

# THE MOTHER'S MANIFESTATION



**S.A. Maa Krishna**



### **The Mother**

“All manifestation, *sthabarajangam*, takes place by union between Field, Matter, *Kshetra* and Knower of the Field, Spirit, *Kshetrajna*.”

The Gita-13.27

“The Blessed Lord said, O *Arjuna*, I support this entire universe and all its Divine manifestations through great *Vibhutis*, Emanations, with an infinitesimal portion of My-self.”

The Gita-10.42

“Let us understand that however great may have been our efforts, our struggles, even our victories, compared with the distance yet to be travelled, the one we have already covered is nothing; and that all are equal—infinitesimal grains of dust or identical stars—before Eternity.”

**The Mother**

Prayers and Meditations-January-8/1914,

“Earthly realisations easily take on a great importance in our eyes, for they are proportionate to our external being with this limited form which makes us men. But what is an earthly realisation beside Thee, before Thee? However perfect, complete, divine it may be, it is nothing but an **indiscernible moment** in Thy eternity; and the results obtained by it, however powerful and marvellous they may be, are nothing but **an imperceptible atom** in the infinite march to Thee. This is what Thy workers must never forget, otherwise they will become **unfit** to serve Thee.”

**The Mother**

Prayers and Meditations-July-17/1914

## **M**y **Eternal Mother!**

I had not asked  
In each hand full of nectar  
In each self giving,  
A silent wait for longer  
In each birth,  
Unimportance for a seer;  
Now I have no questions any more...  
Again Thy before,  
And in this moment,  
I see everywhere...  
Only Thy unending love  
As answer and answer.

**My Supreme Mother,**  
Today, near by Thee;  
I have no demand,  
No conceit, complain at all.  
And not even a single expectation,  
Not a drop of tears,  
Or even a little smile;  
But make me worthy  
For Thy Immortal call,  
Thou art the Mother of All.

**My Sweet Mother,**  
Still all tears why rolled down  
Near by whom unknowingly?  
And I am searching  
With Thy sweetness  
In my past many lives Eternally.

**O my beloved Mother,**  
Bind me with Thy love,  
Make me free from all reserve,  
And Thou hast received my prayer  
Now I am Thine forever and ever.

*OM TAT SAT  
At Their Feet*

*S.A. Maa Krishna*

# The Mother's Manifestation

“What I want to bring about in the material world, upon the earth.

1. Perfect Consciousness.
2. Integral Knowledge, omniscience.
3. Power invincible, irresistible, ineluctable; omnipotence.
4. Health, perfect, constant, unshakable; perpetually renewed energy.
5. Eternal youth, constant growth, uninterrupted progress.
6. Perfect beauty, complex and total harmony.
7. Inexhaustible unparalleled riches, control over all the wealth of this world.
8. The gift of healing and giving happiness.
9. Immunity from all accidents, invulnerability against all adverse attacks.
10. Perfect power of expression in all fields and all activities.
11. The gift of tongues, the power of making oneself understood perfectly by all.
12. And all else necessary for the accomplishment of Thy work.

I wish:

1. Personally to be eternally the perfect expression of the Supreme Divine.
2. That the Supramental victory, manifestation and transformation should take place at once.
3. That all suffering should disappear for ever from the world('s) present and future.”

**The Mother  
TMCW/13/41-42**

# The Mother's Manifestation

(This book is offered at the Lotus Feet of *The Mother* and *Sri Aurobindo* on occasion of *Sri Champaklal's* centenary of joining *Sri Aurobindo Ashram* in 1923, birth centenary of *Pranab Da* on 18.10.2023, birth centenary of *Sri Satprem* on 30.10.2023 and birth centenary of *Sri Prapatti* on 30.04.2024.)

Edited by

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Managed by The Mother's International Centre Trust,  
Regd.No-146/24.11.97. At: Ramachandrapur, Pin:761100,  
Via: Brahmapur, Dist: Ganjam, State: Odisha, India  
[www.srimatriniketanashram.com](http://www.srimatriniketanashram.com)**

Published with the permission of  
Sri Aurobindo Ashram Trust,  
Puducherry-605002

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Third Edition: October-2023

Published by: Sri Auroprem  
For The Mother's International Centre Trust,  
Sri Matriniketan Ashram Sri Aurobindo Centre,  
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# The Publisher's Note

After the arrival of *The Mother* and *Sri Aurobindo*, the Supramental energy is active in earth's atmosphere very close to the material world and this inner aid is a constant miracle replacing the outer aid of Religion in generalising<sup>30</sup> Spirituality in humanity and this personal contact with Supramental Consciousness will be initiated by individual prepared Soul Centres. So, all can open themselves towards the Supramental Love and Oneness and receive its brief touch<sup>22</sup> with miraculous result but the flow of this invisible Sunlight can be stabilised in the well-built subtle and causal body of the prepared individual vessel or after one is thoroughly established in the intermediate Psychic and Spiritual plane through prolonged *Sadhana*. Intervention of this Force changes circumstances, brings very wide spread results and sooner or later the world will come under its direct influence. Thus, the world appears to him with a different meaning, not a senseless and meaningless whirl in space but 'A Presence and Greatness everywhere'<sup>26</sup> transforming receptive matter to plastic and Spiritual Law and Divine Force can penetrate uninterruptedly into the material world through its few<sup>45</sup> conscious human vessel. Man's future is decreed to become God 'since the beginning of the worlds.'<sup>17</sup> An *Avatar's* mission is fulfilled when the (consenting part of the) humanity arrives at a Consciousness in which He is fully established.

*The Mother* has entrusted the task that those who will collaborate in Her Divine work must have thorough knowledge on *Sri Aurobindo* who is the representative symbol<sup>46</sup> of the comprehensive movement of ascending and descending Divine Consciousness. For this one must have thorough knowledge of movement of Consciousness between Psychic and Spiritual planes through activation of integral *Karma Yoga*, integral *Jnana Yoga* and integral *Bhakti Yoga* which are developed from a systematic practice of many-fold self-disciplines of traditional *Yoga*. The synthesis of central truth of all exclusive traditional *Yoga* will lead towards integration and the realisation of all-inclusive integral *Yoga*. Thus, a link between them has evolved to rightly connect the past Spiritual heritage with the future Divine manifestation.

This 'gold link'<sup>25</sup> is meant to bridge the gulf<sup>23</sup> between lower and higher hemisphere, to open many closed doors, oblivious fields, unseen province, void and silence in Consciousness, to create new avenues of ascent of Soul and descent of *Shakti*, and thus the Consciousness ascended and descended to new heights and depths, to search new overhead action, wisdom and love that can reconcile the mutually antagonist trend of existence such as mind, life and body. Void or 'untouched gulf'<sup>47</sup> in different planes of consciousness is to be bridged by movement of Consciousness. Then the fate or fixed destiny can be changed to Spiritual destiny.<sup>43</sup> A *Sadhaka* of integral *Yoga* must learn this

lesson and is exclusively preoccupied in the inner world in which he is able to open the doors of wider consciousness beyond the three *gunas*, able to remove the gulf and void created between surface physical and subliminal world, between subliminal world and Superconscious world, between Supramental and Subconscious/Inconscious world and he will be victorious and conqueror to such extent that consciousness can move<sup>31</sup> a long way from surface life to inner depth in which Psychic being is veiled and continue this difficult movement to discover Spiritual, Universal, Supramental and the highest Bliss Self freely without any block or obstruction and ‘initiates a vision of heights of consciousness which have indeed been glimpsed and visited, but have yet to be discovered and mapped in their completeness.’<sup>48</sup> A limitless movement of consciousness fulfils life with limitless peace. ‘In other words, great transformations are merely the result of a change of state of consciousness.’<sup>32</sup> A total surrender of our being and Nature is possible if we can open ten Selves and their movements towards ten respective sheaths, so that Consciousness moves in all the ten planes of Inconscious, Subconscious, subtle physical, subtle vital, subtle mental, Psychic, Spiritual, Universal, Supramental and Bliss sheaths and experience purification, transformation and perfection of Nature.

A thorough knowledge on *Sri Aurobindo* also includes thorough knowledge on the Spiritual history<sup>44</sup> of earth which is a long story of Spiritual rise and Spiritual fall of Consciousness and substitution of swift Spiritual evolution by slow religious evolution. If a *Sadhaka* of integral Yoga will be aware of these long historical developments, aware of his own rise and fall of Consciousness in this birth, aware of his own imperfection, then he will not repeat the Spiritual mistakes that earth’s Spiritual history had witnessed.

This movement of ascending and descending Consciousness can be realised in four stages through either of the *Vedantic* or *Vedic* sacrifice. They are:

- 1) Soul’s union with static Divine.
- 2) Soul’s union with Dynamic Divine.
- 3) Static Divine’s union with dynamic Divine.
- 4) Dynamic Divine’s union with static Matter.

The Soul, static Divine, dynamic Divine and static Matter are known as *Jivatama*, *Paramatma*, *Para-prakriti* and *Apara-prakriti* respectively.

Six of the outstanding *Sadhakas* of integral Yoga (later two more have been added in the Chapter-18, ‘Vision of Sri Matriniketan Ashram’) have been chosen symbolically to represent their specialised Divine Call through these triple *Yogas* and the objective here is to unravel ‘the rising godhead of man in the great *Vibhuti*,’<sup>21</sup> to respect, welcome and recognise the special Divine



manifestation through them, to uncover the central truth that dominated their inner and outer Spiritual existence and to learn the lessons to trace one's own unique route, 'Much of it is virgin ground in which the paths have yet to be cut and built.'<sup>39</sup>

Out of their integration of Being and Nature, a fourth difficult and powerful Self-discipline evolves, known as *Yoga of Self-perfection*. This path gives the message that if the Yoga becomes kinetic and the highest Consciousness is inverted towards the world then it is possible to unravel the 'knot of Life's difficulty.'<sup>5</sup> All problems of existence are to be accepted and resolved through intervention of higher planes of Consciousness like 'A lightning from the heights that think and act'<sup>13</sup> and more precisely by countless battles fought by the dynamic Divine *Shakti* in the lower planes of Consciousness like bearing 'the stroke of That which kills'<sup>14</sup> (falsehood) and saves (truth) and not to escape from them through the lure (1) of earthly enjoyment, (2) of happier intermediate worlds of elite and artist, (3) of solitary heavenly bliss and (4) of a self dissolution and self-drowning in the Absolute, an ineffable actionless peace 'In the Immobile's wide uncaring bliss,'<sup>13</sup> *param dham*, where problems are non-existent.

*The Mother's Manifestation* book is primarily a quest of pure Knowledge for its own sake, a quest of pure Love for its own sake and an activation of pure Divine Will for its own sake of first evolutionary Spiritual urge of self-concentration; secondarily, a utilitarian second evolutionary Spiritual urge of self-expansion where Will, Knowledge and Love are dynamised to experience myriad self-perfection which forms the basis of Divine manifestation and tertiarily, self-expansion and manifestation through activation of *Sattwic* mind. Integral Yoga proposes strongly to pursue self expansion or Divine manifestation or 'the greatest help one can give'<sup>33</sup> to the world through self-concentration in universalised Consciousness and large inexhaustible Divine action in absolute calm and passivity of mind.<sup>38</sup> It further concentrates on the 'special new uninterrupted task' of integral Yoga 'of bringing down the higher consciousness with all its effect for the earth'<sup>42</sup> without 'accepting the nature of man and the world as it is.'<sup>42</sup>

While strengthening the weaker parts and integrating the mutually opposing triple traditional Yoga through exclusive concentration, it witnesses immense opposition in the recalcitrant Nature of harmonising the deficiencies of *tamasic* inertia, *rajasic* desire and *sattwic* limitation; finds their mutually helpful elements in subtle physical, subtle vital and subtle mental planes of essential Concentration; undergoes Spiritual experiences or multiple series of Perfections, *thirty-two atma siddhis*,<sup>1</sup> in higher universal planes of multiple Concentration and their unity in integral Concentration. This is the basis of *The*

*Mother's* manifestation through traditional Yoga which concentrates 'solely on an individual spiritual salvation or perfection.'<sup>49</sup>

While strengthening and integrating the *Yoga of Self-perfection*, it meets similar challenges in reconciling the six elements<sup>2</sup> of Perfection which are segregated into thirty-six<sup>3</sup> *Siddhis* and fifty-one<sup>4</sup> sub-*Siddhis*. These eighty-seven perfections form the basis of The Mother's Divine Manifestation and incomplete account of Their endless integral Yoga.

*The Mother's* Divine manifestation is the combination of two energies, one being a descent of affirmative Divine energy from above and the other of resistance and opposition which rises from below as negative hostile energy. To limit the Divine manifestation with the aid of three *gunas* and the escapist Spiritual doctrine of the later *Vedantist* is identified as the basis of all sin/error which traps one closer towards the world spreading net of *Death*.

To pursue Divine work by initiation of own personal will or Self-will of thought and action is identified as the **first error** or 'deep original sin'<sup>11</sup> of a Spiritual man or *Sadhaka* of integral Yoga. This sin can be corrected by discerning Truth, Divine Will and self-existent inner Delight from falsehood, human will and outer craving respectively and by rejecting the latter persistently, *sarvambharityagi*.<sup>20</sup> His **second error** is to limit the Illimitable and divide the Indivisible through partial Divine union and this sin can be corrected by endless unfolding of the opulence of the Spirit and shifting his consciousness from intermediate truth to comprehensive and highest truth. His **third error** is instead of becoming a conscious channel and instrument of the Divine and permitting the free flow of Divine's limitless attributes towards His seemingly finite manifestation, he finds fault of the Faultless Creator, *nirdosam hi samam brahma*<sup>29</sup> and fault of His unfinished world manifestation, who works out the distorting creation, *Maya*, through wisdom which went forth since the beginning of creation. The corrective measure is the 'absence of fault-finding,' *apaisunam*,<sup>7</sup> and he would under no circumstance 'set the power and knowledge in him against the power and knowledge of others or affirm himself as an ego striving against other egos.'<sup>8</sup> Instead of finding fault of the Creator he will correct his understanding of creation through inflow of Spiritual vision and constant renewal of Spiritual wisdom. His **fourth error** is to live content with 'solitary bliss'<sup>18</sup> or blissful inner life of 'golden impotence'<sup>9</sup> without any force to change the harsh outer life or 'We would like (*laughing*) to settle back and blissfully enjoy the fruit of our labours!'<sup>28</sup> This message hints that to live content in supreme ecstatic state or 'seek rest in endless peace'<sup>28</sup> is a passage of laziness but not the object of integral Yoga but its object is to bear a part of the burden of earth by reconciling Spirit with Matter. To recoil from this difficult task gives birth to laziness. His exclusive conversion of inner life of thought and feeling without corresponding similar transformation of surface life and

body would result in some ‘maimed achievement.’<sup>10</sup> The sin born out of this static blissful seclusion or laziness is corrected by dynamising the triple wheel of Divine Will, Knowledge and Love together simultaneously by giving equal importance to the evolution and descent of these three dynamic Soul Forces of *Sachchidananda*. Thus, instrumental<sup>27</sup> energy of Will, Knowledge and Love penetrate the mind to remove all twilight thought, penetrate the surface life to remove all sense enjoyment, penetrate material life to remove dullness, inertia and unwillingness to change and thus the surface personality is remoulded. The other task of Divine Force is to enlighten constantly all the obscure vibrations entering from the surrounding world, to travel back in time to illumine the past obscure and dark untransformed domains of past births, travel forward in time to call down future manifestation through invasion of Superconscious energy. His **fifth error** is that all human love is considered vain as it cannot ‘break earth’s seal of ignorance and death.’<sup>19</sup> All exclusive enjoyments of human love and association are identified as imperfect, relative and incomplete account of Divine Bliss and perfection and fullness of life comes when this Joy is experienced by uniting with Self, World and God through intervention of all-inclusive Divine Love. His **sixth error** is to diminish the concentrated Spirituality into slow evolutionary movement of efficient self-expansive Religion<sup>12</sup> by entering exclusive contact with the embodied Divine. Its corrective measure is to discover the reconciling equation where Divine’s Impersonality, universality, transcendence and His personal manifestation are rightly linked and penetrated over each other and to discover a state of Consciousness beyond both *saguna* and *nirguna Brahman*. If his knowledge on the World, Self and God are constantly renewed by fresh touch of the Spirit then he can overcome the slow evolution of Religion whose basis is a fixed faith on the World, Self and God. His **sixth error** is also to become impatient and hurries eagerly ‘to save the God’s world’<sup>6</sup> and the corrective measure is to retrace the path leading to the discovery of his Psychic Being who alone can save himself and the world. His **last and the greatest sin** is the ‘spiritual pride’<sup>11</sup> which prevents him from embracing the whole of existence through some exclusive preoccupation and restricts his relation with the all-inclusive, all-embracing and all-exceeding Divine through some partial Divine union. The corrective measure is to become outwardly a mere man of action, to experience slavehood of the Spirit and subsequently become a slave<sup>16</sup> of humanity and inwardly a mover of ascending and descending Consciousness.

This book partly satisfies the following five directives issued in integral Yoga. *Sri Aurobindo* has given ‘absolute liberty of experience’<sup>35</sup> to a Sadhaka through the Principal *Shashtra*, *The Synthesis of Yoga*, to restate knowledge in ‘new terms and new combinations’<sup>35</sup> and not to treat Their Teachings as an untouched past monument. So, a series of new terminologies and new combinations of Their Teachings have been brought forward ‘solely for Yoga and for a purely spiritual purpose,’<sup>39</sup> in order to satisfy the injunction that all

written ‘truth and practice too strictly formulated becomes old and loses much, if not all, of its virtue; it must be constantly renovated by fresh streams of the spirit revivifying the dead or dying vehicle and changing it, if it is to acquire a new life.’<sup>24</sup> The second aspiration of this book is to utilise written truth as a temporary scaffold in ascending and descending consciousness, till a permanent scaffold is built within which will satisfy Their declaration ‘A way to be opened that is still blocked, not a religion to be founded’<sup>40</sup> or by ‘retracing the path in all innocence.’<sup>15</sup> The third aspiration is concentrated on intermediate Psychic and Spiritual Self opening by identifying them as our immediate aim and Supramental as the last and distant *siddhi* of this Yoga which ‘is by definition a Light that cannot be distorted if it acts in its own right and by its own presence.’<sup>36</sup> This also confirms that only small number of humanity<sup>48</sup> are capable of wholesale and consummated perfection of Psychic and Spiritual transformation and Supramental transformation can carry us to less explored domains of multiple subtle bodies in general and Subconscious and Inconscious sheaths in particular. The fourth aspiration is to utilise this book as means of *Sadhana* to transform all negations into affirmations and minimise the influence of narrow and limited *tamasic* mind, *rajasic* mind and *sattwic* mind from our outward surface life. This book also stands as a testimony of resolution to live and work them out whatever Truth revealed through this book with all sincerity. The last aspiration is not to exclude its few self-expansive readers, aspirants, truth seekers, who are having concentration and eager to forge ahead with tracing of own path, but to share with them an opportunity to remind constantly that transformation of mind into Truth Consciousness through intermediate Psychic and Spiritual stairs are ‘earth’s due to heaven’<sup>34</sup> and this ‘mutual debt binds man to the Supreme’<sup>34</sup> and ‘The house of the Divine is not closed to any who knock sincerely at its gates, whatever their past stumbles and errors.’<sup>37</sup> Thus, in the long run the humanity can be driven towards widespread fulfilment.

The perfect utilisation of the opportunities of integral Yoga is identified as to use the time and space exclusively<sup>41</sup> for the ascent and descent of Consciousness and by this vertical movement through the assistance of triple Yoga one arrives at the birth of experiencing new time and new space. This exercise is intended to solely satisfy *the Divine Mother* and the Lord *Sri Aurobindo* by constantly renewing our existing wisdom on Self, World and Divine and by totally consecrating this life, action, thought and emotion at Their Lotus Feet.

OM TAT SAT

References: -

1: “**Thirty-two *atma-siddhis*, self-perfection of traditional Yoga:** (1) *Brahma Nirvana*, (2) *Nirvana*, (3) *Buddhist Nirvana*, (4) *the Gita’s Nirvana*, (5) *Brahmi Sthiti*, (6) *Brahmabhuta*, (7) *Trikaladrsti*, (8) *Samahita*, (9)

*Jivanmukta*, (10) *Kutastha*, (11) *Purushottama*, (12) *Madbhava*, (13) *Param bhava*, (14) *Sva Prakriti*, (15) *Para Prakriti*, (16) *Sayujya Mukti* (17) *Sadharmya Mukti*, (18) *Sadrisya Mukti*, (19) *Salokya mukti*, (20) *Samipyta Mukti*, (21) *Naiskarmya siddhi*, (22) *Vasudeva Sarvamiti*, (23) *Mokshya*, (24) *sthita prajna*, (25) *Viswarupa Darshan*, (26) *Param Dham*, (27) *samam brahma*, (28) *daivi Prakriti or sarvakarma-samarthya*, (29) *mayyeva nivasisyasi*, (30) *Samsiddhi*, (31) *atmani atmanam atmana*, (32) *Divyam Chaksuh*.” The Bhagavad Gita and Integral Yoga-p-301,

2: “Integral Yoga proposes six elements of perfection which starts from basic equality of Soul and mounts through Divine action to arrive at the largeness *Brahmic* unity. They are perfection (1) of equality, *samata*, *Shantichatushtayam*, (2) of Power, *Shakti*, *Shakti-chatushtayam*, (3) of evolution of mental into Gnostic being, *Vijnana-chatushtayam*, (4) of evolution and perfection of the physical body, *Sharira-chatushtayam*, (5) of action and enjoyment, *Karma-chatushtayam* and (6) of *Brahmic* unity, *Brahma-chatushtayam*.” The Bhagavad Gita and Integral Yoga-p-177,

3: “The thirty-six *siddhis* of Yoga of Self-perfection as hinted in *The Synthesis of Yoga* are: (1) *samata*, (2) *shanti*, (3) *sukha*, (4) *hasya*, (5) *viryam*, (6) *shaktih*, (7) *chandibhavah*, (8) *sraddha*, (9) *Jnanam*, (10) *trikaladristih*, (11) *samadhi*, (12) *vyapti*, (13) *prakamya*, (14) *aisvarya*, (15) *isita*, (16) *vasita*, (17) *mahima*, (18) *laghima*, (19) *anima*, (20) *garima*, (21) *arogyam*, (22) *utthapana*, (23) *saundaryam*, (24) *vividhanandah*, (25) *krishnah*, (26) *kali*, (27) *kamah*, (28) *karma*, (29) *sarvam brahma*, (30) *anantam brahmah*, (31) *jnanam brahmah*, (32) *anandam brahmah*, (33) *suddhi*, (34) *mukti*, (35) *bhukti* and (36) *siddhi*.” The Bhagavad Gita and Integral Yoga-p-303-305,

4: “The fifty-one sub-*siddhis* of Yoga of Self-perfection as hinted in *The Synthesis of Yoga*: (1) *titiksa*, (2) *udasinata*, (3) *nati*, (4) *sama rasah*, (5) *sama bhoga or prithi*, (6) *sama anandah*, (7) *jnanalipsa*, (8) *jnanaprakasho*, (9) *brahmavarcasyam*, (10) *sthairyam*, (11) *abhayam*, (12) *sahasam*, (13) *yasolipsa*, (14) *atmaslagha*, (15) *danam*, (17) *kausalam*, (18) *bhogalipsa*, (19) *kamah*, (20) *prema*, (21) *dasyalipsa*, (22) *atma-samarpanam*, (23) *adinata*, (24) *kshiprata*, (25) *sthairyam*, (26) *Ishwarabhava*, (27) *mahattva-bodhah*, (28) *balaslagha*, (29) *laghuta*, (30) *dharanasamarthyam*, (31) *purnata*, (32) *prasannata*, (33) *samata*, (34) *bhogasamarthya*, (35) *snigdhatta*, (36) *tejahslagha*, (37) *kalyanasraddha*, (38) *premasamarthyam*, capacity of unbounded love for all beings, (39) *visuddhata*, (40) *prakasah*, (41) *vichitrabodhah*, (42) *jnana dharanasamarthya*, (43) *saktyam*, (44) *bhagavati*, (45) *dristih*, (46) *sritih*, (47) *smritih*, (48) *viveka*, (49) *pratibodha*, (50) *varta eva cha karmani*, (51) *satyadharmah*.” The Bhagavad Gita and Integral Yoga-p-305-306,

5: CWSA/24/The Synthesis of Yoga-623,

6: “Longed once to hasten like them to save God’s world;” Savitri-501,

7: The Gita-16.2,

8: CWSA/22/The Life Divine-1069,

9: “If Life refuses the aid of its intermediary energy to the spirit’s other workings or is itself refused, they are likely to be reduced for all the effect they can have here to a static seclusion or a **golden impotence**; or if anything is done, it will be a partial irradiation of our action more subjective than objective, modifying existence perhaps, but without force to change it.” CWSA/23/The Synthesis of Yoga-173,

10: “But it is not either of these sides separated from other, but rather a harmony of the inner and the outer life made one in fullness and transfigured into a play of something that is beyond them which will create the form of a perfect living. A Yoga of works, a union with the Divine in our will and acts---and not only in knowledge and feeling---is then an indispensable, an inexpressibly important element of an integral Yoga. The conversion of our thought and feeling without a corresponding conversion of the spirit and body of our works would be a **maimed achievement**.” CWSA/23/The Synthesis of Yoga-92,

11: “Her deep original sin, the will to be,

And the sin last, greatest, the spiritual pride” Savitri-599,

12: “You must not confuse a religious teaching with a spiritual one. Religious teaching belongs to the past and halts progress. Spiritual teaching is the teaching of the future—it illumines the consciousness and prepares it for the future realisation. Spiritual teaching is above religions and strives towards a global Truth. It teaches us to enter into direct relations with the Divine.” 12<sup>th</sup> February 1972/The Mother/TMCW/12/On Education-120, “Why do men cling to a religion? Religions are based on creeds which are spiritual experiences brought down to a level where they become more easy to grasp, but at the cost of their integral purity and truth. The time of religions is over. We have entered the age of universal spirituality, of spiritual experience in its initial purity.” The Mother/14<sup>th</sup> October-1964/The Mother’s Agenda-5/237, “Yoga is not a matter of theory or dogma, like philosophy or **popular religion**, but a matter of experience. Its experience is that of a conscient universal and supracosmic Being with whom it brings us into union, and this conscious experience of union with the Invisible, always renewable and verifiable, is as valid as our conscious experience of a physical world and of visible bodies with whose invisible minds we daily communicate.” CWSA/24/The Synthesis of Yoga-555, “In the transformation of ordinary religious worship into the Yoga of pure Bhakti we see this development from the motivated and interested worship of **popular religion** into a principle of motiveless and self-existent love. This last is in fact the touch-stone of the real Bhakti and shows whether we are really in the central way or are only upon one of the bypaths leading to it. We have to throw away the props of our weakness, the motives of the ego, the lures of our lower nature before we can deserve the divine union.” CWSA/24/The Synthesis of Yoga-553 ‘Buddhism only became a popular religion when Buddha had taken the place of the supreme Deity as an object of worship.’ CWSA/24/The Synthesis of Yoga-556, ‘Even popular religion is a sort of

ignorant Yoga of devotion.’ CWSA/24/The Synthesis of Yoga-559, ‘The origin of this divine fear was crude enough in some of the primitive popular religions.’ CWSA/24/The Synthesis of Yoga-562, “For myself it was Ramakrishna who personally came & first turned me to this Yoga. Vivekananda in the Alipore jail gave me the foundations of that knowledge which is the basis of our sadhana. The error of the Mission is to keep too much to the forms of Ramakrishna & Vivekananda & not keep themselves open for new outpourings of their spirit, — the error of all “Churches” and organised religious bodies.” CWSA-36/Autobiographical Note/p-177-178,

13: Savitri-335-336,

14: Savitri-20,

15: “To retrace the path in all innocence as though one had never before travelled it, is the true purity, the perfect sincerity — the sincerity that brings an uninterrupted progress, growth, an integral perfecting.” The Mother/Prayers and Meditations/20<sup>th</sup> August, 1914,

16: “She (Savitri) made herself the diligent **serf** of all,” Savitri-470,

“Even as a **slave** might, yet art thou (Savitri) beyond” Savitri-562,

17: Savitri-708,

18: Savitri-692,

19: Savitri-315,

20: The Gita-14.25, 12.16,

21: CWSA/19/Essays on the Gita-374,

22: “There man can visit but there he cannot live.” Savitri-659 (All Man can get Supramental touch or God’s touch but unfit or not prepared to get His embrace.)

“A child of heaven who never saw his home,

Its impetus meets the eternal at a point:

It can only near and touch, it cannot hold;” Savitri-179 (The

child can briefly touch but cannot constantly embrace the Supramental home.)

“All that the **lightning-flash of love** reveals...

Even a brief nearness has reshaped my life.” Savitri-406, (A brief nearness of this Divine Love can reshape life.)

