, *Apara-prakriti*."

The Gita-7.4

"The indiscriminate unmanifest Energy; the five elemental state of matter; the ten senses and the one (mind), intelligence and ego; the five objects of senses; these 24 elements are the constitution of *Kshetra*, Field, *Para* and *Apara-prakriti*. *Apara-prakriti's* **seven deformations**, *vikaras*, are liking and disliking, pleasure and pain, lower consciousness, collocation and persistence."

The Gita-13.6, 7

"The **seven original Seers** representing integral Knowledge and also the four *Manus* representing four Divine *Shaktis* are My (Over) mental becomings; from them are all these living creatures in the world."

The Gita-10.6

In *the Gita*, the narrow exclusive doctrine of the *Sankhya*, *Patanjali's Yoga* and a part of *the Veda* and *the Vedanta* have been widened, corrected and completed by the development of the theory of three *Purushas* and double *Prakritis* of which lower form is the *maya* of three *gunas*, *Apara Prakriti* and the higher is the divine nature, *Para Prakriti*. *The Gita* contents itself to restate the whole working of lower *Prakriti*, field, *kshetra*, in line with *Sankhya* thinkers. This *kshetra* is the product of twenty-four cosmic principles where except *abyakta Prakriti*, all the other twenty-three elements are of lower Nature. They are five

bhutas, that of ether, fire, air, water and earth, five *tanmatras*, that of sound, touch, sight, taste and smell, five *karmendriyas* of speech, locomotion, the seizing of things, ejection and generation, five *jnanendriya*, ear, *srotram*, eye, *chakruh*, tongue, *rasanam*, sense of touch, *sparsanam* and nose, *ghranam*, unmanifest Nature, *abyakta Prakriti*, mind, *manas*, intelligent will, *buddhi* and ego, *ahamkara*. This lower nature, also known as *apara prakriti*, is constituted of three inconscient energy or three *gunas* or essential modes; *sattwa*, the seed of intelligence, conserves the working of energy; *rajas*, the seed of force and action, creates the working of energy; *tamas*, the seed of inertia and non-intelligence, dissolves what *sattwa* conserves and *rajas* creates. When the three *gunas* are in equilibrium, the Soul, *Kshara Purusha* is liberated and contact with *Akshara Purusha* is established but when the equilibrium is disturbed then there is the ceaseless creation, conservation and dissolution begins, unrolling the phenomena of cosmos.

In integral Yoga, it is not the physical body alone which is the field, *kshetra*, but all too that the body supports, the tenfold subtle body or sheath of Nature or *Koshas* that of Inconscient sheath, Subconscient sheath, Subtle Physical sheath, Subtle Vital sheath, Psychic sheath, Lower Subtle mental sheath, Higher Subtle mental or Spiritual sheath, Universal sheath, Supramental sheath and Bliss sheath; these may be regarded as totality of the field, *kshetram* which in *the Gita*'s language is the *abyakta Prakriti*, unmanifest energy. The lower sheaths are inconscient, Subconscient, physical, vital and lower mental and these are constituted of twenty-four *tattwas* and are subjection of three *gunas* of *apara prakriti*, bounded by ego, desire and suffering. They can go through purification, transformation and perfection of subtle Sheaths through activation of respective Selves or kinetic Yoga of Nature. In each successive birth, the formation of higher sheaths or *Para Prakriti* or *abyakta Prakriti* are purified, transformed, perfected, solidified and harmonised and with their steady influence the lower sheaths are purified, transformed and perfected. The three *Purusha* of *the Gita* are the knower of *Kshetra*, *Kshetrajna*. In integral Yoga the indivisible One is divided; the *Purushas* or the Selves or the Knower of *Kshetras* are also tenfold and they reside in each *Kshetra* or knower of *Kshetra* holds each *Kshetra*. This 'eternal multiple soul of the *Purushottama*'⁴⁶ is at once the Inconscient Self, Subconscient Self, True Physical, True Vital, Truth Mind, Psychic Self, Spiritual Self, Universal Self, Supramental Self and Bliss Self. The successful interaction between these ten-fold *kshetras* and ten-fold *kshetrajnans* are the secret behind Divine Life.

Ignorance is the product of *Apara Prakriti*, bewildered by the three *gunas* one cannot become the knower of the whole, *kritsnabinna*.¹¹ The secret nature and the full extent of the Ignorance are systemised in to sevenfold Ignorance. Firstly, we are ignorant of the **Purushottama Consciousness**, who is the origin, source of all creation and the 'deluded minds despise Me lodged in the human body because

they know not My supreme nature of being.’¹² This knowledge of the Absolute as the seed of all things, *bijam mam sarvabhutanam*,¹³ is the beginning of emergence from the Original Ignorance. In *Savitri* we find the experience of King *Aswapati* of ‘He knew the source from which his spirit came’¹⁴ is the emergence from original Ignorance. Secondly, we are ignorant of spaceless, timeless, immobile and Immutable Self, *Akshara Purusha*, and with the establishment of firm standing in the *Brahman*, *Brahmi sthiti*,¹⁵ one emerges out from Cosmic Ignorance. Thirdly, we are ignorant of our **universal Self**, our infinite unity with all Being and Becoming. ‘Here, today, behold the whole world, with all that is moving and unmoving, unified in My body, O *Gudakesha*, and whatever else thou wilt see.’¹⁶ With the revelation of all this existence as Divine, *Vasudevah sarvamiti*, one emerges out of Egoistic Ignorance. Fourthly, we are ignorant of our **Psychic being** or *Kshara Purusha*, we are aware of this little life in the small span of time and ignorant of eternal becoming in Time. ‘Many are My lives that are past, and thine also, O *Arjuna*; all of them I know, but thou knowest not...’¹⁷ ‘I know all past and all present and future existences, O *Arjuna*.’¹⁸ The *Kshara Purusha*, the Soul in man is unborn, ancient, semipiternal, not slain with the slaying of the body; weapons cannot cleave it, nor the fire burn, nor do the water drench it, nor the wind dry, eternally stable and all pervading. With these experiences one emerges out of the Temporal Ignorance. Fifthly, within this temporal becoming we are ignorant of our large and complex; threefold Subliminal Selves or true physical, true vial and true mental Being, *annamaya*, *pranamaya* and a part of *manomaya Purusha*; we take this surface mind, life and body as our whole existence. We emerge out of this Psychological Ignorance, when we become aware of these threefold Selves at the core of threefold sheaths and their workings in our surface nature. Sixthly, we are ignorant of true relation between the Subconscious and Inconscious Selves and their respective Sheaths and the interference of these lower Selves on our higher sheaths. ‘It is the knowledge at once of the Field, *Kshetra* and its Knower, *Kshetrajna* which is the real illumination and only wisdom.’⁴⁴ With activation of Subconscious and Inconscious Selves and possession of these Selves on our lower sheaths of mind, life and body, we emerge out of our Constitutional Ignorance. As the result of all **sixfold** Ignorance, we fail to govern, enjoy and know life and world truly on the surface. With the emergence of above sixfold integral Knowledge, we become aware of true harmony, wisdom, love, beauty and act as many-sided Divine worker, *krtsnakarmakrt*,¹⁹ and come out lastly from the yoke of Practical Ignorance. It is by knowing Him integrally, *samagram mam*,²⁰ as the *Brahman* is the Indivisible and the One, but seems to divide in forms and creatures; He is both mobile and immobile, One and the Many, Knowledge and Ignorance; thus, the Soul is easily liberated from the yoke of lower Nature, darkness of Ignorance, *andham tamam prabisanti*,²¹ greater darkness of exclusive Knowledge, *tato bhuyaiba tamah vidyam*²¹ and the door of ascension of consciousness wide opens.

2) ***Guhya Jnana of Atman or secret knowledge of Kshara Purusha and Para prakriti of fourfold Soul force:***

“The man whose self is in Yoga, sees the **Self** in all things (*Akshara Purusha*) and all things in the **Self** (*Kshara Purusha*), he is equal visioned everywhere. He who sees *Brahman* everywhere and sees all in *Brahman*, to him *Brahman* does not get lost, nor does he get lost to the *Brahman*.”

The Gita-6.29, 30

“The soul when it throws itself out into active Nature is *the Gita’s Kshara*, its mobile or mutable *Purusha*; the same soul gathered back into pure silent self and essential spirit is *the Gita’s Akshara*, immobile or immutable *Purusha*.”⁵⁰

Sri Aurobindo

“Thus *Nirvana* is clearly compatible with world-consciousness and with action in the world. For the sages who possess it are conscious of and in intimate relation by works with the Divine in the mutable universe; they are occupied with the good of all creatures, *sarvabhuta-hite*. They have not renounced the experiences of the *Kshara Purusha*, they have divinised them; for the *Kshara*, *the Gita* tells us, is all existences, *sarvabhutani*, and the doing universal good to all is a divine action in the mutability of Nature. This action in the world is not inconsistent with living in *Brahman*, it is rather its inevitable condition and outward result because the *Brahman* in whom we find *Nirvana*, the spiritual consciousness in which we lose the separative ego-consciousness, is not only within us but within all these existences, exists not only above and apart from all these universal happenings, but pervades them, contains them and is extended in them.”⁵³

Sri Aurobindo

“But know my Divine Nature, *Para prakriti*, different from this *apara prakriti*, O mighty-armed, the *Para prakriti* which upholds this world has become the individual Soul, *Jiva*.”

The Gita-7.5

“The eternal portion of Me (**Purushottama**) has become the *Jiva*, *Kshara Purusha*, in the world of living creatures and cultivates the subjective powers of *Prakriti*, mind and five senses.”

The Gita-15.7

“By the (true inner) self thou shouldst deliver the (surface desire) self, thou shouldst not depress and cast down the (surface desire) self (whether by self-indulgence or suppression); for the (true inner) self is the friend of the (surface desire) self and (surface desire) self is the enemy (if it is not in contact with the true inner self). To the man is his (true inner) self a friend in whom the (surface desire) self has been conquered by the (true inner) self, but to him who is not in possession of his (true inner) self, the (surface desire) self is as if an enemy and it acts as an enemy.”

The Gita-6.5, 6

“The fourfold order was created by Me according to the divisions of quality and active function. Know Me (*Kshara Purusha*) for the doer of this fourfold law of human workings who am yet the imperishable non doer (*Akshara Purusha*).”

The Gita-4.13

“The works of *Brahmins*, *Kshatriyas*, *Vaishyas* and *Shudras* are divided according to the qualities, three *gunas*, born of their own inner (four-fold) Divine nature of the Soul, *Svabhava*.”

The Gita-18.41

“When I was told that the Divine was within – the teaching of the Gita, but in words understandable to a Westerner – that there was an inner Presence, that one carried the Divine within oneself, oh! ... What a revelation! In a few minutes, I suddenly understood all, all, all. Understood everything. It brought the contact instantly.”⁵⁷

The Mother

The inner Soul in man, *Kshara Purusha* is a partial manifestation of the Divine, *mamaivamsah*,²² self-projected into Nature, who lends itself to the action of Nature, is itself mutable in Nature, *kshara*, the mobile power of life, manifesting Spirit, *the Jiva*, multiplicity of Divine being, *Svabhava*, various becoming of the Soul, eternal individual, everlasting, *amsa sanatanah*,²² the Lord, *Ishwara*, the luminous inhabitant in human body, *manusim tanumasritam*,¹² not free from the action of *Prakriti* and simultaneously the giver of sanction, *anumanta*²⁴ of all the outward action of the three *gunas* within the boundary of Ignorance, missioned to lead man in Ignorance towards light of Divine consciousness. Its operation in the ignorance is incomplete and different from *Akshara Purusha* in Knowledge and *Uttama Purusha* in comprehensive Knowledge, though it is having manifold deep relations with them and their interference or interfusion is felt for completeness of **Psychic** knowledge, completeness of **Psychic Love** and **perfection of Psychic action**.

The *Purusha* active in *Prakriti* and emerges in front in its action is called *Kshara Purusha*. The *Purusha* poised in him-self, remains behind the action and steadfast in perpetual silence is identified as *Akshara Purusha*. The *Kshara Purusha*, associating itself with the works of *Prakriti*, seems to be the doer of all works, *karta*, whereas *Akshara Purusha*, dissociating itself from all the workings of the *gunas* is the inactive non-doeer, *akarta* and witness, *sakhi*, of all action. In *Purushottama*, these two states of mobile multiplicity and immobile oneness or the action of the Soul and its mutability and the status of the immutability of the Spirit actually coexist. He is greater than *Akshara Purusha* and much greater than the *Kshara Purusha*. The *Purushottama* is both Personal *Kshara* and Impersonal *Akshara* and He puts forth His own active Divine nature, *Svam prakrtim*, manifests in the *Jiva* and works out its own innate Divine Self-nature, *Svabhava*, in addition to its egoistic action bewildered by the three *gunas*. He is seated in this

body as observing witness, *upadrasta*, source of consent, *anumanta*,²⁴ upholder of the work of Nature, *varta*, enjoyer of Nature, *vokta*, almighty Lord, *Maheswarah*, and the Supreme Soul, *Paramatma*. He manifests the quadruple truth by (1) His Supramental *Maya* of comprehensive self-knowledge known as *Para-Prakriti*, (2) fourfold intermediate Divine Nature of *Akshara Purusha* known as *chatvaro manavahstatha*,²⁷ (3) fourfold intermediate Divine Nature of *Kshara Purusha* known as *chaturvarnyam*²⁶ and (4) His mental *Maya* of Ignorance known as three *gunas* of *Apara Prakriti*.

Initially *the Gita* has identified the double Soul in man;²⁵ one that of the surface desire soul carrying in its nature the apparent nature of lower instincts, emotions, the mental seeking for power, knowledge and happiness and the other behind it that of the true Soul, the Psychic being, a pure Power of Light, Love, Joy and Beauty. The desire soul's wrong approach and reception towards life deforms the pure joy into pleasure, pain and indifference. True Soul is the imperishable, evolves in us from birth to birth and untouched by death, decay and corruption. It is actually the Psychic sheath that grows from birth to birth by entering the essence of all experience of Psychic Self in the Ignorance. A mastery of senses, the ability to do without all that they hanker after is the initial condition of the true Soul life.

The *Para Prakriti* of *the Gita* has been extensively developed in integral Yoga in terms of its two exclusive aspects of *Kshara Prakriti* and *Akshara Prakriti* and five all-inclusive aspects *Purushottama* Consciousness. It has been made clear that the *Para Prakriti* is the real source of all cosmic existence and lower nature or *Apara Prakriti* is only its derivation and dark shadow. The *Jiva*'s action in ignorance of *Apara Prakriti* is subjected to three *gunas* and it puts on Divine nature when Soul rises beyond all ignorant limitations. The pure Soul force which is other than the mind-force, life-force, force of intelligence can flow into the moulds of intellectual, ethical, aesthetic, dynamic, vital and physical mind, puts its influence of an initial transcendence, impersonality, pure fire of spirit of something beyond the *gunas* of normal nature and evolves the highest Spiritual perfection. The fourfold active human personality, *chaturvarnyam*,²⁶ are fourfold pure Soul forces of *Kshara Purusha*, born of their own inner Spiritual nature, *svabhava*, manifested as Divine Nature of *Brahma Shakti*, representing power of Knowledge, *Kshetra Shakti*, representing power of Strength, *Vaishya Shakti*, representing power of Mutuality and active and productive relation and interchange and *Shudra Shakti* representing power for works and labour and service; these four Soul powers are derived from four executive Mother power of *Kshara Purusha*/Psychic Being or exclusive aspect of *Para Prakriti* which are again derived from the Mediatrix Mother Power or Divine Nature of *Akshara Purusha*/Spiritual Being, revealed as four *Manus*, *chatvaro manavahstatha*,²⁷ of Wisdom of *Maheswari*, of Power of *Mahakali*, of Harmony of *Mahalakhmi* and of Perfection of *Mahasaraswati*. These four Overmental *Shaktis* are derived from

Purushottama/Supramental Consciousness and are responsible for transformation of mind, life and body and when Their action on earth are harmonised to greater extent, then *the Mother's Para Shakti* of Supramental order can interfere.

The ideal character and Soul power of traditional *Brahmana* are all ideas, knowledge and incoming truth more open to psychic Light, harmony, universal unity and love of the indwelling spirit; subdues the lower members to their greater psychic law; a temperament full of patience, endurance, long suffering, self control, affinity towards concentration and meditation which dominates and quiets the passions and desire-will and a growth of impersonalized and universalized personality. The Divine transformation of *satwic* energy and Divine perfection of *Brahmana* comes when one is capable to open to all kind of revelation, inspiration, intuition, discrimination, synthesis; grasps all knowledge with delight, a Spiritual enthusiasm, ecstasy; full Spiritual force, illumination and purity, *brahma tejas, brahma-varcas*.

The ideal character and Soul power of traditional *Kshatriya* are development of strength, energy, courage, leadership, lordship, protection, rule, victory in every kind of battle, a creative and formative action, truth, purity of love, helpfulness to men, high self-confidence, sacrifice of lower to higher self and resistance to injustice and oppression, spirit of conquest into the fields of intuitive knowledge and spiritual experience. The Divine transformation of *rajaso-sattwic* energy and Divine perfections of *Kshatriya* Soul force are infinite dynamic courage to which no opposing force can deter the aspiration imposed by the spirit; a high nobility of soul and will be unaffected by any littleness or baseness and moving with certain greatness of Spiritual victory; a Spirit never depressed from the faith and confidence in the power that works in the Being and the process of virginization of the whole nature must continue in order to become the purest vessel and enjoy the self-rule, *svarajya* and mastery of one's environment and circumstances, *samrajya*.

The ideal character and Soul power of traditional *Vaisya* are the instinct of life to produce, exchange, skill, *kausala*, possess, enjoy, contrive, put things in order and balance, work out to the best advantage the active relations of existence, skilful devising intelligence, commercial, technical, scientific and utilitarian mind, bent upon efficient exploitation of the world or its surroundings, practical philanthropy, skilful in economy, which recognises the great law of interchange and amasses in order to throw out in large return, a power of giving and ample creative liberality, active opulence luxurious of the prolific *Ananda* of existence. The Divine transformation of *rajasic* energy and Divine perfection of *Vaisya* Soul force are a great taking into oneself from all beings and a free giving out of oneself to all, a divine commerce and a large enjoyment of mutual delight of life, the full manifestation of Divine love, *ananda*, beauty and harmony in material things

The ideal character and Soul power of traditional *Shudra* are dignity, toil and capacity of labour and service for maintenance of his existence and gratification of his primary need of food, cloth, shelter, education and health; the power of service to others, to obey and follow whatever great influence and needful discipline, a love which asks for no return; desire to give our life, soul, work and wealth to the Divine and as a result the power of complete self-surrender. The Divine transformation of *tamasic* energy and Divine perfection of *Shudra* soul force are universal love that lavishes itself without demand of return, many sided universal action guided by Divine Will, the absolute self surrender of the whole being to the Master of our being.

The greater perfection can come when one widens oneself to include all these four Soul powers of *trigunatita state*. These powers initially work in an ill-formed confusion, but he is able to harmonise the function of all these four Soul forces in birth after birth and proceeds towards total development of his inner and outer existence. Our life is at once a quest towards various Divine faculties, a struggle and battle of our desire-will to tune with the Divine will and struggle to harmonise the surrounding, a constant production and application of skill to material life and sacrifice and service. The recognition of these four executrix Mother Powers and their free workings in our nature are important means of our Integral development.

In traditional Yoga the opening of *Kshara* and *Akshara Purusha* can lead away a *Sadhaka* to escape from life into the state of *Nirvana*. In integral Yoga, these Psychic and Spiritual opening are utilised ‘solely as steps in a transformation of Nature.’⁵² For this reason, the development of four-fold Soul forces and four-fold Spiritual forces become indispensable.

3) *Guhyatara Jnana of Brahmanirvana* or more secret knowledge of *Akshara Purusha* and the action of intermediate Divine Nature through fourfold Divine *Shaktis*:-

“The union of soul with the *Purushottama* by a Yoga of the whole being is the complete teaching of *the Gita* and not only the union with the immutable Self as in the narrower doctrine which follows the **exclusive way of knowledge.**”²⁸

Sri Aurobindo

“*The Gita* also insists on the giving up of actions, *sarvakarmani sannyasya*, but inwardly to the *Brahman*. *Brahman* in the *Kshara* supports wholly the action of *Prakriti*, *Brahman* in the *Akshara*, even while supporting, dissociates itself from the action, preserves its freedom; the individual soul, unified with the *Brahman* in the *Akshara*, is free and dissociated, yet, unified with the *Brahman* in the *Kshara*, supports but is not affected. This it can do best when it sees that both are aspects of the one *Purushottama.*”⁵⁵

Sri Aurobindo

“But what is the divine nature? It is not entirely and solely that of the Akshara, the immobile, inactive, impersonal self; for that by itself would lead the liberated man to actionless immobility. It is not characteristically that of the Kshara, the multitudinous, the personal, the Purusha self-subjected to Prakriti; for that by itself would lead him back into subjection to his personality and to the lower nature and its qualities. It is the nature of the Purushottama who holds both these together and by his supreme divinity reconciles them in a divine reconciliation which is the highest secret of his being, *rahasyam hyetad uttamam.*”
CWSA/19/Essays on the Gita-139-140

“24th November, 1926 was the descent of *Krishna* into the Physical. *Krishna* is not the Supramental Light. The descent of *Krishna* would mean the descent of the Overmind Godhead preparing, though not itself actually, the descent of Supermind and *Ananda*. *Krishna* is the *Anandamaya*; he supports the evolution through the Overmind leading it towards the *Ananda*.”⁴³

Sri Aurobindo

Other than the *Kshara Purusha*, there is another Spirit, whose centre is located just above the head, is eternal, timeless Self, undivided and not even seemingly divided by the division of things, inactive and silent witness of all action, the immobile in the mobile, the immutable in the mutable, the imperishable in the perishable, free from subjection to *Prakriti* and her works and the One. We become aware of this *Akshara Purusha* in proportion we draw back our outward moving mind and phenomenal existence. It is not the highest secret of *the Gita*, but the ‘first necessity,’²⁹ after which one can ascend the Consciousness to the state of *Purushottama* and descend the Consciousness to the state of *Kshara Purusha*. *Brahma nirvana* is the union of Soul with immutable Self and it is the highest realisation of *Jnana Yoga*, *Vedantic* and *Sankhya* teachings.

The conditions of attaining *Brahma Nirvana* are firstly, mind is established in equality through practice of *titikha*, endurance, *udasinata*, indifference and *nati*, submission to the will of God; *titikha* is to bear in the body the velocity of desire, wrath, passion, cold and heat, pleasure and pain;³⁰ *udasinata* is equal in Soul to friend and enemy and neutral and indifferent also to sinner and saint;³¹ *nati* state is that living in God one neither rejoices on obtaining what is pleasant, nor sorrows on obtaining what is unpleasant;³² secondly, the Soul is no longer attached to the enjoyments born of touches of outward things; thirdly, ‘by worshipping the feet of the *Guru*, questioning and by service, thou shalt see all existences first without exception in the *Akshara Purusha*, then in Me, *Uttama Purusha*;³³ fourthly, the knot of doubt is cut asunder and *sraddha*, faith in the Divine and His *Shakti* is developed; fifthly, food, sleep, action are to be made balanced and moderate; sixthly, renounce the residue of all desires born of the desire-will and master the senses by mind as mind is supreme over the senses, then mind is fixed in *buddhi*

as supreme above mind is intelligent will and *buddhi* is fixed in the Immutable self as supreme over *buddhi* is *Akshara Purusha*; seventhly, the mind is kept calm and free from fear and the vow of *Brahmacharya* observed and the vision drawn in and fixed between eyebrows, the controlled mentality is thus turned to the *Brahman*. When the mind is thoroughly quieted the *Yogin* enjoys the touch of *Brahman* which is exceeding Bliss.

The experience *Brahma Nirvana* serves three purposes; firstly it helps to enter deep *samadhi* away from all world-consciousness and world-action; secondly, it is a preparatory movement towards cessation of birth in *Param dhama* through ascent of Consciousness to highest state of *Purushottama*; thirdly there is dynamic state of *Brahma Nirvana* and hierarchies of Consciousness in Spiritual planes and Spiritual forces from these planes can be directed towards *apara prakriti*, for transformation of nature. In *the Gita*, the third possibility of Divine action from a large, impersonal and universal Consciousness was explored but its corresponding descent of Divine Force was still unspoken; whereas in integral Yoga, the second possibility of ascent of Soul to highest state of *Purushottama* is dynamised towards the realisation of the third because transformation of whole nature through Divine action followed by Divine descent of force and the cessation of birth are incompatible with each other. In integral Yoga the Soul liberated and established in *Brahma Nirvana* continues its work of complete liberation and transformation of earth through double movement of Consciousness in this birth and the pending work of reconciliation of Spirit with Matter will continue through repeated rebirth in order to fulfil the Divine action in the world, *sarvabhuta-hite ratah*.³⁴ The other specialised part of *the Gita*'s teaching of cessation of birth in supreme abode of *Param Dhama* is replaced in integral Yoga with the manifestation of same *Purushottama* Consciousness here on earth, in the body, *ihava*.³⁵

As Divine is represented as *Kshara, Akshara and Uttama Purusha*, similarly the power of the Divine is represented as *Kshara Prakriti (Psychic Sheath or Chaitya Kosha), Akshara Prakriti (Spiritual Sheath) and Para (Supreme) Prakriti*. *The Gita* speaks of Supreme Nature but nowhere speaks of the intermediate Divine Nature or hints little as *chaturvarnya* and *chatvaro manavahstatha* as intermediate Divine Nature. These are extensively developed in the integral Yoga as executrix Mother Power and mediatrix Mother Power respectively which are derivative of creatrix Mother Power, *Para Prakriti*. This active creatrix Divine Power is identified in *the Gita* as 'This is the womb of all beings,' *etad yonini bhutni*,⁴⁵ 'Know Me the eternal seed of all things,' *bijam mam sarvabhutanam*.¹³

With the purification of *chitta, manas, buddhi and ahamkara*, one becomes aware of higher planes of illimitable Consciousness, an infinite ocean of *ananda*,

power and energy. These ascending higher Spiritual planes are systemized as higher Mind, illumined Mind, intuitive Mind, Overmind and mind of Light. The Divine *Mahashakti* from these Spiritual planes can pour into *apara prakriti* which constitute twenty-four *tattvas* and three *gunas* and can bring constitutional change there. The four mediatrix Mother powers from these planes are the action of *Para Prakriti* of *Akshara Purusha*; She is *Maheswari*, the goddess of supreme knowledge, supreme truth, spiritual will and calm passion of Supramental largeness; She is *Mahakali*, goddess of supreme strength, severest austerity of *tapas*, swiftness to battle and victory against the powers of lower nature; She is *Mahalakshmi*, the goddess of supreme love, delight, beauty and harmony; She is *Mahasaraswati*, the goddess of divine skill of works and perfection. In integral Yoga, when the *Brahmanirvana* or the Passive *Brahman* state is dynamised in the individual Consciousness, through practice of four Spiritual disciplines that of *Jnana Yoga*, *Karma Yoga*, *Bhakti Yoga* and Yoga of self-Perfection respectively, then the pouring in of four aspect of the Mother powers become practicable and they transform the mental, vital and physical sheaths for perfection of the field, *kshetra*.

4) *Guhyatama Jnana of Paramam Dhama* or inmost secret knowledge of cessation of birth or *Moksha*: -

“And in *the Gita* He (*Sri Krishna*) speaks of this human world as a transient and sorrowful affair and, in spite of His gospel of divine action, seems almost to admit that to leave it is after all the best solution. The traditions of the past are very great in their own place, in the past, but I do not see why we should merely repeat them and not go farther. In the spiritual development of the consciousness upon earth the great past ought to be followed by a greater future...”³⁶

Sri Aurobindo

“Of *moksha* we have no personal need; for the soul is *nityamukta* (ever free) and bondage is an illusion. We play at being bound, but we are not really bound.”⁴⁸

Sri Aurobindo

“The *Purushottama* is at the same time greater than the *Akshara*, because he is more than this immutability and he is not limited even by the highest eternal status of his being, *param dhama*. Still, it is through whatever is immutable and eternal in us that we arrive at that highest status from which there is no returning to birth, and that was the liberation which was sought by the wise of old, the ancient sages.”⁴⁹

Sri Aurobindo

“*The Gita*’s message to those, absolutist seekers of the Infinite, who carry impersonality to an exclusive extreme, entertain an intolerant passion for the extinction of life and action and would have as the one ultimate aim and ideal an endeavour to cease from all individual being in the pure silence of the ineffable

Spirit, is that this is indeed one path of journey and entry into the Infinite, but the most difficult, **the ideal of inaction a dangerous thing to hold up** by precept or example before the world, this way, though great, yet not the best way for man and this knowledge, though true, yet not the integral knowledge.”⁵¹

Sri Aurobindo

“Having come to Me, these great Souls come not again to birth, this transient and painful condition of our mortal *being*; they reach the highest perfection. The highest heavens of cosmic plan are subject to a return to rebirth, but, O *Kaunteya*, there is no rebirth imposed on the Soul that comes to My *Purushottama* State.”

The Gita-8.15, 16

“There we find the timeless being which is not illumined by sun, moon or fire; having gone thither they return not; that is the highest eternal status of My Being.”

The Gita-15.6

“*Arjuna* said: Thou art the Supreme *Brahman*, the supreme Abode, *param dhama*, the supreme Purity, the one Permanent, the divine-Purusha, the original Godhead, the Unborn, the all-pervading Lord.”

The Gita-10.12

“He is called the Unmanifest Immutable, *Akshara Purusha*, Him they speak of as the supreme destination, and those who attain to Him return not to this perishable world; that is my supreme place of being, *paramam dhama*.”

The Gita-8.21

“They who with the eye of knowledge perceive this irreconcilable difference, *antaram*, between the Field and the knower of the Field, and the liberation of the *Purusha* from *Prakriti*, they attain to the Supreme state and shall not **be** born again.”

The Gita-13.24, 35

“It is not a fact that *the Gita* gives the whole base of the *Sri Aurobindo*’s **message**; for *the Gita* seems to admit the cessation of birth in the world as the ultimate aim or at least the ultimate culmination of Yoga; it does not bring forward the idea of spiritual evolution of the idea of higher planes and the Supramental Truth-Consciousness and bringing down of that consciousness as the means of complete transformation of earthly life.”

Sri Aurobindo

SABCL-26/Sri Aurobindo on Himself/126,

“Here we have a process of Yoga that brings in an element which seems quite other than the Yoga of works and other even than the pure Yoga of knowledge by discrimination and contemplation; it belongs in all its characteristic features to the system, introduces **the psycho-physical askesis** of Rajayoga. There is the conquest of all the movements of the mind, *cittavrittinirodha*; there is the

control of the breathing, *Pranayama*; there is the drawing in of the sense and the vision. All of them are processes which lead to the inner trance of Samadhi, the object of all of them *moksha*, and *moksha* signifies in ordinary parlance the renunciation not only of the separative ego-consciousness, but of the whole active consciousness, a dissolution of our being into the highest *Brahman*.⁵⁶

Sri Aurobindo

Moksha may be considered as deeper state of *Brahma Nirvana*; here the whole active Consciousness of *Brahma nirvana* is renounced along with the renunciation of separative ego and our being is dissolved in the highest *Brahman*. This is a special means of *the Gita* of the last movement of the Soul and a strong aid to overcome the outward-going mind and find a passage of final departure through mystic *brahmarandhra* above the head.

For attainment of this final rest in *Purushottama* Consciousness in His supreme abode, *Param dhama*, the necessary conditions are; firstly, the Soul must have moulded towards that ideal his whole inner and outer life to the extent that remembrance of the Divine being becomes no longer an intermittent condition of mind, but the natural condition of all activities; secondly, the Soul must be one with Him each moment growing inwardly during physical life; thirdly, he must be faithful to his aspiration and will and a union with Impersonal Divine in *bhakti* during the critical moment of physical death; fourthly, the life force entirely drawn up and set between the brows in the seat of mystic vision, the intelligence concentrated in the utterance of sacred syllable *OM* and its conceptive thought in the remembrance of the Supreme Godhead, he who goes forth, abandoning the body, he attains the highest status.

The Gita repeatedly described this creation as transient and unhappy world, *anityam asukham*,³⁷ *dukhalayam asaswatam*,³⁸ and even the escape to the highest heaven is also subjected to rebirth and it does not discover a reconcilable relation between *Purusha* and *Prakriti*, *Ishwara* and *Shakti*, *Khetrajna* and *Khetra*⁵⁸ in which *the Kshara Purusha* and *the Akshara Purusha* can pour their Divine attributes of Knowledge, Power, Love and Perfection to the material Nature. Rather the return of the Soul to His supreme abode of *Param dhama* is recognised as the immediate practicable solution.

In integral Yoga the lure of individual escape into *param dhama*, is replaced with necessity of repeated rebirth in order to work out the relation between *Para-prakriti* and *Apara-prakriti* and reconcilable relation between immutable *Purusha* and the mutable *Prakriti*. Thus, through this dynamic union evolution is accelerated and universalised for the redemption of the whole race, and by that alone true individual redemption of Soul and Nature is practicable here

on earth, *ihaiva*, and the *param dhama* of *Purushottama* Consciousness is realised no longer up above but here in this manifested creation.

The exclusive *siddhi*, to which *the Gita* devoted its whole concentration in the form of conquest of the Self, *Jitatmanah*, *Brahma Nirvana* and *Moksha*, are necessary steps in the ascending series, yet it has also the departure into universal aspect of Godhead and comprehensive solutions were initiated. The universal action of the Divine can be accepted as important transition in integral Yoga which are represented in the following lines: *sarvabhuta-hite ratah*,³⁴ busied with and delighting in the good of all creatures, *Iswarah sarvabhutanam hrddeserjuna tisthati*,³⁹ the Lord is seated in the heart of all beings, O *Arjuna*, *sarvalokamahesvaram suhrdam sarvabhutanam*,⁴⁰ the Lord of all worlds who is the friend of all creatures, *sarvagatam yajne pratisthitam*,⁴¹ all-pervading, is established in sacrifice, *sarvatha vartamanopi sa yogi mayi vartate*,⁴² in all possible poise of nature, in all possible human condition, in all possible world action without any fall from his oneness and constant communion with the Divine, that Yogin lives and acts only in Me. The universalised individual Consciousness is recognised as important means of multiple Divine actions on earth and a passage to Supramental world.

OM TAT SAT

References:

- 1: The Gita-6.35,
- 2: The Gita-2.50,
- 3: The Gita-12.10,
- 4: The Gita-6.47,
- 5: The Gita-12.8,
- 6: The Gita-7.17,
- 7: The Gita-6.46,
- 8: The Gita-3.1,
- 9: The Gita-4.9,
- 10: The Mother's Agenda, July 15, 1961,
- 11: The Gita-3.29, "The Gita itself makes a distinction between those who have not the knowledge of the whole, *akrtsnavidah.*, and are misled by the partial truths of existence, and the Yogin who has the synthetic knowledge of the totality, *kritsna-vit*. To see all existence steadily and see it whole and not be misled by its conflicting truths, is the first necessity for the calm and complete wisdom to which the Yogin is called upon to rise." CWSA/19/Essays of the Gita-213
- 12: The Gita-9.11,
- 13: The Gita-7.10,
- 14: Savitri-34,
- 15: The Gita-2.72,

- 16: The Gita-11.7,
 17: The Gita-4.5,
 18: The Gita-7.26,
 19: The Gita-4.18,
 20: The Gita-7.1,
 21: Isha Upanishad-9,
 22: The Gita-15.7,
 23: ,
 24: The Gita-13.22,
 25: The Gita-6.5, “Thus there are, we may say, two souls in us, the apparent or desire-soul, which changes with the mutations of the gunas and is entirely constituted and determined by them, and the free and eternal Purusha not limited by Nature and her gunas. We have two selves, the apparent self, which is only the ego, that mental centre in us which takes up this mutable action of Prakriti, this mutable personality, and which says “I am this personality, I am this natural being who am doing these works,” — but the natural being is simply Nature, a composite of the gunas, —and the true self which is, indeed, the upholder, the possessor and the lord of Nature and figured in her, but is not itself the mutable natural personality. The way to be free must then be to get rid of the desires of this desire-soul and the false self-view of this ego.” CWSA/19/Essays on the Gita-215, “Sri Aurobindo wants to make the distinction between the progressive soul (the soul which has experiences and progresses from life to life), what can be called the ‘lower soul,’ and the higher soul, that is, the eternal, immutable and divine soul — essentially divine. He wrote this when he was in contact with certain Theosophical writings, before I introduced Theon’s vocabulary to him. For Theon, there is the ‘divine center’ which is the eternal soul, and the ‘psychic being’; similarly, to avoid using the same word in both cases, Sri Aurobindo speaks in later writings of the ‘psychic being’ and of the divine center or ‘central being’ — the essential soul.” The Mother/The mother’s Agenda- **February 14, 1961,**
 26: The Gita-4.13,
 27: The Gita-10.6,
 28: CWSA/19//Essays on the Gita-234,
 29: CWSA/19/Essays on the Gita-235,
 30: The Gita-5.23,
 31: The Gita-6.9,
 32: The Gita-5.20,
 33: The Gita-4.34, 35,
 34: The Gita-12.3/5.25,
 35: The Gita-5.19,
 36: SABCL-26/119,
 37: “Thou who hast come to this transient and unhappy world, turn to Me.” The Gita-9.33, “It is quite obvious that this world is full of suffering and afflicted with transience to a degree that seems to justify the Gita’s description of it as “this

unhappy and transient world”, *anityam asukham*. The question is whether it is a mere creation of Chance or governed by a mechanic inconscient Law or whether there is a meaning in it and something beyond its present appearance towards which we move. If there is a meaning and if there is something towards which things are evolving, then inevitably there must be a guidance — and that means that a supporting Consciousness and Will is there with which we can come into inner contact. If there is such a Consciousness and Will, it is not likely that it would stultify itself by annulling the world’s meaning or turning it into a perpetual or eventual failure.” CWSA-29/Letters on Yoga-II/p-176,

38: “Having come to Me, these great souls come not again to birth, this transient and painful condition of our mortal being; they reach the highest perfection.” The Gita-8.15,

39: The Gita-18.61,

40: The Gita-5.29,

41: The Gita-3.15,

42: The Gita-6.31,

43: SABCL-26/119,

44: The Gita-13.18/13.3,

45: The Gita-7.6,

46: CWSA/19/Essays on the Gita-269,

47: CWSA-23/The Synthesis of Yoga-94,

48: SABCL/16/The Supramental Manifestation-411,

49: CWSA/19/Essays on the Gita-440-41,

50: CWSA/19/Essays on the Gita-530,

51: CWSA/19/Essays on the Gita-570,

52: CWSA/22/The Life Divine-943,

53: CWSA/19/Essays on the Gita-237.

54: CWSA/19/Essays on the Gita-237-238

55: CWSA/19/Essays on the Gita-232

56: CWSA/19/Essays on the Gita-238,

57: The Mother’s Agenda/April 29, 1961,

58: “They who with the eye of knowledge perceive this irreconcilable difference, *antaram*, between the Matter, *kshetra*, and the Spirit, *Kshetrajna*, and the liberation of Being from Nature, they escape into supreme abode of *Param Dham*.” The Gita-13.35,

The Central Truth of *The Gita*

“And yet its (The Gita’s) secret of dynamic, and not only static, identity with the inner Presence, its highest mystery of **absolute surrender** to the Divine Guide, Lord and Inhabitant of our nature, is the **central secret**. This **surrender** is the indispensable means of the Supramental change (of integral Yoga) and, again, it is through the Supramental change that the dynamic identity becomes possible.”¹

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“Only when the conscious integral surrender to the Divine has been learned by mind and life and body, can the way of the Yoga become easy, straight, swift and safe.

And it must be a surrender and an opening to the Divine alone and to no other. For it is possible for an obscure mind or an impure life force in us to surrender to undivine and hostile forces and even to mistake them for the Divine.”⁵

Sri Aurobindo

“In the passage to the spiritual life the supreme ideal held up is, on the contrary, not law, but liberty in the spirit; the spirit breaks through all formulas to find its self and, if it has still to be concerned with expression, it must arrive at the liberty of a free and true instead of an artificial expression, a true and spontaneous spiritual order. “Abandon all dharmas, all standards and rules of being and action, and take refuge in Me alone”, is the summit rule of the highest existence held up by the Divine Being to the seeker.”⁶

Sri Aurobindo

The central truth of the Gita and integral Yoga are identified as Yajna, sacrifice, consecration, through this self-discipline one will arrive at the Spiritual experience of union with the Divine, yuktah. A seeker of Truth can possess the circumference of the circle by finding its centre or by practice of central truth of integral Yoga one can arrive at the aim of this Yoga. Aim of integral Yoga is integral Perfection arrived at by complete union with the static and dynamic aspect of the Divine through practice of absolute surrender.

