

An Inspiration from Sri Aurobindo's (Early) Writings: (An incomplete exercise)

The Gita insists that writing or oration or guidance or action of a Spiritual man should not generate offence, *udbega*, anxiety, *chinta*, and controversy or division of understanding, *buddhi veda*, among ordinary earth bound man and sets himself as an example before them by doing all work with knowledge and Divine union. It further insists that his writings/oration should be truthful, *satya*, pleasant, *priya*, and beneficial, *hita*, 'and a careful avoidance of words that may cause fear, sorrow and trouble' to the collective mass.

The Speciality of Sri Aurobindo's Writings:

"With *Sri Aurobindo*...you felt as if you entered into an infinity, always, and so soft, so soft! Always like...something soft, I don't know. With vibrations that, on the contrary, always made you wide, peaceful—you felt as if you were touching something limitless."²⁴

The Mother

"And for *Sri Aurobindo*'s writings (not all), it is the same; there are certain things I had truly understood, in the sense that they were already understood far more deeply and truly than even an enlightened mentality understands them—they were already felt and lived—and now, they take on a completely different meaning.

I read some of those sentences or ideas that are expressed in few words, three or four words, in which he does not say things fully: he simply seems to let them fall like drops of water; when I read them at the time (sometimes not long ago; sometimes only two or three years ago), I had an experience which are far deeper or vaster than that of intelligence, but now...a spark of Light suddenly appears in them, and I say, "Oh, but I had not seen that!" And it's the whole understanding or CONTACT with things that I had never had before.

It happened to me again just yesterday evening.

And I said to myself, "But then...then there are in that certain things...we still have a long, long, long way to go to truly understand them." Because that spark of Light is something very, very pure—very intense and very pure—and it contains an absolute. And since it contains that (I have not always felt it; I have felt other things, I have felt great light, I have felt a great power, I have felt something that already explained everything, but this is something else, it is something which is beyond), so I concluded (laughing), "Well, we still have a long way to go before we can understand *Sri Aurobindo*!"²³

The Mother

The Mother's above experience indicates our limitation in truly understanding *Sri Aurobindo*. Supramental word can pour into the plastic language with Light, Power and Force and this can be easily and freely done by rare gifted Soul whose intellect is completely pacified, separation is effected between intuitive and intellectual element of thought and physical consciousness, sense organs and mind have been sufficiently purified.

Why Perfection?

“...You write as if the moment one had any kind of spiritual experience or realisation, one must at once become a perfect person without defects or weaknesses. That is to make a demand which is impossible to satisfy and it is to ignore the fact that spiritual life is a growth and not a sudden and inexplicable miracle. No sadhak can be judged as if he were already a siddha yogi, least of all those who have only travelled a quarter or less of a very long path. Even great yogis do not claim perfection and you cannot say that because they are not absolutely perfect, therefore their spirituality is false or of no use to the world. There are, besides, all kinds of spiritual men, some who are content with spiritual experience and do not seek after an outward perfection or progress, some who are saints, others who do not seek after sainthood, others who are content to live in the cosmic consciousness in touch or union with the All but allowing all kinds of forces to fly through them, e.g., in the typical description of the Paramhansa. **The ideal I put before our yoga is one thing but it does not bind all spiritual life and endeavour.** The spiritual life is not a thing that can be formulated in a rigid definition or bound by a fixed mental rule; it is a vast field of evolution, an immense kingdom potentially larger than the other kingdoms below it, with a hundred provinces, a thousand types, stages, forms, paths, variations of the spiritual ideal, degrees of spiritual advancement. It is from the basis of this truth that things regarding spirituality and its seekers must be judged, if they are to be judged with knowledge. It is only by so understanding it that one can understand it truly, either in its past or in its future or put in their place the spiritual men of the past and the present or relate the different ideals, stages, etc. thrown up in the spiritual evolution of the human being.” SABCL/Vol-24/1668

“The yogi arrives at a sort of division in his being in which the inner Purusha, fixed and calm, looks at the perturbations of the outer man as one looks at the passions of an unreasonable child; that once fixed, he can proceed afterwards to control the outer man also; but a complete control of the outer man needs a long and arduous tapasya.

But even from a siddha yogi you cannot always expect a perfect perfection: there are many who do not even care for the perfection: there are many who do not even care for the perfection of the outer nature which cannot be held as a disproof of their realisation and experience. If you so regard it, you have to rule out of court the greater number of yogis of the past and the Rishis of the old time also.

I own that the ideal of my yoga is different, but I cannot bind by it other spiritual men and their achievements and discipline. **My own ideal is transformation of the outer nature, perfection as perfect as it can be.** But you cannot say that those who have not achieved it or did not care to achieve it had no spirituality. Beautiful conduct—not politeness which is an outer thing, however valuable—but beauty founded upon a spiritual realisation of unity and harmony projected into life, is certainly part of perfect harmony.” SABCL/Vol-24/1667

“If indeed our aim be only an escape from the world to God, synthesis (*means synthesis of different past spiritual quests*) is unnecessary and waste of time; for then our sole practical aim must be to find one path out of the thousand that lead to god, one shortest possible of shortcuts, and not to linger exploring different paths that end in the same goal. But if our aim be a transformation of our integral being into the terms of God-existence it is then that a synthesis becomes necessary.” CWSA/23/45

“The Divine, the Eternal is the Lord of our sacrifice of works and union with him in all our being and consciousness and in its expressive instruments is the one object of the sacrifice; the steps of the sacrifice of works must therefore be measured, first, by the growth in our nature of something that brings us nearer to divine Nature, but secondly also by an experience of the Divine, his presence, his manifestation to us, an increasing closeness and union with that Presence. But the Divine is in his essence infinite and his manifestation too is multitudinously infinite. If that is so, it is not likely that our true integral perfection in being and in nature can come by one kind of realization alone; it must combine many different strands of divine experience. It cannot be reached by the exclusive pursuit of a single line of identity till that is raised to its absolute; it must harmonise many aspects of the infinite. An integral consciousness with a multiform dynamic experience is essential for the complete transformation of our nature.” CWSA/23/114

“And in a recent unique example in the life of Ramakrishna Paramhansa, we see a colossal spiritual capacity first driving straight to the divine realisation, taking, as it were, the kingdom of heaven by violence, and then seizing upon one Yogic method after another and extracting the substance out of it with an incredible rapidity, always to return to the heart of the whole matter, the realization and possession of God by the power of love, by the extension of inborn spirituality into various experience and by the spontaneous play of an intuitive knowledge. Such an example cannot be generalised. Its object was also special and temporal, to exemplify in the great and decisive experience of a master-soul the truth, now most necessary to humanity, towards which a world long divided into jarring sects and schools is with difficulty labouring, that all sects are forms and fragments of a single integral truth and all disciplines labour in their different ways towards one supreme experience. To know, be and possess the Divine is the one thing needful and it includes or leads up to all the rest; towards this sole good

we have to drive and this attained, all the rest that the divine Will chooses for us, all necessary form and manifestation, will be added.” CWSA/23/41

“Therefore the wise have always been unwilling to limit man’s avenues towards God; they would not shut against his entry even the narrowest portal, the lowest and darkest postern, the humblest wicket-gate. Any name, any form, any symbol, any offering has been held to be sufficient if there is the consecration along with it; for the Divine knows himself in the heart of the seeker and accepts the sacrifice.” CWSA/23/81-82

“So Ramakrishna, having attained by his own internal effort the central illumination, accepted several teachers in the different paths of Yoga, but always showed in the manner and swiftness of his realization that this acceptance was a concession to the general rule by which effective knowledge must be received as by a disciple from a guru.” CWSA/23/54-55

“So also one may say that perfection of integral Yoga will come when each man is able to follow his own path of Yoga, pursuing the development of his own nature in its upsurging towards that which transcends the nature. For freedom is the final law and the last consummation.” CWSA/23/57

“We have to recognise once more that the individual exists not in himself alone but in the collectivity and that individual perfection and liberation are not the whole sense of God’s intention in the world. The free use of our liberty includes also the liberation of others and of mankind; the perfect utility of our perfection is, having realised in ourselves the divine symbol, to reproduce, multiply and ultimately universalise it in others.” CWSA/23/29

“Thirdly, the divine Power in us uses all life as the means of this integral Yoga. Every experience and outer contact with our world-environment, however trifling or disastrous, is used for the work, and every inner experience, even to the most repellent suffering or the most humiliating fall, becomes a step on the path to perfection.” CWSA/23/47

“On the contrary, the sadhaka of the integral Yoga will not be satisfied until he has included all other names and forms of Deity in his own conception, seen his own Ishta Devata in all others, unified all Avataras in the unity of Him who descends in the Avatara, welded the truth in all teachings into the harmony of the Eternal Wisdom.” CWSA/23/66

“An integral and synthetic Yoga needs especially not to be bound by any written or traditional Shastra (All Shastra is the outcome of past experience and a help to future experience. CWSA/23/57); for while it embraces the knowledge received from the past, it seeks to organize it anew for the present and the future. An absolute liberty of experience and of the restatement of knowledge in new terms and new combinations is the condition of its self formation.” CWSA/23/56

