

The Central Truth of *The Synthesis of Yoga* or The Book of Consecration

“The **law of sacrifice** is the common divine action that was thrown out into the world in its **beginning** as a symbol of the solidarity of the universe. It is by the attraction of this law that a divinising principle, a **saving power** descends to limit and correct and **gradually eliminate the errors of an egoistic and self-divided creation.**”⁵

Sri Aurobindo

“My own experience is a **super security**, which can be really found only in union with the Supreme—nothing, nothing, nothing in the world can give you security, except this: union, identification with the Supreme.”¹⁷

The Mother

Integral Yoga proposes a triple consecration supported and subordinated by the practice of triple rejection and triple equality of our volitional, intellectual and emotional parts through *Karma, Jnana and Bhakti Yoga* respectively for beginners. This will be extended to seven constituents of sacrificial energies, that of the Body, Life, Mind, Supermind, Bliss (**Ananda**), Will (**Chit**) and essential Being (**Sat**) whose regular action activates the right relation of existence with the Divine. **Or this sacrificial action is offered for wide range perfection of tamasic mind, rajasic mind, sattwic mind related with schoolman mind, sattwic mind related with fixed mind, sattwic mind related with outer mind, subtle physical related with defeatist and negative energy of mother of seven sorrows, subtle vital related with mother of might, subtle mental related with mother of light, Psychic being, Spiritual being and Supramental being. This wide range perfection also includes perfection of Subconscient sheath, Inconscient Sheath and Bliss Sheath by activation of their respective Selves.**

This is a demand made on us by the Divine that we should turn our whole life into a conscious or unconscious sacrifice of all we cherish here or this is the law of sacrifice through utter obedience and submission at every minute and every second: “Lord I cannot do it, do it for me Lord, I cannot do it, do it for me...”¹² Every moment and every movement of our Being and Nature are to be resolved into continuous and devoted self-giving to the Eternal and His *Shakti* by rejecting Ignorance and the result of Ignorance. **Sacrificial work with knowledge of the wheel of Works, *evam pravartitam chakram*,**²³ and without attachment leads to higher planes of Consciousness.

This *Yoga* further recommends two methods, one of following the *Vedantic* method to arrive at the *Tantric* aim for beginners and the other of following the *Tantric* method to arrive at the *Vedantic* aim for those who are established in Spiritual Consciousness. It must be done with a right faith and true sincerity to ignite the *Vedantic* sacrifice, *Purusha Yajna*, consent and participation of *Purusha*, which makes us ‘one by identity in our inmost Being’¹⁰ and the *Vedic* sacrifice, *Prakriti Yajna*, consent and participation of *Prakriti*, which makes us ‘one in our Becomings’¹⁰ by resemblance to the Divine in our nature. Or the ‘surrender of oneself and all one is and has and every plane of the consciousness and every movement to (1) the Divine (Known as *Purusha Yajna*) and to (2) the *Shakti* (known as *Prakriti Yajna*).’¹

The ‘great and complete and powerful sacrifice’¹⁴ through (1) adoration of Divine as Creator, Monotheism,¹⁵ (2) adoration of Divine in the multitude of His creation, Polytheism,¹⁵ (3) adoration of Divine as Creatrix Mother, known as Occultism (*Tantra*) and (4) adoration, self-giving, consecration offered by Creator and Creatrix Mother to Their Creation is the highest recognised form of sacrifice, which get equal importance and reverence in integral *Yoga*; where the first is marked as *Purusha Yajna* and the latter three are *Prakriti Yajna*.