‘By doing works otherwise than for sacrifice, this world of men is in bondage to works; for sacrifice practise works, O son of Kunti, becoming free from all attachment. With sacrifice the Lord of creatures of old created creatures and said: By this shall you bring forth (fruits or offspring), let this be your milker of desires. Foster by this the gods and let the gods foster you; fostering each other, you shall attain to the supreme good. Fostered by sacrifice the gods shall give you desired enjoyments: who enjoys their given enjoyments and has not given to them,

he is a thief. The good who eat what is left from the sacrifice, are released from all sin; but evil are they and enjoy sin who cook (the food) for their own sake. From food creatures come into being, from rain is the birth of food, from sacrifice comes into being the rain, **sacrifice is born of work**; work know to be born of Brahman, Brahman is born of the Immutable; therefore is the all-pervading Brahman established in the sacrifice. He who follows not here the wheel thus set in movement, evil is his being, sensual is his delight, in vain, O Partha, that man lives.’⁷

‘They who desire the fulfilment of their works on earth sacrifice to the gods (various forms and personalities of the one Godhead); because the fulfilment that is born of works (of works without knowledge) is very swift and easy in the human world.’⁸ ‘When a man liberated, free from attachment, with his mind, heart and spirit firmly founded in self-knowledge, does works as sacrifice, all his work is dissolved. Brahman is the giving, Brahman is the food-offering, by Brahman it is offered into the Brahman fire, Brahman is that which is to be attained by samadhi in Brahman-action. Some Yogins follow after the sacrifice which is of the gods; others offer the sacrifice by the sacrifice itself into the Brahman-fire. Some offer hearing and the other senses into the fires of control, others offer sound and the other objects of sense into the fires of sense. And others offer all the actions of the sense and all the actions of the vital force into the fire of the Yoga of self-control kindled by knowledge. The offering of the striver after perfection may be material and physical (dravyayajna, like that consecrated in worship by the devotee to his deity), or it may be the austerity of his self-discipline and energy of his soul directed to some high aim, tapo-yajna, or it may be some form of Yoga (like the Pranayama of the Raja-yogins and Hatha-yogins, or any other yoga-yajna), or it may be the offering of reading and restatement of written truth by sacrifice of knowledge. Others again who are devoted to controlling the breath, having restrained the Prana (the incoming breath) and Apana (the outgoing breath) pour as sacrifice Prana into Apana and Apana into Prana. Others having regulated the food pour as sacrifice their life breaths into life-breaths. All these are knowers of sacrifice and by sacrifice have destroyed their sins. They who enjoy the nectar of immortality left over from the sacrifice attain to the eternal Brahman; this world is not for him who doeth not sacrifice, how then any other intermediate higher worlds? Therefore all these and many other forms of sacrifice have been extended in the mouth of the Brahman (the mouth of that Fire which receives all offerings). **Know thou that all these Yajnas are born of work** and so knowing thou shalt be free. The sacrifice of knowledge, O Parantapa, is greater than any material sacrifice. Knowledge is that in which all this action culminates (not any lower knowledge, but the highest self-knowledge and God knowledge), O Partha! Learn that by worshipping the feet of the teacher, by questioning and by service; the men of knowledge who have seen (not those who know merely by the intellect) the true principles of things, will instruct thee in knowledge.’⁹

‘When a man has known Me as the Enjoyer of sacrifice of all the worlds, the friend of all creatures, he comes by the peace.’¹⁰ ‘The fruit of meritorious deeds declared in the Vedas, sacrifices, austerities and charitable gifts, the Yogin passes all these by having known this and attains to the supreme and sempiternal status.’¹¹ ‘The great-souled, O Partha, who dwell in the divine nature know Me (the Godhead lodged in human body) as the Imperishable from whom all existences originate and so knowing they turn to Me with a sole and entire love. Always adoring Me, steadfast in spiritual endeavour, bowing down to Me with devotion, they worship Me ever in Yoga. Others also seek Me out by the sacrifice of knowledge and worship Me in My oneness and in every separate being and in all My million universal faces (fronting them in the world and its creatures). I the ritual action, I the sacrifice, I the food-oblation, I the fire-giving herb, the mantra I, I also the butter, I the flame, the offering I.’¹²

‘The Knowers of the triple Veda, who drink the soma-wine, purify themselves from sin, worshipping Me with sacrifice, pray of Me the way to heaven: they ascending to the heavenly worlds by their righteousness enjoy in paradise the divine feasts of the gods. They, having enjoyed heavenly worlds of larger felicities, the reward of their good deeds exhausted, return to mortal existence. Resorting to the virtues enjoined by the three Vedas, seeking the satisfaction of desire, they follow the cycle of birth and death. To those men who worship Me making Me alone the whole object of their thought, to those constantly in Yoga with Me, I spontaneously bring every good. Even those who sacrifice to other godheads with devotion and faith, they also sacrifice to Me, O son of Kunti, though not according to the true law. It is I myself who am the enjoyer and the Lord of all sacrifices, but they do not know Me in the true principles and hence they fall. They who worship the gods go to the gods, to the (divinised) Ancestors go the Ancestor-worshippers, to elemental spirits go those who sacrifice to elemental spirits; but My worshippers come to Me. He who offers to Me with devotion a leaf, a flower, a fruit, a cup of water, that offering of love from the striving soul, is acceptable to Me. Whatever thou doest, whatever thou enjoyest, whatever thou sacrificest, whatever thou givest, whatever energy of tapasya, of the soul's will or effort, thou puttest forth, make it an offering unto Me.’¹³ ‘Become my minded, my lover and adorer, a sacrificer to me, bow thyself to me, thus united with me in the Self thou shalt come to me, having me as thy supreme goal.’¹⁴

‘Neither by the study of Vedas and sacrifices, nor by gifts or ceremonial rites or severe austerities, this form of mine can be seen by any other than thyself, O foremost of Kurus.’¹⁵ ‘The Blessed Lord said: The greater Form that thou hast seen is only for the rare highest souls. The gods themselves ever desire to look upon it. Nor can I be seen as thou hast seen Me by Veda or austerities or gifts or

sacrifice, it can be seen, known, entered into only by that bhakti which regards, adores and loves Me alone in all things.’¹⁶

‘The Blessed Lord said: Fearlessness, purity of temperament, steadfastness in the Yoga of Knowledge, giving, self-control, sacrifice, the study of Scripture, askesis, candour and straightforwardness, harmlessness, truth, absence of wrath, self-denial, calm, absence of fault-finding, compassion to all beings, absence of greed, gentleness, modesty, freedom from restlessness, energy, forgiveness, patience, cleanness, absence of envy and pride – these are the wealth of the man born into the Deva nature.’¹⁷

‘Sattvic men offer sacrifice to the gods, the rajasic to the Yakshas (the keepers of wealth) and the Rakshasic forces, the others, the tamasic, offer their sacrifice to elemental powers and grosser spirits.’¹⁸ ‘The sacrifice which is offered by men without desire for the personal fruit, which is executed according to the right principle, and with a mind concentrated on the idea of the thing to be done as a sacrifice, that is sattvic. The sacrifice offered with a view to the personal fruit, and also for ostentation, O best of the Bharatas, know thou that to be of a rajasic nature. The sacrifice not performed according to the right rule of the Shastra, without giving of food, without the mantra, without gifts, empty of faith, is said to be tamasic.’¹⁹ ‘The formula OM, Tat, Sat, is the triple definition of the Brahman, by whom the Brahmanas, the Vedas and sacrifices were created of old. Therefore with the pronunciation of OM the acts of sacrifice, giving and askesis as laid down in the rules are always commenced by the knowers of the Brahman. With the pronunciation of Tat and without desire of fruit are performed the various acts of sacrifice, askesis and giving by the seekers of liberation. Sat means good and it means existence; likewise, O Partha, the word Sat is used in the sense of a good/creative work (for all good works prepare the soul for the higher reality of our being). All firm abiding in sacrifice, giving and askesis and all works done with that central view, as sacrifice, as giving, as askesis, are Sat (for they build the basis for the highest truth of our spirit).’²⁰

“All action should be relinquished as an evil”, declare some learned men, “acts of sacrifice, giving and askesis ought not to be renounced”, say others. Hear my conclusions as to renunciation (Tyaga), O best of the Bharatas; since renunciation of works, O tiger of men, has been explained as threefold. Acts of sacrifice, giving and askesis ought not to be renounced at all, but should be performed, for they purify the wise.’²¹ ‘Become my-minded, my lover and adorer, a sacrificer to Me, bow thyself to Me, to Me thou shalt come, this is my pledge and promise to thee, for dear art thou to Me. Abandon all dharmas and take refuge in Me alone. I will deliver thee from all sin and evil, do not grieve.’²² ‘And he who shall study this sacred discourse of ours, by him I shall be worshipped with the sacrifice of knowledge.’²³

The Supreme Word, *Paramam vacah* of the *Gita* and integral Yoga: -

“The Blessed Lord said: Again, O mighty armed, hearken to My **supreme word** which I will speak to thee from My will for thy Soul’s good, now that thy heart is taking delight in Me. Neither the Gods nor the great *Rishis* know any birth of Me, I am altogether and in everyway the origin of the Gods and the great *Rishis*. Whosoever knows Me as Unborn, without origin, mighty Lord of the worlds and peoples, lives unbewildered among mortals and is delivered from all sin and evil.”

The Gita-10.1, 2, 3

“Listen again to My **supreme word**, the most secret truth of all; intimate beloved art thou of Me, therefore shall I speak this for thy highest good. Become My-minded, My lover and adorer, a sacrificer to Me, bow thyself to Me; to Me thou shalt come, this is My pledge and promise to thee, for dear art thou to Me. Abandon all lower *dharmas*, laws of mind, life and body and take refuge in Me alone, My highest *Dharma of absolute surrender*. I will deliver thee from all sin and evil of *apara prakriti*, do not grieve.”

The Gita-18.64, 65, 66

“What the great, **the supreme word** of the *Gita* is, its *mahavakya*, we have not to seek; for *the Gita* itself declares it in its last utterance, the crowning note of the great diapason. “With the Lord in thy heart take refuge with all thy being; by His grace thou shalt attain to the supreme peace and the eternal status. So have I expounded to thee a knowledge more secret than that which is hidden. Further hear the most secret, the supreme word that I shall speak to thee. Become my-minded, devoted to Me, to Me do sacrifice and adoration; infallibly, thou shalt come to Me, for dear to me art thou. Abandoning all laws of conduct seek refuge in Me alone. I will release thee from all sin; do not grieve.”²

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“*The Mother’s* power and not any human endeavour and *tapasya* can alone rend the lid and tear the covering and shape the vessel and bring down into this world of obscurity and falsehood and death and suffering Truth and Light and Life divine and the immortal’s *Ananda*.”³

Sri Aurobindo

“If there is a yet happier greater god,
Let him first wear the face of *Satyavan*
And let his soul be one with him I love;
So let him seek me that I may desire.”

Savitri-614

The Supreme word of *the Gita* can be approached in four steps. First, the highest worship and highest knowledge are the adoration and knowledge of Him as the Origin, *adi*, of this existence who is mighty Lord of all the Worlds,

sarvaloka Maheswaram; secondly, Supreme Yoga is born out of unification of Knowledge and *Bhakti* which will lead one to union with the eternal Godhead; thirdly, the Divinely appointed work at *Kuruksetra* can begin when *Bhakti* is founded upon and an opening towards the supreme Knowledge and lastly true *Bhakti* is the delight, *priti*, of the heart in God which will not diminish even during the fieriest assault of mental grief.

Like the Supreme secret, *rahasyam uttamam*, the Supreme Word, *Paramam vacah* of the *Gita* and integral Yoga are almost same, which is the highest mystery of absolute surrender to the Divine Guide, *Purushottama*. “Abandon all *dharmas*, give thyself to the Divine alone, to the supreme Godhead above and around and within thee: that is all that thou needest, that is the truest and greatest way, that is the real deliverance.”⁴ In integral Yoga, *Purushottama* state is also dynamised as *Para Prakriti*, the Divine Mother, the Supramental *Mahashakti*, carrying within Herself the *Akshara and Kshara*; in regards to *Akshara* She is the intermediate *Para Shakti* of fourfold Divine Power, holding the Immutable *Purusha* in Her Self; in regard to *Kshara*, She is the intermediate *Para prakriti* of fourfold Soul force, mobile cosmic energy manifesting all beings and becoming, holding the mutable *Purusha* within Her. In integral Yoga, the *Vedanta* or the *Gita* and the *Tantra* are synthesized; the former draws back from world nature and leans on the *Ishwara* aspect of the Divine for supreme realisation; whereas the latter possesses and dominates the world nature and leans on the *Ishwari* aspect of the Divine for supreme realisation.

Ceaseless Sacrifice is the Central Truth of the Gita:

“From Matter, *anna*, creatures come into being, from rain is the birth of Matter (food), from sacrifice comes into being the rain (**Divine Grace**), sacrifice is born of work; work know to be born of *Brahman* (**Divine Will**), *Brahman* (**Divine Will**) is born of Immutable (*Chit Shakti*), therefore is the all-pervading *Brahman* Consciousness (*Chit Shakti*) is established in Matter by continuous sacrifice, *nitya Yajna*. He who follows not here this **wheel of works**, *evam pravartitam chakram*, thus set in movement, evil is his being, sensual is his delight, in vain, O *Partha* that man lives.”

The Gita-3.14, 15, 16

“Of those the knower, who is ever in constant union with the Divine, *nitya yukta*, whose *bhakti* is all concentrated on Him, is the best, he loves Me perfectly and is My beloved.”

The Gita-7.17

“Always adoring Me, steadfast in spiritual endeavour, bowing down to Me with devotion, they worship Me ever in Yoga, *nitya yukata*.”

The Gita-9.14

“He who continually remembers Me, thinking of none else, the Yogin, O Partha, who is in constant union with Me, *nitya yuktasya*, finds Me easy to attain.”

The Gita-8.14

“To those men who worship Me making Me alone the whole object of their thought, to those constantly in Yoga with Me, *nitya bhilyuktanam*, I spontaneously bring every good.”

The Gita-9.22

“The Lord said: Those who found their mind in Me and by constant union, *nitya yukta*, possessed of a supreme faith, seek after Me, I hold to be the most perfectly in union of Yoga.”

The Gita-12.2

“Only the Eternal’s strength in us can dare
To attempt the immense adventure of that climb
And the sacrifice of all we cherish here.”

Savitri-280

Complete union of Soul with the *Purushottama* consciousness in its static and dynamic identity are the aim of integral Yoga. In the Gita this identity is utilised to escape into the supreme abode of *Param Dham* and in integral Yoga this identity is utilised for the transformation and perfection of Nature.

Sacrifice as hinted in Savitri:

“Earth’s grain that needs the sap of pleasure and tears
Rejected the undying rapture’s boon:
Offered to the daughter of infinity
Her passion-flower of love and doom she gave.
In vain now seemed the splendid sacrifice.” Savitri-7

“The sacrifice of suffering and desire
Earth offers to the immortal Ecstasy
Began again beneath the eternal Hand.” Savitri-10
“Altered must be Nature’s harsh economy;
Acquittance she must win from her past’s bond,
An old account of suffering exhaust,
Strike out from Time the soul’s long compound debt
And the heavy servitudes of the Karmic Gods,
The slow revenge of unforgiving Law
And the deep need of universal pain
And hard sacrifice and tragic consequence.” Savitri-13

“As one too great for him he worships her;
He adores her as his regent of desire,
He yields to her as the mover of his will,

He burns the incense of his nights and days
 Offering his life, a splendour of sacrifice." Savitri-62
 "The great World-Mother by her sacrifice
 Has made her soul the body of our state;
 Accepting sorrow and unconsciousness
 Divinity's lapse from its own splendours wove
 The many-patterned ground of all we are." Savitri-99
 "Apotheosised, transfigured by wisdom's touch,
 Her days became a luminous sacrifice;
 An immortal moth in happy and endless fire,
 She burned in his sweet intolerable blaze." Savitri-125
 "But vain unending is the sacrifice,
 The priest an ignorant mage who only makes
 Futile mutations in the altar's plan
 And casts blind hopes into a powerless flame." Savitri-134
 "Invoking in world-time the timeless truth,
 Bliss changed to sorrow, knowledge made ignorant,
 God's force turned into a child's helplessness
 Can bring down heaven by their sacrifice." Savitri-141
 "Pity is there and fire-winged sacrifice,
 And flashes of sympathy and tenderness
 Cast heaven-lights from the heart's secluded shrine." Savitri-170
 "Then kindling the gold tongue of sacrifice,
 Calling the powers of a bright hemisphere,
 We shall shed the discredit of our mortal state,
 Make the abysm a road for Heaven's descent,
 Acquaint our depths with the supernal Ray
 And cleave the darkness with the mystic Fire." Savitri-171-172
 "A mastering virtue statuesques the pose,
 Or a Titan passion goads to a proud unrest:
 At Wisdom's altar they are kings and priests
 Or their life a sacrifice to an idol of Power." Savitri-185
 (rajasic sacrifice)
 "As if a miracle of heart's change by joy
 He watched in the alchemist radiance of her suns
 The crimson outburst of one secular flower
 On the tree-of-sacrifice of spiritual love." Savitri-190
 "In a veiled Nature's hallowed secrecies
 It (life)burns for ever on the altar Mind,
 Its priests the souls of dedicated gods,
 Humanity its house of sacrifice.
 Once kindled, never can its flamings cease." Savitri-279
 "Austere, intolerant they claim from us

Efforts too lasting for our mortal nerve
Our hearts cannot cleave to nor our flesh support;
Only the Eternal's strength in us can dare
To attempt the immense adventure of that climb
And the sacrifice of all we cherish here." Savitri-280
(complete surrender)

"In this tremendous universality
Not only his soul-nature and mind-sense
Included every soul and mind in his,
But even the life of flesh and nerve was changed
And grew one flesh and nerve with all that lives;
He felt the joy of others as his joy,
He bore the grief of others as his grief;
His universal sympathy upbore,
Immense like ocean, the creation's load
As earth upbears all beings' sacrifice,
Thrilled with the hidden Transcendent's joy and peace."
Savitri-318-319

"His heart lay somewhere conscious and alone
Far down below him like a lamp in night;
Abandoned it lay, alone, imperishable, Immobile with
excess of passionate will, His living, sacrificed and
offered heart Absorbed in adoration mystical,
Turned to its far-off fount of light and love." Savitri-331-332

"The life of the enchanted globe became
A storm of sweetness and of light and song,
A revel of colour and of ecstasy,
A hymn of rays, a litany of cries:
A strain of choral priestly music sang
And, swung on the swaying censer of the trees,
A sacrifice of perfume filled the hours." Savitri-352

"All her life's turns led her to symbol doors
Admitting to secret Powers that were her kin;
Adept of truth, initiate of bliss,
A mystic acolyte trained in Nature's school,
Aware of the marvel of created things
She laid the secrecies of her heart's deep muse
Upon the altar of the Wonderful;
Her hours were a ritual in a timeless fane;
Her acts became gestures of sacrifice." Savitri-360 (sacrifice
through karma Yoga.)

"It is finished, the **dread mysterious** sacrifice, (of Avatar)

Offered by God's martyred body for the world;
Gethsemane and Calvary are his lot,
He carries the cross on which man's soul is nailed;
His escort is the curses of the crowd;
Insult and jeer are his right's acknowledgment;
Two thieves slain with him mock his mighty death." Savitri-445

"He is the victim in his own sacrifice.
The Immortal bound to earth's mortality
Appearing and perishing on the roads of Time
Creates God's moment by eternity's beats.
He dies that the world may be new-born and live.
Even if he escapes the fiercest fires,
Even if the world breaks not in, a drowning sea,
Only by hard sacrifice is high heaven earned: (task of Avatar)
He must face the fight, the pang who would conquer Hell." Savitri-447

"On the altar throwing thy thoughts, thy heart, thy works,
Thy fate is a long sacrifice to the gods
Till they have opened to thee thy secret self
And made thee one with the indwelling God." Savitri-458

"In this enormous world standing apart
In the mightiness of her silent spirit's will,
In the passion of her soul of sacrifice
Her lonely strength facing the universe,
Affronting fate, asks not man's help nor god's:
Sometimes one life is charged with earth's destiny,
It cries not for succour from the time-bound powers.
Alone she is equal to her mighty task." Savitri-460

"Thus in the silent chamber of her soul
Cloistering her love to live with secret grief
She dwelt like a dumb priest with hidden gods
Unappeased by the wordless offering of her days,
Lifting to them her sorrow like frankincense,
Her life the altar, herself the sacrifice." Savitri-472-473

"Why camest thou to this dumb deathbound earth,
This ignorant life beneath indifferent skies
Tied like a sacrifice on the altar of Time,
O spirit, O immortal energy,
If 'twas to nurse grief in a helpless heart
Or with hard tearless eyes await thy doom?
Arise, O soul, and vanquish Time and Death." Savitri-474

“A rational religion dried the heart.
It planned a smooth life’s acts with ethics’ rule
Or offered a cold and flameless sacrifice.” Savitri-497-498 (of
schoolman mind)

“Day came, priest of a sacrifice of joy
Into the worshipping silence of her world;
He carried immortal lustre as his robe,
Trailed heaven like a purple scarf and wore
As his vermilion caste-mark a red sun.” Savitri-523

“My God is will and triumphs in his paths,
My God is love and sweetly suffers all.
To him I have offered hope for sacrifice
And gave my longings as a sacrament.” Savitri-591

“All means are held good to catch a single beam,
Eternity sacrificed for a moment’s bliss:” Savitri-629

“Imperishable, a tongue of sacrifice,
It flamed unquenched upon the central hearth
Where burns for the high houselord and his mate
The homestead’s sentinel and witness fire
From which the altars of the gods are lit.” Savitri-639

“There in a body made of spirit stuff,
The hearth-stone of the everliving Fire,
Action translates the movements of the soul,
Thought steps infallible and absolute
And life is a continual worship’s rite,
A sacrifice of rapture to the One.” Savitri-662

“I keep my will to save the world and man;
Even the charm of thy alluring voice,
O blissful Godhead, cannot seize and snare.
I sacrifice not earth to happier worlds.” Savitri-692

OM TAT SAT

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- 4: [CWSA/19/Essays on the Gita-37](#),
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- 6: [CWSA-22/The Life Divine-1038](#),
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- 11: The Gita-8.28,
- 12: The Gita-9.13 to 16,
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- 14: The Gita-9.34,
- 15: The Gita-11.48,
- 16: The Gita-11.52 to 54,
- 17: The Gita-16.1 to 3,
- 18: The Gita-17.4,
- 19: The Gita-17.11 to 13,
- 20: The Gita-17.23 to 27,
- 21: The Gita-18.3 to 5,
- 22: The Gita-18.65-66,
- 23: The Gita-18.70,

The Gita's Extension in integral Yoga:

“Sri Aurobindo said that what He came to bring was already indicated in *the Gita*.”¹

The Mother

“Sri Krishna has shown me the true meaning of *the Vedas*, not only so, but he has shown me a new Science of Philology showing the process and origins of human speech so that a new *Nirukta* can be formed and the new interpretation of *the Veda* based upon it. He has also shown me the meaning of all in *the Upanishads* that is not understood either by Indians or Europeans. I have therefore to re-explain the whole *Vedanta and Veda* in such a way that it will be seen how all religion arises out of it and is one everywhere. In this way it will be proved that India is centre of the religious life of the world and its destined saviour through *Sanatana Dharma*.”²

Sri Aurobindo

“We of the coming day stand at the head of a new age of development which must lead to such a new and larger synthesis. We are not called upon to be orthodox Vedantins of any of the three schools or Tantrics or to adhere to one of the theistic religions of the past or to entrench ourselves within the four corners of the teaching of the Gita. That would be to limit ourselves and to attempt to create our spiritual life out of the being, knowledge and nature of others, of the men of the past, instead of building it out of our own being and potentialities. We do not belong to the past dawns, but to the noons of the future. A mass of new material is flowing into us; we have not only to assimilate the influences of the great theistic religions of India and of the world and a recovered sense of the meaning of Buddhism, but to take full account of the potent though limited revelations of modern knowledge and seeking; and, beyond that, the remote and dateless past which seemed to be dead is returning upon us with an effulgence of many luminous secrets long lost to the consciousness of mankind but now breaking out again from behind the veil. All this points to a new, a very rich, a very vast synthesis; a fresh and widely embracing harmonisation of our gains is both an intellectual and a spiritual necessity of the future.”⁸⁶

Sri Aurobindo

The first object of integral Yoga is the liberation and enjoyment of the union with the Divine of the individual human Soul, *Kshara Purusha* or he must sit firm in Yoga, wholly given up to Me, *yukta asita matparah*;³ the second object is the free enjoyment of cosmic unity of the Divine, *Akshara Purusha* or man's possible joy of Divine union in the many sided world-action, *sa yuktah krtsnakarmakrit*;⁴ the third object is the transformation and Divinisation of nature, *Sva Prakriti*⁵ and realisation of intense *Ananda* through dynamic Divine union of fusion of *Purusha* and *Prakriti* in Ignorance, fusion of *Ishwara* and *Shakti* in Knowledge or Spiritual plane and union between *Brahman* and *Maya* in the

Supramental plane; the fourth object is the utilisation of transformed individuality towards the transformation of human collectivity, *sarvabhuta-hite ratah*.³⁹ Thus individual becomes centre of world transformation and last objective is to further ascend from *Purushottama* Consciousness to Bliss Consciousness of *Sachchidananda* state and dynamise this absolute state in the earth's atmosphere through descent of this highest Bliss Consciousness.

In *the Gita* transformation of lower Nature into Divine Nature, *Parambhavam*⁴⁰ and action of the Divine Mother, *Para Prakriti*⁴² are hinted but never developed and it does not teach directly the lesson to invert the Divine Force towards the earth nature rather it 'pauses at the borders of the highest spiritual mind and does not cross them into the splendours of the supramental Light'¹⁰⁸ and opens the door towards Cosmic Consciousness, *Vasudevah sarvamiti*²⁰ and from this Consciousness one can leap into preliminary stairs of Supramental Consciousness where the World, the Self and the God are reconciled. The highest contribution of *the Gita* to the world in terms of Consciousness is its Cosmic Consciousness, the revelation of the vision of Universal Godhead.

Since *the Gita* is a *Shashtra* of *Purusha Yajna*, sacrifice of Soul, which hints little about *Prakriti Yajna*, sacrifice of Nature, so holding together the dual *Avatara*, *Ishwara* and *Shakti* in the heart may not be practicable for a *Sadhaka* of *the Gita* in the initial phase of his *sadhana*. So to transform nature may not be feasible as the Divine Consciousness may not be directed sufficiently towards the lower nature or the descending Divine Force may transform a part of nature and is oblivious of the entire transformation or the present nature may be hostile against the descending Mother force resulting in the suspension of growth for this life. So a *Sadhaka* of integral Yoga has to enter and develop both *Purusha Yajna* and *Prakriti Yajna* extensively of which former is developed and latter is hinted in *the Gita* and reconcile its two doctrine *Mamaibansa Jivabhuta*,⁴² *Jiva* has become the *Ishwara*, and *Paraprakritir Jivabhuta*,⁴² *Jiva* has become the *Ishwari* or the *Jiva* in the heart is the meeting place⁴³ of *Kshara Purusha* and *Apara Prakriti*, *Akshara Purusha* and *Para-Shakti* and *Purushottama* and Supramental *Maya*. To hold the *Ishwara* in the heart by traditional Yoga and to hold the *Shakti* in the heart by the traditional *Tantra* are reconciled in integral Yoga by holding together the dual⁴³ *Avatara*, the dual Godhead, the static and the dynamic aspect of the Divine.

The Gita's role in integral Yoga is identified in triple terms that its practice will make the Spiritual foundation strong by accepting the principle of *Karma Yoga* wholly; secondly the methods proposed by it to pursue triple Yoga of *Karma*, *Jnana* and *Bhakti* can be entirely accepted¹¹⁰ by rejecting its escapist aim of return to supreme Abode, *paramam dhama*⁴⁵ and lastly it will pave the passage clear for the discovery of higher Consciousness through its long journey in Cosmic Consciousness, *Vasudevah sarvamiti*,²⁰ where one feels himself one with all things

and beings, one with their consciousness and energy. A secure universality of being is the very basis and first condition of arriving at the luminous Supramental Consciousness.

Integral Yoga begins with the methods of Vedanta:

“It has been said recently by a great voice that all we need of spiritual truth for the spiritual life is to be found in *the Gita*. It would be to encourage the superstition of the book to take too literally that utterance. The truth of the spirit is infinite and cannot be circumscribed in that manner. Still it may be said that most of the main clues are there and that after all the later developments of spiritual experience and discovery we can still return to it for a large inspiration and guidance.”⁶

Sri Aurobindo

“On the whole, for an integral Yoga the special methods of *Rajayoga* and *Hathayoga* may be useful at times in certain stages of the progress, but are **not indispensable**. It is true that **their principal aims must** be included in the integrality of the Yoga; but they can be brought about by other means. For the methods of the integral Yoga **must be mainly spiritual**, and dependence on physical methods or fixed psychic or **psycho-physical processes** on a large scale would be the **substitution** of a lower for a higher action.”⁷

Sri Aurobindo

“In Yoga we have to travel beyond the physical nature and the superficial man and to discover the workings of the whole nature of the real man. In other words **we must** arrive at and use a **psycho-physical knowledge** (for example *Japa*) with a spiritual foundation.”⁸

Sri Aurobindo

The Gita discourages⁴⁷ *Arjuna*, a seeker of truth, to begin Yoga by *Vedic* sacrifice or *Prakriti Yajna* and encourages him to pursue it after one is Spiritually established through *Vedantic* sacrifice or *Purusha Yajna*. *Prakriti Yajna* keeps the mind active and three *gunas* and as its effect one cannot pursue liberated action. So, after one is established in *Purusha Yajna* and mind established in the silence of higher planes, the significance of *Prakriti Yajna* multiplies. So, the Lord asks *Arjuna* to do all action, askesis and sacrifice in waking trance or in *trigunatita* state.

The Gita, which is a book of *Purusha Yajna* for beginners, or sacrifice offered through will, intellect and emotion, hints *Japa* as higher means of sacrifice of *Prakriti* for developed Souls, *Vibhutis*,⁹ to call down Divine manifestation or God in the Power of Becoming. It further hints that a *Sadhaka* must pursue constant and continuous sacrifice, *nitya Yajna*;¹⁰ for which *Japa* can be used as external aid. All action of sacrifice, *yajna*, giving, *dana* and askesis, *tapah* are to be performed by subordinate action of repetition of *japa* ‘OM.’¹² It further confirms that if a developed Soul leaves the body while repeating single syllable

‘OM,’ enters into His supreme infinite Consciousness, *paramam gatim*.¹¹ *The Synthesis of Yoga*, hints that after the consciousness is universalised, a developed Soul can pursue *Prakriti Yajna* or *Vedic sacrifice*¹³ in which one experiences first the descent of Divine *Shakti* followed by ascent of Soul. So *Japa* is recognised as self-discipline of indispensable *Prakriti Yajna* of developed Souls. Its utility in integral Yoga is to call down Supramental energy by breaking down the ‘veil of the intellectual, emotional and sensational mind’¹³ and transforms the Nature.

Integral Yoga begins with the method of *Vedanta* where Soul is all important instrument, utilised to activate the higher Spiritual *Shakti* by turning the triple key of Knowledge, Works and Love and direct that *Shakti* towards transformation of the whole nature. The *Kshara Purusha*, multiple Soul, the *Akshara Purusha*, the impersonal Spirit and the *Uttama Purusha*, who holds both *kshara* and *akshara* and is beyond them, are the triple Divine states of *the Gita*. In integral Yoga these triple Divine states have been identified as Psychic, Spiritual and Supramental Consciousness. With *Purusha Yajna* of *Karma, Jnana* and *Bhakti Yoga*, the consciousness ascends to *Kshara, Akshara* and *Uttama* state and calls down higher Divine *Shakti* or *Para Shakti* to the lower planes or Mind, Life and Body.

Integral Yoga defines that its motive is largest development of Spirit and Divinised Nature in shortest possible path. For this it has identified to activate first the Soul in mind or Spiritual being by triple key of Will, Intellect and Emotion and by its pressure or by its descent, the Psychic being in the heart will open and by its ascent, the Supramental Being above will open.

The Supreme secret, *Rahasyam uttamam of the Gita and integral Yoga*: -

“This same ancient Yoga has been today declared to thee by Me, for thou art My devotee and My friend; this is the highest secret, *rahasyam uttamam*.”

The Gita-4.3

“Sri Aurobindo

“It is the nature of the Purushottama who holds both these together and by his supreme divinity reconciles them in a divine reconciliation which is the highest secret of his being, *rahasyam hyetad uttamam*.”⁵¹

Sri Aurobindo

“For he has unified his whole being in the Purushottama, has assumed the divine being and the higher divine nature of becoming, *madbhava*, has unified even his mind and natural consciousness with the Divine, *manmana maccittah*. This change is the final evolution of the nature and the consummation of the divine birth, *rahasyam uttamam*. When it is accomplished, the soul is aware of itself as the master of its nature and, grown a light of the divine Light and will of the divine Will, is able to change its natural workings into a divine action.”⁸⁸

Sri Aurobindo

“*The Gita* does not describe in any detail the action of **the highest Nature, rahasyam uttamam**; it leaves that for the seeker to discover by his own spiritual experience. It only points out the nature of the high sattwic temperament and action through which this supreme mystery has to be reached and insists at the same time on the overpassing of *Sattwa* and transcendence of the three *gunas*.”⁷⁵

Sri Aurobindo

“*Narayana* is the divine Soul always present in our humanity, the secret guide, friend and helper of the human being, the “Lord who abides within the heart of creatures” of *the Gita*; when within us the veil of that secret sanctuary is withdrawn and man speaks face to face with God, hears the divine voice, receives the divine light, acts in the divine power, then becomes possible the supreme uplifting of the embodied human conscious-being into the unborn and eternal. He becomes capable of that dwelling in God and giving up of his whole consciousness into the Divine which the *Gita* upholds as the best or highest secret of things, *uttamam rahasyam*.”¹¹¹

Sri Aurobindo

“Such is the analysis, not confining itself to the apparent cosmic process but penetrating into the occult secrets of superconscious Nature, *uttamam rahasyam*, by which the *Gita* founds its synthesis of Vedanta, Sankhya and Yoga, its synthesis of knowledge, works and devotion.”¹¹²

Sri Aurobindo

“But the highest secret of all, *uttamam rahasyam*, is the Purushottama. This is the supreme Divine, God, who possesses both the infinite and the finite and in whom the personal and the impersonal, the one Self and the many existences, being and becoming, the world-action and the supracosmic peace, *pravṛtti* and *nivṛtti*, meet, are united, are possessed together and in each other. In God all things find their secret truth and their absolute reconciliation.”¹¹³

Sri Aurobindo

“Our persistent consecration turns into knowledge of him all our knowing and into light of his power all our action. The passion of love in our self-giving carries us up to him and opens the mystery of his deepest heart of being. Love completes the triple cord of the sacrifice, perfects the triune key of the highest secret, *uttamam rahasyam*.”¹¹⁴

Sri Aurobindo

“The soul of the liberated man is free in its impersonality, even while he contributes to the action as its means and its occasion his instrumental personal self-creation and the special will and power in his nature. That will and power is now not separately, egoistically his own, but a force of the suprapersonal Divine who acts in this becoming of his own self, this one of his myriad personalities by means of the characteristic form of the natural being, the *swabhava*. This is the high secret and mystery, *uttamam rahasyam*, of the action of the liberated man.”¹¹⁵

Sri Aurobindo

“The heart has to cast all other emotion into the delight of oneness with him and the love of Him in all creatures. The sense spiritualised has to see and hear and feel him everywhere. The life has to be utterly his life in the Jiva. All the actions have to proceed from his sole power and sole initiation in the will, knowledge, organs of action, senses, vital parts, body. This way is deeply impersonal because the separateness of ego is abolished for the soul universalised and restored to transcendence. And yet it is intimately personal because it soars to a transcendent passion and power of indwelling and oneness. A featureless extinction may be a rigorous demand of the mind’s logic of self-annulment; it is not the last word of the supreme mystery, *rahasyam uttamam*.”¹¹⁶

Sri Aurobindo

The most secret teaching of *the Gita* and integral Yoga is the Knowledge of the whole Godhead, *samagram mam*,¹⁴ which can be gained by four gradations of exclusive knowledge attended with five gradations of all-inclusive knowledge, by knowing which will leave nothing yet to be known. This concept of whole Godhead is also explored in *Mandukya Upanishad* in terms of four successive position of the *Brahman*, that of Waking Self or *Vaiswanara*, which constitute this entire external universe, an infinitesimal portion of the Self, *akangsena sthito jagat*,¹⁵ Dream Self or *Taijas*, *Hiranyagarva*, the subtle body, *sukhma sarira*, which holds the external universe; Sleep Self or *Prajna*, *Susupti*, causal body which holds both waking Self and dream Self and the (Supreme) Self, *Turiya*, which holds all these Selves and are its origin.

In *the Gita*, the constitution of *apara prakriti*, lower nature or *kshetra*, *atma jnana*, the knowledge of the individual Soul or *Kshara purusha*, *Brahma nirvana*¹⁶ or *Akshara purusha* and the final cessation of birth in *Paramam dhama*¹⁷ have been sufficiently developed and given their largest authority, influence and significance. The other necessary complementary truth, the unmanifest higher Nature, *abyakta Prakriti*,¹⁸ the Divinisation of Nature ‘has been left in a certain obscurity of a lesser or relative light;’¹⁹ it has been hinted constantly in myriad terms of *Vasudevah sarvamiti*,²⁰ the Godhead is all that is the universe and all that is in the universe, *Prakritm mamikam*,²¹ into My Divine nature, *Prakritim me param*,²² My supreme nature, *Prakritim swam avastabhya*,⁴⁸ leaning upon My own nature, *Prakritim swam adhisthaya*,²³ standing upon My own Nature, *Prakritir jiva-bhuta*,²² Divine Nature which has become the *jiva*, *Madbhavam agatah*,²⁴ have arrived at My nature of being, *daivi Prakriti*,²⁵ Divine nature, *budha bhava-samanvitah*,⁴⁶ the wise is accompanied by a Spiritualised Nature, *Param bhavam*,²⁶ Supreme nature or the ultimate becoming, *sadharmyam agatah*,²⁷ those who have become of like nature and law of being with the Divine; but these terminology were nowhere developed and explained entirely. These are left as clues for greatest Spiritual developments, *rahasyam uttamam* which can be

resolved fully through ascending and descending advance of Spiritual experience and these realisations are identified as prerogative of integral Yoga.

The Supreme Perfection, *Param Siddhi of the Gita and integral Yoga*:-

“The blessed Lord said: I will again declare the supreme Knowledge, the highest of all knowings, which having known, all the sages have gone hence to the supreme perfection, *Param Siddhi*.”

The Gita-14.1

“To seize the absolute in shapes that pass,
To fix the eternal’s touch in time-made things,
This is the law of all perfection here.”

Savitri-108

“A last high world was seen where all worlds meet;
In its summit gleam where Night is not nor Sleep,
The light began of the Trinity supreme.
All there discovered what it seeks for here.”

Savitri-89

In the *Isha Upanishad*, it is pointed out that Ignorance leads man towards darkness and that exclusive Knowledge leads man towards greater darkness and fall. Both of these problems are resolved in the comprehensive Knowledge of *Purushottama*. *Kshara Purusha*’s entry in to Ignorance helps the building of the Psychic sheath; *Akhara Purusha*’s entry in to exclusive knowledge helps the building the Spiritual sheath and *Uttama Purusha*’s entry into comprehensive knowledge, supreme Knowledge, *Param jnana* helps in the formation of Supramental sheath. Integral Yoga demands uniform and well-built tenfold various sheaths (which has been discussed later) for its supreme perfection, *param siddhim*.

All Life is Yoga, *sarvajivanam nitya-yogamastu or sarvesu kalesu yogayukto bhabet*:

“The Blessed Lord said: Many are My lives that are past, and thine also, O *Arjuna*; all of them I know, but thou knowest not, O scourge of the foe.”

The Gita-4.5

“I know all the past and all the present and the future existences, O *Arjuna*, but Me none (deluded petty mind) yet knows.”

The Gita-7.26

“A seeker of truth, *jijnasu*, after many births of preparation, purification of impurity and sin, endeavouring with sincerity becomes a Yogi and attains the highest goal.”

The Gita-6.45

“After many births of preparation, a *Jnana Yogi* with strong foundation of *Karma* and *Bhakti Yoga*, attains My *Purushottama* or Supramental state of Consciousness. He also realises the intermediate stair that all this existence is

Divine, the Cosmic Consciousness, *Vasudevah sarvamiti*. Such great Soul or integral Yogi is very rare.”

The Gita-7.19

“Among thousands of seekers of truth, *jijnasu*, one here and there strives after perfection and becomes a Yogi. And of those few *siddha Yogi* who strive and attain perfection of *Yoga* one here and there knows the Divine with all the principles of His existence, *betti tattvatah*.”

The Gita-7.3

The Main formula of integral Yoga, ‘All Life is Yoga’ appears to be derived from *the Gita* which reads, ‘therefore, O *Arjuna*, at all times of all life be in Yoga’¹⁰² or ‘O *Arjuna*, at all times of all life unite with Me by remembrance of Me and by doing action, *yudhya cha*, for Me.’¹⁰³

The Gita declares firmly that all life is the unconscious Yoga of *Jivatma* represented by *Arjuna* and conscious Yoga of *Paramatma*, represented by *the Lord*. *Savitri* declares firmly that her seemingly eternal issue of ‘This was the day when *Satyavan* must die’²⁹ begins with ‘A force in her that toiled since the earth was made’³⁰ and shall continue through all Time till her last incarnation which declares that ‘The Mighty Mother shall (again) take birth in Time’³¹ as the last *Avatara* to accomplish her seemingly impossible task of conquering mortality for earth and men. In traditional Yoga all life ends when one attains *Mokha*, *Param dhama* and merges in the *Sachchidananda* consciousness and does not return from there to earthly life to enrich, enlighten and divinise it. In integral Yoga all life continues after one unites with the *Sachchidananda* consciousness and returns to earth through repeated rebirth to call down that supreme Consciousness for perfection of life, mind and body.

So, knowing, possessing and assimilating the Divine integrally or knowing the Divine in all the principles of His Beings (ten Selves) and all the principles of His Nature (ten Sheaths) is the object of integral Yoga. This realisation of integral Divine will stretch over thousands of years which is known as all life. So, the ideal attitude of a *Sadhaka* of integral Yoga towards all Life extending over all Time ‘is to have an **endless patience** as if he had all eternity for his fulfillment...’⁷⁸ Now he must develop affirmative Spiritual energy that shall realise ‘with an ever-increasing mastery and pressure of rapidity till it’⁷⁸ successively experiences slow, constant, high and comprehensive transformation of Nature and finally ‘reaches the miraculous instantaneous of the supreme divine Transformation.’⁷⁸

Relation between Matter and Spirit:

“All manifestation, *sthabarajangamam*, takes place by union between **Field, Matter, Kshetra** and **Knower of the Field, Spirit, Kshetrajna**.”

The Gita-13.27

“From Matter, *anna*, creatures come into being, from rain is the birth of Matter (food), from sacrifice comes into being the rain (Divine Grace), sacrifice is born of work; work know to be born of *Brahman* (Divine Will), *Brahman* (Divine Will) is born of Immutable (*Chit Shakti*), therefore is the all-pervading *Brahman* Consciousness (*Chit Shakti*) is established in Matter by continuous sacrifice, *nitya Yajna*. He who follows not here this **wheel of works**, *evam pravartitam chakram*, thus set in movement, evil is his being, sensual is his delight, in vain, O *Partha* that man lives.”

The Gita-3.14, 15, 16

“He who in (Divine) action can see inaction (Divine passivity) and can see action (descent of Divine Force) still continuing in cessation from works, is the man of true reason and discernment among men; he is in Yoga and a many-sided universal worker.”

The Gita-4.18

“The human birth in this world is on its spiritual side a complex of **two elements**, (1) a spiritual Person and (2) a soul of personality; the former is man’s eternal being, the latter is his cosmic and mutable-being. (1) As the spiritual impersonal person he is one in his nature and being with freedom of *Sachchidananda* who has here consented to or willed his involution in the Nescience for a certain round of soul-experience, impossible otherwise, and presides secretly over its evolution. (2) As the soul of personality he is himself part of that long development of the soul-experience in the forms of Nature; his own evolution must follow the **laws and the lines of the universal evolution**. (1) As a spirit he is one with the Transcendence which is immanent in the world and comprehensive of it; (2) as a soul he is at once one with and part of the universality of *Sachchidananda* self-expressed in the world: his self expression must go through the stages of the cosmic expression, his soul experience follow the revolutions of **the wheel of Brahman** in the universe.” CWSA-22/The Life Divine-788-89

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“In the light of a larger knowledge Matter also can be seen to be the Brahman, a self-energy put forth by the Brahman, a form and substance of Brahman; aware of the secret consciousness within material substance, secure in this larger knowledge, the gnostic light and power can unite itself with Matter, so seen, and accept it as an instrument of a spiritual manifestation. A certain reverence, even, for Matter and a sacramental attitude in all dealings with it is possible. As in the Gita the act of the taking of food is spoken of as a material sacrament, a sacrifice, an offering of Brahman to Brahman by Brahman, so also the gnostic consciousness and sense can view all the operations of Spirit with Matter.”¹⁰⁹

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“There will be in him (Gnostic being) 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.”¹⁰⁹

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“We must renew the secret bond in things,
Our hearts recall the lost divine Idea,
Reconstitute the perfect word, unite
The Alpha and the Omega in one sound;
Then shall the Spirit and Nature be at one.”

Savitri-56-57

“Two seem his goals, yet ever are they one
And gaze at each other over bourneless Time;
Spirit and Matter are their end and source.”

Savitri-69

“He saw the unshaped thought in soulless forms,
Knew Matter pregnant with spiritual sense,
Mind dare the study of the Unknowable,
Life its gestation of the Golden Child.”

Savitri-76

“In its (subtle physical) antechambers of splendid privacy
Matter and soul in conscious union meet
Like lovers in a lonely secret place:”

Savitri-105

“In this whirl and sprawl through infinite vacancy
The Spirit became Matter and lay in the whirl,
A body sleeping without sense or soul.”