“For the sadhaka of the integral Yoga it is necessary to remember that no written Shastra, however great its authority or however large its spirit, can be more than a partial expression of the eternal Knowledge. He will use, but never bind himself by the greatest Scripture. Where the Scripture is profound, wide catholic,

it may exercise upon him an influence for the highest good and of incalculable importance. It may be associated in his experience with his awakening to crowning varieties and his realisation of the highest experiences. His Yoga may be governed for a long time by one Scripture or by several successively,--if it is in the line of the great Hindu tradition, by the Gita, for example, the Upanishads, the Veda. Or it may be a good part of his development to include in its material a richly varied experience of the truths of many Scriptures and make the future opulent with all that is best in the past. But in the end he must take his station, or better still, if he can, always and from the beginning he must live in his own soul beyond the limitations of the word that he uses. The Gita itself thus declares that the Yogin in his progress must pass beyond the written Truth,--*sabdabrahmativartate*— beyond all that he has heard and all that he has yet to hear, --*srotavyasya srutasya ca*. For he is not the sadhaka of a book or of many books; he is a sadhaka of the Infinite.” CWSA/23/The Synthesis of Yoga-55-56

“But as in physical knowledge the multiplication of scientific processes has its disadvantages, as that tends, for instance, to develop a victorious artificiality which overwhelms our natural human life under a load of machinery and to purchase certain forms of freedom and mastery at the price of an increased servitude, so the preoccupation with Yogic processes and their exceptional results may have its disadvantages and losses. The Yogin tends to draw away from the common existence and lose his hold upon it; he tends to purchase wealth of spirit by an impoverishment of his human activities, the inner freedom by an outer death. If he gains God, he loses life, or if he turns his efforts outward to conquer life, he is in danger of losing God. Therefore we see in India a sharp incompatibility has been created between life in the world and spiritual growth and perfection, and although the tradition and ideal of a victorious harmony between the inner attraction and the outer demand remains, it is little or else very imperfectly exemplified. In fact, when a man turns his vision and energy inward and enters on the path of Yoga, he is popularly supposed to be lost inevitably to the great stream of our collective existence and the secular effort of humanity. So strongly has the idea prevailed, so much has it been emphasised by prevalent philosophies and religions that to escape from life is now commonly considered as not only the necessary condition, but the general object of Yoga. No synthesis of Yoga can be satisfying which does not, in its aim, reunite God and Nature in a liberated and perfected human life or, in its method, not only permit but favour the harmony of our inner and outer activities and experiences in the divine consummation of both. For man is precisely that term and symbol of a higher Existence descended into the material world in which it is possible for the lower to transfigure itself and put on the nature of the higher and the higher to reveal itself in the forms of the lower. To avoid the life which is given to him for the realisation of that possibility, can never be either the indispensable condition or the whole and ultimate object of his supreme endeavour or of his most powerful means of self-fulfilment. It can only be a temporary necessity under certain

conditions or a specialised extreme effort imposed on the individual so as to prepare a greater general possibility for the race. The true and full object and utility of yoga can only be accomplished when the conscious Yoga in man becomes, like the subconscious Yoga in Nature, outwardly conterminous with life itself and we can once more, looking out both on the path and the achievement, say in a more perfect and luminous sense: ‘All life is Yoga.’” CWSA/23/The Synthesis of Yoga-8

“This is important because the principle of this yoga is not perfection of human nature as it is but a psychic and spiritual transformation of all the parts of being through the action of an inner consciousness and then of a higher consciousness which works on them, throws out their old movements or changes them into the image of its own and so transmutes lower into higher nature. It is not so much the perfection of the intellect as a transcendence of it, a transformation of the mind, the substitution of a larger greater principle of knowledge—and so with all the rest of the being.”SABCL/23/848

“So too, again, this God—lover will seek after perfection, because perfection is the nature of the Divine and the more he grows into perfection, the more he feels the Beloved manifest in his natural being. Or he will simply grow in perfection like the blossoming of a flower because the Divine is in him and the joy of the Divine, and as that joy expands in him, soul and mind and life too expand naturally into their godhead. At the same time, because he feels the Divine in all, perfect within every limiting appearance, he will not have the sorrow of his imperfection.” SABCL/Vol-21/566

The First Three Fundamental Siddhis of Integral Yoga:-

1. “In the slow process of the evolving spirit,
In the brief stade between a death and birth
A **first perfection**’s stage is reached at last;
Out of the wood and stone of our nature’s stuff
A temple is shaped where the high gods could live.” Savitri-531
2. In this slow ascension he must follow her pace
Even from her faint and dim subconscious start:
So only can earth’s **last salvation** come.
For so only could he know the obscure cause
Of all that holds us back and baffles God
In the jail-delivery of the imprisoned soul.” Savitri-135

“The Yoga must start with an effort or at least a settled turn towards this total concentration. A constant and unflinching will of consecration of all ourselves to the Supreme is demanded of us, an offering of our whole being and our many-chambered nature to the Eternal who is All. The effective fullness of our concentration on the one thing needful to the exclusion of all else will be the measure of our self-consecration to the One who is alone desirable. But this exclusiveness will in the end exclude nothing except the falsehood of our way of

seeing the world and our will's ignorance. For our concentration on the Eternal will be consummated by the mind when we see constantly the Divine in itself and the Divine in ourselves, but also the Divine in all things and beings and happenings. It will be consummated by the heart when all emotion is summed up in the love of the Divine, --of the Divine in itself and for itself, but love too of the Divine in all its beings and powers and personalities and forms in the Universe. It will be consummated by the will when we feel and receive always the divine impulsion and accept that alone as our sole motive force; but this will mean that, having slain to the last rebellious straggler the wandering impulses of the egoistic nature, we have universalised ourselves and can accept with a constant happy acceptance the one divine working in all things. This is the **first fundamental siddhi** of the integral Yoga." CWSA/23/The Synthesis of Yoga-85

"There is another basic realisation, the most extreme of all, that yet comes sometimes as the first decisive opening or an early turn of the Yoga. It is the awakening to an ineffable high transcendent Unknowable above myself and above this world in which I seem to move, a timeless and spaceless condition or entity which is at once, in some way compelling and convincing to an essential consciousness in me, the one thing that is to it overwhelmingly real. This experience is usually accompanied by an equally compelling sense either of the dreamlike or shadowy illusoriness of all things here or else of their temporary, derivative and only half real character. For a time at least all around me may seem to be a moving of cinematographic shadow forms or surface figures and my own action may appear as a fluid formulation from some Source ungrasped as yet and perhaps unseizable above or outside me. To remain in this consciousness, to carry out this initiation or follow out this first suggestion of the character of things would be to proceed towards the goal of dissolution of self and world in the Unknowable, --Moksha, Nirvana." CWSA/23/The Synthesis of Yoga-117

"But this is not the only line of issue; it is possible, on the contrary, for me to wait till through the silence of this timeless unfilled liberation I begin to enter into relations with that yet ungrasped Source of myself and my actions; then the void begins to fill, there emerges out of it or there rushes into it all the manifold Truth of the Divine, all the aspects and manifestations and many levels of a dynamic Infinite. At first this experience imposes on the mind and then on all our being an absolute, a fathomless, almost an abysmal peace and silence. Overpowered and subjugated, stilled, liberated from itself, the mind accepts the Silence itself as the Supreme. But afterwards the seeker discovers that all is there for him contained or new-made in that silence or through it descends upon him from a greater concealed transcendent Existence. For this Transcendent, this Absolute is not a mere peace of signless emptiness; it has its own infinite contents and riches of which ours are debased and diminished values. If there were not that Source of all things, there could be no universe; all powers, all works and activities would be an illusion, all creation and manifestation would be impossible.