The Gita gives symbolically the relation between imperfect Matter and perfect Spirit through knowledge of the wheel of works. The Divine Will, known as *Brahman* is created or manifested from indeterminable *Chit*. From Divine Will two types of action are born known as Divine action of *nistraigunya* and undivine action of three *Gunas*. From these two actions *Purusha Yajna* or *Vedantic* Sacrifice of passive mind and *Prakriti Yajna* or *Vedic* sacrifice of active mind are born respectively. *Vedantic* Sacrifice of *Apara-prakriti* calls down ‘bright dew drops’ of Divine Force from the Immortal’s sky²⁴ and *Vedic* sacrifice of *Para-prakriti* calls down vast rain of Divine Force or ‘sealike down pour of masses of a spontaneous knowledge’²⁶ ‘from heavenier skies.’²⁵ From these double Sacrifices of *Purusha* and *Prakriti Yajna*, the rain of Divine Force is intensified towards material Nature and thus (subtle) Matter is purified, transformed, perfected, fulfilled and Divinised. This all existence and all creatures are born from (subtle) Matter, (subtle) food, *anna*, finds their fulfilment in the *Brahman*. Thus, the all-pervading *Brahman* Consciousness, *Chit Shakti*, penetrates and establishes in material Consciousness through ceaseless action, continuous movement of double sacrifice and rain of Divine Grace. Thus, there is evolution of physical, vital and mental consciousness through conscious human creatures and they are purified, transformed and perfected by the invading Spirit’s rain. Subtle Matter retains its Divinity followed by transformation of gross Matter and Divine Life becomes practicable. *The Gita* further confirms that he who is not aware of consecration and does not follow the above cycle of works extending from all pervading *Chit Shakti* to gross Matter or does not have the knowledge of wheel of works, evil is his being, sensual is his delight and his life is in vain. Or he does not reconcile *Jnana Yoga* of turning Intellect into the knowledge of the One Spirit, *Bhakti Yoga* of turning sense enjoyment towards Divine Love and *Karma Yoga* of transforming his life.

Vedantic Sacrifice:

“...it is through self-giving or surrender of soul and nature to the Divine Being that we can attain to our highest self and supreme Reality, for it is the Divine Being who is that highest self and that supreme Reality, and we are self-existent and eternal only in his eternity and by his self-existence.”⁸

Sri Aurobindo

“*Sattwic* men offer sacrifice to the gods, *devan*, without desire for the personal fruit, according to the right principle of *Shastra* and mind concentrated on the truth of things; the *rajasic* men offer sacrifice to the *Yakshas* (the keepers of wealth) and the *Rakshasic* forces, with a view to get the personal fruit, ambition and ostentation; the others, the *tamasic* men, offer their sacrifice to elemental powers, *pretan*, and grosser spirits, *bhutaganan*, without the right rule of the *Shastra*, without giving of food, without the mantra, without gifts, empty of faith.”

The Gita-17.4, 11, 12, 13

Vedantic sacrifice is the outcome of passive Mind, where *Prakriti* is silenced so that the *Purusha*, the Psychic being ascends and merges with the *Ishwara*, Spiritual being and subsequently *Ishwara* merges with the *Brahman*, Supramental being. This ascension of Consciousness is a climbing of our Soul from peak to peak and from each summit one looks up to the much that still has to be done. This causes the Divine Force, Overmental *Shakti*, *Supramental Maya* to descend into every part of the lower nature of mind, life and body and down to the deepest caves of Subconscious and Inconscious Nature. ‘A timeless Spirit was made the slave of the hour’⁴ and thus it became accountable to mutable Time or it is through self-giving or surrender of Soul to the Divine Being or ‘in this holocaust of the soul’¹⁹ or ‘She (*Prakriti* or Nature) surrendered to the service of the soul’⁹ that we must dynamise the highest *Divine Shakti*. *The Synthesis of Yoga* and *The Life Divine* are the book of *Vedantic* sacrifice where adoration is offered to the Divine as *Purusha*, *Ishwara* and *Brahman* through *Karma*, *Jnana*, *Bhakti* and *Dhyana Yoga* and hinted little about *Vedic* sacrifice which can be activated by any psycho-physical means, *bahya avalambana*.

The integral *Vedantic Sadhaka* will limit his Spiritual experience around four central Secrets (1) of static Consciousness is identified as *Brahman*; (2) of this *Jivatma* is identified as part of *Brahman*; (3) *Purusha*, *Ishwara*, *Brahman* are static aspect of Consciousness in ascending order and *Prakriti*, *Shakti*, *Maya* are the dynamic aspect of the descending Consciousness and (4) this *Brahman* is four footed that of *Virata*, waking Self, the objective state of being, *Hiranyagarva*, dream Self, the subjective state of being, *Susupti*, sleep Self, a massed consciousness and source of subjective objective being and *Turiya*, supreme Self, a *Supracosmic* state without subject and object.