23: “For even her (Savitri’s) **gulfs** were secrecies of light.” Savitri-16,

“A **gap** was rent in the all-concealing vault (of King Aswapati);

The conscious ends of being **went rolling back:**

The landmarks of the little person fell,

The island ego joined its continent.” Savitri-25,

“A consciousness of beauty and of **bliss**,

A **knowledge** which became what it perceived,

Replaced the separated sense and heart

And drew all Nature into its embrace.” Savitri-28

“A union of the Real with the unique,

A gaze of the Alone from every face,

The presence of the Eternal in the hours  
 Widening the mortal mind's half-look on things,  
 Bridging the **gap** between man's force and Fate  
 Made whole the fragment-being we are here." Savitri-35,  
 "In moments when the inner lamps are lit  
 And the life's cherished guests are left outside,  
 Our spirit sits alone and speaks to its **gulfs**.  
 A wider consciousness opens then its doors;  
 Invading from spiritual silences" Savitri-47-48,  
 "But who shall pierce into the **cryptic gulf**  
 And learn what deep necessity of the soul  
 Determined casual deed and consequence?" Savitri-52,  
 "Because eternal eyes turned on earth's **gulfs**" Savitri-101  
 "This world of bliss he (King) saw and felt its call,  
 But found no way to enter into its joy;  
 Across **the conscious gulf** there was no bridge." Savitri-128,  
 "Existence bridge-like spanned the inconscient gulfs," Savitri-150,  
 "She hopes by the creative act's release  
 To o'erleap sometimes **the gulf** she cannot fill,  
 To heal awhile the wound of severance,  
 Escape from the moment's prison of littleness  
 And meet the Eternal's wide sublimities  
 In the uncertain time-field portioned here." Savitri-177,  
 "Its (Supermind) might that **bridge** the gulf twixt man and God,  
 Its (Supermind) lights that combat Ignorance and Death." Savitri-261,  
 "There was no cleavage between soul and soul,  
 There was no **barrier** between world and God." Savitri-319,  
 "There (in the Supramental) was no **gulf** between the thought and fact,"  
 Savitri-327  
 "A mediating ray had touched the earth (mediating ray is the Spiritual energy)  
 Bridging the **gulf** between man's mind and God's;  
 Its brightness linked our transience to the Unknown." Savitri-353,  
 "But soon the **link** of soul with form grew sure" Savitri-355,  
 "Unlocked were inner spirit's trance-closed doors:" Savitri-369,  
 "And made her joy a **bridge** twixt earth and heaven," Savitri-534,  
 "To make thy life a **bridge** twixt earth and heaven;" Savitri-536,  
 "But now a **silent gulf** between them (Savitri and Satyavan) came" Savitri-584,  
 "In vain thou (Death) hast dug the **dark unbridgeable gulf**," Savitri-648,  
 (Death asked) "What bridge can cross the **gulf** that she (Truth supreme) has left  
 Between her (Truth supreme) and the dream-world she (Truth supreme) has  
 made?" Savitri-663,  
 "The two (Heaven and Earth) longing to join, yet **walk apart**,  
 Idly divided by their vain conceits; ...  
 They gaze across the **silent gulfs** of sleep." Savitri-684,



“Let not the inconscient **gulf** swallow man’s race” Savitri-687,  
 “Heaven and earth towards each other gaze  
 Across a **gulf** that few can cross, none touch,” Savitri-688,  
 24: CWSA-23/The Synthesis of Yoga-5,  
 25: “And first we must remember that the gnostic level, Mahat, Vijnana, is not  
 the supreme plane of our consciousness, but a middle or link plane.” CWSA-  
 23/The Synthesis of Yoga-484,  
 “It (a reconciling Wisdom) grouped the **golden links** that they had lost  
 And showed to them (mind, life and body) their divine unity,” Savitri-90,  
 “But soon the **link** of soul with form grew sure;  
 Flooded was the dim cave with slow conscient light,” Savitri-355,  
 “But now the **gold link** comes to me (Satyavan) with thy (Savitri) feet  
 And His **gold sun** has shone on me from thy face.” Savitri-408,  
 26: Savitri-42,  
 27: “Our instruments have not that greater light, (of Jnana Yoga)  
 Our will tunes not with the eternal Will, (of Karma Yoga)  
 Our heart’s sight is too blind and passionate.” (of Bhakti Yoga) Savitri-161,  
 28: “Actually, we are very lazy...Sri Aurobindo wrote that he was very lazy –  
 that consoled me! We are very lazy. We would like (*laughing*) to settle back  
 and blissfully enjoy the fruit of our labors!...” The Mother’s Agenda/ **July 18,**  
**1961,**  
 “The upward look was alien to her sight,  
 Forgotten the fearless godhead of her walk;  
**Renounced was the glory and felicity,**  
 The adventure in the dangerous fields of Time:  
 Hardly she availed, wallowing, to bear and live.” Savitri-136,  
 “But how shall I seek rest in **endless peace**  
 Who house the mighty Mother’s violent force,  
 Her vision turned to read the enigmaed world,  
 Her will tempered in the blaze of Wisdom’s sun  
 And the flaming silence of her heart of love?” Savitri-647-648,  
 (These lines suggests that those who aspire for transformation of nature for  
 them enjoyment in the higher planes of consciousness is forbidden...Their life  
 is full of danger and adventure.)  
 29: ‘the equal *Brahman* is faultless...’ The Gita-5.19,  
 “The Truth supreme, vast and impersonal  
 Fits **faultlessly** the hour and circumstance,” Savitri-662,  
 “In the harmony of an original sight  
 Delivered from our limiting ray of **thought,**  
 And the reluctance of our blinded hearts  
 To embrace the Godhead in whatever guise,  
 She saw all Nature marvellous **without fault.**” Savitri-675,  
 30: “The supramental and spiritual life cannot be mechanised in this way, it  
 cannot be turned into a mental ideal or an external rule. It has its own great

lines, but these must be made real, must be the workings of **an active Power** felt in the individual's consciousness and the transcriptions of **an eternal Truth** powerful to transform mind, life and body. And because it is thus real, effective, imperative, **the generalisation of the supramental consciousness** and the spiritual life is the sole force that can lead to individual and collective perfection in earth's highest creatures. **Only** by our coming into **constant touch with the divine Consciousness** and its absolute Truth can some form of the conscious Divine, the dynamic Absolute, take up our earth-existence and transform its strife, stumbling, sufferings and falsities into an image of the supreme Light, Power and Ananda." CWSA/23/The Synthesis of Yoga-204, 31: "Whose **moved** creative slumber kindles the suns" Savitri-1, "A consciousness of brighter fields and skies,..." And **movements** pushed by a superconscient force," Savitri-28, "He (King Aswapati) knew the **source** from which his spirit came: **Movement** was married to the immobile Vast; He plunged his roots into the Infinite, He based his life upon eternity." Savitri-34, "Her force that **moves**, her powers that save and slay, Her Word that in the silence speaks to our hearts, Her silence that transcends the summit Word, Her heights and depths to which our spirit **moves**," Savitri-64 "His spirit survives amid the death of things, He climbs to eternity through being's gaps, He is carried by her from Night to deathless Light." Savitri-64 "A many-miracled Consciousness **unrolled**" Savitri-91 "A **limitless movement** filled a limitless peace." Savitri-95, "The spirit in a finite ignorant world Must rescue so its prisoned consciousness Forced out in little jets at quivering points From the Inconscient's sealed infinitude." Savitri-140, "His (Narad's) inner gaze the **movements** of the soul, He saw the eternal labour of the Gods, And looked upon the life of beasts and men." Savitri-416, 32: The Mother's Agenda/29<sup>th</sup> October-1966, "Sometimes, all of a sudden, I see myself as a FORMIDABLE concentration of power, pushing, pushing, pushing in an inner concentration to pass through. It happens to me anywhere, any time, at any moment – I see a whole mass of consciousness gathered into a formidable power pushing, pushing, pushing to pass to the other side. When we have passed to the other side, all will be well." The Mother's Agenda/27<sup>th</sup> June, 1961, "States of consciousness there are in which Death is only a change in immortal Life, pain a violent backwash of the waters of universal delight, limitation a turning of the Infinite upon itself, evil a circling of the good around its own perfection; and this not in abstract conception only, but in actual vision and in constant and substantial experience. To arrive at such states of

consciousness may, for the individual, be one of the most important and indispensable steps of his progress towards self-perfection.” CWSA-21/The Life Divine-57-58,

33: “To concentrate most on one’s own spiritual growth and experience is **the first necessity of the sadhak** — to be too eager to help others draws away from the inner work. There is also likely to be an overzeal and haste which clouds the discrimination and makes what help is given less effective than it should be. To **grow in the spirit is the greatest help one can give to others**, for then something flows out naturally to those around that helps them.” Sri Aurobindo, CWSA-31/Letters on Yoga-IV-317, “As for the people who want to draw others to the Yoga, I should say that if they draw themselves nearer to the inner goal that would be a much more fruitful activity. And in the end it would “draw” much more people and in a better way than the writing of many letters.” CWSA-31/Letters on Yoga-IV/p-325,

34: “Lifting our finite minds to his infinite,

Touching the moment with eternity.

This transfiguration is earth’s due to heaven:

A mutual debt binds man to the Supreme: “Savitri-67, “The supramental change is a thing decreed and inevitable in the evolution of the earth-consciousness; for its upward ascent is not ended and mind is not its last summit.” CWSA-32/The Mother-26,

35: “An integral and synthetic Yoga needs especially not to be bound by any written or traditional Shastra; for while it embraces the knowledge received from the past, it seeks to organise 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/The Synthesis of Yoga-56,

36: CWSA-28/Letters on Yoga-I/p-297,

37: CWSA-29/Letters on Yoga-II/p-42,

38: “Man, too, becomes perfect only when he has found within himself that absolute calm and passivity of the Brahman and supports by it with the same divine tolerance and the same divine bliss a free and inexhaustible activity. Those who have thus possessed the Calm within can perceive always welling out from its silence the perennial supply of the energies that work in the universe.” CWSA-21/The Life Divine-31,

39: “The Asram exists solely for Yoga and for a purely spiritual purpose; it is not a political or social or religious institution and it abstains from all these activities, this abstention is necessary for its existence. If any member engages in them, it involves the Asram itself and gives it the appearance of entering into activities which are not proper to it, and if any such impression of that kind is created, it may have serious consequences.” CWSA-35/Letters on Himself and the Ashram-690, “The Ashram is meant for Yoga, not for musical entertainment or other social activities. Those that live in the Ashram are requested to live quietly and noiselessly and if they are not capable

themselves of meditation they must, at least, leave the others to meditate.”

TMCW-13/Words of the Mother-I/p-116

39: CWSA-35/Letters on Himself and the Ashram-529,

40: CWSA-28/Letters on Yoga-I/411,

41: “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.” The Mother/28<sup>th</sup> April-1929/TMCW-3/p-23, TMCW-5/p-78,

42: CWSA-35/Letters on Himself and the Ashram- 812-813,

43: “The Spirit was saved, the body lost and mute

Lived still with Death and ancient Ignorance;

The Inconscient was its base, **the Void its fate.**

But thou hast come and all will surely change:

I shall feel the World-Mother in thy golden limbs

And hear her wisdom in thy sacred voice.

**The child of the Void shall be reborn in God,**

My Matter shall evade the Inconscient’s trance.” Savitri-406,

44: “I regard the spiritual history of mankind and especially of India as a constant development of a divine purpose, not a book that is closed, the lines of which have to be constantly repeated. Even the Upanishads and the Gita were not final though everything may be there in seed... I may say that it is far from my purpose to propagate any religion new or old for humanity in the future. A way to be opened that is still blocked, not a religion to be founded, is my conception of the matter.” CWSA-28/Letters on Yoga-I-411,

45: “All that [*ideas such as “everything will soon be spiritualised”*] is absurd. The descent of the supramental means only that the Power will be there in the earth consciousness as a living force just as the thinking mental and the higher mental are already there. But an animal cannot take advantage of the presence of the thinking mental Power or an undeveloped man of the presence of the higher mental Power — so too everybody will not be able to take advantage of the presence of the supramental Power. I have also often enough said that it will be at first for the few, not for the whole earth, — only there will be a growing influence of it on the earth life.” CWSA-28/Letters on Yoga-290, “It is not intended to supramentalise humanity at large, but to establish the principle of the supramental consciousness in the earth-evolution. If that is done,

all that is needed will be evolved by the supramental Power itself. It is not therefore important that the mission should be widespread. What is important is that the thing should be done at all in however small a number; that is the only difficulty...It would therefore be a waste of time and energy which should be devoted to the preliminary work psychicisation and spiritualisation of the being and nature without which no supramentalisation is possible.” CWSA-28/Letters on Yoga-I-288-290,

46: “Thus, Sri Aurobindo represented a totality of comprehension and knowledge and power; and every one of his books is at once a symbol and a representation. **Every one of his books** contains symbolically, potentially, what is in him. Therefore, if you concentrate on the book, you can, through the book, go back to the source. And even, by passing through the book, you will be able **to receive much** more than what is just in the book.” TMCW-8/Questions and Answers-1956/p-163,

47: “A work is done in the deep silences;  
A glory and wonder of spiritual sense,  
A laughter in beauty’s everlasting space  
Transforming world-experience into joy,  
Inhabit the mystery of the untouched gulfs;  
Lulled by Time’s beats eternity sleeps in us.” Savitri-170,

48: “The Psychic transformation and the first stages of the spiritual transformation are well within our conception; their perfection would be the perfection, wholeness, consummated unity of a knowledge and experience which is already part of things realised, though **only by a small number of human beings**. But the supramental change in its process carries us into less explored regions; it initiates a vision of heights of consciousness which have indeed been glimpsed and visited, but have yet to be discovered and mapped in their completeness. The highest of these peaks or elevated plateaus of consciousness, the supramental, lies far beyond the possibility of any satisfying mental scheme or map of it or any grasp of mental seeing and description.” CWSA-22/The Life Divine-953-54, “What the evolutionary Power has done is **to make a few individuals aware of their souls**, conscious of their selves, aware of the eternal being that they are, to put them into communion with the Divinity or the Reality which is concealed by her appearances: a certain change of nature prepares, accompanies or follows upon this illumination, but it is not the complete and radical change which establishes a secure and settled new principle, a new creation, a permanent new order of being in the field of terrestrial Nature. The spiritual man has evolved, but not the supramental being who shall thenceforward be the leader of that Nature.” CWSA-22/The Life Divine-923,

49: CWSA-22/The Life Divine-919, ,

# The Editor's Note



*The Mother* and Sri Aurobindo's Psychic, Spiritual and Supramental<sup>6</sup> Energies are identified as far more precious inner aids of invisible manifesting action than the outer aids of all the revelations and the whole set of Their Teachings. If a *Sadhaka* will emerge as a radiator of Consciousness, then it will have a far greater repercussion on the world than to emerge as a realised Teacher of integral Yoga. To open towards Their Teachings or to hear Their Divine Play, *Lila*, with rapt attention is good and beneficial for 'unfit Souls,'<sup>7</sup> but generalisation of Spirituality through any outer aid has its subordinate importance in the total manifestation of *The Mother's* Consciousness. Spiritual life cannot be extended to human race by mechanised means of 'mental idea,'<sup>25</sup> 'ethical rule' and 'moral law' but by a diffusion of Spiritual Influence from a Gnostic Soul and Truth vibration is recognised as highly contagious to the receptive humanity.

The primary motive of a 'fit initiated Soul'<sup>8</sup> is to offer consecrated service by giving his life and work entirely to the Divine and secondary motive is to enter into Their Teachings. The manner in which he will accommodate in the collective body is the 'willing subordination and adjustment with other' brother Souls 'and... According to his place in' collective life 'he would know how to lead or to rule, but also how to subordinate himself; both would be to him an equal delight.'<sup>2</sup> Their Teaching is a means to arrive at the objective of realising Their Divine Presence and Force. It contains a vast wealth of Spiritual wisdom and its right accumulation will flower life unimaginably with predominance of Truth, Plasticity, Consciousness and Silence in his frontal

nature which is a robe of radiating Light with a compressed mass of Beauty, Delight and all-inclusive Love.

Tradition informs us that if one concentrates on the written truth of *Shastra* then that exercise is identified as sacrifice through knowledge, *swadhaya Jnana-yajna*.<sup>34</sup> Integral Yoga enlarges and modifies this feeling that intellect is insufficient to understand overhead truth and proposes<sup>26</sup> that the mystery of written truth can be easily understood if one's Psychic being and Spiritual being are open. If one will read or study *Shastras* or Their Teachings with the help of intellect, then that exercise followed by restlessness and fatigue is identified as *tamaso-sattwic* action. Or for him it remains 'as monuments of the past, but have no actual force or vital impulse for the future.'<sup>35</sup> If he will translate<sup>10</sup> them into mother tongue or restate<sup>11</sup> them through formulation of mind and intellect then that exercise 'becomes a science and art of spiritual living'<sup>36</sup> and it is identified as sincere *sattwic* effort in order to understand<sup>26</sup> written truth and to trace a path of his own *Sadhana*<sup>28</sup> respectively. If he will receive overhead Spiritual support for above two actions after (prolonged) concentration, contemplation and meditation, then that exercise is identified as Divine action from higher planes of Consciousness. In the passage of time, he waits till *sattwic* mind's construction and its constant element of falsity, half-light, half-truth, twilight and limitations are replaced by the higher and wider creative knowledge from within and above. His persistent effort to reveal immortal Words,<sup>12</sup> arrive at their perfection, when all his wisdom is a dictation, command and *adesh* from the Supreme alone. Thus, he prevents the written truth from becoming a dead convention and customised Religion and by constant restatement of written truth retraces a Spiritual path of his own. A *Sadhaka* of integral Yoga becomes accountable in his thought and action to his Self, World and the Divine by opening, holding and noting down the new overhead Wisdom, overhead Will and overhead Love, which will further assist in tracing a Spiritual path of his own.

Before any effort to impart these Teachings<sup>24</sup> to others as a self-expansion, if he will practice, live and realise them as action of self-concentration, then that exercise is identified as acceleration of movement of Consciousness, greater sacrifice and perfectly augmented sincere Divine action. A *Sadhaka* of integral Yoga is primarily a radiator of Light and Love, a Spiritual Influence, an effective mastery and control over the minds of men and workings of executive Nature and secondarily a Teacher, Exemplar, Instructor of fellow brothers and preoccupied in doing good of all creatures.

The principal Teaching, *The Synthesis of Yoga*, insists liberated Souls to serve humanity by becoming an impersonal 'Divine Centre'<sup>5</sup> of the world. Each member/inmate of the ideal Divine Centre is linked inwardly only with the Divine who is firstly Impersonal, secondly Personal and thirdly

Transcendent (This chemistry for developing Soul is a little altered for the developed Soul where Divine is primarily personal dual embodiment of the Divine, secondarily Impersonal Divine pursued through *Jnana* Yoga and lastly transcendent of the both.) and outwardly only with its Soul Centre. This gathering together of liberating Souls around the liberated Soul Centre 'is a narrower practice, but safe and effective within its limits.'<sup>29</sup> It may be noted that the former condition of indirect/direct contact with the Divine and the latter condition of direct contact with the Soul centre are complementary to each other and without realising former condition it is difficult to realise the latter. The collectivity, the multiple liberating Souls, the spoke, the radiating bar is rightly and strongly connected to the wheel, **the Divine Centre** and its nave, the Central representative, the individual liberated Soul centre<sup>13</sup> consciously governed by the Infinite, whose Spiritual evolution in an unchanged environmental existence is intensified to experience the double movement of Divine union through ascent of Soul and change of nature through descent of *Shakti*. The circle without circumference or the wheel with limitless circumference is identified as the all-inclusive Divine who is having strong subtle link with the wheel, the nave and the spoke. An ideal and strong Divine centre is practicable if the collectivity, the Soul centre and the Divine are linked with each other from past births and the present birth is a continuation of the unfinished Mission and half-done work. Its sole objective is to become a bridge through which the opulence and splendour of the eternally unmanifest world will invade into earthly manifestation of the recalcitrant, dark, sorrowful and ignorant material world.

Again, the swift Spiritual evolution of earth is dependent on the quantum of Spiritual energy descending to earth's atmosphere through its multiple Soul centres. These energy centres through their invisible movement of Divine Consciousness known as inner aid, will generalise Spirituality into receptive humanity which is neither a popular Religion nor a popular Yoga but a long rigorous *tapasya*, self control and consecration. They hold together the race, *lokasamgraha*, through their Spiritual influence, movement of Consciousness and Divine work; they can control the course of world events through reversal of Consciousness and canalise vast Truth-Light for earth and men. They accumulate Spiritual energy, keep firm faith in the Divine Grace and do not recoil from life during fiercest adverse pressure, worst stumbling, and the most prolonged failure.

Integral Yoga foresees the emergence of a collective group with one liberated Soul at its centre, known as '**Divine Centre**',<sup>13</sup> or collective group with few or more than one liberated Soul, known as '**Gnostic Centre**',<sup>14</sup> or Centre without Soul Centre/Central Representative, known as '**priestless shrine**'<sup>18</sup> where all are liberated souls, identified as 'virgin bridals of the dawn'<sup>15</sup> symbolising purity of collective living or 'citizens of that mother



state'<sup>16</sup> symbolising selfless Spiritual fosterers or 'nude god-children'<sup>22</sup> who 'steeped existence in their **youth of soul**.'<sup>23</sup> The action of the Divine Mother in a rare 'priestless shrine' beyond the Divine Centre will be pursuit of the Divine in isolation,<sup>19</sup> alone,<sup>20</sup> without the aid of collectivity,<sup>21</sup> without the law of collective living,<sup>30</sup> without the help of fixed *Shastra*<sup>31</sup> and the flow of the Transcendent and Universal Divine Love will be further extended through 'seven-fold personal Divine love.'<sup>4</sup>

For manifestation and integration of Her Consciousness, this book has taken symbolically the specialised Divine Call of eight of Her Spiritually established children, and has witnessed eight-fold Divine manifestations to flower through Self-concentration and Self-expansion of their own inner world. As per the guideline of *The Synthesis of Yoga*, this book has not taken the example of their outward acts nor the activities of their personal life but rather concentrated on 'the central fact of the divine realisation within'<sup>27</sup> that has governed their whole life and to include the details of their vast inner life is beyond the scope of this book.<sup>32</sup> It has made an attempt to liberate its writing from sectarian narrowness and has refrained from putting them side by side and trying to compare and weigh them against each other. They had summed up in themselves all their 'best and completest possibilities'<sup>1</sup> and poured them out on their surroundings or they had accepted the difficult task to call down *the Mother's* Consciousness to the nether earth and met Ignorance, Falsehood, Suffering and Death in abundance. It has dealt affirmatively with the problem of reconciliation they had witnessed while integrating the mutually opposite *Karma, Jnana* and *Bhakti Yoga* and the problem of transformation they had suffered while inverting the apex Consciousness towards the recalcitrant earth-bound Nature. While carefully observing the finest part of their sacrificial action, this book has identified them as the best Souls of earth,<sup>17</sup> ancient *Vedantic* Integral *Sadhakas*, Spiritual Teachers, selfless Spiritual Fosterers and secondary Sources of living Emanations and conscious instrumental Force. Their eight-fold exclusive Divine Calls are identified, reconciled, and accepted here as the basis of receiving their Spiritual help and means of persuasion of integral Yoga.

*The Mother* was concerned with that Spirituality which would be able to take care of the most material need of man. Physical and surface difficulties of Nature are not impediments to develop closeness and intimacy with Her. Thus, Her Divinity does not exclude those who are representative of God the weak, God the poor, God the miserable and the God the oppressed<sup>9</sup> and they too, the sum total of all the Souls, are subject of Her deep care and attention, part of Her manifestation and expansion of Her infinite Consciousness. In Her Supramental Consciousness, this existence is wholly embraced as field of self-fulfilment, as base of Divine action and as means of total discovery of the Indwelling, Over-dwelling, and Transcendent Spirit.

*The Root formula of Divine Life and the Main formula of integral Yoga* are studied which compress *Sri Aurobindo's* principal Teachings into successions of formulas, *Sutras*. The first formula of integral Yoga is identified as 'All Life is Yoga' through successive births and bodies and its last formula is the complete possession of 'God, Light, Bliss, Freedom and Immortality.'<sup>33</sup> It hints about a renaissance of *Indian* Spiritual heritage and heightening of *Aryan* Spiritual culture. In *Indian* Spirituality, the pure and perfect static Spirit has been kept aloof and alien from the impure and imperfect Matter and escape from the latter to the former is identified as the goal of life. This prevailing view and negation towards life cannot harmonise and perfect the human race. The other disadvantage most *Indian* Spiritual seekers have is that they are satisfied with partial Divine union and partial Divine manifestation by pursuit of a single path and do not go beyond this exclusiveness to make their Spiritual experience all-inclusive and comprehensive. When the Spiritual energy does not turn away from the world then this Power can be utilised for the perfection of life and the world. We are in search of that Consciousness in which everything exists from all eternity and that dynamic Spirit which invades and penetrates Matter through a series of Spiritual experiences, can only bring radical change and revolution of man and earthly life can be fulfilled and Divinised.

Lastly, the manifestation of *the Mother's* highest Consciousness must be pursued through *Yoga of Self-perfection* and a *Sadhaka* has to be aware of the prerequisite and necessity of different elements of perfection through which Her work can leap ahead. This perfection is not the summit of Divine Consciousness but an all-inclusive totality of Nature and Self which must come in stages. *Sri Aurobindo* came to announce this truth whose realisation 'will stretch over thousands of years.'<sup>3</sup>

*OM TAT SAT*

References: -

- 1: CWSA/23/The Synthesis of Yoga-22,
- 2: CWSA/22/The Life Divine-1069,
- 3: The Mother's Agenda-4/101, "Of course, we know that such a thing will require a considerable amount of time to be done, and it will probably go by stages, by degrees, with faculties appearing that at the moment we can't know or imagine, and which will change the conditions of the earth – this is looking ahead **a few thousand years.**" The Mother's Agenda-18.07.1961,
- 4: "Discipleship to God the Teacher, sonship to God the Father, tenderness of God the Mother, clasp of the hand of the divine Friend, laughter and sport with our comrade and boy-Play-fellow, blissful servitude to God the Master, rapturous love of our divine Paramour, these are seven beatitudes of life in the human body. Canst thou unite all these in a single supreme and rainbow-hued

relation? Then hast thou no need of any heaven and thou exceedest the emancipation of the *Adwaitin*.” SABCL/17/The Hour of God-137 (Above Aphorism hints that seven-fold personal relation with the Divine in Psychic and Supramental plane of an integral Yogi is more precious than the realisation of impersonal Divine in Spiritual plane of the *Adwaitin*.), “(The Divine is) the perfect Personality capable of all relations even to the most human, concrete and intimate; for he is friend, comrade, lover, playmate, guide, teacher, master, ministrant of knowledge or ministrant of joy, yet in all relations unbound, free and absolute. This too **the divinised man** becomes in the measure of his attainment...” CWSA/19/Essays on the Gita-141, “But behind all these and in them he (a *Sadhaka*) has felt a Divinity who is all these things, a Bringer of Light, a Guide and All-Knower, a Master of Force, a Giver of Bliss, Friend, Helper, Father, Mother, Playmate in the world-game, an absolute Master of his being, his soul’s Beloved and Lover. All (the seven-fold personal) relations known to human personality are there in the soul’s contact with the Divine; but they rise towards super human levels and compel him (a *Sadhaka*) towards a divine nature.” CWSA/23/The Synthesis of Yoga-129,

5: “There must be, (1) first, the effort towards at least an initial and enabling self-transcendence and contact with the Divine; (2) next, the reception of that which transcends, that with which we have gained communion, into ourselves for the transformation of our whole conscious being; (3) last, the utilisation of our transformed humanity as **a divine centre** in the world... But in proportion as this contact establishes itself, the *sadhaka* must become conscious that a force other than his own, a force transcending his egoistic endeavour and capacity, is at work in him and to this Power he learns progressively to submit himself and delivers up to it the charge of his Yoga. In the end his own will and force become one with the higher Power; he merges them in the divine Will and its transcendent and universal Force. He finds it thenceforward presiding over the necessary transformation of his mental, vital and physical being with an impartial wisdom and provident effectivity of which the eager and interested ego is not capable. It is when this identification and this self-merging are complete that **the divine centre** in the world is ready.” CWSA/23/The Synthesis of Yoga-58-59, “And then, later, one offers all this to the Divine. Years of work are needed. You must not only... (*si-lence*)... become conscious of yourself, conscious in all details, but you must organise what you call “yourself” around the psychic centre, the divine centre of your being, so that it would make a single, coherent, fully conscious being. And as this divine centre is itself already consecrated (*Mother makes a gesture of offering*) entirely to the Divine, if everything is organised harmoniously around it, everything is consecrated to the Divine. And so, when the Divine thinks it proper, when the time has come, when the work of individualisation is complete, then the Divine gives you permission to let your ego merge in Him, to live henceforward only for the Divine.” TMCW-6/Questions and Answers-1954/p-260, “A **station** of the all-inhabiting light,” Savitri-325,

6: "...what *Sri Aurobindo* represents in the world's history, is not a teaching, not even a revelation; it is a **decisive action** direct from the Supreme...And I am just trying to fulfill that action." The Mother/The Mother's Centenary Works (second edition)/13/23, The Mother's Agenda/2/91,

7: "Others, those who are unfit to pursue *Karma, Jnana, Sankhya* and *Dhyana Yoga*, may hear the Truth from realised Souls and mould the mind and heart into the sense of That to which they listen with faith and concentration and these devotees also go beyond death to immortality." The Gita-13-26,

8: "These perils (of Spiritual fall) were well-known to a past spiritual experience and have been met by imposing the necessity of initiation (of fit Souls), of discipline, of methods of purification and testing by ordeal, of an entire submission to the directions of the path finder or path-leader, one who has realised the Truth and himself possesses and is able to communicate the light, the experience, a guide who is strong to take by the hand and carry over the difficult passages as well as to instruct and point out the way. But even so the dangers will be there and can only be surmounted if there is or there grows up a **complete sincerity**, a will to purify, a readiness for obedience to the Truth, for **surrender to the Highest**, a readiness to lose or to subject to a divine yoke the limiting and self-affirming ego." CWSA/22/The Life Divine-939,

9: "Too far thy (the Divine's) heavens for me (Savitri) from suffering men  
Imperfect is the joy not shared by all." Savitri-686,

10: "The best thing is for them to translate for themselves. That's the best way of reading; **when you really want to understand a book, you should translate it.**" The Mother's Agenda-5/151, "In fact, if we wanted to be really good, we would try to translate the whole of *Savitri*, wouldn't we? What we are doing now with the end [book-X], we would do with all the rest. There is a part I tried to translate all alone, but it would be fun to do it together. We could try. **Not for publication!** Because there is immediately a debasing: everything that is published is debased, otherwise people don't understand. We would do it for ourselves." The Mother's Agenda-6/237, (The above passage hints that translations and restatement of Spiritual documents should be utilised for sadhana through self-concentration rather than motive of self-expansion through publication.) 'There is no value at all in these things (Magazine and articles) — people read and forget. As for propaganda I have seen that it is perfectly useless for us — if there is any effect, it is a very trifling and paltry effect not worth the trouble. If the Truth has to spread itself, it will do it of its own motion; these things are unnecessary.' CWSA-35/Letters on Himself and the Ashram-691, "Yes, it will be very good for you to read and translate the Arya... I will send you a copy of the Essays on the Gita, first series; it will be best for you to begin with this and translate it. Accustom yourself to translate only a little every day and do it very carefully. Do not write in haste; go several times through

what you have written and see whether it accurately represents the spirit of the original, and whether the language cannot be improved. In all things, in the mental and physical plane, it should be your aim, at present, not to go fast and finish quickly, but to do everything carefully, perfectly, and in the right manner.” CWSA-36/Autobiographical Notes/p-321,

11: “An integral and synthetic Yoga...embraces the knowledge received from the past, it seeks to organise anew for the present and the future. An absolute liberty of experience and of the **restatement** of knowledge in new terms and combinations is the condition of its self-formation.” CWSA-23/The Synthesis of Yoga-56, “...all truth and practice too strictly formulated becomes old and loses much, if not all, of its virtue; it must be constantly **renovated** by fresh streams of the spirit revivifying the dead or dying vehicle and changing it, if it is to acquire a new life.” CWSA-23/The Synthesis of Yoga-5, “In the spiritual life the basis of the act is a spiritual consciousness perennial and renovating, moved to express itself always in new forms or able to renew the truth of a form always by the flow of the spirit, and to so express itself and make every action a living symbol of some truth of the soul is the very nature of its creative vision and impulse. It is so that the spiritual seeker must deal with life and transmute its form and glorify it in its essence.” CWSA-23/The Synthesis of Yoga-164,

12: “These were two sentences I wrote yesterday by a kind of absolute necessity. The first, as though the power of the prayer would not be complete unless it were **traced on paper**. The second, as though the stability of the experience could not be had unless I unburdened my mind of it by **noting it down in writing**.” The Mother/Prayers & Meditations/17<sup>th</sup> May, 1914,

13: “If the human individual Thou hast chosen as Thy **centre of action** and Thy **intermediary** meets with few obstacles, few misunderstandings and little hatred, it means that Thou has entrusted to him a **limited mission** without any intensity. It is in the **narrow circle** of already prepared men of goodwill that he will act and not upon the chaotic and confused mass of terrestrial substance.” The Mother/Prayers & Meditations/15<sup>th</sup> November, 1914, “This *tapas* is the will of the transcendent spirit who creates the universal movement, of the universal spirit who supports and informs it, of the free individual spirit who is the **soul centre** of its multiplicities.” CWSA/24/The Synthesis of Yoga-675,

