

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) *drakyam*, 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) *asaktiranabhiswanga*, 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) ***Samipyra***, ‘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) ***bhogalipsa***, 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 veiless 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.”

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| “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.

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| “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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- 14: CWSA/19/Essays on the Gita-132,
- 15: The Gita-3.22,
- 16: The Mother's Agenda-4/101,
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- 22: CWSA/19/Essays on the Gita-450,
- 23: CWSA/19/Essays on the Gita-530,
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- 25: CWSA/19/Essays on the Gita-537,
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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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 45: Savitri-237, 145, 706, 329,
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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,
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 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,

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67: The Gita-18.6,

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