Vedic Sacrifice²¹: -

“...our surrender must be to the Divine Being through the Divine Mother: for it is towards or into the supreme Nature that our ascension has to take place and it can only be done by the supramental *Shakti* taking up our mentality and transforming it into her supramentality.”⁷

Sri Aurobindo

“This was the double *Vedic* movement of the descent and birth of the gods in the human creature and the ascent of the human powers that struggle towards the divine knowledge, power and delight and climb into the godheads”¹¹

Sri Aurobindo

Vedic sacrifice is the outcome of active illumined Mind, where *Prakriti* is agitated to create a rift in either of the lower mind such as physical mind, sensory mind, emotional mind, intellectual mind etc or *Prakriti* and instrumental ego surrender to the Divine *Shakti*, the power of *Ishwara*. As a result, the higher Consciousness or *Shakti* first descends to successive layers of mind, life and body. Thus, the *Prakriti* is silenced and experiences ascent of Consciousness through *Purusha*'s union with the *Ishwara* and subsequently union with the *Brahman*. ‘This experience of descent can take place as a result of the othertwo movements or automatically before either has happened, through a **sudden rift in the lid** or a percolation, a downpour or an influx. A light descends and touches or envelops or penetrates the lower being, the mind, the life or the body; or a presence or a power or a stream of knowledge pours in waves or currents, or there is a flood of bliss or a sudden ecstasy; the contact with the superconscient has been established. For such experiences repeat themselves till they become normal, familiar and well-understood, revelatory of their contents and their significance which may have at first been involved and wrapped into secrecy by the figure of the covering experience.’²⁸ ‘If the **rift in the lid** of mind is made, what happens is an opening of vision to something above us or a rising up towards it or a **descent of its powers** into our being.’³⁵

Alternatively, if we want to realise the highest status of Being then our surrender to the Divine Being must be done through surrender to the *Shakti*, the Divine Mother and only when our surrender to the Divine *Shakti* is absolute then we have the right to live in the Divine's absolute Presence. ‘*The Mother*’ book proposes a *Vedantic* method of self-discipline in order to arrive at the *Tantric* aim, recognises great importance to *Purusha Yajna*, sacrifice of the *Purusha*, but still greater importance is directed towards *Prakriti Yajna*, ‘the holocaust of *Prakriti*, the sacrifice of the Divine Mother’² and ‘Her days became a luminous sacrifice.’³ In *Savitri* both the exercises *Purusha* and *Prakriti Yajna* are widely explored. This experience of *Vedic* Sacrifice can be pursued either in waking state or in sleep. In waking state, one experiences this descent of *Shakti* through *Japa*, loudly chanting *Mantra*, adoration of *Shakti* or ‘As one too great for him he worships her,’¹³ concentration on *Shastra*, collective gathering for creative purpose like songs, music, play, critical moment of winning or losing a game, Spiritual discourse, critical conscious hours in our individual and collective destiny. During ordinary sleep, when the physical and vital mind are active, then due to some subtle inner activity, the physical and vital mind break down, a rift is created and the descent of Divine force is experienced.

In the highest form of *Prakriti Yajna*, the Divine falls in deep love with His creation. Due to this absolute Love, He supports whatever she wants, does, thinks and wills and He is there everywhere, blissfully adoring all the confusion and distortion of His creation. “As one too great for him he (Divine) worships her (Creation or Nature);

He adores her as his regent of desire...”¹⁶ As His joy is everywhere so nobody wants to leave this wonderful world. Through this sacrifice He is restoring order, harmony and completeness of His manifestation. Similarly, the Creatrix Bliss Mother shall unveil herself and give herself to her creation.

The Integral *Vedic Sadhaka* will limit his Spiritual experience around four Central *Vedic* truths that (1) of attainment of God, Light, Freedom, Bliss and Immortality which are far greater, higher and completer truth than the existing human understanding; (2) of recognition of this world which is an intermingling of truth and falsehood, joy and suffering, knowledge and ignorance, out of which pure truth, delight and wisdom are to be worked out by ascending the consciousness to the home of *Satyam Ritam Brihat* which is identified as the world of Great Heaven, *Swar*; (3) of this world journey of life is the battlefield of Gods and their opponents, sons of Falsehood and Division, *Asuras* and with the aid of Gods, who represent higher planes of Consciousness, the powers of darkness or lower planes of consciousness are to be destroyed through inner sacrifice; so the *Vedic Sadhaka* will not limit his consecration offered to the **Creatrix Mother** only but also he will offer consecration to **Her** infinite variety of manifestation through contemplation of various *Mantras*, which later took the form of repetition of sacred word, ceaseless *Japa* and (4) of all teachings, the summit and supreme secret is identified as the ‘One Reality,’ the origin and source of existence and Divine can be entirely known by reconciling the One with endless variety of His manifested form or descent of the One into the manifested Many.

How can Consecration begin?