14: “But if an entire reliance upon the guiding Light and Will and a luminous expression of the truth of the Spirit in life are to be the law, that would seem to presuppose a gnostic world, a world in which the consciousness of all its beings was founded on this basis; there it can be understood that the life-interchange of gnostic individuals in a **gnostic community** or communities would be by its very nature an understanding and harmonious process.” CWSA/22/The Life Divine-1099, “An enlarged and illumined consciousness is possible that shall make of him a liberated spirit and a perfected force — and, if **spread beyond the individual**, it might even constitute a divine humanity or else a new, a

supramental and therefore a superhuman race.” CWSA/23/The Synthesis of Yoga-90,  
 15: Savitri-401,  
 16: Savitri-262,  
 17: “The best, the individuals who are in advance of the general line and above the general level of the collectivity, are the natural leaders of mankind, for it is they who can point to the race both the way they must follow and the standard or ideal they have to keep to or to attain. But the **divinised man** is the Best in no ordinary sense of the word and his influence, his example must have a power which that of no ordinarily superior man can exercise.” CWSA/19/Essays on the Gita-138,  
 18: “A single lamp lit in perfection’s house,  
 A bright pure image in a **priestless shrine**,  
 Midst those encircling lives her (Savitri) spirit dwelt,  
 Apart in herself until her hour of fate.” Savitri-368,  
 19: “In solitude greatedened her human hours” Savitri-14,  
 “Are we not they who bore vast solitude (Savitri and Satyavan)  
 Seated upon the hills alone with God?” Savitri-638,  
 20: “A lonely soul passions for the Alone” Savitri-632,  
 “The soul that can live alone with itself meets God;” Savitri-460,  
 “In the dim Night it (Savitri’s heart) lies alone with God.” Savitri-635,  
 “Lonely his (King Aswapati’s) days and splendid like the sun’s.” Savitri-45,  
 21: “No human aid can reach her in that hour,...  
 And no human strength can hinder or can help.” Savitri-461-62,  
 22: Savitri-126,  
 23: Savitri-127,  
 24: “A TEACHING can be profitable only if it is perfectly sincere, that is, if it is lived while it is being given, and words often repeated, thoughts expressed frequently can no longer be sincere...” The Mother/Prayers and Meditations-12<sup>th</sup> January, 1914,  
 25: CWSA/23/The Synthesis of Yoga-204,  
 26: “Therefore, unless one has the experience, reading (of Their Teachings) is no use. We still publish the *Bulletin*, but anyway the truth is like that. It's only at the time of having the experience that you can really understand what you read.” The Mother’s Agenda/November 23, 1965, “It is not enough to devote ourselves by the reading of Scriptures or by the stress of philosophic reasoning to an intellectual understanding of the Divine; for at the end of our long mental labour we might know all that has been said of the Eternal, possess all that can be thought about the Infinite and yet we might not know him at all.” CWSA/23/The Synthesis of Yoga-81, “Ordinarily, the Word from without, representative of the Divine, is needed as an aid in the work of self-unfolding; and it may be either a word from the past or the more powerful word of the living Guru. In some cases this representative word is only taken as a sort of excuse for the inner power to awaken and manifest; it is, as it were, a

concession of the omnipotent and omniscient Divine to the generality of a law that governs Nature.” CWSA/23/The Synthesis of Yoga-54, “There is always a way of reading and understanding what one reads, which gives an answer to what you want. It is not just a chance or an amusement, nor is it a kind of diversion. You may do it just “like that”, and then nothing at all happens to you, you have no reply and it is not interesting. But if you do it seriously, if seriously your aspiration tries to concentrate on this instrument — it is like a battery, isn’t it, which contains energies — if it tries to come into contact with the energy which is there and insists on having the answer to what it wants to know, well, naturally, the energy which is there — the union of the two forces, the force given out by you and that accumulated in the book — will guide your hand and your paper-knife or whatever you have; it will guide you exactly to the thing that expresses what you ought to know Obviously, if one does it without sincerity or conviction, nothing at all happens. If it is done sincerely, one gets an answer.” TMCW-8/Questions and Answers-1956/p-163, “This depends a great deal on the degree of the sadhak’s development, you see. If he is developed and conscious enough to be in direct contact with the spiritual Force which is working behind the words, then the word is only an excuse. But if for him it must pass through his mental understanding in order to have its effect, then the word takes on a much greater importance. It depends on the degree of development... If one is capable of receiving directly, then one opens a book for instance, finds a sentence and has an illumination; because it was just the word one was waiting for in order to put himself into contact with the Force he needed to take the next step...Otherwise one must take a book, study it, read it sentence by sentence, word by word, and then reflect and then understand it and then assimilate it and then, later, very slowly, after the assimilation and understanding, it begins to have an effect on the character and one makes some progress...In one case it is a direct contact, you see, and just one sentence, one word... one reads a word, reads a sentence, and has an illumination. And then one receives all the Force that one needs. The other is the path of the learned man, the scholar, who is an intellectual being and needs to learn, reflect, assimilate, reason about all he has learnt, in order to make progress. It is long, it is laborious.” TMCW-7/Questions and Answers-1955/p-341-342,

“He read from within the text of the without:

The riddle grew plain and lost its catch obscure.” Savitri-76

27: CWSA/23/The Synthesis of Yoga-67,

28: “Sadhana must be the main thing and sadhana means the purification of the nature, the consecration of the being, the opening of the psychic and the inner mind and vital, the contact and presence of the Divine, the realisation of the Divine in all things, surrender, devotion, the widening of the consciousness into the cosmic Consciousness, the Self one in all, the psychic and the spiritual transformation of the nature.” CWSA-31/Letters on Yoga-IV/p-78, “In a sense, therefore, each man in this path has his own method of Yoga. Yet are there

certain broad lines of working common to all which enable us to construct not indeed a routine system, but yet some kind of Shastra or scientific method of the synthetic Yoga.” CWSA/23/The Synthesis of Yoga-46-47, “So also one may say that the perfection of the 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/The Synthesis of Yoga-57 29: CWSA-23/The Synthesis of Yoga-55,

30: “It (the outer law of Spiritual community) is a disadvantage to the **adult spirit** ready to transcend the human formula because it is an external standard which seeks to impose itself on him from outside, and the condition of his perfection is that he shall grow from within and in an increasing freedom, not by the suppression but by the transcendence of his perfected individuality, not any longer **by a law imposed on him** that trains and disciplines his members but by the soul from within breaking through all previous forms to possess with its light and transmute his members.” CWSA-23/The Synthesis of Yoga-195,

31: “And even if the *Shastra* is still a living thing and the best rule for the human average, **the exceptional man, spiritual, inwardly developed**, is not bound by that standard. He is called upon to go beyond the fixed line of the Shastra. For this is a rule for the guidance, control and relative perfection of the normal imperfect man and he has to go on to a more absolute perfection: this is a system of fixed dharmas and he has to learn to live in the liberty of the Spirit.” CWSA/19/Essays on the Gita-480,

32: “It is the inner life that gives to the outer any power it may have, and the inner life of **a spiritual man** is something vast and full and, at least in the great figures, so crowded and teeming with significant things that no biographer or historian could ever hope to seize it all or tell it.” Sri Aurobindo/CWSA-35/Letters on Himself and the Ashram-6,

33: “In that case, the unconquerable impulse of man towards **God, Light, Bliss, Freedom, Immortality** presents itself in its right place in the chain as simply the imperative impulse by which Nature is seeking to evolve beyond Mind, and appears to be as natural, true and just as the impulse towards Life which she has planted in certain forms of Matter or the impulse towards Mind which she has planted in certain forms of Life.” CWSA-21/The Life Divine-5,6,

34: “The offering of the striver after perfection may be material and physical (dravyayajna, like that consecrated in worship by the devotee to his deity), or it may be the austerity of his self-discipline and energy of his soul directed to some high aim, tapo-yajna, or it may be some form of Yoga (like the Pranayama of the Raja-yogins and Hatha-yogins, or any other yoga-yajna), or it may be the offering of reading and knowledge, *swadhya jnanajanascha*.” The Gita-4.28, “And he who shall study this sacred discourse of ours, by him I shall be worshipped with the sacrifice of knowledge.” The Gita-18.70,

35: CWSA-19/Essays on the Gita-5,

36: CWSA-19/Essays on the Gita-475,



# The Mother's Manifestation

*Para-prakritir Jivabhuta...Jagad Dharayete* (The Divine Mother has become the Psychic Being in the heart centre and She has created and descended into this all existence,)

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# Introduction

“The only hope for the future is in a change of man’s consciousness and the change is bound to come.

But it is left to men to decide if they will collaborate in this change or if it will have to be enforced upon them by the power of crushing circumstances.

So, wake up and collaborate.”<sup>1</sup>

**The Mother**

“Otherwise what will be ultimately accomplished is an achievement by the few initiating a new order of beings, while humanity will have passed sentence of unfitness on itself and may fall back into an evolutionary decline or a stationary immobility; for it is the constant upward effort (of the few) that has kept humanity alive and maintained for it its place in the front of creation.”<sup>53</sup>

**Sri Aurobindo**

“There must grow up within us or there must manifest a consciousness more and more open to the deeper and the higher being, more and more laid bare to the cosmic Self and Power and to what comes down from the Transcendence, turned to a higher Peace, permeable to a greater light, force and ecstasy, a consciousness that exceeds the small personality and surpasses the limited light and experience of the surface mind, the limited force and aspiration of the normal life consciousness, the obscure and limited responsiveness of the body.”<sup>22</sup>

**Sri Aurobindo**

The objective of this paper is to uncover a Consciousness which is a fundamental movement of purity and concentration into varied play of the Divine *Shakti*. Mind and life are Soul’s only instrumentation until higher faculties intervenes and not suppression but their free play is essential for emergence of higher Consciousness. The Consciousness is defined as many sided purposeful intelligent efforts in Ignorance and spontaneous Intuitive action of the *Shakti* in Knowledge to arrive at apprehensive and comprehensive Knowledge. **It proposes that those who have learned this movement of Consciousness in the hierarchies of ascending Soul and descending *Shakti* know *The Mother’s* Consciousness partly and by enlargement of this action of concentration and purity they can know Her entirely.** To know *the Mother* entirely is to attain a consciousness which possesses Knowledge of passive mind<sup>72</sup> and Ignorance of active mind together and exclusive pursuit of either deprives the vision of one side of the truth of the omnipresent Reality. It further proposes that Nature’s unconscious Yoga through emotion, intellect and service can be turned to conscious Yoga of God ward movement and any means however small and insignificant can be used as material of sacrifice to build the avenue towards the God. So, the Divine Consciousness to which we

are at present most concerned is neither shut up in exclusive Ignorance oblivious of Unmanifest One nor in exclusive Knowledge of the One and the Eternal oblivious of the world as manifestation of multiple *Brahman* but holds the immutable One and the mutable Many in one eternal all-relating, all-inclusive and all-embracing Self-knowledge. Those who utilise time and space exclusively for the movement of ascending and descending consciousness, utilise the opportunities of integral Yoga perfectly.

Our ancient Scripture, *the Isha Upanishad*, recognises that the integral Divine Call is born out of integral Divine Union which is identified as triple Divine realisation that of (1) Self is in all things, INDWELLING; this indwelling Self expands to give the realisation that (2) all things are within the Self, OVERDWELLING, and this indwelling Self concentrates to give the realisation that (3) all things are made up of stuff of the Self, IDENTITY. These triple realisations of Psychic, Spiritual and Supramental are identified as starting point for integral Divine action extending over whole earth through a universalised and impersonal Consciousness and through this passage individual and the collectivity will strive to trace *The Mother's* Infinite Consciousness.

Our true universalised individuality is realised by mutual inclusiveness with the God, the Self and the World, the sole experience of their intimate oneness and discovery of their secret all-embracing relation with each other which are 'incomplete terms of the Transcendence.'<sup>28</sup> Through this play one must transcend the individual and universal formula to call down the Divine Playmate into the individual Nature and Soul to purify, transform, universalise, integrate, perfect and divinise life. The practice of integral Yoga (of Self-perfection) begins with the integral Divine Call and it has experimented on all the lines of world diversities and variations invented by the Mother Nature through Philosophy, Religion and Science in order to arrive at its right data, perfect relation, true and the whole way.

All Religions are forms and fragments descended from the one eternal Religion, *Sanatana Dharma* or all Religion would be true as developments that converge on one eternal Religion; all philosophies of divergent viewpoints would be valid each in its own field as different aspects of a single Reality; all Sciences with their diversified exclusive quests must be drawn irresistibly to realise their completeness by merging with Supraphysical Science.

Integral Yoga proposes that the greatest unity of all Science, all Religion, all Philosophy, and all Tradition are possible through a most conscious individual when he is perfectly capable of every kind of Spiritual experience, embraces the whole universes in his cosmic Consciousness, possesses the highest Integral Knowledge and 'gathers together all experience

in the truth of a supreme and all-reconciling oneness.’<sup>68</sup> That ‘knowledge is likely to be the highest knowledge which illumines, integralises, harmonises the significance of all knowledge.’<sup>68</sup> And he calls down the ultimate Divine Truth and absolute Delight to elevate the things and creatures to their highest, profoundest and the widest Divine manifestation. For him ‘general and ultimate solution is likely to be the best which includes and accounts for all so that each truth of experience takes its place in the whole.’<sup>68</sup>

Modern Science<sup>60</sup> represents a vast system of physical magic through utilisation of secret truths of being and secret power and processes of Nature and it cannot rest content with the barriers of sense knowledge. Integral Yoga is restated as integral (Scientific) Evolution which further provides this input that success and completion of physical knowledge of Science can be arrived at in its range of inquiry by discovery of what lies behind in the Subliminal Self and beyond in the Superconscient Self because behind the process of physical Nature there is a vast inner kingdom of subtle physical, subtle vital and subtle mental fact which can be accessed through Subliminal and Spiritual vision and entry into the Occult movement of the Divine Force. So, all innovation and new invention of science draw their resources from ‘secret Supermind’s huge store.’<sup>54</sup> Integral Yoga recognises intelligence as the mother of modern Science which is an unconscious wandering and search for truth within Matter and rejects its materialist doctrine that the Nature is all and the Soul is an illusion. It further rejects the inability of Modern Science to accept (hierarchy of) Consciousness as mother of intelligence and inability to recognise a subtle world behind this gross material world. Science seems to give the impression that this material world has created man but the Spiritual view of existence is that man must create himself and the world.<sup>9</sup> Integral Yoga can start with purified intellect, profounder understanding, scientific enquiry, organised invention of Spiritual truth, practical analysis, complex observation, repeat the invasion of Spiritual energy like chemistry experiment<sup>58</sup> and can liberate man from the yoke of increased mechanisation, rigid standardisation, effective manipulations and imperfect mental control to a life of infinitely plastic harmonious principle, free automatic perception of right relations and their inevitable execution of truth of idea, action and creation. In integral Yoga, the Divine Shakti ‘begins to know inwardly and directly and not merely by external observation and contact the forces at play in the world, feels their movement, distinguishes their functioning and can operate immediately upon them as the scientist operates upon physical forces, accept their action and results in our mind, life, body or reject them or modify, change, reshape, create immense new powers and movements in place of the old small functionings of the nature.’<sup>69</sup> An integral Yogi’s ‘aim in the sciences that make for knowledge should be to discover and understand the workings of the Divine Consciousness-Puissance in man and creatures and things and forces, her creative significances, her execution of the mysteries, the symbols in which she arranges the manifestation.’<sup>70</sup>

A Religion is considered great<sup>59</sup> if behind every exoteric side of fixed faith, devotion, hope, symbol, ritual, ceremony and limiting dogmas there exists an esoteric side of inner Spiritual preparation, illumination and discovery of mystery of higher planes of existence. Its real motive is to train man's mind, life and body for the emergence of an inner Spiritual Light and higher Consciousness. Integral Yoga accepts all 'exoteric Religion'<sup>4</sup> as unconscious Yoga, inferior stage and first approach of tardy evolution and insists its subordination over esoteric Religion which is a conscious Yoga of swift Spiritual evolution.

Integral Yoga accepts monotheistic Religion for developing Soul as means of exclusive realisation of the Divine as One and 'truth of stable unity'<sup>29</sup> which is made the basis of strong Spiritual foundation. Thus, a direct contact with the Divine is established and he prefers to live alone with the Divine. It further hints that if developing Souls worship the Divine as a Person then a slow evolutionary tool of new Religion<sup>24</sup> is born and if developed Souls adore Divine's personal manifestation as *Avatar*, then they arrive at the largest Spiritual benefit of swift Spiritual evolution.<sup>25</sup> It accepts polytheistic Religion as means of arriving at Spiritual culmination, the 'truth of differentiating movement'<sup>29</sup> and basis of realising Divine entirely<sup>32</sup> for developed Souls through equal adoration of His endless manifestation and rejects this adoration of Divine multiplicity for developing Souls due to the distortion of Divine Consciousness of His myriad manifestations. A developed Soul will go beyond external worship, exclusive traditional Yoga, Religion, intermediary need of Spiritual Teacher<sup>40</sup> and *Shastra*, while a developing Soul can retain them as starting point in order to raise his Consciousness from *Unaryan tamasic Shudrahood*<sup>52</sup> to the state of *Vedic Arya*,<sup>49</sup> *Sattwic Arya*<sup>50</sup> and perfect *Arya*.<sup>51</sup>

Integral Yoga retains the ancient original *Vedantic* sense of (Supramental) *Maya*, which is all-comprehending, all-containing and all-embracing Consciousness of the Supreme, that affirms and includes the truth of all Spiritual experience,<sup>63</sup> integralises all Knowledge, and experiences 'That which being known, all is known,' *yasmin vijnate sarvam idam vijnatam*.<sup>27</sup> Integral Yoga accepts the Illusionist, *Mayavadin*, objective of realising ineffable positive Absolute, the Divine, as Real and the World as a lie, *Brahma Satya Jagat Mithya*, as its starting point, 'only one side of the Truth'<sup>71</sup> and links Ignorance as the cause of unreality of this existence and rejects this theory of Illusion with the realisation of dynamic *Brahman* Consciousness which penetrates inside the Matter to remove Ignorance. Thus, the world is realised as Real as the Divine, *Brahma Satya Jagat Satya*. The *Illusionist* theory of (mental) *Maya* subjected to three *gunas* and rejection of this existence as playfield of incurable Ignorance are claimed in integral Yoga for a Spiritual conquest and Divine transformation.

The *Buddhist* concept of *Karma*, is identical with the *Vedantist* concept of *Apara Prakriti* and Illusionist concept of (mental) *Maya* and these three are transformed in integral Yoga (1) into the action of direct Divine-Will received through the Psychic or Spiritual being whose outcome is intense creative joy of Spirit, the harmony of the eternal musician and (2) the play of the Divine into action of *Para-prakriti* invading *Apara-Prakriti* and (3) into Supramental *Maya*, the creative energy or creatrix Mother Force of this existence. The *Buddhist* doctrine of *Nirvana* admits neither *Vedantic* doctrine of *Brahman* nor the *Sankhya* doctrine of inactive Soul, nor the self-extinction of the *Monist*, nor the theistic doctrine of the *Dualist* or partial *Monist*, nor the self-immersion of the *Adwaitin*. Integral Yoga accepts the highest *Buddhist* objective of Non-being, indefinable *Nirvana*, a negative Absolute and realisation of ineffable *Ananda* as starting point<sup>64</sup> of Yoga; accepts ‘certain state of development and mental-self control,’<sup>42</sup> ‘disastrous nullity of desire and a dissolution of egoism’<sup>42</sup> of *Dhammapada* and rejects to rest there permanently and works out the *Nirvana* in the body or salvation is physical. The *Buddhist* doctrine recognises the Impermanence, sorrow of this existence and cosmic energy and creation as the outcome of *Karma* and this binding law of *Karma* is transformed in integral Yoga into Spiritual freedom or Law of the Soul and this existence is realised as Real as *Brahman*.

Integral Yoga accepts and adores the compassionate *Christ*<sup>45</sup> as Divine Incarnation. The **Cross**<sup>10</sup> which symbolises purification and suffering is transformed in integral Yoga into symbol of strong and perfect union between the Soul and Nature and all that purified humanity is culminated by its fulfilment. In integral Yoga, **Father** is the source of existence, *Paramatma*, dynamises as the **holy Spirit** which is the pure *Brahmic* Consciousness descending on the **Son of Man**, *Jesus*; this same Divine Consciousness also descends into simple humanity of *Apostles* in order to establish the kingdom of Heaven, the Divine Life. The **Son of Man**, *Nara*, is also the **Son of God**, *Narayana*, and both the elements are reconciled through double movement of Consciousness in order to arrive at integral Godhead, complete *Christhood*, *Nara-Narayana*.<sup>19</sup> A double Divine of the *Vedanta* and triple Divine of the *Gita* are consistent with *Christian* ideology; ‘the Divine Transcendent (*Paramatma*) and the Divine Immanent (*Jivatma*) (of Vedanta) — is..., perfectly familiar to *Christian* ideas and to *Christian* experience.’<sup>61</sup> The trinity of the Individual (Psychic Being), Cosmic (Spiritual Being) and Transcendent (Supramental Being) of integral Yoga are the God in Son, God in Father and God in Holy Spirit (Holy Ghost) of the *Christian* doctrine and *Kshara Purusha*, *Akshara Purusha* and the *Uttama Purusha* of the *Gita* respectively; ‘the Holy Ghost looks very much like a rather mysterious and inexpressible Transcendence and its descent...(is)...the descent of Light, Purity, Peace... or Power of the supramental Spirit.’<sup>61</sup> The Mother force in **virgin Mary** is extended in integral

Yoga as virgin *Savitri*, the descent of *Para-prakriti* into human form, who promises that earth life can be made an equal and peer of heaven and heaven's joy can native grow on mortal soil if earth can be made pure and virgin. *Savitri* further promises to transform the seven-fold sorrows of Subconscious world (this can be linked with Mother *Mary's* seven sorrows) into seven-fold Bliss and 'Misery shall pass abolished from the earth.'<sup>46</sup>

This Yoga accepts the Spiritual doctrine of *the Gita* as starting point which introduces the best standard for the whole of humanity of doing all works from a glad, unattached, free and liberated Soul state and rejects<sup>13</sup> *the Gita's* conviction that Spirit cannot be reconciled with Matter and hence its great but not the best aim is to escape into the Supreme abode of *Param Dhama*. *The Gita* offers the lesson to an integral *Sadhaka* to learn the technique of going beyond the three *Gunas*, of reconciliation of *Karma*, *Jnana* and *Bhakti Yoga*, and the Soul's capacity of willed death, *iccha mrityu*, which is complemented by the other lesson for great Souls to confront with *Death* till the end, *uniccha mrityu*, through accumulation of bare and absolute Spiritual energy.

The objectives of all exclusive traditional Yoga are used as means of *sadhana* and their central truths are synthesised for reconciliation of all-inclusive integral Yoga which accepts their aims<sup>5</sup> of liberation of Soul from lower Nature as its starting point and rejects their doctrine of comparing human nature to a dog's tail and any effort to straighten it 'returns in the end always to the crooked curl of Nature.'<sup>8</sup> This all-inclusive Yoga accepts all traditional *Tantra*<sup>5</sup> as means to universalise liberation of Soul followed by cosmic action, full perfection and perfect enjoyment of Spiritual Power and rejects dangerous lures and entangling obstacles of Spiritual Powers, *siddhis*, and misuse of enjoyment for self-indulgence and self-gratification. It accepts the aims of *Hatha* and *Raja Yoga* of Yogic trance, *Samadhi*<sup>6</sup> as means to enlarge and to raise the whole seeing and living of the surface Consciousness and rejects to utilise the highest Consciousness as door of escape to blissful state. It accepts aims of traditional *Karma*, *Jnana* and *Bhakti Yoga* of arriving at *Sadrisya*, *Sayujya* and *Samipya Mukti* respectively and by their reconciliation arrives at Yoga of Self-perfection and rejects their indifference and unimportance towards the perfection of the body. It recognises 'Yoga of Self-perfection' in the final journey as means of arriving at six elements of perfection including perfection of the body and transcends the limiting views of existence through Psychic and Spiritual ascension.

The greatest service to humanity, the surest foundation for its true progress, happiness and perfection entrusted to a Spiritual man is to prepare or find the way by which the individual and collective man can transcend the ego and live in its true Self and help mankind to evolve their Spiritual being, to



possess higher Consciousness and supreme Reality. This Yoga does not encourage 'altruism, philanthropy'<sup>15</sup> and social service for developing Souls 'as they seem to be actuated and vitiated by'<sup>15</sup> the soul of desire or separative soul of ego, and permits all wide range action related with serving humanity by becoming its slave<sup>44</sup> for developed Souls in order to 'complete the realisation of God in all things.'<sup>21</sup> These developed Souls must not 'look with a remote indifference on the'<sup>20</sup> sufferings of the unblest humanity and draw all of them towards Spirit's freedom and opulence and do good of all creatures by extension of their Spiritual Influence..

This Yoga recognises human love and affection of exclusive oneness between the lover and beloved as means of preliminary long period of evolutionary growth of an immature existence which can help to partly refine and purify the grossness, crudeness and commonness of human life. This love is a self-deceptive falsehood of desire and ego and imitates the true Soul movement. The Divine Love meets the mind and life's faltering search of human love in three ascending stages (1) of **rejection**<sup>18</sup> to discard the insufficiencies of undivine perversion, (2) of **destruction**<sup>26</sup> or burns away of the grosser elements of falsehood of human love and saves the truth, or slays the desire Soul's Ignorance and saves the true Soul, (3) of **transformation**<sup>17</sup> of human love by pouring in of Divine love which 'could alone create a harmony in the world and a true unity between all creatures.'<sup>11</sup> The three gradations of Divine Love are (1) **Immanent** or symbol of unity of two Souls in one body where Divine is realised as the single body of multiple Souls of the world, (2) **Universal** or symbol of unity of two bodies in one Soul where the world is realised as the single Being of Beloved and (3) **Transcendent** or all-inclusive Bliss-oneness of inconceivable beauty, sweetness and delight and they can deliver the mental, vital and physical love from their utter limitations, deficiencies and incapacities. 'If the spirit of divine love can enter, the hardness of the way diminishes, the tension is lightened, there is a sweetness and joy even in the core of difficulty and struggle.'<sup>11</sup> The intensity of Divine Love is 'hundredfold beyond the highest acme of intensity possible to a human love'<sup>30</sup> and as explained in *Savitri* 'The riches of a thousand fortunate years,... ordinary lives and happy days'<sup>33</sup> of human love 'are poverty' before the splendour and richness of brief Divine Love. Through thousand year<sup>35</sup> of preparation a Soul becomes ready to hold this Divine Love. Integral Yoga gives this message that human love and world's external contact<sup>37</sup> can be utilised as means of descent of Divine *Shakti* and reconciliation of Spirit with Matter through its few rare decreed developed Souls and this penetration of Divine *Shakti* through intervention of Divine Love is a 'sealed book'<sup>36</sup> for developing Soul Seeker and he must either reject or go behind objective human love in order to discover the principle of Divine Love. His vessel is too small to hold the purity of Divine Love and too impure to hold the origin of human love and hence his consciousness experiences Spiritual fall. So, he can begin Yoga safely and

securely by opening himself towards Divine Will and Divine Wisdom through *Karma* and *Jnana Yoga* and turning his emotions Godward through *Bhakti Yoga*.

Integral Yoga recognises conventional marriage<sup>34</sup> of human love, associations, joy of companionship, mutual help and co-operation as the oldest established institution of self-expansion to widen and extend selfishness, to make up the emotional deficiency that does not dry up the heart and to secure permanence of his transient existence through procreation. This established but inferior means is the substitute of original urge of (1) Soul's (*Jivatma*) marriage with the static Divine (*Paramatma*) as foreseen by the *Vedantists*, (2) Soul's marriage with dynamic Divine, *Para-Prakriti* as foreseen by *Tantrics* (3) dynamic Spirit's (*Para Prakriti*) marriage with static Spirit (*Paramatma*) and (4) dynamic Spirit's (*Para Prakriti*) marriage with static Matter (*Apara Prakriti*) as foreseen by the ancient *Vedantic* self-discipline and they initiate double movements of Soul's ascent to the Supreme state and the Supreme's descent into the material life and can turn human emotion Godward, fulfil the wide range emotional deficiencies, impermanence and imbalances of man through this quadruple marriage.<sup>48</sup> Before establishing oneself in the fourth state of constant reconciliation of Spirit with Matter which is identified as Subconscious transformation, one can go through the Spiritual experience of alternation, coexistence and fusion of static Brahman and dynamic Brahman Consciousness. With the evolution of life or Soul maturity, this temporary substitute and deformation of human marriage drop out and the heart and mind turn 'from earthly objects to the spiritual source of all beauty and delight.'<sup>30</sup> One becomes aware of that Divine Love in which 'nothing is lost of mortal love's delight.'<sup>17</sup> and that human love which 'has grown greater by that mighty'<sup>17</sup> Divine touch. The desire of mind to become exclusive father, mother, master, teacher, friend, lover and play-mate is transformed in integral Yoga into all-inclusive seven-fold integral Divine personality and this self-less and motiveless relation does not ask 'anything in return.'<sup>41</sup> He becomes conscious participant of Divine life where all the seven-fold personal relations 'known to human personality are there in the soul's contact with the Divine.'<sup>7</sup>

The Divinity visioned in integral Yoga<sup>14</sup> is not a PERSON as recognised by *Dualist* or partial *Monist*, though it accepts adoration of Personal God of traditional *Bhakti Yoga* as its starting point, nor an Impersonal state like *Adwaitin*, though it accepts impersonal Divine identity of traditional *Jnana Yoga* and *Sankhya* as its starting point, but the unfolding of its Divinity 'has also rejected all (limiting external) aids'<sup>16</sup> after reconciling the essential truths of Science, Religion, traditional schools of Yoga in the final journey and traces its own path of integration which is a synthesis of various disciplines<sup>43</sup> and hierarchy of ascending and descending movement of Divine Consciousness through activation of wider *Vedantic* and *Vedic* Sacrifice or through activation

of *Purusha Yajna* and *Prakriti Yajna*, which offers the whole Being and Nature into the possession of Divine and His *Shakti*. All occasion and circumstance become spontaneous means of opening towards Divine without limiting to any specialised self-discipline.

This Yoga accepts the total perfection of life and the world, proceeds ahead with the ascetic doctrine of *The Synthesis of Yoga* or integration of Divine union pursued for unfolding of endless Divine perfection, evolutionary doctrine of *The Life Divine* or persuasion of integral Knowledge and movement of Consciousness for fulfilment of Gnostic life, consecrated doctrine of *The Mother* book or to open towards Truth Power and movement of *Shakti* for perfection of intermediate planes of Consciousness and the largest Spiritual plunge into Infinity through entry into the revelation of *Savitri* or to call down the motiveless Divine Love to flood the dark Subconscient and Inconscient Sheath. These four *Shastras* are *Sri Aurobindo's* contribution to the world, identified as the best standards available to the human race from very high impersonal and universal plane and one can wear these crowns of *Aryan* civilisation after he has exhausted *the Vedas, the Upanishads* and *the Gita*.