Savitri-154

“The soul lit the conscious body with its ray
Matter and spirit mingled and were one.”

Savitri-232

“Where spirit and flesh in inner ecstasy join
Annulling the quarrel between self and shape.”

Savitri-236

“And Matter’s depths be illumined with a soul”

Savitri-268

“Spirit and body thrilled identified,
Linked in the grasp of an unspoken joy;”

Savitri-334

“A spirit of its **celestial source** aware
Translating heaven into a human shape

Descended into earth's imperfect mould
 And wept not fallen to mortality,
 But looked on all with large and tranquil eyes.”
 Savitri-353

“He takes with bright surprise spirit and sense.”
 Savitri-430

“And Matter is the Spirit's willing bride”
 Savitri-538,

“The living spirit and body in her clasp,
 As if death were not there nor end nor change.”
 Savitri-551

“To house God's joy in things Space gave wide room,
 To house God's joy in self our souls were born.”
 Savitri-630

“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:”
 Savitri-630

“Darkness below, a fathomless Light above,
 In Light are joined, but sundered by severing Mind
 Stand face to face, opposite, inseparable,
 Two contraries needed for his great World-task,
 Two poles whose currents wake the immense World-Force.”
 Savitri-656-657

“The Spirit shall look out through Matter's gaze
 And Matter shall reveal the Spirit's face.”
 Savitri-709

The Gita gives symbolically the relation between imperfect Matter and perfect Spirit through knowledge of the wheel of works. The Divine Will, known as *Brahman* is created or manifested from indeterminable *Chit*. From Divine Will two types of action are born known as Divine action of *nistraigunya* and undivine action of three *Gunas*. From these two actions *Purusha Yajna* or *Vedantic Sacrifice* and *Prakriti Yajna* or *Vedic sacrifice* are born respectively. *Vedic Sacrifice* of *Apara-prakriti* calls down ‘bright dew drops’ of Divine Force from the Immortal's sky,¹⁰⁴ and *Vedic sacrifice* of *Para-prakriti* calls down vast rain of Divine Force or ‘sealike down pour of masses of a spontaneous knowledge’¹⁰⁶ ‘from heavenlier skies.’¹⁰⁵ From these double Sacrifices of *Purusha* and *Prakriti Yajna*, the rain of Divine Force is intensified towards material Nature and thus (subtle) Matter is purified, transformed, perfected, fulfilled and Divinised. This all existence and all creatures are born from (subtle) Matter, (subtle) food, *anna*, finds their fulfilment in the *Brahman*. Thus, the all-pervading *Brahman* Consciousness, *Chit Shakti*, penetrates and establishes in material Consciousness through continuous movement of double sacrifice, *nitya yajna*. Thus, there is evolution of

physical, vital and mental consciousness through conscious human creatures and they are purified, transformed and perfected by the invading Spirit's rain. Subtle Matter retains its Divinity followed by transformation of gross Matter and Divine Life becomes practicable. *The Gita* further confirms that he who is not aware of consecration and does not follow the above cycle of works extending from all pervading *Chit Shakti* to gross Matter or does not have the knowledge of wheel of works, evil is his being, sensual is his delight and his life is in vain. Or he does not reconcile *Jnana Yoga* of knowledge of the One Spirit, *Bhakti Yoga* of turning sense enjoyment towards Divine and *Karma Yoga* of transforming his life.

We find some crucial input related with our swift Spiritual evolution from knowledge of 'the wheel of law and wheel of works' hinted in *Savitri* which is felt indispensable to harmonise our relation between Spirit and Matter. They are:

"This earth is not alone our teacher and nurse;
The powers of **all the worlds** have entrance here.
In their own fields they follow **the wheel of law**
And cherish the safety of a settled type;
On earth out of their changeless orbit thrown
Their law is kept, lost their fixed form of things." Savitri-153

"This seeming driver of her **wheel of works**
Missioned to motive and record her drift
And fix its law on her inconstant powers,
This master-spring of a delicate enginery,
Aspired to enlighten its user and refine
Lifting to a vision of the indwelling Power
The absorbed mechanic's crude initiative:"

Savitri-158

"No silent peak is found where Time can rest.
This was a magic stream that reached no sea.
However far he went, wherever turned,
The **wheel of works** ran with him and outstripped;
Always a farther task was left to do."

Savitri-197

"He^a dwells in me,^b the mover of my acts,
Turning the great **wheel of his cosmic work**.
I am the living body of his light,
I am the thinking **instrument** of his power,
I incarnate Wisdom in an earthly breast,
I am his conquering and unslayable will.
The formless Spirit drew in me its shape;
In me are the Nameless^c and the secret Name.^d" Savitri-634
(a: Divine, b: Savitri, c: Spiritual being, d: Psychic being.)
"A vision shall compel thy coursing breath,

Thy heart shall drive thee on **the wheel of works**,
Thy mind shall urge thee through the flames of thought,
To meet me in the abyss and on the heights,
To feel me in the tempest and the calm,
And love me in the noble and the vile,
In beautiful things and terrible desire.”

Savitri-700

Karma Yoga is having three advantages over *Jnana* and *Bhakti Yoga*. Firstly, in *Karma Yoga* one need not renounce life and action; secondly, Divine union through this Yoga enlarges and transforms the inner life; thirdly, the inner Divinised life can transform the surface untransformed and undivine life. Thus, the gulf between inner life and outer life is bridged and Spirit is reconciled with Matter. The disadvantage of *Karma Yoga* is that if it is not rightly pursued then it will make life extrovert, action cannot be pursued tirelessly and it will show unwillingness to reconcile with *Jnana* and *Bhakti Yoga*. The other limitation of exclusive *Karma Yoga* is that it ‘aims at union with the cosmic Spirit and stops short at the Overmind’¹²⁰ whereas the special work foreseen in integral Yoga is ‘**to stand apart from the rest of the world** so as to separate ourselves from the ordinary consciousness in order to **bring down a new one**.’¹²⁰ It means in order to arrive at Supramental consciousness, one has to reconcile *Karma Yoga* with *Jnana Yoga*.

The Life Divine projects this life as a game of gamble,⁴⁸ where the immutable Spirit has thrown itself in to the mutable Matter, this bodily mansion, as great adventurer in Time with destiny’s dice. Those who find the supreme secret of linking the perfect Spirit with imperfect Matter through series of subtle worlds from Subconscient to Superconscient planes, win this game of destiny and possess freely, with right knowledge, without ignorance, without bondage by the chain of birth and death and action the experiences of the Spirit in its successions of time-eternity. They are fit to reconcile Spirit with Matter and the *Brahman* Consciousness penetrates into earthly life and the task of retaining Divine Life becomes practicable in all life. And for others, those who find the Spirit but do not find their reconciling equation with the Matter through entry into intermediate planes and those in whom the Spirit is veiled lose this game, the Spirit’s recoil from Matter is the immediate doom and the former permanently escape into highest consciousness of *Param Dham* and the latter experience the Soul’s temporary series of failure or half-balked successes and postponement of swift Spiritual evolution in this life and the slow ascent of the Soul can be pursued through labour, struggle and difficulties again and again through reincarnation or rebirth before they arrive at the Spiritual summit and recovery of their undivided Oneness and victory of Divine Life or have developed all the greatest possible Omnipotence and Omniscience and the whole meaning of these Influences in human life.

He, who in Divine activity of descent of Divine Force can see inaction of stillness or Divine passivity and can see Divine Force still continuing action after the cessation from all external works, is the Yogi of many-sided universal worker. This indicates that during active *trigunatita* state of action one experiences either of the static or the dynamic Divine union and during inactive state of rest one experiences either of the static Divine union or the dynamic Divine descent of force and for him there is no difference is realised in both action and inaction and he is free from all bondage.

Matter cannot be reconciled with the Spirit is understood from following verse of *the Gita*: “They who with the eye of knowledge perceive this irreconcilable difference, *antaram*, between the Matter, *kshetra*, and the Spirit, *Kshetrajna*, and the liberation of Being from Nature, they escape into supreme abode of *Param Dham*.”⁷³ In *the Gita* Matter can be reconciled with the Spirit is hinted but not developed: ‘Earth, water, fire, air, ether, mind, reason and ego is My eightfold divided Nature, *apara-prakriti*. Know too My other Divine Nature, *Para-prakriti*, different from this *Apara Prakriti*; this Supreme Nature or the Supreme Mother which becomes the *Jiva* in the heart and by which this world is upheld. This ‘upholding of the world,’ *jagat dharayate*, means *Para-Prakriti* also penetrates into *Apara Prakriti* by which this world can be purified, transformed and perfected.”⁷⁴ Thus, in integral Yoga the great Teachings of *the Gita* of escape into *Param Dham* through *Purushottam* Consciousness is transformed into the best Teachings of “Matter shall reveal the Spirit’s face”⁷⁰ through activation of Supramental Consciousness. In *the Gita* the action of *Purushottam* Consciousness is hinted as Supreme secret, *rahasyam uttamam*, whereas this secret is elaborately developed in integral Yoga as Supramental Consciousness.

The Principle of Immortality:

“I shall now describe that which is to be known, and by knowing which one gets immortality; the beginningless supreme *Brahman*, called neither *Sat* (Existence) nor *Asat* (Non-existence). With His hands and feet everywhere, with eyes, heads and mouths on all sides, with ears everywhere, He dwells enveloping all in this world. Without any senses, but reflected in all the senses and their qualities; unattached and yet all-supporting; beyond all *gunas* (qualities), and yet the enjoyer of the *gunas*. Inside all beings and outside, the moving and the unmoving, the far and the very near, all this He is at once; He is too subtle to be perceptible. He stands undivided in beings and yet as if divided. He is to be known as the Creator, Preserver and Devourer of beings. That, the Light of all lights, is said to be beyond darkness. That Knowledge of the Unknowable, the object of knowledge, *jneya*, is seated in the heart of all being. Thus, the knowledge of the Field, Knowledge and object of Knowledge have been briefly told by Me. My devotee knowing this attains to my Divine Nature, *Madbhava*.”

The Gita-13.13, 14, 15, 16, 17, 18

“I am the foundation of the *Brahman* and of immortality and imperishable existence and of the eternal *Dharma* and of the utter bliss of happiness.”

The Gita-14.27

“Whoever is subject to grief and sorrow, a slave to the sensations and emotions, occupied by the touches of things transient cannot become fit for immortality.”⁷¹

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“The material touches which cause heat and cold, happiness and pain, things transient which come and go, these learn to endure. For the man whom these do not trouble nor pain, the firm and wise who is equal in pleasure and suffering, makes himself apt for immortality.”⁷²

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The life and death story of man is repeated through long aeons by which humanity prepares for immortality which is initially transcendence of life and death and finally physical survival of death. *The Gita* identifies that this human birth is the birth of a Soul, *Jivatma*, which is immortal and not the birth of a transient body. ‘When the Soul takes up a body, he brings in with him five senses, mind, intellect and subjective powers of *Prakriti* and in his casting away the body he goes taking all of them as the wind takes the perfumes from the vase.’⁴¹ Integral Yoga identifies that this human birth is birth of the tenfold Selves for evolution of tenfold subtle bodies or sheaths which too are immortal and, in each birth these subtle bodies or *Koshas* grow till the recovery of undivided Divine Life.

A developed Soul is considered fit to become immortal when he is not deluded/worried by the embodied Soul passing through childhood, youth, old age in the body and change over to another body through death. He knows himself and the world as the manifestation of Self, learns the lesson to live in his Soul, faces all the material happenings of the world with calm equality and is not troubled by the physical and sensational touches of cold and heat, pleasure and pain and realises them equally as transient happening. He will have to train the body, vital and mind with the law of plasticity through descent of Divine Force in order to realise the formula of immortality, “To be perpetually reborn is the condition of a material immortality.”⁴⁴

A developing Soul is subject to grief and sorrow, a slave to sensations, blind desires and emotions and runs behind many branching transient enjoyments. He is considered unfit to become immortal.

As integral Yoga starts with the method of *Vedanta*, so most of the integral Yogis are master of the synthetic teaching of *the Gita*, which does not provide the ample clue to acknowledge the problem of evolution rather it seems to inculcate impatience through its theory of permanent departure from earthly life,

punarjanma nabidyate.³⁶ Its promise of attaining the goal within one life span seems to be more attractive and hastier solution than the striving of perfection through many successive lives; impatience grows when the effort and askesis of this whole life becomes oblivious of the All Life and it will be more aggravated if the quest of this whole life becomes exclusive; *the Gita* hinted of All Life, *bahuni me byatitani janmani*,³⁷ but developed little to identify our limitation of narrow temporal Ignorance; due to the presence of this temporal Ignorance,³⁸ a belief in physical immortality was made vital point of attraction of all the first generation integral seekers and this faith was not sufficient itself to alter radically the present death-bound life. So, immortality in fundamental sense does not mean personal survival of bodily death but to live in the Consciousness of the Immortality and this limitation of our understanding can be corrected by double awakening as proposed in integral Yoga (a) of realisation of our timeless Eternity of Being followed by (b) realisation of perpetual becoming in Time. The Spirit's timeless existence is our true immortality and primary objective whose secondary outcome is extended in all Time for realisation of immortality of becoming. So, a seeker of integral Yoga can realise the Soul's immortality in this life and physical immortality in all life.

Hierarchies of Consciousness:

“In him whose mind dwells on the objects of sense with absorbing interest, attachment to them is formed; from attachment arises desire; from desire anger comes forth. Anger leads to bewilderment, from bewilderment comes loss of memory; by loss of memory the intelligence is destroyed; and by destruction of intelligence he perishes.”

The Gita-2.62, 63

“Supreme, they say, beyond the physical body is the sense, supreme over the senses is the mind, supreme over the mind is the intelligent will: that which is supreme over the intelligent will, is He, the *Akshara Purusha*.”

The Gita-3.42

The Gita declares that the subtlety of the Divine is beyond the capacity of sense mind and can be caught by the severely trained clear austerity of the Intellect, *Budhigrahyam atindriyam*; *The Life Divine* further confirms that the knowledge of the Unknowable is not knowable by thought but can be known and attainable by the supreme effort of Consciousness and by revolution of our internal being through Spiritual experience.

The Gita defines both downward and upward movement of Consciousness, the former movement will lead one towards decay and death and the latter movement will lead one towards immortality.

The Gita defines the hierarchies of Consciousness within the three *Gunas* elaborately and **hints** about the hierarchies of Consciousness beyond the three

gunas or beyond *Buddhi*. The physical consciousness is defined as *tamas*, the state of ignorance, inertia and unwillingness to change; vital consciousness of senses is defined as *rajas*, the state of vehement desire ambitious action, struggling emotion; the mental consciousness and intelligent will are defined as *sattwa*, the mode of self-control, self-confidence, self-knowledge and self-satisfaction.

The hierarchies below the intellect are also elaborately developed in integral Yoga. Consciousness is a self-aware force of existence whose middle term is Mind, below it, it sinks into Vital, Physical and Subconscient movements and above it, it rises to Subliminal, Spiritual and Supramental heights. This Consciousness is quite involved in Inconscient Matter, hesitating on the verge between involution and conscious evolution in the non-animal form of life, consciously evolving but greatly limited and hampered in the mind housed in the living body of man, destined to be fully evolved by awakening the Supermind in the embodied fully developed mental being and Nature. The phenomenon of Consciousness is certainly a Force, a formative movement of energies and all material forms are born out of meeting and mutual adaptation between unshaped forces. **Subconscient consciousness** is the Inconscient vibrating on the borders of consciousness, sending up its motions to be changed into conscious stuff, swallowing into its depths impressions of past experience as seeds of unconscious habit and returning them constantly but often chaotically to the surface consciousness; for **surface consciousness** is bound down to ego in all its activities and the first formation of **egoistic consciousness** is the dualities of life and death, joy and sorrow, pleasure and pain, truth and error, good and evil. The enlargement of the superficially active surface consciousness is possible either by some kind of untaught effort and casual ill-ordered effect or by a scientific and well-regulated practice. The surface consciousness is having three appearances; firstly, the **material consciousness** is a submerged consciousness, self-oblivious, and is lost in the form but really obeys faultlessly the laws of Right and Truth fixed for it by the Divine Will concealed in its own superficial expressive action; this **body consciousness** is a patient servant and what it craves for is long life, good health, physical strength and comfortable easy life and the right action of the **physical consciousness** is distorted by the pressure of separative consciousness of physical mind; secondly, the **vital consciousness** is an emerging consciousness seen as an important part in animal life and intuitively evident in plant, it acts in the cells of the body for purposeful movements, automatic vital function and a process of the growth, activity, attraction, repulsion and decay of form to which our mind is a stranger; it has the same initial reactions of pleasure and pain, sleep and wakefulness as that of mental consciousness but different in constitution of its self-experience; thirdly, the **mental consciousness** is not the completely illumined consciousness emerged out of the obscuration of Matter but it is the emerged individual limited consciousness, aware of things and forces in their apparent division and opposition to each other but not in their real unity, reflects

new ideas as facts of life, modifies comfortably the internal and the external existence of the being; delivers out of its imprisonment but it is not yet master of the act and form and is aware therefore only of a fragmentary movement of its own total progressive activities; it is a many-sided mental effort in order to arrive at an apprehensive knowledge. **Apprehensive Consciousness**, *Prajnana*, is a luminous mental activity in the body, sense mind and nerves unconsciously without any notice; it is active, formative of creative knowledge, originative, cognizant as the processor and witness of its own working; it is in its nature truth seeing, truth hearing and truth remembering; **apprehensive active consciousness** works as an energy throwing up knowledge and activity out of itself; **an apprehensive passive consciousness** does not act as an energy with absence of force of action; **mental waking consciousness** is only a small selection of the entire conscious being, it is a **perceptive consciousness** of waking state where the transcript of physical things and of our contacts with universe are recorded.

So, the hierarchies beyond intellect are elaborately defined in the integral Yoga as Higher Mind, Illumined Mind, Intuitive Mind and Over Mind. These can be reconciled with *the Gita's* hierarchies hinted as *dvija*, *yantra*, *Vibhuti* and *Avatara*.

The four gradations of unmanifest Divine in Spiritual Consciousness are:- **Higher Mind**, which is a more brilliant mind, a higher light, a spiritual idea, a new and superior consciousness, intended for a preliminary and slow transformation of ignorance. This higher mind enters into a foreign and inferior medium of mind, life and body and encounters their incapacities and negations. Truth thought is its chief instrument to enter world action. For greater action of this higher mind, it is necessary to acquire power for quietude, silencing of mind, life and body. The **Illumined Mind** is a Spiritual light, a Spiritual intelligence, a downpour of inwardly visible light, vast descent of peace, intended for swift and rapid transformation. Its action, are guided by vision, Truth-sight and Truth-light and it illumines the thought-mind through direct inner vision. It throws transforming light on the physical mind, emotional mind, intellectual mind etc. and breaks their limitations, conservative inertia and narrow thought-power. The **Intuitive Mind** is a superior light, a stable lightning and it has a fourfold transforming power that of revelatory truth seeing, truth hearing, truth touch and truth discrimination. It enters world relation through right relation of things and right relation of idea with idea. It has the power of penetration of flashes of truth lightning which can bring forward the concealed truth of things nearer to our comprehension. **Overmind** consciousness has great plasticity, multiple possibilities and global knowledge. In this large universality, the separative ego is entirely abolished; the cosmic delight and other cosmic forces become active. Overmind can unite individual mind with cosmic mind and can bring dynamic

Spiritual transformation, but it cannot dynamise the Divine in the original Inconscience.

If we develop our inner being, live more inwardly than most men do, then the balance is changed and a larger **dream consciousness** opens before us; our dreams can take on a subliminal and no longer a subconscious character and can assume a reality and significance; this is also **subliminal consciousness**, which is a witness to truth through truth vision, truth hearing, truth discernment, truth touch, truth thought and truth action and its testimony can be confirmed again and again in physical and objective field, it delivers us definitely from circumscription by the material and from the illusion of the obvious; on the border of subliminal consciousness there is **Psychic Consciousness**, which can identify itself with other Souls, can enter into them, can realise its unity with them and this can take place in perfect waking state, observes all distinctions of objective world and exceeds them. Above it there is **Spiritual Consciousness**, which is intrinsic, self-existent, more embracing, universal and transcendent, it can take up mind, life and body into its light and give them the immobile and featureless Divine touch; for it has a greater instrumentality of knowledge, a fountain of deeper light, power and will, an unlimited splendour and force of love, joy and beauty; its highest state is **Overmind Consciousness**, which can hold any number of seemingly fundamental oppositions together in a reconciling global vision. In **Sleep Consciousness** all the material and sensory experiences cease in the deeper trance when we enter into superconscience, no record from it or transcript of its contents can normally reach us; it is only by a special or an unusual development, in a supernormal condition or through a break or rift in our confined normality, that we can be on the surface conscious of the contacts or messages of the Superconscience. This Consciousness of the upper hemisphere, also known as the **Supramental Truth Consciousness** is at once a total self-awareness and ordering self-knowledge of the Eternal and Infinite and a power of self-determination inherent in that self-awareness by which the One manifests the harmonies of its infinite potential multiplicity; its other name, **the Gnostic Consciousness** is that in which all contradictions are cancelled and fused into each other in a higher light of unified plasticity, self-knowledge and world-knowledge, instead of ego-insistence on personal ideas there would be a unifying sense of a common truth in many forms, a common self in many consciousness and bodies; it is extended as an **original and ultimate Consciousness** which is a power of unity in diversity, it is integral, all-accepting, all-embracing, all-discriminating, all-determining and an indivisible whole-vision. In this **comprehensive Supramental Consciousness**, it is equally possible to regard and rank **waking, dream and sleep consciousness** together as three different orders of one Reality or as three different grades of embodied contact of self-experience and world-experience. If we can develop causal body or Supramental Sheath, which is not formed in the most of the human beings, then this faculty will remain active in conscious waking state. Beyond the Supramental

Consciousness is **the infinite Consciousness of Sachchidananda** which must always find and achieve itself in the Divine Bliss, an Omnipresent Self-delight. This highest state of Consciousness of the Self is also called *Turiya* of pure existence and our absolute state of Being with which it is difficult to have direct contact.

Hierarchy of undivine and Divine action:

“Patriotism, cosmopolitanism, service of society, collectivism, humanitarianism, the ideal or religion of humanity are admirable aids towards our escape from our **primary condition** of individual, family, social, national egoism into a **secondary stage** in which the individual realises, as far as it can be done on the intellectual, moral and emotional level, —on that level he cannot do it entirely in the right and perfect way, the way of the integral truth of his being, — the oneness of his existence with the existence of other beings. But the thought of *the Gita* reaches beyond to a **tertiary condition** of our developing self-consciousness towards which the secondary is only a partial stage of advance.”

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The Gita develops clearly the hierarchy of ordinary action subject to three *gunas* and the hierarchy of Divine action, *Brahmakarma*.⁶⁵ All Divine work is dependent on the activation of the truth of triple Self, *Kshara, Akshara and Purushottama*, because the all-pervading *Brahman* is established through **sacrificial action, sacrificial knowledge and sacrificial devotion**.

Integral *Karma Yoga* does accept *the Gita's* doctrine of *Karma Yoga* in amended form, which gives importance to transform all (undivine) work, *sarva karmani*,³² of three *gunas* into Divine action of *trigunatita*³³ state through Divine union. All active Divine action is the fruit of the passive Divine union. **Surface action** of three *gunas* is defined as to enter large effort to get little result or it is a tiring labour to work out narrow personal will. Work done out of ignorance, impatience, inertia and without sacrifice is known as **tamasic action**; work done out of attachment, desire of enjoying the fruit of action, ambition and ego is known as **rajasic action**; work done out of consecration, faith, gratitude, sincerity and without attachment to action is known as **sattwic action**. Inner **Subliminal Yogic action** is pursued through creative truth vision and truth hearing, *adesh*. It is a truth action through movement of subliminal Self. Psychic and Spiritual action are the spontaneous Soul/Spirit movement to arrive at large result or a tireless labour to work out vast Divine Will. In the **Psychic plane** the ‘smallest and meanest work’³⁴ becomes sweet, glad and glorious sacrament. In all action a strange divinity is revealed and lifts all common action by the touch of Psychic love. So **Psychic activity** loses all character of abnormality, irregularity and discord and acquires its own right order within itself and right relation with physical life and Spiritual truth. Each **Spiritual action** leaves the footprint of God.

By the touch of Spiritual force all action turns into a miracle and by this miracle all things change. Due to activation of Spiritual Self, the Divine comes unseen to our darker part and veiled by darkness does His transformation work in our mind, life and body. Whereas **Supramental action** is defined as largest development in shortest possible time and participant of bliss of Divine action born out of union of *Brahman* with *Maya*. The range of action of Supramental man is all earth through activation of universal mind extending over many planes of Consciousness. The **highest Divine action** can take shape spontaneously, freely, harmoniously and infallibly from the light and force of Spiritual Being in union with the Supramental Being. This integral dynamic mighty master action based on the foundation of immobile passive calmness is identified as the **last state** of the integral Yoga of Works and it can change the course of world event.

The Movement of Consciousness between Psychic and Spiritual Being:

“It is here that this consciousness lies (*Mother points to the chest*). That (*Mother points to the mind and above*) is light, light (*gesture of wideness*). But in this body, it is here that it lies, this consciousness (*Mother points again to the chest*). I mean the consciousness... that one is in the Lord.”

The Mother

TMCW-11/Notes on the Way-137-138

“Brahman always reveals himself to us in three ways, within ourselves, above our plane, around us in the universe. Within us, there are two centres of the Purusha, the inner Soul through which he touches us to our awakening; there is the Purusha in the lotus of the heart which opens upward all our powers and the Purusha in the thousand-petalled lotus whence descend through the thought and will, **opening the third eye in us**, the lightnings of vision and the fire of the divine energy.”¹¹⁸

Sri Aurobindo

“The human birth in this world is on its spiritual side a complex of **two elements**, (1) a spiritual Person and (2) a soul of personality; the former is man’s eternal being, the latter is his cosmic and mutable-being. (1) As the spiritual impersonal person he is one in his nature and being with freedom of *Sachchidananda* who has here consented to or willed his involution in the Nescience for a certain round of soul-experience, impossible otherwise, and presides secretly over its evolution. (2) As the soul of personality he is himself part of that long development of the soul-experience in the forms of Nature; his own evolution must follow the **laws and the lines of the universal evolution**. (1) As a spirit he is one with the Transcendence which is immanent in the world and comprehensive of it; (2) as a soul he is at once one with and part of the universality of *Sachchidananda* self-expressed in the world: his self expression must go through the stages of the cosmic expression, his soul experience follow the revolutions of the wheel of *Brahman* in the universe.” CWSA-22/The Life Divine-788-89,

“He who is in Yoga, the pure Soul, master of his Self, who has conquered the senses, whose Self (Psychic Being) becomes the Self of all existences (Spiritual Being), *sarvabhutatmabhutatma*, even though he does works, he is not involved in them.”

The Gita-5.7

“Equal visioned everywhere, the man whose self is in Yoga, sees the **one** Self in all beings, *sarvabhutastha atmanam* (**Spiritual Being**) and **all beings in the Self**, *sarvabhutani chatmani* (**Psychic Being**).”

The Gita-6.29,

“There are two *Purushas* in this world, the immutable *Akhara Purusha* and the mutable *Kshara Purusha*; *Kshara Purusha* is all these existences, *sarvabhutani*, the high seated Consciousness of the *Brahmic* status, *Kutastha* is called the *Akshara Purusha*. But other than these two is that highest spirit called the *Uttama Purusha*, who enters the three worlds and upbears them.”

The Gita-15.16, 17

“*The Gita* also insists on the giving up of actions, *sarvakarmani sannyasya*, but inwardly to the Brahman. Brahman in the *Kshara* supports wholly the action of *Prakriti*, Brahman in the *Akshara*, even while supporting, dissociates itself from the action, preserves its freedom; the individual soul, unified with the *Brahman* in the *Akshara*, is free and dissociated, yet, unified with the *Brahman* in the *Kshara*, supports but is not affected. This it can do best when it sees that both are aspects of the one *Purushottama*.”⁹⁴

Sri Aurobindo

“These two then are the two spirits we see in the world; one emerges in front in its action, the other remains behind it steadfast in that perpetual silence from which the action comes and in which all actions cease and disappear into timeless being, *Nirvana*.”²⁸

Sri Aurobindo

“**Two inner changes** help most to convert what now seems difficult or impracticable into a thing possible and even sure. There takes place (1) a coming to the front of some secret inmost soul within which was veiled by the restless activity of the mind, by the turbulence of our vital impulses and by the obscurity of the physical consciousness, the three powers which in their confused combination we now call our self. (2) There will come about as a result a less impeded growth of a Divine Presence at the centre with its liberating Light and effective Force and an irradiation of it into all the conscious and subconscious ranges of our nature. These are **the two signs**, (1) one marking our completed conversion and consecration to the great Quest, (2) the other the final acceptance by the Divine of our sacrifice.” CWSA-23/The Synthesis of Yoga-133

Sri Aurobindo

“The **soul** (Psychic being) may dwell in the principle of **infinite unity of self-existence** and be aware of all consciousness, energy, delight, knowledge, will, activity as conscious form of this essential truth, Sat or Satya. It may dwell in the principle of **infinite conscious energy**, Tapas, and be aware of it unrolling out of self-existence the works of knowledge, will and dynamic soul-action for the enjoyment of an infinite delight of the being. It may dwell in the principle of **infinite self-existent delight** and be aware of the divine Ananda creating out of its self-existence by its energy whatever harmony of being. In these three poises the consciousness of unity dominates; the soul lives in its awareness of eternity, universality, unity, and whatever diversity there is, is not separative, but only a multitudinous aspect of oneness.” The Synthesis of Yoga-629 “This **spirit** (Spiritual being) is an **infinite existence** limiting itself in apparent being for individual experience. It is an **infinite consciousness** which defines itself in finite forms of consciousness for joy of various knowledge and various power of being. It is an **infinite delight** of being expanding and contracting itself and its powers, concealing and discovering, formulating many terms of its joy of existence, even to an apparent obscuration and denial of its own nature.” The Synthesis of Yoga-624 In the above para we find the source of Psychic and Spiritual being and their function as the delegate of their source.

An earth-bound Soul moves the consciousness (first phase) between three modes of nature that of *tamas*, principle of inertia, *rajas*, principle of desire and action and *sattwa*, principle of limited knowledge and happiness. A seeker of higher Spiritual life, *jijnasu*, has to (second phase) increase his *sattwic* Nature by practice of self-control. *Sattwic* Nature is identified as passage to higher Spiritual life beyond the *gunas*. When the Psychic being in the heart experiences partial opening or Spiritual being above the head experiences partial opening through partial Divine union, the Consciousness (third phase) undulates between three *gunas* and *trigunatita* state beyond the modes of Nature. Then in the fourth phase of *sadhana* of Spiritual man the consciousness moves ceaselessly between waking trance of Psychic being and non-waking *Samadhi* state of Spiritual being. After long movement in these planes, in the fifth phase of *Sadhana*, the Consciousness moves between Supramental/Bliss Self and Subconscious/Inconscious Self.

So, movement of Consciousness between Psychic and Spiritual plane is identified as long intermediate state of development beyond the *Gunas* and establishment of this state is very crucial in still ascending to higher state of comprehensive Consciousness.

Such long movement of consciousness between Psychic and Spiritual plane is observed in following King Aswapati and Savitri's Spiritual experience:
“Her (Savitri's) spirit (Psychic) opened to the Spirit in all (Spiritual being), Her nature felt all Nature as its own.

Apart, living within (Psychic being), all lives (past, present and future) she bore;
Aloof, she carried in herself the world:"

Savitri-8

"Thus came his (King Aswapati's) soul's (Psychic) release from Ignorance,
His mind and body's **first spiritual change**.

A wide God-knowledge poured down from above, (Spiritual experience.)

A new world-knowledge broadened from within: (Psychic experience.)

His daily thoughts looked up to the True and One, (Spiritual experience.)

His commonest doings welled from an inner Light (Psychic)."

Savitri-44,

"A greater Personality (Spiritual being) sometimes

Possesses us which yet we know is ours:

Or we adore the Master of our souls. (Psychic being)

Then the small bodily **ego** thins and falls;

No more insisting on its separate self, (surface self of three gunas)

Losing the punctilio of its separate birth,

It leaves us one with Nature (Dynamic Spirit) and with God (Static spirit).

In moments when the inner lamps are lit (Psychic being)

And the life's cherished guests are left outside,

Our spirit sits alone and speaks to its gulfs. (Spiritual being)

A wider consciousness opens then its doors;

Invading from spiritual silences

A ray of the timeless Glory stoops awhile

To commune with our seized illumined clay

And leaves its huge white stamp upon our lives." (Transformation of Nature)

Savitri-47-48

"It is the origin and the master-clue,

A silence overhead (Spiritual), an inner voice (Psychic),

A living image (Spiritual Being) seated in the heart (Psychic Centre),

An unwall'd wideness and a fathomless point (of Spiritual being),

The truth of all these cryptic shows in Space,

The Real (Spiritual) towards which our strivings move,

The secret (Psychic) grandiose meaning of our lives."

Savitri-49

"His spirit (Spiritual being) breathed a superhuman (Supramental) air.

The imprisoned deity (Psychic being) rent its magic fence (of desire Soul)."

Savitri-82

"Tireless the heart's adventure of delight,

Endless the kingdoms of the Spirit's bliss,"

Savitri-97

"He has exhausted now life's surface acts,

His being's hidden realms remain to explore.

He becomes a mind, he becomes **a spirit and self**;

In his fragile tenement he grows Nature's lord.
In him Matter wakes from its long obscure trance,
In him earth feels the Godhead drawing near."

Savitri-133

"At last the struggling Energy can emerge
And meet the voiceless Being (Spiritual Being) in wider fields;
Then can they see and speak and, breast to breast,
In a larger consciousness, a clearer light,
The **Two (Psychic and Spiritual Beings)** embrace and strive and each know each
Regarding closer now the playmate's face."

Savitri-141

"The unfelt Self within who is the guide,
The unknown Self above who is the goal."

Savitri-168

"We are chased by a self we cannot now recall
And moved by a Spirit we must still become."

Savitri-199

"Two sun-gaze **Daemons** witnessing all that is"

Savitri-258

"The spirit wandering from state to state
Finds here the silence of its starting-point
In the formless force and the still fixity
And brooding passion of the world of Soul." Savitri-294 (universalisation of
Spiritual being)

"The Power, the Light, the Bliss no word can speak (Spiritual)
Imaged itself in a surprising beam
And built a golden passage to his heart (Psychic)
Touching through him all longing sentient things."

Savitri-312

"Our self shall be one self with all through her."

Savitri-314

"In her confirmed because transformed in her,
Our life shall find in its **fulfilled** response
Above, the boundless hushed beatitudes, (Impersonal Spiritual experience.)
Below, the wonder of the embrace divine." (Personal Psychic experience.)

Savitri-315

"Two beings he was, one wide and free above, (Spiritual being)
One struggling, bound, intense, its portion here. (Psychic being)
A tie between them still could bridge two worlds; (mutable and immutable world)
There was a dim response (of Psychic being), a distant breath (of Spiritual being);
All had not ceased in the unbounded hush."

Savitri-331

“A hand from some Greatness (Spiritual Being) opened her (Savitri’s) heart’s
locked doors (Psychic being)”

Savitri-375

“Find out thy soul, recover thy hid self, (Psychic being)
In silence seek God’s (Spiritual being) meaning in thy depths,
Then mortal nature change to the divine.”

Savitri-476

“Our larger being sits behind cryptic walls:
There are greatnesses hidden in our unseen parts
That wait their hour to step into life’s front:
We feel an aid from deep indwelling Gods;
One speaks within, Light comes to us from above.”

Savitri-485

“Here in this chamber of flame and light they met;
They looked upon each other, knew themselves,
The secret deity (Spiritual being) and its human part (Psychic being),
The calm immortal (Spiritual being) and the struggling (Psychic being) soul.
Then with a magic transformation’s speed
They rushed into each other and grew one.” (Spiritualised Psychic being)

Savitri-527

“On either side of one **two spirits** strove;
Silence battled with silence, vast with vast.”

Savitri-576

“The Timeless took its ground in emptiness
And drew the figure of a universe,
That the spirit might adventure into Time (Spiritual being)
And wrestle with adamant Necessity
And the soul pursue a cosmic pilgrimage.” (Psychic being)

Savitri-622

“A spirit within looks into Eternal’s eyes.”

Savitri-627

“He^a dwells in me,^b the mover of my acts,
Turning the great wheel of his cosmic work.
I am the living body of his light,
I am the thinking **instrument** of his power,
I incarnate Wisdom in an earthly breast,
I am his conquering and unslayable will.
The formless Spirit drew in me its shape;
In me are the Nameless^c and the secret Name.^d”

Savitri-634

(a: Divine, b: Savitri, c: Spiritual being, d: Psychic being.)

“Imperishable, a tongue of sacrifice,
It flamed unquenched upon the central hearth

Where burns for the high houselord (Spiritual being) and his mate (Psychic being)
The homestead's sentinel (Spiritual being) and witness fire (Psychic being)
From which the altars of the gods are lit.”

Savitri-639

“The Power that from her being's summit reigned,
The Presence chambered in lotus secrecy,
Came down and held the centre in her brow
Where the mind's Lord in his control-room sits;
There throned on concentration's native seat
He opens that third mysterious eye in man,
The Unseen's eye that looks at the unseen,
When Light with a golden ecstasy fills his brain
And the Eternal's wisdom drives his choice
And eternal Will seizes the mortal's will.
It stirred in the lotus of her throat of song,
And in her speech throbbed the immortal Word,
Her life sounded with the steps of the world-soul
Moving in harmony with the cosmic Thought.
As glides God's sun into the mystic cave
Where hides his light from the pursuing gods,
It glided into the lotus of her heart
And woke in it the Force that alters Fate.”

Savitri-665

“For not for ourselves alone our spirits came
Out of the veil of the Unmanifest,
Out of the deep immense Unknowable
Upon the ignorant breast of dubious earth,
Into the ways of labouring, seeking men,
Two fires that burn towards that parent Sun,
Two rays that travel to the original Light.”

Savitri-720

The Movement of Consciousness between Psychic and Supramental Being:

“Her spirit (Psychic being) opened to the Spirit (supramental Self) in all,”

Savitri-8

“Only the Self that builds this figure of self”

Savitri-12

“His soul breaks out to join the Oversoul,”

Savitri-24

“The bounded mind became a boundless light,
The finite self mated with infinity.”

Savitri-25

“To find his soul in the world's single Soul,”

Savitri-282

“But not for (Psychic) self alone the (supreme) Self is won:” (Object of integral Yoga) (but for transformation of world and Nature, Self must be won.)

Savitri-537

“The soul draws back into its deathless Self; (object of traditional Yoga) (Psychic being draws back to supreme Self.)

Man’s knowledge becomes God’s supernal Ray.”

Savitri-627

“He who has met the Self, renounces self.” (He who has met supreme Self renounces Psychic being.) (This is later Vedantic doctrine.)

Savitri-635

“I have met Spirit with spirit, Self with self,”

Savitri-649

Infallible Supramental Action:

“After many births of preparation, a *Jnana Yogi* with strong foundation of *Karma* and *Bhakti Yoga*, attains My *Purushottama* or Supramental state of Consciousness. He also realises the intermediate stair that all this existence is Divine, the Cosmic Consciousness, *Vasudevah sarvamiti*. Such great Soul or integral Yogi is very rare.”

The Gita-7.19

In this integral Yoga the initial step of shifting the consciousness from surface to the inner world is not without danger and difficulties. In the subliminal Occult plane, a *Sadhaka* may meet numerous abnormal and supernormal powers and personalities which the untrained hasty mind may easily mistake as Spiritual revelation, inspiration and wisdom. So, the distant Supramental state is attained after many Spiritual rise and fall extending over ‘many births’ and after much arduous training of difficult ascent and descent of Consciousness in Psychic and Spiritual planes. This all-embracing Supramental Consciousness works on our **surface nature** and by its pressure, “even our lowest and perversest activities are refashioned into the truth of the *Vijnana*”³⁵ and elevates the surface consciousness to **intense** waking trance. In this **intense** waking trance where Supramental is individualised for action and active perfection of material life, a *Sadhaka* can live in his several subtle bodies and can involve in manifold universalised subtle action of self-concentration and self-expansion. The two results of Supramental transformation of **Psychical Consciousness** are that (1) elevation of Psychical sense to Supramental sense, *samjnana*, complete realisation and secure possession of oneness with mind and Soul of others and (2) universalisation of individual consciousness. By the activation of this Consciousness a **swift Spiritual evolution** of the race is practicable and the danger of Inconscient darkness swallowing the whole earth can be nullified and we arrive at the verge of ‘grand solution’ to

resolve all problem of existence. Objective of Supramental action is also to enlighten the **Subconscious and Inconscious dark impurities** either directly through invasion of Supreme force from above or from below through activation of Subconscious and Inconscious Self concealed within those sheaths. A perfected, entire and **constant Supramental action** is possible only when the substance of lower consciousness is changed, filled potently and swallowed up by greater energy. Supermind is finally dissolved in the still higher *Sachchidananda* consciousness where the Soul is carried up into absolute freedom, absolute existence and enlarged into self-existent absolute bliss of the Infinite.

Spiritualised and Supramentalised Psychic Being:

“And it (Spiritual Force) will also be able to conduct a full action of the **spiritualised psychic being** not falsified, degraded or in any way marred by the lower instincts of the body and to use physical action and expression as a free notation of the higher psychical life.” CWSA-24/The Synthesis of Yoga-731

“The great World-Mother now in her (Savitri) arose:

**A living choice reversed fate's cold dead turn,
Affirmed the spirit's tread on Circumstance,
Pressed back the senseless dire revolving Wheel
And stopped the mute march of Necessity.”**

Savitri-21

“The toiling Thinker widened and grew still,
Wisdom transcendent touched his (King's) quivering heart:
His soul could sail beyond thought's luminous bar;
Mind screened no more the shoreless infinite.”

Savitri-33

“For into ignorant Nature's gusty field,
Into the half-ordered chaos of mortal life
The formless Power, the Self of eternal light
Follow in the shadow of the spirit's descent;
The twin duality for ever one
Chooses its home mid the tumults of the sense.”

Savitri-34-35

“A glory and a rapture and a charm,
The All-Blissful sat unknown within the heart (of King Aswapati);
Earth's pains were the ransom of its prisoned delight.” (Bliss Mother lived in King's heart)

Savitri-43

“A living image seated in the heart (of King Aswapati),”

Savitri-49

“The One keeps in his heart (of King Aswapati) and knows alone.”

Savitri-52

“A **mystic Form** that could contain the worlds,
Yet make **one human breast** its passionate shrine,
Drew him (King Aswapati) out of his seeking loneliness
Into the magnitudes of God's embrace.”

Savitri-81

“Call in the Omniscient and Omnipotent,
Awake a forgotten Almightyness within.”

Savitri-85

“In a human breast her occult presence lived;
He (King Aswapati) carved from his own self his figure of her:
She shaped her body to a mind's embrace.
Into thought's narrow limits she has come;
Her greatness she has suffered to be pressed
Into the little cabin of the Idea,
The closed room of a lonely thinker's grasp.”

Savitri-275

“On peaks where Silence listens with still **heart**
To the rhythmic metres of the rolling worlds,
He (King Aswapati) served the sessions of the triple Fire.”

Savitri-299

“A boundless Heart was near his (King's) longing heart,”

Savitri-334

“The One (Supreme Mother) he (King) worshipped was within him now:”

Savitri-334

“Authors of earth's high change, to you (Savitri) it is given
To cross the dangerous spaces of the (desire) 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.”

