

THE CALL in Detail

“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.”¹

The Mother

“It is only by **increasing that 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.”²

Sri Aurobindo

“But you see, you see all the way I have come...And I was born with a consciously prepared body—*Sri Aurobindo* was aware of that, he said it immediately the first time he saw me: I was born free. That is, from the spiritual standpoint: without any desire. **Without any desire and attachment**. And mon petit, if there is the slightest desire and the slightest attachment, it is IMPOSSIBLE to do this work.

A vital like a warrior, with an absolute self-control (the vital of this present incarnation was sexless—a warrior), an absolutely calm and imperturbable warrior—**no desires, no attachments...Since my earliest childhood**, I have done things which, to human consciousness, are “monstrous;” my mother went so far as to tell me that I was a real “monster,” because I had neither attachments nor desires. If I was asked, “Would you like to do this?” I answered, “I don’t care.” If people were nasty to me, or if people died or went away, it left me absolutely calm—and so: “You are a monster, you have no feelings.”

And with that preparation... It is eighty-six years since I came here, mon petit! For thirty years I worked with *Sri Aurobindo* consciously, without letup, night and day... We shouldn’t be in a hurry.”²⁹

The Mother

There is a higher plan of our Spiritual destiny which is the cause of our greater existence and holds the key of our ascending fate. The perfect Spirit is called out of the dense imperfect mortality and is nurtured, fostered and moulded in the Matter’s house by the influence of the sun-eyed Guardians of conscious Truth planes, Godheads of the unseen reality and men of Spiritual attainment. This material birth is a long transition of fourfold Soul adventure, self-evolution and illumination through which Nature ascends in the ladder and climbs to become the Spirit. Man arrives at greater perfection when he enlarges himself by opening his

Nature towards all these four Soul powers. Thus, our life is at once (1) to know and grow into self-truth and self-knowledge, (2) to raise slow outer life energy and the surface consciousness into swift movement of Divine energy and Divine Consciousness, (3) a constant production, adaptation, application of ecstatic skill and harmony to material life and to lift the surface pleasure into Divine Delight of Being and (4) to live and act in a complete self-giving, sacrifice, service and elevate the surface Nature into Divine Nature. The ancient thoughts of *India* was conscious of these four-fold Spiritual turns, *chaturvarna*,⁶ of active human personality and nature which precipitated as fixed mechanical function in the society of traditional ideal of *Brahmana, Kshatriya, Vaisya and Shudra*, whose full consummation and large Divine manifestation must be called down from the Universal and Transcendent plane by those who practice integral Yoga.

Brahmana or Soul of Self-knowledge and World-knowledge: The ancient *Indian* Teaching insists to regenerate ethical and Spiritual culture in all men and ‘their highest inner self are *Brahmanas* capable of the full (growth of) spirit and godhead.’²⁶ The study of Scriptures, calm self-control, purity, a way of truth seeking and capture it for outward use, long suffering, kindness, honesty, aversion to fault finding, ceaseless quest for knowledge, freedom from prejudice, hard-won mind’s silence, sweet smiling quietude of life, constant practice of non-attachment towards son, wife and home, high thinking, pure living, heavenward flight through saintly inactivity, free from attachment to action and inaction, detachment of desire-mind and renunciation of its passion, raise the mental consciousness into clarity, fixing the mind in the central vision, nearing of Spiritual truth within by purified *buddhi* and ethical change in the outside surface life are the natural and spontaneous task of the **traditional *Brahmin*** Soul force. Thus, a traditional *Brahmin* lives a double life, Spiritual within or above and mental and material in outward active earthly living; thus he does not bridge the gulf between imperfect Matter and perfect Spirit. The ‘*the true Brahmin is samo manapamanayoh, he accepts indifferently worldly honour and dishonour and cares only for the truth and the right.*’¹⁹

The exclusive nature of the Soul force of the ancient traditional *Brahmin* is extended and enlarged in **integral Yoga** to go beyond the partial views and egoistic motives of human ignorance and becomes the master of own kingdom of life, *swarat*, master over the surrounding world, *samrat*, the fullness of the divine union of Truth-Light, *Brahma-yoga*, Power and glory of Spiritual force, *Brahma-tejas*, comprehensive Knowledge, *Brahma-varcas*, perfection of Spiritual Law, *Dharma*, enlarge and raise the whole seeing and living of active consciousness by trance, *Samadhi*, the accomplished *Brahminhood* of the complete *Brahmana* and grows into impersonalised universal personality, *sarvabhutatmabhutatma*. The exclusive concentration, *samyama*, pursued by all traditional schools of Yoga is

used as temporary instrument in integral Yoga and extended as all-receiving or all-inclusive concentration, *samjnana*.