These are the three fundamental realisations, so fundamental that to the Yogin of the way of Knowledge they seem ultimate, sufficient in themselves, destined to overtop and replace all others. And yet for the integral seeker, whether accorded to him at an early stage suddenly and easily by a miraculous grace or achieved with difficulty after a long progress and endeavour, they are neither the sole truth nor the full and only clues to the integral truth of the Eternal, but rather the unfilled beginning, the vast foundation of a greater divine Knowledge. Other realisations there are that are imperatively needed and must be explored to the full limit of their possibilities; and if some of them appear to a first sight to cover only Divine Aspects that are instrumental to the activity of existence but not inherent in its essence, yet, when followed to their end through that activity to its everlasting Source, it is found that they lead to a disclosure of the Divine without which our knowledge of the Truth behind things would be left bare and incomplete. These seeming Instrumentals are the key to a secret without which the Fundamentals themselves would not unveil all their mystery. **All the revelatory aspects of the Divine must be caught in the wide net of the integral Yoga.**” CWSA/23/The Synthesis of Yoga-117-118

Sri Aurobindo’s Future Agenda:--

Sri Aurobindo arrived at Pondicherry in 1910, three year later in 1913 he wrote following letter in which there was hint of his future plan, “...What I am attempting is to establish the normal working of the Siddhis in life i.e. (1st) the perception of thoughts, feelings and happenings of other beings and in other places throughout the world without any use of information by speech or any other data; 2nd, the communication of the ideas and feelings I select to others (individual, groups, nations) by mere transmission of will-power; 3rd, the silent compulsion on them to act according to these communicated ideas and feelings; 4th, the determining of events, actions and results of action throughout the world by pure silent will-power. When I wrote to you last, I had begun the general application of these powers which God has been developing in me for the last two or three years, but, as I told you, I was getting badly beaten. This is no longer the case, for in the 1st, 2nd and even in 3rd I am now largely successful, although the action of these powers is not yet perfectly organised. It is only in the 4th that I feel a serious resistance. I can produce single results with perfect accuracy, I can produce general results with difficulty and after a more or less prolonged struggle, but I can neither be sure of producing the final decisive result I am aiming at nor of securing that orderly arrangement of events which prevents the results from being isolated and only partially effective. In some directions I seem to succeed, in others partly to fail and partly to succeed, while in some fields, e.g., this matter of financial equipment both for my personal life and for my work I have hitherto entirely failed. When I shall succeed even partially in that, then I shall know that my hour of success is at hand and that I have got rid of the past Karma in myself and

others, which stands in our way and helps the forces of *Kaliyuga* to baffle our efforts.” SABCL/27/428-29

Samata:- “The test it (the Gita) lays down is **an absolute equality of the mind and the heart** to all results, to all reactions, to all happenings. If good fortune and ill fortune, if respect and insult, if reputation and obloquy, if victory and defeat, if pleasant event and sorrowful event leave us not only unshaken but untouched, free in the emotions, free in the nervous reactions, free in the mental view, not responding with the least disturbance or vibration in any spot of the nature, then we have the absolute liberation to which *the Gita* points us, but not otherwise. The tiniest reaction is a proof that the discipline is imperfect and that some part of us accepts ignorance and bondage as its law and clings still to the old nature. Our self-conquest is only partially accomplished; it is still imperfect or unreal in some stretch or part or smallest spot of the ground of our nature. And that little pebble of imperfection may throw down the whole achievement of the Yoga!” CWSA-23/The Synthesis of Yoga-103

Shanti:- “It is in the peace behind and that “something truer” in you that you must learn to live and feel it to be yourself. You must regard the rest as not your real self, but only a flux of changing or recurring movements on the surface which are sure to go as the true self emerges.

Peace is the true remedy; distraction by hard work is only a temporary relief — although a certain amount of work is necessary for the proper balance of the different parts of the being. To feel the peace above or about your head is a first step; you have to get connected with it and it must descend into you and fill your mind and life and body and surround you so that you live in it — for this peace is one sign of the Divine’s presence with you, and once you have it all the rest will begin to come.” CWSA-29/Letters on Yoga-II/p-125-126,

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

Hasya:- I, the *Purushottama*, am the foundation of the silent *Brahman* and of Immortality and imperishable Spiritual existence and of the eternal *dharma* and of an utter bliss of happiness, *hasya*. That in which the Soul knows its own true and

exceeding bliss, *hasya*, which is perceived by intelligence and is beyond the senses. Wherein established, this exceeding bliss can no longer fall away from the Spiritual truth of its being. That bliss is the greatest of all gains and treasure beside which all lose their value, wherein established a Yogi is not disturbed by the fieriest assault of mental grief. The firm winning of this inalienable Spiritual bliss is Yoga; it is the Divine union. When the mind is thoroughly quieted, then there comes upon the Yogin stainless, passionless, the highest bliss that has become the *Brahman*. Thus, freed from stain of passion and putting himself constantly into *Yoga*, a *Yogi* easily and happily enjoys the touch of the *Brahman* which is an exceeding Bliss, *hasya*.

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

Nirvana:- "What then is Nirvana? In orthodox Buddhism it does mean a disintegration, not of soul—for that does not exist—but of a mental compound or stream of associations or *samskaras* which we mistake for ourself. In illusionist Vedanta it means, not a disintegration but a disappearance of a false and unreal individual self into the one real Self or Brahman; it is the idea and experience of individuality that so disappears and ceases,—we may say a false light that is extinguished (nirvana) in the true Light. In the spiritual experience it is sometimes the loss of all sense of individuality in a boundless cosmic consciousness; what was the individual remains only as a centre or a channel for the flow of a cosmic consciousness and a cosmic force and action. Or it may be the experience of the loss of individuality in a transcendent being and consciousness in which the sense of cosmos as well as the individual disappears. Or again, it may be in a transcendence which is aware of and supports the cosmic action. But what do we mean by the individual? What we usually call by that name is a natural ego, a device of Nature which holds together her action in the mind and body. This ego has to be extinguished, otherwise there is no complete liberation possible; but the individual self or soul is not this ego. The individual soul is the spiritual being which is sometimes described as an eternal portion of the Divine, but can also be described as the Divine himself supporting his manifestation as the Many. This is the true spiritual individual which appears in its complete truth when we get rid of the ego and our false separative sense of individuality, realise our oneness with the transcendent and cosmic Divine and with all beings. It is this which makes possible the Divine Life. Nirvana is a step towards it; the disappearance of the false separative individuality is a necessary condition for our realising and living

in our true eternal being, living divinely in the Divine. But this we can do in the world and in life.” SABCL/22/46-47

“The Buddhist Nirvana and Adwaitin’s Moksha are the same thing. It corresponds to a realisation in which one does not feel oneself any longer as an individual with such a name or such a form, but an infinite eternal Self spaceless (even when in space), timeless (even when in time). Note that one can perfectly well do actions in that condition and it is not to be gained only by Samadhi.” SABCL/22/62

“It [Nirvana of Buddha] is the same [as Brahma Nirvana of the Gita]. Only the Gita describes it as Nirvana in the Brahman while Buddha preferred not to give any name or say anything about that into which the Nirvana took place. Some later schools of Buddhists described it as Shunya, the equivalent of the Chinese Tao, described as the Nothing which is everything.” SABCL/22/62

Jivanmukta:-

Moksa or Sayujya:- “The first is the liberation from the Ignorance and identification with the Real and Eternal, *moksa*, *sayujya*, which is the characteristic aim of the Yoga of Knowledge.” SABCL/20/122

“The liberation of the Gita is not a self oblivious abolition of the soul’s personal being in the absorption of the One, *sayujya mukti*; it is all kinds of union at once. There is an entire unification with the supreme Godhead in essence of being and intimacy of consciousness and identity of bliss, *sayujya*—for one object of this Yoga is to become Brahman, *brahmabhuta*.”

Samipya or Salokya:- “The second, the dwelling of the soul with or in the Divine, *samipya*, *salokya*, is the intense hope of all Yoga of love and beatitude...” SABCL/20/122

“...There is an eternal ecstatic dwelling in the highest existence of the Supreme, *salokya*, --for it is said, “Thou shalt dwell in Me”, *nivasisyasi mayyeva*. There is an eternal love and adoration in a uniting nearness, there is an embrace of the liberated spirit by its divine Lover and the enveloping Self of its infinitudes, *samipya*.

...All Yoga is in its nature an attempt and an arriving at unity with the Supreme, --unity with the being of the Supreme, unity with the consciousness of the Supreme, unity with the bliss of the Supreme, --or, if we repudiate the idea of absolute unity, at least at some kind of union, even if it be only for the soul to live in one status and periphery of being with the Divine, *salokya*, or in short of indivisible proximity, *samipya*. This can only be gained by rising to a higher level and intensity of consciousness than our ordinary mentality possesses.” SABCL-20/506

Sadharmya:- "...The third, identity in nature, likeness to the Divine, to be perfect as That is perfect, *sadharmya*, is the high intention of all Yoga of power and perfection or divine works and service." SABCL/20/122

"...There is an identity of the soul's liberated nature with the divine nature, *sadrnya mukti*, --for the perfection of the free spirit is to become even as the Divine, *madbhavam agatah*, and to be one with him in the law of its work and nature, *sadharmyam agatah*." SABCL/13/384 "...Self-fulfilment is a result of the Yoga, but its aim is not the greatness of the individual. The sole aim is a spiritual perfection, a finding of the true self and a union with the Divine by putting on the divine consciousness and nature(*sadharmya mukti*). " SABCL/20/267

...That liberation, that oneness, that putting on of the divine nature, *sadharmya*, it declares to be the very essence of spiritual freedom and the whole significance of immortality. This supreme importance assigned to *sadharmya* is a capital point in the teaching of the Gita. SABCL/13/407