The great *Avatars* of the past have demonstrated that not by rejecting the life of the world but by accepting life as a play field of the Divine Playmate, uplifting it by ecstatic union and service of the Divine Beloved and manifesting Himself in the world action of the Divine Master, fulfilling and perfecting life by the possession of the Divine Mother, the stupendous evolutionary journey is experienced. All life is a play of the Soul, *Purusha* with the Nature, *Prakriti*<sup>3</sup> to rise into Self-knowledge and realisation of all existence as the body of the Divine Lover. The task of ultimate Divine transformation and of physical Immortality is an action left for the last *Avatar* to accomplish and the physical Presence of successive *Avatars* organise immense evolutionary movement as They sign 'salvation's testament'<sup>31</sup> with Their blood and bear the law of earth's pain, misery and death.

The *Indian* conception of Consciousness is *Chit*, the transcendent Energy, the elemental origin, which is the Creatrix Mother of this world and it must be the combination of Delight, Love and Beauty of Divine Bliss, Truth and Force of Divine Knowledge, Light, Vision, Power and Action of Divine Will. Consciousness as nether Inconscient Force has created this separative multiple world-movements, disturbing and perplexing division and its problems and Consciousness as Supramental Force must resolve all the problems<sup>62</sup> leading the world towards its inevitable and inherent unity, harmony, order and self-fulfilment. Through descent of Divine *Shakti* to the intermediate planes, the gulf between the highest Supramental plane and the lowest Inconscient plane is bridged. 'His consciousness dived into inconscient depths,'<sup>67</sup> in order to discover the Subconscient and Inconscient Self.

***The Mother's Infinite Consciousness*** is that which rests on the One and acts in the All and is capable of free power of self-variation producing infinite results in the phenomenon and form or manifesting and playing with Being in Infinite form and movements in order to cast Herself into the world; Her Consciousness is the origin of all truth, fount of the creation and source of all things thought and done; She transcends all and denies none; sees all but lives for its transcendent task; transcends the Light and the Darkness to merge in the Absolute; becomes All and yet transcends the mystic whole; 'Her consciousness looked on and took no part (in small happiness); All it upheld, in nothing had a share.'<sup>47</sup> She is immortal yet suffers the mortal limitation of birth, decay and death; when most unseen She works most mightily; She not only gives Her Divine touch to all but Her descending overhead Supramental Love 'can embrace all contacts with men and the world in a purified flame-force and with a transfigured significance.'<sup>12</sup> Before Her Divine Love earthly joy, heavenly joy and self-existent joy become pale, insufficient<sup>38</sup> and obsolete. She can uphold in Herself a million universes and pervades each with a single ray of Her Self-light and a single degree of Her ineffable existence; **this whole creation lives 'in a lonely ray of Her Sun'**<sup>39</sup> or all Creation a tiny 'incident in its consciousness,'<sup>57</sup> **and before Her infinite *Chit-Shakti* the Supramental Consciousness grows like a bright shadow.**<sup>2</sup> *The Mother's* Supramental energy manifests in the life of the embodied Spirit only on the basis of three fixed conditions that (1) of a vast universality of Soul,<sup>55</sup> (2) of an intense unity with all existence<sup>56</sup> and (3) of constant slow Subconscient transformation.<sup>66</sup> All Her Divine manifestation is only a tiny dust before Her Eternity and Infinity. This is the Spirit with which '*The Mother's Manifestation*' book is offered and presented.

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References:

- 1: The Mother's Agenda-5/46,
- 2: "And sunlight grows a shadow of thy hue" Savitri-408,
- 3: "(Apara) Prakriti constitutes twenty-four *tattwas* and three *gunas*. The (one) unmanifest Nature, *abyakta*, (five) great elements, *mahabhuta*, the (ten) senses, (five) objects of sense, (one) mind, (one) intelligence and (one) ego constitute twenty-four *tattwas*. (The Gita-13.6) "*Sattwa, Rajas* and *Tamas* are three *gunas* (modes, qualities) born of *Prakriti*." The Gita-14.5,
- 4: CWSA/23/The Synthesis of Yoga-460,
- 5: CWSA/24/The Synthesis of Yoga-613,
- 6: CWSA/23/The Synthesis of Yoga-519,
- 7: CWSA/23/The Synthesis of Yoga-129,
- 8: CWSA/23/The Synthesis of Yoga-172,

9: CWSA/22/The Life Divine-1056,

10: “All true Truth of love and of the works of love the psychic being accepts in their place: but its flame mounts always upward and it is eager to push the ascent from lesser to higher degrees of Truth, since it knows that only by the ascent to a highest Truth and the descent of that highest Truth can Love be delivered from the **cross** and placed upon the throne; for the **cross** is the sign of the Divine Descent barred and marred by the transversal line of a cosmic deformation which turns it into a stake of suffering and misfortune.”

CWSA/23/The Synthesis of Yoga-157,

11: CWSA/23/The Synthesis of Yoga-165-166,

12: CWSA/23/The Synthesis of Yoga-169,

13: Matter cannot be reconciled with the Spirit is understood from following verse: “They who with the eye of knowledge perceive this irreconcilable difference between the Matter, *kshetra*, and the Spirit, *Kshetrajna*, and the liberation of Being from Nature, they escape into supreme abode of *Param Dham*.” The Gita-13.35, In the Gita Matter can be reconciled with the Spirit is hinted but not developed: ‘Earth, water, fire, air, ether, mind, reason and ego is My eightfold divided Nature, *apara-prakriti*. Know too My other Divine Nature, *Para-prakriti*, different from this *Apara Prakriti*; this Supreme Nature or the Supreme Mother which becomes the *Jiva* in the heart and by which this world is upheld. This ‘upholding of the world,’ *jagat dharayate*, means *Para-Prakriti* also penetrates into *Apara Prakriti* by which this world can be purified, transformed and perfected.” The Gita-7.4, 5,

14: “The Divinity mentioned by *Sri Aurobindo* is NOT A PERSON, but a condition to be shared and lived by all those who prepare themselves for it.” The Mother/The Mother’s Agenda-4<sup>th</sup> May-1967,

15: “All or most of the works of life are at present or seem to be actuated and vitiated by this soul of desire; even those that are ethical or religious, even those that wear the guise of altruism, philanthropy, self-sacrifice, self-denial, are shot through and through with the threads of its making. This soul of desire is a separative soul of ego and all its instincts are for a separative self-affirmation; it pushes always, openly or under more or less shining masks, for its own growth, for possession, for enjoyment, for conquest and empire.” CWSA/23/The Synthesis of Yoga-175,

16: “Spiritual experience (of integral Yoga) has used all the three means (Religion, Occultism and Spiritual thought) as a starting-point, but it has also dispensed with them all, (but few can dispense with the support of outward symbols-CWSA-23/p163) relying on its own pure strength: discouraging occult knowledge and powers as dangerous lures and entangling obstacles, it has sought only the pure truth of the spirit; dispensing with philosophy, it has arrived instead through the heart’s fervour or a mystic inward spiritualisation; **putting behind it all religious creed, worship and practice** and regarding them as an inferior stage or first approach, it has passed on, leaving behind it

all these supports, nude of all these trappings, to the sheer contact of the spiritual Reality.” CWSA/22/The Life Divine-893,

17: “Our love has grown greater by that mighty touch

And learned its heavenly significance,

Yet nothing is lost of mortal love’s delight.

Heaven’s touch fulfils but cancels not our earth:” Savitri-719,

“If human love came forth unalloyed, it would be all-powerful. Unfortunately, in human love, there is as much SELF love as love for the beloved; it is not a love that makes you forget yourself.” The Mother’s Agenda/ **August 9, 1958**

18: “But vain are human power and **human love**

To break earth’s seal of ignorance and death;” Savitri-315,

19: “This seems to be the inner doctrine of the *Christian* incarnation; in its Trinity the Father is above in this inner Heaven; the Son or supreme Prakriti become Jiva of the Gita descends as the divine Man upon earth, in the mortal body; the Holy Spirit, pure Self, *Brahmic* consciousness is that which makes them one and that also in which they communicate; for we hear of the Holy Spirit descending upon *Jesus* and it is the same descent which brings down the powers of the higher consciousness into the simple humanity of the *Apostles*.”

CWSA/19/Essays on the Gita-163 “To use Christian language, the Son of God is also the Son of Man and both elements are necessary to the complete *Christhood*; or to use an *Indian* form of thought, the divine *Narayana* of whom the universe is only one ray is revealed and fulfilled in man; the complete man is *Nara-Narayana* and in that completeness he symbolises the supreme mystery of existence.” CWSA/23/The Synthesis of Yoga-329,

“The Spirit is the Holy Ghost of Mind;” Savitri-500,

“The Holy Ghost without the Father and Son,” Savitri-552

20: CWSA-23/The Synthesis of Yoga-444, ““To be occupied with the good of all beings, to make the joy and grief of others one’s own has been described as a sign of the liberated and fulfilled spiritual man.” CWSA/22/The Life Divine-1011

21: CWSA/23/The Synthesis of Yoga-517,

22: CWSA/22/The Life Divine-938,

23: The Gita-3.42,

24: “*Buddhism* only became a **popular religion** when *Buddha* had taken the place of the supreme Deity as an object of worship.” CWSA-24/The Synthesis of Yoga-556, “The inexorable law of *Karma* is irreconcilable with a supreme moral and personal Deity, and therefore the clear logic of *Buddha* denied the existence of any free and all-governing personal God; all personality he declared to be a creation of ignorance and subject to *Karma*.” CWSA/21/The Life Divine-101, “I don’t want to put a photo of *Sri Aurobindo* or books (in *Auroville*) because it will look as if we want to start a **new religion**—I don’t want religions, an end to religions!” The Mother’ Agenda-9/110, “I am told that you (in *Auroville*) intend to distribute a reproduction of the portrait you did of me. It would be better not to introduce in this gathering anything personal

that might suggest the atmosphere of **nascent religion**.” The Mother’s Agenda-11/353, (*The Mother’s* above two statements are the restatement of the Principal Teaching as hinted above.) “For myself it was Ramakrishna who personally came & first turned me to this Yoga. Vivekananda in the Alipore jail gave me the foundations of that knowledge which is the basis of our sadhana. The error of the Mission is to keep too much to the forms of Ramakrishna & Vivekananda & not keep themselves open for new outpourings of their spirit, — the error of all “Churches” and organised religious bodies.” CWSA-36/Autobiographical Note/p-177-178

25: “The Blessed Lord said those who are constantly most united, *nityayukta*, with Me and adore My manifest form, *Saguna Brahman*, emotional mind settled in Me and possessed of supreme faith of *Bhakti Yoga*, I consider them to be **the greatest Yogi**. And those *Jnana Yogis*, who seek after the Immutable, the Infinite, the Unmanifest, *Nirguna Brahman*, the Omnipresent, the Unthinkable, the high-seated Self, the Immobile, the Permanent, all their senses under control, equal visioned everywhere, intent on welfare of all beings, they also attain to My *Purushottama* state.” The Gita-12.2, 3, 4, “Discipleship to God the Teacher, sonship to God the Father, tenderness of God the Mother, clasp of the hand of the divine Friend, laughter and sport with our comrade and boy-Play-fellow, blissful servitude to God the Master, rapturous love of our divine Paramour, these are seven beatitudes of life in the human body. Canst thou unite all these in a single supreme and rainbow-hued relation? Then hast thou no need of any heaven and thou exceedest the emancipation of the *Adwaitin*.” SABCL/17/The Hour of God-137. (Above Aphorism indicates that seven-fold personal relation with the Divine in Supramental plane is more valuable than the realisation of impersonal Divine in Spiritual plane of the *Adwaitin*.) “A supreme divine Love is a creative Power and, even though it can exist in itself silent and unchangeable, yet rejoices **in external form** and expression and is not condemned to be a speechless and bodiless godhead.” CWSA/23/The Synthesis of Yoga-164,

26: “It (Savitri’s heart) bore the stroke of That which **kills** and saves” Savitri-20,

“Her force that moves, her powers that save and slay,” Savitri-64,

“Between the slayer and the saviour fires;” Savitri-300,

“The soul’s ignorance is slain but not the soul;” Savitri-311,

“The undying Truth appeared, the enduring Power

Of all that here is made and then destroyed,...

The covering **Nescience** was unmasked and slain;” Savitri-313,

“All that denies (Supreme Love) must be torn out and slain

And crushed the many longings (of desire) for whose sake

We lose the One (Divine) for whom our lives were made.” Savitri-316,

“All seemed to have **perished** that was undivine;” Savitri-318,

“The world’s destruction a small transient storm

In the calm infinity it has become.” Savitri-537

“The world of unreality ceased to be:  
 A spirit, a being saw created things  
 And cast itself into unnumbered forms...  
 A Truth in which negation had no place,...  
 The sense of **unreality was slain:**” Savitri-554- 55  
 “A pressure of intolerable force  
 Weighed on his (Death’s) unbowed head and stubborn breast;  
 Light like a burning tongue licked up his thoughts,  
 Light was a luminous torture in his heart,  
 Light coursed, a splendid agony, through his nerves;  
 His darkness muttered perishing in her blaze.” Savitri-667,  
 “Because **the Truth** is supremely destructive of Falsehood and ill will; were It  
 to act at once on the world as it is, little of it would remain....It is patiently  
 preparing its advent.” The Mother/ The Mother’s Agenda/7/265,  
 “The living portal (of physical mind) groaned with sullen hinge:  
 Heavily reluctant it complained inert  
 Against the tyranny of the spirit’s touch.” Savitri-489,  
 27: Sandilya Upanishad-2.2, Munduka Upanishad-1.1.3,  
 28: CWSA/22/The Life Divine-1062,  
 29: CWSA/21/The Life Divine-158,  
 30: CWSA/24/The Synthesis of Yoga-575,  
 31: Savitri-445,  
 32: “Because everything is that One, there must be this **endless variety** in the  
 human approach to its possession; it was necessary that man should find God  
 thus variously in order that he might come to know Him entirely.” CWSA-  
 22/The Life Divine/728,  
 33: CWSA/34/Savitri-435,  
 34: “But whatever form it may take, however this grossness may be refined or  
 toned down, whatever ethical or religious conceptions may be superadded,  
**always the family** is an essentially practical, vitalistic and economic creation.  
 It is simply **a larger vital ego**, a more complex vital organism that takes up the  
 individual and englobes him in a more effective competitive and cooperative  
 life unit.” CWSA/25/The Human Cycle-161,  
 35: “Rare is the cup fit for **love’s nectar wine**,  
 As rare the vessel that can hold God’s birth;  
 A soul made ready through **a thousand years**  
 Is the living mould of a supreme Descent.” Savitri-398,  
 36: “Our love (dual *Avatar*) is the heavenly **seal** of the Supreme.  
     I (Savitri) guard that **seal** against thy (Death’s) rending hands.” Savitri-633,  
     “The doors of light are **sealed** to common mind” Savitri-689,  
 37: “A **contact** thrilled of mighty unknown things.” Savitri-31  
 “Annulled was the **contact** formed with time-born things,” Savitri-322  
 (Annulling all external contacts to unite with the Supreme is the Vedantic  
 approach and good for developing Soul seekers to experience non-waking



trance. The Tantric way of uniting with the Supreme is “In the world’s **contacts** meet his (Divine’s) single touch” Savitri-476. Or “All **contacts** it assumes into its trance,” Savitri-356, (This is Supramental/integral tantric way of approaching life in intense waking trance.)

38: “I (Satyavan) have turned away from the celestial’s joy

And heaven is insufficient without thee (Savitri)” Savitri-717,

39: Savitri-276,

“His forms he has massed from infinitesimal dust;

His marvels are built from insignificant things.” Savitri-624

40: “That is why it is always said that, no matter what aspect of the Divine you adore or even what guide you choose, if you are perfect in your self-giving and absolutely sincere, you are *sure* to attain the spiritual goal.” **The Mother**/The Mother’s Centenary Works (second edition)/8/243,

41: The Mother’s Centenary Works (second edition)/8/302,

42: The Mother’s Centenary Works (second edition)/9/197, CWSA-24/The Synthesis of Yoga-691,

43: “Therefore our integral Yoga will take up these various disciplines and concentrations, but harmonise and if possible fuse them by a **synthesis** which removes their mutual exclusions. Not realising the Lord and the All only to reject them for silent Self or unknowable Absolute as would an exclusively transcendental, nor living for the Lord alone or in the All alone as would an exclusively theistic or an exclusively pantheistic Yoga, the seeker of integral knowledge will **limit himself** neither in his thought nor in his practice nor in his realisation by any religious creed or philosophical dogma. He will seek the Truth of existence in its **completeness**. The ancient disciplines he will not reject, for they rest upon eternal truths, but he will give them an orientation in conformity with his aim.” CWSA-23/The Synthesis of Yoga-341-342,

44: The Mother’s Centenary Works (second edition)/10/249,

45: “In the *Essays on the Gita Sri Aurobindo* mentions the names of three *Avatars*, and *Christ* is one of them. An *Avatar* is an emanation of the Supreme Lord who assumes a human body on earth. I heard *Sri Aurobindo* himself say that *Christ* was an emanation of the Lord’s aspect of love.” The Mother’s Centenary Works (second edition)-10/On Thoughts and aphorisms/p-61, “Of course, Sri Aurobindo himself said Christ was an Avatar. An Avatar in the line of Krishna, the line that represented... yes, goodness, charity, love, harmony. He belongs to that line.” The Mother’s Agenda/Vol-8/p-291, In *Savitri, Sri Aurobindo* hints of *Christ* as *Avatar*:

“It is finished, the dread mysterious sacrifice,

Offered by God’s martyred body for the world;

**Gethsemane** and **Calvary** are his lot,

Gethsemane: A garden where Jesus was betrayed.

Calvary: Hill on which *Christ* was crucified.

**He carries the cross on which man’s soul is nailed;”** Savitri-445,

46: Savitri-507,

47: Savitri-546,  
48: “His Soul breaks out to join the Oversoul,” Savitri-24, (first Divine union of a Spiritual man)  
“The finite self mated with infinity.” Savitri-25, (first Divine union of a Spiritual man)  
“A captive Life wedded her conqueror.” Savitri-125, (first Divine union of a Spiritual man)  
“The soul’s pregnant meeting with infinity” Savitri-682, (first Divine union of a Spiritual man)  
“His nature grew a movement of the All,  
Exploring itself to find that all was He, (second Divine union)  
His soul was a delegation of the All  
That turned from itself to join the one Supreme.” Savitri-319 (first Divine union)  
“As when a soul is merging into God  
To live in Him for ever and know His joy,  
Her consciousness grew aware of him alone  
And all her separate self (Jivatma) was lost in his (Paramatma).” Savitri-410 (first Divine union)  
“The calm delight that weds one soul to all,” Savitri-6, (second Divine union of a Spiritual man)  
“His inner self grew near to others’ selves  
And bore a kinship’s weight, a common tie,  
Yet stood untouched, king of itself, alone.” Savitri-27, (second Divine union of a Spiritual man)  
“An image cast by one deep truth’s absolute,  
Married to all in happy difference.” Savitri-326 (second Divine union of a Spiritual man)  
“An image cast by one deep truth’s absolute,  
Married to all in happy difference.” Savitri-326 (second Divine union of a Spiritual man)  
“One with the single Spirit inhabiting all,” Savitri-394 (second Divine union of a Spiritual man)  
“A virgin unity, a luminous spouse,  
Housing a multitudinous embrace  
To marry all in God’s immense delight,” Savitri-695 (second Divine union of a Spiritual man)  
“Movement (Para-prakriti) was married to the immobile Vast (Paramatma);” Savitri-34, (Third Divine union of a Spiritual man)  
“There are Two who are One and play in many worlds;  
In Knowledge and Ignorance they have spoken and met  
And light and darkness are their eyes’ interchange;  
Our pleasure and pain are their wrestle and embrace,  
Our deeds, our hopes are intimate to their tale;  
They are married secretly in our thought and life.” Savitri-61

“And Nature (*Para-prakriti*) climb towards God’s (*Paramatma*) identity.”  
 Savitri-121, (Third Divine union of a Spiritual man)  
 “She now is his and must live for him alone:  
 She has invaded him with her sudden bliss,” Savitri-274 (third Divine union)  
 “A new beginning flowers in word and laugh,  
 A new charm brings back the old extreme delight:  
 He (*Paramatma*) is lost in her (*Paraprakriti*), she is his heaven here.”  
 Savitri-275 (third Divine union)  
 “The wedding of the eternal Lord and Spouse  
 Took place again on earth in human forms:” Savitri-411 (Third Divine union of  
 a Spiritual man)  
 “My spirit has glimpsed the glory for which it came,  
 The beating of one vast heart in the flame of things,  
 My eternity (*Paraprakriti*) clasped by his eternity (*Paramatma*)  
 And, **tireless** of the sweet abysses of Time,  
 Deep possibility always to love.” Savitri-435  
 “Imperishable, a tongue of sacrifice,  
 It flamed unquenched upon the central hearth  
 Where burns for the high **houcelord** and his **mate**  
 The homestead’s sentinel and witness fire  
 From which the altars of the gods are lit.” Savitri-639  
 “Inscribe the long romance of Thee (*Para prakriti*) and Me (*Paramatma*).”  
 Savitri-699, (Third Divine union of a Spiritual man)  
 “A static Oneness (*Paramatma*) and dynamic Power (*Para-prakriti*)  
 Descend in him, the integral Godhead’s seals; (Third Divine union)  
 His soul and body take that splendid stamp.” Savitri-24 (first and fourth Divine  
 union of a Spiritual man)  
 “A mystery of married Earth (*Matter*) and Heaven (*dynamic Spirit*)  
 Annexed divinity to the mortal scheme.” Savitri-25, (fourth Divine union of a  
 Spiritual man)  
 “It (*Infinity*) marries the earth to screened eternities.” Savitri-98, (fourth Divine  
 union of a Spiritual man)  
 “Even in these formless coilings he could feel  
 Matter’s response to an infant stir of soul.” Savitri-141, (fourth Divine union  
 of a Spiritual man)  
 “Awoke in Matter spirit’s identity  
 And in a body lit the miracle” Savitri-157-58, (fourth Divine  
 union of a Spiritual man)  
 “The soul lit the conscious body with its ray  
 Matter and spirit mingled and were one.’ Savitri-232, (Fourth Divine union of a  
 Spiritual man)  
 “Where spirit and flesh in inner ecstasy join  
 Annulling the quarrel between self and shape.” Savitri-236, (Fourth Divine  
 union of a Spiritual man)

“Spirit and body thrilled identified,  
 Linked in the grasp of an unspoken joy;” Savitri-334  
 “A spirit of its **celestial source** aware  
 Translating heaven into a human shape  
 Descended into earth’s imperfect mould  
 And wept not fallen to mortality,  
 But looked on all with large and tranquil eyes.” Savitri-353  
 “He takes with bright surprise spirit and sense.” Savitri-430 (A reconciliation  
 of Spirit with Matter.)  
 “And Matter is the Spirit’s willing bride” Savitri-538, (Fourth Divine union of  
 a Spiritual man)  
 “The living spirit and body in her clasp,  
 As if death were not there nor end nor change.” Savitri-551  
 “And Matter’s depths be illumined with a soul” Savitri-268  
 “He (Avatar) burns on an unseen original verge  
 That Matter may be turned to spirit stuff:” Savitri-447 (reconciliation of Spirit  
 with Matter.)  
 “In its antechambers of splendid privacy  
 Matter and soul (Annamaya Purusha) in conscious union meet  
 Like lovers in a lonely secret place:” Savitri-105(fifth  
 marriage of a Spiritual man)  
 “Man dared and thought and met with his soul the world.” Savitri-130  
 (Pranamaya Purusha) (fifth marriage of a Spiritual man)  
 “What liberty has the soul which feels not free (freedom and liberation come  
 by Soul’s (Jivatma) union with the Divine (Paramatma).)  
 Unless stripped bare and cannot kiss the bonds  
 The Lover winds around his playmate’s limbs, (Marriage between dynamic  
 Spirit and static Matter.)  
 Choosing his tyranny, crushed in his embrace? (Inrush of large Divine Force is  
 like a tyranny which can crush the material substance.)  
 To seize him better with her boundless heart  
 She accepts the limiting circle of his arms, (Matter accepts and possesses the  
 limiting circle of dynamic Spirit.)  
 Bows full of bliss beneath his mastering hands (imperfect Matter consecrates  
 itself before Perfect Spirit.)  
 And laughs in his rich constraints, most bound, most free. (Matter is delighted  
 by meeting and handling the Spirit’s constraints.)  
 This is my answer to thy lures, O Death.” Savitri-653, (This is also the relation  
 between *Paramatma Satyavan* (static Spirit) and *Para-prakriti Savitri* (the  
 dynamic Spirit).)  
 “Darkness below, (Inconscient Matter) a fathomless Light (Spirit) above,...  
 Stand face to face, opposite, inseparable,  
 Two contraries needed for his great World-task,  
 Two poles whose currents wake the immense World-Force.” Savitri-656-57

49: “For in the *Veda* the Aryan peoples are those who had accepted a particular type of self culture, of inward and outward practice, of ideality, of aspiration...All the highest aspirations of the early human race, its noblest religious temper, its most idealistic velleities of thought are summed up in this single vocable.” CWSA/13/Essays in Philosophy and Yoga-441,

50: “**The (Vedantic) Aryan** is he who strives and overcomes all outside him and within him that stands opposed to human advance. Self-conquest is the first law of his nature. He overcomes earth and the body and does not consent like ordinary (tamasic) men to their dullness, inertia, dead routine and tamasic limitations. He overcomes life and its energies (of rajasic men) and refuses to be dominated by their hungers and cravings or enslaved by their rajasic passions. He overcomes mind and its habits (of sattwic men), he does not live in a shell of ignorance, inherited prejudices, customary ideas, pleasant opinions, but knows how to seek and choose, to be large and flexible in intelligence even as he is firm and strong in his will. For in everything he seeks truth, in everything right, in everything height and freedom.” CWSA/13/Essays in Philosophy and Yoga-443,

51: “The **perfect Arhat (Arya)** is he who is able to live simultaneously in all these three apparent states of existence (a consciousness which is at once transcendental, universal and individual), elevate lower into higher, receive higher into the lower, so that he may represent perfectly in the symbols of the world that with which he is identified in all parts of his being, the triple and triune Brahman.” CWSA/13/Essays in Philosophy and Yoga-444,

52: “Everything that departed from this ideal (Truth and wisdom of Brahmana and Heroism and inner adventure Kshatriya), everything that tended towards the ignoble, mean, obscure, rude, cruel or false, was termed **un-Aryan.**” CWSA/13/Essays in Philosophy and Yoga-441,

53: CWSA/22/The Life Divine-752,

54: Savitri-187,

55: “Trembling with the first faint thrills of a World-Soul.” Savitri-157,

56: “Existence found its truth on Oneness’ breast” Savitri-323,  
 “Harmonised a Oneness deep, immeasurable” Savitri-325,  
 “Oneness was sovereign in that sylvan peace,” Savitri-383,  
 “Into a simplest movement she could bring  
 A oneness with earth’s glowing robe of light,  
 A lifting up of common acts by love.” Savitri-470,  
 “Closely she clasped to her the mute lifeless form  
 As though to guard the oneness they had been  
 And keep the spirit still within its frame.” Savitri-571,  
 “A thousand doors of oneness was her heart.” Savitri-695,  
 “Thy oneness, Lord, in many approaching hearts,  
 My sweet infinity of thy numberless souls.” Savitri-697,  
 “And human wills tune to the divine will,  
 These separate selves the Spirit’s oneness feel,” Savitri-710,

“Awakened to the meaning of my heart  
That to feel love and oneness is to live  
And this the magic of our golden change,” Savitri-724,  
57: Savitri-537,

58: “Sri Aurobindo said somewhere that miraculous realizations do not last (they do occur, but they don't last), and that transformation alone will effect a lasting change – now I understand! Because some people happen, for some reason or other (a moment or a flash, or for a particular purpose), to receive the Force: all at once the Force comes, goes through them and acts, producing a fantastic result, but ... it doesn't recur. It cannot recur, because it's like a combination of circumstances, nothing else. It's only when a modest work of this kind, a work of "local" transformation, so to speak, is completed and when there is the FULL consciousness with the FULL mastery of how to use the Force without anything interfering, that ... it will be like a chemistry experiment you have learned to perform correctly: you can repeat it at will every time it's necessary.” The Mother's Agenda/10<sup>th</sup> July 1963,

59: “A religion which is itself a congeries of religions and which at the same time provides each man with his own turn of inner experience, would be the most in consonance with this purpose of Nature: it would be a rich nursery of spiritual growth and flowering, a vast multiform school of the soul's discipline, endeavour, self-realisation. Whatever errors Religion has committed, this is her function and her great and indispensable utility and service, — the holding up of this growing light of guidance on our way through the mind's ignorance towards the Spirit's complete consciousness and self-knowledge.” CWSA-22/The Life Divine-906,

60: “I think some knowledge of science will be most useful to you -that field is quite a blank for most people here, and yet the greater part of modern thought and knowledge is influenced by it.” “Yes, the scientific mind does not lead very far [*in spiritual life*]; it only multiplies experiences but brings neither the realisation, nor the knowledge.” CWSA-31/Letters on Yoga-IV/p-75, “In other words, **the field of physical science has been now definitely marked off and limited** and questions about God or the ultimate reality or other metaphysical or spiritual problems are outside it.” CWSA-28/Letters on Yoga-p-381, “The intellect itself, having reached near to the natural limits of the capacity of physical discovery, having touched its bedrock and found that it explains nothing more than the outer process of Nature, has begun, still tentatively and hesitatingly, to direct an eye of research on the deeper secrets of the mind and the life force and on the domain of the occult which it had rejected *a priori*, in order to know what there may be in it that is true.” CWSA-22/The Life Divine-900,

61: CWSA-35/Letters on Himself and the Ashram-88-90, “The perfect man is a fourfold being and one object of Vedantic discipline is to be the perfect man, *siddha*. When Christ said, “Be ye perfect as your Father in heaven is

perfect,” he was only repeating in popular language the Vedantic teaching of *sadharmya*, likeness to God.” CWSA-18/Kena and other Upanishads/p-267,

62: “These are the conditions of the Light and Truth, the sole conditions under which the highest Force will descend; and it is only the very highest supramental Force descending from above and opening from below that can victoriously handle the physical Nature and annihilate its difficulties . . .” The Mother-3,

63: “It refers to a certain stage when (1) the consciousness is sometimes in activity and (2) when not in activity is withdrawn in itself. (3) Afterwards comes a stage when the *Sachchidananda* condition is there in work also. (4) There is a still farther stage when both are as it were one, but that is the supramental. The two states are the silent *Brahman* and the active *Brahman* and they can alternate (1<sup>st</sup> stage), coexist (2<sup>nd</sup> stage), fuse (3<sup>rd</sup> stage).” CWSA-32/The Mother and Letters on the Mother-606,

64: “In our Yoga the Nirvana is the beginning of the higher Truth, as it is the passage from the Ignorance to the higher Truth. The Ignorance has to be extinguished in order that the Truth may manifest.” CWSA-28/Letters on Yoga-433,