The **perfection of *Brahmana* Soul-force** is the treasure house of miraculous knowledge which is open to every kind of Revelation, intimate Vision, many-sided wideness of Spiritual Attainment, Inspiration, Intuition, Identity; opens us to Supramental Infinities, Largeness, unalterable Silence, absolute quietude and Solitude, impersonal Vastness, right Discrimination, unspoken great Word, shadow-less Love, original Delight of existence, self-defusing Peace and a reconciling Wisdom to perfect life.

An **Integral *Brahmin*** calls down the Divine Mother's swift invasion of mightier Light, calm wideness, Truth of eternity, blaze of comprehensive wisdom, inevitable Word, tranquil benignity, sovereign and surpassing majesty and all ruling greatness to life's closed and obscure room and transforms all triple lower mechanical energies of *sattwa*, *rajas* and *tamas* into energies of illumined Seer and subsequently to Supramental Nature, *madbhava*.⁷ Not by rejecting life and action but by accepting and uplifting them he will realise the supreme Self in his own being and subsequently in all-beings and transforms all mundane knowledge in to activities of self-existent infinite Divine Consciousness. Thus God-Knowledge and World-Knowledge become two sides of one Transcendent seeking.

She is the mediatrix universal Mother that draws her child to her arms to link earth consciousness with supreme Truth Consciousness and we adore her as Mother of all Godheads, ancient Mother, infinite Mother, a wonderful Mother of unnumbered species and an embodiment of mighty Mother. A force in her toiled since the beginning of creation to reverse the destiny's cold dead turn, forced to open the door of multiple Selves that are denied and closed and when earth will be ready she shall again take birth in Time as last *Avatara* to vanquish Fate and Death and establish Truth's victory [the *Maheswari* aspect].

Kshatriya* or Soul of Strength and Power:** The heroism, high spirit ambition, strong helpfulness, armour of courage, resolution, ability, steadfastness in Yoga, giving, harmlessness, sword like faith, forgiveness, leadership, lordship at all workings, *Isvara-bhava*, straightforwardness, gracious nobility, well-armed disciplined warrior and hunter of unknown and beautiful creation, wrestler with destiny are the natural work of **traditional *Kshatriya Soul force. Thus a traditional *Kshatriya* is only the outward manifestation necessary to complete the urge of human perfection and he does not adventure much into higher planes of Consciousness and call down consciously their Divine energy to the limitation of *tamasic*, *rajasic* and *sattwic* Nature.

These virtues of traditional *Kshatriya* are extended in **integral Yoga** to Divine fullness, calm mastery, self-possession, timeless purity, high plasticity towards change, forbidden to shrink from difficulties of life, opulence, expansion of Spiritual kingdom within and without and a faith and conviction that nothing can prevent a *Sadhaka* from discovering the Truth's wide and golden path and in arriving at the end of integral Perfection. He has to conquer in himself the forces of egoistic falsehood, ignorance and suffering and manifest Divine Truth-movement in the spirit of lion-like warrior and further extend them towards the conquest of the same adverse and inexhaustible dark forces in the world.

The **perfection of *Kshatriya* Soul-force** is a severest austerity of *tapas*, a great action that can unlock the doors of fate, high nobility of Soul untouched by any littleness or baseness and moving with a certain greatness of step to Spiritual victory or the success of the God given work through whatever temporary defeat or obstacle, a Spirit never disheartened or discouraged from faith and confidence in the Divine power that works in the being, adventure of Consciousness in ascending and descending order capturing 'the last inviolate secret'⁹ Source and invasion of its large white Divine Presence to all the nether dark planes of existence.

