

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 temperament, 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, unreached, 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 Subconscient 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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 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, *dyotirmaya 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,
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 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
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