65: “Buddhism with its high and noble ethics, Jainism with its austere ideal of self-conquest, Hinduism with its magnificent examples of all sides of the Dharma are not inferior in ethical teaching and practice to any religion or system, but rather take the highest rank and have had the strongest effective force.” CWSA-20/The Renaissance in India-148, “Actually we find religions like Sikhism counted in the Vedic family although they broke down the old social tradition and invented a novel form, while the Jains and Buddhists were traditionally considered to be outside the religious fold although they observed Hindu social custom and intermarried with Hindus, because their spiritual system and teaching figured in its origin as a denial of the truth of Veda and a departure from the continuity of the Vedic line. In all these four elements that constitute Hinduism there are major and minor differences between Hindus of various sects, schools, communities and races; but nevertheless there is also a general unity of spirit, of fundamental type and form and of spiritual temperament which creates in this vast fluidity an immense force of cohesion and a strong principle of oneness.” CWSA-20/The Renaissance in India-182, “The atheist and the agnostic were free from persecution in India. Buddhism and Jainism might be disparaged as unorthodox religions, but they were allowed to live freely side by side with the orthodox creeds and philosophies; in her eager thirst for truth she gave them their full chance, tested all their values, and as much of their truth as was assimilable was taken into the stock of the common and always enlarging continuity of her spiritual experience.” CWSA-20/The Renaissance in India-188, “The original Vedic society had no place for any Church or religious community or ecclesiastical order, for in its system the

body of the people formed a single socio-religious whole with no separation into religious and secular, layman and cleric, and in spite of later developments the Hindu religion has held, in the whole or at least as the basis, to this principle. On the other hand an increasing ascetic tendency that came in time to distinguish the religious from the mundane life and tended to create the separate religious community, was confirmed by the rise of the creeds and disciplines of the Buddhists and the Jains. The Buddhist monastic order was the first development of the complete figure of the organised religious community. Here we find that Buddha simply applied the known principles of the Indian society and polity to the ascetic life. The order he created was intended to be a *dharmasangha*, and each monastery a religious commune living the life of a united communal body which existed as the expression and was based in all the rules, features, structure of its life on the maintenance of the Dharma as it was understood by the Buddhists.” CWSA-20/The Renaissance in India-421,

66: ‘Threatened with this faint beam of wandering Truth’ Savitri-585

“Light conquered now even by that feeble beam;

Its faint infiltration drilled the blind deaf mass;” Savitri-601,

67: Savitri-621,

68: “As in Science, so in metaphysical thought, that general and ultimate solution is likely to be the best which includes and accounts for all so that each truth of experience takes its place in the whole: that knowledge is likely to be the highest knowledge which illumines, integralises, harmonises the significance of all knowledge and accounts for, finds the basic and, one might almost say, the justifying reason of our ignorance and illusion while it cures them; this is the supreme experience which gathers together all experience in the truth of a supreme and all-reconciling oneness. Illusionism unifies by elimination; it deprives all knowledge and experience, except the one supreme merger, of reality and significance.” CWSA-21/The Life Divine-485,

69: CWSA-23/The Synthesis of Yoga-183,

70: CWSA-23/The Synthesis of Yoga-142,

71: “The Shankara knowledge is, as your Guru pointed out, only one side of the Truth; it is the knowledge of the Supreme as realised by the spiritual Mind through the static silence of the pure Existence. It was because he went by this side only that Shankara was unable to accept or explain the origin of the universe except as illusion, a creation of Maya. Unless one realises the Supreme on the dynamic as well as the static side, one cannot experience the true origin of things and the equal reality of the active Brahman. The Shakti or Power of the Eternal becomes then a power of illusion only and the world becomes incomprehensible, a mystery of cosmic madness, an eternal delirium of the Eternal. Whatever verbal or ideative logic one may bring to support it, this way of seeing the universe explains nothing; it only erects a mental formula of the inexplicable. It is only if you approach the Supreme through his double aspect of Sat and Chit-Shakti, double but inseparable, that the total truth of



things can become manifest to the inner experience. The other side was developed by the Shakta Tantrics. The two together, the Vedantic and the Tantric truth unified, can arrive at the integral knowledge.” CWSA-29/Letters on Yoga-II/p-448, “This play of all in each and each in all is concealed at first from us by the mental play or the illusion of Maya which persuades each that he is in all but not all in him and that he is in all as a separated being not as a being always inseparably one with the rest of existence. Afterwards we have to emerge from this error into the supramental play or the truth of Maya where the “each” and the “all” coexist in the inseparable unity of the one truth and the multiple symbol. The lower, present and deluding mental Maya has first to be embraced, then to be overcome; for it is God’s play with division and darkness and limitation, desire and strife and suffering in which He subjects Himself to the Force that has come out of Himself and by her obscure suffers Himself to be obscured. That other Maya concealed by this mental has to be overpassed, then embraced; for it is God’s play of the infinities of existence, the splendours of knowledge, the glories of force mastered and the ecstasies of love illimitable where He emerges out of the hold of Force, holds her instead and fulfils in her illumined that for which she went out from Him at the first.” CWSA-21/The Life Divine-124,

72: “But for the knowledge of the Self it is necessary to have the power of a complete intellectual passivity, the power of dismissing all thought, the power of the mind to think not at all which the Gita in one passage enjoins. This is a hard saying for the occidental mind to which thought is the highest thing and which will be apt to mistake the power of the mind not to think, its complete silence for the incapacity of thought. But this power of silence is a capacity and not an incapacity, a power and not a weakness. It is a profound and pregnant stillness. Only when the mind is thus entirely still, like clear, motionless and level water, in a perfect purity and peace of the whole being and the soul transcends thought, can the Self which exceeds and originates all activities and becomings, the Silence from which all words are born, the Absolute of which all relativities are partial reflections manifest itself in the pure essence of our being. In a complete silence only is the Silence heard; in a pure peace only is its Being revealed. Therefore to us **the name of That is the Silence and the Peace.**” Sri Aurobindo CWSA/23/The Synthesis of Yoga-316, “And if you do not want your body to fail you, avoid wasting your energies in useless agitation. Whatever you do, do it in a quiet and composed poise. **In peace and silence is the greatest strength.**” The Mother’s Agenda-8/p-365,

# The Theory of Complete Evolution

“Each one of us has a million lives (This indicates evolution of man from worm to God) yet to fulfil upon earth. Why then this haste and clamour and impatience?”<sup>1</sup>

**Sri Aurobindo**

“Evidently, if applied as a universal rule, this prescribed norm, this delineation of the curve of our journey, would miss the fact that it is impossible for all to trace out the whole circle of development in a single short lifetime; but it was modified by **the theory of a complete evolution** pursued through a long succession of rebirths before one could be fit for a spiritual liberation.”<sup>2</sup>

**Sri Aurobindo**

*The Mother*<sup>27</sup> and *Sri Aurobindo*<sup>26</sup> confirm that integral Yoga can begin only after opening either of the Psychic or Spiritual being and if the Psychic being in the heart opens first then by its ascent the Spiritual being above the head opens or if the Spiritual being opens first then by its descent as dynamic Divine Shakti, the Psychic being opens. By these openings an aspirant Soul, *Jijnasu*, sattwic man becomes twice born Soul, *Dvija*. When a *Dvija* is born, it is Divine’s responsibility to depute a Spiritual fosterer for nourishment and growth of the Soul like as He deposes birth parents for once-born Soul for evolution of his mind, life and body. So a *Dvija*’s success in life is dependant on four factors that of ‘(1) *the Sruti* or recorded revelation, (2) the Sacred Teacher, (3) the practice of Yoga and (4) the Grace of God.’<sup>29</sup> He has the possibility of **double evolution**,<sup>28</sup> one that of evolution of external life and another that of evolution of his inner life. Thus his slow material evolution is complemented by swift Spiritual evolution and this movement culminates in the reconciliation of perfect Spirit with imperfect Matter. The theory of complete evolution depends on comprehensive change of being.<sup>28</sup>

The elevation of Consciousness from ignorant, imperfect and slow evolution through the influence of Religion and modern Science to a fast, decisive, conscious and perfect Spiritual evolution through ‘*Yoga of Self-perfection*’ is a difficult and long pending task of all life offered to the individual and the race. Or if one has exhausted the highest objectives of monotheistic and polytheistic Religion, exclusive traditional Yoga and also enjoyment born through world attraction then he is considered fit to pursue unlimited vision, radical change and endless perfection of integral Yoga. The other fitness for pursuing integral Yoga asks equally developed Intellect and Spirit and the former is trained to become the subordinate of the latter. If Spirit is strong and Intellect is untrained<sup>25</sup> then that is fitness for pursuing traditional Yoga and if Spirit is weak and Intellect is strong then one can register his ‘name in the book of the elite’<sup>18</sup> and his possibility ‘of Spiritual knowledge

become richer and fuller'<sup>24</sup> If both Intellect and Spirit are untrained then that is fitness to lead a crude religious life and fixed set of belief.

Integral Yoga is to be pursued not by devoting a part of this life, nor by serving the whole of the life but by extending over All Life, which is a movement of Being eternally through All Time. This discovery of subtle link of oneness of all past, present and future births is the awareness on the 'theory of complete evolution.'<sup>2</sup>

The objective of *the Mother's* Consciousness is to fix the Eternal's Timeless vibration in time made things by unveiling the transcendent activities of the Spirit in a perfected body and mind. In the past this exercise of reconciling the Spirit with Matter had failed due to the exaggeration of two poles of life, the mass of men having gross life of interests and desires with moderate, ethical and monotonous quest of materialist pragmatism and the small minority of abnormal or supernormal inner life founded on life-killing ascetic exclusiveness, renunciation and excessive reliance on world shunning experience of trance. Thus, the Matter and Spirit 'appear as irreconcilable opponents bound together in an unhappy wedlock and their divorce (seem to be) the one reasonable solution.'<sup>16</sup>

The old *Vedic* Seers were in search of illumined Divine existences, supreme self-expression of being and sense of possession of conscious immortality. In *the Isha Upanishad*, we find the best previous foundation of the Divine Life through gospel of Divine Work, unity and reality of the manifestations of the Supreme, comprehensive Spirituality and reconciliation and harmony of fundamental opposites. It further affirms that perfect integral Knowledge is that which neither exclude the Creator nor the Creation. During those great periods of human history, the surface physical Nature was not well organised through evolution of reason to make it an orderly and serviceable set of instruments to hold the pressure of Divine Life; that is why to repair the deformation, impatience and incapacity of inferior intelligence, the age of intuitive knowledge of *the Upanishadic* era had to be followed by the age of reason and intellectual seeking<sup>3</sup> which afterward gave birth to experimental Science. In this declined era of modern Science, pure reason is not taught to act as a subordinate of Intuition but this undulation between half-lights and darkness of reasoning intelligence is well organised in order to perfect the surface external life and physical consciousness; thus, the physical and vital mind are trained, silenced and purified and their capacity enlarged in order to hold the self-truth and self-vision of Intuition. Then the higher mental activity of Intuition can securely penetrate the surface nature and further illuminate and enlarge the existing vessel. For this reason, it is now felt necessary to insist reconciliation of slow intellectual Evolution of Nature with swift Intuitive Spiritual evolution through Yoga or to reconcile the progressive self

manifestation of Nature in man with the compression of one's whole Evolution of many births into single life.

Life is a movement of Force, Force is an activation of Power, Power is the action of Will and Will is the working of the Master-Consciousness. The Divine Life insists knowledge on the movement of Consciousness in perfecting Life and Being. The movement of Consciousness is dependent on dynamisation of three Divine powers that of Will, Knowledge and Love and it is impossible for all to fully activate the above three Powers in a single short lifetime; but is pursued through a long succession of rebirths before one could be fit for a Spiritual liberation; a liberated Soul after many births of preparation as indicated in *the Gita*, realises the cosmic Consciousness, the Divine as all this existence, *vasudeva sarvamiti*,<sup>4</sup> and still some more repetition of rebirths (around fifteen births<sup>17</sup> of *sadhana*) are to be experienced as 'cosmic pilgrimage'<sup>20</sup> before one is ready for holding the Divine Love and comprehensive Spiritual transformation, *parambhava*.<sup>6</sup> The hope of Divinising this life or to seize the complete integrality during the brief period from cradle to grave seems impossible; if life has no radical Divine transformation in the immediate evolutionary future, the impatience of the human will and intellect shall search at short cut and easy method and out of this want and hunger popular Religion profits. The Spiritual urge can also suffer impatience because of the heavy inertia, doubting incertitude, turbid passions, obscurity in the physical nature and the inability to call down the Timeless Eternal into the slipping moments. An integral *Sadhaka* may recoil from the difficult, long, complicated and laborious enormity of this Yoga to emerge as successful traditional *Yogi* and following of the many-sided difficult self-discipline of integral Yoga becomes remote. The other disadvantage with the most of the *Sadhaka* of traditional Yoga<sup>19</sup> is that after experiencing partial Divine union through self-concentration they do not have patience and do not make any resolve to realise Divine integrally by all possible path discovered by Mother Nature and by unfolding endless perfection of the Spirit; rather they preoccupy rest of their brief life with the self-expansion of their Teachings.

Man has either to move towards future **Gnostic civilisation** in which his Soul-force is utilised to the release of self-knowledge, self-power and self-delight for harmonisation and perfection of life or to swiftly decay and dry up of the founts of life by a mechanical and rigidly regulated social existence of a modern '**termite civilisation**.'<sup>7</sup> In the former culture a Divine Power descends from the original Source and if it is called down in its entirety then that can altogether alter the whole foundation and opportunity of life and in the latter this Divine force withdraws into background and leaves the system to function and draw energy from its own limited resources; remains satisfied with the lame and dwarf movement of mind and the mental self-sufficiency of the old foundation.

The integral Spiritual evolution<sup>8</sup> projects this life as a game of gamble with destiny as its dice, (“Adventure its system in the gamble of life,” Savitri-248) where the immutable Spirit has thrown itself into the mutable Matter, this bodily mansion, (“And Matter is the Spirit’s willing bride,” Savitri-538) as great adventurer ‘playing with Time’<sup>21</sup> in order to ‘wrestle with adamant Necessity.’<sup>20</sup> Those who can find the supreme secret of linking the perfect Spirit with imperfect Matter through right transaction win this game of destiny and possess freely, with true knowledge, without ignorance, without bondage by the chain of birth, death and action, the experiences of the Spirit penetrating into Matter in its successions of time-eternity. And for others, those who lose this Spirit’s hazardous game<sup>22</sup> of Truth working in ignorant Matter, the Spirit’s recoil from Matter is the immediate doom and the cause of the Soul’s temporary series of failure or half-baulked successes and postponement of growth in this life (“Attempt, not victory is the charm of life,” Savitri-249) and the ascent of the Soul can be pursued through labour, struggle and difficulties again and again through reincarnation or rebirth or many births of preparation before they arrive at the Spiritual summit and recovery of their undivided Divine Life or have developed all the greatest possible Omnipotence and Omniscience and the whole meaning of human life.

The conquerors of this game of gamble/destiny are developed Souls or adult Spirits and integral Yoga proposes that they are free from seven deformations, *vicaras* that of (1) hatred, (2) disliking, (3) scorn (extreme contempt), (4) repulsion, (5) clinging, (6) attachment and (7) preference.<sup>9</sup> They feel their life protected and utterly secured by losing their separative identity in the Divine. Those who lose in this of game of gamble/destiny are Developing Souls<sup>10</sup> and they are attached or bound to religious activities, family obligations, professions, social duties and they condemn, cry out and revolt in the slightest activities that are against their interest. They feel their life apparently secured by serving the Divine and by developing their separative personal identity. The traditional Yoga also proposes that developed Souls<sup>11</sup> are free from seven deformations, *vicaras*, that of liking and disliking, *iccha*, *dvesah*, pleasure and pain, *sukham*, *dukham*, subjection to lower consciousness, *chetana*, place together truth and falsehood, *sanghatah*, *tamasic* and *rajasic* persistence, *dhriti*.<sup>12</sup> Developing Souls<sup>11</sup> are Souls deluded by three modes of Nature, *gunas*, and they are identified as child Souls, *bala*, Souls suffered Spiritual fall in the past birth, *yoga-bhrastah*, working class of proletariat, *shudra* and citizens of business community, *vaisya*. They depend on outgoing sense movement for all their enjoyments and suffer desire, anger, duality, ego, passion, pain, joy and grief.

An earth-bound developing Soul will learn the lesson to move three inconscient energies of *tamas*,<sup>13</sup> *rajas*<sup>14</sup> and *sattwa*<sup>15</sup> and through increase of

*sattwa* he will discover a passage to higher Consciousness, *buddhi paratastu sah*.<sup>23</sup> His Spiritual destiny is decreed for Divine Life after opening of the Psychic Being in the heart or the Spiritual Being above the head. A liberated developed Soul learns the lesson to move the Consciousness between Psychic and Spiritual plane or between *Kshara* and *Akshara* and subsequently dynamises Psychic and Spiritual energy and with their help purify, transform and perfect the Nature. He will move these energies inward and upward for the perfection of the Soul and Spirit and outward for perfection of life and surrounding world. Through prolonged movement of these two energies, he will open the third energy centre, known as Supramental or *Purushottama* Consciousness in which Spirit and Matter are perfectly reconciled.

Work done by activating three modes of nature, *gunas*, is identified as ordinary undivine work. Thoughts and feelings also suffer the limitation of ordinary consciousness. Work done in waking trance by activating the Psychic, Spiritual and Supramental Being is identified as Divine Work, *Karma Yoga*. Or our object in integral Yoga 'is to make the spiritual life and its experiences fully active and fully utilisable in the waking state and even in the normal use of the functions.'<sup>23</sup> Similarly thought and feeling do not exist for themselves but they serve to express the divine Reality which is identified as *Jnana and Bhakti Yoga*. All action, expression of thought through writing/oration and mutuality of human association can be utilised as means of arriving at a Consciousness where Spirit is reconciled with Matter. *The Divine Mother's* Work reconciles the action, thought and feeling of *Para* and *Apara Prakriti*. Thus, Divine Will, Divine Wisdom and Divine Love penetrate and over-rule the field of ordinary work, untransformed intellect and impurified emotion.

Integral Yoga was pursued by *Sri Aurobindo* for forty years after He experienced total union of Soul with the Divine (*Alipore* Jail experience in 1908) from the very beginning of *Pondicherry* life in 1910 and *The Mother* continued this integral Yoga (of Self-perfection) for another twenty-three years after *Sri Aurobindo's* departure from earthly body in 1950. Before this total Divine union, the effort of realising partial union with the Divine through *Vedantic* sacrifice begins primarily with the direct contact with the static aspect of the Divine, *Ishwara*, and by prolongation of this contact, the Divine becomes dynamic *Shakti* and secondarily this inner life recognises all the action, creation and delight as its expression and outcome. So, to unite with *The Mother's* Consciousness or unite with the dynamic aspect of *Brahman* is our primary objective and secondary objective is the action born out of this Divine union which is identified as the Divine work and Divine manifestation. It further identifies *The Mother's* Divine work is primarily a subjective movement of ascending and descending Consciousness and secondarily as the objective action of manifesting the Divine in the harmony of things, beauty of Matter, bliss of Life, silence of Mind and victory of Knowledge. In this

**subjectively-objective** trend, the Spiritual Divine is primarily approached as the Impersonal and secondarily as the Personal; the Psychic and Supramental Divine are approached primarily as Personal and secondarily as Impersonal. It experiences the truth from within without the assistance of any outer aid and harmonises with that inner vision the externalities of Nature. It discloses the inherent and self-existent Knowledge known as *Vidya*. In this trend the Spiritual life is automatically secured as self-expansion through Divine work becomes subordinate of self-concentration through Divine union.

One can also begin *The Mother's* objective manifesting action from three modes of Nature where *Para Shakti* or *the Mother's* Divine Consciousness has become *Apara Prakriti* and the *Jiva* in the heart dwells in the ego and Ignorance.<sup>5</sup> This action of outward nature is also accompanied with action of intellect bound to three *gunas* which is activated either by positive method of purification, concentration and identity or by negative method of rejecting one's own Unconsciousness, Ignorance, Falsehood and the result of Ignorance followed by opening and consecrating himself to Her Consciousness of Truth, Light, Power, Beauty, Love, Bliss and Knowledge. In this **objectively-subjective** trend, the Divine primarily appears as Personal and secondarily as Impersonal. It experiences inner change with the help of outer effort and aids. Its seeking is a part Knowledge or Ignorance, a receiver of derivative knowledge known as *Avidya*, striving to get back to self-knowledge and integral knowledge. In this trend the Spiritual life can be secured if exclusive self-expansion through work and service is made the subordinate of self-purification, self-concentration and self-consecration.

A *Sadhaka's* life has true and definite value if he can reconcile the latter objectively-subjective methods of the developing Souls with the former subjectively-objective methods of developed Souls; realises the equal Divine Presence in the Unmanifest and the Manifest, in the Impersonal and the Personal, in *Nirguna* and *Saguna*, in the timeless Silence and the time possessing joy of Activity, in the *Purusha* and *Prakriti* and becomes the growing vessel of *the Mother's* Infinite Consciousness. At no stage of *sadhana* (through combined personal mental effort and spontaneous Psychic and Spiritual action) he can relinquish work, *sarvakarmani*, practice of Yoga, *abhyasa*, consecration, *yajna*, non-attachment, *vairagya*, concentration, *samyama*, askesis, *tapasya* and becomes egoless slave, *dasya*, of the Godhead concealed and revealed in His creation.

OM TAT SAT

References: -

- 1: SABCL/The Hour of God-16,
- 2: CWSA-22/The Life Divine-703,
- 3: "Therefore the age of intuitive knowledge, represented by early *Vedantic* thinking of *the Upanishads*, had to give place to the age of rational knowledge,

inspired Scriptures made room for metaphysical philosophy, even as afterwards metaphysical philosophy had to give place to experimental Science.” CWSA/21/The Life Divine-74, “The method was at first an intuitive seeing and an intuitive expression, as in the fathomless thought and profound language of *the Upanishads*, but afterwards there was developed a critical method, a firm system of dialectics, and a logical organisation. The later philosophies were an intellectual account or a logical justification of what had been found by inner realisation; or they provided, themselves, a mental ground or a systematised method for realisation and experience.” CWSA-22/The Life Divine-912,

4: “A seeker of truth, *jijnasu*, after many births of preparation, purification of impurity and sin, endeavouring with sincerity becomes a *Yogi* and attains the highest goal or a Soul who fell from Yoga, *yogabhrasta*, from the past birth, in this birth strives with sincerity to overcome the *samskara* of many births and attains the highest goal... After many births of preparation, a *Jnana Yogi* (or the devotee of fourth type) with strong foundation of *Karma* and *Bhakti Yoga*, attains My *Purushottama* or Supramental state of Consciousness. He also realises the intermediate stair that all this existence is Divine, the Cosmic Consciousness, *Vasudeva sarvamiti*. Such great Soul or integral Yogi is very rare.” The Gita-6.45/7.19,

5: “**Action is demanded of man by the Master of the world who is the master of all his works and whose world is a field of action**, whether done through the ego and in the ignorance or partial light of limited human reason (objectively-subjective action) or initiated from a higher and more largely seeing plane of vision and motive. (subjectively objective action)” SABCL/Vol-13/Essays on the Gita-P: 436,

6: The Gita-9.11, 7.24,

7: CWSA/22/The Life Divine-1094,

8: “One might almost say that our surface being is only the deeper eternal Self in us throwing itself out as the adventurer in Time, a **gambler** and speculator in infinite possibilities, limiting itself to the succession of moments so that it may have all the surprise and delight of the adventure, keeping back its self-knowledge and complete self-being so that it may win again what it seems to have lost, reconquering all itself through the chequered joy and pain of an aeonic passion and seeking and endeavour.” CWSA/21/The Life Divine-528,

9: CWSA/23/The Synthesis of Yoga-223,

10: “To revolt, to condemn, to cry out is the impulse of our unchastened and ignorant instincts. Revolt like everything else has its uses in the play and is even necessary, helpful, decreed for the divine development in its own time and stage; but the movement of an ignorant rebellion belongs to the stage of the **soul’s childhood or to its raw adolescence. The ripened soul** does not condemn but seeks to understand and master, does not cry out but accepts or toils to improve and perfect, does not revolt inwardly but labours to obey and fulfil and transfigure. Therefore we shall receive all things with an equal soul from the hands of the Master. Failure we shall admit as a passage as calmly as



success until the hour of the divine victory arrives. Our souls and minds and bodies will remain unshaken by acutest sorrow and suffering and pain if in the divine dispensation they come to us, unoverpowered by intensest joy and pleasure. Thus supremely balanced we shall continue steadily on our way meeting all things with an equal calm until we are ready for a more exalted status and can enter into the supreme and universal Ananda.” CWSA/23/The Synthesis of Yoga-225, “It is binding on the **developing** but not yet perfectly **developed individual** in the shape of social duty, **family obligation**, communal or national demand, so long as it is not in conflict with his growing sense of the higher Right. But the *Sadhaka of the Karmayoga will* abandon this also to the Lord of works. After he has made this surrender, his social impulses and judgments will, like his desires, only be used for their exhaustion or, it may be, so far as they are still necessary for a time to enable him to identify his lower mental nature with mankind in general or with any grouping of mankind in its works and hopes and aspirations. But after that brief time is over, they will be withdrawn and a divine government will alone abide. He will be identified with the Divine and with others **only through the divine consciousness** and not through the mental nature.” CWSA/23/The Synthesis of Yoga-210-11,

11: The Gita identifies developing Souls as *arta, artharathi, jijnasu, mudha, vimudhah, durachari, sva-pake, papajonayah, striyah, shudra, vaisya, bala, alpa medhasam, alpa buddhayah, duskritam, duskritinah, samsayatma, yoga-bhrastah, asraddadhanah*. It defines developed Souls in different terminologies of *Dvija, Dvijottam* (the best among the twice born), *Yantra, Vibhuti, Avatar, Panditah, Sthita Prajna, Buddha, Maharsi, Debarshi, Siddhanam, Suhridam, Sadhunam, Sraddhavan, Jnanaban, Jnani, Jnaninah, nitya Sannyasi, Tyagi, Brahmachari, Munirbrahma, Muneh, Mumuksubhah, Yoginah, Tattva-darsinah, Tattvavit, Jitendriya, Visuddhatma, Dhira, Putah, Sthirabuddhi, Yatinam, Suhrud, Jitatmana, Triptatma, Prasantatma, Vijitatma, Asammudhah, Samyami, Bhakta rajarsayah, Brahmavid, Mahatma, Kshina-kalmasah, Krishna-vit, Dharmatma, Brahmavadinam, Mokshakankhivih, Atiba-priya Bhakta*. Among the masculine personalities it has identified *Janaka* (A famous King and Sage and the Father of *Mother Sita*), *Vivasvan* (the Sun-God), *Ikshavaku* (head of the Solar line and the first king of solar race), *Vrigu* (son of *Varuna*, regarded as one of the *Rishis* in *the Veda*), *Ushana* (a *Vibhuti* among seer-poets), *Kapila Muni* (traditional founder and chief exponent of *Sankhya* system of philosophy), *Narada* (the heavenly sage who stands for Divine Love and Knowledge), *Manu* (mythological Father of mankind), *Asita* (name of *the Vedic Seer*), *Devala* (the name of *the Vedic Seer*), *Vyasa* (compiler of *the Vedas* and the author of *the Mahabharata*), *Sanaka* (son of the creator God, *Brahma*), *Prahlada* (son of an *Asura King Hiranyakasipu* and true devotee of Lord *Vishnu*), *Arjuna* (one of the five *Pandavas*, very dear to the external manifestation of Godhead, the best among the twice born Souls, Instruments and Emanations), *Sanjaya*, (*Dhritarashtra's* minister who was endowed with

the power of celestial vision) and *Lord Sri Krishna* (son of *Devaki*, Godhead and the Lord of *Ananda*, one of the ten incarnations of *Lord Vishnu*) as developed Souls. Among the feminine personalities it has identified *Kirti*, *Sree*, *Vak or Vani*, *Smriti*, *Medha*, *Dhriti* and *Kshama* as developed Souls. They are unattached to outward touches for their happiness and are ever satisfied with themselves through inner contact with the Soul, *nitya-trupto nirasrayah.*” The Bhagavad Gita and integral Yoga-83,

12: The Gita-13.7,

13: “*Tamas* is born of Ignorance and it **binds the Soul** by indolence, negligence and sleep. Obscurity, inertia, delusion, fear, weakness, incapacity, cowardly recoil, submission to the pressure of environment, insensible to beauty, love and delight come forth when there is increase of *Tamas*. And if **dissolved** during the prevalence of *Tamas*, he is born in the inferior wombs of beings involved in nescience. In this state **fruit of the work** brings Ignorance. Those who dwell in *tamas*, their **consciousness** move downward towards Spiritual fall, decay and destruction. *Tamasic* man **offers sacrifice** to ghosts and elemental spirits. This **sacrifice** is performed without observance of the right rule, without giving of food, without the *Mantra*, without gifts to the noble Souls and empty of faith. ‘Note that a **tamasic surrender** refusing to fulfil the conditions and calling on God to do everything and save one all the trouble and struggle is a deception and does not lead to freedom and perfection.’ That which is spoiled, tasteless, putrid, stale, left half-eaten by others and impure, is the **food** dear to *tamasic* persons. The **askesis** done with a deluded obstinacy, with self torture or a view to hurt others is said to be *tamasic*. The **gift** which is given at an improper place and time and to an unworthy person, with desire and contempt, is said to be *tamasic*. The **knowledge** which is petty and clings to single idea as if it were the whole, without reason, without grasping the essential significance, know that knowledge as *tamasic*. ‘*Tamas* obscures and prevents the light of the divine **knowledge** from penetrating into the dark and dull corners of our nature. *Tamas* incapacitates and takes away the power to respond to divine impulse and the energy to change and the will to progress and make ourselves plastic to a greater *Shakti*.’ **Action** initiated under the delusion without regard to one’s capacity, consequences, loss or injury or harm done to others, that work is said to be *tamasic*. To renounce the rightly regulated action out of delusion and a weak rejection of lower nature is *tamasic renunciation*. One who is discordant, vulgar, obstinate, deceitful, malicious, despondent, lazy, shrinking from endeavour and delaying in action, that **doer** is *tamasic*. ‘The *tamasic doer* of action is one who does not put himself really into the work, but acts with a mechanical mind, or obeys the most vulgar thought of the herd, follows the common routine or is wedded to a blind error and prejudice. He is obstinate in stupidity, stubborn in error and takes a foolish pride in his ignorant doing; a narrow and evasive cunning replaces true intelligence; he has a stupid and insolent contempt for those with whom he has to deal, especially for wiser men

and his betters. A dull laziness, slowness, procrastination, looseness, want of vigour or of sincerity mark his action. The *tamasic* man is ordinarily slow to act, dilatory in his steps, easily depressed, ready soon to give up his task if it taxes his strength, his diligence or his patience.’ (CWSA/19/Essays on the Gita-502) That which is enveloped in darkness, conceives as right law what is wrong, follows a routine of dull customary intelligence and sees all things in a perverted way, that **understanding** is *tamasic*. That **persistence** by which one does not give up sleep, fear, worry, grief and also pride, know that as *tamasic*. That **happiness** by which the Soul is deluded in the beginning and also in the end and which arises from sleep, sloth and negligence; that is *tamasic*.” The Bhagavad Gita and Integral Yoga-p-50-51,