"...Perfection cannot come without self-knowledge and God-knowledge and a spiritual attitude towards our natural existence, and that is why the ancient wisdom laid so much stress on salvation by knowledge,-- not an intellectual cognizance of things, but a growing of man the mental being into a greater spiritual consciousness. The soul's salvation cannot come without the soul's perfection, without its growing into the divine nature; the impartial Godhead will not effect it for us by an act of caprice or an arbitrary *sanad* of his favour. Divine works are effective for salvation because they lead us towards this perfection and to a knowledge of self and nature and God by a growing unity with the inner Master of our existence. Divine love is effective because by it we grow into the likeness of the sole and supreme object of our adoration and call down the answering love of the Highest to flood us with the light of his knowledge and the uplifting power and purity of his eternal spirit. Therefore, says the Gita, this is the supreme knowledge and the highest of all knowings because it leads to the highest perfection and spiritual status, *param siddhim*, and brings the soul to likeness with the Divine, *sadharmya*. It is the eternal wisdom, the great spiritual experience by which all the sages attained to that highest perfection, grew into one law of being with the Supreme and live for ever in his eternity, not born in the creation, not troubled by the anguish of the universal dissolution. This perfection, then, this *sadharmya* is the way of immortality and the indispensable condition without which the soul cannot consciously live in the Eternal." SABCL/13/409-10

"...What inner adoration is to ceremonial worship, this growing into the divine likeness is to the outward ethical life. It culminates in a sort of liberation by likeness to the Divine(*sadrnya-mukti*), a liberation from our lower nature and a change into the divine nature." SABCL/21/548

"Essentially then this divine self-perfection is a conversion of the human into a likeness of and a fundamental oneness with the divine nature, a rapid reshaping of the image of god in man and filling in of its ideal outlines. It is what ordinarily termed *sadrnya-mukti*, a liberation into the divine resemblance out of

the bondage of the human seeming, or, to use the expression of the Gita, *sadharmya-gati*, a coming to be one in law of being with the supreme, universal and indwelling Divine.” SABCL/21/597

“The true Divine would then be secret within us and above us would be the real solution, to become perfect as That is perfect, to attain liberation by likeness to it or by attaining to the law of its nature, *sadrnya, sadharmya*.” SABCL/18/395

“The last knot of our bondage is at that point where the external draws into oneness with the internal, the machinery of ego itself becomes subtilised to the vanishing-point and the law of our actions at last unity embracing and possessing multiplicity and no longer, as now, multiplicity struggling towards some figure of unity. There is the central throne of cosmic Knowledge looking out on her widest dominion; there the empire of oneself with the empire of one’s world (*Svarajya and Samrajya*, the double aim proposed to itself by the positive Yoga of the ancients.); there the life (*salokya-mukti*, liberation by conscious existence in one world of being with the Divine.) in the eternally consummate Being and the realisation of His divine nature (*sadharmya-mukti*, liberation by assumption of the Divine Nature.) in our human existence.” SABCL/18/16

(“We have the absolute union of the divine with the human spirit, *sayujya*; in that reveals itself a content of all that depends here upon difference, --but there the difference is only a form of oneness, --Ananda too of nearness and contact and mutual presence, *samipyra, salokya*, Ananda of mutual reflection, the thing that we call likeness, *sadrnya*, and other wonderful things too for which language has as yet no name. There is nothing which is beyond the reach of the God-lover or denied to him; for he is the favourite of the divine Lover and the self of the Beloved.” SABCL/21/579 “...Therefore an integral liberation. Not only the freedom born of unbroken contact of the individual being in all its parts with the Divine, *sayujyamukti*, by which it becomes free even in its separation, even in the duality; not only the *salokyamukti* by which the whole conscious existence dwells in the same status of being as the Divine, in the state of Sachchidananda; but also the acquisition of the divine nature by transformation of this lower being into the human image of the divine, *sadharmyamukti*, and the complete and final release of all, the liberation of the consciousness from the transitory mould of the ego and its unification with the One Being, universal both in the world and the individual and transcendently one both in the world and beyond all universe.” SABCL/20/42-43 “...The orthodox Yoga of knowledge aims at a fathomless immergence in the one infinite existence, *sayujya*; it looks upon that alone as the entire liberation. The Yoga of adoration envisages an eternal habitation or nearness as the greater release, *salokya, samipyra*. The Yoga of works leads to oneness in power of being and nature, *sadrnya*: but the Gita envelops them all in its catholic integrality and fuses them all into one greatest and richest divine freedom and perfection. ...The combined completeness of the three together, founded here on a multiple Unity of the self-manifesting Divine, is the complete result of integral Yoga, the goal of its triple Path and the fruit of its triple sacrifice.” SABCL/20/122)

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(Two siddhis of knowledge,--vyapiti and prakmya; three siddhis of power:-- aishwarya, ishita, vashita; four siddhis of the body:- laghima, anima, garima, mahima. The above siddhis are attained by practice of hathayoga through *asanas and pranayama*. 'But the practice of unmixed Hatha Yoga generates a colossal egoism and the Yogin seldom exceeds it.' SABCL/3/405 'It should be noted that none of the siddhis of power can act perfectly or freely so long as there is impurity of the chitta, egoism in the thought and temperament or domination of desire in the use of the siddhi' CWSA/10/21 'It should be noted that perfect *jnana* and *trikaladrishti* are only possible by complete *shuddhi* of the *antahkarana*, especially the exclusion of desire and *vishuddhi* of the *buddhi*, absolute passivity of the *manas* and finally, perfected action of the power of the *vijnana*.)

Prakmya:-- or absolute keenness of the mind and the senses, including telepathy, clairvoyance and the faculties commonly supposed to be supernatural...SABCL/3/404

“By prakmya is meant the full prakasha of the senses and the manas, by which they surpass the ordinary limits of the body and become aware by sight, hearing, touch or, more usually and more easily, by mental sensation and awareness

1. Of objects, scenes & events at a distance or hidden from the normal operation of the mind & senses.
2. Of objects, scenes & events belonging to other planes of existence.
3. Of objects, etc belonging to the past or future the images of which are contained in the object of our study.
4. Of the present states of mind, feeling, sensation etc of others or of their particular thoughts, feelings & sensations; or of such states or particular thoughts etc which they have had in the past & of which the impression remains in the chitta record or which they will have in the future & of which the image is already prepared in the prescient parts of the chitta.”
CWSA/10/19-20

Vyapti:-- or the power of receiving other men's thoughts, powers and feelings and projecting one's own thoughts etc. or personality into others...SABCL/3/404

Vyapti is when the thoughts, feelings etc. of others or any kind of knowledge of things outside yourself are felt coming to the mind from those things or persons. This is the power of receptive Vyapti. There is also power of communicative Vyapti, when you can send or put your own thought, feeling etc. into someone else.

“To each form of prakmya there is a corresponding form of vyapiti, i.e. reception or communication. By prakmya, for instance, we can have the perception of another's feelings; by vyapti these feelings are felt striking on our own consciousness or ours are thrown into another. Prakmya is the sight of one looking from a distance & seeing an object; vyapti is the sensation of that object

coming towards us or into contact with us. It is possible by vyapti to communicate anything we have in our systems, --thought feeling, power, etc,--to another and if he is able to seize and hold it, he can make it his own & use it. This can be done either by a sort of physical throwing of the thing in us into the other or by a will upon the Swabhava compelling it to effect the transfer. The teacher & the guru habitually use this power of vyapti which is far more effective than speech or writing but all men use or suffer it unconsciously. For every thought, feeling, sensation or other movement of consciousness in us creates a wave or current which carries it out into the world-consciousness around and there it enters into any adhara which is able and allowed to receive it. Half at least of our habitual thoughts and feelings are such unconscious borrowings.” CWSA/10/20

Aishwarya:-- or the control of events, lordship, wealth and all objects of desire...SABCL/3/404

“Aishwarya is when you merely use the will without any such concentration or control and things happen or people act according to that will.” CWSA/11/1475

“Aishwarya is effectiveness of the Will acting on object or event without the aid of physical means. It may work

1, by pressure or tapas of the chaitanya straight on the object that has to be affected

2, by pressure or tapas of chaitanya on the Prakriti (either the general world-Prakriti or Prakriti in the object itself) to bring about directly the result intended

3, by pressure on the Prakriti to bring about circumstances which will compel indirectly the result intended.

4, without pressure by mere thought that is will, the ajna or ajnanam of the Ishwara which Prakriti automatically obeys.

The last is the highest power of Aishwarya and its supreme siddhi; for here Chit & Tapas become one as in the Will of God Himself. CWSA/10/20-21

Vashita:-- or the power of exacting implicit and instantaneous obedience to the spoken or written word...SABCL/3/404

“Vashita is the control of the object in its nature so that it is submissive to the spoken word, receptive of the thought conveyed or sensitive & effective of the action suggested. Vashita acts automatically through established control of one nature by another, or by the pouring of natural force into the word, thought or suggestion of action so as to produce an effect on the nature of others. The latter is the lower & ordinary siddhi, the former the supreme or entirely divine siddhi. Vyapti is one of the chief agents of Vashita.

Vashita is when you concentrate your will on a person or object so as to control it.

Ishita:-- or the perfect control over the powers of nature and over things inert and intelligent...SABCL/3/404

“Ishita is the same effectiveness of the will acting not as a command or through the thought, by ajnanam, but through the heart or temperament (chitta) in a perception of need or pure lipsa. Whatever the lipsa reaches out towards or even needs without conscious knowledge of the need, comes of itself to the man who possesses Ishita. Ishita also expresses itself either by pressure on the object or Prakriti or by simple perception automatically effective of its aim. The last is again the highest power of Ishita and its supreme siddhi.” CWSA/10/21

Ishita is when you do not will but merely have a want or need or a sense that something ought to be and that thing comes to you or happens.