An **Integral *Kshatriya*** casts his transparent Soul upon the Divine Mother's lap and calls down her sweet Presence of violent loving heart, intolerant flame, splendid strength, irresistible white passion of her mighty Force. She leads his small beginning of *Sadhana* towards a mighty end, initially through slow mental evolution and finally towards complete enjoyment, possession and transformation of Nature of Divine Soul through swift Spiritual evolution; fulfils *Ananda* with its most absolute intensities, drags knowledge towards conquering glories and shortens the long way of perfection. He reconciles the gentle soul of Love with the formidable need of Power; fuses the Soul's passive nature that lives satisfied with transcendent calm with perfect activity of Divine worker and warrior. He shall possess God's infinite Wisdom and king Idea what the dwarf mind cannot imagine and shall open God's door what the heart of the mortal cannot dare.

She holds her perennial child upon her knees and we meet **her** warrior mood, overwhelming turbulent will, terrible in love, sovereign gaze, all-seeing Power to trace its path, impetus swiftness, flaming silence of her heart of violent Love, her mind free from all twilight thought and her world-shaking force that can transform Time's black dragon base of Inconscient Sheath and can trample the Nature's Iron Law of Death. Her unerring golden Hand can lift our Being and Nature to unimaginable height and calls down her infinite Ray. Her Timeless mighty action accomplishes centuries' toil in a day and if she is allowed to intervene in her almighty strength, then in one moment she slays many longing

desires, destroys all that are false and obscure, saves all that are pure and true and Divinises all Time and all Space [the *Mahakali* aspect].

Vaisya or Soul of Mutuality and New Creation: The outward action of the **traditional Vaisya** Soul force is agriculture, cattle keeping, skilful devising intelligence, legal order, professional skill, commercial negotiation of self-interest, scientific, technical and utilitarian bent of mind, a power of giving, ample creative liberality, mutual helpfulness and the ecstatic skill in works. Thus, a traditional *Vaisya* does not feel the privilege to call down highest planes of Bliss vibration to transform the recalcitrant lowest Nature.

These traditional *Vaisya* faculties are extended in **integral Yoga** into a largeness of mutuality, a generous fullness of the relations of life, a lavish self-spending and return and ample interchange between existence and existence, a deathless sweetness chanting the unknown anthem of Soul, a full enjoyment and use of rhythm and balance of fruitful, aesthetic, beautiful and productive life. In this Yoga one comes to see the Divine everywhere and in all equally and pours out the realisation of the Divine sweetness in all one's inner activities and outward actions. All is supported by the primary force of emotional Divine union; for it is by Divine Love that the entire self-consecration and the entire self-possession are accomplished, and thought and action become shapes and figures of the Divine Delight which possesses the Spirit and its members.

The perfection of Vaisya Soul-force is a Soul-power of mutuality, efficient builder, organiser, a free self-giving and spending of gift and possession in the work to be done, a skill that observes the law and adopts the relation and keeps the measure, a Divine commerce of great taking into oneself and free self-giving to all, a subtle opulence, a large enjoyment of the mutual delight, a joy and gladness born of inner unification with chosen Divine Souls, discoverer of beauty's golden path and fine rhythm of life.

An **Integral Vaisya** calls down the Divine Mother's deep, secret, vivid, wonderful and fine rhythm of beauty, healing touch of love, truth and delight, alchemist energy, sunlit sweetness and harmony, her intricate and subtle opulence, compelling attraction of beatitude, bound all the decreed Souls with her golden tie and captivating magic Grace. He does all action in the love of Divine and in love of the world and transforms all transient earthly emotional human relation into joy of the All-Loving, the All-Blissful and the All-Beautiful.

Her worshiped feet **have** the power to heal the pain of life, breaks the seal of Ignorance to kindle rapturous Psychic fire, transforms earth's floor into her sweetness' home and one human moment is drawn towards all eternity. Her single glance makes the whole day marvellous; a strange new world peeps in her look;

her clasp transforms all pain into ecstasy, fills our limbs with rapture of things, lifts wisdom, strength and perfection to pinnacles of wonder, builds a golden passage to our heart and brings into life's closed and obscured room a sense of Infinite Beauty and Harmony [*Mahalakshmi* aspect].