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

Savitri-305

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

Savitri-532

“**The law of sacrifice** travels in Nature towards its culmination in this complete and unreserved self-giving; it awakens the consciousness of one common self in the giver and the object of the sacrifice... Above all, the psychic being imposes on life **the law of the sacrifice** of all its works as an offering to the Divine and the Eternal. Life becomes a call to that which is beyond Life; its **every smallest act** enlarges with the sense of the Infinite.”⁶

Sri Aurobindo

“All our actions, not less the **smallest** and most ordinary and trifling than the greatest and most uncommon and noble, must be performed as consecrated acts. Our

individualised nature must live in the single consciousness of an inner and outer movement dedicated to Something that is beyond us and greater than our ego. No matter what the gift or to whom it is presented by us, there must be a consciousness in the act that we are presenting it to the one divine Being in all beings. **Our commonest or most grossly material actions** must assume this sublimated character; when we eat, we should be conscious that we are giving our food to that Presence in us; it must be a sacred offering in a temple and the sense of a mere physical need or self-gratification must pass away from us. In any great labour, in any high discipline, in any difficult or noble enterprise, whether undertaken for ourselves, for others or for the race, it will no longer be possible to stop short at the idea of the race, of ourselves or of others. The thing we are doing must be consciously offered as a sacrifice of works, not to these, but either through them or directly to the One Godhead; the Divine Inhabitant who was hidden by these figures must be no longer hidden but ever present to our soul, our mind, our sense. The workings and results of our acts must be put in the hands of that One in the feeling that that Presence is the Infinite and Most High by whom alone our labour and our aspiration are possible. For in his being all takes place; for him all labour and aspiration are taken from us by Nature and offered on his altar. Even in those things in which Nature is herself very plainly the worker and we only the witnesses of her working and its containers and supporters, there should be the same constant memory and insistent consciousness of a work and of its divine Master. Our very inspiration and respiration, our very heart-beats can and must be made conscious in us as the living rhythm of the universal sacrifice.”²⁹

Sri Aurobindo

“When the resolution has been taken, when you have decided that the whole of your life shall be given to the Divine, you have still at every moment to remember it and carry it out in all the details of your existence. You must feel at every step that you belong to the Divine; you must have the constant experience that, in whatever you think or do, it is always the Divine Consciousness that is acting through you. You have no longer anything that you can call your own; you feel everything as coming from the Divine, and you have to offer it back to its source. When you can realise that, then even **the smallest thing** to which you do not usually pay much attention or care, ceases to be trivial and insignificant; it becomes full of meaning and it opens up a vast horizon beyond.”³⁰

The Mother

“What is his (Sadhaka’s) method and his system? He has no method and every method. His system is a natural organisation of the highest processes and movements of which the nature is capable. Applying themselves even **to the pettiest details and to the actions the most insignificant in their appearance with as much care and thoroughness as to the greatest**, they in the end lift all into the Light and transform all. For in his Yoga there is **nothing too small to be used and nothing too great to be attempted**. As the servant and disciple of the Master has no business with pride or egoism because all is done for him from above, so also he has no right to despond because of his personal deficiencies or the stumblings of his nature. For the Force that works in him is impersonal — or superpersonal — and infinite.”³¹

Sri Aurobindo

“It is evident, to begin with, that, even if such a discipline is begun without devotion, it leads straight and inevitably towards the highest devotion possible; for it must deepen naturally into the completest adoration imaginable, the most profound God-love. There is bound up with it a growing sense of the Divine in all things, a deepening communion with the Divine in all our thought, will and action and at every moment of our lives, a more and more moved consecration to the Divine of the totality of our being.”³²

Sri Aurobindo

“There has to be a preliminary stage of seeking and effort with a central offering or self-giving of the heart and soul and mind to the Highest and a later mediate stage of total conscious reliance on its greater Power aiding the personal endeavour; that integral reliance again must grow into a final complete abandonment of oneself in every part and every movement to the working of the higher Truth in the nature. The totality of this abandonment can only come if the psychic change has been complete or the spiritual transformation has reached a very high state of achievement. For it implies a giving up by the mind of all its moulds, ideas, mental formations, of all opinion, of all its habits of intellectual observation and judgment to be replaced first by an intuitive and then by an overmind or supramental functioning which inaugurates the action of a direct Truth-consciousness, Truth-sight, Truth-discernment, a new consciousness which is in all its ways quite foreign to our mind’s present nature.”³⁴

Sri Aurobindo

Integral Yoga proposes that consecration can begin with smallest and insignificant action; it can begin from little devotion and from a tiny wisdom. If we concentrate, contemplate and meditate on a tiny seed of wisdom for long years then it will emerge as mighty banyan tree. The Bhagavat Gita proposes that in order to make the consecration true and sattvic it must satisfy three conditions. Firstly, all consecrated action must be supported by ceaseless remembrance of the Divine either through concentration, contemplation and meditation on Mantra or through ceaseless Japa; secondly, all consecrated action for the Divine must be motiveless by renouncing the fruit of action and lastly all action must be directed for the well being of the race, *Jagat hitaya*, and it must be ‘virginally creative’³³ every moment, superseding the limitation of mind of engaging in ‘constructive action.’