Savitri-370

“Open God's door, enter into his **trance**.
Cast Thought from thee, that nimble ape of Light
In his tremendous hush stilling thy brain
His vast (Supramental) Truth wake within (the heart) and know and see.”

Savitri-476

“A portion of the mighty Mother came (Spiritual Mother)
Into her as into its own human part:
Amid the cosmic workings of the Gods
It marked her the centre of a wide-drawn scheme,
Dreamed in the passion of her far-seeing spirit
To mould humanity into God's own shape
And lead this great blind struggling world to light
Or a new world discover or create.”

Savitri-486

“Imprisoned in his body and his brain
The mortal cannot see God’s mighty whole,
Or share in his vast and deep identity
Who (Supreme) stands unguessed within our ignorant hearts (as Psychic being)
And knows all things because he is one with all.”

Savitri-517

“Here in this chamber of flame and light they met;
They looked upon each other, knew themselves,
The secret deity (Spiritual being) and its human part (Psychic being),
The calm immortal (Spiritual being) and the struggling (Psychic being) soul.
Then with a magic transformation’s speed
They rushed into each other and grew one.” (Spiritualised Psychic being)

Savitri-527

“In its deep lotus home her (Psychic) being sat
As if on concentration’s marble seat,
Calling the **mighty Mother** of the worlds (Supramental Mother)
To make this earthly tenement her (Savitri’s) house.” (Supramentalised Psychic being)

Savitri-528

“She was the godhead hid in the heart of man,” (Supramentalised Psychic being)

Savitri-557

“A Force descended trailing endless lights;
Linking Time’s seconds to infinity,
Illimitably it girt the earth and her:
It (Supramental) sank into her soul and she was changed.”

Savitri-573

“Only the spirit knew the spirit still,
And the heart divined the old loved heart, though changed.”

Savitri-576

“As knowledge grows Light flames up from within:” (Supramental action from within the Psychic being.)

Savitri-626

“It (Psychic being) hears the Word to which our hearts were deaf,
It sees through the blaze in which our thoughts grew blind;
It drinks from the naked breasts of glorious Truth,
It learns the secrets of eternity.”

Savitri-627

“At last the soul turns to eternal things, (Supramentalised Psychic being)
In every shrine it cries for the clasp of God
Then is there played the crowning Mystery,
Then is achieved the longed-for miracle.”

Savitri-631,

“My heart is stronger than thy bonds, O Death. (Supramentalised Psychic being)

It sees and feels the one Heart beat in all (cosmic consciousness),
It feels the high **Transcendent’s sunlike hands**,
It sees the cosmic Spirit at its work;
In the dim Night it (Savitri’s heart) lies alone with God.”

Savitri-635

“Imperishable, a tongue of sacrifice,
It flamed unquenched upon the central hearth
Where burns for the high **houcelord** and his **mate**
The homestead’s sentinel and witness fire
From which the altars of the gods are lit.”

Savitri-639

“The All-Blissful smites with rapture the heart’s throbs, (The Bliss Mother in the Psychic heart centre)
A pure celestial joy is the use of sense.”

Savitri-663

“The Power that from her being’s summit reigned,
The Presence chambered in lotus secrecy,
Came down and held the centre in her brow
Where the **mind’s Lord** in his control-room sits; (Supramentalisation of Spiritual Being)
There throned on concentration’s native seat
He opens that third mysterious eye in man,
The Unseen’s eye that looks at the unseen,
When Light with a golden ecstasy fills his brain
And the Eternal’s wisdom drives his choice
And eternal Will seizes the mortal’s will.”

Savitri-665

“As glides God’s sun into the mystic cave
Where hides his light from the pursuing gods,
It glided into the lotus of her heart (Supramentalisation of Psychic Being)
And woke in it the Force that alters Fate.”

Savitri-665

“The incarnate dual Power shall open God’s door,
Eternal supermind touch earthly Time.
The superman shall wake in mortal man
And manifest the hidden demigod
Or grow into the God-Light and God-Force
Revealing the secret deity (Supramental Mother) in the cave (Heart Centre).”

Savitri-705

“Awakened to the meaning of my **heart**
That to feel love and **oneness** is to live

And this the magic of our golden change, (Supramentalised Psychic Being)
Is all the truth I know or seek, O sage.”

Savitri-724

“A purified mind and heart and a strong and fine psychical intuition may do much to protect from perversion and error, but even the most highly developed psychical consciousness cannot be absolutely safe unless the psychical is illumined and uplifted by a higher force than itself and touched and strengthened by the luminous intuitive mind and that again raised towards the supramental energy of the spirit.”¹⁰⁷

Sri Aurobindo

The impersonal Divine union in Spiritual plane is more ‘direct liberating force,’⁹⁵ than the personal Divine union in Psychic plane and the former has to enlarge itself into highest intensities before the perfection of the latter. **Or the Psychic transformation has to call down Spiritual energy for its completion and similarly the Spiritual transformation has to call down Supramental energy in order complete its change.**⁹⁶ So ‘the pure Psychic (results) are only **accessories** of the Spiritual’⁹⁷ and Supramental action. **The Psychic inward movement ‘must be completed by an opening upward to a supreme spiritual status.’**⁹⁸

Spiritual being or *Akshara Purusha* and Supramental being or *Purushottama* Consciousness help a traditional *Sadhaka* to depart into *Param-dham*. Psychic being in the heart centre helps an integral *Sadhaka* to reconcile Spirit with Matter in waking trance. Here Psychic being attains perfection by the aid of Spiritual being and Supramental being. Thus, we meet Spiritualised Psychic being and Supramentalised Psychic being in the heart centre as two gradations of perfection.

The Gita hints about **the** Supramentalised *Kshara Purusha* or Supramentalised Psychic Being who is ‘at once the Witness, *Sakhi*, Sanctioner, *Anumanta*, Sustainer, *Varta*, Enjoyer, *Vokta*, almighty Lord, *Maheswara*, supreme Self, *Purushottama*, seated in this body (Psychic heart centre).’ (The Gita-13.23) ‘Because it is without origin and eternal, not limited by qualities, the imperishable supreme Self, though seated in the body (Psychic heart centre), O *Kaunteya*, does not act, not affected.’ (The Gita-13.32)

Savitri also hints about the **Spiritual Mother** and Supreme Mother, who choose to stay permanently in *King Aswapati’s* and *Savitri’s* heart centre in the **above** verses.

The Divine Worker:

“For *the Gita* insists that we can and should, while we live, be conscious in the self and its silence and yet act with power in the world of Nature. And it gives

the example of the Divine himself who is not bound by necessity of birth, but free, superior to the cosmos, and yet abides eternally in action, *varta eva ca karmani*.”⁷⁹

Sri Aurobindo

Integral Yoga systematised the consecrated Divine Workers as the twice born Soul, *Dwijā*, Instrument, *Yantra*, Emanation, *Vibhuti*, and Incarnation, *Avatara*. Those seekers of truth, *jijnāsu*, by the sincerity of their personal effort, *tapasya*, open the door of their Soul; they experience the second Soul birth after the first material birth from the mother’s womb. They execute the four fold work of *chaturvarnyam*, from a higher Psychic plane of consciousness beyond the three *gunas*. Those who act by the pressure of strong Soul/Spiritual force on the surface are identified as conscious Instruments of the Divine. Those who are destined for special inner Divine action behind the veil of surface consciousness are identified as Emanations. Incarnations are destined for greater world action of both subjective and objective proportion and their surface personalities are Divinised. A *Yantra* and *Vibhuti* can open themselves for the full descent of *Avatara* Force intermittently while an *Avatara* also does Divine’s instrumental and emanative action in large scale. An Emanation cannot become *Avatara*, but he can attain the *Avatara* Consciousness and can stabilise himself in that *Purushottama* or Supramental plane.

A *Sadhaka* of integral Yoga will pursue *sadhana* in four stages (1) that concentrates on the glories of second birth (material birth is considered as first birth, once born) of the Soul, twice born, *Dvijā*, (2) individual strong Soul power on the surface, Instrument, *Yantra*, (3) manifestation of special Divine Force from behind the veil, Emanation, *Vibhuti*, and (4) the aspiration to become one and possess the higher Spiritual evolution of Godhead, **Consciousness of the Avatara**, in ascending order.

***Dvijā*:**

“As much use as there is in a well with water in flood in every side, so much is there in all the written truth for a *Dvijā* who has knowledge.”

The Gita-2.46

“In the ancient *Indian* distinction between the **once born** and the **twice born** (*Dvijā*), it is to this material man that the former description can be applied. He does Nature’s inferior works; he assures the basis for her higher activities; but not to him easily are opened the glories of her **second birth** (*Dvijā*).”⁷⁶ “And for the (twice-born) soul that has passed the shining portals and stands in the blaze of the inner light, all mental and verbal description is as poor as it is superfluous, inadequate and an impertinence.”⁷⁶

Sri Aurobindo

“And finally, Sri Aurobindo has told us somewhere in *The Life Divine* that to follow the path of spiritual experience, one must have within oneself a “spiritual

being”, one must be “twice born” as it is said, for if one doesn’t have a spiritual being within, which is at least on the point of becoming self-aware, one may try to imitate these experiences but it will only be crude imitation or hypocrisy, it won’t be a reality.”¹¹⁷

The Mother

“A new life dawns, he looks out from vistas wide;
The Spirit’s breath moves him but soon retires:
His strength was not made to hold that puissant guest.”

Savitri-165

“He (King Aswapati) came new-born, infant and limitless
And grew in the wisdom of the timeless Child;
He was a vast that soon became a Sun.”

Savitri-301

“For now I (Satyavan) know that all I lived and was
Moved towards this moment of **my heart’s rebirth**;
I look back on the meaning of myself,
A soul made ready on earth’s soil for thee (Savitri).”

Savitri-406

“The (twice born) soul that can live alone with itself meets God;”

Savitri-460

“Aspiring he transcends his **earthly self**;
He (man) stands in the largeness of his soul new-born, (*dvija*)
Redeemed from encirclement by mortal things
And moves in a pure free spiritual realm
As in the rare breath of a stratosphere;
A **last end** of far lines of divinity,
He mounts by a frail thread to his **high source**;
He reaches his fount of immortality,
He calls the Godhead (Supreme Self) into his mortal life.”

Savitri-486

The common initial object fixed for beginners of all traditional *Yoga* is liberation of Soul in the heart from Ignorance, release of Spiritual being above the head and their union with supreme Self and one life span seems to be sufficient to realise these objectives. This is further extended for the **beginners of integral Yoga** who are identified as ‘unconquerable pilgrim souls’⁵³ in Spirit’s endless journey extending over many births and bodies. Their outstanding object of *Yoga* is possession of mind, life and body by a hierarchy of higher Consciousness and enlargement of partial being and consciousness into complete **Being** and comprehensive **Consciousness**. They must reject the opposition of their own sceptical instrumental Nature and begin their long slow preparation with the faith that nothing can prevent them from overcoming the present imperfection and constantly filling them with more Spiritual experiences leading to this inevitable

goal. They do not accept themselves as conscious creatures crawling on the globe with aimless circling, nor cling to half way resting place or half found truth between Matter and Spirit, nor weeping earth, a senseless whirling around sun to serve a purposeless task in the grooves of Ignorance. Both the individual and the earth are an incomplete account of integral Truth and they have a mystic motive, a golden glorious Spiritual future, the Divine destiny and happy completeness waiting for their ecstatic manifestation.

A traditional *Brahmin* represents *Sattwic Guna* and when he becomes *Dvija*, the Soul Force of **Self-knowledge and World-Knowledge**, that *trigunatita* state of consciousness is identified as Divine Nature of *Brahma Shakti*. A traditional *Kshatriya* represents *Rajaso-sattwic Guna* of bound Nature and when he becomes *Dvija*, the Soul Force of **Strength and Power**, that *trigunatita* state of consciousness is identified as Divine Nature of *Kshetra Shakti*. A traditional *Vaisya* represents *Rajasic and Tamasic Guna* of bound Nature and when he becomes *Dvija*, the Soul Force of **Mutuality and New Creation**, that *trigunatita* state of consciousness is identified as Divine Nature of *Vaisya Shakti*. A traditional *Shudra* represents *Tamasic Guna* of bound Nature and when he becomes *Dvija*, the Soul Force of consecrated **Works and Service**, that *trigunatita* state of consciousness is identified as Divine Nature of *Shudra Shakti*. *Arjuna*, a traditional *Kshatriya* by birth, was identified **in the Gita as Dvija, and his human Teacher, Dronacharya**, as the best among the twice born Soul, *Dvijottama*.⁷⁷

The fourfold Divinised Psychic action, *chaturvarnyam*,⁸⁷ pursued by a twice born Soul, *Dvija*, is the extension of fourfold undivine action bound to three *gunas* of once born Soul. They are synthesised in integral Yoga and for emergence of integral personality all the four dynamic Soul faculties of Wisdom, Power, Harmony and Perfection are reconciled in a single individual. They are:

An **Integral Brahmin** calls down the Divine Mother's swift invasion of mightier Light, calm wideness, Truth of eternity, blaze of comprehensive wisdom, inevitable Word, tranquil benignity, sovereign and surpassing majesty and all ruling greatness to life's closed and obscure room and transforms all triple lower mechanical energies of *sattwa*, *rajas* and *tamas* into energies of illumined Seer and subsequently to Supramental Nature, *madbhava*.⁵⁰ Not by rejecting life and action but by accepting and uplifting them he will realise the supreme Self in his own being and subsequently in all-beings and transforms all mundane knowledge in to activities of self-existent infinite Divine Consciousness. Thus God-Knowledge and World-Knowledge become two sides of one Transcendent seeking.

An **Integral Kshatriya** casts his transparent Soul upon the Divine Mother's lap and calls down her sweet Presence of violent loving heart, intolerant flame, splendid strength, irresistible white passion of her mighty Force. She leads his small beginning of *Sadhana* through slow mental evolution towards complete enjoyment and possession of Divine Soul and transforms Nature through swift Spiritual evolution, fulfils *Ananda* with its most absolute intensities, drags knowledge towards conquering glories and shortens the long way of perfection. He reconciles the gentle soul of Love with the formidable need of Power; fuses the Soul's passive nature that lives satisfied with transcendent calm with perfect activity of Divine worker and warrior. He shall possess God's infinite Wisdom and king Idea what the dwarf mind cannot imagine and shall open God's door what the heart of the mortal cannot dare.

An **Integral Vaisya** calls down the Divine Mother's deep, secret, vivid, wonderful and fine rhythm of beauty, healing touch of love, truth and delight, alchemist energy, sunlit sweetness and harmony, her intricate and subtle opulence, compelling attraction of beatitude, bound all the decreed Souls with her golden tie and captivating magic Grace. He does all action in the love of Divine and in love of the world and transforms all transient earthly emotional human relation into joy of the All-Loving, the All-Blissful and the All-Beautiful.

An **Integral Shudra** is not satisfied with his exclusive liberation, lonely freedom and solitary joy and asks the Divine Mother's Light, Peace and Perfection for earth and men. He calls down her persistent, flawless and integral action, efficient technical knowledge, competent administrative skill, Truth of order, close and profound intimate knowledge, power of silence and quiet and exact perfection in all things. A vast surrender or wide self-giving is his only source of strength to confront Time and Space. While accepting all works of life, he is able to transform even the smallest and meanest work into glad and glorious golden sacrifice; a higher knowledge is applied to all the activities of existence to lift all common ordinary work into strange Divinity and in every simplest movement of will, action and thought he fills the Divine Presence and can bring her Divine oneness. His object in Arts and Crafts is not mere mental, vital and aesthetic gratification but to adore and manifest the Divine Artist everywhere. His aim and object in Science and Technology is not mechanical and mental manipulation of the energies and opulence of Nature but to enter into the processes and workings of the faultless Divine mysteries. He must remember that he carries within him a fragment of integral Godhead and its total revelation in his bodily life is the inevitable consequence of his integral faith.

Yantra:

“Our **instruments** have not that greater light, (of Jnana Yoga)
Our will tunes not with the eternal Will, (of Karma Yoga)

Our heart's sight is too blind and passionate." (of Bhakti Yoga)
Savitri-161

"Our tasks are given, we are but **instruments**;
Nothing is all our own that we create:
The Power that acts in us is not our force."

Savitri-542

"He (Divine) dwells in me (Savitri), the mover of my acts,
Turning the great wheel of his cosmic work.
I am the living body of his light,
I am the thinking **instrument** of his power,
I incarnate Wisdom in an earthly breast,
I am his conquering and unslayable will.
The formless Spirit drew in me its shape;
In me are the Nameless and the secret Name."

Savitri-634

"Our work should be according to the truth within us, it should not be an accommodation with outward and artificial standards: it must be a living and sincere expression of the soul and its inborn powers. For to follow out the living inmost truth of this soul in our present nature will help us eventually to arrive at the immortal truth of the same soul in the now superconscious supreme nature. There we can live in oneness with God and our true self and all beings and, perfected, become a **faultless instrument** of divine action in the freedom of the immortal *Dharma*."¹⁰¹

Sri Aurobindo

"When once the object of concentration has possessed and is possessed by the three master instruments, the thought, the heart and the will, — a consummation fully possible only when the desire-soul in us has submitted to the Divine Law, — the perfection of mind and life and body can be effectively fulfilled in our transmuted nature. This will be done, not for the personal satisfaction of the ego, but that the whole may constitute a fit temple for the Divine Presence, a **faultless instrument** for the divine work."

Sri Aurobindo

"The Blessed Lord said: I am the Time-Spirit, the Destroyer of worlds, here arisen huge statured for the destruction of the worlds. Even without thee all these warriors, who are ranked in the opposing armies, shall not remain. Therefore, arise (raise your consciousness beyond the *gunas*) thou and gain glory, conquer thy enemies and enjoy an opulent kingdom. By Me already are they slain, do thou become the occasion or instrument, *Yantra*, only, O *Savyasachin*."

The Gita-11.32-33

The principal support of a *Sadhaka of integral Yoga* is equality, surrender and oneness by which he gets unchanging silence, eternal peace, immense calm, liberated purity and power of concentration. He does not permit any exulted abnormality, great excitation of power, over-eager to accomplish any work, impose any partial will, infra-rational and irrational movement of any kind and the experiencing Consciousness must preserve a calm balance, sufficiently vigilant passive mind which is obedient to overhead guidance, an unfailing clarity, power of self-criticism, right discrimination, intellectual deliberation, a vivid perception, coordination, firm vision of things, pace of time must be respected, a sane grasp of facts, understands with sympathy the actuality of all energies behind the present appearance, a high Spiritual optimism, one pointed integral process with whole and many sided progress and moves forward towards the unfurling of their Divine possibilities. He can have no dealings with weakness, selfishness, claim of violent personal will and motive of personal fame; a Divine strength and courage, a passivity of the mind calmly and strongly open to the high Spirit, a Divine compassion and helpfulness are the very stuff of that which he would become in his continuous effort. He has the patience and courage to uncover the truth of existence, clarity and humility to admit the limitation of his existing knowledge, Spiritualised intelligence to develop an intermediate necessity of intuitive discrimination which dispels all darkness of understanding and dazzling confusion, Spirit's deep quietude which can reunite existence and consciousness with the Divine *Ananda*, higher aspiration that can call down true knowledge, open hearted to face and overcome the problem of integration, equal effort for Divine fulfilment of his volitional, emotional and intellectual parts and bringing in persistently the Psychic and Spiritual Light into recalcitrant parts of Nature. Accepting life and as per the capacity of his universalised body, he has to bear the great part of earth's burden in addition to his own heavy burden of surface and Subconscious sheath. In the Spiritual harmony of existence, the greater he accepts and embraces world's problems, miseries and sufferings, the greater the Divine Grace that seeks to descend upon his vessel and he has the responsibility of manifesting and calling down the Divine *Shakti* much more than his existing individual capacity.

Instrumental action culminates in an inner and not in an outer action, a Spiritual action and not giving up of physical works in to the *Brahman*. When the works are reposed on the *Brahman*, *brahmanyadhaya*,⁸⁵ the personality of the instrumental doer ceases; though he does all works he does nothing; for he has consecrated the work, doership of work and fruits of work and his highest realisation is that the Divine becomes the action, the result of action and doer of action.

The fourfold action of the Divine *Shakti*, the Power of *Akshara Purusha*, manifesting through Her instruments are:

She is the mediatrix universal Mother that draws her child to her arms to link earth consciousness with supreme Truth Consciousness and we adore her as Mother of all Godheads, ancient Mother, infinite Mother, a wonderful Mother of unnumbered species and an embodiment of mighty Mother. A force in her toiled since the beginning of creation to reverse the destiny's cold dead turn, forced to open the door of multiple selves that are denied and closed and when earth will be ready, she shall again take birth in Time as last *Avatara* to vanquish Fate and Death and establish Truth's victory [the *Maheswari* aspect].

The instrumental action of a *Sadhaka*, in whom *Karma*, *Jnana* and *Bhakti Yoga* are reconciled is fit to pursue integral *Jnana Yoga* and is opened towards the Divine Mother's *Maheswari* Spiritual energy. He is a scout, 'guarding Truth's diamond throne,'⁶⁹ a pioneer of new Consciousness in which the gulf between the Spirit and Matter is bridged and nameless world Teacher by universalisation of Consciousness and by becoming slave of all humanity.

She holds her perennial child upon her knees and we meet **her** warrior mood, overwhelming turbulent will, terrible in love, sovereign gaze, all-seeing Power to trace its path, impetus swiftness, flaming silence of her heart of violent Love, her mind free from all twilight thought and her world-shaking force that can transform Time's black dragon base of Inconscient Sheath and can trample the Nature's Iron Law of Death. Her unerring golden Hand can lift our Being and Nature to unimaginable height and calls down her infinite Ray. Her Timeless mighty action accomplishes centuries' toil in a day and if she is allowed to intervene in her almighty strength, then in one moment she slays many longing desires, destroys all that are false and obscure, saves all that are pure and true and Divinises all Time and all Space [the *Mahakali* aspect].

The instrumental action of a *Sadhaka*, in whom *Karma*, *Jnana* and *Bhakti Yoga* are reconciled is fit to accelerate the Power and shorten the long way of integral *Karma Yoga* and is opened towards the Divine Mother's *Mahakali* Spiritual energy. This energy also brings conquering might in the movement of integral *Jnana Yoga* and absolute flaming joy in the movement of integral *Bhakti Yoga*. An 'ideal instrumental *Sadhaka*'⁶⁸ in the initial phase of his *Karma Yoga* can live poorly and 'no sense of want will effect him or interfere with the full inner play of divine consciousness'⁶⁸ and as his subjective *Karma Yoga* attains maturity, he can expand his inner and outer kingdom and can live richly outwardly and 'never for a moment fall into desire or attachment to his wealth...' To activate more and more the Divine Will is his sole preoccupation and to live in the divine *Ananda* is its consequence.

Her worshiped feet **have** the power to heal the pain of life, breaks the seal of Ignorance to kindle rapturous Psychic fire, transforms earth's floor into her sweetness' home and one human moment is drawn towards all eternity. Her single glance makes the whole day marvellous; a strange new world peeps in her look; her clasp transforms all pain into ecstasy, fills our limbs with rapture of things, lifts wisdom, strength and perfection to pinnacles of wonder, builds a golden passage to our heart and brings into life's closed and obscured room a sense of Infinite Beauty and Harmony [*Mahalakshmi* aspect].

The instrumental action of a *Sadhaka*, in whom *Karma*, *Jnana* and *Bhakti Yoga* are reconciled is fit to pursue integral *Bhakti Yoga* and is opened towards the Divine Mother's *Mahalakshmi* Spiritual energy. By the force of his devotion, he will receive her direct guidance, instant and intimate command and the sure indication of the thing to be done and the way to do it and the corresponding fruit of action. He will realise that this Divine Shakti not only initiates work but carries the work to its last consummation. All the inner and outer movements are originated by her, mind, life and body are joyful instruments of her action, 'means for her play, moulds for her manifestation in the physical universe.'⁶⁷ This joyful Divine action born out of Divine union will carry him beyond the life of 'stress and suffering in ignorance'⁶⁷ into deep peace, harmony, intense Love, *Ananda* and sense of Beauty.

Her sacred voice is attuned with the harps of the perfect and rhythms of infinity, her sight breaks the transient sense to liberate the inner Godhead; her outstretched Hand of protection and ever present help is extended over all life; she is the Mother of our longing Nature, the Mentor who insists even after repeated and prolonged failure, sister of our ascending Soul, comrade of our undying hope and golden Messenger to untransformed Nature. She claims from all Time her Will's eternity overruling cosmic Law and manifestation of complete Godhead from passing and fleeting moments. For the fullness and perfect perfection of this blind struggling creation she is ready for arduous labour, long suffering and waits patiently for all eternity [*Mahasaraswati* aspect].

The instrumental action of a *Sadhaka*, in whom *Karma*, *Jnana* and *Bhakti Yoga* are reconciled is fit to pursue integral *Yoga of Self-perfection* and is opened towards the Divine Mother's *Mahasaraswati* Spiritual energy. He will experience the 'last dynamic perfection'⁶⁷ through complete identification with the Divine Mother. All his separate identity of Divine Worker, Instrument and Slave will be lost through this complete Divine union and he will emerge as a King child, an eternal portion of her Consciousness, one with the force of her universal and transcendent force and one with the *Ananda* of her supreme *Ananda*. Through this passage Supramental energy will be activated and move the Divine Work, Knowledge and Love towards perfect perfection.

Vibhuti:

“The Blessed Lord said: Yes, I will tell thee of My divine **Vibhutis**... Among the *Vrishnis*, I am *Krishna*, among the *Pandavas* I am *Arjuna*, among the sages I am *Vyasa* and among the seer poets I am seer *Usanas*.”

The Gita-10.19/10.37

Instead of isolation from mankind through the ochre robe of *Sannyasin*, which is a symbol of refusal of all compromise with falsehood and complete surrender of lower Nature, an **integral Yogi** wears the garb of the world and his robe is a radiating Light, Beauty and all-inclusive Love of which he is an emanation of ‘garb-less deity.’⁵² In him the Soul and Nature reveal equal Divine Presence and Balance and fuse in a wide harmony which lives in God’s extreme perfection that can exist by ever extending scroll of the Infinite. Thus, he establishes a Spiritual consciousness in the Being followed by extension of this Spirituality to all the parts of Nature. He can create what his Spirit has dreamed and his perfect action is the outcome of his perfect inner passivity. His dream of Beauty’s sunlit passage is realised in an eternal Love, Beauty and Delight, self-existent, all pervading and equal behind all outer appearances; his dream of perfect Truth in the eternal variation of existence is invariable and is the secret of all change and goal of all wisdom; his dream of comprehensive Divine Action in the omnipotent and self-revealed Will is inherent forever in all things and all creatures and translates itself in the eternal rhythm of the world movement.

A *Vibhuti*’s seven-fold wisdom of *Jnani*, sevenfold personality of Divine worker, *Karma Yogi*, sevenfold beatitude of *Bhakta*, culminate in sevenfold perfection of virgin Mother. They are:

Seven-fold Purity of the Virgin Mother:

‘Earth, water, fire, air, ether, mind, reason and ego is my eightfold divided Nature, *apara-prakriti*. Know too my other Divine Nature, ***Para-prakriti***, different from this *Apara Prakriti*; this Supreme Nature or the Supreme Mother which becomes the *Jiva* in the heart and by which this world is upheld. This ‘uphold’ means *Para-Prakriti* also penetrates into *Apara Prakriti* by which this world can be purified, transformed and perfected. ”

The Gita-7.4, 5

“But above, on a plane within us but now superconscious to us, called heaven by the ancient mystics, the Lord and the *Jiva* stand together revealed as of one essence of being, the Father and the Son of certain symbolisms, the Divine Being and the divine Man who comes forth from Him born of the higher divine Nature, **the virgin Mother**, *para prakriti*, *para maya*, into the lower or human nature.”⁴⁹

Sri Aurobindo

In *Sri Aurobindo's* writings words are generally used as symbol of Spiritual rise and Spiritual fall of Consciousness and cannot be understood in too literal sense. For example, in *Essays on the Gita*, he has used the word 'harlot' as symbol of earth-bound Soul which is again in the Gita's language is '*striyah*' and the word virgin as symbol of *Para-prakriti*, higher Nature or feminine Divine incarnation. Similarly, in *Savitri* the word 'harlot' is used as symbol of 'Soul slaying truth' and the word 'virgin' is used as symbol of 'Soul saving truth.' '*The Life Divine*' points out that those who have achieved 'virgin stuff of mind and body'¹⁰⁰ through prolonged Psychic and Spiritual transformation action are fit to undergo Supramental transformation. *The Synthesis of Yoga* book proposes a *Sadhaka* to become 'virginally creative at each moment.'⁹⁹ *Sri Aurobindo* Himself adored and bowed down at the feet of harlots realising 'that these souls had accepted the terrible burden of evil and drained for all of us the greater portion of the churned poison of the world-ocean.'⁸¹

The Gita defines women, *striyah*,⁸³ in general as inferior human beings, unfit to pursue any Yoga and places them among other inferior human stuffs like, *vyapasritya*, out-caste, *papajonayah*, born from the womb of sin, *duracharo*, man of very evil conduct, *shudra*, slave of men and *vaisyah*, man belonging to merchant class. It also represented feminine *Vibhuti*, representing higher Consciousness and identified them as *Kirti*, *Sree*, *Vak or Vani*, *Smriti*, *Medha*, *Dhriti* and *Kshama*. It also hinted feminine *Avatara* as *Para-prakriti*, *Daivi Maya*. *Sri Aurobindo* further studied in the line hinted in *the Gita* of lower/lowest consciousness and higher/highest Consciousness of women who are symbolically represented as harlots⁸¹ and virgins⁴⁹ respectively where the former seems to lead a life of sense enjoyment and are under the possession of lower Nature, *Apara Prakriti* and the latter are the delegate emanation and incarnation from higher Nature, *Para Prakriti*. These Soul slaying harlot (Mother) Power and Soul saving virgin (Mother) Power are extensively⁸² developed in *Savitri*, where the former can lead one towards Spiritual fall of abyss⁸² and the latter can ignite the Psychic flame of Spiritual rise by her Divine touch.⁸⁴ *The Mother* defines, "In Spiritual life, one is always a virgin every time one awakens to a new love, for in each case it is a new part of the being, a new state of being that awakens to divine Love."⁸⁰ So we understand, integral Yoga points out that those who lead an enjoyable life predominated by inferior nature are helplessly drawn towards lowest abyss symbolised here as harlots' clutch and those who are under the possession of higher Nature, *Para-prakriti*, are under *Savitri's* virgin Influence and are lifted towards Truth Consciousness. Integral Yoga further proposes not to despise the lowest consciousness represented by harlot but resolves the issue by questioning, "If *Narayana* is without difficulty visible in the sage and the saint, how shall he be easily visible to us in the sinner, the criminal, the harlot and the outcaste?"⁸¹ Thus to love and adore equally all creatures from saint to sinner is the condition of becoming the greatest traditional Yogi.⁶⁶ This condition is extended in the greatest

integral Yogi to call down the highest Consciousness to divinise the lowest abyss and realisation of equal Divine Presence in all the planes of Consciousness.

The Mother's bare and absolute Power is represented through *Savitri's* Virgin Force, *Chit Shakti*, which burns in the solitudes of the thoughts of God and the whole world gets the Divine touch through the lonely ray of her sun. Her Divine Presence is eternally pure like Sun Light which questions changeless destiny and strives against the immutable Will from the inception of this creation. Her high nude Soul tramples fixed destiny and the groves of mortal law with her living feet.

Twenty-one distinct characters ($7 \times 3 = 21$) of *Savitri* are identified which form the basis of her virgin Mother status and from them the Law of Virginité is evolved. Adherence to this law gives a seeker capacity to reverse the course of world event from the worst to the best and accumulates Spiritual energy to fight against Ignorance, Falsehood, Suffering and Death.

Savitri searched her integral purity through the first door of entry of **physical virginité** which is reflected in her outward nature. She awoke among these common tribes like a parable of dawn and lived like a mighty stranger in the human field. Heaven guarded her physical purity till the arrival of some great Soul, her second Self, and the Godhead in the form of *Satyavan* leading her towards comprehensive virginité. The physical substance can open itself towards the pure Divine touch. Her single glance can make his whole day wonderful. The first sign of *Savitri's* **physical virginité** is that she took no interest in small earth-bound enjoyments, life's fragile littleness, heaven's brief light. She came to love, help and save all, spoke no word, strong, calm like a hill and a dark foreknowledge of *Satyavan's* early departure separated herself even from those she loved. *Savitri* gives us this message that she was absolutely not interested in any small happiness and sense-enjoyments because that cannot help her to resolve her single and sole issue which she concentrates on each birth, "This was the day when *Satyavan* must die."⁵⁶ Rather these small earthly enjoyments are door of escape and recoil from the problems of existence. The second sign is that she had disrupted and dislodged by her Soul's force her past that stood as a block in the Immortal's path or 'A giant dance of *Shiva* tore the past.'⁵⁸ In her inner adventure of Consciousness, each new peak of Consciousness she explored she would look up to the much that still can be explored and from each new **height** she would bring down its Power and Light to nether mortal members and illumine them. Thus, a flame that seemed the body of the God consumed the limiting figures of the past and made a large room for the new Self to live; to quote *the Mother's* word, "At every moment we must shake off the past like falling dust, that it may not soil the **virgin path** which, at every moment also, opening before us."⁵⁷ Thirdly, she was never interested in any solitary bliss; rather she aspired for her Spirit's Freedom and Joy for all. Her task

was to raise the world to God and deathless Light and called down a fire of Eternity to make the body's joy as vivid as the Soul's; earth she would permanently lift to the neighbourhood of Heaven, reconcile the Eternal and the Abyss through invasion of Divine Force and her greatness rose to 'stay the wheels'⁵⁹ of earth's Doom.

The physical virginity of *Savitri* can be linked with the Gita's *Karma Yoga* where all actions are pursued in waking trance and union with *Kshara Purusha*.

Savitri's fulfilled vital was flower-sweet, adamant, passionate and calm. The vital substance and sensory organs can open themselves towards pure Divine Delight which is an inlet of ocean's force and can retain their vital virginity. The first sign of *Savitri's* **vital virginity** is that an inner law of beauty shaped her whole life; by the pressure of the Soul force 'the proud ambition and its master lust'⁶⁰ were transformed into instruments of great calm sway; 'daily dwarf desire'⁶⁰ was changed into a sweet and boisterous play of delight; the second sign is that all her sense instincts or organs are in search of beyond sense pure delight; a power within and above shaped and moulded her sense; the body's sense renounced its earthly look and Eternity's contact broke the moulds of sense and kindled a Divine identity; thirdly she gives no interest in human association which generally takes a vitalistic turn. The common earthbound Souls who generally draw irresistibly towards the forbidden fruit of *Adam* and *Eve*, the Souls tempted by Nature have eaten, which is again mind and body's faltering search through *Prakriti's* possession of *Purusha* in Ignorance. A puritan God made pleasure a poisonous fruit or red drug in the market place of *Death*. *Savitri* symbolises all gross enjoyment of life as wine of desire and projects the lord of *Death* as the 'cup bearer of the wine';⁶¹ so in order to fight and conquer against *Death* one must give up all desire, ego and earthly enjoyment and must turn inward and upward.

The vital virginity of *Savitri* can be linked with the Gita's *Bhakti Yoga* where all emotions are purified by turning them to Divine.

The surface mind has to open itself towards the Divine wisdom which generally lives far from the authentic light and thus it retains mental virginity. The first sign of *Savitri's* **mental virginity** is that she loves mind's solitude which remains untouched in the battlefield, mart and crowded places; her mind was an enormously empty sea of white sincerity resulting in the simple purity which knelt down before the seat of the Eternal and all the mind's twilight thoughts were abolished and delivered to save her naked Self and transformed Nature. In the still mind a Timeless Ray descends into our heart and multiple subtle bodies and we are rapt into her eternity. Thus, the obscure physical mind and the impure vital mind can be transformed into plenary Supramental illumination. Secondly, she accepted the earth, the woods, the thatched house, never spared the labour of the

broom, the jar and the well and heap the fire and no slight task she allowed to others; thus in the simplest movement of action she could bring strange Divinity and Oneness with earth's growing robe of Light and her commonest, smallest and meanest doing welled from an inner Light; the third sign is that she is 'forbidden to walk unveiled in public ways'⁶² because the mental purity always insists seclusion as the highest and best opportunity to multiply the value of Time, use time as a bank to accumulate Spiritual force and economise the limited and passing moments towards God union.

The mental virginity of *Savitri* can be linked with the Gita's *Jnana Yoga* where mind and intellect love to live in seclusion and intellect is purified.

The Psychic being is the perennial virgin stationed in the heart of this mutable form, by whose influence the surrounding desire soul can regain its purity and retain the virginity of Psychic sheath. The first sign of *Savitri's Psychic virginity* is that her Psychic being was that half opened lotus bud of the heart which bloomed and stood disclosed to the earthly ray and she called the mighty Mother of the worlds to the heart centre to make this earthly tenement her house; the waking witness Soul looks at the Truths unseen and scans the Unknown and all assumes a new marvellous face; secondly, after the Psychic being is opened, a mighty movement rocked the inner space and out of Inconscient's mindless and soulless night a flaming serpent rose and climbed mightily and stormily on its way and touched her six occult centres with its flaming mouth. Those centres, lotus of the head, lotus of the throat, the lotus of the heart, navel lotus and two nether lotus centres bloomed and laughed surcharged with light and bliss and then at the crown of the head they joined the Eternal's space. Thus, a firm ground was made for Heaven's descending Spiritual Might, Love, Light, Wisdom and Force and the third sign is that she surrendered herself entirely into the great World-Mother's hands and she obeyed her sole supreme command in the enigma of Inconscient's world. Thus, her Psychic being entered complete Divine union in Supramental plane and the Supramental Mother consented to stay permanently in the heart centre.

The Psychic virginity of *Savitri* can be linked with the Gita's *Karma Yoga* where one does all action by opening of *Kshara Purusha* in waking trance.

The Spiritual Being is the eternal virgin whose release can dim the moon and it is stationed in an immutable form, by whose influence the Fate's dark and lethal orb over *Satyavan's* cherished head was transformed into a golden circle of mystic Sun. The first sign of *Savitri's Spiritual virginity* is the grace and beauty of Spiritual light which is a blank pure immutable Consciousness of celestial fire that replaced the mind and ascends to the emptiness of the Supreme so that all in her may reach the blank absolute state; the second sign is that Spiritual virginity

opens the doors of sheer truth discernment, sheer truth vision, sheer truth hearing and sheer truth touch, it understands without the aid of thought, utters what is needed to be said, does what is needed to be done, a pure perception is her only power; she has come down to this suffering world to help a blind and suffering mortal race, to open to Light the eyes that could not see and to bring down bliss into heart of grief; thirdly activation of Spiritual Virgin Being ensures a secured and enlightened earthly life without any danger of Spiritual fall and possession of a Bliss that none can ever hope to taste and experience of a Love without the Lover and the Beloved. So *Savitri* recommends that ‘we must search our nature with spiritual fire’⁶³ and ‘must break’⁶³ all earth’s smallness, pettiness and narrowness. It further asks not to remain content with one conquered realm of subtle world and adventure all the subtle bodies to make the whole world under her possession.

The Spiritual virginity of *Savitri* can be linked with the Gita’s *Jnana Yoga* where *Akshara Purusha* or the Spiritual Being opens and it establishes the Consciousness in an impersonal state.

The Supramental Being is the virgin Source of all existence, by whose movement this whole existence can retain the integral virginity including the purification of the Subconscious and Inconscious Sheath. It is this integral virginity that gives birth to the status of eternal Bride and eternal Bridegroom for which *Savitri* and *Satyavan* were destined for the earthly play. The first sign of **Supramental virginity** is that in its Truth Consciousness there is no place of negation and division and she stands firmly on earth united with the Divine who represents ‘the Lover’s everlasting Yes;’⁶⁴ an invisible sunlight ran within her veins, flooded her brain with overwhelming light and woke a wider sight than earth could know; a lightning from the height entered the hell of the abyss; it is a flame that cancels death in mortal things and radiates the human limbs that knows not birth and death; her kindly care is a sweet temperate sun which has the capacity to embrace all human contacts without any disturbance, discord and disharmony; the second sign is that she wishes to make all one immense embrace and she might house in it all living things; there are regions where her absolute Powers meet and made circle of bliss with married hands, light stood embraced by light and fire wedded fire to find all the world within her lonely breast; Superconscious thoughts rose in her that no earthly mind can hold; *Savitri* had developed in her lonely days the inner capacity in Consciousness of serving the earth from above like the strong splendid Sun and lighting around her, she kindles all other suns representing ten Selves and the whole world lives in a lonely ray of her **Supramental** Sun; thus she moulded her life like golden maid; thirdly, a mighty transformation came on her as heaven’s light consented to descent; her forehead’s span vaulted the Omniscient’s gaze, the Presence of virgin Sun came down as Divine Force and held the lotus centre of her brow and opens the third mysterious

eye; when the golden ecstatic Light seized the brain then eternal Wisdom and Will captures the mortal being; it stirred in the lotus of the throat the song and in her speech throbbed the immortal Word; the God's sun glided into the lotus of her heart and woke in it the Force that alters the Fate and when it came to the navel lotus centre made desire a pure celestial flame and when it broke into the nether centre where coiled World-Energy sleeps, smote the thousand hooded serpent Force and it climbed to clasp the World-Self above.

The Supramental virginity of *Savitri* can be linked with the Gita's *Bhakti Yoga* where the *Purushottama* Consciousness becomes active to take all the burden of life.

Savitri had brought with her human form the calm delight that weds one Soul to all and that is the key to the flaming door of ecstasy and the All Blissful smites with rapture the heart's throb. Bliss Self is the ultimate virgin Power of the existence, the Creatrix Mother, the artist Bride of the Supreme, by whose intervention the whole existence retains its oneness with the Supreme and seeks for forms to manifest the Truth Supreme, sustains all other intermediate worlds for the dynamisation of multiple delights and illumines the Inconscient and Subconscient Sheath with intensest *Ananda*. The first sign of all-creating unmanifest **Bliss virginity** is the manifestation of utter gladness in the trinity of the Enjoyer, the Enjoyed and the Delight that unites them; a giant drop of Bliss unknowable shatters the mortal flesh and with immortal pleasure cleansed and purified the whole Nature and the Soul became a fiery ocean of felicity; His bliss laughs to us or its call concealed like a far-heard unseen entrancing flute from the moonlit branches of the throbbing wood tempting our angry search and passionate cry; the second sign is that it manifested as trinity of the Lover, the Beloved and the Love, where Love has the capacity to heal all disorder and bitter cruelties of earth, turns worst into the best and sustains this creation; her love was not the hunger of the heart, nor was it the craving of a flesh and it came to her from All Bliss and to All Bliss it returns, and the third sign of Bliss virginity is that it is manifested as trinity of possessor of Beauty, the Beauty possessed and the Beauty. In beauty she treasures the sunlight of her smile. The All Beautiful's ray is a miracle in each shape and it is caught and flowered in Art and Life.

The Bliss virginity of *Savitri* can be linked with the Gita's *Yoga of Self-perfection* where the highest state of *Bhakti Yoga* or the Divine Love of absolute *Turiya* state becomes active and penetrates into life, mind and body.

A Child having the Consciousness of the Avatara:

“There looked out from the shadow of the Unknown
The bodiless Namelessness that saw God born
And tries to gain from the mortal's mind and soul

A deathless body and a divine name.”

Savitri-40

“He who knoweth thus in its right principles My Divine birth and My **Divine work** (*Avatara’s work*), when he abandons his body, comes not to rebirth, he comes to Me, O *Arjuna*.”