Shudra or Soul of Works and Service: The ancient *Indian* Teaching insists 'that all men are born in their lower nature as *Shudras*'²⁶ and the well developed **traditional Shudra** has the instinct of toil and capacity of labour and service for maintenance of his existence, charity, absence of envy and pride, gratification of his primal needs, self-indulgence of the instincts, an unreflective obedience, imperfect worker and mechanical discharger of duty. His prayer is too weak to climb to the Supreme. The modern mind is attracted to create purely productive and commercial society, 'a *Shudra* society of labour, of the proletariat,'²⁷ preoccupied more and more with enjoyments of transient and short-lived nature. Thus, a traditional *Shudra* does not call down highest perfection of *Sachchidananda* Consciousness to his imperfect human Nature.

In **integral Yoga** these *Shudra* qualities are extended to most necessary and beautiful elements of our greater perfection and the key to the much of the secret of highest Spiritual evolution. The full development of this Soul force is to become the architect of Immortality, efficient builder, the power of motiveless consecrated service to others, personal will is converted to single pursuit, a capacity for all kind of Divine action demanded from an instrument, to obey and follow whatever great discipline and Spiritual Influence, a free identity and spontaneous harmony with the universal Divine Will, the love which consecrates service and asks for no return, a power for complete self-surrender and self-giving of what one does, thinks and feels. One can offer every detail of life's manifestation and every incident of life's movements as food for the inner sacrificial Fire.

The **perfection of Shudra Soul-force** is the universal love that spreads itself without claim of return, the embrace that takes to itself the body of God in man and works for help and service, the entire renunciation of desire, *kama*, ego, *ahamkaram*, duality, *dwanda*, three modes of nature, *gunas*, initiation of work, *sarbarambha parityagi*, attachment to home and old association, *aniketa*; ready to bear the yoke of the Master and make the life a free servitude to Him and under His direction, a vast and deep self-surrender of the whole being to the Master of our being and His universal action. A perfection of faith, *sraddha*, is to be developed which believes that nothing done in us and around us is in vain and all things are accomplished when Spirit takes up the burden of all life and all movement.

An **Integral Shudra** is not satisfied with his exclusive liberation, lonely freedom and solitary joy and asks the Divine Mother's Light, Peace and Perfection for earth and men. He calls down her persistent, flawless and integral action, efficient technical knowledge, competent administrative skill, Truth of order, close and profound intimate knowledge, power of silence and quiet and exact perfection in all things. A vast surrender or wide self-giving is his only source of strength to confront Time and Space. While accepting all works of life, he is able to transform even the smallest and meanest work into glad and glorious golden sacrifice; a higher knowledge is applied to all the activities of existence to lift all common ordinary work into strange Divinity and in every simplest movement of will, action and thought he fills the Divine Presence and can bring her Divine oneness. His object in Arts and Crafts is not mere mental, vital and aesthetic gratification but to adore and manifest the Divine Artist everywhere. His aim and object in Science and Technology is not mechanical and mental manipulation of the energies and opulence of Nature but to enter into the processes and workings of the faultless Divine mysteries. He must remember that he carries within him a fragment of integral Godhead and its total revelation in his bodily life is the inevitable consequence of his integral faith.

Her sacred voice is attuned with the harps of the perfect and rhythms of infinity, her sight breaks the transient sense to liberate the inner Godhead; her outstretched Hand of protection and ever present help is extended over all life; she is the Mother of our longing Nature, the Mentor who insists even after repeated and prolonged failure, sister of our ascending Soul, comrade of our undying hope and golden Messenger to untransformed Nature. She claims from all Time her Will's eternity overruling cosmic Law and manifestation of complete Godhead from passing and fleeting moments. For the fullness and perfect perfection of this blind struggling creation she is ready for arduous labour, long suffering and waits patiently for all eternity [*Mahasaraswati* aspect].

All the above fourfold traditional personalities of '(1) Thought and knowledge, (2) war and government, (3) production and distribution, (4) labour and service'²⁵ are raised up to fullness and harmony in a traditional seeker of Truth and extended in a sane and perfected Society. Similarly, the perfection of all the above fourfold Soul personalities of (1) integral Truth destructive of falsehood, (2) adventure of Consciousness, (3) Love, Beauty and Delight and (4) skill in work are integrated in an integral seeker of Truth and extended its large manifestation in a Divine Centre, the *Ashram*. Traditional *Yoga* succeeds with the evolution of strong Spiritual Being whereas integral *Yoga* succeeds with the evolution of strong Spiritual Being subordinated by evolution of strong Mental Being; the former helps in building Spiritual foundation and the latter helps in integration of Being and Nature.