Recapitulation:

“A long, difficult stage of constant effort, energism, austerity of the personal will, *tapasya*, has ordinarily to be traversed before a more decisive stage can be reached in which a state of self-giving of all the being to the Supreme Being (*Vedantic Sacrifice*) and the Supreme Nature (*Vedic Sacrifice*) can become total and absolute.”⁴

Sri Aurobindo

“Our sacrifice is not a giving without any return or any fruitful acceptance from the other side; it is an interchange between the embodied soul and conscious Nature in us and the eternal Spirit. For even though no return is demanded, yet there is the knowledge deep within us that a marvellous return is inevitable. The soul knows that it does not give itself to God in vain; claiming nothing, it yet receives the infinite riches of the divine Power and Presence.”²²

So the *Vedantic* sacrifice is identified as indispensable exercise of awakening the Spiritual Being or ‘first the spirit’s ascent we must achieve’¹⁸ supported and subordinated by still more powerful dispensable *Vedic* sacrifice of awakening the Psychic being or ‘Repeating the marvel of first descent.’²⁰ What the *Vedantic Sadhaka* achieves that of transformation of nature through passive silence, trance, *Samadhi*, subtle physical dream and Superconscious sleep; the same state a *Vedic Sadhaka* arrives through active silence and waking trance. The true waking Consciousness is defined as withdrawal from subjective Consciousness, which consists of subtle physical, subtle vital and subtle mental Consciousness, objective consciousness, which consists of surface physical, surface vital and surface mental Consciousness and massed Causal Consciousness or Supramental Consciousness and entry into superconscience superior to all Consciousness, *Sachchidananda* Consciousness. The first Spiritual experience of waking union that the *Vedic Sadhaka* will experience is when the individual *Purusha* enlarges its active experience. In order to bring down the highest Spiritual being into our waking life, there must be heightening, widening and integration of immense ranges of new Consciousness. When the surrender becomes complete, absolute and entire, either by complete dependence of creation on the Creator, the static Divine or by complete dependence of creation on the Creatrix Mother, the dynamic Divine, then the Divine cannot conceal Himself; the Unmanifest reflects His form and we could dare to clasp the body of the God and hold between our hands the World-Mother’s feet and rapt into eternity through descent of Her Timeless ray. Thus, for full transformation of life, permanent ascension of Soul to higher planes of Consciousness and permanent descent of *Shakti* to lower Nature are indispensable.

So, the double movement of ascent of Soul followed by descent of *Shakti* and descent of *Shakti* followed by ascent of Soul are the two complementary lessons that a *Sadhaka* of integral Yoga must learn, repeat and master throughout his life. And through this double movement the reconciliation of Matter and Spirit are worked out and Matter shall gradually reveal the Spirit’s face. Thus, all life or our inner life that is linked with the triple time of past, present and future births and bodies become a conscious Yoga of consecration.

***Savitri* and Consecration:**

“Here with the suddenness divine advents have,
Repeating the marvel of the **first descent**,
Changing to rapture the dull earthly round,
Love came to her hiding the shadow, Death.
Well might he find in her his perfect shrine.
Since **first** the earth-being’s heavenward growth began,
Through all the long ordeal of the race,” (Vedic sacrifice of *Savitri*)

Savitri-14

“But **first the spirit’s ascent** we must achieve
Out of the chasm from which our nature rose.” (Vedantic sacrifice)

Savitri-171

“Here from a low and prone and listless ground
The passion of the **first ascent** began;”

Savitri-503

“Even if he (Avatara) escapes the fiercest fires,
Even if the world breaks not in, a drowning sea,
Only by **hard sacrifice** is high heaven earned:
He must face the fight, the pang who would conquer Hell.”

Savitri-447

“Thy (common man) fate is a **long sacrifice** to the gods
Till they have opened to thee thy secret self (Psychic Being)
And made thee one with the indwelling God (Psychic Being).”