Laghima:-- By perfect laghima, man can rise in to the air and tread the winds as his natural element...SABCL/3/403

Laghima is a similar power of lightness, that is to say of freedom from all pressure or weighing down in the mental, pranic or physical being. By laghima it is possible to get rid of weariness and exhaustion and to overcome gravitation. It is the basis of Utthapana.

Anima:-- ...by perfect anima he can bring the nature of subtlety into the gross body which the fire will no longer burn, nor weapon wound, nor want of air stifle, nor the waters drown...SABCL/3/403

Anima is the power of freeing the atoms of subtle or gross matter (Sukhma or Sthula) from their ordinary limitations. By this power one can get free of physical strain or pain or even make the body as light as one chooses. It is by this power that Yogis were supposed to make themselves invisible and invulnerable or to free the body from decay and death.

Garima:--...by perfect garima he can develop an adamantine steadiness which no shock of even an avalanche can overbear...SABCL/3/403

Mahima:--...by perfect mahima he can without muscular development outdo the feats of a Hercules...SABCL/3/403

Mahima is unhampered force in the mental power or in the physical power. In the physical it shows itself by an abnormal strength which is not muscular and may even develop into the power of increasing the size and weight of the body etc.

Arogya:-- Arogya is the state of being healthy. There are three stages:--

1, When the system is normally healthy and only gets disturbed by exceptional causes or very strong strain, such as continual exposure to cold, overstrain of any kind.

2, When even exceptional causes or great overstrain cannot disturb the system; this shows that there is full Arogya Shakti.

3, Immortality in the body. CWSA/11/1477

Utthapana:-- Utthapana is the state of not being subject to the pressure of the physical forces. There are also three stages here:

1, When there is a great force, lightness and strength in the body (full of vital energy); this shows that the body is full of Prana Shakti.

2, When there is no physical weariness, no exhaustion of the brain or nervous centres.

3, When one is not necessarily subject to the law of gravitation or other physical laws.

Saundarya:-- Saundarya is the state of being beautiful. There are also three stages here:

1, When there is brightness in the body combined with sweetness of voice and charm of expression etc.

2, Continual youth.

3, When the features and figure can be changed to a form of perfect beauty.

Vividhanada:-- Ananda referred to here is Physical Ananda or Kamananda. This is of various kinds, sensuous, sensual etc. CWSA/11/1477

Kaivalyananda	Satya	Sat-Kosha	Prakasha	Shiva
Chidananda	Tapas	Tapas-kosha	Agni (Fire)	Agni
Suddhananda	Jana	Ananda-kosha	Vidyut	Prajapati
Chidghanananda	Vijnana	Vijnana-kosha	Jyoti	Surya
Ahaitukananda	Manas	Manah-kosha	Tejas	Chandra
Premananda	Prana	Prana-kosha	Dhuma	Vayu
Kamananda	Deha	Anna-kosha	Chhaya	Prithivi

(*Kamananda is having following five sub-divisions*)

- 1 Maithunananda
- 2 Vishayananda Sense-objects
- 3 Tivrananda Thrill
- 4 Raudrananda Pain
- 5 Vaidyutananda Electric

KRISHNA:-

Krishna is the *Ishwara* taking delight in the world. CWSA/11/1478

It is, I suppose, the image of Sri Krishna as Lord of the divine love and Ananda—and his flute calls the physical being to awake out of the attachments of the physical world and turn to that love and Ananda. SABCL/22/392

24th [November 1926] was the descent of Krishna into the physical.

Krishna is not the supramental Light. The Descent of Krishna would mean the descent of the Overmind Godhead preparing, though not itself actually, the descent of Supermind and Ananda. Krishna is the Anandamaya; he supports the evolution through the Overmind leading it towards the Ananda. 29.10.1935 SABCL/26/136

I thought I had already told you that your turn towards Krishna was not an obstacle. In any case, I affirm that positively in answer to your question. If we consider the large and indeed predominant part he played in my own Sadhana, it would be strange if the part he has in your Sadhana could be considered objectionable. Sectarianism is a matter of dogma, ritual, etc., not of spiritual experience; the concentration on Krishna is a self-offering to the *ista-deva*. If you reach Krishna you reach the Divine; if you can give yourself to him, you give yourself to me. Your inability to identify may be because you are laying too much stress on the physical aspects, consciously or unconsciously. 18.6.1943 SABCL/26/137

My future Sadhan is for life, practical knowledge and Shakti, not the essential knowledge or Shakti in itself which I have got already, but knowledge and Shakti in itself which I have got already, but knowledge and Shakti established in the same physical self and directed to my work in life. I am now getting a clearer idea of that work and I may as well impart something of that idea to you; since you look to me as the centre, you should know what is likely to radiate out of that centre.

1) To re-explain the Sanatana Dharma to the human intellect in all its parts, from a new standpoint. This work is already beginning, and three parts of it are being clearly worked out. **Sri Krishna has shown me the true meaning of the Vedas, not only so, but he has shown me a new Science of Philology showing the process and origins of human speech so that a new Nirukta can be formed and the new interpretation of the Veda based upon it.** He has also shown me the meaning of all in the Upanishads that is not understood either by Indians or Europeans. I have therefore to re-explain the whole Vedanta and Veda in such a way that it will be seen how all religion arises out of it and is one every-where. In this way it will be proved that India is the centre of the religious life of the world and its destined saviour through the Sanatana Dharma.

2, On the basis of Vedic knowledge, to establish a Yogic Sadhana which will not only liberate the soul, but prepare a perfect humanity and help in the restoration of Satya Yuga. The work has to begin now but it will not be complete till the end of the Kali.

3, India being the centre, to work for her restoration to her proper place in the world; but this restoration must be effected as a part of the above work and by means of Yoga applied to human means and instruments, not otherwise.

4, A perfect humanity being intended, society will have to be remodelled so as to be fit to contain that perfection... SABCL/27/433-434

“You appeal to the Vaishnava-Tantric traditions; to Chaitanya, Ramaprasad, Ramakrishna. I know something about them and, if I did not try to repeat them, it is because I do not find in them the solution, the reconciliation I am seeking. Your quotation from Ramprasad does not assist me in the least—and it does not support your thesis either. Ramprasad is not speaking of an embodied, but of a bodiless and invisible Divine—or visible only in a subtle form to the inner experience. When he speaks of maintaining his claim or case against the Mother until she lifts him into her lap, he is not speaking of any outer vital of physical contact, but of an inner psychic experience; precisely, he is protesting against her keeping him in the external vital and physical nature and insists on her taking him on the psycho-spiritual plane in to spiritual union with her.

All that is very good and very beautiful, but it is not enough: the union has indeed to be realised in the inner psycho-spiritual experience first, because without that nothing sound or lasting can be done; but also there must be a realisation of the Divine in the outer consciousness and life, in the vital and physical planes on their essential lines. It is that which, without your mind understanding it or how it is to be done, you are asking for, and I too; only I see the necessity of a vital transformation, while you seem to think and to demand that it should be done without any radical transformation, leaving the vital as it is. In the beginning, before I discovered the secret of the Supermind, I myself tried to seek the reconciliation through an association of the spiritual consciousness with the vital, but my experience and all experience show that this leads to nothing definite and

final, --it ends where it began, midway between the two poles of human nature. An association is not enough, a transformation is indispensable.

The tradition of later Vaishnava Bhakti is an attempt to sublimate the vital impulses through love by turning human love towards the Divine. It made a strong and intense effort and had many rich and beautiful experiences; but its weakness was just there, that it remained valid only as an inner experience turned towards the inner Divine, but it stopped at that point. Chaitanya's *prema* was nothing but a psychic divine love with a strong sublimated vital manifestation. But the moment Vaishnavism before or after him made an attempt at greater externalisation, we know what happened—a vitalistic deterioration, much corruption and decline. You cannot appeal to Chaitanya's example as against psychic or Divine love; his was not something merely vital-human; in its essence, though not in its form, it was very much the first step in the transformation, which we ask of the Sadhaks, to make their love psychic and use the vital not for its own sake, but as an expression of the soul's realisation. It is the first step and perhaps for some it may be sufficient, for we are not asking everybody to become supramental; but for any full manifestation on the physical plane the supramental is indispensable.

In the later Vaishnava tradition the Sadhana takes the form of an application of human vital love in all its principal turns to the Divine; *viraha*, *abhimana*, even complete separation (like departure of Krishna to Mathura) are made prominent elements of this Yoga. But all that was meant—in the Sadhana itself, not in the Vaishnava poems—as a passage of which the end is *milana* or complete union; but the stress laid on the untoward elements by some would almost seem to make strife, separation, *abhimana*, the whole means, if not the very object of *prema-yoga*. Again, this method was only applied to the inner, not to a physically embodied Divine and had a reference to certain states and reactions of the inner consciousness in its seeking after the Divine...