The Gita-4.9

“When in your heart and thought you will make no difference between Sri Aurobindo and me, when to think of Sri Aurobindo will be to think of me and to think of me will mean to think of Sri Aurobindo inevitably, when to see one will mean inevitably to see the other, like *one and the same Person*, - then you will know that you begin to be open to the supramental force and consciousness.”⁹⁰

The Mother

“The last stage of this perfection will come when you are completely identified with the Divine Mother and feel yourself to be no longer another and separate being, instrument, servant or worker but truly a child and eternal portion of her conscious-ness and force.”¹¹⁹

The Mother

In the fourth stage, a *Sadhaka* realises the eternal and universal Self, an increasing manifestation of the Divine, *the Ishwara* in all his being, nature and action. Now he is constantly and uninterruptedly aware of the Divine Presence in him. The Divine is felt as the possessor of his Being and Nature, above him as the Ruler and Over-ruler of all the workings. All his consciousness becomes Divine Consciousness, all his knowledge becomes Divine Knowledge, all his will becomes Divine Will, all his feelings becomes Divine Love and all his action becomes Divine action. The distinction between *Shakti* and *Ishwara* begins to disappear in their sole Oneness, there is only the conscious Indwelling, Over-dwelling and Identity with the Divine. The Ignorance of the ego is entirely removed and there is only the eternal portion of the Self, *amsa sanatana*⁵⁴ or ‘truly a child and eternal portion of her consciousness and force’¹¹⁹ and he becomes a conscious centre of unity and freedom. He lives fulfilled in the complete Presence, Power and Joy of the Divine. His emanative identity uplifts to the Consciousness of the Supreme in His totality where his meeting of *Shakti* and *Ishwara* in Spiritual plane is further elevated as *Maya* and *Brahman* in the Supramental plane, *Vijnana*; he emerges and establishes himself in holding together the dual *Avatara* consciousness of *Para-Shakti* and *Purushottama* state, assumes a human name and form and extends his greatest world action and Divine *Lila*.⁹¹

The eye of the spirit can see and mark out ‘the rising godhead of man in the great *Vibhuti*.’⁹³ Such ascension of Consciousness is observed from the state of *Vibhuti* to state of dual *Avatara* in King *Aswapati’s* following Spiritual experience:

“There he beheld in their mighty union’s poise (dual *Avatara’s* Divine union.)

The figure of **deathless Two-in-One**, (symbol of Supramental Oneness)
 A single being in two bodies clasped, (symbol of Spiritual Oneness)
 A diarchy of two united souls, (symbol of Psychic Oneness)
 Seated absorbed in deep creative joy; (symbol of Bliss Oneness)
 Their trance of bliss sustained the mobile world.”⁹² (symbol of dual *Avatara*’s new creation and holding together the race.)

Through these four stairs mankind can develop the capacity for indefinite ascending and descending movement of comprehensive Consciousness, ‘which will enable him progressively to manifest God in the body, --the universal Incarnation.’⁵⁵ Thus, the vision of universal incarnation of Godhead concealed in all humanity is revealed and realised in all life superseding the Mother Nature’s earlier success of manifesting individual Incarnation of Godhead, *Avatara*, in man.

OM TAT SAT

References:

- 1: The Mother’s Agenda, October 6, 1962,
- 2: SABCL-27/433-34,
- 3: The Gita-2.61/6.14,
- 4: The Gita-4.18,
- 5: The Gita-9.8,
- 6: CWSA-19/Essays on the Gita/562,
- 7: CWSA/23/The Synthesis of Yoga-542,
- 8: CWSA/24/The Synthesis of Yoga-624,
- 9: “I am *Bhrigu* among the great *Rishis*; I am the single syllable *OM* among words; among sacrifices, I am *Japa-Yajna*, among the immovables, *the Himalaya* I am.” The Gita-10.25,
- 10: The Gita-3.14, 15,
- 11: “All the doors of the senses restrained, the mind shut into the heart, the life-force taken up into the head, he who, established in concentration by Yoga, utter the single syllable word OM and remembers Me when he goes forth, abandoning the body, he attains to the highest Consciousness.” The Gita-8.12, 13,
- 12: “The acts of sacrifice, giving and askesis as laid down by the scriptures are always commenced by the adherents of Brahman with the utterance of OM.” The Gita-17.24,
- 13: “This was the double *Vedic* movement of the descent and birth of the gods in the human creature and the ascent of the human powers that struggle towards the divine knowledge, power and delight and climb into the godheads...” CWSA-23/The Synthesis of Yoga-417,
- 14: The Gita-7.1, “The Divine is infinite and a single experience or poise of experience cannot exhaust all the truth of the Divine. The seers have experienced

each some aspect or aspects of the Divine Reality. Their mental differences have been illustrated in the apologue of the blind men who all felt the elephant and described it in different figures according to the part they felt. One must go beyond mind altogether, even beyond the spiritualised mind, to have the real complete experience. “Rare”, says Sri Krishna, “are the few among the seekers who know me in my totality in all the truth of my being.” In fact, it is only in the supramental light that all opposition disappears and the aspects are indivisibly united in the Whole. One must go on enlarging knowledge, adding experience to experience till all the limitation disappears.” CWSA-28/Letters on Yoga-7,

15: “I support this entire universe with an infinitesimal portion of Myself.” The Gita-10.42, “The whole world lives in a lonely ray of her sun.” Savitri-276, ‘Creation an (tiny) incident in its consciousness,’ Savitri-537

16: The Gita-2.72,

17: The Gita-8.21,

18: The Gita-13.3,

19: CWSA/19/Essays on the Gita/305,

20: The Gita-7.19,

21: The Gita-9.7,

22: The Gita-7.5,

23: The Gita-4.6,

24: The Gita-8.5/10.6/13.18, “Self and Nature are in the end one thing; a total and perfect spirituality makes us one with all the Divine in self and in nature. In fact this becoming *Brahman*, this assumption into the self of eternal silence, *brahma-bhuya*, is not all our objective, but only the necessary immense base for a still greater and more marvellous divine becoming, *madbhava*. And to get to that greatest spiritual perfection we have indeed to be immobile in the self, silent in all our members, but also to act in the power, *Shakti*, *Prakriti*, the true and high force of the Spirit.” CWSA/19/Essays on the Gita-531,

25: The Gita-9.13,

26: The Gita-7.24/9.11,

27: The Gita-14.2,

28: [Essays on the Gita-437](#)

29: Savitri-10,

30: Savitri-19,

31: Savitri-705,

32: “He should not create a division of their understanding in the ignorant who are attached to their works; he should set them to **all actions**, doing them himself with knowledge and in Yoga.” The Gita-3.26, “Giving up **all thy works** to Me, with thy consciousness founded in the Self, free from hope and egoism, fight delivered from the fever of thy soul.” The Gita-3.30,

33: “The action of the three *Gunas* is the subject matter of *the Veda*; but do thou, O *Arjuna*, become free from triple *Guna*, without dualities, ever based in the true being, without getting or having, possessed of Self.” The Gita-2.45,

34: Savitri-532,
35: CWSA-23/The Synthesis of Yoga-492,
“The sceptic Ray disrupted all that seems
And smote at the very roots of thought and sense.” Savitri-284
36: The Gita-8-16,
37: “The Blessed Lord said: Many are My lives that are past, and thine also, O *Arjuna*; all of them I know, but thou knowest not, O scourge of the foe.” The Gita-4.5, “I know all the past and all the present and the future existences, O *Arjuna*, but Me none knows.” The Gita-7.26,
38: “We are ignorant of our eternal becoming in Time; we take this little life in a small span of Time, in a petty field of Space, for our beginning, our middle and our end, — that is the fourth, the temporal ignorance.” CWSA-22/The Life Divine-681,
39: The Gita-5.25, 12.4,
40: The Gita-9.11, 7.24,
41: The Gita-15.8,
42: “It is **an eternal portion of Me as *Purushottama* that has become the *Jiva*** in the world of *Jivas* and draws to itself the six senses, including the mind, that abide in the *Prakriti*.” The Gita-15.7,
“This is the lower nature, *apara Prakriti*. Know too, O mighty-armed, My Supreme Nature, *Para Prakriti*, different from this *apara Prakriti*; **this supreme *Prakriti* has become the *Jiva*** by which this world is upheld.” The Gita-7.5,
43: “For the supreme Spirit is one as Purusha or as Prakriti, conscious being or power of conscious being, and as the Jiva in essence of self and spirit is one with the supreme Purusha, so on the side of Nature, in power of self and spirit it is one with Shakti, *parā prakṛtir jī vabhū tā* . To realise this double oneness is the condition of the integral self-perfection. The Jiva is then the meeting-place of the play of oneness of the supreme Soul and Nature.” CWSA/24/The Synthesis of Yoga-760, “On the Purusha side of him he is one with the Divine and participates in the divine mastery of the Ishwara. On the nature side of him he is in his universality one with the power of the Divine, while in his individual natural being he is an instrument of the universal divine Shakti, because the individualised power is there to fulfil the purpose of the universal Power. The Jiva, as has been seen, is the meeting-place of the play of the dual aspect of the Divine, Prakriti and Purusha, and in the higher spiritual consciousness he becomes simultaneously one with both these aspects, and there he takes up and combines all the divine relations created by their interaction. This it is that makes possible the dual attitude.” CWSA/24/The Synthesis of Yoga-768, “The distinction between the Shakti and the Ishwara begins to disappear; there is only the conscious activity in us of the Divine with the great self of the Divine behind and around and possessing it; all the world and Nature is seen to be only that, but here it has become fully conscious, the Maya of the ego removed, and the Jiva is there only as an eternal portion of his being, *am śa sanā tana*, put forth to support a divine

individualisation and living now fulfilled in the complete presence and power of the Divine, the complete joy of the Spirit manifested in the being.” CWSA/24/The Synthesis of Yoga-770,
 44: CWSA-23/The Synthesis of Yoga-5,
 45: “He is called the unmanifest immutable, him they speak of as the supreme soul and status, and those who attain to him return not; that is my supreme place of being.” The Gita-8.21, “Arjuna said: Thou art the supreme Brahman, the supreme Abode, the supreme Purity, the one Permanent, the divine Purusha, the original Godhead, the Unborn, the all-pervading Lord.” The Gita-10.12, “They who with the eye of knowledge perceive this difference between the Field and the Knower of the Field and the liberation of beings from Prakriti, they attain to the Supreme.” The Gita-13.35,
 46: The Gita-10.8,
 47: “The action of three *Gunas* is the subject matter of *the Veda (Prakriti Yajna)*; but do thou, O *Arjuna*, become free from the triple *Guna, nistraigunya*, without the dualities, ever based in the true being...” The Gita-2.45,
 48: CWSA/21/The Life Divine-528,
 47: CWSA/19/Essays on the Gita-136-137,
 48: The Gita-9.8,
 49: CWSA/19/Essays on the Gita-162,
 50: The Gita-13.19, 10.6,
 51: CWSA-19/Essays on the Gita-140,
 52: Savitri- 430,
 53: Savitri-683,
 54: The Gita-15.7,
 55: CWSA/21/The Life Divine-64,
 56: Savitri-10,
 57: CWM/1/p-42,
 58: Savitri-343,
 59: Savitri-19,
 60: Savitri-530,
 61: Savitri-431,
 62: Savitri-496,
 63: Savitri-240,
 64: Savitri-310,
 65: The Gita-4.24, 18.42,
 66: The Gita-6.31, 32,
 67: SABCL/25/The Mother-16-18,
 68: SABCL/25/The Mother-13-14,
 69: CWSA-34/Savitri-358,
 70: Savitri-709,
 71: CWSA/19/Essays on the Gita-62,
 72: CWSA/19/Essays on the Gita-196,

73: *The Gita*-13.35,

74: *The Gita*-7.4, 5,

75: CWSA/19/Essays on the Gita-467,

76: CWSA/23/The Synthesis of Yoga-23, 94,

77: *The Gita*-1.7,

78: CWSA/23/The Synthesis of Yoga-68,

79: CWSA/19/Essays on the Gita-440,

80: *The Mother's Agenda*/6/119-120,

81: "When I knew nothing, then I abhorred the criminal, sinful and impure, being myself full of crime, sin and impurity; but when I was cleansed and my eyes unsealed, then I bowed down in my spirit before the thief and murderer and adored the feet of the **harlot**; for I saw that these souls had accepted the terrible burden of evil and drained for all of us the greater portion of the churned poison of the world-ocean." *Sri Aurobindo*, SABCL/17/*The Hour of God*-94-95. This statement of *Sri Aurobindo* is a restatement from the following words of *the Gita* and *Essays on the Gita*, "Those who take refuge in Me, O *Partha*, be they out-castes, born from the womb of sin (even a man of very evil conduct, *The Gita*-9.30), **women**, *Vaisyas*, even *Shudras*, they also attain to the highest Goal." *The Gita*-9.32. "A divine compassion for the ignorance of the struggling mind, a divine will to pour forth on it all light and power and happiness there will be, indeed, for the apparent man; but for the divine Soul within him there will be more, there will be adoration and love. For from all, from the thief and **the harlot** and the outcaste as from the saint and the sage, the Beloved looks forth and cries to us, "This is I." "He who loves Me in all beings," — what greater word of power for the utmost intensities and profundities of divine and universal love, has been uttered by any philosophy or any religion?" CWSA/19/Essays on the Gita-208. "If *Narayana* is without difficulty visible in the sage and the saint, how shall he be easily visible to us in the sinner, the criminal, **the harlot** and the outcaste?" CWSA/19/Essays on the Gita-359, Thus equal adoration of all, is the condition of becoming the greatest Yogi.

82: "Awaits him armed with **soul-slaying word**:" *Savitri*-336,

"Or lie with the **harlot** Power that **slays the soul**." *Savitri*-185,

"A strong and fallen goddess without hope,

Obscured, deformed by some dire Gorgon spell,

As might a **harlot** empress in a bouge,

Nude, unashamed, exulting she upraised

Her evil face of perilous beauty and charm

And, drawing panic to a shuddering kiss

Twixt the magnificence of her fatal breasts,

Allured to their **abyss the spirit's fall**." CWSA/33/*Savitri*-212,

"O Death, thou speakest truth but **truth that slays**,

I answer to thee with the **Truth that saves**." *Savitri*-621,

83: “Those who take refuge in Me, O *Partha*, be they out-castes, born from the womb of sin (even a man of very evil conduct, The Gita-9.30), women, *Vaisyas*, even *Shudras*, they also attain to the highest Goal.” The Gita-9.32,

84: ‘Some near approached, were touched, caught fire,’ Savitri-365-66,

85: The Gita-5.10,

86: [CWSA/19/Essays on the Gita-10](#),

87: The Gita-4.13,

88: [CWSA/19/Essays on the Gita-133](#)

90: The Mother’s Centenary Works/13/32,

91: CWSA/24/The Synthesis of Yoga-770,

92: Savitri-295,

93: “**Finally**, it (the liberated man) sees the upward urge of the striving powers of the Will to be towards Godhead; it respects, welcomes, encourages all high manifestations of energy and quality, the flaming tongues of the Divinity, the mounting greatnesses of soul and mind and life in their intensities uplifted from the levels of the lower nature towards heights of luminous wisdom and knowledge, mighty power, strength, capacity, courage, heroism, benignant sweetness and ardour and grandeur of love and self-giving, preeminent virtue, noble action, captivating beauty and harmony, fine and godlike creation. The eye of the spirit sees and marks out the rising godhead of man in the great Vibhuti.” Sri Aurobindo/CWSA/19/Essays on the Gita-373-74,

94: CWSA/19/Essays on the Gita-232,

95: “A Yoga of works would seem to require Personality as its mainstay, almost its source, but here too the impersonal is found to be **the most direct liberating force**; it is through a wide egoless impersonality that one can become a free worker and a divine creator. It is not surprising that the overwhelming power of this experience from the impersonal pole of the Duality should have moved the sages to declare this to be the one way and an impersonal Superconscience to be the sole truth of the Eternal.” CWSA/23/The Synthesis of Yoga-127

96: [CWSA-22/The Life Divine-951](#),

97: CWSA-23/The Synthesis of Yoga-529-530,

98: [CWSA-22/The Life Divine-943](#),

99: CWSA-24/The Synthesis of Yoga-637,

100: [CWSA-22/The Life Divine-948](#),

101: CWSA/19/Essays on the Gita-524-25,

102: [The Gita-8.27](#),

103: [The Gita-8.07](#),

104: Savitri-104,

105: Savitri-284,

106: CWSA-21/The Life Divine-291,

107: [CWSA-24/The Synthesis of Yoga-896](#),

108: [CWSA-23/The Synthesis of Yoga-94](#),

109: [CWSA-22/The Life Divine-1022-1023](#),

110: “I have never said that my Yoga was something brand new in all its elements. I have called it the integral Yoga and that means that it takes up the essence and many processes of the old Yogas — its newness is in its aim, standpoint and the totality of its method.” CWSA-29/Letters on Yoga-II-399,
111: CWSA-19/Essays on the Gita-14,
112: CWSA-19/Essays on the Gita-80,
113: CWSA-19/Essays on the Gita-125,
114: CWSA-19/Essays on the Gita-290,
115: CWSA-19/Essays on the Gita-459,
116: CWSA-19/Essays on the Gita-551,
117: TMCW-9/Questions and Answers-1957/p-344-345,
118: CWSA-24/The Synthesis of Yoga-596,
119: CWSA-32/The Mother with letter on The Mother/-p-13,
120: “That is all right in the ordinary karmayoga which aims at union with the cosmic Spirit and **stops short at the Overmind** — but **here a special work** has to be done and a new realisation achieved for the earth and not for ourselves alone. **It is necessary to stand apart from the rest of the world** so as to separate ourselves from the ordinary consciousness in order to **bring down a new one.**” CWSA-35/Letters on Himself and the Ashram- 812-813, “The Gita at its cryptic close may seem by its silence to stop short of that solution for which we are seeking; it **pauses at the borders of the highest spiritual mind** and does not cross them into the splendours of the supramental Light.” CWSA-23/The Synthesis of Yoga- 94-95,

The extensive development of *the Gita's* highest hinted Truth in integral Yoga:

“And actually, to do Sri Aurobindo’s work is to realize the Supramental on earth.”¹³

The Mother

“...nowhere does *the Gita* linger very long upon any purely metaphysical explanation; it gives only so much and in such a way as will make their truth just seizable for the soul to proceed on to experience.”⁸

Sri Aurobindo

In order to collaborate the Divine Mother, the difficult task before an individual Soul seeker is to discover his Personal Psychic Being, *saguna Brahman*, in the heart and Impersonal Spiritual Being, *Nirguna Brahman*, above the head and transcend both of them to discover the still higher Transcendent Supramental Being.

Kshara Purusha or Psychic Being:

“But the real soul, the real psychic entity which for the most part we see little of and only a small minority in mankind has developed, is an instrument of pure love, joy and the luminous reaching out to fusion and unity with God and our fellow-creatures. This psychic entity is covered up by the play of the mentalised Prana or desire-mind which we mistake for the soul; the emotional mind is unable to mirror the real soul in us, the Divine in our hearts, and is obliged instead to mirror the desire-mind.”¹²

Sri Aurobindo

“All (the seven-fold personal) relations known to human personality are there in the **soul’s contact** with the Divine; but they rise towards superhuman levels and compel him towards a divine nature.”⁷

Sri Aurobindo

“As the psychic change has to call in the spiritual to complete it, so the first spiritual change has to call in the supramental transformation to complete it.”²

Sri Aurobindo

We generally live in apparent surface mind, apparent surface vital and apparent surface physical behind which there is large ocean of inner subtle mental, inner subtle vital and inner subtle physical sheaths which govern, control and transform our surface workings. Behind these sheaths there are truth mind, true vital and true physical being, the immutable and imperishable godhead has

occupied those centres. Similarly, we have double Psychic entity, one is the apparent surface desire soul which works in our vital cravings, emotions, aesthetic faculty and mental seeking for power, knowledge and happiness and the other is our subliminal Psychic entity or our true Soul which is a pure power of light, love, joy and beauty. The subliminal mind in us is open to the universal knowledge of the cosmic Mind, the subliminal vital in us is open towards the universal force of cosmic Life, the subliminal physicality in us is open towards the universal force-formation of cosmic Matter. So also, the subliminal Soul in us is open towards the universal Delight of the cosmic Soul. The surface Soul is cut off by egoistic wall of great thickness from true Soul and when the Divine delight tries to penetrate the surface Soul it becomes dwarfed, distorted or have to come in masked as their own opposites. The true Psychic Soul is the flame of the Godhead, always alight within us, inextinguishable even by that dense unconsciousness which obscures our outward life. It is the flame born out of the luminous Divine inhabitant of the Ignorance, grows in it till it is able to turn the being towards the Knowledge of Self and the Divine, towards the supreme Truth, the supreme Good, the Divine heights and largeness; this is the inner light and voice of the mystic, the witness and the Guide. It is that which endures the pain and suffering and is imperishable in us from birth to birth, untouched by death, decay and corruption and an indestructible spark of the Divine. It is the individual Soul, the *Chaitya Purusha*, supporting Mind, Life and Body and standing behind the subtle mental, vital and physical being, watching and profiting by their development in us. This inmost Psychic entity puts forward a Psychic personality which flowers as the saint, the sage and the seer and it changes, grows and develops from life to life; for this is also the traveller from the birth to death and from death to birth and our nature parts are its manifold changing vesture. Initially it works indirectly through mind, life and body, since these parts have to be sufficiently developed as instruments of self-expression.

The mental part in us recognises the imperfection as the law of life to which the Psychic being in us rejects. The Soul is dissatisfied towards earthly imperfection and aspires towards elimination of all imperfections from our nature; it is this, which struggles in Ignorance and points always towards evolutionary perfection of Truth, Right, Beauty, Love and Harmony and all that is a Divine possibility in us, and persists till these things become the major need of our nature. That is the law of our being which is a Divine dissatisfaction and a Divine aspiration with inherent Light of Power which unfolds gradually in the process of evolution from the hidden Reality of the spiritual secrecies. The real sign of finding a Psychic key is that to admit all works perfectly towards a Divine end and an elevation towards the Spiritual knowledge and power which will transform the law and phenomena of the external forms of our life nearer to a true image of Imperishable Spirit. It is right and reasonable to endure with equanimity towards all suffering and defects as immediate will of the God, an outcome of present

transitional law of imperfection, a starting point, an opportunity for achieving higher status and the final will of the God is to transcend all evil and suffering, to transform all imperfection into perfection and to rise into higher law of the Divine Nature. It is the Psychic being which pushes to throw off the disguise of undivine life and reveal the Godhead in the manifest mind, life and body.

The Psychic transformation is one necessary condition of the total and largest transformation of our existence. It can open to the hidden Diviner ranges of our being and receive and reflect their light and power and experience, but another, a Spiritual transformation from above is needed for us to possess our Self in its universality and transcendence. 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 ascending endeavour. The fulfilment and integral completeness of our Psychic being comes by intervention of Supermind; for it is through the Supermind that the higher hemisphere is linked with the lower hemisphere. The Psychic being, uplifted by that Supramental Light and Force can unite itself with the original Delight of existence and overcomes the dualities of pain and pleasure and delivers us from all fear and shrinking of the mind life and body.

Thus, through these Soul experiences our mind, life and body grow out of Inconscience towards the supreme Consciousness, out of the division of the Ignorance into the integralising Consciousness and Knowledge. If consciousness has become sufficiently Psychic, then the ascent of Consciousness is possible in the concentration of waking trance without the need of passive and unconscious trance. The ultimate mission of the Psychic being is to lose its individuality in its Source or it might return to the Source where there is no sense of separative Will and separative Power. Or a small nucleus, no bigger than the man's thumb, in the mass of ignorant Nature enlarges itself to embrace the whole world with intimate communion of oneness or it may experience the most intense in beauty and rapture through imperishable union and oneness as the eternal Lover with the eternal Beloved. Still more Spiritual experiences are possible in our quest of self-finding driving us towards the last and entire consummation.

The Psychic Science is best developed in *Savitri* book and through it, *Savitri*, systematically unravels the Divine stationed in the heart by breaking the barrier of multiple layers of desire Soul and transcending the attraction of fine and subtle lure of multiple inner worlds which can enrich our life with intermediate opulence, glory and fame.

The preliminary training to open the Psychic being is to remember first why our Soul came to earth; in silence seek the God's meaning in our depth; open God's door and enter into trance through meditation; in God's tremendous hush

still our brain to wake the vast truth within that can directly know and see; cast from our life the sense that veils the Spirit's vision; in the enormous emptiness of mind we shall see the Eternal's subtle body and hear His subtle voice and in world's contact meet the Divine's single touch.

Man's house of life unfolds subtle worlds. There are occult shadows, tenebrous powers, **dangerous forces**, Titans, Fury, Goblins and Djinns who are inhabitant of life's nether rooms of Subconscient pit. They touch all with perverting breath, discolour the walls of upper mind and invite instincts of forbidden joy. His **lower nature** hides these awful guests. Into earth-ways they break out from all doors to slay, massacre, torture, invade with blood-lust and fill with horror and carnage the God's fair world. Old rejected nature, slain thoughts, old longings and acts, dead passions live again to recur in sleep, dream and waking.

She strove to find **the inner vital self**, concealed behind the world of sense during her forced journey from body to the Soul through passages of inner Time. Here, life deeps into the Subconscient dusk or struggles from matter to chaos of mind and cries of life, in which no light, no joy and no peace can come. Her vital godhead wakes within to lift the life to Supernal's touch. Out of the dreadful press she dragged her will and fixed her thought on the Name Divine. Then all grew still, empty and free; a large deliverance and vast calm came and she moved awhile through a blank tranquillity of naked Light from the invisible sun.

Then after silencing of the vital mind she met the **physical mind** or the material mind. It is an aimless thought and will, a deaf force, a torrent that carries life's hope and fear, a forbidden delight of honey-sweet poison-wine of lust and death, the bottomless danger-pits and swallowing gulfs. It could mingle poison with the wine of God, all contraries meet in the life's nether room and Ignorance is Wisdom's patron here. The Souls trapped in the physical mind can never escape.

After exploring the limitation of tamasic mind and rajasic mind she came across 'a brilliant ordered Space' of Sattwic mind. Here we observe a reason's balanced reign, 'adamant walls of law,' 'a small world or rule and line,' and limited freedom.

Here, the sattwic mind is divided into three parts of schoolman mind, fixed mind and outer mind. They three are of having three characteristics of fear, doubt and impatience respectively and through these attributes they limit the Illimitable.

Schoolman mind occupies life's large space, fixed pillars of thought, lives in its dreams. 'Its thoughts (are) an army ranked and disciplined.' It does not dare to pursue 'great and difficult' adventure,' does not call down the 'flaming god;'

cannot set the world ablaze with the inner Fire. It limits the Soul with narrow ideal, adores an exclusive God, meditation is done to realise a narrow end; shuts its door to Divine Love and dries the heart with a rational religion. Its sacrifice is cold and flameless, Shastra is a sealed book devoid of Spiritual influence.

Fixed mind is a quiet country where sense hunger is partly quenched, doubt is replaced with fixed faith. This is a firm and settled space of intelligence where all things are kept in their proper place. This fixed mind appears to be the creator of this apparent world, substitute of the mighty Soul. Aspirant of limited perfection, limited truth and limited harmony. This is the home of elite who are satisfied with their exclusive achievement, victory of single truth, clarity of the sword of limited Light. It does not want to go beyond itself to discover the Psychic being. Fixed mind is satisfied with truth's rounded outcome and ordered knowledge of apparent things. This is the world of artists, scientists, writers, philanthropists who are satisfied with their single achievement and do not show interest to go beyond their exclusive confident life.

Then *Savitri* came to world of **outer mind**, where all are in haste and all are impatient to save the God's world. Here no Divine Light and mystic Voice are received. Outer mind cannot receive the Divine messengers of subliminal world. It is not aware of waking trance, dreams of unborn Reality and strange goddesses with deep pooled magical eyes.

Savitri book gives the message that those who are deeply dissatisfied with the limitations of schoolman mind, fixed mind and outer mind can trace their Psychic being.

Behind the three sattwic mind there are subtle physical, subtle vital and subtle mental sheaths which form the nature of three untransformed desire Souls. *Savitri* met three untransformed Soul forces or untransformed **subliminal** Sheaths of *tamasic* Compassion, *rajasic* Strength and *sattwic* Light, which limit her universal world action and high Mission and they are to be transformed into the Divine Nature or pure Divine *Shakti* reflecting the Psychic Being. These three untransformed Soul forces are present in all man to guide and help him bear the difficult journey of his life and evolution within a limited circle.

Savitri came to a narrow path to tread the rare wounded pilgrim feet of the first ascent in inner mind and met **the Mother of seven sorrows**, the untransformed Soul force, who projected herself as pessimist and experienced the suffering of this creation wrongly. A patient prayer has risen in vain from her breast to change this great hard world of pain. She comes to share the suffering of this world, draws the children's pangs into her breast. God has given her love and power to solace but not his force and power to save; she has seen the slashed

corpse of the slaughtered child, heard the woman's cry ravished and stripped, shared the toil of the yoked animal drudge; she shared the daily life of common man, the unwanted tedious labour without joy, the burden of misery and the strokes of fate and lived with the prisoner in the dungeon cell. In her shoulders she weighs the yoke of Time, watched the nature's cruelty to suffering things without God's help. She hoped to look towards her God who never came to her. When the mother of seven sorrows is transformed into the mother of seven *Anandas*, then misery shall be abolished from earth, and everywhere there will be peace and joy and all-embracing Divine love and compassion.

Then *Savitri* recognised the Mother of seven sorrows, an incarnation of pity as first **subliminal** desire soul of *tamasic* force and passed ahead in her Spirit's upward route. Next, she met **the Mother of Might**, an incarnation of some intermediate egoistic Power, the second **subliminal** desire Soul, the ambitious rajasic force, who sat in a gold and purple sheen, her feet on a couchant lion's back. A formidable smile curled round her lips, heaven-fire laughed in the corners of her eyes, her body a mass of courage and heavenly strength her speech is like a war cry and her word is of luminous command. She came down into the human world with a faculty which seems to be Almighty to help the unfortunate and save the doomed. She smites the Titan who bestrides the world, slays the ogre in the blood-stained den and tramples the corpses of the demon hordes and guards man from the red wolf and snake. She has the power to guide, save and help the few and the mass falls back unsaved. She imitates the Overmental goddess who seems to be proud and strong *Durga*, fair and fortunate *Lakshmi*, and wears the face of *Kali* when kills. When **the Mother of Might** is transformed, hate, fear and weakness will no longer dwell in the human heart. Wisdom will be combined with power to give the sense of Omnipotence and Omniscience and all shall be might, bliss and happy force.

Savitri still ascended to find her Soul's upward route and arrived into a high and happy space, a wide tower of vision to see all, a clear and crystal light; there she met **the Mother of Light**, an incarnation of some intermediate *sattwic* wisdom, the third **subliminal** desire Soul whose mission is to lift the human Soul slowly towards the light through error and sin. She represents charity, silence, knowledge, peace, courage, a power that labours towards the best and her smile could persuade a dead lacerated heart to live again and feel the hands of calm sweetness. She brings strength and solace to man's struggling life, a figure, imagination and dream of God, and draws harmony and peace of a higher sphere. She represents a limited charity, silence and knowledge in human life. She is the glad resignation of the Saint, indifferent courage to the wounds of Time, and the hero's might that wrestles with death and fate. Man can be free from himself and live with God only when Eternity takes time by hand and infinity weds the finite's thought. With her help the man's mind will admit the sovereignty of Truth; heart

will at last hold the Divine Love and the body can bear the immense Divine descent. The intellect's hard and rocky soil is difficult to transform by the pressure of the Divine force and the mind of the man restricts the flow of intuition's ray. So, she must nurse hunger for the Eternal in the human heart, and fill his yearning heart with heaven's fire and bring down God into the life and body. One day **the Mother of Light** shall see the face of the Absolute, then shall the holy marriage between the Matter and Spirit be achieved and a Divinely transformed family will be born and there shall be light and peace in all the ten worlds or all the ten planes of Consciousness.

Onward she moved seeking the mystic cave of the Soul. The mind abolished all its thought and in a simple purity of emptiness she knelt down before the Unknowable. At first, she stepped into a night of God and crossed the fathomless impersonal Night in silence. A last change and the Truth's last retreat came with the breaking of the mental emptiness and the blissful inner self became her space. Then she came across the land of marvellous twilight and holy stillness of voiceless space. The two golden serpents curled round the lintel of her body and enveloped it with the pure dreadful strength and wisdom. Across the threshold of sleep state, she entered in the land with great figure of Gods who are conscious in stone and live without breath. In climbing the planes of consciousness, she met numberless worlds and faces of beings representing that world. She reached a point, the meeting place of all the worlds where there was no step of breathing men, no sound and living nearness of Soul and unimaginable bliss. She met a light which is not born of sun or moon or fire, a light that dwelt within and saw within and made secrecy more revealing than word and there, the spirit's vision is wholly true. Thus, she passed in that mysterious place through rooms and rock-hewn doors. A sealed identity in her woke to give the experience of utter Oneness of twin Godheads, God and Goddess, the Master and the Mother, the *Krishna* and *Radha*, and Adorer and Adored. Then she came to the last chamber of golden seat where one sat whose shape no vision can define, formless, pure, bare, only one feels the world's unattainable fount and Power of which she is a straying Force. Then she dug the tunnel of the last rock and came out where there is shone a deathless sun. A house was there and all is made of flame and light. And crossing the wall of doorless living fire where she **suddenly met her Soul, the Psychic being.**

Through this Spiritual experience of Psychic being, the Supreme Mother or Supramental Mother has chosen to live permanently⁹ in her heart. This may be compared with *the Gita's* Spiritual Experience of *Purushottama* Consciousness choosing permanently¹⁰ to reside in the heart Centre. Thus, *Savitri* gives message of the complete union of Psychic Sheath with Supreme Mother, *Para Prakriti* and *the Gita* gives the message of complete union of Psychic being with *Purushottama* Consciousness. These two experiences culminate with the Spiritual experience of

realising the dual Godhead in the heart centre as hinted in *Savitri*, “The incarnate dual Power shall open God’s door, Eternal Supermind touch earthly Time.”¹¹

***Akshara Purusha* or Spiritual Being:**

“For the methods of the integral Yoga **must be mainly spiritual**, and dependence on physical methods or fixed psychic or psycho-physical processes on a large scale would be the substitution of a lower for a higher action.”⁴

Sri Aurobindo

“...**there must be a bridge between the spirit and the intellectual reason**: the light of a spiritual or at least a **spiritualized intelligence** is necessary for the fullness of our total inner evolution, and without it, if another deeper guidance is lacking, the inner movement may be erratic and undisciplined, turbid and mixed with unspiritual elements or one-sided or incomplete in its catholicity.”⁵

Sri Aurobindo

“It is not indeed possible, so long as we are compelled to use reason as our main support, for it to abdicate altogether in favour of **an undeveloped or half-organised intuition**; but it is imperative on us in a consideration of the Infinite and its being and action to enforce on our reason an utmost **plasticity** and open it to **an awareness of the larger states and possibilities** of that which we are striving to consider.”⁶

Sri Aurobindo

Since integral Yoga foresees the Spiritual evolution of the race so it insists on the development of Spiritual being of the individual through more difficult, complex, wholly powerful method of *Karma*, *Bhakti* and *Jnana Yoga*, on the three lines together as triple wheel of Soul-power. In Integral Evolution, the three *Purushas*, that of Body, Vital and Mind are brought to the front by silencing the Surface physical substance, surface vital and surface mind or by silencing the volition, emotion and intellect through rejection of lower desire and practice of equality and surrender through the above three methods of Yoga. Similarly, it is possible to be aware of the Self of the body, Self of vital and Self of mind by separating the *Prakriti* from *Purusha* as per *Sankhya* doctrine; first to watch the activities of *Prakriti* as witness and then to withdraw support and become the Lord of *Prakriti*, thus *Purusha* pours down its Divinity on the *Prakriti*. During the continuation of all these activities of nature successively or together, it is possible to realise one’s inner being, the Psychic *Purusha*, who is behind the *Annamaya Purusha*, *Pranamaya Purusha* and *Manamaya Purusha*, and with the emergence of Psychic being, Psychic transformation can resume its action. From the above exercises one can also open concurrently to the Spiritual being above the head and can resume the Spiritual transformation of nature.

But if the Mother-nature's intention is a comprehensive Spiritual transformation, then the double evolution, that of (1) evolution of outward nature and (2) evolution of inner being, occult subliminal and Spiritual nature, is indispensable. This imposes three difficulties in unfolding the pure Spiritual consciousness; (1) for, first, the Spiritual emergence has to wait at each step of evolution for the instruments of mind, life and body to be ready; (2) secondly, as the Spiritual formation emerges it is inextricably mixed with the inferior powers, narrow motives and downward impulses of the instruments which hangs back and prevents farther evolution and (3) finally the very character of mind is exclusive and it compels the emerging Spiritual light and power to move by segments, to follow one or another line of Spiritual experience to the exclusion of the total Spiritual achievement.

After the discovery of Psychic being the second Spiritual possibility is the discovery of the Spiritual being. The most ordinary result of this experience is the discovery of a vast static and silent Self which we feel as our real basic existence. Secondly, we realise of our extinction, a *Nirvana* both of our active being and of the sense of Self into a Reality that is indefinable and inexpressible. Thirdly we can realise that this Self is not only our Spiritual being but the true self of all others or cosmic Self. Fourthly, it is possible to pass into some supreme immobile and immutable status beyond the universe. Fifthly, there takes place a large dynamic descent of Light, Knowledge, Power, Bliss or other supernormal energies into untransformed Nature, and we can ascend too into higher regions of the Spirit where its immobile status is the foundation of those great and luminous energies, *Shaktis*. Sixthly, for the full Spiritual transformation more is needed, a permanent ascension from the lower into the higher consciousness and an effectual permanent descent of the higher *Shakti* into the lower nature. And lastly, the highest achievement of Spiritual quest is the attainment of Overmind consciousness which is having three distinct character; firstly, it carries in itself the direct and masterful cognition of the cosmic truth by which we can hope to understand the original working of things, get some insight into the fundamental movement of the cosmic nature; secondly, mind and life of the individual being is in its nature a partial self-expression of the cosmic Being and both individual and cosmic Being are self-expression of the Transcendent Reality; thirdly, what we can in our nature receive, assimilate, formulate, the portion of the cosmic Being or of the Reality, can find shape in our mind, life and physical parts, an expression is in the terms of our own nature.

The methods proposed for opening of Spiritual being are: (1) The method of detachment from the insistence of all mental and vital and physical claims and calls and impulses, (2) a concentration in the heart, *vyakulata*, (3) austerity of personal will, *tapasya*, (4) self-purification. (5) There are obstinate difficulties in our being born of its evolutionary constitution which militate against the divine

assent. For some of these parts are still subject to the Inconscience and Subconscience and to the lower automatism of habit or so-called **law of nature**,--mechanical habit of mind, habit of life, habit of instinct, habit of personality, habit of character, the ingrained mental, vital, physical needs, impulses, desires of natural man, the old functioning of all kinds that are rooted there so deep that it would seem as if we had to dig to abysmal foundations in order to get them out: these parts refuse to give up their response to the **lower law** founded in the Inconscient; they continually send up to the conscious mind and life the old reactions and seek to reaffirm them there as the eternal rule of Nature. Other parts of the being are less obscure and mechanical and rooted in Inconscience, but all are imperfect and attached to their imperfection and have their own obstinate reactions; the vital part is wedded to the law of self-affirmation and desire, the mind is attached to its own formed movements, and both are willingly obedient to the inferior law of the Ignorance. Rejection of the old mind movements and life movements, rejection of the ego of desire, rejection of false needs and false habits, are all useful aids to this difficult passage. (6) The strongest and the most central way is to find all such or other methods on a self-offering and surrender of ourselves and of our parts of nature to the Divine Being, the *Ishwara*. All the parts of our being must assent and surrender to the law of Spiritual Truth; all has to learn to obey the government of the conscious Divine Power in the members. (7) A strict obedience to the wise and intuitive leading of a Guide is also normal and necessary for all the beginners of Yoga except a few specially gifted seekers. (8) For a real transformation there must be (a) the Law of Participation or ascent of *Purusha*, (b) the Law of Descent or a direct and unveiled intervention from above; (c) the Law of Surrender or there would be necessary too a total submission and surrender of lower consciousness, (d) a cessation of its insistence, (e) a will in it for its separate law of action to be completely annulled by transformation.

The Spiritual Consciousness initially may confine itself to a status of being separate from the action of our ignorant surface nature, observing and limiting itself to knowledge and developing a Spiritual sense and vision towards existence. For action it may depend on the physical, vital and mental instruments but it may also and usually does exercise a certain authority, governance, influence on thought, life movement, physical action, a purifying uplifting control compelling them to move in a higher and purer truth of themselves or receive the inspiration or command of greater Self, the *Ishwara*. The Spiritual being, once inwardly liberated, can lift mind to higher states of Consciousness and bring down Supramental Energy, Creation, *Ananda* and Action.

***Purushottama* or *Uttama Purusha* or Supramental Self:**

“It must also be kept in mind that **the supramental change** is difficult, distant and ultimate stage; it must be regarded as the end of a far-off vista; it cannot be and must not be turned into a first aim, a constantly envisaged goal or an

immediate objective. For it can only come into the view of possibility after much arduous self-conquest and self-exceeding, at the end of many long and trying stages of difficult self-evolution of the nature. One must first acquire an inner Yogic consciousness and replace by it our ordinary view of things, natural movements, motives of life; one must revolutionise the whole present build of our being. Next, we have to go still deeper, discover our veiled psychic entity and in its light and under its government psychicise our inner and outer parts, turn mind-nature, life-nature, body-nature and all our mental, vital, physical action and states and movements into a conscious instrumentation of the soul. Afterwards or concurrently we have to spiritualise the being in its entirety by a descent of a divine Light, Force, Purity, Knowledge, freedom and wideness. It is necessary to break down the limits of the personal mind, life and physicality, dissolve the ego, enter into the cosmic consciousness, realise the self, and acquire a spiritualised and universalised mind and heart, life-force, physical consciousness. Then only the passage into **supramental consciousness** begins to become possible, and even then there is a difficult ascent to make each stage of which is a separate arduous achievement.”³

Sri Aurobindo

Supramental Science evolves after Supermind gives its consent to descent into the mind and transforms it. As, for instance, Mind throws itself into various forms of mind-power, such as judgment, observation, memory, sympathy, proper to its own being, so must the Truth-consciousness or Supermind effect the relations by forces, faculties, functioning proper to Supramental being; otherwise, there would be no play of differentiation, no Supramental command of unity in diversity. It has to be kept in mind that Supramental change is a difficult, distant and ultimate stage of spiritual growth and it should not be turned into the first or immediate objective. Till Nature is ready through prolonged Psychic and Spiritual transformation, the Supramental Force has to act indirectly; it puts the intermediary powers of Overmind or Intuition in front, or it works through a modification of itself to which the already half-transformed being can be wholly or partially responsive. For there is too great a disparity between the power of the supreme Force and the capacity of the ordinary nature; (1) the inferior nature would either be unable to bear or, (2) bearing, unable to respond and receive or, (3) receiving, unable to assimilate. ‘It is only when we have already had experience of a higher intermediate consciousness that any terms attempting to describe Supramental being could convey a true meaning to our intelligence.’¹ Other necessary condition for arriving at the Supermind are unification of the entire being by a breaking down of the wall between the inner and outer nature, a shifting of the position and centration of the consciousness from the outer to the inner self, a firm foundation on this new basis, a habitual action from this inner self and its will and vision and an opening up of the individual into the cosmic Consciousness.