14: “*Rajas* springs from craving, lower ego motive, vital attachment, false knowledge and all devouring *asuric* mind. It **binds the embodied Soul** to action. Greed, kinesis, despair, initiative to action, ambition, selfishness, lust, cruelty, beast wrath, hypocrisy, treachery, ingratitude, unrest, hatred, jealousy, fierce reaction to the pressure of the environment, struggle with the world in which one lives, conquer, create, accumulate, craving of desire come forth when there is increase of *Rajas*. When **one leaves the body** during the prevalence of *Rajas*, he is born among those who are **attached to action**. In this state **fruit of work** brings grief. Those who dwell in *rajas*, their **consciousness** remains in the middle. *Rajasic* man **offers sacrifice** to *Yakshas* and *Rakshasas*. This sacrifice is **offered** with the intention of getting fruit and ostentation. The **foods** that are bitter, sour, too hot, pungent, rough and burning and which produce pain, grief and disease are liked by *rajasic* persons. **Askesis** performed for ostentation, for the sake of gaining respect, honour and worship is *rajasic*. The **gift** which is given grudgingly for the sake of a return or with a view to fruit and reward is said to be *rajasic*. The **knowledge** which experiences the multiplicity of Beings in their separateness and variety of operation without the sense of one indivisible Being, know that knowledge as *rajasic*. ‘*Rajas* perverts **knowledge**, makes our reason the accomplice of falsehood and the abettor of every wrong movement, disturbs and twists our life-force and its impulses, oversets the balance and health of the body. *Rajas* captures all high-born ideas and high-seated movements and turns them to a false and egoistic use; even divine Truth and divine influences, when they descend into the earthly plane, cannot escape this misuse and seizure.’ (CWSA/23/The Synthesis of Yoga-236-237) **Action** done for the satisfaction of desire and ego and with an excess of laborious effort, aggressive push of work, know that action as *rajasic*. He who gives up work because they bring sorrow, fear and physical suffering, know that as *rajasic* **renunciation**. One, who is passionate, eagerly seeks the fruit of actions, greedy, violent, impure, and moved by joy and sorrow, such a **doer** is *rajasic*. ‘The *rajasic* **doer** of action on the contrary is one eagerly attached to the work, bent on its rapid completion, passionately desirous of fruit and reward and consequence, greedy of heart, impure of mind, often violent and cruel and brutal in the means he

uses; he cares little whom he injures or how much he injures others so long as he gets what he wants, satisfies his passions and will, vindicates the claims of his ego. He is full of an incontinent joy in success and bitterly grieved and stricken by failure.’ (CWSA/19/Essays on the Gita-502) That **understanding** by which one knows incorrectly the right law and the wrong law and also what ought to be done and what ought not be done, is *rajasic*. That **persistence** by which one becomes desirous of the fruit, one holds fast *Dharma, Artha* and *Kama*, that is *rajasic*. That **happiness** born from the contact of the senses with their many coloured homes of pleasure, which is like nectar at the first but poison in the end, know that happiness as *rajasic*.” The Bhagavad Gita and Integral Yoga-p-49-50,

15: “*Sattwa* is the giver of illumination, calmness, equality, order, accomplished harmony and well-being. It **binds the Soul** by attachment to limited happiness and limited knowledge. When through all the doors of the body, light of knowledge shines forth, there is increase of *Sattwa* and it imposes on itself an impersonal ethical, social and religious law, a *Dharma, a Shastra*, right understanding and a disinterested search of truth. When in *Sattwa* **one leaves the body**, he attains the spotless worlds of the knowers of the Highest. In this state **fruit of the work** is rightly and naturally enjoyed. Those who dwell in *Sattwa*, their **consciousness** rise upward and knowledge are gained. *Sattwic* man **offers sacrifice** to God or partial Godhead. This true sacrifice is extended according to the right principle, without desire for fruit, with a mind concentrated and fixed on the truth of things. The **food** that augment life, vitality, strength, health, joy and cheerfulness, which are succinct, soft, sustaining and agreeable, are dear to *sattwic* persons. **Askesis** done with faith and with no desire for fruit is said to be *sattwic*. Serenity of mind, gentleness, silence, self-control and purity of feeling are called *sattwic askesis of mind*. The writing/oration which gives no offence, truthful, pleasant and beneficial and regular study and practice of *Shastra* are *sattwic askesis of the vital/speech*. The **true *sattwic* Askesis of the body** is done through purity, straightforwardness, virginity, non-violence and the worship offered to Godhead, Teacher, Wise and the twice born Soul. When the **gift** is given for the sake of giving to one from whom no benefit in return is expected, and in the right place, at the right time and to the right person, that gift is said to be *sattwic*. When one Imperishable Being is seen in all Beings and one indivisible Being is realised among the multiplicities of divisions, know that **knowledge** as *sattwic*. An **action** which is rightly regulated by renouncing the fruit of action, attachment and without liking and disliking, know that work as *sattwic* action. When one performs rightly regulated action by renouncing attachment of action and fruit of action, know that as *sattwic renunciation*. One who is free from attachment, egoless, endowed with steadfastness and zeal, unaffected by success and failure, he is a *sattwic doer*. ‘The *sattwic doer* is free from all this attachment, this egoism, this violent strength or passionate weakness; his is a mind and will unrelayed by success, undepressed by failure, full of a fixed

impersonal resolution, a calm rectitude of zeal or a high and pure and selfless enthusiasm in the work that has to be done.’ (CWSA/19/Essays on the Gita-502) That which knows in essence action and withdrawal from action, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation, clarity of mind, that **understanding** is *sattwic*. That unwavering **persistence** by which one controls the activities of mind, life and senses, know that persistence of mastering intelligence as *sattwic*. That **happiness** which seems like a poison initially but ends as nectar, that joy is said to be *sattwic* born out of clear understanding.” The Bhagavad Gita and Integral Yoga-p-48-49,

16: CWSA/21/The Life Divine-9,

17: “Rare is the cup fit for **love’s nectar wine**,

As rare the vessel that can hold God’s birth;

A soul made ready through **a thousand years**

Is the living mould of a supreme Descent.” Savitri-398,

18: “Register thy name in **the book of the elite**,

Admitted by the sanction of the few,

Adopt thy station of knowledge, thy post in mind,

Thy ticket of order draw in Life’s bureau

And praise thy fate that made thee one of ours.” Savitri-498,

“What Sri Aurobindo promised and what naturally interests us, we who are here now, is that the time has come when **some beings** among the *élite* of humanity, who fulfil the conditions necessary for spiritualisation, will be able to transform their bodies with the help of the supramental Force, Consciousness and Light, so as no longer to be animal-men but become supermen...This promise Sri Aurobindo has made and he based it on the knowledge he had that the supramental Force was on the point of manifesting on the earth. In fact it had descended in him long ago, he knew it and knew what its effects were...And now that **it has manifested universally**, I could say, generally, the certainty of the possibility of transformation is of course still greater. There is no longer any doubt that those who will fulfil or who now fulfil the conditions are on the way to this transformation...The conditions (of Supramental transformation) Sri Aurobindo gives **in detail** in *The Synthesis of Yoga* and **in still greater detail** in his last articles on the Supramental Manifestation. So now it is only a question of realisation.” TMCW-8/The Questions and Answers-1956/p-322,

19: “So, the first point to clear up in your thought—and it is a point of capital importance: you must not confuse the integral yoga with other spiritual realisations, which may be very high but cover a very limited field, for theirs is a movement only in depth.” **The Mother**/The Mother’s Centenary Works (second edition)/8/244,

20: “The Timeless took its ground in emptiness

And drew the figure of a universe,  
 That the spirit might adventure into Time  
 And wrestle with adamant Necessity  
 And the soul pursue a cosmic pilgrimage.” Savitri-622,  
 “He (King) entered into dumb despairing Night  
 Challenging the darkness with his luminous soul.” Savitri-227  
 “At each moment willed or adventure of the soul,” Savitri-266  
 “Only the Eternal’s strength in us can dare  
 To attempt the immense adventure of that climb  
 And the sacrifice of all we cherish here.” Savitri-280  
 21: “Eternity multiplied its vast self-look  
 Translating its endless mightiness and joy  
 Into delight souls playing with Time could share  
 In grandeurs ever new-born from the unknown depths,  
 In powers that leaped immortal from unknown heights,  
 In passionate heart-beats of an undying love,  
 In scenes of a sweetness that can never fade.” Savitri- 671,  
 22: “Or side by side reclined upon my vasts  
 Like bride (Matter) and bridegroom (Spirit) magically divorced  
 They wake to yearn, but never can they clasp  
 While thinly flickering hesitates uncrossed  
 Between the lovers on their nuptial couch  
 The shadowy eidolon of a sword.” Savitri-684,  
 23: CWSA/23/The Synthesis of Yoga-37,  
 24: “Mankind has first to seek this knowledge through the external life; for until  
 its mentality is sufficiently developed, spiritual knowledge is not really possible,  
 and in proportion as it is developed, the possibilities of spiritual knowledge  
 become richer and fuller.” CWSA-23/The Synthesis of Yoga-513, “But  
 Nature’s major preoccupation must necessarily be still and for a long time the  
 evolution of mind to its greatest possible range, height, subtlety; for only so can be  
 prepared the unveiling of an entirely intuitive intelligence, of overmind, of  
 supermind, the difficult passage to a higher instrumentation of the Spirit.” CWSA-  
 22/The Life Divine-890,  
 25: “This intellectual preparation can indeed be the first stage in a powerful  
 Yoga, but it is not indispensable: it is not a step which all need or can be called  
 upon to take. Yoga would be impossible, except for a very few, if the  
 intellectual figure of knowledge arrived at by the speculative or meditative  
 Reason were its indispensable condition or a binding preliminary.” CWSA-  
 23/The Synthesis of Yoga-81,  
 26: “In this Yoga, the psychic being is that which opens the rest of the nature to  
 the true supramental light and finally to the supreme Ananda. If the soul is  
 awakened, if there is a new birth out of the mere mental, vital and physical into  
 the psychic consciousness, then the Yoga can be done; otherwise (by the mere

power of the mind or any other part) it is impossible.” CWSA-32/The Mother with Letters on the Mother-161,

27: “And finally, Sri Aurobindo has told us somewhere in *The Life Divine* that to follow the path of spiritual experience, one must have within oneself a “spiritual being”, one must be “twiceborn” as it is said, for if one doesn’t have a spiritual being within, which is at least on the point of becoming self-aware, one may try to imitate these experiences but it will only be crude imitation or hypocrisy, it won’t be a reality.” TMCW-9/Questions and Answers-1957/p-344-345,

28: “In fact, the creative Consciousness-Force in our earth existence has to lead forward, in an almost simultaneous process but with a considerable priority and greater stress of the inferior element, a double evolution. There is an evolution of our outward nature, the nature of the mental being in the life and body, and there is within it, pressing forward for self-revelation because with the emergence of mind that revelation is becoming possible, a preparation at least, even the beginning of an evolution of our inner being, our occult subliminal and spiritual nature. But Nature’s major preoccupation must necessarily be still and for a long time the evolution of mind to its greatest possible range, height, subtlety; for only so can be prepared the unveiling of an entirely intuitive intelligence, of overmind, of supermind, the difficult passage to a higher instrumentation of the Spirit. If the sole intention were the revelation of the essential spiritual Reality and a cessation of our being into its pure existence, this insistence on the mental evolution would have no purpose: for at every point of the nature there can be a breaking out of the spirit and an absorption of our being into it; an intensity of the heart, a total silence of the mind, a single absorbing passion of the will would be enough to bring about that culminating movement. If Nature’s final intention were other-worldly, then too the same law would hold; for everywhere, at any point of the nature, there can be a sufficient power of the other-worldly urge to break through and away from the terrestrial action and enter into a spiritual elsewhere. But if her intention is a comprehensive change of the being, this **double evolution** is intelligible and justifies itself; for it is for that purpose indispensable.” CWSA-22/The Life Divine-890,

29: “The ordinary man who wishes to reach God through knowledge, must undergo an elaborate training. He must begin by becoming absolutely pure, he must cleanse thoroughly his body, his heart and his intellect, he must get himself a new heart and be born again; for only the **twice born** can understand or teach *the Vedas*. When he has done this he needs yet four things before he can succeed, (1) *the Sruti* or recorded revelation, (2) the Sacred Teacher, (3) the practice of Yoga and (4) the Grace of God.” CWSA-18/Kena and other Upanishads/p-169,

# The Hierarchies of *Ashram* Living

“My children, I have told you, repeated it in every tone, in every way: if you really want to profit by your stay here, try to look at things and understand them with a new vision and a new understanding based on something higher, something deeper, vaster, something more true, something which is not yet but will be one day. And it is because we want to build this future that we have taken this special stand.”<sup>16</sup>

## The Mother

“The consciousness is like a ladder: at each great epoch there has been one great being capable of adding one more step to the ladder and reaching a place where the ordinary consciousness had never been. It is possible to attain a high level and get completely out of the material consciousness; but then one does not retain the ladder, whereas the great achievement of the great epochs of the universe has been the capacity to add one more step to the ladder without losing contact with the material, the capacity to reach the Highest and at the same time connect the top with the bottom instead of letting a kind of emptiness cut off all connection between the different planes. To go up and down and join the top to the bottom is the whole secret of realisation, and that is the work of the *Avatar*. Each time he adds one more step to the ladder there is a new creation upon earth.... The step which is being added now *Sri Aurobindo* has called the Supramental; as a result of it, the consciousness will be able to enter the supramental world and yet retain its personal form its individualisation and then come down to establish here a new creation.”<sup>2</sup>

## The Mother

*Ashram*<sup>37</sup> is an ancient *Indian* terminology used for a collective Divine living and if one individual at its centre is having direct contact with the Divine, then this collective living around this Soul Centre is identified as Divine Centre. *Ashram's* living evolves through the slow and swift evolution of Consciousness; thus, a hierarchy of ascending Consciousness is built which completes its action through a hierarchy of descent of Divine Consciousness.

The collaborators of *The Mother's* work in Consciousness are *Sadhakas*, Children and Integral Yogis, who are an indispensable part of collective Divine Living called the *Ashram*, the Divine Centre, while Visitors, Devotees and *Ashramites*<sup>1</sup> are its dispensable organ; the former represents the indivisible Spiritual Consciousness of developed Soul and the latter stands for the divisible mental consciousness of developing Soul. Visitors, Devotees, *Ashramites*, *Sadhakas*, Children and Integral Yogis are the beginners, expanders, stabilisers, intensifiers, identifiers and integrators of Consciousness respectively. Here they do not represent an individual or a person but a symbol of transitional formative state in the hierarchy of ascending Consciousness. Each formative



Consciousness has some limitation that inhibits our growth and Spiritual possibility that augments our progress, to which now we are most concerned.

A *Visitor* is he who makes his upward gaze out of curiosity and receives the Divine's touch beyond his expectation. He is unable to hold this Presence. His business in early preparatory steps is to evolve his capacity, distinguish his personality and possess firmly, powerfully and completely his own individuality. His self-giving to the Divine is dependent on the evolution of a well-formed part of his personality. In him, the **individual consciousness** appears as Mind and Intellect and is given as a vehicle of progressive evolutionary manifestation to be clearly aware of itself and things.

An enthusiastic visitor turns into a *Devotee*, who lives in the Spiritual aspiration of the heart, accumulates inspiration towards God-given work, takes the responsibility of spreading, expanding and creating Mission/Centres and devotes his time to serve the Divine Power and develops ideas, ideals and a new range of activities. His analytic mind cannot transform his nature but can control, harmonise, lay on it the law of mental ideal and can impose a summary patchwork on his divided and half-constructed being. The need of his separative personal life limits his Spiritual pursuit. The **observing and governing dynamic Consciousness** of a devotee is responsible for generalising an incomplete Spiritual movement and the initial approach of mind turning towards Spirituality is a growth of religious temperament, some devotion in the heart, new values for all things, faithful in the conduct and many-sided effort striving to embrace the all containing Knowledge.

A seeking devotee turns into an *Ashramite* in this life or after many births of preparation, who receives Divine's call to lead a Divine Life, yet compromises in between the Law and downward pull<sup>26</sup> of his past world attraction, attachment and habits. *Ashramites*<sup>5</sup> are of three types, '*tamasic, rajasic and sattwic*'<sup>4</sup> based on their dynamic nature and are of four categories that of *Brahmana, Khyatriya, Vaisya* and *Shudra* based on the predominance of their Soul force, dominant tendencies and efficiency. An *Ashramite* stabilises the main function of collective living. His action is appreciated by entire self-giving of the outer life to the Divine and partial dissolution of separative personal life in the Divine. His **mental waking Consciousness** is a small selection of our entire conscious being which always limits the Illimitable, divides the Indivisible and in the end a growing obstacle to the truth of things; behind it, there is much vaster subliminal and subconscious mind which is identified as the starting point of a true science of Spirituality. Finally, in *Ashram* living, two types of *Ashramites* find their safe shelter; one that of moderate *Ashramite*, who consecrate his action and emotion to the Divine through practice of *Karma* and *Bhakti Yoga*; other that of ascetic *Ashramite*, who in addition to consecrated action and devotion, practice Self-control as

means of uniting with the Divine. An *Ashramite*'s right-living is ensured when he gives first priority to the Divine which is reconciled with the second priority, the Law of Divine living, here known as integral Yoga and further reconciled with the third priority of collective living, the mutuality. The objective of a true *Ashramite* is not to 'be a big *Purna Yogi* or a supramental being'<sup>38</sup> but to leave everything in the hand of *the Mother* 'and **to wish to be whatever she wants you to be.**'<sup>38</sup>

A dedicated *Ashramite* turns into a *Sadhaka*<sup>3</sup> in this life or after many births of preparation, in whom the Law of integral Yoga is intensified in its process of manifestation. The separative personal life of a devotee and separative collective life of an *Ashramite* are dissolved in him 'with the progressive disappearance of **egoism and impurity and ignorance**'<sup>36</sup> and by uniting more and more with the Divine. He establishes himself in *Sadhana* by developing or retracing his own path of Yoga. There are two types of *Sadhakas*; one that of *later Vedantic integral Sadhaka* preoccupied with individual Yoga and does not have the responsibility of bearing the burden of earth and the other that of *ancient Vedantic integral Sadhaka* preoccupied with universal Yoga of bearing the burden of the earth. The former *Sadhaka*'s liberated Soul status does not influence the surrounding world in perfecting their imperfection and he does not have the sense of fatherhood, motherhood and compassion towards the brother Souls and remains satisfied with his own isolated ecstatic Soul status. The latter *Sadhaka* is a perfect *Arya* with realisation of three poises of the Self. He is one with the Transcendent Self, one with the the universal Self, represented as oneness with the whole of earth and its humanity and his own individual Psychic Self carrying the Transcendent and Universal Mother. He feels responsibility and care towards the brother Souls and does not follow the path of escapism. Each *Sadhaka* in this path is preoccupied with his own scientific method of *Yoga* developed and confirmed by regular experiment, practical analysis, psychological observation, constant revelatory results, established Spiritual experiences, profounder catholic understandings and he is not indifferent towards world sufferings and world miseries. For him, Divine life is real, concrete and verifiable. He does not act according to a construction of a fixed and routine system but with a sort of free, scattered and gradually intensive purposeful working based on his temperament, helpful material his nature offers, widening of consciousness and life and obstacles which he experiences to purification and perfection. An integral aim is pursued through integral and synthetic methods to arrive at the result of integral Purification, Realisation, Liberation, Perfection and Delight of active oneness. In a *Sadhaka* the waking consciousness is extended to **Cosmic Consciousness** by an inner enlargement from the individual into universal existence and his instrumental individual action, will, personal feeling, thought and energy disappears while taking up transformation action of the lower grades of this Nature. He does not make effort to think, act, will and feel

separately but the Divine *Shakti* thinks, enjoys, feels and acts in his system and he feels his body one with all bodies, his life one with the whole sea of infinite life and his mind one with the struggle, thought and joy of all existence.

A growing *Sadhaka* through arduous *tapasya* emerges into a consecrated **Child**, no longer cherishes a duality between a *Sadhaka* and *the Mother*, but identifies as a part and indispensable portion of Her Divine Consciousness. This working of Her **Consciousness-Force, Shakti**, in Knowledge through Her children is defined as possession of Calm within to accommodate the fine entries of Celestial Fire into the manifesting Nature and welling out from its silence the perennial source of inexhaustible Action, Creation and *Ananda*. His action is appreciated by the entire ecstatic consecration of inner and outer living, knowledge of the movement of Consciousness and limitless plasticity towards Divine transformation.<sup>31</sup> Thus, a constant dynamic Supramental Divine union is the state of the Consciousness of a King Child.

An **integral Yogi**<sup>32</sup> or the dearest Child is at once a Child, not doing any *sadhana*, but it is done for him due to his entire childlike reliance on *the Mother* through absolute consecration and the *Sadhaka* of integral Yoga pursuing *sadhana* through rigorous effort, askesis and self-control and he can serve as a link in between the supreme Mother Consciousness and the earth consciousness. He is outwardly a mere man of action, *Nara* and inwardly possessor of Divine Consciousness, *Narayana*, shall preoccupy himself in entire effort to reveal God in humanity, *Nara-Narayana*. The goal of his **evolving Integral Consciousness, Maya**, is the basis of the entire harmonisation of life, the development of a seven-fold Divine personality, and total transformation and integration of Nature and Being.

**The Mother** is at once the Supreme Mother, the *Chit Shakti*, the **Creatrix Mother** of the universe, not doing any *Sadhana*; as the **Mediatrice Mother**, She stands in between *Sri Aurobindo's sadhana* and the World, and the *Sadhaka* of integral Yoga pursuing Her universalised *Sadhana* in the body; as the **Executrix Mother**, She draws heaven seeking and world shunning liberated Souls earthward to reconcile Self and Nature, fills in them the equal Divine Presence and builds in the abyss of Hell a road to Heaven and as the **Ambadress Mother** She calls down ceaselessly Timeless Eternity and Spaceless Infinity to transform the human Nature.

*Sri Aurobindo* is at once the Supreme *Purusha*, the **Purushottama**, carrying within Him the immutable, the unmanifest Divine, the *Akshara Purusha* and the mutable, the manifest Divine, the *Kshara Purusha*; as an Intermediary, **the Guru**, He links the disciples with the three *Purushas* and He

fuses Himself with the Supreme *Prakriti*, *The Mother*, for the highest action and delight of the Divine *Lila*.

*The Mother* is the living representative of Consciousness, *Chit Shakti*, by whose movement one will arrive at *Sri Aurobindo*, the living representative of the Being, Supreme Self, *Sat Purusha*. Their relation is the union between *Sat* and *Chit* leading the creation to *Ananda*. Supramental Consciousness, *Vijnana*, is the fourth name of the Divine activated through the multiplication of Their Soul Force and this supreme relation links the *Sachchidananda* Consciousness to the lower triple creation of the mind, life and body; if dynamised sufficiently then the lower creation retains the lost Divinity and the Life Divine becomes practicable.

In Their effort to enlarge the experience of integral Divine Union of three Powers of the Will, *Ichha Shakti*, Knowledge, *Jnana Shakti* and Love, *Prema Shakti* in harmonising and transforming the earth nature, the Law of the Divine, cosmos, collectivity and individual Soul were evolved which gave birth to the norms of inner and outer living, ideals, right standards of conduct and self-disciplines of integral Yoga. These outer laws of self moulding are continually evolving temporary higher and higher standards 'as long as they are needed'<sup>24</sup> to serve the Divine in the world march and in the Supramental plane they become free automatic obedience to the truth of things and inevitable right execution in the action and all is determined by the consciousness and being. Any imposition of a rigidly fixed set of strict principles, precise mental rules, constructed laws of conduct and artificial limiting standards are abrogated because they stand as barriers to the eternal onflow of Divine opulence. Its method has been the method of evolutionary Nature with many-sided wideness, catholicity, plasticity,<sup>25</sup> universality, integration of being followed by the outcome of the largest, deepest, widest and highest form of every possible line of Spiritual realisation and Spiritual self-discipline and complete dynamism of that return to the truth of Nature.

So, a *Visitor's* outward living cannot free his 'gaze to reach wisdom's sun.'<sup>21</sup> He feels the need to serve the Divine and becomes a Devotee. A Devotee's intermittent contact with the Divine's ray gives him hope and aspiration to trace the Divine's Sun Light and to live in the vicinity of the 'deathless sun.'<sup>11</sup> He feels the need that his service and subordination to the Divine must be entire and he emerges as *Ashramite*. 'A ray has touched him from the eternal sun'<sup>12</sup> and thus his hope and aspiration are intensified. An *Ashramite* through the mental effort of consecrated action, consecrated thought and consecrated emotion experiences static Divine union and he emerges as *Sadhaka*. He learns the lesson of the ascent of the Soul and traces 'through white rays to meet an unseen Sun.'<sup>13</sup> A *Sadhaka* dynamises his union with the Divine to become one with the Divine *Shakti*, lives constantly 'in the rays of an

intuitive Sun'<sup>14</sup> and emerges as a Child. A Child further moves the consciousness to feel the Divine Mother's 'high **Transcendent's sunlike hands**'<sup>23</sup> and 'in the ray reveal the parent sun.'<sup>20</sup> He finds the established relation between static and dynamic Divine to hold together *The Mother* and *Sri Aurobindo* as 'the deathless Two-in-One'<sup>15</sup> and emerges as an integral Yogi. Their supreme relation of 'trance of bliss'<sup>15</sup> sustains this mutable world and works out the intense and large universal action 'To lift earth-hearts nearer the Eternal sun.'<sup>35</sup>

**The Basic Indispensable Law of Ashram collective living:**

"The **indispensable** basis of our Yoga is sincerity, honesty, unselfishness, disinterested consecration to the work to be done, nobility of character and straight forwardness. They who do not practice these **elementary virtues** are not *Sri Aurobindo's* disciples and have no place in *Ashram*."<sup>5</sup>

**The Mother**

"You must never forget that I disapprove of quarrels<sup>22</sup> and always consider that both sides are equally wrong. To surmount one's feelings, preferences, dislikes and impulses, is an **indispensable** discipline here."<sup>6</sup>

**The Mother**

"Ninety-nine out of a hundred people come here to be comfortable and do nothing; one in a hundred comes with a Spiritual aspiration, and even then...it is mixed.

The three conditions: (A set of rules for admission to *Ashram*)

- a: The sole aim of life is to dedicate oneself to the Divine realisation.
- b: *Sri Aurobindo's* absolute authority (represented by *The Mother*) (through inner contact) is recognised.
- c: To those who want to practice the integral Yoga, it is strongly advised to abstain from three things. So the three things ([laughing] you put your fingers in your ears): sexual intercourse (it comes third) and drinking alcohol and... [whispering] smoking."<sup>7</sup>

**The Mother**

"By definition the *Ashramite* has resolved to consecrate his life to the realisation and service of the Divine.

For this **four virtues are indispensable**, without which progress is uncertain and subject to interruptions and troublesome falls at the first opportunity:

Sincerity, faithfulness, modesty and gratitude."<sup>8</sup>

**The Mother**

"The **two indispensable conditions** to live as a disciple in the *Ashram*:-

1. To be resolved to make the needs of the soul come before all others, and to satisfy the other needs, those of the body, vital and mind, only so far as they do not interfere with the fulfillment of the needs of the soul.

2. To be convinced that I am in a position to know the needs of the soul of each and every one and that therefore I have the right and the competence to judge in this respect.”<sup>8</sup>

#### **The Mother**

“Take advantage of the circumstances to **get rid of all attachment** to the members of your family. You must learn that you have no more brothers, sister, father, mother, except *Sri Aurobindo* and myself, and you must feel free and unconcerned whatever happens to them. We are your whole family, your protection, your all in all.”<sup>9</sup>

#### **The Mother**

“It is not from disgust for life and people that one must come to yoga.

It is not to run away from difficulties that one must come here.

It is not even to find the sweetness of love and protection, for the Divine’s love and protection can be enjoyed everywhere if one takes the right attitude.

When one wants to give oneself totally in service to the Divine, to consecrate oneself totally to the Divine’s work, simply for the joy of giving oneself and of serving, without asking for anything in exchange, except the possibility of consecration and service, then one is ready to come here and will find the doors wide open.”<sup>10</sup>

#### **The Mother**

There exists an inner and subtle Divine Centre of which *Sri Aurobindo Ashram* is an objective manifestation. In this subtle *Ashram* disciples and devotees are linked only<sup>34</sup> with Their all-inclusive Consciousness inwardly through Psychic, Spiritual and Supramental ascension and linked only with Them in the outer *Ashram* through Their Divine Action, Divine Presence and live Their Teachings spontaneously.

In this future Spiritual evolution of Gnostic community, nothing can be regarded as irrational, incredible and insignificant and even a small beginning of work can drive towards mighty Supramental fulfilment; ‘each wayside act’<sup>30</sup> can heighten and deepen the Soul’s movement; a Supramental vision seen in the flash of moments can toil through ages to express and stabilise; everything moves, acts, things to be done and the way to do it are guided by spontaneous intuitive Light and Truth from beyond. The growth of higher consciousness equips a *Sadhaka* with new supernormal capacities of action and his Divine work in the world is spontaneous development of his triple instrumental overhead power of Will, Knowledge and Love which opens for him unlimited prospect of self-concentration and self-expansion. If the inception of his Divine work through activation of Divine Will, descent of overhead knowledge, music and word continue to inspire people, continue to radiate its light and love through centuries then that action is identified as Supramental action. In brief the Supramental action, knowledge and love do not become old and obsolete in the passage of time and it survives for the longest period.

Any manifestation through activation of three *gunas* are short lived and makes life poor, insecure and limited. Any manifestation through activation of Psychic being, Spiritual being and Supramental being are long lived and it makes life opulent, secured and experience of unlimited free flow of Divine energies. .

If other Divine Centres/Gnostic Centres are to evolve in other parts of the world on the basis of impersonal and universal Consciousness then its broad modalities are hinted in *The Synthesis of Yoga* and *The Life Divine*. It 'matters little for them of what aspect of personal or impersonal Divine they adore or even what guide they choose.'<sup>17</sup> The 'free individual spirit who is the soul centre of its'<sup>18</sup> multiple liberating Souls is the basis of formation of Divine Centre.<sup>19</sup> When his consciousness is raised towards Supramental Consciousness then a Gnostic Centre is born. Thus, the community of Divine Centre can act as energy centre of the world of its sole responsibility of calling down the Transcendent Divine force to earth and man.

The aim of Divine Life is perfection. In order to arrive at perfection, one must have a complete account of his imperfection. This full account is possible by identifying his imperfection in tamasic, rajasic and sattwic Nature. The imperfection and limitation of sattwic mind is further segregated as schoolman mind, fixed mind and outer mind. He has to identify his imperfection and limitation in three untransformed subliminal inner nature which are identified as mother of seven sorrows, mother of might and mother of light. A Sadhaka of integral Yoga must recognise that one part of his Nature (particularly surface life) is a visitor; other parts are segregated as a devotee, Ashramite, Sadhaka, Child and integral Yogi. He must be thoroughly dissatisfied with the achievements of his partial Divine union and must strive for complete Divine union and integral perfection. For the integration of his Being and Nature, he must learn the lesson of movement of Consciousness through which his multiple Selves and multiple subtle sheaths can be purified, transformed and perfected.

A seeker of Truth is considered fit<sup>27</sup> to begin *Ashram* living if he has gone through the prior experience of overcoming extreme adversity. He is considered fit<sup>29</sup> to become a *Sadhaka* of integral Yoga if he has strong foundation of Vedantic Spirituality and has exhausted the perfections of traditional Yoga. And he is considered fit<sup>28</sup> to become an integral Yogi if he does not live content like traditional Yogi in a pure ecstatic state of higher Consciousness, but utilises his Spiritual energy to bear the burden and miseries of earth.