Ramakrishna's Yoga was also turned only to an inner realisation of the inner Divine, --**nothing less, but also nothing, more.** I believe Ramakrishna's sentence about the claim of the Sadhak on the Divine for whom he has sacrificed everything was the assertion of an inner and not an outer claim, on the inner rather than on any physically embodied Divine: it was a claim for the full spiritual union, the God-lover seeking the Divine, but the Divine also giving himself and meeting the God-lover. There can be no objection to that ; such a claim all seekers of the Divine have; but as to the modalities of this divine meeting, it does not carry us much farther. **In any case, my object is a realisation on the physical plane and I cannot consent merely to repeat Ramakrishna.** I seem to remember too that for a long time he was withdrawn into himself, all his life was not spent with his disciples. He got his Siddhi first in retirement and when he came out and received everyone, well, a few years of it wore out his body. To that, I suppose, he had no objection; for he even pronounced a theory, when Keshav Chandra was dying, that spiritual experience ought to wear out the body. But at the same time, when asked why he got illness in the throat, he answered that it was the sins of his disciples

which they threw upon him and he had to swallow. Not being satisfied, as he was, with an inner liberation alone, I cannot accept these ideas or these results, for that does not sound to me like a successful meeting of the Divine and the Sadhak on the physical plane, however successful it might have been for the inner life. Krishna did great things and was very clearly a manifestation of the Divine. But I remember a passage of the Mahabharata in which he complains of the unquiet life his followers and adorers gave him, their constant demands, reproaches, their throwing of their unregenerate vital nature upon him. And in the Gita he speaks of this human world as a transient and sorrowful affair and, **in spite of his gospel of divine action, seems almost to admit that to leave it is after all the best solution.** The traditions of the past are very great in their own place, in the past, but I do not see why we should merely repeat them and not go farther. In the spiritual development of the consciousness upon earth the great past ought to be followed by a greater future..." SABCL/26/119

What is this Ananda, after all? The mind can see in it nothing but a pleasant psychological condition, --but if were only that, it could be the rapture which the bhaktas and the mystics find in it. When the Ananda comes into you, it is the Divine who comes into you, just as when the Peace flows into you, it is the Divine who is invading you, or when you are flooded with Light, it is the flood of the Divine himself that is around you. Of course, the Divine is something much more, many other things besides, and in them all a Presence, a Being, a Divine Person; for the Divine is Krishna, is Shiva, is the Supreme Mother. **But through the Ananda you can perceive the Anandamaya Krishna, for Ananda is the subtle body and being of Krishna; through Peace you can perceive the Shantimaya Shiva; in the Light, in the delivering Knowledge, the Love, the fulfilling and uplifting Power you can meet the presence of the Divine Mother.** It is this perception that makes the experiences of the bhaktas and mystics so rapturous and enables them to pass more easily through the nights of anguish and separation; when there is this soul-perception, it gives to even a little or brief Ananda a force or value it could not otherwise have, and the Ananda itself gathers by it a growing power to stay, to return, to increase. SABCL/22/174

KALI:-

Kali is the Shakti carrying out the Lila according to the pleasure of the Ishwara. CWSA/11/1478

"...When the Unity has been well founded, the static half of our work is done, but the active half remains. It is then that in the One we must see the Master and His Power,-- Krishna and Kali as I name them using the terms of our Indian religions; the Power occupying the whole of myself and my nature which becomes Kali and ceases to be anything else, the Master using, directing, enjoying the Power to his ends, not mine, with that which I call myself only as a centre of his universal existence and responding to its workings as a soul to the Soul, taking upon itself his image until there is nothing left but Krishna and Kali. This is the stage I have reached in spite of all set-backs and recoils, imperfectly indeed in the

secureness and intensity of the state, but well enough in the general type. When that has been done, then we may hope to found securely the play in us of his divine Knowledge governing the action of his divine Power. The rest is the full opening up of the different planes of his world-play and the subjection of Matter and the body and the material world to the law of the higher heavens of the Truth. To these things towards which in my earlier ignorance I used to press forward impatiently before satisfying the first conditions—the effort, however, was necessary and made the necessary preparation of the material instruments—I can now only look forward as a subsequent eventuality in a yet distant vista of things. SABCL/26/427

Mahakali and Kali are not the same. Kali is a lesser form. Mahakali in the higher planes appears usually with the golden colour.

Karma:-- Karma is the Divine action.

Kama:-- Kama is the Divine Enjoyment.

SHIVA:-- Shiva is the Lord of Tapas. The power is the power of Tapas. Krishna as a godhead is the Lord of Ananda, Love and Bhakti; as an incarnation, he manifests the union of wisdom (Jnana) and works and leads the earth-evolution through this towards union with the Divine by Ananda, Love and Bhakti.

The Devi is the Divine Shakti—the Consciousness and Power of the Divine, the Mother and Energy of the worlds. All powers are hers. Sometimes Devi-power may mean the power of the universal World-Force; but this is only one side of the Shakti. SABCL/22/391

Q:- Last night I had a dream that you had come out of your seclusion for once; you were tall, quite young, but very dark. I began to wonder if this was Sri Aurobindo of former years!

No. It is not likely. It is probably some subtle physical form –that one corresponding to the Shiva element in me. I have seen myself like that sometimes and it was always the Shiva formation. 11.12.1934 SABCL/26/194

I have dropped using the Rudra power; its effects used to be catastrophic, and now from a long disuse the inclination to use it has become rusty. Not that I am a convert to Satyagraha or Ahimsa: but Himsa too has its inconvenience. So the fires sleep. SABCL/26/196

MAHESWARI:-

MAHALAXMI:-

MAHASARASWATI:-

PURUSHOTTAMA:--

Atman represents itself to the consciousness of the creature in three states, dependent on the relations between *purusa* and *prakriti*, the Soul and Nature. These three states are *aksara*, unmoving or immutable; *ksara*, moving or mutable; and *para* or *uttama*, Supreme or Highest.

Kshara Purusha is the Self reflecting the changes and movements of Nature, participating in them, immersed in the consciousness of the movement and seeming in it to be born and die, increase and diminish, progress and change. Atman, as the Kshara, enjoys change and division and duality; controls secretly its own changes but seems to be controlled by them; enjoys the oppositions of pleasure and pain, good and bad, but appears to be their victim; possesses and upholds the action of Nature, by which it seems to be created. For, always and inalienably, the Self is Ishwara, the Lord.

Akshara Purusha is the Self, standing back from the changes and movements of Nature, calm, pure, impartial, indifferent, watching them and not participating, above them as on a summit, not immersed in these Waters. This calm Self is the sky that never moves and changes looking down upon the waters that are never at rest. The Akshara is the hidden freedom of the Kshara.

Para Purusha or Purushottama is the Self containing and enjoying both the stillness and the movement, but conditioned and limited by neither of them. It is the Lord, Brahman, the All, the Indefinable and Unknowable.

It is this supreme Self that has to be realised in both the unmoving and the mutable. SABCL/12/87-88

The Gita does not speak expressly of the Divine Mother; it speaks always of surrender to the Purushottama—it mentions her only as the Para Prakriti who becomes the Jiva, that is, who manifests the Divine in the multiplicity and through whom all these worlds are created by the Supreme and he himself descends as the Avatar. The Gita follows the Vedantic tradition which leans entirely on the Ishwara aspect of the Divine and speaks little of the Divine Mother because **its object is to draw back from world-nature and arrive at the supreme realisation beyond it**; the Tantric tradition leans on the Shakti or Ishwari aspect and makes all depend on the Divine Mother **because its object is to possess and dominate the world-nature and arrive at the supreme realisation through it**. **This yoga insists on both the aspects**; the surrender to the Divine Mother is essential, for without it there is no fulfilment of the object of the yoga.

In regard to the Purushottama the Divine Mother is the supreme divine Consciousness and Power above the worlds, Adya Shakti; she carries the Supreme in herself and manifests the Divine in the worlds through Akshara and Kshara. In regard to the Akshara she is the same Para Shakti holding the Purusha immobile in herself and also herself immobile in him at the back of all creation. In regard to the Kshara she is the mobile cosmic Energy manifesting all beings and forces. SABCL/22/72

(Here are seven siddhis or sevenfold knowledge. The details of these siddhis are depicted from Mahopanishad and Yoga Vasistha.)

Suvechha:-

Those who understand that this life is transient, meaningless, sorrowful and search after eternal happiness; they are the pathfinders of *nibritti*. They take interest in scripture, in doing the highest action. For purification of *chitta* they do desireless action and service to saintly persons.

Bicharana:-

In this stage one does meditation, *dharana*, *smriti* and *sriti*; service to the guru and acceptance of his guidance. Then they read scriptures and involve themselves in practice and renunciation and associate themselves in best action.

Tanumanasi:-

When the above two conditions are satisfied attraction for worldly enjoyment gets thinner. In this stage one does askesis, spiritual discourses and following the path of renunciation. In this stage one passes time with unattached happiness.