The stages through which one can ascend to Supermind are that one must first acquire inner Yogic consciousness by silencing the mind, life and body and changing the centre of living from surface to something within; next one has to go still deeper within to discover the one's Psychic being and under its influence Psychicise the outer and inner nature; then afterwards or concurrently one can contact the Spiritual being above the head and experience the descent of Divine Light, Force, Purity, Knowledge, Love, Beauty and *Ananda* etc., and the consciousness is to be universalised. Then it is possible to enter Supramental consciousness. So Supermind **must be** established here on a basis of Knowledge growing into its own greater Light. But this cannot be so long as the Spiritual-mental being has not risen fully to Supermind and brought down its powers into terrestrial existence.

Supramental method is not related with any support of outer aid rather here consciousness is pushed to experience the third reversal consciousness. First, the reversal of consciousness is experienced in *Purusha-Prakriti* union in the Ignorance, second reversal of consciousness is experienced in *Ishwara-Shakti* union in the Spiritual or Overmental plane; the third reversal of consciousness is experienced in the *Brahman-Maya* union in the Supramental plane and this reversal of Consciousness has universal repercussion. This Supramental change in its process carries us into less explored regions; it initiates a vision of heights of consciousness which have indeed been glimpsed and visited, but have yet to be discovered and mapped in their completeness. The highest of these peaks or elevated plateaus of Consciousness, the Supramental, lies far beyond the possibility of any satisfying mental scheme or map of it or any grasp of mental seeing and description. It asks a radically different awareness of things; even if they were seen or conceived by some enlightenment or opening of vision, another language than the poor abstract counters used by our mind would be needed to translate them into terms by which their reality could become at all **be seized** by us.

Isha Upanishad has given the hint that a bright golden lid has separated the Supramental world from the Overmental world, that lid has to be broken by movement of Consciousness in order to enter Supramental kingdom. For such action to be practicable one must learn the movement of Consciousness in both ascending and descending order and this ascension and descent of Consciousness integralises the whole being and widens the base, which means the capacity of subtle body, subtle mind and subtle vital increases considerably and prepares the ground of higher ascent. And those who are preoccupied with this movement of Consciousness in ascending and descending order can discover and pierce into Supramental plane through successive stages of Consciousness and methods shall evolve, either one or many, are left in the hand of the Divine *Shakti* that has taken

the whole responsibility of *Sadhana*. There are also certain reversals of Consciousness which need not wait for ascension in stages but an evolutionary leap is experienced by bypassing all intermediate stages of development. In addition to it, there are also other movements of Supramental experience without undergoing any consciously felt descent of Divine force. All these experiences develop methods, which are inner movement of Consciousness and are related with activation of six or seven Occult centres as per Indian tradition or twelve occult centres as experienced by *The Mother* which are three more above the head and two more centres below the feet in addition to seven traditional centres. These twelve centres we identify as Sat, Chit, Ananda or Bliss Self, Supramental Self, Universal Self, Spiritual or higher Mental Self, Psychic Self, Truth mind, True vital, True physical, Subconscient Self and Inconscient Self. In Integral Yoga, higher two selves of Sat and Chit are not taken into consideration, as they are too far and remote from the present scope of development. All these ten selves are having their respective sheaths or *koshas* or subtle body which develops, concretizes and widens in the process of Spiritual evolution. One can have Supramental transformation by either of any of the following experiences: -

1) By unveiling of Supramental Self and Bliss Self through ascension of Consciousness beyond Spiritual Self and by corresponding descent of Forces to all the sheaths including the last Inconscient sheath.

2) By its pressure in addition to already opened selves of Universal, Spiritual and Psychic, all other Selves begin to unveil themselves and transforming or building of these sheaths develop during this process.

3) Supramental force can invade and grow the mental, vital, physical, subconscient and inconscient sheaths by unveiling the Inconscient Self below the feet and the assimilation of force can also build the formation of Universal, Spiritual and Psychic sheaths. This experience gives the sensation of Divine descent in opposite direction.

4) As Supramental force is all pervading, present everywhere so it can be activated by opening of any of the ten Selves and each Self can resume Supramental action in the respective sheath and the adjacent sheaths. The presence of the Supramental 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.

5) The necessary Supramental 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 or with the Divine

by departure from the evolution and, if that is sanctioned, no question of gradual steps or method intervenes, the rupture with Nature can be decisive.

6) Supramental force can work by activation of any one Self or more than one Self or all the ten Selves at a time. For such action of greater magnitude, the subtle body or sheaths must be sufficiently transparent, pure and wide in order to hold the Divine nectar.

7) Psycho-physical exercises like *Japa*, breathing exercise and cataleptic trance can be utilised to accelerate the already resumed experiences in these realms.

Sevenfold Integral Knowledge, Maharsayasaptapurbe:

“The **seven ancient Rishis** representing sevenfold Integral Knowledge, the four *Manus* or All-Father representing four Divine *Shaktis* are My (Over) Mental becomings, from them are created all these living creatures in the world. Whosoever knows in its right principles these **seven Vibhutis** and fourfold *Yogas*, unites himself to Me by an untrembling Yoga; of this there is no doubt.”

The Gita-10.6, 7

“**Seven steps** has the ground of the Ignorance, **seven steps** has the ground of the Knowledge”

Mahopanishad-V-1

“Accepting the universe as her body of woe,

The Mother of seven sorrows bore

The seven stabs that pierced her bleeding heart:”

Savitri-503

The Gita hinted of seven-fold Integral Knowledge as *Maharsaya Saptapurbe* and four Divine *Shaktis* as *chatwaro manabstatha* from which this creation of Integral Evolution rose and four-fold integral Yoga evolved. The aim of Integral Evolution is fullness of Being, fullness of Consciousness and fullness of Life. The Integral Knowledge is the complete knowledge on the world, complete knowledge on the Self. It is a Consciousness which possesses the highest Truth. Man, therefore has to enlarge his knowledge of himself, of the world and of God until in their totality he becomes aware of three successive realisations of INCLUSION, of realising the Divine in the heart centre; INDWELLING, of realising the whole creation within the Divine and IDENTITY, of realising oneness with the Divine.

Knowledge, *Vidya*, is the exclusive knowledge of the One, the realisation of the Being. Ignorance, *Avidya*, is purely and trenchantly the exclusive knowledge of the divided Many divorced from the unifying consciousness of the One Reality. The subjection of the being, *the Purusha*, to the mechanism of the Energy, *the Prakriti*, is identified as the efficient cause of our ignorance and imperfection. Ignorance is the self-oblivion of the Being, the experience of separateness in the multiplicity and a circling in an ill understood maze of

becomings. This Ignorance is the Mind separated in knowledge from its source of knowledge and gives a false rigidity and mistaken appearance of opposition and conflict to the harmonious play of the supreme Truth in its universal manifestation. The **division of consciousness** is the basis of the Ignorance, a division of individual consciousness from the cosmic and the transcendent of which yet it is an intimate part, in essence inseparable, a division of Mind from the Supramental Truth of which it should be a subordinate action, of Life from the original Force of which it is one **energy**, of Matter from the original existence of which it is one form of substance. Integral Knowledge of *Brahman* is a consciousness in possession of both, the knowledge of Being and knowledge of Becoming.

Here are seven *siddhis* or sevenfold knowledge. The details of these *siddhis* are depicted from *Mahopanishad* and *Yoga Vasistha*.

Suvechha:-

Those who understand that this life is transient, meaningless, sorrowful and search after eternal happiness; they are the pathfinders of *nibritti*. They take interest in scripture, in doing the highest action. For purification of *chitta* they do desireless action and service to saintly persons.

Bicharana:-

In this stage one does meditation, *dharana*, *smriti* and *sriti*; service to the guru and acceptance of his guidance. Then he reads scriptures and involves themselves in practice and renunciation and associates themselves in best action.

Tanumanasi:-

When the above two conditions are satisfied attraction for worldly enjoyment gets thinner. In this stage one does askesis, spiritual discourses and following the path of renunciation. In this stage one passes time with unattached happiness.

Sattwapati:-

By practice of the above three, ignorance gets thinner and knowledge rises. In this stage renunciation becomes intensified and *chitta* gets purified and established in *sattwa*. In this stage one is established in *Adwaita* knowledge and sees the external world as a dream state.

Asanskti:-

In this fifth stage one attains *chinmaya* state. In this state all division is broken and one is established in *Adwaita* state. In this state by practice desire gets destroyed.

Padartha:-

In this state one is merged in the Self and all inner and outer thought process is destroyed. One goes beyond the *Sat* and *Asat* and gets liberated, *jivanmukta*. In this state division of intellect gets destroyed and one is established in the Self.

Turyaga:-

After this one attains bodiless beyond *turiya* state. He, who is most fortunate, lives and enjoys in the Self. This state is indescribable by the word. He who attains this state is called by some as *Shiva*, by others as *Brahman* or a dual state of *Prakriti* and *Purusha*.

Sevenfold Ignorance and Knowledge of integral Yoga:

Ignorance is separative part knowledge of our becoming in a material, temporal and spatial universe. The origin, character and boundaries of Ignorance are identified as limitation, separation of being from its own entire reality and separative development of consciousness respectively, which oblige us to live in an apparent surface existence. A return to integrality, a breaking down of separateness and an over passing of the boundaries are sign of inner turn towards knowledge. Knowledge is concealed behind the Ignorance; it has rather to be unveiled and revealed than acquired and learned by an inward and upward self-unfolding. Our real difficulty can be resolved if we can find a link between the limited or constructed consciousness, a status of Ignorance and the Infinite self-knowledge and all-knowledge. We have to discover the secret nature and full extent of the many-sided self-Ignorance which has many sided self-seeking. They are identified as seven-fold ignorance and by full evolution of the Soul and Nature or by emergence of seven-fold Self-revelation we arrive at Integral Knowledge.

1) Constitutional Ignorance:

The root or heart of all Ignorance is identified as constitutional Ignorance. We are ignorant of the true constitution of our becoming and consider mind, life and body as the true principle and whole account of our surface identity and oblivious of their Inconscient and Subconscient origin and Occult Presence that determine their existence. The mental intelligence is preoccupied with material existence through sense mind and physical mind and experiences a compromise between the life and matter which is the special feature of constitutional Ignorance. We emerge out of this Ignorance when we discover the true relation of the inner Subconscient and Inconscient Self with the mind, life and body and subsequently this relation is extended to the Spiritual being and Supramental Being above. These relations continue until one discovers that all in him is an expression of the Spirit and distinguishes the link between his lower apparent and his higher Spiritual existences; thus, he sets out to remove his **constitutional self-ignorance**.

2) Psychological Ignorance:

The conquest of constitutional Ignorance cannot be dynamically and integrally complete if we have not conquered the psychological Ignorance. Our self-knowledge is limited to the little wave of superficial stream of our being; we take the surface becoming with its small selection of overtly mentalised

experiences for our whole existence. This part of our being is an original flux of half-formulated movements carried on by an active surface memory and a passive underlying consciousness in its flow from moment to moment of time, organized and interpreted by our reason and our witnessing and participating intelligence. So, we are ignorant of our large complex being, of our greater inner existence behind the surface, of that in us which is Superconscient, Intraconscient and Circumconscient to our surface becoming which forms the basis of our Psychological Ignorance. The removal of this ignorance begins when we learn that this surface waking state is only a small part of inner Subliminal Being, we begin to fathom the abyss of the Inconscient and the depths of Subconscient and Subliminal and scale the heights of the Superconscient. We must enter into the inner and higher parts of ourselves by an inward plunge or disciplined penetration and bring back with us to the surface their secrets. Or we must learn to live within and act from the greater and inner depths of subtle physical, subtle vital and subtle mental sheaths and from a true physical, true vital and true mental Being that has become sovereign over the nature.

3) Temporal Ignorance:

We are ignorant of our All Life or the eternal becoming in Time and consider this small span of Time in a petty field of Space as our beginning, middle and end. This is the temporal ignorance which we can remove by the knowledge of our Psychic entity and its immortal persistence in Time beyond death and earth-existence. We have to know that this whole life is a small fragment of All Life, to get at the conception of our own temporal eternity, to realise and become concretely aware of the subjective persistence or immortality of the Soul. When we begin to know that there are states behind the material and lives behind and before us, a pre-existence and a subsequent existence, then we are on the way to get rid of this temporal Ignorance and possess the eternity and live in the Timeless Self. The true Psychic consciousness within is not unaware of its past; it holds the direct retro-vision of the past there in the Being, ready with its fruits, and sends it up from time to time in memory or more concretely in result of past action or past causes to the superficial surface conscious being as *Karma*. It can be aware too of circum-vision of the present and the pre-vision of the future, for there is somewhere in the inner being a field of cognition open to future knowledge, a potential and reasonable Time-sense, Time-vision, Time-perception; something in it lives indivisibly in the knowledge of three times and contains all their apparent divisions and discords, holds the future ready for immediate manifestation within its integral vision.

4) Egoistic Ignorance:

We are ignorant of our universal Self, the cosmic existence and cosmic consciousness, our infinite unity with all being and becoming. In the egoistic Ignorance we consider our egoistic mentality, vitality and corporeality as our true

Self and regard everything other than that as not-Self. We begin to remove this Ignorance when we gain the knowledge of the world as one with us in the consciousness of our true Self by expansion and universalisation of subtle body, subtle vital and subtle mind, thus cancelling our division from it by the separative idea and life of ego.

5) Cosmic Ignorance:

We are ignorant of the Spaceless, Timeless, immobile and immutable Self, *Akshara purusha* and take this constant mobility and mutation of cosmic becoming in Space and Time as the whole truth of existence; that is cosmic Ignorance. All circumstances of opposition between knowledge and ignorance, light and darkness, delight and suffering are outcome of being's ignorance of individual Self and Self of all which is the cause of original cosmic Ignorance. The result of this Ignorance is limitation of consciousness and life is faced with the division in consciousness, division in will, division in knowledge, love and force. We remove this Ignorance by realising and becoming aware of the knowledge of the Spiritual Self above the head, the Spirit, the Being, *Sarvabhutasta atmanam*, the Self in all existences, the cosmos as Self's becoming, a manifestation of the Spirit.

6) Original Ignorance:

The sign of original Ignorance is that we feel ourselves as if the centre point of the whole existence and hence infinitely important to All, but to us all existence is negligible, not fit to receive our care and attention. We are ignorant of our Source, origin and support and secret Reality of all things, *Sachchidananda, Purushottama, the Para-Brahman*, the source of all Being and Becoming; we take partial realisation of Being and temporal relation of the Becoming as the whole truth of existence; that is Original Ignorance. Absolute Reality is indefinable and ineffable by mental thought and mental language cannot define and limit it. It can be seized by Spiritual consciousness and with the help of knowledge by identity. This Ignorance is removed by realisation of the Absolute as the origin of all things. Those who have gone through the Spiritual realisation of experience the origin or the luminous Source of this existence are able to stand the catastrophes of all kind and arrive at the golden glory.

7) Practical Ignorance:

Due to above six self-ignorance, we miss the true knowledge, government and enjoyment of our life in the world; we are ignorant in our thought, will, sensations, actions, return wrong or imperfect responses at every point to the questionings of the world, wander in a maze of errors and desires, strivings and failures, pain and pleasure, sin and stumbling, follow a crooked road, grope blindly for a changed goal, --that is the practical ignorance. When this Ignorance is removed by activation of multiple Selves, we become aware of the true harmony

and true use of our thought, will and action and a change of all our nature into a conscious expression of the truth of the Spirit, the Self, the Divinity, and the integral Spiritual Reality. Thus, we have set our 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.

Recapitulation:

The fixed fate or doom of an individual is the outcome of *Karma*; *Karma* is the outcome of sin; sin is the outcome of evil; evil is the outcome of wrong action; wrong action is the outcome of wrong will or activation of physical and vital mind; wrong will is the outcome of wrong consciousness; wrong consciousness is the outcome of falsehood; and falsehood is the outcome of Ignorance or part knowledge. So, all doom can be transformed into high Spiritual destiny by emergence of integral Knowledge.

So, man first has to work in Ignorance and learn the lesson within its limitation. He has to know it up to its farthest point so that he may be able to arrive at the border of Ignorance and Knowledge, where he meets the Truth, touch the final lid of its obscuration and develop faculties which enable him to overstep the powerful but really unsubstantial barrier of Ignorance. An integral Knowledge is a knowledge of truth of all planes of existence both separately followed by relation of each to all and relation of all to the truth of Spirit.

OM TAT SAT

References:

- 1: CWSA/22/The Life Divine-954,
- 2: CWSA/22/The Life Divine-951.
- 3: CWSA-23/The Synthesis of Yoga/281-282,
- 4: CWSA-23/The Synthesis of Yoga/542,
- 5: CWSA-22/The Life Divine/913,
- 6: CWSA-21/The Life Divine/345,
- 7: CWSA/23/The Synthesis of Yoga-129,
- 8: CWSA/19/Essays on the Gita-291,
- 9: "Calling the mighty Mother of the worlds
To make this earthly tenement her house." Savitri-528
- 10: *The Gita hints about the Supramentalised Kshara Purusha or Supramentalised Psychic Being who is 'at once the Witness, Sakhi, Sanctioner, Anumanta, Sustainer, Varta, Enjoyer, Vokta, almighty Lord, Maheswara, supreme Self, Purushottama, seated in this body (Psychic heart centre).'* (The Gita-13.23)
'Because it is without origin and eternal, not limited by qualities, the imperishable

supreme Self, though seated in the body (Psychic heart centre), O *Kaunteya*, does not act, not affected.” (The Gita-13.32) And also hinted in The Gita-13.17, 18, “...the Lord said, O Arjuna, I am seated in the heart of all beings who turns all creatures as if mounted on a machine by the illusion of Nature.” The Gita-18.61,
11: Savitri-705,
12: CWSA/23/The Synthesis of Yoga-351,
13: The Mother’s Agenda/10th May, 1958,

The Five All-inclusive Teachings of integral Yoga:

“It is like the **message** of *the Gita* as *Sri Aurobindo* explained it: not overmental, but Supramental. It is **Oneness**, the experience of **Oneness**.”² (*The Mother* is probably saying of Oneness as indicated in the following verse.)

The Mother

“The Yogin who has taken his stand upon **Oneness** and loves Me in all beings, however and in all ways, he lives and acts, lives and acts in Me.”

The Gita-6.31

“Equal-visioned everywhere, he sees the Self in all existences and all existences in the Self. He who sees Me everywhere and all and each in Me, is never lost to Me nor I to him. He who has reached **oneness** and loves Me in all beings, that Yogin, howsoever he lives and acts, is living and acting in Me. O *Arjuna*, he who sees all equally everywhere as himself, whether it be happiness or suffering, I hold him to be **the supreme Yogin**.”³¹

Sri Aurobindo

“The Blessed Lord said: Hear, O *Partha*, how by practicing Yoga with a mind attached to Me and with Me as *asraya* thou shalt know Me integrally, *samagram mam*, without any remainder of doubt. I will speak to thee without omission or remainder the exclusive knowledge, *Jnanam*, attended with all-inclusive knowledge, *Vijnanam*, by knowing which there shall be no other thing here left to be known.”

The Gita-7.1, 2

“The Blessed Lord said: What I am going to tell thee, the uncarping, is the most secret thing of all, *guhyatamam*, the exclusive knowledge, *Jnanam* followed by all-inclusive knowledge, *Vijnanam*, by knowing which thou shalt be released from all evil.”

The Gita-9.1

“He who undeluded thus has knowledge of Me as the *Purushottama*, adores Me with the whole knowledge in every way of nature, *sarvavit sarvabhavena*.”

The Gita-15.19

“The crisis in which the *Avatar* appears, though apparent to the outward eye only as a crisis of events and great material changes, is always in its source and real meaning a crisis in the consciousness of humanity when it has to undergo some grand modification and effect some new development. For this action of change a divine force is needed; but the force varies always according to the power of consciousness which it embodies; hence the necessity of a divine consciousness manifesting in the mind and soul of humanity.”

Sri Aurobindo

The four exclusive Teachings of *the Gita* are related with ascension of static consciousness to supreme Soul whereas the five all-inclusive teachings of integral Yoga are related with the descent of Supreme Nature of dynamic consciousness to earth and men. But there are certain Supramental experiences in which ‘a consciously felt descent is not indispensable’³ and there is still unknown higher source of Supramental where ‘actual feeling of a descent is not there.’³ The similar experience is also observed in *The Mother’s* experience of ‘Divine Love’ on the night of 12-13th April, 1962. Since in *the Gita*, the particular experience of the descent of Divine consciousness to *Apara prakriti* is ‘nowhere entirely spoken,’⁴⁵ so in our discussion, we can rest satisfied with that Supramental action without having an actual feeling of the descent. Here the concept will be that since the presence of *Sachchidananda* is everywhere, so ‘if the inner doors are flung sufficiently open, the light from the sanctuary can suffuse the nearest and farthest chambers of the outer being.’³ The highest secret, *rahasyam uttamam*, is the Supramental revealed as *Purushottama*, the integral Divine, who is Nameless, Formless, all-embracing and all-exceeding *Sachchidananda*, ‘A touch that needs **not hands** to feel, to clasp,’⁴ ‘Acts at a distance **without hands or feet**’⁵ and is capable of assuming all Name and Form. ‘His hands and feet are on every side...and we live in His universal embrace.’²⁹ In Supramental all things find their secret truth and their perfect reconciliation and the sense of individual identity is lost in the sole ecstasy of the Divine Beloved.

The five gradations of Supermind represent the action of same Supreme Nature of *Purushottama* Consciousness in varying intensity, while capturing all the (ten) worlds, *sarvaloka*. The literal meaning of *Madbhava*, *Sva Prakriti*, *Sadharmyam* and *Param Bhava* are same that of becoming the nature of the Supreme, *Para Prakriti*, but here in this essay they have been used for different gradations or hierarchies of Divine Nature. This Divine Nature is identified as *the Gita’s* ‘supreme mystery which it does not work out at all, but leaves to be lived out, as later ages of *Indian* spirituality tried to live it out in great waves of love, of surrender, of ecstasy.’¹⁷ It **must not** however be supposed that these (five) superimposed stages are shut off in experience from each other. **I have placed** them in what might be a regular order of ascending development for the better possibility of understanding in an intellectual statement.’³⁰

Supramental manifestation is the promise of the new Consciousness and is hinted in *the Gita* as of Supreme Nature of *Purushottama* Consciousness, which declares, ‘I (*Para Prakriti*) am the birth of the whole world and so too its dissolution’²⁷ or as hinted in *Savitri*, ‘It (*Savitri’s* heart) bore the stroke of That (*Para Prakriti*) which kills and saves.’²⁶ It is for this reason we can return to this ancient *Shastra* for large inspiration, necessary guidance and support.

1) *Guhya Vijnana* of Supermind and corresponding transformation of Nature, *Madbhava*: -

“(Sri Aurobindo’s Spiritual Experience at Alipore jail) is Supramental. Yes, the Supramental experience. He called it *Narayana* because he was *Indian*.”⁶

The Mother

“But also the higher divine consciousness of the *Purushottama* may itself descend into the humanity and that of the *Jiva* disappear into it. This is said by his contemporaries to have happened in the occasional transfigurations of *Chaitanya* when he who in his normal consciousness was only the lover and devotee of the Lord and rejected all deification, became in these abnormal moments the Lord himself and so spoke and acted, with all the outflooding light and love and power of the divine Presence.”¹⁸

Sri Aurobindo

“Delivered from liking and fear and wrath, full of Me, take refuge in Me, many purified by the austerity of knowledge arrived at Divine Nature of *Purushottama*, *Mad bhavam agatah*.”

The Gita-4.10

“The seven ancient *Rishis* representing seven-fold Knowledge and also four *Manus*, representing four mediatrix Divine Mother Powers, are My Divine Nature of mental becomings, *Madbhava manasa jata*; from them all these living creatures in the world.”

The Gita-10.6

“Thus, the Field, Knowledge and the object of Knowledge have been briefly told. My devotee (*Bhakti Yogi*), thus knowing attains to My Divine Nature, *Mad bhava*.”

The Gita-10.19

“This is the king-knowledge, the king-secret, *guhya Vijnana*, it is a pure and supreme light which one can verify by direct Spiritual and Supramental experience, it is the right and just knowledge, the very law of being. It is easy to practice and is imperishable.”

The Gita-9.2

The secret formula of Supermind was first discovered by *Sri Aurobindo* at *Alipore* jail during His Spiritual experience of *Vasudevah sarvamiti*, which is symbolically the combination of double Spiritual experience of (1) evolving **Self-absorbed** ecstatic relation between *Sri Krishna* and *Sri Radha*, the dual Godhead or as indicated in *Savitri* ‘The incarnate dual Power shall open God’s door’¹⁶ and (2) the **Self-expansion** of this ecstatic relation is extended towards His manifestation, *the Gopis*, or as indicated in the *Savitri*, ‘wedded to all he had been, became himself.’¹⁹ This is also the period of simultaneous triple realisation of the Divine is in all things, all things are within the Divine and all things are made up of the stuff of the Divine. *Sri Aurobindo*’s discovery of this Supramental energy attained further momentum, strength and concrete form with *the Mother*’s arrival.

Sri Aurobindo was interested to invert the gained Supramental power towards earth nature as He was destined to carry evolution ahead through transformation of earth. *Sri Krishna's Avatara* role was directed to liberate the, the then humanity from the tyranny of *asuras*, evolve the *svadharma* and *svabhava* of spiritual law of the race and descend supreme *Ananda* to the earth represented through *the Gopis*. He corrected, universalised, completed and perfected the earlier available Spiritual disciplines and reconciled their opposition and developed the most profound theory of *Karma Yoga* for people of all time and all age, which will serve as a base for Supramental realisation. His contact with Supramental was neither systemized, nor streamlined and left it as Supreme mystery which can neither be expressed in words but to be lived, *sabdabrahmativartate*,⁷ nor heard through illumined seers, *srotavyasya srutasya cha*.⁸ But the work He initiated on earth will advance and will be completed through Supramental manifestation, and His support to carry this action is an important leverage for *Sri Aurobindo's* action as the latter contains within Himself all the Powers and Presence of the past *Avatars*. *Sri Aurobindo* developed, systemised and perfected the secrets hinted in *the Gita, the Upanishads, the Vedas* and *the Tantras* and universalised their exclusive quests and multiplied the acceleration of present evolution through His entry into Integral concentration.

The direct Divine touch of profound intensity received by the then *Gopis* in their relation with *Sri Krishna* and the more profound subtle physical Divine contact received by *the Mother's* children through their direct relation with the Divine Mother are the preliminary Supramental experience intended to transform the individual and collective or universal mind, life and body. The former relation left permanent memory of Divine touch in the mind of the race, *smriti*, which can activate and repeat in the numberless Souls of same Divine intensity till the supreme *Ananda* is established; whereas the latter relation is a step ahead in learning the lesson of subtle physical Divine touch to percolate in to the physical sheath and bringing an opportunity of physical transformation of the race.

Regarding activation of Supramental Self above the head and transformation of mental, vital and physical Sheath, more truths are developed in *Savitri*. They are:

“A divine force shall flow through tissue and cell
And take the charge of breath and speech and act
And all the thoughts shall be a glow of suns
And every feeling a **celestial thrill**.”

Savitri-710

“A **joy exceeding earth's** and heaven's poured down,”

Savitri-685

“An invisible sunlight ran within her veins

And flooded her brain with heavenly brilliances
That woke a wider sight than earth could know.”

Savitri-356

“A last and mightiest transformation came.
His soul was all in front like a great sea
Flooding the mind and body with its waves;
His being, spread to embrace the universe,
United the within and the without
To make of life a cosmic harmony,
An empire of immanent Divine.
In this tremendous universality
Not only his soul-nature and mind-sense
Included every soul and mind in his,
But even the life of flesh and nerve was changed
And grew one flesh and nerve with all that lives;
He felt the **joy** of others as his joy,
He bore the grief of others as his grief;
His universal sympathy upbore,
Immense like ocean, the creation’s load
As earth upbears all beings’ sacrifice,
Thrilled with the hidden Transcendent’s joy and peace.
There was no more division’s endless scroll;
One grew the Spirit’s secret unity,
All Nature felt again the **single bliss.**”

Savitri-318-19

“All it became that figures the absolute,
A high vast peak whence Spirit could see the worlds,
Calm’s wide **epiphany**, wisdom’s mute home,
A lonely station of Omniscience,
A divine-board of the Eternal’s power,
A white floor in the house of All-Delight.”

Savitri-297

“Immortal yearnings without name leap down,
Large quiverings of godhead seeking run
And weave upon a puissant field of calm
A high and lonely **ecstasy of will.**”

Savitri-572

2) Guhyatara Vijnana of Supermind working in Subconscient Sheath and corresponding Supramental transformation of Sva Prakriti: -

“There are two worlds adjacent to this material world, Superconscient and Subconscient; Superconscient world has already been described at length: hear from Me, O *Partha*, the Subconscient, *asuric* world.”

The Gita-16.6

“Out of compassion for them, I, lodged in their self, lift the blazing lamp of knowledge and destroy the darkness which is born out of the Subconscient Ignorance.”

The Gita-10.11

“Though I am the Unborn, though I am imperishable in My self-existence, though I am the Lord of all existences, yet I stand upon My own Divine Nature, *Sva Prakriti*, and I come into birth by My self-Maya.”

The Gita-4.6

“Leaning—pressing down upon My own Divine Nature, *Sva Prakriti*, I create all this multitude of existence, all helplessly subject to the control of Nature.”

The Gita-9.8

“So, I have expounded to thee a knowledge more secret than that which is hidden, *guhjataram Vijnana*; having reflected on it fully, do as thou wouldst.”

The Gita-18.63

Like *Sri Aurobindo*, *The Mother* had the experience of Supermind up above in the Supramental sheath and down below in the Inconscient sheath during Her Spiritual training at *Tlemcen*, in the year 1905 and 1906, before Her actual contact with *Sri Aurobindo*. So, the frightful battle of Subconscient sheath resumed again and attained momentum with *Sri Aurobindo* during Their systematic joint work of Supramental descent to Mind domain first, then to Vital, Physical, Subconscient and Inconscient sheaths respectively. *The Veda* described these last two domains as darkness hidden by darkness, an ocean without mental consciousness. All possible difficulties in the Subconscient rises up in mass; it is a domain hopelessly weak, dull, and enslaved to everything. One has to fight against all those dark lower forces, irrational habits, chronic illnesses, aggressive ill will, that are unwilling to change, all that dominates the lower world with the activation of Supramental Light above. It unfolds night after night, unimaginable quantity of Subconscient impressions recorded and stored, heaped one on the top of other, piling up helplessly. These difficulties had hounded *Sri Aurobindo* ferociously and *the Mother* had to face the same problems in a relentless fashion. When *The Mother and Sri Aurobindo* descended together from plane to plane and reached the Subconscient, They discovered that it was no longer individual Subconscient but it was terrestrial. There are three ways in which the Subconscient problems can be handled. First, one is to act from above through intervention of Divine’s Spiritual force; by this exercise one can keep these problems under control, hold them in place and prevent them from any unpleasant events and even mastery over these forces can be gained but nothing is transformed through this exercise; secondly,

one has to enter into the Subconscious plane along with the Divine's force; this is done by rising to summit of Consciousness through progressive ascent that one unites with the Supermind, then one can re-descend with Supramental consciousness to Subconscious plane and can experience permanent transformation of nature; thirdly to experience the same Divine force in the Subconscious plane through invasion of Divine force activated from Inconscient and Subconscious Self. With the experience of union with Supermind through ascension of Consciousness, one discovers a presence of Supermind in the heart of Inconscient during the process of descent and with the activation of Supermind in the Subconscious Self and Inconscient Self, one experiences direct invasion of Supramental to Subconscious Sheath and experiences the direct and permanent transformation of nature. Entry into Subconscious plane is a terrible battle against the forces of darkness and in *the Mother's* language, "I am given the awareness of how huge this thing is one drop at a time...so I won't be crushed,"⁹ and this Subconscious transformation could be done 'only in deep meditation...and not in any other time, in activity or even in concentration.'¹⁰

Regarding activation of Supramental Self and transformation of Subconscious Sheath, more truths are developed in *Savitri*. They are:

"A low muttering rose from the **subconscious caves**,
 The stammer of the primal ignorance;
 Answer to that inarticulate questioning,
 There stooped with lightning neck and thunder's wings
 A radiant hymn to the Inexpressible
 And the anthem of the superconscious light."

Savitri-30

"In darkness' core she dug out wells of light,"

Savitri-41

"Life in him learned its huge **subconscious rear**;
 The little fronts unlocked to the unseen Vasts:"

Savitri-88

"A whisper falls into life's inner ear
 And echoes from the **dun subconscious caves**,
 Speech leaps, thought quivers, the heart vibrates, the will
 Answers and tissue and nerve obey the call."

Savitri-162

"A divinising stream possessed his veins,
 His body's cells awoke to spirit sense,
 Each nerve became a burning thread of joy:
 Tissue and flesh partook beatitude.
 Alight, the dun unplumbed **subconscious caves**
 Thrilled with prescience to her longed for tread

And filled with flickering crests and praying tongues.”
Savitri-334

“Across a perilous border line she passed
Where Life dips into the **subconscious dusk**
Or struggles from Matter into chaos of mind,
Aswarm with elemental entities
And fluttering shapes of vague half-bodied thought
And crude beginnings of incontinent force.”
Savitri-489

“All moods unlovely, evil and untrue
Forsake their stations in fierce disarray
And hide their shame in the **subconscious’s dusk.**”
Savitri-531

3) *Guhyatamam Vijnana* of the inmost secret Supermind descending to Inconscient Sheath and corresponding Supramental Transformation, *sadharmyam agatah*: -

“If thou art one in heart and consciousness with Me (*Purushottama*) at all times, then by My grace thou shalt pass safe through all difficult and perilous passages of Inconscient sheath...”

The Gita-18.58

“Threefold are the doors of hell (of Inconscient world) ...—desire, wrath and greed...by following the own higher good (of Supramental descent), he arrives at the highest Soul status and liberated from these triple doors of darkness.”

The Gita-16.21-22

“The Blessed Lord said: I will again declare the supreme Knowledge, the highest of all knowing, which having known, all the sages have gone hence to the highest perfection. Having taken refuge in this knowledge and become of like nature and law of being with Me, *sadharmyam agatah*, they are not born in the creation, nor troubled by the anguish by the universal dissolution, a recoil into Subconscious and Inconscient world...”

The Gita-14.1, 2

“The Blessed Lord said: What I am going to tell thee, the uncarping, is the most secret thing of all, *guhyatamam Vijnana*, the essential knowledge, *Jnana*, attended with all the comprehensive knowledge, *Vijnana*, by knowing which thou shalt be released from all Inconscient evil.”

The Gita-9.1

The Mother’s experience of first Supramental manifestation on 29th February, 1956, marked an important transition in universal event. It was not a complete descent, a part of the Supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow and was immediately absorbed

and swallowed by the Inconscient sheath. This experience indicates that the earth's darkest zone has the greatest thirst towards the highest Divine. While transformation work continued in the Subconscient sheath, the higher intensities of Supramental force resumed action due to more identification with the Supreme, in the still nether most incredible dark dregs of mud of Inconscient Sheath. So, it has become clear that it is impossible to manifest the Divine integrally without everything below being offered to the Supreme Light and one cannot go to the very bottom of Inconscient unless one goes to the very heights of Supermind. The present Inconscient is not as unconscious as the Inconscient at the beginning of creation. So, the Supramental action in Inconscient will have two results, firstly, more and more inconscient problems will rise and enter Subconscient planes for transformation; secondly it will purify all those darkest realms in their own home and spread the supreme Light and supreme Vibrations.

Regarding activation of Supramental Self and transformation of Inconscient Sheath, more truths are developed in *Savitri*. They are:

“Something that wished but knew not how to be,
Teased the **Inconscient** to wake Ignorance.”

Savitri-2

“The godheads from the **dim Inconscient** born”

Savitri-10

“For this he left his white infinity
And laid on the spirit the burden of the flesh,
That Godhead's seed might flower in mindless Space.”

Savitri-73

“In this drop from (higher) consciousness to (lower) consciousness
Each leaned on the **occult Inconscient's power**,”

Savitri-89

“The poised **inconscience** shaken with a touch,
The intuitive Silence trembling with a name,
They cried to Life to invade the senseless mould
And in the brute forms awake divinity.”

Savitri-129

“Then in a fatal and stupendous hour
Something that sprang from **the stark Inconscient's sleep**
Unwillingly begotten by the mute Void,
Lifted its ominous head against the stars;
Overshadowing earth with its huge body of Doom
It chilled the heavens with the menace of a face.”

Savitri-222-23

“Or stifled in the **Inconscient's hollow dusk**,
He sounded the mystery dark and bottomless

Of the enormous and unmeaning deeps
Whence struggling life in a dead universe rose.”
Savitri-231

“Then in Illusion’s occult factory
And in the **Inconscient’s magic printing house**
Torn were the formats of the primal Night
And shattered the stereotypes of Ignorance.”
Savitri-231

“To teach the Ignorance is her difficult charge,
Her thought starts from an original nescient Void
And what she teaches she herself must learn
Arousing knowledge from its sleepy lair.”
Savitri-243-44

“This was the imbroglio made by sovereign Mind
Looking from a gleam-ridge into the Night
In her first tamperings with **Inconscience**:
Its alien dusk baffles her luminous eyes;
Her rapid hands must learn a cautious zeal;
Only a **slow advance** the earth can bear.”
Savitri-244

“Heaven’s flaming lights descend and back return,
The luminous Eye approaches and retires;
Eternity speaks, none understands its word;
Fate is unwilling and the Abyss denies;
The **Inconscient’s mindless** waters block all done.”
Savitri-371

“Casting aside its veil of Ignorance,
Allied to gods and cosmic beings and powers
It built the harmony of its human state;
Surrendered into the great World-Mother’s hands
Only she obeyed her sole supreme behest
In the enigma of **the Inconscient’s world.**”
Savitri-530

“Mine (Savitri’s) is the labour of the battling gods:
Imposing on the slow reluctant years
The flaming will that reigns beyond the stars,
They lay the law of Mind on Matter’s works
And win the soul’s wish from earth’s **inconscient Force.**”
Savitri-588

“The rending of the **Inconscient’s seal of sleep,**”
Savitri-599

“The **Inconscient** is the Superconscient’s sleep.”

Savitri-600

“The **inconscious world** is the spirit’s self-made room,
Eternal Night shadow of eternal Day.”

Savitri-601

“A golden fire came in and burned Night’s heart; (Supramental Light)
Her dusky mindlessness began to dream;
The **Inconscious conscious** grew, Night felt and thought.”

Savitri-601

“His consciousness dived into unconscious depths,” (Supramental
Consciousness)

Savitri-621

“She lulled the Omniscient into nescient sleep,
Omnipotence on Inertia’s back she drove,
Trod perfectly with divine unconscious steps
The enormous circle of her wonder-works.”

Savitri-624-625

“Yet Light is there; it stands at Nature’s doors:
It holds a torch to lead the traveller in.
It waits to be kindled in our secret cells;
It is a star lighting an ignorant sea,
A lamp upon our poop piercing the night.”

Savitri-626

“Almost it seemed as if in his symbol shape
The world’s darkness had consented to Heaven-light
And God needed no more **the Inconscious’s screen.**”

Savitri-664

4) *Sarva Guhyatamam Vijnana* or the supreme most secret Supermind discovered by activation of Subconscious and Inconscious Self and the corresponding Supramental Transformation of *Param bhava*: -

“Further hear the most secret, *Sarvaguhyatamam Vijnana*, the supreme word that I shall speak to thee; beloved art thou intimately of Me, therefore will I speak for thy good.”

The Gita-18.64

“At the very bottom of the Inconscious, most hard and rigid and narrow and stifling, I struck upon an almighty spring that cast up forthwith into a formless, limitless Vast, vibrating with the seeds of a new world.”¹¹

The Mother

“I have entered into this form of (inconscious) earth and sustain by My might these multitudes...”

The Gita-15.13

“In the egoism of their strength and power, in the violence of their wrath and arrogance they hate, despise and belittle the God concealed (in the inconscient cave) ...”

The Gita-16.18

“Those, whose minds are deluded by Inconscient Ignorance, despise Me lodged in the human body (The Lord seated in the Inconscient sheath) because they know not my supreme Nature, *Param bhava*, the Lord of all existence.”

The Gita-9.11

“As the one sun illumines the entire earth, so the Lord concealed in the Field (which constitute our mind, life, body, Subconscient and Inconscient sheath) illumines the entire Field, O *Bharata*.”

The Gita-13.34

The Mother has given the assurance that one can realise the Divine in the Inconscient as soon as one has found the Divine within. Because realisation of the Psychic Being helps to ascent the consciousness to unite with the Supermind above. As soon as this total union is achieved one gets the passage of entry into Subconscient and Inconscient sheath and meets the Supermind concealed in the Subconscient and Inconscient Self. *The Veda* also further describes Subconscient and Inconscient Self as ‘that Truth, the Sun lying concealed in the darkness of our Ignorance,’ *tat satyam suryam tamasic ksiyantam*.²¹ *The Mother's* experience of 24-25 July, 1959, gave more clear details about its working, “for the first time the Supramental light entered directly into my body, without passing through the inner beings. It entered through the feet and it climbed up and up. And as it climbed, the fever also climbed because the body was not accustomed to this intensity. As all this light neared the head, I thought I would burst and that the experience would have to be stopped...”¹² The descending Supramental force through complete surrender, *maye sarvani karmani sannyasya*, as hinted in *the Gita* also generates fever that delivers the Soul, *bigatajwarah*.²⁸

The discovery of Supramental in the Subconscient and Inconscient Self made another passage clear for the direct action of It on the body. Since this force is already dynamised on earth's atmosphere, so contact with It can be restored by concentration below the feet centre. The experience of this kind can be repeated till the experience becomes constant and established.

Regarding activation of Subconscient and Inconscient Self below the feet, more truths are developed in *Savitri*. They are:

“A treasure was found of a supernal Day.
In the **deep subconscious** glowed her jewel-lamp;
Lifted, it showed the riches of the Cave

Where, by the miser traffickers of sense
Unused, guarded beneath Night's dragon paws,
In folds of velvet darkness they sleep
Whose **priceless value could have saved the world.**"

Savitri-42

"In all things she sought their slumbering **mystic truth**,
The unspoken Word that inspires unconscious forms;
She groped in his deeps for an invisible Law,
Fumbled in the **dim subconscious for his mind**
And strove to find a way for **spirit** to be."

Savitri-222

"Into the abysmal secrecy he came
Where darkness peers from her mattress, grey and nude,
And stood on the last locked **subconscious's floor**
Where **Being** slept unconscious of its thoughts (discovery of
Subconscious Self)
And built the world not knowing what it built."

Savitri-231

In a narrow passage, the **subconscious's gate**,
She breathed with difficulty and pain and strove
To find the **inner self** concealed in sense. (discovery of
Subconscious Self)

Savitri-489

"O human copy and disguise of God
Who seekst the deity thou keepest hid
And livest by the Truth thou hast known,
Follow the world's winding highway to its source.
There in the silence few have ever reached,
Thou shalt see the **Fire burning on the bare stone**
And deep cavern of thy secret soul."

Savitri-501

"A **spirit** moved in **black immensities**
And built a thought in ancient Nothingness;
A soul was lit in the God's **tremendous Void**, (discovery of
Subconscious Self)
A secret laboring glow of nascent fire...
In a **subconscious Life** Mind lay asleep;"

Savitri-622

"The illusion and mystery of the **Inconscient**
In **whose black pall** the Eternal (Inconscient Self) wraps his head
That he may act unknown in cosmic Time."