### **Recapitulation:**

“In anguish we labour that from us may rise  
A larger-seeing man with nobler heart,  
A golden vessel of the incarnate Truth,  
The executor of the divine attempt  
Equipped to wear the earthly body of God,  
Communicant and **prophet** and **lover** and **king**.”

Savitri-342

A visitor is not aware of the vertical movement of ascending and descending Consciousness, instead, he is aware of the horizontal movement of limited mental consciousness subject to three *gunas*.<sup>33</sup> A devotee experiences partial union with the Divine through the intermittent movement of Consciousness between higher plane and lower untransformed triple modes of mind. An *Ashramite* repeats this experience in a protected environment. A *Sadhaka* moves the Consciousness through rigorous self-control. A Child moves the Consciousness through *Vedic* and *Vedantic* Sacrifice. An integral Yogi integrates Consciousness through triple movements of Will, Wisdom and Love in higher plane. *The Mother* and *Sri Aurobindo* are primary Source and symbols of the comprehensive movement of Consciousness. A *Sadhaka* of integral Yoga meets all the above personalities within himself and does not waste time and bridges the gulf between the highest *Sachchidananda* Consciousness and the lowest dark Consciousness of the Inconscient plane.

A *Sadhaka*'s Spiritual life is secured through complete union of the Soul with the Divine. His primary motive is to give Them (dual Divine Consciousness) consecrated service without rest and earthly ease, which will establish him as a slave of all humanity and in the consciousness of the King Child with the extension of inner and outer Kingdom. His secondary motive is to develop his own path of Yoga through concentration, contemplation and meditation of written truth and constant restatement and renovation of the best standards of the race which will establish him as a disciple of the Lord, Prophet, Pathfinder, Pioneer of new Consciousness and Teacher. His tertiary motive is to emerge as Lover of the Divine, lover of brother Souls and lover of all creatures and humanity. Thus, his Spiritual life is fulfilled by the emergence of triple overhead energies of Delight, Love and Beauty.

OM TAT SAT

References: -

1: “The other day, I told N, (and I told him loud enough for everyone to hear): ‘We can dispense with a good half of the *Ashramites* straight away and not lose a single *Sadhaka*...’ People imagine that by the simple fact of being here they become disciples and apprentice Yogis! But it is not true...” The Mother’s Agenda-2/184,



2: The Mother's Centenary Works/Vol.3/178-179,

3: "What is aimed at by us is a spiritual truth as the basis of life, the **first words** of which are (1) surrender and (2) union with the Divine and (3) transcendence of ego. So long as that basis is not established, a *Sadhaka* is only an ignorant and imperfect human being struggling with the evils of the lower Nature." Sri Aurobindo/The Mother's Agenda-4/422, "There are three main possibilities for the sadhak — (1) To wait on the Grace and rely on the Divine. (2) To do everything himself like the full Adwaitin and the Buddhist. (3) To take the middle path, go forward by aspiration and rejection etc. helped by the Force." CWSA-29/Letters on Yoga-II/p-171,

4: "***Tamas*** brings in all the **ignorance, inertia, weakness, incapacity** which afflicts our nature, a clouded reason, nescience, unintelligence, a clinging to habitual notions and mechanical ideas, the refusal to think and know, the small mind, the closed avenues, the trotting round of mental habit, the dark and the twilight places. *Tamas* brings in **the impotent will, want of faith and self-confidence and initiative, the disinclination to act, the shrinking from endeavour and aspiration**, the poor and little spirit, and in our moral and dynamic being the inertia, the cowardice, baseness, sloth, lax subjection to small and ignoble motives, the weak yielding to our lower nature. *Tamas* brings into our emotional nature **insensibility, indifference, want of sympathy and openness, the shut soul, the callous heart, the soon spent affection and languor of the feelings**, into our aesthetic and sensational nature the **dull aesthesis, the limited range of response, the insensibility to beauty, all that makes in man the coarse, heavy and vulgar spirit**. *Rajas* contributes our normal active nature with all its good and evil; when unchastened by a sufficient element of *sattwa*, it turns to **egoism, self-will and violence, the perverse, obstinate or exaggerating action of the reason, prejudice, attachment to opinion, clinging to error, the subservience of the intelligence to our desires and preferences and not to the truth, the fanatic or the sectarian mind, self-will, pride, arrogance, selfishness, ambition, lust, greed, cruelty, hatred, jealousy, the egoisms of love, all the vices and passions, the exaggerations of the aesthesis, the morbidities and perversions of the sensational and vital being**. *Tamas* in its own right produces the coarse, dull and ignorant type of human nature, *rajas* the **vivid, restless, kinetic man, driven by the breath of action, passion and desire**. *Sattwa* produces a higher type. The gifts of *sattwa* are **the mind of reason and balance, clarity of the disinterested truth-seeking open intelligence, a will subordinated to the reason or guided by the ethical spirit, self control, equality, calm, love, sympathy, refinement, measure, fineness of the aesthetic and emotional mind, in the sensational being delicacy, just acceptivity, moderation and poise, a vitality subdued and governed by the mastering intelligence**." CWSA-24/The Synthesis of Yoga-686,

5: The Mother's Centenary Works-13/123,

6: The Mother's Centenary Works/14/262,

- 7: The Mother's Agenda-6/128-129,  
 8: The Mother's Centenary Works/13/113,  
 9: The Mother's Centenary Edition/14/305,  
 10: The Mother's Centenary Works/13/111,  
 11: Savitri-452,  
 12: Savitri-622,  
 13: Savitri-23,  
 14: Savitri-299,  
 15: Savitri-295,  
 16: The Mother's Centenary Works (second edition)/8/240,  
 17: "That is why it is always said that, no matter what aspect of the Divine you adore or even what guide you choose, if you are perfect in your self-giving and absolutely sincere, you are sure to attain the spiritual goal." **The Mother/The Mother's Centenary Works (second edition)/8/243,**  
 18: CWSA/24/The Synthesis of Yoga-675,  
 19: "If on the other hand the soul moves in its impulse of freedom towards the discovery of another and **divine centre of control** through which the Infinite can consciously govern its own action in the individual, it is moving towards the gnosis where that **centre** pre-exists, **the centre of an eternal harmony and order.**" CWSA/23/The Synthesis of Yoga-502,  
 20: Savitri-312,  
 21: Savitri-53,  
 22: "The division of our being from the being of others can only be healed by (1) removing the divorce of our nature from the inner soul-reality, (2) by abolishing the veil between our becoming and our self-being, (3) by bridging the remoteness of our individuality in Nature from the Divine being who is the omnipresent Reality in Nature and above Nature." CWSA/21/The Life Divine-655,  
 23: Savitri-635,  
 24: CWSA/23/The Synthesis of Yoga-191,  
 25: 'The Law divine is truth of life and truth of the spirit and must take up with a free living plasticity and inspire with the direct touch of its eternal light each step of our action and all the complexity of our life issues.' CWSA/23/The Synthesis of Yoga-203,  
 26: "Everybody has to deal with the lower nature. No Yoga can be done without overcoming it, neither this Yoga nor any others. A Yogic life means a life in which one tries to follow the law of Yoga, aim of Yoga in all details of life...Here people do not do that, they live like ordinary people, quarrelling, gossiping, indulging their desires, thinking of Yoga only in their spare moments." Sri Aurobindo/CWSA-35/Letters on Himself and the Ashram/p-. 603-04,  
 27: "Mon petit, that's why we started the Ashram! That was the idea. Because when I was in France, I was always asking myself, "How can people have the time to find themselves? How can they even have the time to understand the

way to free themselves?" So I thought: a place where material needs are sufficiently satisfied, so that if you truly want to free yourself, you can do so. And it was on this idea that the Ashram was founded, not on any other: a place where people's means of existence would be sufficient to give them the time to think of the True Thing. (*Mother smiles*) Human nature is such that laziness has taken the place of aspiration (not for everyone, but still fairly generally), and license or libertinism has taken the place of freedom. Which would tend to prove that **the human species must go through a period of brutal handling** before it can be ready to get away more sincerely from the slavery to activity." The Mother's Agenda/September 16, 1964, "The truth is, VERY FEW people are ready to be here, very few. We have taken in all types – we accept, we accept, we accept – afterwards, we sift. And the sifting goes on more and more. Actually, we accept everything, the entire earth, and then ... (*gesture*) there's a *churning*. And everything useless goes away." The Mother's Agenda-04.03.1961, "It really amused me. If you asked ... if you asked people here, not too many would have such a clear idea: "They have come to do something entirely new and very difficult."" The Mother's Agenda-14.08.1962, "I was very young at that time, and I always used to tell myself that if ever I could do it, I would try to create a little world — oh! quite a small one, but still... a small world where people would be able to live without having to be preoccupied with food and lodging and clothing and the imperative necessities of life, so as to see whether all the energies freed by this certainty of a secure material living would turn spontaneously towards the divine life and the inner realisation... Well, towards the middle of my life — at least, what is usually the middle of a human life — the means were given to me and I could realise this, that is, create such conditions of life. And I have come to this conclusion, that **it is not this necessity which hinders people from consecrating themselves to an inner realisation, but that it is a dullness, a *tamas*, a lack of aspiration, a miserable laxity, an I-don't-care attitude**, and that those who face even the hardest conditions of life are **sometimes** the ones who react most and have the intensest aspiration... And of these, **the foolishness which seems to me the most disastrous is to keep one's tongue going: chatter, chatter, chatter**. I haven't known a place where they chatter more than here, and say everything they should not say, busy themselves with things they should not be concerned with. And I know it is merely an overflow of unused energy." TMCW-8/Questions and Answers-1956/160-161,

28: "Actually, we are very lazy...Sri Aurobindo wrote that he was very lazy – that consoled me! We are very lazy. We would like (*laughing*) to settle back and blissfully enjoy the fruit of our labors!..." The Mother's Agenda/**July 18, 1961**,

29: "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.” CWSA-23/The Synthesis of Yoga-p-55, “I may say that the way of the Gita is itself a part of the Yoga here and those who have followed it, to begin with or as a first stage, have a stronger basis than others for this Yoga. To look down on it therefore as something separate and inferior is not a right standpoint... I suggested the Gita method for you because the opening which is necessary for the Yoga here seems to be too difficult for you. If you made a less strenuous demand upon yourself, there might be a greater chance.” CWSA-29/Letters on Yoga-II-445-446,

30: Savitri-636,

31: “To be a Yogi, a Sannyasi, a Tapaswi is not the object here. The object is transformation, and **the transformation can only be done by a force infinitely greater than your own**; it can only be done by being truly like a child in the hands of the Divine Mother.” 7 June 1928/ CWSA-32/The Mother and Letters on the Mother-142-143,

32: “Everyone who is turned to the Mother is doing my Yoga. It is a great mistake to suppose that one can “do” the Purna Yoga i.e. carry out and fulfil all the sides of the Yoga by one’s own effort. No human being can do that. What one has to do is to put oneself in the Mother’s hands and open oneself to her by service, by bhakti, by aspiration; then the Mother by her light and force works in him so that the sadhana is done. It is a mistake also to have the ambition to be a big Purna Yogi or a supramental being and ask oneself how far have I got towards that. The right attitude is to be devoted and given to the Mother and to wish to be whatever she wants you to be. The rest is for the Mother to decide and do in you.” April 1929/CWSA-32/The Mother and Letters on the Mother-151-152,

33: “The three gunas become purified and refined and changed into their divine equivalents: sattwa becomes *jyotiḥ*, the authentic spiritual light; rajās becomes *tapas*, the tranquilly intense divine force; tamās becomes *s’ama*, the divine quiet, rest, peace.” “You cannot drive out rajās and tamās, you can only convert them and give the predominance to sattwa. Tamās and rajās disappear only when the higher consciousness not only comes down but controls everything down to the cells of the body. They then change into the divine rest and peace and the divine energy or Tapas; finally sattwa also changes into the divine Light. As for remaining quiet when tamās is there, there can also be a tamasic quiet.” CWSA-28/Letters on Yoga-47,

34: “There are two atmospheres in the Asram, ours and that of the sadhaks. When people with a little perceptiveness come from outside, they are struck by the deep calm and peace in the atmosphere and it is only when they mix much with the sadhaks that this perception and influence fade away. The other atmosphere of dullness or unrest is created by the sadhaks themselves — if they were opened to the Mother as they should be, they would live in the calm and peace and not in unrest or dullness.” CWSA-35/On Himself and the Ashram-632

35: Savitri-397,

36: CWSA-23/The Synthesis of Yoga-61,

37: “An Asram means the house or houses of a Teacher or Master of spiritual philosophy in which he receives and lodges those who come to him for the teaching and practice. An Asram is not an association or a religious body or a monastery — it is only what has been indicated above and nothing more.”

CWSA-36/Autobiographical Notes-p-530, “We are here in the *Ashram* to do this work together with the help of *Sri Aurobindo*’s knowledge and force, in an attempt to realise a community that is more harmonious, more united, and consequently much more effective in life.”

**The Mother**/TMCW/12/On Education-355,

38: “Everyone who is turned to the Mother is doing my Yoga. It is a great mistake to suppose that one can “do” the Purna Yoga i.e. carry out and fulfil all the sides of the Yoga by one’s own effort. No human being can do that. What one has to do is to put oneself in the Mother’s hands and open oneself to her by service, by bhakti, by aspiration; then the Mother by her light and force works in him so that the sadhana is done. It is a mistake also to have the ambition to be a big Purna Yogi or a supramental being and ask oneself how far have I got towards that. The right attitude is to be devoted and given to the Mother and **to wish to be whatever she wants you to be**. The rest is for the Mother to decide and do in you.” April 1929/CWSA-32/The Mother and Letters on the Mother-151-152,

# The Second Evolutionary Spiritual Urge

“But since Force is thus inherent in existence and it is the nature of Force to have this double or alternative potentiality of rest and movement, that is to say, of **self-concentration** in Force and **self-diffusion** in Force, the question of the how of the movement, its possibility, initiating impulsion or impelling cause does not arise. For we can easily, then, conceive that this potentiality must translate itself either as an alternative rhythm of rest and movement succeeding each other in Time or else as an **eternal self-concentration** of Force in immutable existence with a superficial play of movement, change and formation like the rising and falling of waves on the surface of the ocean (known as self-expansion). And this superficial play (of **self-expansion**)— we are necessarily speaking in inadequate images — may be either coeval (contemporary) with the **self-concentration** and itself also eternal or it may begin and end in Time and be resumed by a sort of constant rhythm; it (**self-expansion**) is then not eternal in continuity but eternal in recurrence.”<sup>1</sup>

**Sri Aurobindo**

“It is at this point that religion (representing self-expansion) **must learn to subordinate itself** (to self-concentration of Spirituality), not to insist on its outer characters, but give full scope to the inner spirit to develop its own truth and reality.”<sup>15</sup>

**Sri Aurobindo**

“First, union must be preached to all (self-concentration), afterwards work (self expansion); but those who have realised the (Divine) union (self-concentration), every moment of their life must be an integral expression of Thy Will (self expansion) through them.”<sup>35</sup>

**The Mother**

“Our aim is quite different. It is most unlikely that for a long time to come any new centres will be established, at least with our full approval. What we want to realise requires concentration rather than expansion.”<sup>42</sup>

**The Mother**

“All things are a manifestation of the infinite spirit out of its own being, out of its own consciousness and by the self-realising, self-determining, self-fulfilling power of that consciousness. The Infinite, we may say, organises by the power of its self-knowledge the law of its own manifestation of being in the universe, not only the material universe present to our senses, but whatever lies behind it on whatever planes of existence.”<sup>40</sup>

**Sri Aurobindo**

“But the supramental gnostic being stands in a consciousness in which knowledge is self-existent and manifests itself according to the order self-

determined by the Will of the Infinite in the supernature. This self-determination according to a self-existent knowledge replaces the automatism of Nature and the standards of Mind by the spontaneity of a Truth self-aware and self-active in the very grain of the existence.”<sup>41</sup>

**Sri Aurobindo**

“But it is within us that the Reality must be found and the source and foundation of a perfected life; no outward formation can replace it: there must be the true self realised within if there is to be the true life realised in world and Nature.”<sup>45</sup>

**Sri Aurobindo**

Self’s inward movement is identified as Self-concentration and outward movement is identified as Self-expansion. The former is the first evolutionary Spiritual urge pursued through all life and the latter is the second evolutionary Spiritual urge pursued through this life. The effort given for self-concentration in this birth continues and accumulates Spiritual energy in the succeeding births whereas effort given towards self-expansion is virtually lost after this birth. So all manifestation is identified in the Gita as ‘an infinitesimal portion of Supreme self, *ekangsena sthito jagat*,’<sup>43</sup> and identified by The Mother as ‘infinitesimal grains of dust... before Eternity.’<sup>44</sup> All manifestation from Psychic, Spiritual and Supramental plane of *Para-prakriti* survive for the longer/longest period and the period of survival of any *tamasic, rajasic and sattwic* manifestation or physical, vital and mental manifestation of *apara-prakriti* is brief.

We have to identify two form of Spiritual evolution developed by the Mother nature; the first is an esoteric movement of Consciousness, the Mystic approach of concentrated evolution and unfolding of endless Spiritual mysteries in secrecy and silence of a secured and isolated Spiritual Fortress; the second is an exoteric diffusive Religious approach of entering commerce with the world in transforming it; here the highest available Spiritual truth is generalised for the largest benefit of humanity. These two complementary movements of subjective adventure of Self-concentration of Spirituality and subordinate action of objective adventure of Self-expansion of Religion are effectively combined in the integral Yoga. But in integral Yoga Self-expansion is pursued primarily by movement of universal consciousness and secondarily by psycho-physical machinery.

So for fulfilment of Nature’s second evolutionary urge, of generalising Spirituality in humanity, care has to be taken by developed Souls to use rational, moral and Psycho-physical exercises or to experience inner development with the help of external aid, support, *avalambana* as secondary method. Thus integral Yoga does not entertain transformation of life from a troubled and ignorant nature into a luminous and harmonious movement by

‘external manipulation of its phenomena.’<sup>6</sup> It identifies Psycho-physical Science as the outcome of the impatience<sup>7</sup> of the later *Vedantic* ascetic and permits it a subordinate status<sup>8</sup> in *sadhana* and allows transformation of life either through activation of the Psychic or the Spiritual or the Supramental Science of ancient *Vedantic* Seers and permits them to occupy the driver’s seat. Another (second) exaggeration of later *Vedantic* ascetic impulse to belittle and degrade individual and universe (as incurable play of Ignorance) by cessation of both in the transcendence is corrected by integral Yoga in which preservation of entire range of visible individual activities are no longer inconsistent with the attainment of cosmic and transcendent Consciousness.<sup>9</sup> Thus, in this task of ideal integral manifestation, a developed individual Soul in his waking, dream and sleep trance can be the Divine centre of the whole universal and transcendent Consciousness. The third exaggeration of later *Vedantist* is the aspiration for complete liberation or passive identity with the Divine by renouncing everything that comes from outside and below and this urge of cutting off from others is corrected in integral Yoga by ‘the aspiration for *active* identification with the Supreme, that is to say, to will only what He wills, to do only what He wants: to exist by and in Him alone’<sup>33</sup> by the method of greatest possible widening of Consciousness.

She had to fight considerably against the world of adversity or self-limiting false consciousness from within Her *Ashram* and outside world, right from the day of Her first arrival to last days in *Pondicherry*. The objective was primarily to unfold endless truth and timeless mystery that will be worked out in the passage of time and secondarily to include and raise more and more humanity towards Her shapeless Divine Consciousness and forced the reluctant mould to grow aware of the mightier influx of Her Divine Presence. She demands similar clarity and brevity in mind and spirit for those who are destined to carry Her mission; to begin with, they ‘should know *Sri Aurobindo* thoroughly,’<sup>2</sup> and subsequently ‘who are capable of receiving His inspirations directly...capable of transmitting it...and at the same time very strong character,’<sup>2</sup> and if possible ‘to have His genius’<sup>3</sup> and direct contact with the Supreme. Integral Yoga is also identified as the Nature’s conscious integral Evolution for which a thorough knowledge of evolution of earth’s Spiritual history is inevitable, which is a series of events of rise and fall of Spiritual Consciousness. She spoke more emphatically, “For years together I have been looking for that type of man (with thorough knowledge on *Sri Aurobindo*), without finding him.”<sup>2</sup> The question arises whether humanity will support<sup>39</sup> the movement of radical reversal of Consciousness. The Mother Nature’s this inability to recreate, reproduce and multiply Souls with comprehensive Consciousness is a temporary appearance and most of the future aspirants<sup>21</sup> from diversity of field of action must concentrate exclusively on the ascending and descending movement of Consciousness which will act as bridge between Divine life and undivine material life. She further said, “I don’t have around



me a single optimist. All that people tell me, all that they bring to me, is always a vision of what should go; but the vision of what should be... I have never found it except in *Sri Aurobindo*.”<sup>4</sup> Intellectual mind is a pessimist, so too its other two companions, vital mind and physical mind. So in order to become an optimist, one must be established in a higher plane of consciousness and the Supramental consciousness draws one to become supreme optimist.

*Sri Aurobindo*'s involvement in national freedom movement of *India* is identified as partial Divine Call born out of partial Divine union which was later superseded by integral Divine Call heard from the dungeon of *Alipore* jail. Similarly this paper identifies that *Sri Anilbaran Roy*'s effort to see indivisible *India*, who had firm foundation on the Spiritual vision of *the Gita*; *Sri Dilip Kumar Roy*'s instrumental action of expansion of *Sri Aurobindo Ashram*; *Sri Satprem*'s ability to project *India*'s Spirituality entering *Europe* and *America* in large scale; *Sri Prapatti* and *Sri Babaji Maharaj*'s effort of bringing *Orissa* in the fore front of Divine work and *Sri Champaklal*'s effort to diffuse the concentrated Spirituality are specialised Divine Call of second evolutionary exclusive Spiritual action; even its widest and most general seeking are a partial Divine manifestation striving to transform partial consciousness into complete Consciousness. They were not attached, bound and limited by these specialised pragmatic conscious progressive Divine manifestations but had enjoyed all the joy of these selective creative ideas, manifold precision of action to hold together the race, *Ananda* of truth of new form, right order and movements of becoming by heightening the powers of their Being.

Those noble *Sadhakas* of integral Yoga, who have realised the Truth in carrying out Her mission, we can begin to examine the intellectual account of their inner Spiritual journey though intellect is unreliable and cannot fully grasp the Spiritual truth yet it can be purified and utilised as our immediate instrument of integration and initial step towards development of new faculty of Spiritualised Intelligence. This presentation of abstract Truth through intellect or *Sattwic* mind can be fully seized through concrete Spiritual experience of Intuition and descent of full-bodied living over-head language. Intellect is identified by *Sri Aurobindo* in *Savitri* as wise man, and God or a Transcendent Consciousness can grow up by silencing it or after the 'wise men talk and sleep.'<sup>10</sup> It has special attribute of playing the role of intermediary between much higher Truth mind and the mind subjected to desire and indolence. A purified intellect or Spiritual intelligence can draw inspiration, revelation and self-enlargement from the Superconscious Spirit. It is an intermediate necessity which can 'receive a higher light and canalise it for all the parts of our nature.'<sup>27</sup> The principal *Shastra* of integral Yoga seems to discourage a *Sadhaka* to compile, edit and mentally formulate Their Teachings rather it proposes that 'all (written) truth and practice...must be constantly renovated by fresh'<sup>30</sup> inflow of overhead knowledge. *The Mother* had the

opinion that such delicate, fine and motiveless consecrated action in *Sadhana* must not be debased for the satisfaction of readers and the motive of publication.<sup>31</sup>

This paper has identified them at once as our immediate Spiritual Predecessors, Founding Fathers of Divine Action, strong guide who can 'take by the hand and carry over difficult passages,'<sup>26</sup> Teachers and Instructors of integral Yoga, 'a child leading (other) children,'<sup>29</sup> Leaders of humanity, path finder, twice born ripened Souls, Divine's Instruments, Special Emanations, Friends and Lovers of all creatures and much more than the limitation of our description. We gratefully appreciate their gathered strength in activating the three Divine Powers of Will, Knowledge and Love in building the base of their perfection and how their destined journey overcame the pressure of world opposition and revolt of universal Inconscient.

'The practice of (this integral) Yoga brings us face to face with the extraordinary complexity of our own being, the stimulating but also embarrassing multiplicity of our personality, the rich endless confusion of Nature.'<sup>32</sup> Most of these pioneers of evolution have attempted to enter the inner chamber of integral Yoga through the passage of long established traditional Yoga and strived to extend the partial Divine Call to integral Divine Call and their greatness is weighed by the capacity to bear the burden of earth's miseries. They were developed Souls, not in the sense that they were ripened in every part of the Being and Nature but either of the volitional or intellectual or emotional part of their Nature were strongly built and the remaining parts were still under developing state and hence were having (strong) inhibition towards change.

It is true that most of the integral *Sadhakas* have their long alternate period of ascent into Day and descent into Night and the darkness of Ignorance which is the cause of their stumble from which they learn in the end the secret of more perfect walking or the Supreme Diplomat makes use of their Spiritual fall 'a means of greater rise'<sup>18</sup> and upliftment of Consciousness or 'The spirit rises mightier by (each) defeat; Its godlike wings grow wider with each (Spiritual) fall.'<sup>28</sup> In this brief life they have succeeded in liberating the Soul and transforming one (small) part of Nature and left the remaining pending major part for fulfilment in all life in the reconciling equation of pure Spirit with impure and imperfect Matter and thus they have built the foundation and awareness for all future Spiritual victory and achievement. Through their long sacrifice, splendid failure<sup>38</sup> and universal suffering<sup>22</sup> they have called down the Divine Mother's 'healing touch of love and truth and joy'<sup>34</sup> and have disbursed a part of God's debt for earth and men.

All kind of disparity, distraction and incompleteness of our will, knowledge and emotion intervene constantly in our action and working out of life and are abundant source of imperfection, incapacity, disorder and frustration. To study their life carefully means to be aware of the great evolutionary periods of humanity where they became active mentally, vitally and Spiritually and in a collective living we can know how much we have deviated from equal commerce between three Divine Powers that decide both our integrity and maimed achievement, and our ‘worst stumbling,’<sup>11</sup> and the ‘most humiliating fall’<sup>11</sup> as steps towards integral Perfection, which befalls us when the deceptive law of mind, life and body digs its own pit.

The norms of integral Yoga bar the immature seeker or developing Soul to use the power of concentration in solving any problems of local, social, religious, national and international issues which are recognised as inferior attractions of second evolutionary urge and any acceptance and use of greater power would bind one to mortal life and it is ‘a burden on the bare and pure urge towards liberation;’<sup>24</sup> it asks to seize inner and higher truth by ‘an absolute concentration of the mind on its object, an absolute concentration of the will to attain it;’<sup>19</sup> he ‘must use this power to know not things... not for the acquisition of many objects which the world offers to’<sup>12</sup> him; he is not allowed to use this power of concentration to become ‘all great purity, holiness and peace or a single universal soul of Love’<sup>12</sup> rather he is asked to go ‘above all things and free from all action and attributes, the pure and absolute Being,’<sup>12</sup> he ‘must use this power to know One Thing-in-itself,’<sup>12</sup> to seek Divine alone for His own sake; so the supreme call of his being is only the Divine and its integration, constantly filling him with more experiences of the Infinite; it cannot rest satisfied with any exclusive union with the Divine or partial realisation of truth at some intermediate plane resulting in some partial effort of manifestation.

The above prohibition of second evolutionary urge for the beginners of integral Yoga is not applicable for developed Souls; for they do not abase and misuse Spiritual powers but rather elevate the Consciousness and reconcile inferior material problems with superior Spirit’s Strength, Power and Presence. They enter wider and larger world action with new Spiritual capacities in resolving all problems and discords of existence in every detail in the hierarchies from imperfect and impure Matter to pure and perfect Spirit. What they need are ‘(1) a power over Self, (2) a power born of inner unification with others, (3) a power over surrounding or invading world forces, (4) a full- visioned and fully equipped power of effectuation of knowledge.’<sup>25</sup>

They deserve our love, respect and adoration in the line as indicated in *the Gita* in which the Lord insists a seeker (developed Soul) to “worship the God, *Avatar, Deba*, the Teacher, *Guru*, the man of Knowledge, *Prajna* and the twice born, *Dvija*.”<sup>13</sup> This idea of adoration through *Prakriti Yajna* is further

confirmed in *The Synthesis of Yoga*, “For the seeker of the integral Yoga... will meet him (the Divine) in the faces of the Gods, his cosmic personalities supporting the World-Play, detect him behind the mask of the *Vibhutis*, embodied World-Forces or human Leaders, reverence and obey him in the *Guru*, worship him in the *Avatar*.”<sup>14</sup>

The discernment between Divine call and Divine manifestation are important prerequisite in *sadhana* and if the Divine call is not integrated through perfection of its instruments, then Divine manifestation will experience fragmentation, afflicted with incompleteness which is unavoidable for the beginners during the fragmentary period of human evolution in Ignorance. This collection of fragmentary Spiritual experiences centres around mental ego and one serves this ego and lives for its interest instead of living for some motiveless Divine purpose. Thus, instead of becoming obedient to Self and Divine he becomes obedient slave to his ego and desire. This self-division is experienced due to self-limitation of Consciousness. So during the concentrated period of evolution in Knowledge, an integral Yogi will rise to the occasion of integral call of his whole being to experience integral Divine Union, recovers unity of Self and Nature, sees all things in unity and infinity of Divine consciousness, leads the creation towards truth and light of integral manifestation or perpetual becoming of the Self in the universe.

A gracious integral *Sadhaka* (developed Soul) always prefers Divine manifestation through ‘self-expansion’<sup>20</sup> as subordinate of Divine union through self-concentration, preferably through *Karma Yoga* and he is privileged to have direct contact with the Divine ‘rather than through intermediaries, however great they may be.’<sup>16</sup> He can minimise the playing of the role of ‘intermediary’<sup>17</sup> between the Divine and the ‘poor humanity’<sup>17</sup> and concentrate more in unfolding endless vistas of ascending and descending Consciousness. His concentration is initially more on those who are ahead of him in consciousness rather than those who are behind him in consciousness and subsequently with Spiritual maturity he will develop equal regard and respect towards either of them and can also use them as means<sup>23</sup> of realising Divine in all things equally. He will be perfectly aware of their limiting Consciousness or the areas where their Consciousness suffered arrest of growth and utilise this awareness to direct the Divine *Shakti* towards the recalcitrant part of his Nature. His greatness is dependent on his capacity to annul the ego by constantly surrendering his separative existence.

### **Primary Movement of Self-concentration of developed Souls as foreseen in Savitri:**

“An invisible sunlight ran within her veins  
And flooded her brain with heavenly brilliances  
That woke a wider sight than earth could know.”

Savitri-356

“A divinising stream possessed his veins,  
His body’s cells awoke to spirit sense,  
Each nerve became a **burning thread of joy**:  
Tissue and flesh partook **beatitude**.  
Alight, the dun unplumbed **subconscious** caves  
Thrilled with prescience to her longed for tread  
And filled with flickering crests and praying tongues.”

Savitri-334

“A divine force shall flow through tissue and cell  
And take the charge of breath and speech and act  
And all the thoughts shall be a glow of suns  
And every feeling a **celestial thrill**.”