Sattwapati:-

By practice of the above three, ignorance gets thinner and knowledge rises. In this stage renunciation becomes intensified and *chitta* gets purified and established in *sattwa*. In this stage one is established in *Adwaita* knowledge and see the external world as a dream state.

Asanski:-

In this fifth stage one attains *chinmaya* state. In this state all division is broken and one is established in *Adwaita* state. In this state by practice desire gets destroyed.

Padartha:-

In this state one is merged in the self and all inner and outer thought process is destroyed. One goes beyond the *sat* and *asat* and gets liberated, *jivanmukta*. In this state division of intellect gets destroyed and one is established in the self..

Turyaga:-

After this one attains bodiless beyond *turiya* state. He, who is most fortunate, lives and enjoys in the Self. This state is indescribable by the word. He who attains this state is called by some as Shiva, by others as Brahman or a dual state of *prakriti* and *purusha*.

(There are sevenfold ignorance and liberation from these into sevenfold knowledge have been represented below. These sevenfold ignorance are (1) original ignorance, (2) cosmic ignorance, (3) egoistic ignorance, (4) temporal ignorance, (5) psychological ignorance, (6) constitutional ignorance, (7) practical ignorance.)

But since it is from the ignorance that we proceed to the Knowledge, we have had first to discover the secret nature and full extent of the Ignorance. If we

look at this Ignorance in which ordinarily we live by the very circumstance of our separative existence in a material, in a spatial and temporal universe, we see that on its obscurer side it reduces itself, from whatever direction we look at or approach it, into the fact of a many-sided self-ignorance. We are ignorant of the Absolute which is the source of all being and becoming; we take partial facts of being, temporal relations of the becoming for the whole truth of existence, --that is the first, **the original ignorance**. We are ignorant of the space-less, timeless, immobile and immutable Self; we take the constant mobility and mutation of the cosmic becoming in Time and Space for the whole truth of existence,--that is the second, **the cosmic ignorance**. We are ignorant of our universal self, the cosmic existence, the cosmic consciousness, our infinite unity with all being and becoming; we take our limited egoistic mentality, vitality, corporeality for our true self and regard everything other than that as not-self, --that is the third, **the egoistic ignorance**. We are ignorant of our eternal becoming in Time; we take this little life in a small span of Time, in a petty field of Space, for our beginning, our middle and our end, --that is the fourth, **the temporal ignorance**. Even within this brief temporal becoming we are ignorant of our large and complex being, of that in us which is superconscient, subconscious, intraconscient, circumconscient to our surface becoming; we take that surface becoming with its small selection of overtly mentalised experiences for our whole existence, --that is the fifth, **the psychological ignorance**. We are ignorant of the true constitution of our becoming; we take the mind or life or body or any two of these or all three for our true principle or the whole account of what we are, losing sight of that which constitutes them and determines by its occult presence and is meant to determine sovereignly by its emergence their operations, --that is the sixth, **the constitutional ignorance**. As a result of all these ignorances, we miss the true knowledge, government and enjoyment of our life in the world; we are ignorant in our thought, will, sensations, actions, return wrong or imperfect responses at every point to the questionings of the world, wonder in a maze of errors and desires, striving and failures, pain and pleasure, sin and stumbling, follow a crooked road, grope blindly for a changing goal, --that is the seventh, **the practical ignorance**.

Our conception of the Ignorance will necessarily determine our conception of the Knowledge and determine, therefore, since our life is the Ignorance at once denying and seeking after the Knowledge, the goal of human effort and the aim of the cosmic endeavour. Integral knowledge will then mean the canceling of the sevenfold Ignorance by the discovery of what it misses and ignores, a sevenfold self-revelation within our consciousness: (1) it will mean the knowledge of the Absolute as the origin of all things; (2) the knowledge of the Self, the Spirit, the Being and of the cosmos as the Self's becoming, the becoming of the Being, a manifestation of the Spirit; (3) the knowledge of the world as one with us in the consciousness of our true self, thus cancelling our division from it by the separative idea and life of ego; (4) the knowledge of our psychic entity and its immortal persistence in Time beyond death and earth-existence; (5) the knowledge

of our greater and inner existence behind the surface; (6) the knowledge of our mind, life and body in its true relation to the self within and the superconscient spiritual and supramental being above them; (7) the knowledge, finally, of the true harmony and true use of our thought, will and action and a change of all our nature into a conscious expression of the truth of the Spirit, the Self, the Divine, the integral spiritual Reality. SABCL/Vol-19/654-655

The higher self-knowledge begins therefore as soon as man has got beyond his preoccupation with the relation of Nature and God to his apparent self. One step is to know that this life is not all, to get at the conception of his own temporal eternity, to realise, to become concretely aware of that subjective persistence which is called the immortality of the soul. When he knows that there are states beyond the material and lives behind and before him, at any rate a preexistence and a subsequent existence, he is on the way to get rid of his **temporal ignorance** by enlarging himself beyond the immediate moments of Time into the possession of his own eternity. Another step forward is to learn that his surface waking state is only a small part of his being, to begin to fathom the abyss of the Inconscient and depths of the subconscious and subliminal and scale the heights of the superconscient; so he commences the removal of his **psychological self-ignorance**. A third step is to find out that there is something in him other than his instrumental mind, life and body, not only an immortal ever-developing individual soul that supports his nature but an eternal immutable self and spirit, and to learn what are the categories of his spiritual being, until he discovers that all in him is an expression of the spirit and distinguishes the link between his lower and his higher existence, thus he sets out to remove his **constitutional self-ignorance**. Discovering self and spirit he discovers God; he finds out that there is a Self beyond the temporal: he comes to the vision of that Self in the cosmic consciousness as the divine Reality behind Nature and this world of beings; his mind opens to the thought or the sense of the Absolute of whom self and the individual and the cosmos are so many faces; **the cosmic, the egoistic, the original ignorance** begin to lose the rigidity of their hold upon him. In his attempt to cast his existence into the mould of this enlarging self-knowledge his whole view and motive of life, thought and action are progressively modified and transformed; his **practical ignorance** of himself, his nature and his object of existence diminishes: he has set his step on the path which leads out of the falsehood and suffering of a limited and partial into the perfect possession and enjoyment of a true and complete existence. SABCL/Vol-19/696-697

Higher Mind:-

Illumined Mind:-

Intuitive Mind:-

Over Mind:-

Mind of Light:-

Super Mind:-

PSYCHICISATION:-

“The utility of psychic experiences and knowledge of the invisible worlds as of other yogic experiences is not to be measured by our narrow human notions of what may be useful for the present physical life of man. In the first place these things are necessary for the fulness of the consciousness and the completeness of the being. In the second place these other worlds are actually working upon us. And if you know and can enter into them then instead of being the victims and puppets of these powers we can consciously deal with, control and use them. Thirdly, in my yoga, the yoga of supramental, the opening of the psychic consciousness to which these experiences belong is quite indispensable. For it is only through the psychic opening that the supramental can fully descend with a strong and concrete grasp and transform the mental, vital and physical being.”
SABCL/23/1051

“Psychicisation means the change of the lower nature bringing right vision into the mind, right impulse and feeling into the vital, right movement and habit into the physical—all turned towards the Divine, all based on love, adoration, bhakti—finally, the vision and sense of the Mother everywhere in all as well as in the heart, her Force working in the being, faith, consecration, surrender.”
SABCL/24/1093

“The psychic being stands behind the heart supporting the mind, life and body. In the psychic transformation there are three main elements: (1) the opening of the occult inner mind, inner vital, inner physical, so that one becomes aware of all that lies behind the surface mind, life and body—(2) the opening of the psychic being or soul by which it comes forward and governs the mind, life and body turning all to the Divine—(3) the opening of the whole lower being to the spiritual truth—this last may be called the psycho-spiritual part of the change. It is quite possible for the psychic transformation to take one beyond the individual into the cosmic. Even the occult opening establishes a connection with the cosmic mind, cosmic vital, cosmic physical. The psychic realises the contact with all existence, the oneness of the Self, the universal love and other realisations which lead to the cosmic consciousness.” SABCL/24/1092

SPIRITUALISATION:-

“Between psychicisation and spiritualisation there is a difference. The spiritual is the change that descends from above, the psychic is the change that comes from within by the psychic dominating the mind, vital and physical.” SABCL/24/1093

“The spiritual change is the established descent of the peace, light, knowledge, power, bliss from above, the awareness of the Self and the Divine and

of the higher cosmic consciousness and the change of the whole consciousness to that.”

SUPRAMENTALIZATION:-

“Supramental transformation can only come when the lid between the lower and higher hemispheres or halves of existence is removed and the supermind instead of the overmind becomes the governing power of existence—but of that nothing can be spoken now.” SABCL/24/1093

“Supramentalization is the most difficult part of the change arrived at by the supramental yoga, and all depends on whether a sufficient change can be achieved in the consciousness at present to make such a step possible, but the nature of the step is different from that aimed at by other yogas. There is not therefore much utility in these discussions—one has first of all to supramentalize sufficiently the mind and the vital and physical consciousness generally—afterwards one can think of the supramentalisation of the body. The psychic and spiritual transformation must come first, only afterwards would it be practical or useful to discuss the supramentalization of the whole being down to the body.”SABCL/22/94

“There are different statuses (*avastha*) of the Divine Consciousness. There are also different statuses of transformation. First is the psychic transformation, in which all is in contact with the Divine through the individual psychic consciousness. Next is the spiritual transformation in which all is merged in the Divine in the cosmic consciousness. Third is the supramental transformation in which all becomes supramentalised in the divine gnostic consciousness. It is only with the latter that there can begin the *complete* transformation of mind, life and body—in my sense of completeness.