Savitri-36

"A secret spirit (Inconscient Self) in the **Inconscient's sleep**,

A shapeless energy, a voiceless Word,
He (Inconscient Self) was here before the elements could emerge,
Before there was light of mind or life could breathe.”

Savitri-60

“For the key (of immortality) is hid and by **the Inconscient** kept;
The secret God (Inconscient Self) beneath the threshold dwells.”

Savitri-68

“The **Inconscient found** its heart of consciousness,
The idea and feeling groping in Ignorance
At last clutched passionately the body of Truth,
The music born in Matter’s silences
Plucked nude out of the Ineffable’s fathomlessness
The meaning it had held but could not voice;
The perfect rhythm now only sometimes dreamed
An answer brought to the torn earth’s hungry need
Rending the night that had concealed the Unknown,
Giving to her her forgotten soul (Inconscient Self).
A **grand solution** closed the long impasse
In which the heights of mortal effort end.”

Savitri-89

“Because eternal eyes turned on earth’s gulfs
The lucent clarity of a pure regard
And saw a shadow of the Unknowable
Mirrored in the **Inconscient’s boundless sleep**,
Creation’s search for self (Inconscient Self) began its stir.”

Savitri-101

“The secret power (Inconscient Self) in the **inconscient depths**,
Compelling the blinded Godhead to emerge,”

Savitri-272

“At first glimmering like an unshaped idea
Passive she lay sheltered in wordless sleep,
Involved and drowned in Matter’s giant trance,
An infant heart of the deep-caved world-plan
In cradle of **divine inconscience rocked** (Inconscient Self)
By the universal ecstasy of the suns.”

Savitri-354

“All in **inconscient ecstasy** lain wrapped
Or under imagination’s coloured lids
Held up in a large mirror-air of dream,
Broke forth in flame (of Inconscient Self) to recreate the world,
And in that flame to new things she was born.”

Savitri-395

“A mystery wakes in our **inconscious stuff**,
A bliss (of Inconscious Self) is born that can remake our life.”
Savitri-397-98

“Across an intangible border of soul-space
He passed from Mind into material things
Amid the inventions of the **inconscious Self**
And the workings of a blind somnambulist Force.”
Savitri-415

“He sang **the Inconscious** and its secret self,
Its (Inconscious Self’s) power omnipotent knowing not what it does,
All-shaping without will or thought or sense,
Its blind unerring occult mystery,
And darkness yearning towards the eternal Light,
And Love (radiating from Inconscious Self) that broods within the deem abyss
And waits the answer of the human heart,
And death that climbs to immortality.”

Savitri-416

“But when its **feet** had touched the quivering bloom,
A mighty movement rocked the inner space
As if a world were shaken and found its soul: (Inconscious Self)
Out of the **Inconscious’s** soulless and mindless night”
Savitri-528

“Breaking the **black Inconscious’s** blind mute wall,
Effacing the circles of the Ignorance,
Powers and divinities burst flaming forth;
Each part of the being trembling with delight
Lay overwhelmed with tides of happiness
And saw her hand in every circumstance
And felt her touch in every limb and cell.”
Savitri-529

“In the deep place where once the **Serpent slept**,
There came a grip on Matter’s giant powers (opening of Inconscious
Self)
For large utilities in life’s little space;
A firm ground was made for Heaven’s descending might.”
Savitri-530

“The Immanent shall be the witness God
Watching on his many-petalled lotus-throne
His actionless being and his silent might
Ruling earth-nature by eternity’s law,
A thinker waking the **Inconscious’s world**,
An immobile centre of many infinitudes

In his thousand-pillared temple by Time's sea.”

Savitri-706

“A soul shall wake in the **Inconscient's house**;”

Savitri-707

5) Juxtaposition of *Sadharmyam* and *Parambhava of Guhyatamam Vijnana*: -

“When into all the doors in the body (nine doors, *navadwara*) there comes a flooding of light...”

The Gita-14.11

“The light of the sun that illumines all these worlds... that light know as from Me.”

The Gita-15.12

“Powerful and prolonged penetration of the Supramental forces into the body, it was pressing to enter, from everywhere, but everywhere at the same time... it was not a current flowing in, it was an atmosphere penetrating from everywhere. It lasted for at least four to five hours.”¹³

The Mother

“During the experience (descent of Supreme *Ananda* from above), I knew there would be another one, (supreme *Ananda* entering from the feet) which is yet to come, which would join with this one to form a third, and that junction will change something in the appearances. I don't know when it will come.”²²

The Mother

“Even the body will awake and unite at last its consciousness subliminal no longer to the Supramental superconscious Force, feel all her powers permeating from **above and below** and **around** it and thrill to a supreme Love and *Ananda*.”²³

Sri Aurobindo

“In other respects the process will be identical, — (1) a supramental inflow from above, the descent of a gnostic being into the nature, and (2) an emergence of the concealed supramental force from below (by opening of Subconscient and Inconscient Self); the influx and the unveiling between them will remove what is left of the nature of the Ignorance. The rule of the Inconscient will disappear: for the Inconscience will be changed by the outburst of the greater secret Consciousness within it (Inconscient Self), the hidden Light, into what it always was in reality, a sea of the secret Superconscience.”³²

Sri Aurobindo

“The first and the highest are truth; in the middle there is falsehood, but it is taken between the **truth on both sides** of it and it draws its being from the truth.”

Brihadaranyaka Upanishad-V.5.1.

(The meaning of above line can be interpreted as, there is a Truth-Consciousness or Supramental concealed in the Inconscient sheath below and revealed in the Superconscious sheath above. In between these two, the intermediate sheaths of mental, vital and physical planes exist where falsehood can

enter or ‘All was a chaos of true and false,’²⁴. Truth-consciousness is pressing from both ends to turn the misconstruction and transform the three sheaths into the truth of life and truth of spirit.)

“Extended within the Infinite...**headless and footless**, concealing his two ends.”

Rig Veda-IV.1.7, 11

(The meaning of the above line can be interpreted as the Supramental is all pervading and can penetrate all the sheaths and can be approached from the two gates of head and feet.)

Regarding activation of Supramental Self above the head and Subconscious and Inconscious Self below the feet, more truths are developed in *Savitri*. They are:

“This too the supreme Diplomat can use,
He makes our (Spiritual) fall a means for greater rise.
For into ignorant Nature’s gusty field,
Into the half-ordered chaos of mortal life
The formless Power, the Self of eternal light
Follow in the shadow of the spirit’s descent;
The **twin duality** for ever one
Chooses its home mid the tumults of the sense.
He comes unseen into our darker parts
And, curtained by the darkness, does his work,
A subtle and all-knowing guest and guide,
Till they too feel the need and will to change.”

Savitri-34-35

“With Truth-Light strike earth’s massive roots of trance,
Wake the dumb self (Inconscious Self) in **the inconscient depths**
And raise a lost Power from its python sleep
That the eyes of the Timeless might look out from Time
And the world manifest the unveiled Divine.”

Savitri-72-73

“Protecting no more **a dual eternity**”

Savitri-82

“At last the struggling Energy can emerge (Inconscious Self)
And meet the voiceless Being in wider fields; (Supramental Self)
Then can they see and speak and, breast to breast,
In a larger consciousness, a clearer light,

The **Two embrace** and strive and each know each
Regarding closer now the playmate's face."

Savitri-141

"**Two golden serpents** round the lintel curled,
Enveloping it with their pure and dreadful strength,
Looked out with wisdom's deep and luminous eyes."

Savitri-524

"Of a transcendent Wisdom finding ways (Descent of Supermind)
To meet her Lord in the shadow and the Night: (Subconscient Self)
Above her is the vigil of the stars; (Descent of Supermind)
Watched by a solitary Infinitude
She embodies in dumb Matter the Divine, (Subconscient Self)
In symbol minds and lives the Absolute." Savitri-624

"Our life is entrenched between **two rivers of Light**,
We have turned space into a gulf of peace
And made the body a Capitol of bliss."

Savitri-531

"He (Supermind) is our seed and core, our **head** and **base**."

Savitri-681

"**Two powers** from one original ecstasy born...
One leans to earth, the other yearns to the skies:"

Savitri-684

"To meet me in the **abyss** and on the **height**...
And love me in the noble and vile,
In beautiful things and terrible desire."

Savitri-700

"Assailed by my infinitudes **above**,
And quivering in immensities **below**, ...
A swimmer lost between **two leaping seas**
By my outer pains and inner sweetnesses
Finding my joy in my opposite mysteries
Thou shalt respond to me from every nerve."

Savitri-700

"The truth **above** shall wake a **nether** truth, ...
The Spirit's tops and Nature's base shall draw
Near to the secret of their separate truth
And know each other as one deity."

Savitri-709

"And bear the splendour of the Divine's rush
And his impetuous knock at **unseen doors**."

“Heaven’s leaning down to embrace from **all sides** earth,
A quiet rapture, a vast security.”

Recapitulation:

Integral Yoga begins after opening of either of Psychic being in the heart centre or Spiritual being above the head through double movement of rigorous Self-control by rejection of lower Nature and complete surrender by Purusha and Prakriti Yajna. Spiritual being opens first by Vedantic Sacrifice of Karma, Jnana and Bhakti Yoga by pacification of volitional, intellectual and emotional mind respectively and after Spiritual being is opened, by its descent as Shakti, the Psychic being opens. Psychic being opens first by Vedic sacrifice of *Tantra*, *Hatha* and *Raja Yoga* by activation of mind or by Psycho physical means and after the Psychic being is opened, by its ascent the Spiritual being opens.

Integral Yoga identifies that Vedantic sacrifice/Purusha Yajna is safe for beginners of Yoga/developing Souls and Vedic sacrifice/Prakriti Yajna is safe for them those who have pursued Yoga in past births or for developed Souls who live in waking-trance.

In integral Yoga, Consciousness is moved between Psychic and Spiritual plane by activating both Purusha and Prakriti Yajna and by this movement the gulf in intermediate plane of consciousness are rent and a passage is made by which highest Consciousness can move freely between Bliss/Supramental Self and Inconscient/Subconscient Self. In this Yoga ten sheaths or *Koshas* are purified, transformed and perfected by the pressure of ten Selves known as Inconscient, Subconscient, true physical, true vital, true mental, Psychic, Spiritual, Universal, Supramental and Bliss Self. This Yoga asks waking mind/Intellect to be entirely Spiritualised and **even in the waking state ‘the enlarging man is able to live in his several subtle bodies as well as in his physical body, to be aware of them and in them, to use their senses, faculties, powers, to dwell in possession of supraphysical truth, consciousness and experience.’³³**

In integral Yoga all the ten Selves, or the Divine contained in all the ten Sheaths are dynamised, and all these Divine Selves act on the respective sheaths or higher sheaths on the lower sheaths or lower Selves on the higher sheaths; bring the required transformation and build each sheath to the extent of Their full perfection. With the progress of this experience, one meets the Divine from all ends capturing all the sheaths of the body and this experience can be repeated till It becomes constant and established. This descent of Divine Force from **four higher Selves** above the head **to six lower Sheaths below the head** and **‘the emergence of the concealed supramental force’³²** in all the ten Selves are the

normal state of the greatest integral Yogi, *yoginam api sarvesam*,¹⁴ and the highest secret, *rahasyam uttamam*,¹⁵ manifested in normal human life.

In this Spiritual endeavour, the discovery of Inconscient Self is identified as the one of the last flaming burst of Divinities and the most profound Spiritual experiences of perfect rhythm of illumining Matter's depth, 'the grand solution'³⁴ in which the height of mortal effort end and it is the waking of matter's great Serpent Power 'For large utilities in life's little space'³⁵ or opening of Inconscient Self is identified as 'last and mightiest transformation.'³⁶ The opening of Inconscient Self will break the Inconscient sheath's blind mute wall of Ignorance and each part of the Being and the surrounding sheath or every limb and cell receive Divine Mother's Delightful touch to remake our life and feel her helping hand in every circumstance. The discovery of Subconscient Self through difficulty and pain is identified as another important achievement for dismantling and illumining an obscure sheath 'whose priceless value could have saved the world.'³⁷ Silencing the mind, vital and body paves the passage clear towards the vast domain of subtle mental, subtle vital and subtle physical oceans and in its heart there is true mental being, true vital being, true physical being, and subsequently in this journey in the innermost domain the Psychic sheath and Psychic being are unveiled. Psychic being unveils the passage towards the discovery of still higher selves of Spiritual, Universal, Supramental and Bliss Self. Still there are other sequences through which these Selves can be activated and dynamised. The discovery of Supramental Self directs the Truth-Light to 'strike earth's massive roots of trance'³⁸ of the Subconscient and Inconscient oceans and wake their respective Selves. Thus, dynamisation of the ten Selves and purification, transformation and perfection of ten respective Sheaths are part of *Savitri's* Individual, Universal and Transcendental Divine action. Then, one no longer depend for intervention from above for transformation action of surface mind, life and body but it will also take place more vigorously⁴⁰ from within the ten Selves and most vigorously from below⁴¹ the feet by opening of Subconscient and Inconscient Selves.

Yogic trance is the aim of the most of the traditional Yoga of escape from waking existence into higher/highest Consciousness, but in integral Yoga, Yogic trance is a means, not an aim, of enlarging and raising the whole seeing and living into active and waking consciousness. The double utility of trance in integral Yoga is that (1) through entry into *Samadhi*, Spiritual experiences can be heightened their range and intensities in all the above ten Selves and (2) the height of Spiritual experience attained can 'be brought as much as possible into the waking consciousness.'³⁹ The full use and benefit of *Samadhi* is gained when it becomes normally possessed movement of consciousness in waking trance.⁴²

OM TAT SAT

References:

- 1: The Gita-5.16,
- 2: The Mother's Agenda/Vol-3/355,
- 3: CWSA/22/The Life Divine-933,
- 4: Savitri-325,
- 5: Savitri-85,
- 6: The Mother's Agenda, October 6, 1962,
- 7: The Gita-6.44,
- 8: The Gita-2.52,
- 9: The Mother's Agenda, July 15,
- 10: The Mother's Agenda, December 11, 1963,
- 11: The Mother's Agenda, November 7, 1961,
- 12: The Mother's Agenda, October 6, 1959,
- 13: The Mother's Agenda, August 28, 1968,
- 14: The Gita-6.47,
- 15: The Gita-4.3,
- 16: Savitri-705,
- 17: CWSA/19/Essays on the Gita-94,
- 18: CWSA/19/Essays on the Gita-163,
- 19: Savitri-410,
- 20: CWSA/19/Essays on the Gita-168,
- 21: Rig Veda-3.62.10/ CWSA/19/Essays on the Gita-201,
- 22: The Mother's Agenda-5/78-79,
- 23: The Mother-57,
- 24: Savitri-244,
- 25: CWSA/19/Essays on the Gita-246,
- 26: Savitri-20,
- 27: The Gita-7.6,
- 28: The Gita-3.30,
- 29: The Gita-13.14,
- 30: CWSA/24/The Synthesis of Yoga-824,
- 31: [CWSA/19/Essays on the Gita-206](#),
- 32: [CWSA-22/The Life Divine-1003](#),
- 33: [CWSA-23/ The Synthesis of Yoga-525](#),
- 34: [Savitri-90](#),
- 35: [Savitri-530](#),
- 36: [Savitri-318](#),
- 37: [Savitri-42](#),
- 38: [Savitri-72](#),
- 39: [CWSA-23/The Synthesis of Yoga-526-527](#),
- 40: "It proceeds by a personal effort to a conversion through a divine influence and possession; but this divine grace, if we may so call it, is not simply a mysterious

flow or touch coming from above, but the all-pervading act of a divine presence which we come to know within as the power of the highest Self and Master of our being entering into the soul and so possessing it that we not only feel it close to us and pressing upon our mortal nature, but live in its law, know that law, possess it as the whole power of our spiritualised nature.” CWSA-24/The Synthesis of Yoga-621,

41: “In other respects the process will be identical, — a supramental inflow from above, the descent of a gnostic being into the nature, and an emergence of the concealed supramental force from below; the influx and the unveiling between them will remove what is left of the nature of the Ignorance. The rule of the Inconscient will disappear: for the Inconscience will be changed by the outburst of the greater secret Consciousness within it, the hidden Light, into what it always was in reality, a sea of the secret Superconscience. A first formation of a gnostic consciousness and nature will be the consequence.” CWSA-22/The Life Divine-1003,

42: “It is not a fact that an experience gained in samadhi cannot be prolonged into the waking state.” CWSA-29/Letters on Yoga-II/p-200,

The Hierarchies of Divine Living

“And this cannot be a single swift upsoaring but like the ascent of sacrifice described in *the Veda*, a climbing from peak to peak in which from each summit one looks up to the much that has still to be done. At the same time there must be a descent too to affirm below what we have gained above: on each height we conquer we have to turn to bring down its power and its illumination into the lower mortal movement; the discovery of the Light for ever radiant on high must correspond with the release of the same Light secret below in every part down to the deepest caves of subconscious Nature. And this pilgrimage of ascension and this descent for the labour of transformation must be inevitably a battle, a long war with ourselves and opposing forces around us which, while it lasts, may well seem interminable.”¹

Sri Aurobindo

This paper contains the dream vision of collective *Ashram* living or Divine Centre that evolves from rudimentary beginning to the seemingly last objective of holding together the dual Divine Presence of *The Mother* and *Sri Aurobindo* in the heart centre and subsequently in the outward life through a hierarchy of eight ascending stages. Each stage asks long formative period of preparation before leaping into higher gradation of Consciousness.

The Four Gradations of Ashramite Devotee:

A seeking devotee turns into an *Ashramite* in this life or after many births of preparation, who receives Divine’s call to lead a Divine Life, yet compromises in between the Law and downward pull of his past world attraction, attachment and habits. *Ashramites* are of four types, *tamasic*, *rajasic*, *rajaso-sattwic* and *sattwic* based on their dynamic nature, *svabhava*, and are of four categories that of *Shudra*, *Vaisya*, *Khyatriya*, and *Brahmana* based on the predominance of their Soul force, *svadharma*, dominant tendencies and efficiency. An *Ashramite* stabilises the main function of collective living. His action is appreciated by entire self-giving of the outer-life to the Divine. His **mental waking Consciousness** is a small selection of our entire conscious being which always limits the Illimitable and divides the Indivisible; behind it there is much vaster subliminal and subconscious mind which is identified as the starting point of true science of Spirituality.

The First Gradation of Ashramite and tamasic surrender:

“Adorer of a joy without a name,
In her obscure cathedral of delight
To dim dwarf gods she offers secret rites.
But vain unending is the sacrifice,
The priest an ignorant mage who only makes

Futile mutations in the altar's plan
 And casts blind hopes into a powerless flame." Savitri-134
 "He has sent me naked into his bitter world
 And beaten me with his rods of grief and pain
 That I might cry and grovel at his feet
 And offer him worship with my blood and tears." Savitri-505-506
 (Death said) "Immutable, bodiless, beautiful, grand and dumb,
 Immobile on its shining throne it sits;
 Dumb it receives his offering and his prayer.
 It has no voice to answer to his call,
 No feet that move, no hands to take his gifts:" Savitri-609

The first type of *tamasic* surrender of an *Ashramite* devotee starts with ignorance, inertia, impotent will, unwilling to enlarge itself, insensibility to beauty, delight, love and harsh labour enforced on his animal laziness. He is identified as *arta* devotee, *tamasic* man of *Shudra swabhava*, a slave of the social order who can misuse and misunderstand the significance of Spiritual life and cannot contribute anything in comparison with the man of genius. His downward depressing life is considered meaningful if he wages constant inner war against desire, ego and attachment and outer war against *adharma* of the collective living.³⁰

The Second Gradation of *Ashramite* and *rajasic* surrender:

"Repulsion stimulated inert desire;
 Agony was made a red-spiced food for bliss,
 Hatred was trusted with the work of lust
 And torture took the form of an embrace;
 A ritual anguish consecrated death;
 Worship was offered to the Undivine." Savitri-213

The second type of *rajasic* surrender²⁶ of an *Ashramite* devotee is driven by his sense instinct, restless kinetic movement of lower life energy and satisfaction of desire as ruling human motive. He is able to create, produce, acquire wealth, enjoy his middle economic life and is known as *artharathi* devotee, *rajasic* man of *Vaisya swabhava*. His life of excess laborious effort is considered meaningful if he attains liberation and enjoys the fruit by sacrificial action and devotion.

The Third Gradation of *Ashramite* and *rajaso-sattwic* surrender: The third type of *rajaso-sattwic* surrender of an *Ashramite* is having more dominant and enforcing will power, wrestler with destiny, battle and struggle against injustice and oppression, having power to help, command and lead a group. He is identified as man of higher *rajas* of *Kshatriya swabhava* and his high spirit ambitious life can be meaningful if he can become unegoistic adventurous seeker of inner and outer truth, *jijnasu*.

The Fourth Gradation of *Ashramite* and *Sattwic* surrender:

“A rational religion dried the heart.
It planned a smooth life’s acts with ethics’ rule
Or offered a cold and flameless sacrifice.” Savitri-437-438
“Left far behind were now the faces known,
The happy silken babble on laughter’s lips
And the close-clinging clasp of intimate hands
And adoration’s light in cherished eyes
Offered to the one sovereign of their life.” Savitri-466

“The ancient mother offered to her child
Her simple world of kind familiar things.” Savitri-578
The fourth type of evolved *Ashramite* is having aptitude towards selfless consecrated action, disinterested seeking towards truth, purified intelligence which is capable of higher Spiritual experience and thus illumines his mode and view of existence. He is also identified as *jijnasu sattwic* devotee of *Brahmin* Nature. His life of limited light, knowledge, **harmony** and happiness can be meaningful if he strives to trace their limitless Source. An increased impersonality² and universality in the personal life is the sign of true *Ashram* living.

An ‘*ideal Ascetic Ashramite*’³ through the path of renunciation of desire and ego should neither be attached to the Divine work, *na mam karmani limpanti*,⁴ nor attached to initiation of ordinary work, *sarvarambhaparityagi*,⁵ nor attached to his home or home state, *aniketa*,⁶ nor attached to any *Shastra* or written truth, *sabdabrahmatibartate*,⁷ nor attached towards His devotees, *madbhakta sanga barjitah*,⁸ nor attached to the sect, community⁹ and limitation of religious activities, *sarvadharmam paritejya*,¹⁰ but attached alone to the Divine,¹¹ *Majyasakta*,¹² who is All, with the knowledge of All Life and All Time, *veda sarvani*.¹³ All his thought, impulses, feelings are to be referred constantly to the Divine for His approval or disapproval. He will do all action by uniting with the Divine, *yogasthah kuru karmani*.¹⁴

The Gita speaks of two things that either one ascends in the ladder of Consciousness from *Shudrahood* to *Brahminhood* after many births of preparation in order to arrive at Spiritual rebirth of *Dvija* or a *Shudra* ascends quickly into Spiritual liberty of *Dvija*, *Khipram Bhavati Dharmatma*,¹⁵ by sincerely turning his life Godward in this life.

A *Sadhaka* of integral Yoga or a consecrated Divine Worker will pursue *sadhana* in four stages.

The Four Gradations of *Ashramite Sadhaka*:

A dedicated *Ashramite* turns into a ***Sadhaka*** in this life or after many births of preparation, in whom the Law of integral Yoga is intensified in its process of manifestation. Each *Sadhaka* in this path is preoccupied with his own scientific method of *Yoga* developed and confirmed by regular experiment, practical analysis, psychological observation, constant revelatory results, established Spiritual experiences and profounder understandings. For him Divine life is real, concrete and verifiable. He does not act according to a construction of fixed and routine system but with a sort of free, scattered and gradually intensive purposeful working based on his temperament, helpful material his nature offers, widening of consciousness and life and obstacles which he experiences to purification and perfection. An integral aim is pursued through integral and synthetic method to arrive at the result of integral Purification, Realisation, Liberation, Perfection and Delight of active oneness. In a *Sadhaka* the waking consciousness is extended to **Cosmic Consciousness** by an inner enlargement from individual into universal existence and his instrumental individual energy disappears while taking up transformation action of the lower grades of this Nature. He does not think, act, will, feel but the Divine *Shakti* thinks, enjoys, feels and acts in his system and he feels his body one with all bodies, his life one with the whole sea of infinite life and his mind one with the struggle, thought and joy of all existence.

A ***Sadhaka*** of integral Yoga will pursue *sadhana* in four stages (1) that concentrates on the glories of second birth (material birth is considered as first birth, once born) of the Soul, twice born, *Dvija*, (2) individual strong Soul power on the surface, Instrument, *Yantra*, (3) manifestation of special Divine Force from behind the veil, Emanation, *Vibhuti*, and (4) a *Sadhaka* cannot become *Avatara* but the aspiration to become one and possess the higher Spiritual evolution of Godhead, *Avatara*, in ascending [Soul and descending Shakti](#)..

The First Gradation of *Ashramite Sadhaka*, *Dvija* with partial Psychic and Spiritual opening:

“What is aimed at by us is a spiritual truth as the basis of life, the **first words** of which are (1) surrender and (2) union with the Divine and (3) transcendence of ego. So long as that basis is not established, a ***Sadhaka*** is only an ignorant and imperfect human being struggling with the evils of the lower Nature.”¹⁶

Sri Aurobindo

Those seekers of truth, *Jijnasu*, by the sincerity of their *tyaga*, *vairagya*, *abhyasa*, *samyama*, *tapasya* and *atma-samarpana*, open the door of their Soul; they experience the second Soul birth, *Dvija*, after the first material birth from the mother’s womb. They experience two inner changes that of Soul and Nature. (1)

The inner most Psychic Being comes to the surface Nature which was earlier veiled by restless activity of mind, by turbulence of the impure and perverted vital nature and by obscurity and ignorance of the physical consciousness. Thus, by the pressure of Soul force they execute the fourfold Divine work of *chaturvarnyam*,¹⁷ from a higher Psychic plane of consciousness beyond the three *gunas*. (2) They are liberated Souls but one part of their untransformed nature is *tamasic* and all other parts are still under *rajasic* and *sattwic* influence. The second change is that the Psychic being becomes dynamic and irradiates its Light and Force to all the conscious and subconscious ranges of Nature. Thus, they experience four-fold transformation of physical mind, vital mind emotional mind and intellect.

The Second Gradation of Ashramite Sadhaka, Yantra and Psychic surrender:

“The eye of his will must look beyond to a purity of divine being, a motive of divine will-power guided by divine knowledge of which his perfected nature will be the engine, *yantra*. That must remain impossible in entirety as long as the dynamic ego with its subservience to the emotional and vital impulses and the preferences of the personal judgment interferes in his action.”¹⁸

Sri Aurobindo

“Pity is there and fire-winged sacrifice,
And flashes of sympathy and tenderness
Cast heaven-lights from the heart’s secluded shrine.” Savitri-170

“In an outburst of heavenly joy and ease
Life yields to the divinity within
And gives the rapture-offering of its all,
And the soul opens to felicity.” Savitri-278

“His heart lay somewhere conscious and alone
Far down below him like a lamp in night;
Abandoned it lay, alone, imperishable,
Immobile with excess of passionate will,
His living, sacrificed and offered heart
Absorbed in adoration mystical,
Turned to its far-off fount of light and love.” Savitri-331-332

“A sacrament of joy in treasuring palms
She brought, flower-symbol of her offered life,
Then with raised hands that trembled a little now
At the very closeness that her soul desired,
This bond of sweetness, their bright union’s sign,
She laid on the bosom coveted by her love.” Savitri-409

“Thus in the silent chamber of her soul
Cloistering her love to live with secret grief
She dwelt like a dumb priest with hidden gods
Unappeased by the wordless offering of her days,
Lifting to them her sorrow like frankincense,

Her life the altar, herself the sacrifice.” Savitri-472-473

“Even the smallest meanest work became
A sweet or glad and glorious sacrament,
An offering to the self of the great world
Or a service to the One in each and all.” Savitri-532

“Not he who has reared his temple in my thoughts
And made his sacred floor my human heart.
My God is will and triumphs in his paths,
My God is love and sweetly suffers all.
To him I have offered hope for sacrifice
And gave my longings as a sacrament.” Savitri-591

Those who act by the pressure of strong Psychic and Spiritual force on the surface are identified as conscious Instruments of the Divine. A *Dvija* carrying *Brahma Shakti* can ascend into *Yantra* having wisdom of *Maheswari*, who toils from the beginning of creation and draws her children to link earth consciousness with supreme Truth Consciousness. A *Dvija* carrying *Kshetra Shakti* can ascend into *Yantra* having Power of *Mahakali*, who can transform Time’s black dragon base of Inconscient Sheath and can trample the Nature’s Iron Law of Death. A *Dvija* carrying *Vaisya Shakti* can ascend into *Yantra* having Power of *Mahalakshmi*, who can bring into life’s closed and obscured room a sense of Infinite Beauty, Delight, Love and Harmony. A *Dvija* carrying *Shudra Shakti* can ascend into *Yantra* having Power of *Mahasaraswati*, who is ready for arduous labour, long suffering and can wait patiently for all eternity in order bring the fullness and perfect perfection of this blind struggling creation.

The Third Gradation of Ashramite Sadhaka, Vibhuti and Spiritual surrender:

“It is the Godhead who manifests himself (as **Emanations**) in the great thinker, the hero, the leader of men, the great teacher, sage, prophet, religious founder, saint, lover of man, the great poet, the great artist, **the great scientist**, the ascetic self-tamer, the tamer of things and events and forces.”¹⁹

Sri Aurobindo

“...she (The Mother) sends down (to earth) **emanations** of them (Gods) into these lower worlds to intervene, to govern, to battle and conquer, to lead and turn their cycles, to direct the total and the individual lines of their forces. These **Emanations** are many divine forms and personalities in which men have worshipped her under different names throughout the ages.”²⁰

Sri Aurobindo

“A comrade of Silence on her austere heights
Accepted by her mighty loneliness,
He stood with her on meditating peaks
Where life and being are a sacrament

Offered to the Reality beyond,
 And saw her loose into infinity
 Her hooded eagles of significance,
 Messengers of Thought to the Unknowable.” Savitri-190-191,
 “All he had been and all towards which he grew
 Must now be left behind or else transform
 Into a self of That which has no name.
 Alone and fronting an intangible Force
 Which offered nothing to the grasp of Thought,
 His spirit faced the adventure of the Inane.” Savitri-307

“Only when thou hast climbed above thy mind
 And liv’st in the calm vastness of the One
 Can love be eternal in the eternal Bliss
 And love divine replace the human tie.
 There is a shrouded law, an austere force:
 It bids thee strengthen thy undying spirit;
 It offers its severe benignancies
 Of work and thought and measured grave delight
 As steps to climb to God’s far secret heights.” Savitri-434,

Those who are destined for inner Psychic and Spiritual action behind the veil of surface consciousness are identified as Emanations. Thus, evolution of sevenfold personality of Divine Worker through practice of integral *Karma Yoga*, evolution of seven-fold Knowledge of Spiritual man through practice of integral *Jnana Yoga*, evolution of seven-fold beatitudes of Divinised man through practice of integral *Bhakti Yoga* and evolution of sevenfold purity of virgin Mother through practice of integral *Tantra Yoga* or **dynamic Yoga of self-perfection**, are identified as special action of a *Vibhuti*. *The Gita*²¹ indicates that even the Emanations are not free from untransformed Nature of three *Gunas* and they are given the task in integral Yoga for entire transformation of Nature through ascent into *Avatara* Consciousness. They will reconcile *Vedantic*, *Tantric* and *Buddhist* objective of absolute Self, *Siddhis* and *Nirvana* respectively to arrive at the highest ascending *Sachchidananda* Consciousness and dynamises the highest descending *Sachchidananda* Consciousness.

The Fourth Gradation of Ashramite Sadhaka, Consciousness of Avatara and comprehensive surrender:

“...in the *Avatar* there is the special manifestation, the divine birth from above, the eternal and universal Godhead descended into a form of individual humanity, *atmanam srijami*,²² and conscious not only behind the veil **but in the**

outward nature."²³ "But just as the (1) outer life is of immense importance for the inner development, so (2) the external *Avatarhood* is of no mean importance for this great spiritual manifestation. The consummation in (1) the mental and physical symbol assists (2) the growth of the inner reality; (3) afterwards the inner reality expresses itself with greater power in a more perfect symbolisation of itself through the outer life."²⁴

Sri Aurobindo

"There (in Supramental Consciousness) all movements are steps of the Truth; there all beings are souls and powers and bodies of the divine Light; there all experiences are seas and floods and waves of an intense and absolute *Ananda*."²⁵

Sri Aurobindo

"Then kindling the gold tongue of sacrifice,
Calling the powers of a bright hemisphere,
We shall shed the discredit of our mortal state,
Make the abyss a road for Heaven's descent,
Acquaint our depths with the supernal Ray
And cleave the darkness with the mystic Fire." Savitri-171-172
"Austere, intolerant they claim from us
Efforts too lasting for our mortal nerve
Our hearts cannot cleave to nor our flesh support;
Only the Eternal's strength in us can dare
To attempt the immense adventure of that climb
And the sacrifice of all we cherish here." Savitri-280 (complete surrender)
"He tore desire up from its bleeding roots
And offered to the gods the vacant place.
Thus could he bear the touch immaculate.
A last and mightiest transformation came...
In this tremendous universality
Not only his soul-nature and mind-sense
Included every soul and mind in his,
But even the life of flesh and nerve was changed
And grew one flesh and nerve with all that lives;
He felt the joy of others as his joy,
He bore the grief of others as his grief;
His universal sympathy upbore,
Immense like ocean, the creation's load
As earth upbears all beings' sacrifice,
Thrilled with the hidden Transcendent's joy and peace." Savitri-318-319
(Sacrifice of an Avatar through earthly departure of body.)
"It is finished, the dread mysterious sacrifice,
Offered by God's martyred body for the world;

Gethsemane and Calvary are his lot,
He carries the cross on which man's soul is nailed;
His escort is the curses of the crowd;
Insult and jeer are his right's acknowledgment;
Two thieves slain with him mock his mighty death." Savitri-445

A *Yantra* and *Vibhuti* can open themselves towards the full descent of *Avatara* Force intermittently while an *Avatara* also does Divine's instrumental and emanative action in large scale. A *Sadhaka* of integral Yoga cannot become *Avatara*,²⁶ but he can attain and stabilise himself in the *Avatara* Consciousness after he experiences prolonged movement between Psychic and Spiritual planes. The Gita defines man's possibility to carry the consciousness of *Avatara*, *mamaivansa*,²⁷ and integral Yoga defines that 'The last stage of this perfection will come when you are completely identified with the Divine Mother and feel yourself to be no longer another and separate being, instrument, servant or worker but truly a child and eternal portion of her consciousness and force.'²⁸ An integral Yogi has three aspects of this conscious union, (1) a union with the transcendent supreme Divine, (2) a union with universal Divine and (3) a dynamic Supramental action linking the transcendent origin and the universal Self in an individual *Psychic Being* and he becomes a Divine Centre of the world of receiving the Divine energies, transmitting them to the surrounding world and of fulfilling the deficiencies of men.

We pray before *the Divine Mother* and Lord *Sri Aurobindo* to grant the benefit of Their external *Avatarhood* of Divinisation of outer Nature by pursuing this great Yoga consistently extending over many births. Thus, the vision of universal incarnation of Godhead²⁹ concealed in all humanity will be revealed and realised in all life.

OM TAT SAT

Reference:

- 1: CWSA/23/The Synthesis of Yoga-132,
- 2: "Impersonality is a denial of limitation and division, and the cult of impersonality is a natural condition of true being, an indispensable preliminary of true knowledge and therefore a first requisite of true action." CWSA/19/Essays on the Gita-532.
- 3: "...there are a **good third** who are here only because they are comfortable: you work if you want to, you don't work if you don't want to, you always eat, you always have shelter and clothes, and, ultimately, you sort of do as you please (you pretend to obey, that's all). And if you are denied a convenience, you start grumbling—Yoga is simply out of picture! It is a hundred thousand miles away from their consciousness (their mouths are full of words, but it is only lip service). Sometimes you have a little scruple in order to appear to be doing some work. And

some have grown very old or come here because they have become unfit for life outside...so we cannot send them away! (It was wrong to accept them—I must say I have little to do with that acceptance: I will say no, and ninety-nine times out of hundred, they (Secretaries) will pretend they heard yes, but any way... that is life.) So I cannot send them away. But I am going to **make life ascetic for them**: one won't be here to be comfortable anymore—then for what?" The Mother's Agenda-5/36,

4: The Gita-4.14,

5: The Gita-14.25, 12.16,

6: "Take advantage of the circumstances to **get rid of all attachment** to the members of your family. You must learn that you have no more brothers, sister, father, mother, except *Sri Aurobindo* and myself, and you must feel free and unconcerned whatever happens to them. We are your whole family, your protection, your all in all." The Mother's Centenary Edition/14/305, "He is equal to praise and blame, who is silent, content with whatever comes, **with no attachment of home**, firm in mind, full of devotion, is dear to Me." The Gita-12.19,

7: The Gita-6.44,

8: The Gita-11.55,

9: "Therefore **attachment and desire must be utterly cast out**; there is nothing in the world to which we must be attached, not wealth nor poverty, nor joy nor suffering, nor life nor death, nor greatness nor littleness, nor vice nor virtue, nor friend, nor wife, nor children, nor country, **nor our work and mission**, nor heaven nor earth, nor all that is within them or beyond them. And this does not mean that there is nothing at all that we shall love, nothing in which we shall take delight; for attachment is egoism in love and not love itself, desire is limitation and insecurity in a hunger for pleasure and satisfaction and not the seeking after the divine delight in things." CWSA-23/The Synthesis of Yoga-329-30,

10: The Gita-18.66,

11: "Ninety-nine out of a hundred people come here to be comfortable and do nothing; one in a hundred comes with a Spiritual aspiration, and even then...it is mixed.

The three conditions: (A set of rules for admission to *Ashram*)

a: The sole aim of life is to dedicate oneself to the Divine realisation.

b: *Sri Aurobindo's* absolute authority (represented by *The Mother*) (through inner contact) is recognised.

c: To those who want to practice the integral Yoga, it is strongly advised to abstain from three things. So the three things ([laughing] you put your fingers in your ears): sexual intercourse (it comes third) and drinking alcohol and...[whispering] smoking." The Mother's Agenda-6/128-129,

12: The Gita-7-1,

13: The Gita-4.5,

14: The Gita-2.48,

- 15: The Gita-9.31,
 16: The Mother's Agenda-4/422,
 17: The Gita-4.13,
 18: CWSA/24/The Synthesis of Yoga-705,
 19: CWSA/19 /Essays on the Gita-374,
 20: The Mother-33,
 21: "There is not one entity, either on the earth or again in the heaven among the Gods, that is not subject to the workings of these three *gunas*, born of nature." The Gita-18.40,
 22: The Gita-4.7,
 23: CWSA-19/Essays on the Gita-161,
 24: CWSA-19/Essays on the Gita-167,
 25: The Mother-31,
 26: "But still the *Vibhuti* is not the *Avatar*; otherwise *Arjuna*, *Vyasa*, *Ushanas* would be *Avatars* as well as *Krishna*, even if in a less degree of the power of *Avatarhood*. The divine quality is not enough; there must be the inner consciousness of the Lord and Self governing the human nature by his divine presence. The heightening of the power of the qualities is part of the becoming, *bhutagrama*, (The Gita-8.19, 9.8) an ascent in the ordinary manifestation; in the *Avatar* there is the **special manifestation, the divine birth from above**, the eternal and universal Godhead descended into a form of individual humanity, *atmanam srijami*, (The Gita-4.7) and conscious not only behind the veil but in **the outward nature.**" CWSA/19/Essays on the Gita-161, "The crisis in which the *Avatar* appears, though apparent to the outward eye only as a crisis of events and great material changes, is always in its source and real meaning **a crisis in the consciousness** of humanity when it has to undergo some grand modification and effect some new development. For this action of change a divine force is needed; but the force varies always according to the power of consciousness which it embodies; hence the necessity of a divine consciousness manifesting in the mind and soul of humanity. Where, indeed, the change is mainly intellectual and practical, the intervention of the *Avatar* is not needed; there is a great uplifting of consciousness, a great manifestation of power in which men are for the time being exalted above their normal selves, and this surge of consciousness and power finds its wave-crests in certain exceptional individuals, *vibhutis*, whose action leading the general action is sufficient for the change intended." CWSA/19/Essays on the Gita-168, "The *Avatar* is not bound to do extraordinary actions, but he is bound to give his acts or his work or what he is — any of these or all — a significance and an effective power that are part of something essential to be done in the history of the earth and its races." CWSA-28/Letters on Yoga-I-490, "The natural attitude of the psychic being is to feel itself as the child, the son of God, the *Bhakta*; it is a portion of the Divine, one in essence, but in the dynamics of the manifestation there is always even in identity a difference. The *Jivatman*, on the contrary, lives in the essence and can merge itself in identity with the Divine; but it too, the moment it

presides over the dynamics of the manifestation, knows itself as one centre of the multiple Divine, not as the Parameshwara. It is important to remember this distinction; for, otherwise, if there is the least vital egoism, one may begin to think of oneself as an Avatara..." CWSA-28/Letters on Yoga-61

27: "It is an eternal portion of Me that becomes the Jiva in the world of living creatures and cultivates the subjective powers of Prakriti, mind and the five senses." The Gita-15.7

28: CWSA-32/The Mother with Letters on the Mother/p-13,

29: "We have the emergence of that Conscious Being in an involved and inevitably evolving Life, Mind and Supermind as the condition of our activities; for it is this evolution which has enabled man to appear in Matter and it is this evolution which will enable him progressively to manifest God in the body, — the **universal Incarnation.**" CWSA/21/The Life Divine-64, "The man is not, when we look closely, himself alone, a rigidly separate self-existent individual, but humanity in a mind and body of itself; and humanity too is no rigidly separate self-existent species or genus, it is the All-existence, **the universal Godhead** figuring itself in the type of humanity; there it works out certain possibilities, develops, evolves, as we now say, certain powers of its manifestations." CWSA/19/Essays on the Gita-152-153,

"The seed of Godhead sleeps in mortal hearts,

The flower of Godhead grows on the world-tree:

All shall discover God in self and things." Savitri-446,

30: "Any such complete transformation of the earth-life in a number of human beings could not establish itself altogether at once; even when the turning-point has been reached, the decisive line crossed, the new life in its beginnings would have to pass through a period of ordeal and arduous development. A general change from the old consciousness taking up the whole life into the spiritual principle would be the necessary first step; the preparation for this might be long and the transformation itself once begun proceed by stages. In the individual it might after a certain point be rapid and even effect itself by a bound, an evolutionary saltus; but an individual transformation would not be the creation of a new type of beings or a new collective life. One might conceive of a number of individuals thus evolving separately in the midst of the old life and then joining together to establish the nucleus of the new existence. But it is not likely that Nature would operate in this fashion, and it would be difficult for the individual to arrive **at a complete change while still enclosed in the life of the lower nature.** At a certain stage it might be necessary to follow the age-long device of the separate community, but with a double purpose, first to provide a secure atmosphere, a place and life apart, in which the consciousness of the individual might concentrate on its evolution in surroundings where all was turned and centred towards the one endeavour and, next, when things were ready, to formulate and develop the new life in those surroundings and in this prepared spiritual atmosphere. It might be that, in such a concentration of effort, all the difficulties of

the change would present themselves with a concentrated force; for each seeker, carrying in himself the possibilities but also the imperfections of a world that has to be transformed, would bring in not only his capacities but his difficulties and the oppositions of the old nature and, mixed together in the restricted circle of a small and close common life, these might assume a considerably enhanced force of obstruction which would tend to counterbalance the enhanced power and concentration of the forces making for the evolution. This is a difficulty that has broken in the past all the efforts of mental man to evolve something better and more true and harmonious than the ordinary mental and vital life. But if Nature is ready and has taken her evolutionary decision or if the power of the Spirit descending from the higher planes is sufficiently strong, the difficulty would be overcome and a first evolutionary formation or formations would be possible.”
CWSA/22/The Life Divine-1098-1099,

The Perfection foreseen in *the Gita* and Integral Yoga:

“Then I thought: now, *Sri Aurobindo*, it is quite clear; for him, the goal was Perfection. Perfection not in the sense of a summit but of an all-inclusive totality in which everything is represented, has a place. And I saw that this Perfection would come—must come—in stages. He announced something the realisation of which will stretch over thousands of years. So it must come in stages.”¹⁶

The Mother

The Bhagavad Gita is the root knowledge and the foundation on which comprehensive vision of *Sri Aurobindo*'s Teachings or integral Yoga rests. A thorough knowledge on the highest developed truth and highest hinted truth of *the Gita* is to ‘**distinguish its essential and living message**’³ which is also an indispensable necessity to penetrate into vast wisdom of integral Yoga. The perfection foreseen in *the Gita* and the integral Yoga are here restricted to following *siddhis* so that we can concentrate, contemplate, meditate, **verify and enlarge our existing vessel** through direct Spiritual experience.