A *Sadhaka* of integral Yoga will pursue *sadhana* in four stages (1) that concentrates on the glories of second new birth (material birth is considered as first birth, once born) of the Soul, a decisive and irreversible break in consciousness, twice born, *Dvija*, (2) individual strong Soul power on the surface, Instrument, *Yantra*, (3) manifestation of special Divine Force from behind the veil, Emanation, *Vibhuti*, and (4) a *Sadhaka* can have the aspiration to become one, possess and hold together the dual Godhead, *Avatara*, in the heart. So, a *Sadhaka* of integral Yoga will be like *Arjuna* of *the Gita* and he will ascend in the stairs of Consciousness that are of *tamasic* man, *rajasic* man, *sattwic* man, *Dvija*, *Yantra*, *Vibhuti* and *Purushottam* or Supramental Consciousness of *Avatara*. In a *tamasic* man inertia aspect of three modes of Nature is strong. In a *rajasic* man desire and will to do action is strong. A *sattwic* man attains limited harmony, wisdom and happiness within three *Gunas*. In a *Dvija*, the Psychic and Spiritual being open intermittently and in him double evolution resumes action. In a *Yantra*, the movement of consciousness between Psychic and Spiritual being is established. In a *Vibhuti*, Psychic and Spiritual beings are universalised. And beyond it is the Consciousness of *Avatar*.

*Dvija:*²⁰

The common initial object fixed for beginners of all traditional *Yoga* is liberation of Soul in the heart from Ignorance, release of Spiritual being above the head and their union with supreme Self and one life span seems to be sufficient to realise these objectives. This is further extended for the **beginners of integral Yoga** who are identified as ‘unconquerable pilgrim souls’¹⁴ in Spirit’s endless journey extending over many births and bodies. Their outstanding object of *Yoga* is possession of mind, life and body by a hierarchy of higher Consciousness, to live without ego and enlargement of partial being and consciousness into complete being and comprehensive consciousness. They must reject the opposition of their own sceptical instrumental Nature and begin their long slow preparation with the faith that nothing can prevent them from overcoming the present imperfection and constantly filling them with more Spiritual experiences leading to this inevitable goal. They do not accept themselves as conscious creatures crawling on the globe with aimless circling, nor cling to half way resting place or half found truth between Matter and Spirit, nor weeping earth, a senseless whirling around sun to serve a purposeless task in the grooves of Ignorance. Both the individual and the earth are an incomplete account of integral Truth and they have a mystic motive, a golden glorious Spiritual future, the Divine destiny and fulfilled happy completeness waiting for their ecstatic manifestation.

*Yantra:*²¹

The principal support of a ***Sadhaka of integral Yoga*** is equality, surrender and oneness by which he gets unchanging silence, eternal peace, immense calm, liberated purity and power of concentration. He does not permit any exulted

abnormality, great excitation of power, over-eager to accomplish any work, impose any partial will, infra-rational and irrational movement of any kind and the experiencing Consciousness must preserve a calm balance, sufficiently vigilant passive mind which is obedient to overhead guidance, an unflinching clarity, power of self-criticism, right discrimination, intellectual deliberation, a vivid perception, coordination, firm vision of things, pace of time must be respected, a sane grasp of facts, understands with sympathy the actuality of all energies behind the present appearance, a high Spiritual optimism, one pointed integral process with whole and many sided progress and moves forward towards the unfurling of their Divine possibilities. He can have no dealings with weakness, selfishness, claim of violent personal will and motive of personal fame; a Divine strength and courage, a passivity of the mind calmly and strongly open to the high Spirit, a Divine compassion and helpfulness are the very stuff of that which he would become in his continuous effort. He has the patience and courage to uncover the truth of existence, clarity and humility to admit the limitation of his existing knowledge, Spiritualised intelligence to develop an intermediate necessity of intuitive discrimination which dispels all darkness of understanding and dazzling confusion, Spirit's deep quietude which can reunite existence and consciousness with the Divine *Ananda*, higher aspiration that can call down true knowledge, open hearted to face and overcome the problem of integration, equal effort for Divine fulfilment of his volitional, emotional and intellectual parts and bringing in persistently the Psychic and Spiritual Light into recalcitrant parts of Nature. Accepting life and as per the capacity of his universalised body, he has to bear the great part of earth's burden in addition to his own heavy burden of surface and Subconscious sheath. In the Spiritual harmony of existence, the greater he accepts and embraces world's problems, miseries and sufferings, the greater the Divine Grace that seeks to descend upon his vessel and he has the responsibility of manifesting and calling down the Divine *Shakti* much more than his existing individual capacity.