You are mistaken in two respects. First, the endeavour towards this achievement is not new and some Yogis have achieved it, I believe—but not in the way I want it. They achieved it as a personal *Siddhi* maintained by Yoga-Siddhi—not a *Dharma* of nature (physical transformation). Secondly, the supramental transformation is not the same as the spiritual-mental. It is a change of mind, life and body which the mental or overmental-spiritual cannot achieve. All whom you mention were spirituals, but in different ways. Krishna’s mind, for instance, was overmentalised, Ramakrishna’s intuitive, Chaitanya’s spiritual psychic, Buddha’s illumined higher mental. I don’t know about Bejoy Goswami—he seems to have brilliant but rather chaotic. All that is different from the Supramental. Then about the vital of the Paramhansas. It is said that their vital behaves either like a child (Ramakrishna) or like a madman or like a demon or like something inert (cf. *Jadabharata*). Well there is nothing Supramental in all that.

One can be an instrument of the Divine in any of the transformations. The question is, an instrument for what?” April, 1935 SABCL/26/118

“It must also be kept in mind that the supramental change is difficult, distant, an ultimate stage; it must be regarded as the end of a far-off vista; it cannot

be and must not be turned into a first aim, a constantly envisaged goal or an immediate objective. For it can only come into the view of possibility after much arduous self-conquest and self-exceeding, at the end of many long and trying stages of a difficult self-evolution of the nature. One must first acquire an inner Yogic consciousness and replace by it our ordinary view of things, natural movements, motives of life; one must revolutionise the whole present build of our being. Next, we have to go still deeper, discover our veiled psychic entity and in its light and under its government psychicise our inner and outer parts, turn mind-nature, life-nature, body-nature and all our mental, vital, physical action and sates and movements into a conscious instrumentation of the soul. Afterwards or concurrently we have to spiritualise the being in its entirety by a descent of a divine Light, Force, Purity, Knowledge, freedom and wideness. It is necessary to break down the limits of the personal mind, life and physicality, dissolve the ego, enter into the cosmic consciousness, realise the self, acquire a spiritualised and universalised mind and heart, life-force, physical consciousness. Then only the passage into supramental consciousness begins to become possible, and even then there is a difficult ascent to make each stage of which is a separate arduous achievement.” CWSA/23/281-282

“I have not said that the sex-impulse has not been mastered in other yogas. I have said that it is difficult to be free from it entirely and that the attempt at sublimation as in the Vaishnava sadhana has its dangers. That is evidenced by all one knows of what has frequently and even largely happened among the Vaishnavas. Transcendence and transformation are different matters. There are three kinds or stages of transformation contemplated in this sadhana, the psychic transformation, the spiritual and the supramental. The first two have been done in their own way in other yogas; the last is a new endeavour. A transformation sufficient for spiritual realisation is attainable by the two former; a transformation sufficient for the divinisation of human life is, in my view, not possible except by a supramental change.” SABCL/24/1512-13

NA MEH BHAKTAH PRANASYATI

Or

My devotee can never perish Gita 9-31

I (Arjuna the devotee) bow down before Thee(the Supreme Lord) and prostrate my body and I demand grace of Thee the adorable Lord. Lord declared boldly to his devotee, “those who are one in heart and consciousness to Me, (the Divine) they by My grace shall pass safe through all difficult and perilous passage”. A constant inrush of ignorance and darkness from the surrounding world and subconscious domain and preoccupation with day today activities prevents a modern man from noticing this wonderful grace; given a chance this can turn the course of event

towards some supreme good and well being. “The conditions for supreme Grace (to act):1. A total surrender, (2) an exclusive self opening to the divine influence, (3) a constant and integral choice of the Truth and (4) the rejection of falsehood.” Who is a devotee to the Divine? What are his symptoms? How he is related with world action?

The following may be treated as key word of the Gita to the devotees; *mam anusmaran*, remembering Me, *mam anusmara yudhya cha*, remember Me and fight, *anannychetah satatam jo mam smarati nityasah*, he who continually remembers Me, thinking of none else, *mam asritya*, having resorted to Me, *mayi arpita-manobuddhih*, mind and understanding given up to Me, *manmana maccittah*, with mind and chitta given up to Me, *manmaya mam upasritah*, they who are full of Me and take refuge in Me, *nivasisyasi mayyeva*, verily thou shalt dwelt in Me, *mayi vartate*, lives acts in Me, *mayi sarvani karmani samnyasydhyatmacatasa*, with a consciouasness identified with the Self, renouncing all actions into Me, *mayyeva mana adhatwamayi buddhim nibesaya*, on Me repose all thy mind and lodge all thy understanding in Me, *madgatennantaratmana*, with all his inner self given up to Me, *mayabesya mano je mam nityajukto upasate*, those who found their mind in Me and by constant union, possessed of a supreme faith, seek after Me, *maccittah sarvadurgani matprasadat tarisyasi*, by giving yourself in heart and mind to Me, thou shalt cross over all difficulties and perils by My grace, *madbhavam agatah*, having arrived at My nature and status of being, *sadharmyam agatah*, those who have become of like nature and law of being with the Divine, *manmana bhava*, become my minded, *madbhakto*, My lover and adorer, *madjaji*, a sacrificer to Me, *mam namaskuru*, bow thysel to Me, *madbhaktah sangabarjitah*, my devotee is free from attachment, *madbhakta janti mamapi*, my devotees come to Me, *bhajatam pritipurvakam*, they adore Me with an intense delight of love, *bhajatyektwamasthitah*, loves Me in all beings, *bhaktya mamvijanati*, by devotion he comes to know Me, *bhaktya twananya*, only by that bhakti which regards, adores and loves Me alone in all things, *sarbabidvajati mam*, adores Me with all knowledge, *sraddhaban bhajate jo mam*, for Me has love and faith, *bhajante mam drudhabatah*, steadfast in the vow of self-consecration worship Me, *anityam asukham lokamimam prapya bhajasva mam*, thou who hast come to this transient and unhappy world, love and turn to Me.

BRAHMABHUTA

(has becoming the brahman) The Gita-5.24, 6.27,18.54

BRAHMA-BHUYAYA

(Arriving at brahmic status) The Gita-18.53

BRAHMAYOGAYUKTATMA
(his self in yoga [*yukta*] by yoga with brahman) The Gita-5.21

BRAHMAVID APNOTI PARAM
(the knower of brahman reacheth that which is supreme) Tait-2,1

BRAHMAVID BRAHMANI STHITAH
(the knower of the brahman established in the brahman) The Gita-5.20

BRAHMAGNI
(The fire of brahman) The Gita-4.24, 4.25

BRAHMA-NIRVANA
(extinction in brahman) The Gita-5.24, 5.25, 5.26

BRAHMASAMSPARSAM ATYANTAM SUKHAM ASNUTE
(he enjoys the exceeding happiness of the touch of brahman) The Gita-6.28

BRAHMISTHITI
(standing in the brahman) The Gita-2.72

BRAHMAKHYARASAMUDVABAM
(brahman is born of Immutable) The Gita-3.15

MADBHAVA
(My nature and status of being) The Gita-4.10, 8.5, 10.6, 13.19, 14.19

NIRDOSAM HI SAMAM BRAHMA
(the equal brahman is faultless) The Gita-5.19

NA ME BHAKTAH PRANASYTI
(He who is devoted to me cannot perish)

NIYATAM KARMA
(controlled action) The Gita-3.8, 18.7, 18.47

JNANADIPENA BHASVATA

(Full light of self knowledge) The Gita-10.11

SARVABHUTAHITE RATAH
(busied with and delighting in good of all creatures) The Gita-5.25, 12.4

SUHRDAM SARVABUTANAM
(the Friend of all creatures) The Gita-5.29

SVABHAVAJAM KARMA
(the work born of one's svabhava) The Gita-18.42,43,44,60

SARVAKARMANI
(works of all kind) The Gita-3.26, 5.13, 18.57

KARMA BRAHMODVABAM
(work know to be born of Brahman) The Gita-3.15

SARVAGATAM YAJNE PRATISTHITAM
(all pervading established in sacrifice) The Gita-3.15

SVALPAM APYASYA DHARMASYA TRAYATE MAHATO BHAYAT
(even a little of this dharma delivers from the great fear.)

TE BHAJANTE MAM DRUDHA-VRATAH
(they worship Me firm in vow of self consecration) The Gita-7.28

TE DVANDVAMOHANIRMUUKTAH
(they, freed from the delusion of dualities) The Gita-7.28

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