Thirty siddhis, Perfection of Divine Workers, God-doers, Divya Karmi: (1) *yogastha kuru karmani*, fixed in yoga do thy action, (2) *sangam tyaktwa*, having abandoned attachment, (3) *siddhyasiddhyah samo bhutwa*, having become equal in failure and success, (4) *samatwam yoga uchyate*, equality is the definition of yoga, (5) *yogah karmasu kausalam*, yoga is skill in works, ‘**the latter (*samyama*) is the control of the lower by the higher self, which successfully gives to those powers their right action and their maximum efficiency, —*yogah karmasu kausalam*.**’⁵⁷ “Skill in works will come when there is the opening in the physical mind and the body.”⁶⁵ (6) *karmajam budhiyukta hi phalam tyaktwa manisinah*, the sages who have united their reason and will with the Divine renounce the fruit which action yields, (7) *niyatam kuru karma twam*, do thou do controlled desireless action, (8) *yajnah karma samudbhava*, sacrifice is born of work, *karma brahmodbhavam*, work know to be born of *Brahman*, (9) *lokasamgraham*, thou should do work for holding together and control of the world and its peoples, (10) *na budhivedam*, man of knowledge should not create a division of understanding of the bound Souls, (11) *mayi sarvani karmani sannyasyadhyatmchetasa*, give up thy works and consciousness to Me, (12) *sraddhavantonasuyanto*,⁶² without narrow carping be faithful to Me, ***sraddhavan-nasuyascha*,⁶² the man who has full faith, *sraddha*, in the Divine has no narrow carping, *asuya*,** (13) *swadharme nidhanam sreyah*, it is better to experience Spiritual fall while *jivatma* tracing the path of *Paramatma*, (14) *janma karma cha me divyam*, My birth or transformation of Nature and My action are both Divine, (15) *chaturbarnyam maya sristam*, the four-fold order of Soul action are created by Me, (16) *na mam karmani limpanti na me karmaphale*

spriha, I have no attachment to action and fruit of action, (17) *kamasankalpabarjitah*, all action are free from will of desire, (18) *tyaktwa karmaphalasangam nityatripta nirasrayah*, having abandoned to fruit of action one becomes ever satisfied without any dependency, (19) *tyaktasarvaparigraha*, his heart and self are under perfect control, (20) *sarva karmakhilam partha jnane parisamapyate*, O Arjuna, all action culminates in knowledge, (21) *jnanagnee sarvakarmani vasmatsat*, the fire of knowledge turns all defects of works to ashes, (22) *yogasannyastakarmanam*, by yoga given up all works, (23) *yoginam karma kurbanti sangam tyaktwatmasuddhaye*, yogi does work for self-purification, (24) *tasmad yogi bhavarjuna*, become then *Karma Yogi*, O Arjuna, (25) *muktasya karma* is the action of liberated man. But on the contrary it has said that not the cessation of works, but renunciation of desire is the better way, 'Its (*The Gita*'s) initial object was not precisely to propose a way of liberation, *moksa*, but rather to show the compatibility of works with the soul's effort towards liberation and of spiritual freedom itself when once attained with continued action in the world, *muktasya karma*;²² (26) *sarvani karmani*, it has even insisted on doing all actions from a higher plane of Consciousness, (27) *krishna-karmakrit*, it has said that in whatever way the perfected Yogin lives and acts, he lives and acts in God. (28) *Niyatam Karma*, 'For knowledge does not mean renunciation of works, it means equality and non-attachment to desire and the objects of sense; and it means the poise of the intelligent will in the Soul free and high-uplifted above the lower instrumentation of *Prakriti* and controlling the works of the mind and the senses and body in the power of self-knowledge and the pure objectless self-delight of spiritual realisation, *niyatam karma*.⁵ (29) *naiskarmya*, 'Be free from obscuration and bewilderment by the three *gunas* and action can continue, as it must continue, and even the largest, richest or most enormous and violent action; it does not matter, for nothing then touches the *Purusha*, the soul has *naiskarmya*...An understanding without attachment in all things, a soul self-conquered and empty of desire, man attains by renunciation a supreme perfection of *naiskarmya*.⁶ *Kartavya krama*, (30) "For when questioned by Arjuna on the difference between the outer and inner renunciation, *sannyasa* and *tyaga*, Krishna insists that these three things ought not to be renounced at all but ought altogether to be done, for they are the work before us, *kartavyam karma*, and they purify the wise. In other words these acts constitute the means of our perfection."⁶⁶ "Even these actions (sacrifice, giving and askesis) certainly ought to be done, O Partha, leaving aside attachment and fruit."⁶⁷ "He from whom all beings originate, by whom all this universe is pervaded, by worshipping Him by **his own work**, a man reacheth perfection."⁶⁸

Nine Perfection of a Divine Worker having *Brahmin* Soul Force: (1) *sama*, control of mind, (2) *dama*, control of senses, (3) *tapah*, askesis, (4) *soucha*, inner and outer purity, (5) *khanti*, forgiveness, (6) *arjaba*, mental, vital and physical

simplicity, (7) *jnana*, exclusive knowledge, (8) *vijnana*, comprehensive knowledge, (9) *brahmakarma*,⁶¹ performing all action as sacrifice.

Seven Perfection of a Divine Worker having Kshetriya Soul Force: (1) *sourjya*, heroism, (2) *teja*, high Spiritual light, (3) *dhriti*, resolution, (4) *drakya*, ability, (5) *juddhe chapyapalayanam*, not fleeing from the battle, (6) *dana*, giving, (7) *ishwara bhava*, lordship.

Three Perfection of a Divine Worker having Vaisya Soul Force: (1) *krisi*, agriculture, (2) *gorakhya*, cattle keeping, (3) *banijyam*, trade.

The Perfection of a Divine Worker having Shudra Soul Force: *paricharya*, service.

Twenty-nine siddhis, Perfection of men of Divine Knowledge, God-knowers, Jnani: (1) *amanitwam*, a total absence of worldly pride and arrogance, (2) *adambitwam*, harmlessness, (3) *ahimsa*, nonviolence or tolerance (4) *kshanti*, forgiveness, (5) *arjabam*, simplicity of mind and body, (6) *acharyopasanam*, worship given to the teacher, *pranipatena*, **worshipping the feet of the Teacher**, (7) *soucha*, purity, (8) *sthairjyam*, steadfastness, (9) *atmabinigraha*, self-control of mind, (10) *indriyarthesu vairagya*, renunciation of sense enjoyment, (11) *na ahamkaram*, a radical freedom from all (triple) egoism, (12) *janmamrityu jarabyadhi dukhadosanudarsanam*, to see constant defect in birth, death, old age, disease and sorrow, (13) *asaktiranabhiswagah*, to live without attachment, (14) *putradaragrihadisu*, unattached to son, wife and home, (15) *nityam samachittatwam istanistopapattisu*, constant equalness to all pleasant and unpleasant happenings, (16) *maye chananyayogena*, to be in utter oneness with Me, (17) *abybhicharini bhakti*, the yoga of an unswerving devotion, (18) *bibiktadesasebitwa*, to live in solitude, (19) *maratirjanasamsadi*, away from vain noise of crowds, (20) *adhyatmajnananityatwam*, always stable in Spiritual knowledge, (21) *tattwajnanarthadarsanam*, to see Divine in his creation, (22) *asakta-buddhih sarvatra*, one becomes an understanding unattached in all things, (23) *vigata sprihah*, desire passes away from the Soul and one becomes free from all longing, (24) *jitatma*, Soul's radical victory and conquest over mobile Nature, (25) *buddhya visuddhaya yuktah*, a union of purified intelligence with the pure Spiritual substance, (26) *atmanam niyamy*, controlling the whole being by firm and steady intelligent will, (27) *visayam tyaktva*, the renunciation of objects by senses, (28) *dhyana-yoga paro nityam*, 'a continual meditation is the firm means by which the soul of man can realise its self of Power and its self of Silence',²⁴ (29) *dvandvatitah vimatsarah*,⁶⁰ he who has passed beyond dualities and is jealous of none, (30) *sraddhavan labhate Jnanam*, **the man full of faith attains the Knowledge**, (31) *sraddhamayoyam purusha*, **faith is the nature of Self, Jivatma**,

(31) *yo yac-chraddhah sa eva sah*, ‘whatever is that will, faith or constituting belief in him (man), he is that and that is he,’⁵⁸

Forty-one siddhis, Perfection of men of devotion, God-lovers, Bhakta: (1) *adwesta sarvabhutanam*, bearing ill-will to none, (2) *maitrah*, having friendship to all beings, (3) *karuna*, having compassion to all beings, (4) *nirmamo*, free from attachment, (5) *nirahamkarah*, free from egoism, I-ness and my-ness, (6) *samadukhasukha*, equal to pleasure and pain, (7) *khami*, forgiveness, (8) *santustam satatam*, ever satisfied, (9) *yogi*, united with the Divine, (10) *jatatam drudhanischaya*, steadfast control of self, (11) *mayarpita manobudhi*, given up mind and reason to Me, (12) *jasmanodwijate loko*, he, by whom world is not afflicted or troubled, (13) *lokannodwijate*, he, who is not afflicted or troubled by the world, (14) *harsha*, free from waves of joy, (15) *amarsha*, free from agitated lower nature of jealousy (intolerance) (16) *bhaya mukta*, free from fear, (17) *udbega muktam*, free from anxiety and resentment, (17) *anapekshah*, desires nothing, (18) *suchir*, pure, (19) *daksha*, skilled in all action, (20) *udasina*, indifferent to whatever comes, (21) *gatabyathah*, not pained or afflicted by any result or happening, (22) *sarbarambhaparityagi*, who has given up all initiative to work, (23) *na hrusyati*, neither desires the pleasant, (24) *na dwesti*, nor abhors the unpleasant, (25) *na sochati*, nor sorrows at its burden, (26) *na kankhati*, nor desires anything, (27) *subhasubhaparityagi*, abolished the distinction between fortunate and unfortunate happenings, (28) *samah satru cha mitre cha*, equal to friend and enemy, (29) *samah manapamanayoh*, equal to honour and dishonour, (30) *sitoshna*, equal to heat and cold, (31) *sukhadukhesu*, equal to pleasure and pain, (32) *samah sangabibarjitah*, unattached, (33) *tulyanindastuti*, equal to praise and blame, (34) *mouna*, silent, (35) *santusto jena kenachit*, content and well-satisfied with anything and everything, (36) *aniketah*, not attached to person or thing, place or home, (37) *sthiramati*, firm in mind, (38) *dharmyamritamidam*, follow the immortal *dharma*, (39) *sraddhadhana*, perfect faith, (40) *bhaktya mam abhijanati*, ‘When the soul has lost its separative personality, when it has become the *Brahman*, it is then that it can live in the true Person and can attain to the supreme revealing *bhakti* for the *Purushottama* and can come to know him utterly by the power of its profound *bhakti*, its heart’s knowledge,’²⁵ (41) *samagram mam jnatva or yavan yaschasmi tattvatah*, ‘He comes to know Me who and how much I am and in all the reality and principles of My being.’²⁵

Twenty-eight atma-siddhis, self-perfection of traditional Yogis, Siddha: (1) *Brahma Nirvana*, extinction in the *Brahman*; it is ‘not the negative self-annihilation of the *Buddhist*, but the immergence of the separate personal self into the vast reality of the one infinite impersonal Existence.’⁴ (2) *Nirvana*, extinction of ego, desire, egoistic action and mentality, (2a) *Buddhist Nirvana*, it is a blissful negation of being, (2b) *the Gita’s Nirvana*, it ‘is clearly compatible with world consciousness and with action in the world. For the sages who possess it are

conscious of and in intimate relation by works with the Divine in the mutable universe; they are occupied with the good of all creatures, *sarvabhuta-hite*,¹⁸ (3) **Brahmi Sthiti**, abiding in the consciousness of the **brahman**, or the firm standing status of the **Brahman**. ‘It is a reversal of the whole view, experience, knowledge, values, seeing of earth-bound creatures.’⁷ (4) **Brahmabhuta**, has become the **brahman** or **Brahmabhuyaya**, arriving at **brahmic** status, “It is to put off the lower mental, vital, physical existence and to put on the pure spiritual being. This can best be done by the intelligence and will, *buddhi*, our present topmost principle.”²³ (5) **Trikaladristi**, ‘I know all the past and all the present and the future existences, O *Arjuna*, but Me none (deluded petty mind) yet knows,’⁸ (6) **Samahita**,⁹ concentrated in its own being; it is ‘not only in the trance of the inward-drawn consciousness, but always, in the waking state of the mind as well, in exposure to the causes of desire and of the disturbance of calm, to grief and pleasure, heat and cold, honour and disgrace, all the dualities,’⁵⁶ “When one has conquered one’s self and attained to the calm of a perfect self-mastery and self-possession, then is the supreme self in a man founded and poised even in his outwardly conscious human being, *samahita*.”⁵⁷ (7) **Jivanmukta**, living liberated man, who is entirely free even without dissolution of the bodily life in a final Samadhi,¹⁰ (8) **Kutastha**, stable, high seated *Akshara Purusha*, ‘which stands above the changes and the perturbations of the natural being; and the Yogin is said to be in Yoga with it when he also is like it, *kutastha*, when he is superior to all appearances and mutations, when he is satisfied with self-knowledge, when he is equal-minded to all things and happenings and persons.’¹⁹ (9) **Purushottama**, the supreme Soul, the supreme Being, the supernal Person of whom all self and nature, all being and becoming in this or any universe are the self-conception and the self-energising; the highest *purusha*, who manifests himself in the *akshara* (immutable) and the *kshara* (mutable), as *purusha* poised in himself and *purusha* active in *prakriti*, (10) **Madbhava**, this assumption into the self of eternal silence, *brahma bhuya*, is not all our objective, but only the necessary immense base for a still greater and more marvellous divine becoming, *madbhava*, (11) **Param bhava**, the ultimate becoming of the Soul, (12) **Sva Prakriti**, the Divine Nature, (13) **Para Prakriti**, ‘But in *the Gita*’s path of *Tyaga* it is a preparation rather for the turning of our whole life and existence and of all action into an integral oneness with the serene and immeasurable being, consciousness and will of the Divine, and it preludes and makes possible a vast and total passing upward of the soul out of the lower ego to the inexpressible perfection of the supreme spiritual nature, *para prakriti*.’¹¹ (14) **Sayujya mukti**, the freedom born of unbroken contact and identification of the individual being in all its parts with the Divine,¹⁰ or ‘a self-oblivious abolition of Soul’s personal being in the absorption of the One,’¹⁷ or ‘There is an entire unification with the supreme Godhead in essence of being and intimacy of consciousness and identity of bliss,’¹⁷ (15) **Sadharmya mukti**, the acquisition of the divine nature by the transformation of this lower being into the human image of the Divine,¹⁰ ‘This perfection, then, this *sadharmya* is the way of

immortality and the indispensable condition without which the soul cannot consciously live in the Eternal.²¹ ‘That liberation, that oneness, that putting on of the divine nature, *sadharmya*, it declares to be the very essence of spiritual freedom and the whole significance of immortality.’²⁰ (15a) *Sadrisya*, ‘There is an identity of soul’s liberated nature with the Divine nature,’¹⁷ ‘The Yoga of works leads to oneness in power of being and nature,’¹⁷ (16) *Salokya mukti*, by which the whole conscious existence dwells in the same status of being as the Divine, in the state of *Sachchidananda*,¹⁰ ‘There is an eternal ecstatic dwelling in the highest existence of the Supreme,’¹⁷ (16a) *Samipyā*, ‘There is an eternal love and adoration in a uniting nearness, there is an embrace of the liberated spirit by its divine Lover and the enveloping Self of its infinitudes,’¹⁷ (17) *Naiskarmya siddhi*, complete inner quietness, supreme perfection of inner inactivity of *Jnana Yoga*, ‘The man who has this harmony may be motionless within and absorbed in silence, but his Self will appear free from disguises, the divine Influence will be at work in him and while he abides in tranquillity and an inward inaction, *nais.karmya*, yet he will act with an irresistible power and myriads of things and beings will move and gather under his influence.’⁶⁴ (18) *Vasudevah Sarvamiti*, Cosmic consciousness, (19) *Mokshya*, ‘Its (*The Gita*’s) initial object was not precisely to propose a way of liberation, *moksha*, but rather to show the compatibility of works with the soul’s effort towards liberation and of spiritual freedom itself when once attained with continued action in the world, *muktasya karma*.’¹² (20) *sthita prajna*, stable in intelligence, (21) *Viswarupa Darshan*, vision of the universal *Purusha*, ‘The transcendence and cosmic aspect (of Divine, *Viswarupa Darshana*) have to be seen, for without that seeing the limitations of humanity cannot be exceeded.’ CWSA/19/Essays on the Gita-392, (22) *Param Dham*, final rest of the Soul in *Purushottama* consciousness, (23) *samam brahma*, equal *Brahman*, ‘If we can live in this equal self, we too are at peace; our works continue so long as Nature’s impulsion prolongs itself in our instruments, but there is a spiritual freedom and quiescence.’¹³ (24) *daivi Prakriti or sarvakarma-samarthya*, a rapid and divine capacity for all kinds of action that may be demanded from the instrument, (25) *mayyeva nivasisyasi*, ‘To raise our whole existence to the Divine Being, to dwell in him (*mayyeva nivasisyasi*), to be at one with him, unify our consciousness with his, to make our fragmentary nature a reflection of his perfect nature, to be inspired in our thought and sense wholly by the divine knowledge, to be moved in will and action utterly and faultlessly by the divine will, to lose desire in his love and delight, is man’s perfection,’¹⁴ (26) *Samsiddhi*, absolute Spiritual perfection, (27) *atmani atmanam atmana*, of the Self in the Self and by the Self, (28) *Divyam Chaksuh*, the Divine eye, the subtle vision, the third eye through which one can see the supreme Godhead in all the myriad form unified in His single body.

The Gita confirms that if the ripened Souls, *Punditah*,¹ rightly and integrally perform either of the *Karma*, *Jnana* and *Bhakti Yoga*, in higher planes of

consciousness, then they will arrive at the perfection of all the three *Yogas*. Integral Yoga proposes that ‘a more difficult, complex, wholly powerful process would be to start’² the Yoga ‘on three lines together, on a triple wheel of soul-power’² and this preparation will pave the passage clear for pursuance of a fourth Yoga named as ‘Yoga of Self-Perfection’ whose perfections are as hinted below.

The thirty-six *siddhis* of Yoga of Self-perfection as hinted in *The Synthesis of Yoga*: (1) *samata*, equality, equanimity, the capacity of receiving with a calm and equal mind all the attacks and appearances of outward things, (2) *shanti*, Spiritual calm, peace, consisting of “a vast passive calm” based on *udasinata* or “a vast joyous calm” based on *nati*, (3) *sukha*, Spiritual ease and happiness, (4) *atma prasada* or *hasya*, joy and laughter of the Soul, (5) *viryam*, dynamic spiritual force and energy of the divine temperament, (6) *shaktih*, the self-existent, the self-cognitive, self-effective Power of the Lord which expresses itself with the working of *Prakriti*, (7) *chandibhavah*, the force of *Kali* manifest in temperament, (8) *sraddha*, faith, (9) *Jnanam*, that power of direct and divine law of Truth and a luminous growth into higher state of being which works independently of the intellect & senses or uses them only as subordinate assistants, (10) *trikaladristih*, the vision of three times, a special faculty of wisdom by which their details of event, tendencies in the past, present and future of the world as it exists, has existed and will exist in Time, (11) *samadhi*, yogic trance in which the mind acquires the capacity of withdrawing from its limited waking activities into freer and higher states of consciousness; it is the calm, desireless, griefless fixity of the *buddhi* in the Self, (12) *vyapti*, the power of receiving other men’s thoughts, powers and feelings and projecting one’s own thoughts etc. or personality into others, (13) *prakamya*, absolute keenness of the mind and senses, (14) *aisvarya*, control over events, lordship, wealth and all objects of desire, effectiveness of Will acting on object or event without the aid of physical means, (15) *isita*, perfect control over the powers of nature and over things inert and intelligent, effectiveness of will acting not as command or through the ignorant thought but through the heart and temperament (*chitta*) in a perception of need or pure *lipsa*, (16) *vasita*, the power of exacting obedience to written or spoken word, the control of the object in its nature so that it is submissive to the spoken word, receptive of the thought conveyed or sensitive and effective of the action suggested, (17) *mahima*, greatness, (18) *laghima*, lightness, a power of lightness, that is to say of freedom from all pressure or weighing down in the mental, *pranic* or physical being by which it is possible to get rid of weariness and exhaustion and to overcome gravitation, (19) *anima*, fineness, subtlety, a physical *siddhi* that frees the body from the limitations ordinarily imposed by the gross materiality of its substance, such as subjection to stiffness, strain and pain resulting from exertion, (20) *garima*, the power of becoming heavy at will, the power of increasing the size and weight of the body, (21) *arogyam*, diseaselessness,⁶³ health, (22) *utthapana*, levitation, (23) *saundaryam*, beauty, the universal Beauty which we feel in Nature

and man and in all that is around us, reflecting some transcendent Beauty of which all apparent beauty here is only a symbol, (24) *vividhanandah*, manifold delight, the total physical delight experienced when Spiritual *ananda* can flow into the body and inundate cell and tissue; *ananda* manifesting in the body in the five forms called *kamananda*, *visayananda*, *tivrananda*, *raudrananda* and *vaidyutananda*, (25) *krishnah*, as an Incarnation, *Avatara*, he manifests the union of wisdom and works and leads the earth's evolution through this towards Divine union of *Ananda*, the eighth *avatara* of *Vishnu* in the *Hindu* tradition, regarded by *Sri Aurobindo* as an embodiment of "the complete divine manhood"³¹ and as the *avatara* who opened the possibility of overmind in the evolution of consciousness on earth; a name of the universal Deity (*deva*) and supreme Being (*Purushottama*) who is the fourfold *Isvara* and also "the Destroyer, Preserver, Creator in one" (*Rudra*, *Vishnu*, *Brahma*), manifesting "through the Vishnu aspect as his frontal appearance"; "the Ishwara taking delight in the world" (*anandamaya Isvara* or *Lilamaya purusha*), realisation of oneness is seen in all things and beings in the several intensities and degrees, (26) *kali*, the mother of all and destroyer of all, the Goddess (*devi*) into whose undivided consciousness-force (*chit-sakti*) our divided & unequal individual force of action & thought is to be renounced in order to replace our egoistic activities by the play in our body of the universal *Kali* and thus exchange blindness & ignorance for knowledge and ineffective human strength for the divine effective Force, (27) *kamah*, a divine desire of delight other than the vital craving, a God-desire of which this other and lower phenomenon is an obscure shadow and into which it has to be transfigured, (28) *karma*, action in the world based on *vijnana* and which is born from the union of *Krishna* and *Kali*, (29) *sarvam brahma*, *Brahman* is the All, all the universe as the manifestation of the One, (30) *anantam brahmah*, infinite *Brahman*, all quality and action as the play of his universal and infinite energy, (31) *jnanam brahmah*, *Brahman* as self-existent consciousness and universal knowledge, all knowledge and conscious experience as the outflowing of that consciousness, (32) *anandam brahmah*, the *Brahman* as self-existent bliss and its universal delight of being, all in the terms of that one *Ananda*, (33) *suddhi*, purification, (34) *mukti*, liberation, (35) *bhukti*, enjoyment of our liberated being which brings us into unity or union with the Supreme, (36) *siddhi*, perfection, fulfilment, accomplishment of the aims of self-discipline of yoga and possession of extraordinary occult power; **the two kinds of perfection are: '(1) first, a greater and greater detachment from the control of the lower suggestions; (2) secondly, an increasing discovery of a self-existent Being, Light, Power and Ananda which surpasses normal humanity... The Yoga of self-perfection is to make this double movement as absolute as possible.'**⁵⁹

The fifty-one sub-siddhis of Yoga of Self-perfection as hinted in *The Synthesis of Yoga*: (1) *titiksa*, endurance, one should endure transient material touches which cause heat and cold, happiness and pain, (2) *udasinata*, indifference, (3) *nati*, submission of the Soul to the will of the Divine, (4) *sama rasah*, equal *rasa*;

the equal perception by the mind of the true essential taste of the inalienable delight of existence in all its variations which comes by the elimination of imperfect and perverse forms of *rasa* when one can be entirely disinterested in mind and heart and impose that detachment on the nervous being, the upflow of essential being in the form, that which is the secret of its self-delight, (5) ***sama bhoga or priti***, the pleasure of mind in the *rasa* of all experience or mental seizing of the principle of delight in all things takes the form of a strong possessing enjoyment which makes the whole life-being vibrate with it and accept and rejoice in it, (6) ***sama anandah***, a profound concentrated intense self-existent bliss extended to all that our being does, envisages, creates, a fixed divine rapture or perfect enjoyment of existence that comes when it is not things, but the *Ananda* of the spirit in things that forms the real, essential object of our enjoying and things only as form and symbol of the spirit, waves of the ocean of *Ananda*, (7) ***jnanalipsa***, the urge towards knowledge, (8) ***jnanaprakasho***, clearness of mind and its tendency to be easily illuminated by ideas and to receive the truth, (9) ***brahmavarcasyam***, Spiritual force which comes from knowledge and purity, (10) ***sthairyam***, the capacity of fixity in *jnana*, (11) ***abhayam***, freedom from fear which with a bold calmness meets and receives every menace of danger and shock of misfortune, (12) ***sahasam***, active courage and daring which shrinks from no enterprise however difficult or perilous, (13) ***yasolipsa***, the urge towards glory and victory, (14) ***atmaslagha***, the high self-confidence of power, capacity, character and courage indispensable to the man of action, (15) ***danam***, pours himself out on the world in order to get back what he has given increased a hundredfold, (16) ***vyayah***, capacity to spend freely, (17) ***kausalam***, the dexterity and skill which is able so to arrange the means, the equipment, the action as to produce the greatest results possible and the best arranged results, (18) ***bhagalipsa***, the urge towards enjoyment, (19) ***kamah***, a divine delight, love and beauty other than the vital craving, a God-desire of which this other and lower phenomenon is an obscure shadow and into which it has to be transfigured, (20) ***prema***, the love which consecrates service, a love which asks for no return but spends itself for the satisfaction of that which we love, (21) ***dasyalipsa***, the desire to serve, which in the perfect man becomes the desire to serve God-in-all, (22) ***atma-samarpanam***, self-surrender, the giving of one's self without demanding a return, (23) ***adinata***, non-depression, (24) ***kshiprata***, swiftness, (25) ***sthairyam***, steadiness, (26) ***Ishwarabhava***, mastery, (27) ***mahattva-bodhah***, the sense of a greatness of sustaining force, (28) ***balaslagha***, assertion of strength, (29) ***laghuta***, lightness, (30) ***dharanasamarthyam***, the capacity of the body to contain without strain or reaction any working however intense and constant, of energy however great and puissant, (31) ***purnata***, fullness of vital force, (32) ***prasannata***, clear purity and gladness, (33) ***samata***, the capacity of receiving with a calm and equal mind all the attacks and appearances of outward things, (34) ***bhogasamarthyam***, the capacity to take all enjoyment of the world without desire but also without exhaustion and satiety, (35) ***snigdhatata***, richness of feeling, (36) ***tejahslagha***, assertion of psychic

force, (37) *kalyanasraddha*, faith that all is for the best, the sense of a divine power making for good behind all experiences, (38) *premasamarthyam*, capacity of unbounded love for all beings, (39) *visuddhata*, purity of thinking faculty, (40) *prakasah*, transparent luminousness, clarity of thinking faculty, (41) *vichitrabodhah*, richness, great variety and minuteness of the perceptions, (42) *jnana dharanasamarthya*, the power of the mind to receive and adapt itself to any kind of knowledge without feeling anywhere a limit or an incapacity, (43) *saktyam*, faith in the Lord, (44) *bhagavati*, faith in the Divine Power, (45) *dristih*, the truth-seeing faculty of *jnana* whose nature is a direct inner seizing or a penetrating and enveloping luminous contact of the spiritual consciousness with its object, (46) *sritih*, a faculty of *jnana* which “is of the nature of truth hearing: it is an immediate reception of the very voice of the truth, it readily brings the word that perfectly embodies it and it carries something more than the light of its idea; there is seized some stream of its inner reality and vivid arriving movement of its substance,”³² (47) *smritih*, the faculty of *jnana* by which true knowledge hidden in the mind reveals itself to the judgment and is recognised at once as the truth, (48) *viveka*, discrimination, discernment of truth, (49) *pratibodha*, perception, inner awakening, experiential knowledge, realisation, (50) *varta eva cha karmani*, ‘I abide verily in the path of action and do not leave it as *sannyasin* thinks himself bound to renounce the work,’¹⁵ (51) *satyadharmam*, the law of the truth, knowledge in action.

The eighteen Supramental *siddhis*, Perfection as hinted in *Savitri*:- (1) ‘Life supreme,’³³ (2) ‘Omniscience supreme,’³⁴ (3) ‘Trinity supreme,’³⁵ (4) ‘occult Supreme,’³⁶ (5) ‘supreme Intelligence,’³⁷ (6) ‘Voice supreme,’³⁸ (7) ‘word supreme,’³⁹ (8) ‘all negating Void supreme,’⁴⁰ or ‘emptiness of the Supreme,’⁴¹ (9) ‘silent still Supreme,’⁴² or ‘still Supreme,’⁴³ (10) ‘supreme epiphany,’⁴⁴ (11) ‘touch supreme,’⁴⁵ (12) ‘things supreme,’⁴⁶ (13) ‘power supreme,’⁴⁷ (14) ‘supreme delight,’⁴⁸ (15) ‘supreme identity,’⁴⁹ (16) ‘Light supreme,’⁵⁰ or ‘supreme light,’⁵¹ (17) ‘Will supreme’⁵² and (18) ‘Truth supreme.’⁵³

These are some of the perfections of integral perfection studied that will come in stages in one or many successive births or in all life. The integral perfection of Being and Nature in their infinite essence ‘must combine **many different strands of divine experience**’⁵⁴ and this pursuit of perfection must be many-fold through activation of integral Consciousness, not the single line of exclusive pursuit of mental Consciousness and must harmonise many aspects of the Divine.

The future ‘**high task**’²⁶ of integral Yoga is to call down the Supreme Lord and His magic Will in its entirety that can break down all established laws, all the limitations of mortal life instantly; search for that fire of Love which can bring dead back to life; that Power which can cancel the things once done; that supreme

Consciousness which can arrest the advance of time and slipping moments and that Bliss which can persuade the past perfect hours to live again with greater intensity. If we examine deeply into the problem of **the** existence, we conclude that every physical law and resistances are nothing for Him. But this kind of comprehensive direct Divine intervention can take place only at the extreme limit of ascension and descent of Consciousness in a universalised subtle and causal body and all are pressed towards the very last second to reach an apex fire of Consciousness of world destiny where all is won and saved by dynamic Divine intervention or all is lost and destroyed by static Divine non-intervention or Divine's witness state for the race.

- “And earth sink down with the weight of the Infinite.”
Savitri-18
- “Abolished were the scripts of destiny.”
Savitri-82
- “No silent peak is found where Time can rest.”
Savitri-197
- “A touch can alter the fixed front of Fate.”
Savitri-256
- “A new beginning flowers in word and laugh,
A new charm brings back the old extreme delight.”
Savitri-275
- “A passion of the flesh becoming spirit,”
Savitri-278
- “And with one gesture change all future time.”
Savitri-345
- “A Magician's formulas have made Matter's laws...
All here can change if the Magician choose.”
Savitri-457
- “All now is changed, yet all is still the same.”
Savitri-719

The ‘**mighty task**’²⁷ of integral Yoga is to call down the entire truth and purity of Supreme Divine Love through immense, formidable and stupendous pulsation carrying the universe further in its manifestation, to heal all the painful vibration of life, deliver the mental, vital, physical love from their utter limitations and deficiencies to the extent of realisation of deathless Love with all unreality of mortality, disease,⁶³ decay and accident and reveal to them their true abounding share of the universal intimacy and the oneness, the ascending ecstasy and the descending rapture. In Supramental consciousness the object of all transient emotion would be fully satisfied by embracing all contact of human relation in a purified flame Force.

“The calm delight that weds one soul to all,”
 Savitri-6
 “All-Love throb single in one human heart.”
 Savitri-345
 “Loved all and spoke no word and made no sign,”
 Savitri-358
 “They reached the one-self in all through boundless love.”
 Savitri-381
 “All-love was hers and its one heavenly cord”
 Savitri-471
 “And all is known and all is clasped by Love”
 Savitri-633
 “Wrong could not come where all was light and love.”
 Savitri-314
 “Proclaiming a panacea for all Time’s ills”
 Savitri-198
 “Healed were all things that Time’s torn heart had made”
 Savitri-232
 “The Love our hearts **call down** to heal all strife,”
 Savitri-661

The ‘**enormous task**’²⁸ of integral Yoga is to call down the Supreme relation of *Sri Radha* and *Sri Krishna*, *the Mother* and *the Master* of all life through Their Supramental Incarnation, Emanation and Instrumentation to the nether darkest land of Inconscient plane through prepared vessels and flooding the physical substance of Their manifestation, *the Gopis*, with intensest and completest *Ananda*, Love and Beauty. They have suffered human birth to bear the earth’s burden of million wounds with Their ‘imperishable eyes of veilless love.’²⁹

“And *Krishna* and *Radha* for ever entwined in bliss,”
 Savitri-525
 “The Master and the Mother of all lives”
 Savitri-525
 “The Two who are one are the secret of all power,”
 Savitri-63
 “The incarnate dual Power shall open God’s door,”
 Savitri-705
 “He stood with her on meditating peaks
 ... And saw her loose into infinity”
 Savitri-191
 “Their trance of bliss sustained the mobile world.”
 Savitri-295
 “A burning of two bodies in one flame.”

“She burned in his sweet intolerable blaze.”	Savitri-468
“He is lost in her, she is his heaven here.”	Savitri-125
“Her consciousness grew aware of him alone”	Savitri-275
“The wedding of the eternal Lord and Spouse Took place again on earth in human forms:”	Savitri-410
“Inscribe the long romance of Thee (Savitri) and Me (Supreme).”	Savitri-411
“This whole wide world is only he and she.”	Savitri-699
	Savitri-63

The **highest ‘secret and (seemingly) impossible task’**³⁰ of integral Yoga is to call down **Truth supreme** which is identified as the ‘earth’s last salvation,’⁵⁵ *param siddhi*, of integral Yoga by whose intervention the universal Subconscious and Inconscious sheath of the earth will be wholly transformed and illumined with Divine Light, Power and Bliss. All the forces of lower nature, nether dark adverse universal Subconscious and Inconscious sons of falsehood and mother of evil hostile forces will either suffer illumination of Divine transformation or will be destroyed by the pressure of the descending Divine Truth-Light.

“It left mind’s distance from the Truth supreme ”	Savitri-44
“A Truth supreme has forced the world to be;”	Savitri-658
“Fragments of Truth supreme have lit his soul,”	Savitri-659
“All-ruler, ruled by none, the Truth supreme ,”	Savitri-661
“The Truth supreme , vast and impersonal”	Savitri-662
“O Death, if thou couldst touch the Truth supreme ”	Savitri-663
“If Truth supreme transcends her shadow here”	Savitri-663
“Then shall the Truth supreme be given to men:”	Savitri-705

All the revelatory aspect of the Divine, myriad modes of His self-manifestation, all the Soul’s greatest, highest and fullest Spiritual experiences must be called down as a partial fulfilment of the unending, numerous and

exhaustless riches and splendours of the Spirit. Then we are capable of integrating the Divine Call through absolute surrender that could dare to clasp the body of the *Brahman* and hold between our hands the World-Mother's Feet and all contact of the world is experienced as His single touch in blissful **unity and** equality.

OM TAT SAT

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- 4: CWSA/19/Essays on the Gita- 104,
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- 7: CWSA/19/Essays on the Gita-103,
- 8: The Gita-7.26,
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- 14: CWSA/19/Essays on the Gita-132,
- 15: The Gita-3.22,
- 16: The Mother's Agenda-4/101,
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- 18: CWSA/19/Essays on the Gita-237,
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- 23: CWSA/19/Essays on the Gita-530,
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- 27: "Alone she is equal to her mighty task." Savitri-460,
- 28: "Moveless upholds the world's enormous task," Savitri- 58,
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- 30: "This is her secret and impossible task" Savitri-177,
- 31: CWSA/19/Essays on the Gita-166,
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- 33: Savitri-197,
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 59: CWSA/24/The Synthesis of Yoga-668-69,
 60: “He who is satisfied with whatever gain comes to him, who has passed beyond dualities, is jealous of none, is equal in failure and success, he is not bound even when he acts.” The Gita-4.22,
 61: The Gita-4.24, 18.42,
 62: The Gita-3.31, 18.71,
 63: “And to a certain extent it has a healing power (to a certain extent). But it’s not that supramental thing Sri Aurobindo had: he would pass his hand like this (*gesture*), and the disorder would be gone completely!
 I have never seen anyone but Sri Aurobindo do that.” The Mother’s Agenda/
June 20, 1961,
 “The Mother used to say that when Sri Aurobindo cured some body, one often saw a subtle hand come with a current of blue force and seize, as it were, the vibration of illness or disorder between its fingertips.” The Mother’s Agenda/24th February-1962,
 “Do you know the story of the two simultaneous operations of E. and of T.? T. is that vice-admiral who came here and became quite enthusiastic – he had a kind of inner revelation here. The two of them were operated on for a similar complaint, a dangerous ulcer in the digestive system. He was in one town and she was in another, and they were operated on a day apart – both serious operations. And in each case, after a few days had gone by, the surgeon who did the operation

said, 'I congratulate you.' Practically the same phrase in both cases. And they both protested: 'Why are you congratulating me?' (Each one wrote me about this separately; they were living far from one another and only met afterwards.) 'Why? You did the operation – you should be congratulated for my quick recovery.' And in both cases the doctor replied, 'No, no; we only operate, the body does the healing; you have healed yourself in a way which can qualify as miraculous, and I genuinely congratulate you.' And then the two of them had the same reaction – they wrote to me saying, 'We know where the miracle comes from.' And they had both called me. Moreover, E. had written me a remarkable letter a few days before her operation, where she quoted **the Gita** as if it were quite natural for her, and told me, 'I know that the operation is ALREADY done, that the Lord has already done it, and so I am calm.'

Things like that, everywhere – and PRECISE! Something quite precise. Of course, to say that I work consciously is almost silly, it's commonplace. But in many cases one may work consciously for long years without getting that precision in the result – the action enters a hazy atmosphere and makes a kind of stir, and out of it comes the best that can, but no more than that. But now it's exact, precise – it's becoming interesting.

And now I know why this sort of impersonalization of the material individuality is so important. It is very important for the exactness of this action, so that it is only – ONLY – the purest divine Will (if it can be put that way), expressing itself with a minimum of admixture. Any individualization or personalization results in admixture. But the divine Will acts like this (*direct gesture*)." The Mother's Agenda/ **June 24, 1961**, "If a sadhak can call down the force to cure him without need of medical treatment, that is always the best, but it is not always possible, so long as the whole consciousness mental, vital, physical down to the most subconscious is not opened and awake. There is no harm in a Doctor who is a sadhak carrying on his profession and using his medical knowledge; but he should do it in reliance on the Divine Grace and the Divine Will; if he can get true inspirations to aid his science, so much the better. No doctor can cure all cases; he has to do his best with the best result he can." CWSA-35/Letters on Himself and the Ashram-p-784-785, "(Question) I remember the Mother once saying that there is hardly a disease that cannot be cured by Yoga. I was surprised, much surprised, and thought, "What about cancer, then, the most deadly enemy of present civilisation? Can it be cured by Yoga?" What is your opinion? (Answer) "Of course it can, but on condition of faith or openness or both. Even a mental suggestion can cure cancer — with luck, of course, as is shown by the case of the woman operated on unsuccessfully for cancer, but the doctors lied and told her it had succeeded. Result, cancer symptoms all ceased and she died many years afterwards of another illness altogether." CWSA-32/The Mother with letters on the Mother-235-236, "(Question) It was 1 a.m. at night when my brother in excruciating

pain called me and asked if Sri Aurobindo could heal him. I took out some Prasad flowers that were with me and touched the affected part with them. And lo! the pain vanished and he began to recover. I want to know if you were aware of this and heard my prayer. (Answer) What happens in such cases is that when someone is accepted, the Mother sends out something of herself to him and this is with him wherever he goes and is always in connection with her being here. So when he does anything like what you did in this case with faith and bhakti, it reaches, through that **emanation** of herself which is with him, the Mother's consciousness inner or outer and the Force goes in return for the result." CWSA-32/The Mother with Letters on the Mother-239-240

64: CWSA/19/Essays on the Gita-547-48,

65: CWSA-29/Letters on Yoga-II/p-285,

66: CWSA-19/Essays on the Gita-484,

67: The Gita-18.6,

68: The Gita-18.46,

The End



S.A. Maa Krishna as on 2019



— THE — BHAGAVAD GITA — AND — INTEGRAL YOGA

“I met a man (I was perhaps 20 or 21 years old at the time), an *Indian* who had come to *Europe* and who told me of *the Gita*. There was a *French* translation of it (a rather poor one, I must say) which he advised me to read, and then he gave me the key (HIS key, it was his key). He said, ‘Read *the Gita* ...’ (this translation of *the Gita* which really wasn’t worth much but it was the only one available at the time – in those days I wouldn’t have understood anything in other languages; and besides, the *English* translations were just as bad and ... well, *Sri Aurobindo* hadn’t done his yet!). He said, ‘Read *the Gita* knowing that *Krishna* is the symbol of the immanent God, the God within.’ ...

(*The Mother* later recounts) Sometimes, for a second, I see the (extraordinary) Secret (which has to be discovered); there is an opening, and again it closes. Then once again it is unveiled for a second and I come to know a little more. Yesterday the Secret was there completely clear, wide open. But it’s not something that can be explained: words are silly, it must be experienced.

Sri Aurobindo speaks of this Secret (which is getting more and more perceptible as the Supramental becomes clear) almost everywhere, especially in his *Essays on the Gita*. He tells us that in *the Gita* itself one gets glimpses of this thing which is beyond the Impersonal, beyond even the Personal behind the Impersonal, beyond the Transcendent.

Well, I saw this Secret – I saw that the Supreme only becomes perfect in terrestrial matter, on earth.”

The Mother
August 25, 1954,
May 6, 1960



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