Instrumental action of a Divine Worker culminates in an inner and not in an outer action, a Spiritual action and not giving up of physical works in to the *Brahman*. When the works are reposed on the *Brahman*, *brahmanyadhaya*,¹⁷ the personality of the instrumental doer ceases; though he does all works he does nothing; for he has consecrated the work, doership of work and fruits of work and his highest realisation is that the Divine becomes the action, the result of action and doer of action. A perfect and integral Divine instrument is at once receiver of overhead Wisdom and Light of Integral Jnana Yoga; his own personal will is tuned and identified with the Divine Will of Integral Karma Yoga and his heart becomes the centre of over flow of Divine Love, Delight and Beauty of Integral Bhakti Yoga.

Vibhuti:²²

Instead of isolation from mankind through the ochre robe of *Sannyasin*, which is a symbol of refusal of all compromise with falsehood and complete surrender of lower Nature, an **integral Yogi** wears the garb of the world and his robe is a radiating Light, Beauty and all-inclusive Love of which he is an emanation of ‘garb-less deity.’¹¹ In him the Soul and Nature reveal equal Divine Presence and Balance and fuse in a wide harmony which lives in God’s extreme perfection that can exist by ever extending scroll of the Infinite. Thus, he establishes a Spiritual consciousness in the Being followed by extension of this Spirituality to all the parts of Nature. He can create what his Spirit has dreamed and his perfect action is the outcome of his perfect inner passivity. His dream of Beauty’s sunlit passage is realised in an eternal Love, Beauty and Delight, self-existent, all pervading and equal behind all outer appearances; his dream of perfect Truth in the eternal variation of existence is invariable and is the secret of all change and goal of all wisdom; his dream of comprehensive Divine Action in the omnipotent and self-revealed Will is inherent forever in all things and all creatures and translates itself in the eternal rhythm of the world movement.

Consciousness of the dual Avatara:²³

“And it (Matter becoming conscious of the Spirit) will go on multiplying and intensifying until the entire universe becomes the total *Avatar* of the Supreme.”²⁸

The Mother

In the fourth stage, a *Sadhaka* realises the eternal and universal Self, an increasing manifestation of the Divine, *the Ishwara* in all his being, nature and action. Now he is constantly and uninterruptedly aware of the Divine Presence in him. The Divine is felt as the possessor of his Being and Nature, above him as the Ruler and Over-ruler of all the workings. All his consciousness becomes Divine Consciousness, all his knowledge becomes Divine Knowledge, all his will becomes Divine Will, all his feeling becomes Divine Love and all his action becomes Divine action. The distinction between *Shakti* and *Ishwara* begins to disappear in their sole Oneness, there is only the conscious Indwelling, Over-dwelling and Identity with the Divine. The Ignorance of the ego is entirely removed and there is only the eternal portion of the Self, *amsa sanatana*¹⁵ and he becomes a conscious centre of unity and freedom. He lives fulfilled in the complete Presence, Power and Joy of the Divine. His emanative identity uplifts to the Consciousness of the Supreme in His totality where his meeting of *Shakti* and *Ishwara* in Spiritual plane is further elevated as *Maya* and *Brahman* in the Supramental plane, *Vijnana*; he emerges and establishes himself in holding together the dual *Avatara* consciousness of *Para-Shakti* and *Purushottama* state, assumes a human name and form and extends his greatest world action and Divine *Lila*.¹⁸

Such ascension of Consciousness is observed from the state of *Vibhuti* to state of dual *Avatara* in King *Aswapati*’s following Spiritual experience:

“There he beheld in their mighty union’s poise^a
 The figure of **deathless Two-in-One**,^b
 A single being in two bodies clasped,^c
 A diarchy of two united souls,^d
 Seated absorbed in deep creative joy;^e
 Their trance of bliss sustained the mobile world.”^f

Savitri-295,

(a: dual *Avatara*’s Divine union, b: symbol of Supramental Oneness, c: symbol of Spiritual Oneness, d: symbol of Psychic Oneness, e: symbol of Bliss Oneness, f: symbol of dual *Avatara*’s new creation and holding together the race.)