Savitri-458

“He (King Aswapati) stood fulfilled on the world’s highest line
Awaiting the ascent beyond the world,
Awaiting the descent the world to **save**.” (Vedantic sacrifice of the King where ascent
of the Soul is followed by the descent of Shakti.)

Savitri-319

“Unappeased by the wordless offering of her days,
Lifting to them her sorrow like frankincense,
Her life the altar, herself the sacrifice.”

Savitri-473

These double movements of Consecration which are hinted¹⁰ in *The Synthesis of Yoga* are elaborately developed in King *Aswapati’s Yoga* and *Savitri’s Yoga*. These movements provide additional input of opening of energy Centres linking the Supramental Self of overhead *Brahma randhra* with the nether planes of Inconscient Self. The seven energy Centres of traditional Schools of *Yoga* are extended in integral *Yoga* into twelve energy centres of which two nether centres below the feet or below the *Muladhara chakra* and three overhead centres above the mystic *Brahma randhra* are opened in addition to the opening of existing seven *Chakras*. And how through these *Chakras*, the Psychic, Spiritual and Supramental transformation are activated, are also revealed in *Savitri*. During Psychic and Spiritual transformation, the Consciousness does not move below the *Muladhara Chakra* and above the mystic *Brahma randhra*. It is only during Supramental transformation, the Subconscient and Inconscient planes are rapidly transformed, and during this action, the importance of *Vedic* sacrifice increases.

If the deathless flame of Divine Love can enter in the passage of our work consecrated to the Divine, then hardness of the way diminishes, sweetness and joy is felt even during the period of difficulty and struggle and this surrender can be perfectly effective when it is a surrender of love. All our life can be moulded into this cult, all action is done in the love of the Divine in the individual, in the universe and in the Transcendence.

OM TAT SAT

References:

- 1: The Mother-10,
- 2: The Mother-37,
- 3: Savitri-125,
- 4: Savitri-268,
- 4: CWSA-22/The Life Divine/963-64,
- 5: CWSA-23/The Synthesis of Yoga-106,
- 6: CWSA-23/The Synthesis of Yoga-108, 179,
- 7: CWSA-21/The Life Divine/371-72,
- 8: CWSA-21/The Life Divine/373,
- 9: Savitri-87,
- 10: CWSA-23/The Synthesis of Yoga-134,
- 11: CWSA-23/The Synthesis of Yoga-417,
- 12: The Mother's Agenda-5/102,
- 13: Savitri-62,
- 14: CWSA/23/The Synthesis of Yoga-165,
- 15: CWSA/23/The Synthesis of Yoga-129,
- 16: Savitri-62,
- 17: The Mother's Agenda-4/101,
- 18: Savitri-171,
- 19: Savitri-17,
- 20: Savitri-14,
- 21: "The absolute unmoving stillnesses
Surrendered to the breath of mortal air," Savitri-347 (Prakriti Yajna)
- 22: CWSA-23/The Synthesis of Yoga-109,
- 23: "From Matter, *anna*, creatures come into being, from rain is the birth of Matter (food), from sacrifice comes into being the rain, sacrifice is born of work; work know to be born of *Brahman (Divine Will)*, *Brahman (Divine Will)* is born of Immutability (*Chit Shakti*), therefore is the all-pervading *Brahman Consciousness (Chit Shakti)* is established in Matter by continuous sacrifice, *nitya Yajna*. He who follows not here this **wheel of works**, *evam pravartitam chakram*, thus set in movement, evil is his being, sensual is his delight, in vain, O *Partha* that man lives." The Gita-3.14, 15, 16,
- 24: Savitri-104,
- 25: Savitri-284,
- 26: CWSA-21/The Life Divine-291,
- 27: "The formula OM, Tat, Sat, is the triple definition of the Brahman, by whom the Brahmanas, the Vedas and sacrifices were created of old. Therefore with the pronunciation of OM the acts of sacrifice, giving and askesis as laid down in the rules are always commenced by the knowers of the Brahman. With the pronunciation of Tat and without desire of fruit are performed the various acts of sacrifice, askesis and giving by the seekers of liberation. Sat means good and it means existence; likewise, O Partha, the word Sat is used in the sense of a good work (for all good works prepare the soul for the higher reality of our being). All firm abiding in sacrifice, giving and askesis and all works done with that central view, as sacrifice, as giving, as askesis, are Sat (for they build the basis for the highest truth of our spirit)." The Gita-17.23 to 27, "Om is the signature of the Lord." The Mother/TMCW-15/33,

- 28: CWSA-22/The Life Divine-946,
29: CWSA-23/The Synthesis of Yoga-111,
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