Through these four stairs mankind can develop the capacity for indefinite ascending and descending movement of comprehensive Consciousness, ‘which will enable him progressively to manifest God in the body, --the universal Incarnation’¹⁶ Or he ‘shall yet grow to supermind and spirit and become the Godhead in man who is aware of his true and integral self and the divine universality of his nature.’³⁰ Thus the vision of universal incarnation of Godhead concealed in all humanity is revealed and realised in all life by *Jivatma*’s union and oneness with *Paramatma* superseding the Mother Nature’s earlier success of manifesting individual Incarnation of Godhead in man. The eye of the spirit can see and mark out ‘the rising godhead of man in the great *Vibhuti*.’²⁴

The **future ‘high task’**¹² 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**’³ 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, 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
“Proclaiming a panacea for all Time’s ills”	Savitri-198
“Healed were all things that Time’s torn heart had made”	Savitri-232
“Wrong could not come where all was light and love.”	Savitri-314
“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
“He is still the godhead by which all can change.”	Savitri-397
“All-love was hers and its one heavenly cord”	

	Savitri-471
“He labours in the depths, exults on the heights; He shall remake thy universe, O Death.”	
	Savitri-592
“And all is known and all is clasped by Love”	
	Savitri-633
“The Love our hearts call down to heal all strife,”	
	Savitri-661
<p>The ‘enormous task’⁴ of integral Yoga is to call down the Supreme relation of <i>Sri Radha</i> and <i>Sri Krishna, the Mother and the Master</i> 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, <i>the Gopis</i>, with intensest and completest <i>Ananda</i>, Love and Beauty. They have suffered human birth to bear the earth’s burden of million wounds with Their ‘imperishable eyes of veiless love.’⁸</p>	
“And <i>Krishna</i> and <i>Radha</i> 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.”	
	Savitri-468
“She burned in his sweet intolerable blaze.”	
	Savitri-125
“He is lost in her, she is his heaven here.”	
	Savitri-275
“Her consciousness grew aware of him alone”	
	Savitri-410
“The wedding of the eternal Lord and Spouse Took place again on earth in human forms:”	
	Savitri-411
“Inscribe the long romance of Thee (Savitri) and Me (Supreme).”	
	Savitri-699

“This whole wide world is only he and she.”

Savitri-63

The **highest ‘secret and (seemingly) impossible task’**¹⁰ of integral Yoga is to call down **Truth supreme** which is identified as the ‘earth’s last salvation,’¹³ *param siddhi*, of integral Yoga by whose intervention the universal Subconscious and Inconscious sheath of the earth will be wholly transformed and illumined with Divine Light, Power and Bliss. All the forces of lower nature, nether dark adverse universal Subconscious and Inconscious sons of falsehood and mother of evil hostile forces will either suffer illumination of Divine transformation or will be destroyed by the pressure of the descending Divine Truth-Light.

“It left mind’s distance from the **Truth supreme**”

Savitri-44

“A greater power must come, a larger light.
Although Light grows on earth and Night recedes,
Yet till the evil is slain in its own **home**
And Light invades the world’s inconscient base
And perished has the adversary Force,
He still must labour on, **his work half done.**”

Savitri-448-49

“A **supreme light** in the truth-conscious Vast:”

Savitri-484

“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 equality.

OM TAT SAT

References:

- 1: The Mother's Centenary Works (second edition)/10/15,
- 2: CWSA/24/The Synthesis of Yoga-631,
- 3: Savitri-460,
- 4: Savitri- 58,
- 5: The Gita-4.24,
- 6: The Gita-4.13,
- 7: The Gita-13.18, 10.6,
- 8: Savitri-677,
- 9: Savitri-311,
- 10: Savitri-177,
- 11: Savitri- 430,
- 12: Savitri- 366,
- 13: Savitri-135,
- 14: Savitri-683,
- 15: The Gita-15.7,
- 16: "We have the emergence of that Conscious Being in an involved and inevitably evolving Life, Mind and Supermind as the condition of our activities; for it is this evolution which has enabled man to appear in Matter and it is this evolution which will enable him progressively to manifest God in the body, — the **universal Incarnation.**" CWSA/21/The Life Divine-64, "The man is not, when we look closely, himself alone, a rigidly separate self-existent individual, but humanity in a mind and body of itself; and humanity too is no rigidly separate self-existent species or genus, it is the All-existence, **the universal Godhead** figuring itself in the type of humanity; there it works out certain possibilities, develops, evolves, as we now say, certain powers of its manifestations." CWSA/19/Essays on the Gita-152-153,
"The seed of Godhead sleeps in mortal hearts,
The flower of Godhead grows on the world-tree:
All shall discover God in self and things." Savitri-446,
- 17: The Gita-5.10,
- 18: CWSA/24/The Synthesis of Yoga-770,
- 19: CWSA-18/Kena and other Upanishads/p-267, "Equal to friend and enemy, equal to honour and insult, *mana-apamanoh*, pleasure and pain, praise and blame, grief and happiness, heat and cold (to all that troubles with opposite affections the normal nature), silent, content and well-satisfied with anything and everything, not

attached to person or thing, place or home, firm in mind (because it is constantly seated in the highest self and fixed for ever on the one divine object of his love and adoration), that man is dear to Me.” The Gita-12.18-19,

20: “In the ancient *Indian* distinction between the **once born** and the **twice born** (*Dvija*), it is to this material man that the former description can be applied. He does Nature’s inferior works; he assures the basis for her higher activities; but not to him easily are opened the glories of her **second birth**.” Sri Aurobindo/CWSA-23/The Synthesis of Yoga-23,

21: “Men in the world have two lights, duty and principle; but he who has passed over to God, has done with both and replaced them by God’s will. If men abuse thee for this, care not, O **divine instrument**, but go on thy way like the wind or the sun fostering and destroying.” Sri Aurobindo/The Mother’s Centenary Works (second edition)/10/285

22: “It is the Godhead who manifests himself in the great thinker, the hero, the leader of men, the great teacher, sage, prophet, religious founder, saint, lover of man, the great poet, the great artist, the great scientist, the ascetic self-tamer, the tamer of things and events and forces.” Sri Aurobindo/CWSA/19/Essays on the Gita-374

23: “When in your heart and thought you will make no difference between Sri Aurobindo and me, when to think of Sri Aurobindo will be to think of me and to think of me will mean to think of Sri Aurobindo inevitably, when to see one will mean inevitably to see the other, like *one and the same Person*, - then you will know that you begin to be open to the supramental force and consciousness.” **The Mother**/The Mother’s Centenary Works/13/32,

24: “**Finally**, it (the liberated man) sees the upward urge of the striving powers of the Will to be towards Godhead; it respects, welcomes, encourages all high manifestations of energy and quality, the flaming tongues of the Divinity, the mounting greatneses of soul and mind and life in their intensities uplifted from the levels of the lower nature towards heights of luminous wisdom and knowledge, mighty power, strength, capacity, courage, heroism, benignant sweetness and ardour and grandeur of love and self-giving, preeminent virtue, noble action, captivating beauty and harmony, fine and godlike creation. The eye of the spirit sees and marks out the rising godhead of man in the great Vibhuti.” Sri Aurobindo/CWSA/19/Essays on the Gita-373-74,

25: Sri Aurobindo/CWSA/19/Essays on the Gita-50,

26: CWSA/23/The Synthesis of Yoga-747,

27: CWSA/19/Essays on the Gita-523,

28: “The intervals separating these various incarnations seem to become shorter and shorter, as if, to the extent that Matter became more and more ready, the action could accelerate and become more and more rapid in its movement, more and more conscious too, more and more effective and decisive. And it will go on multiplying and intensifying until the entire universe becomes the total Avatar of the Supreme.” The Mother’s Centenary Works (second edition)/9/333-34,

29: 28th March-1964, The Mother's Agenda-5/100,
30: CWSA-22/The Life Divine-789,

Sri Matriniketan Ashram Sri Aurobindo Centre,
Managed by The Mother's International Centre Trust,
Regd.No-146/24.11.97. Vill: Ramachandrapur, PO: Kukudakhandi-761100,
Via: Brahmapur, Dist: Ganjam, State: Odisha, India
www.srimatriniketanashram.com