Savitri-710

“A **joy exceeding earth’s** and heaven’s poured down,”

Savitri-685

“A Power that lives upon the heights must act,  
Bring into life’s closed room the Immortal’s air  
And fill the finite with the Infinite.”

Savitri-316

“All that denies must be torn out and slain  
And crushed the many longings for whose sake  
We lose the One for whom our lives were made.”

Savitri-316

**Secondary Movement of Self-expansion of developed Souls as foreseen in Savitri:**

*Savitri’s* universalised infinite Consciousness was a citizen of many scenes and occasions and she was able to experience each country and soil as her home due to recollection and memory of her past incarnations and gathered together all clans and people as Her children to control, regulate and govern the whole Spiritual destiny of mankind. Enlargement and universalisation of the inner kingdom is identified as the self-expansion of developed Soul of which expansion of outer kingdom is only its small fragments.<sup>37</sup>

“All Nature dumbly calls to her alone  
To heal with her feet the aching throb of life  
And break the seals on the dim soul of man  
And kindle her fire in the closed heart of things.”

Savitri-314

“Only he (King Aswapati) longed to draw her presence and power  
Into his heart and mind and breathing frame;  
Only he yearned to call for ever down  
Her healing touch of love and truth and joy  
Into the darkness of the suffering world.

His soul was freed and given to her alone.”	Savitri-316
“A lightning from the heights that think and plan,”	Savitri-336
“A strange and grandiose symbol was his birth And immortality and spirit-room And pure perfection and a <b>shadowless</b> bliss Are this afflicted creature’s mighty fate.”	Savitri-340
“Again the mighty yearning raised its flame That asks a perfect life on earth for men And prays for certainty in the uncertain mind And <b>shadowless bliss</b> for suffering human hearts And Truth embodied in an ignorant world And godhead divinising mortal forms.”	Savitri-369
“He who would save the world must be one with the world,”	Savitri-537
“He still must travel Hell the world to save.”	Savitri-450
“One man’s perfection still can save the world.”	Savitri-531
“One soul’s ambition lifted up the race;”	Savitri-44
“And guards the world with its all seeing gaze.”	Savitri-317
“He mastered the tides of Nature with a look:”	Savitri-219
“Its gaze controls the turbulent whirl of things.”	Savitri-571
“Her aspiration called high destiny down;”	Savitri-358
“I have pursued him in his earthly form. A lonely freedom cannot satisfy A heart that has grown one with every heart: I am a deputy of the aspiring world, My spirit’s liberty I ask for all.”	Savitri-649
“In me the spirit of immortal love Stretches its arms out to embrace mankind. Too far thy heavens for me from suffering men. Imperfect is the joy not shared by all. O to spread forth, O to encircle and seize More hearts till love in us has filled thy world!”	

**Tertiary Large movement and juxtaposition of Self-concentration and Self-expansion as foreseen in Savitri:**

“If once it met the intense original Flame,  
An answering touch might shatter all measures made  
And earth sink down with the weight of the Infinite.”

Savitri-18

“Overpowered were earth and Nature’s obsolete rule;  
The python coils of the restricting Law  
Could not restrain the swift arisen God:  
Abolished were the scripts of destiny.”

Savitri-82

“A touch can alter the fixed front of Fate.  
A sudden turn can come, a road appear.  
A greater Mind, may see a greater Truth,  
Or we may find when all the rest has failed  
Hid in ourselves the key of perfect change.”

Savitri-256

“A fiery stillness wakes the slumbering cells,  
A passion of the flesh becoming spirit,  
And marvellously is fulfilled at last  
The miracle for which our life was made.”

Savitri-278

“At the head she stands of birth and toil and fate,  
In their slow round the cycles turn to her call;  
Alone her hands can change Time’s dragon base...  
The Might of all that never yet came down...”

Savitri-314

“Awake not the immeasurable descent,  
Speak not my secret name to hostile Time;  
Man is too weak to bear the Infinite’s weight.  
Truth born too soon might break the imperfect earth.”

Savitri-335

“Omnipotence, girdle with the power of God  
Movements and moments of a mortal will,  
Pack with the eternal might one human hour  
And with one gesture change all future time.”

Savitri-345

“A Magician’s formulas have made Matter’s laws...  
All here can change if the Magician choose.  
If human will could be made one with God’s,  
If human thought could echo the thoughts of God,  
Man might be all-knowing and omnipotent...  
Then is he a miracle doing miracles.”

“All now is changed, yet all is still the same.  
 Lo, we have looked upon the face of God,  
 Our life has opened with divinity.  
 We have borne identity with the Supreme  
 And known his meaning in our mortal lives.”

Savitri-719

*Sri Aurobindo's* realisation at *Alipore* jail was an experience of integral union with the Divine which gave birth to an integral Call of His being that drove Him to *Pondicherry* and throughout His life He integrated, concentrated and intensified this Divine call and union and its outer manifestation has changed world order in general and expansion of His *Ashram* in particular. A similar and yet deeper Supramental experience and additional experience of Divine Presence in the Inconscient plane at *Algeria* (from 1903 to 1905) drove *The Mother* to *Pondicherry* to meet *Sri Aurobindo*; the breakthrough in these experiences were observed in Their *siddhi*, the dynamisation of *Avatar* force in 1926, invasion of Supramental force to the world in 1956, experience of Divine Love in 1962 etc.

*Sri Aurobindo* after His realisation (self-concentration) at *Alipore* Jail did not follow the footsteps of *Christ*, *Shankara*, *Sri Chaitanya* and *Buddha* to spread His message to the humanity (Self-expansion), rather He entered long seclusion of around forty years in order to fulfil the second objective of integral Yoga of transformation and perfection of the whole nature and His third objective was to spread His Divinity, not by activation of ‘psycho-physical machinery’<sup>5</sup> as maintained by His Spiritual predecessors but by movement, expansion and universalisation of total Consciousness of the Eternal.

Integral Yoga seems to reject the doctrine of self-expansion for its own sake and accepts the doctrine of self-expansion as outcome of self-concentration for developing Souls and for developed Souls self-expansion or ‘secondary manifestation’<sup>46</sup> is the outcome of universalisation of Consciousness or through opening of Cosmic Self. ‘The Supramental world has to be formed and created in us (Developed Souls) by the Divine Will as the result of a constant expansion and self-perfecting’<sup>36</sup> of cosmic Consciousness.

OM TAT SAT

## References: -

- 1: CWSA-21/The Life Divine-90,
- 2: The Mother's Agenda-8/172-175,
- 3: The Mother's Agenda-2/206,
- 4: The Mother's Agenda-4/426,



5: “But the solution of the problem which spirituality offers is not a solution by (2) external means (by Psycho-physical machinery), though these also have to be used, but by (1) an inner change (by Psychic, Spiritual and Supramental change), a transformation of the consciousness and nature.” CWSA-22/The Life Divine-917, “The perfecting of the normal mind, heart, *prana* and body gives us only the perfection of the **psycho-physical machine** we have to use and creates certain right instrumental conditions for a divine life and works lived and done with a purer, greater, clearer power and knowledge.” CWSA/24/The Synthesis of Yoga-740, “This change and this totality of the way of seeing comes from the exceeding of the limitations of our present physical sense, because the power of the subtle or psychical eye sense has been infused into the physical and there has again been infused into this **psycho-physical power of vision** the spiritual sight, the pure sense, the Supramental *samjnana*.” CWSA/24/The Synthesis of Yoga-869,

6: CWSA-23/The Synthesis of Yoga-176,

7: “It was a **later impatience** of heart and mind, vehement attraction to an ultimate bliss or high masterfulness of pure experience and trenchant intelligence which sought the One to deny the Many and because it had received the breath of the heights scorned or recoiled from the secret of the depths.” CWSA/21/The Life Divine/40, “The older creeds, **more patient**, more broodingly profound, not touched with the torture and the **feverish impatience of the soul under the burden of the Iron Age**, did not make this formidable division; they acknowledged Earth the Mother and Heaven the Father and accorded to them an equal love and reverence;...” CWSA/21/The Life Divine/246,

8: “For the methods of the integral Yoga **must be mainly spiritual**, and dependence on physical methods or fixed psychic or **psycho-physical processes** on a large scale would be the **substitution** of a lower for a higher action.” CWSA-23/The Synthesis of Yoga/542, “Formulas and their application, **a mechanisation of latent forces** (for example of Japa), can be astonishingly effective in the occult use of mind power and life power just as it is in physical Science, but this is only **a subordinate method** and a limited direction.” CWSA-22/The Life Divine/909,

9: CWSA/21/The Life Divine/42,

10: Savitri-55,

11: CWSA/23/The Synthesis of Yoga-245,

12: CWSA-23/The Synthesis of Yoga/318,

13: The Gita-17.14,

14: CWSA/23/The Synthesis of Yoga-130,

15: CWSA/22/The Life Divine-897,

16: “There are too many guides, founders of sects, heads of temples or monasteries, sadhus or saints who intervene between humanity and the supreme Lord under the pretext that they are intermediaries...I always refrain from having anything to do with those people...I prefer to receive it directly

rather than through intermediaries, however great they may be.” The Mother’s Agenda-5/144,

17: “Do you remember C? He has become a great guru there...C plays the great “intermediary” between Sri Aurobindo and the poor public.” The Mother’s Agenda-6/218, (The above passage seems to give the message that a *Sadhaka*’s mission is not to play the role of intermediary between Them and the general mass rather to act or activate a Consciousness that can give greater result.) (It also gives the message that to follow Their teachings without giving Them service makes life asuric.) “But then, they [the S.A.S. people] began posing as ... almost as teachers! Luckily, the draft of their brochure was brought to me. I said, ‘*Nothing doing*. If you want to talk to people, tell them what you like, it’s all the same to me, but I am not publishing this. What you have written about me is not to be printed and you are not to distribute it. I’m not in the picture. My name, the fact that I am president, is simply to give my guarantee that the money won’t go into the pockets of those who collect it but will be used for the Ashram, the running of the Ashram, and that’s all. And on this basis alone I give my guarantee. **I am in no way going to help people imagine they are doing a yoga!**’ It’s absurd...The other day, I told N. (and I told him loud enough for everyone to hear): ‘We can dispense with a good half of the ashramites straight-away and not lose a single *sadhak*.’” The Mother’s Agenda-25.04.1961, (The above message hints that we have greater role to live Their teachings instead of propagating them.)

18: Savitri-34,

19: CWSA/23/The Synthesis of Yoga-515.

20: “Man is in his self a unique Person (Self concentration), but he is also in his **manifestation** of self a multiperson (Self expansion); he will never succeed in being master of himself until the Person (Self concentration) imposes itself on his multipersonality (Self expansion) and governs it: but this can only be imperfectly done by the surface mental will and reason (exclusive concentration); it can be perfectly done only if he goes within and finds whatever **central being** (Psychic and Spiritual Being) is by its predominant influence (of Self concentration) at the head of all his expression and action (self-expansion).” CWSA/22/The Life Divine-931, “The phrase “central being” in our Yoga is usually applied to the portion of the Divine in us which supports all the rest and survives through death and birth. This central being has two forms — above, it is the Jivatman, our true being, of which we become aware when the higher self-knowledge comes, — below, it is the psychic being which stands behind mind, body and life. The Jivatman is above the manifestation in life and presides over it; the psychic being stands behind the manifestation in life and supports it.” CWSA-28/Letters on Yoga-p-61,

21: “(The) Mother often said that she was in search throughout the world of people with a perfect basis of material knowledge (industrialists, financiers, writers...), but who would agree to do their work in another way, opening

themselves up to another force—this is the field of experiment of tomorrow’s world. Through their consent and call, if they tune in, (the) Mother could bring into play another operating process.” The Mother’s Agenda-5/208-211,

22: “(The) Mother is led to carry out all kinds of experiments in her body for the work of Transformation. One of them consists in receiving or taking upon oneself every possible disorder for several hours, several days or several minutes, in one’s body, in order to act on them, and, consequently, to act on disorders of the same nature in the world—or on THE Disorder. (The) Mother is thus constantly led to work on the meeting point between the subtle forces behind and the bodily or material mechanisms. In her body it is an uncommon chemistry that takes place, the subtle elements of which she knows better than the gross ones.” The Mother’s Agenda-5/208-211,

23: ““If *Narayana* is without difficulty visible in the sage and the saint, how shall he be easily visible to us (developed Souls) in the sinner, the criminal, the harlot and the outcaste?” CWSA/19/Essays on the Gita-359,

24: CWSA/22/The Life Divine-1079,

25: CWSA/22/The Life Divine-1081,

26: CWSA/22/The Life Divine-930,

27: CWSA/22/The Life Divine-913,

28: Savitri-458,

29: CWSA/23/The Synthesis of Yoga-67,

30: CWSA/23/The Synthesis of Yoga-5,

31: “In fact, if we wanted to be really good, we would try to translate the whole of *Savitri*, wouldn’t we? What we are doing now with the end [Book-X], we would do with all the rest. There is a part I tried to translate all alone, but it would be fun to do it together. We could try. **Not for publication!** Because there is immediately a debasing: everything that is published is debased, otherwise people don’t understand. We would do it for ourselves.” The Mother/The Mother’s Agenda-6/237,

32: CWSA/23/The Synthesis of Yoga-74,

33: **The Mother**/The Mother’s Centenary Works (second edition)/10/194,

34: Savitri-316,

35: TMCW/Vol-1/p-142/Prayers and Meditations/16<sup>th</sup> May-1914,

36: Sri Aurobindo/TMCW/Vol-8/p-205,

37: “This huge material universe became  
A small result of a stupendous force:” Savitri-33  
“I (the Lord) support this entire external universe with an infinitesimal portion of My-self.” The Gita-10.42,

38: “Distrust a man who has never failed and suffered; follow not his fortune, fight not under his banner.” Sri Aurobindo/SABCL/17/The Hour of God/115,  
“Equally a man who sets out to be a Yogi or Guru and has no spiritual consciousness or no power in his spiritual consciousness — a Yoga force or spiritual force — is making a false claim and is either a charlatan or a self-deluded imbecile; still more is he so if having no spiritual force he claims to

have made a path others can follow.” CWSA-29/Letters on Yoga-II/p-179, “Help men, but do not pauperise them of their energy; lead and instruct men, but see that their initiative and originality remain intact; take others into thyself, but give them in return the full godhead of their nature. He who can do this is the leader and the guru.” Sri Aurobindo/CWSA-13/Essays in Philosophy and Yoga-p-208, “It has always been said that to take disciples means to take upon yourself the difficulties of the disciples as well as your own. Of course, if the Guru does not identify himself with the disciple, does not take him into his own consciousness, keeps him outside and only gives him *upadesa*, leaving him to do the rest himself, then the chance of these effects is much diminished, made practically nil.” CWSA-29/Letters on Yoga-II/p-197

39: “Sri Aurobindo once said (jokingly, as it were), while talking with those around him (I was there and we were talking about Christianity and the "new Christ"), he told them, "Oh, if the new Christ comes, the Church will crucify him!"” The Mother’s Agenda-October-7, 1967,  
 “Hard is the world-redeemer’s heavy task;  
 The world itself becomes his adversary,  
 Those he would save are his antagonists:  
 This world is in love with its own ignorance,  
 Its darkness turns away from the saviour light,  
 It gives the cross in payment for the crown.” Savitri-448,  
 “Inconscient traders in bundles of contraries,  
 They did what in others they would persecute;  
 When their eyes looked upon their fellow’s vice,  
 An indignation flamed, a virtuous wrath;  
 Oblivious of their own deep-hid offence,  
 Moblike they stoned a neighbour caught in sin.” Savitri-209

40: CWSA-24/The Synthesis of Yoga-785-786,  
 41: CWSA22/The Life Divine-1038-39,  
 42: TMCW-17/More Answers from the Mother/p-23,  
 43: “But what need is there of a multitude of details for this knowledge, O Arjuna? Take it thus, that I am here in this world and everywhere. I support this entire universe with an infinitesimal portion of Myself.” The Gita-10.42,  
 44: Prayers and Meditations-January-8/1914,  
 45: CWSA-22/The Life Divine-1057,  
 46: “We have, however, conceived as the aim of an integral Yoga something more complex and less exclusive — less exclusively positive of the highest condition of the soul, less exclusively negative of its divine radiations. We must aim indeed at the Highest, the Source of all, the Transcendent but not to the exclusion of that which it transcends, rather as the source of an established experience and supreme state of the soul which shall transform all other states and remould our consciousness of the world into the form of its secret Truth. We do not seek to excise from our being all consciousness of the universe, but to realise God, Truth and Self in the universe as well as transcendent of it. We

shall seek therefore not only the Ineffable, but also His manifestation as infinite being, consciousness and bliss embracing the universe and at play in it. For that triune infinity is His supreme manifestation and that we shall aspire to know, to share in and to become; and since we seek to realise this Trinity not only in itself but in its cosmic play, we shall aspire also to knowledge of and participation in the universal divine Truth, Knowledge, Will, Love which are His **secondary manifestation**, His divine becoming.” Sri Aurobindo CWSA-23/The Synthesis of Yoga-320,

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# The Principal Teaching and Divine Work

“But then, once you are here on this earth and you have to go to the end, even if the end is nothingness, you go to the end and it is just as well to do so as best you can, that is to say, to your fullest satisfaction... I happened to have some philosophical curiosity and to study all kinds of problems, and I came upon *Sri Aurobindo's* teaching, and what he taught” (I would say “revealed,” but not to a materialist) “is by far, among the systems men have formulated, the most satisfying FOR ME, the most complete, and what answers most satisfactorily all questions that can be asked; it is the one that helps me the most in life to have the feeling that ‘life is worth living.’ Consequently, I try to **conform entirely to his teaching** and to live it integrally in order to live as best I can—for me. I don’t mind at all if others don’t believe in it—whether they believe in it or not is all the same to me; I don’t need the support of others’ conviction, it’s enough if I am myself satisfied.”<sup>51</sup>

## The Mother

*The Synthesis of Yoga* is identified as the principal *Shastra* of integral Yoga, destined to bring a Spiritual revolution on earth through a movement of universal Consciousness of a few awakened universalised individual Souls. This book is the secret knowledge of the Yoga of Self-Perfection pursued by *Sri Aurobindo* from the beginning of His *Sadhana* life at *Pondicherry*, which is activated after one has attained ‘perfect equality’<sup>109</sup> and is established sufficiently in the *Karma, Jnana* and *Bhakti Yoga* (also *Hattha and Raj Yoga*). The Yoga of Self-perfection gives the message to a seeker of Truth that before beginning this Yoga one must transcend most of the perfections hinted at and developed in the traditional schools of Yoga. After *Sri Aurobindo's* departure *the Mother* continued this Yoga of Self-Perfection for another twenty-three years. The most difficult part of *the Mother's Yoga* is identified as the transformation of Subconscious and Inconscious sheath, which are left by Them as unfinished part of Their Supramental Yoga. The main contents and the highest truth hinted in *The Synthesis of Yoga* are further developed by its other three complementary *Shastras* that of *The Life Divine, The Mother* and *Savitri*.

The following four proposals are made for the purpose of preliminary understanding of *the Yoga of Self-perfection* as hinted in *The Synthesis of Yoga*. This paper identifies (1) restatement and (2) translation of written truth into mother tongue, which can be utilised as important means of movement of Consciousness, retracing a Spiritual path of one’s own and raising the existing consciousness to Divine height.

### **The first Proposal of double movement of Perfection:**

The above four *Shastras*, whose knowledge have descended from impersonalised universal plane, have the capacity to drag our existing human consciousness hundreds or thousands of years ahead. Through large scale entry into these *Shastras*, one can initially spiritualise the intellect and subsequently universalise the Intuition and experience Their powerful Divine Presence or a brief Supramental touch which can be subsequently stabilised and transformed through prolonged *Sadhana* into constant Divine embrace. ‘The universal and infinite consciousness can always seize on and surround the mind and it is when it does so with a certain continuity, frequency or persistence that the mind can most easily transform itself into the intuitive mentality and that again into the supramental movement.’<sup>87</sup>

The defect born from the exclusive study of the complementary *Shashtra* is that if it is referred without the assistance of the principal *Shashtra*, then one may firstly, misunderstand and limit the vast Spiritual opulence symbolically revealed through them; secondly, one may give exclusive importance to either of the Divine’s Personal, Impersonal, Universal and Transcendent attributes and by failing to reconcile equally all these four attributes of dual Incarnation can diminish comprehensive Spirituality into either of the religious activity or of ascetic Spirituality or of exclusive Spirituality of traditional schools of Yoga.

Their Teachings contain vast Intellectual and Spiritual opulence and to develop both the faculties equally in mental tranquillity and perfect silence is the right approach and fitness towards pursuing integral Yoga and to enter one faculty to the exclusion of other as abstract is an exclusive pursuit and misuse of equal opportunity, that the Mother Nature entrusts in integrating and fulfilling her existence. In Yoga of Self-perfection, the Intellect is utilised for ‘greater and greater detachment from the control of the lower (mental) suggestions’<sup>85</sup> and Spiritual energy is utilised for ‘pure and powerful reflection of the being, power, knowledge and delight of the Spirit and Self’<sup>85</sup> and their **double movements of Perfection** are intensified to ‘bare and absolute potencies’<sup>86</sup> in the ‘solitude of the thoughts of God.’<sup>86</sup>

### **The Second Proposal of Impersonalised and Universalised Consciousness:**

One can begin this Yoga by becoming a separate worker or by giving part time service to the Divine but the disadvantage of persistence of this long separative identity due to the presence of the desire Soul cannot prevent one from utilising Their Teachings ‘**as a principal and separate profiteer in the world commerce.**’<sup>44</sup> Similarly if the mind has not had any previous preparation of long purification and is not sufficiently trained to be silent, passive, desireless and plastic to higher Divine touch then ‘it tries obstinately or violently to profit by the supermind instead of giving itself up to it and its purpose.’<sup>89</sup> ‘The mind using the supramental influx for its own profit... is a

state of imperfection and not the complete and successful evolution of the being.’<sup>89</sup> This Yoga can succeed by ‘entire self-giving’<sup>88</sup> and by accepting Divine as ‘one and only aim’<sup>88</sup> of life. Thus, the personal separative individual energy can be impersonalised and universalised from within by more and more union with the Transcendent and universal Divine and from without by dissolution of ego.

The three defects of impatience, doubt and fear of a separative individual aspirant Soul Seeker are dealt in the book of *The Mother’s Questions and Answers* and *Sri Aurobindo’s ‘Letters on Yoga’* with awareness of his exclusive limitation.<sup>102</sup> These triple defects of divisible mental consciousness veil the direct Divine contact and a *Sadhaka* may understand<sup>71</sup> Their Teachings wrongly which support and justify his many-fold pettiness, narrowness, meanness and conflicting ideals. To divide the Indivisible and to limit the Illimitable is the habit of the constructing mind and in the Gnostic light such action ‘could command no acceptance or reverence.’<sup>75</sup> The *tamasic* mind and *rajasic* mind of men have the capacity to instantly transform all Wisdom into Ignorance and all written Truth into Falsehood. Even the *Sattwic* mind distorts knowledge and truth and cannot hold higher planes of Consciousness for a longer period. ‘The transcendence of **the three modes of Nature** is the first condition, their transformation the decisive step of this change by which the Way of Works climbs out of the pit of narrowness of our darkened human nature into the unwall’d wideness of the Truth and Light above us.’<sup>122</sup>

Misuse<sup>82</sup> of Spiritual Teaching was prevented in the past by maintaining its secrecy and by giving initiation to few fit and strong Souls. This norm stands alive<sup>83</sup> for integral *Sadhakas* in a more subtle and puissant manner. A right perception of Their large and catholic Teachings, create an atmosphere of faith, sincerity, harmony, love, gratitude, oneness and suppleness in the collective life and leaves the individual Consciousness wide and high with great inrush of Divine Force. Thus, they can annul, transform and universalise triple deficiencies into triple efficiencies of ‘colossal faith, an absolute courage and above all an unflinching patience.’<sup>77</sup>

The supremacy of the principal *Shastra* is that, its practice gives hope to a separative individual Soul *Sadhaka* to become universalised individual Soul *Sadhaka* and his limited action of this life is extended to ‘cover all life and world action.’<sup>81</sup> Thus inner movement of a *Sadhaka* is multiplied<sup>79</sup> to adventure many planes of Consciousness and the Vedantic/Ascetic self-discipline or Static Yoga of Self helpful and secured during the initial phase of *sadhana* of this life is superseded by Kinetic Yoga of Nature extending over all life. The understanding of its comprehensive knowledge can be attained primarily by activating the Psychic Being in the heart and Spiritual Being above the head and secondarily by entry into the root and exclusive knowledge of *the Vedas*,



*the Upanishadas, the Gita, the Sankhya and the Tantra.* Thus, one will limit himself neither in his thought, nor in his process of learning, nor in his practice by any creed and fixed system but **‘will seek the Truth of existence in its completeness.’**<sup>76</sup>

A *Sadhaka* (of *The Synthesis of Yoga*) gets the opportunity to Impersonalise and Universalise his limited Consciousness and he ‘must accept everything, but cling to nothing, be repelled by nothing however imperfect or however subversive of fixed notions, but also allow nothing to lay hold on him to the detriment of the free working of the Truth-Spirit.’<sup>78</sup> His Psychic, Spiritual and Supramental action is ‘a frequent and constant miracle’<sup>84</sup> which is ‘normal to the being and the very nature and law of its process.’<sup>84</sup> The Supramental man organises the ascent of Consciousness to Supramental Knowledge with the most ease ‘the processes of pure thought’<sup>90</sup> where human mind is most free; secondly with less ease it will organise the existing discord of life or ‘processes of applied thought’<sup>90</sup> where mind is ‘at once most active and most bound and wedded to its inferior methods;’<sup>90</sup> thirdly, his most difficult task is Spiritual energy penetrating the fields of three times which to mind ‘a field of conjecture (guess) or a blank.’<sup>90</sup>

### **The Third Proposal of reconciliation of All-Yoga:**

The triple self-disciplines of *Karma*, *Jnana* and *Bhakti Yoga* and the triple eternal poise of the Self, *Kshara Purusha*, *Akshara Purusha* and *Uttama Purusha*, and their simultaneous action are necessary for the totality of Divine realisation, *samagram mam*. *Kshara Purusha*’s union with *Akshara Purusha* is identified as reconciliation of *Karma* and *Jnana Yoga*. *Kshara Purusha*’s union with the *Purushottama* is identified as reconciliation of *Karma* and (specialised) *Bhakti Yoga*. *Akshara Purusha*’s union with *Purushottama* is identified as reconciliation of *Jnana* and (specialised) *Bhakti Yoga*. When the three *Purushas* co-exist, then the reconciliation of triple Yoga becomes effective. Thus Knowledge gives sense of oneness of the Divine, while Love is its Bliss which is identified as crown of Work and flowering of Knowledge and Work brings Divine’s living power of Light and Sweetness. Thus the natural oneness of Will, Knowledge and Love find their greatest completeness in Supermind. Knowledge is the base of Supermind while Will is its dynamic expression and Love is its expression of Joy and they move the consciousness towards integral self-awareness.

Integral Yoga asks for reconciliation of *Karma Yoga* (by uniting with the Divine Will or by giving Them service) with *Jnana Yoga* (by uniting with the Divine wisdom or by entry into Their Teachings) in the initial phase of *Sadhana* and finally to reconcile them with *Bhakti Yoga* (by uniting with the Divine Love) which culminates in discovering the relation between dual *Avatar* in the heart centre. So those who serve Them or offer their life entirely without

any motive go through the experience of Soul's slavehood and childhood and it authorises them to enjoy rightly the vast opulence of Their great Teachings and become Instrument and Emanation of Their mighty world action.

### **The Last Proposal of Thorough Knowledge on Dual Divine Consciousness:**

The integral Yoga developed by *Sri Aurobindo* can be rightly grasped<sup>119</sup> if it can be linked with its source, seed or root knowledge hinted at but not developed in the ancient schools of Yoga. Of all *Sri Aurobindo's* writings, *The Mother* gave maximum importance to '*The Synthesis of Yoga*', which has enough potential to change our individual and collective destiny. She even went two steps ahead by translating this entire book into *French* and the whole of *the Mother's Agenda* is identified as restatement<sup>49</sup> of *The Synthesis of Yoga* and continuation<sup>80</sup> of *sadhana* of Yoga of Self-perfection. *The Mother* had accepted, enriched and integrated it but nowhere had She amended His principal Teachings. So, our task is to rightly align *The Mother's* Spiritual revelation and fit the seemingly opposite and mutually varied descended truths in a series of ascending and descending planes of Consciousness to perfectly complement *Sri Aurobindo's* revelation. All of *the Mother's* overhead statement and formulation of *Ashram* law can be rightly grasped and rightly utilised preventing any opportunity of misunderstandings and misuse if it is linked with the injunction issued in the Principal (and also complementary) *Shastra*. Thus, individualised *sadhana* of mental self-discipline is linked with the catholic universal Yoga of the earth.

A thorough knowledge on *The Mother's* Teachings preconditions thorough knowledge on *Sri Aurobindo*. Similarly, a thorough knowledge on *Sri Aurobindo's* Teachings<sup>93</sup> preconditions thorough knowledge on traditional Yoga. A thorough Spiritual knowledge on Them dynamises limitless movements of ascending and descending Consciousness and an inflow of incalculable quantum of continuous overhead Wisdom, Love, Light, Peace, Bliss, Force and Silence into the purified earthly vessel. A thorough knowledge on *The Mother's* Consciousness freely dynamises double movement of Consciousness of Will and Power from Inconscient to Bliss plane. A thorough knowledge on *Sri Aurobindo's* Consciousness freely dynamises double movement of Consciousness of Wisdom and Truth from Inconscient plane to the Bliss plane. A thorough knowledge on Their supreme relation is the free double movement of Consciousness of Beauty, Love and Delight in ten planes of Inconscient, Subconscient, Subtle Physical, Subtle Vital, Subtle Mental, Psychic, Spiritual, Universal, Supramental and Bliss world.

### **The Message of *The Synthesis of Yoga*:**

“So now I do not mind finishing (I usually translated *The Synthesis of Yoga* (into *French* language) in the afternoons.<sup>31</sup>) *The Synthesis of Yoga*. I was

little bothered because I have no other books by *Sri Aurobindo* to translate that can help me in *sadhana*: There was only *The Synthesis (of Yoga)*.”<sup>31</sup>

**The Mother**

“Personally, of all those I have read, it is the book (*The Synthesis of Yoga*) that has helped me the most. It comes from a very high and very universal inspiration, in the sense that it will remain new for a long time to come.”<sup>32</sup>

**The Mother**

“The conditions (of Supramental transformation) Sri Aurobindo gives in detail in *The Synthesis of Yoga* and in still greater detail in his last articles on the Supramental Manifestation. So now it is only a question of realisation.”<sup>107</sup>

**The Mother**

*The Synthesis of Yoga* book declares firmly that all discord of life can be resolved, primarily by union and activation of the static and dynamic aspect of the Divine and secondarily this ‘possession of Divine only’<sup>2</sup> can spread beyond the individual Soul Centre to constitute the Divine collectivity. So our principal objective in Yoga is the intensification of Self-concentration through Divine union whose outcome is Self-expansion through objective and subjective Divine work. Again the impersonal Divine union in Spiritual plane is more ‘direct liberating force,’<sup>18</sup> than the personal Divine union in Psychic plane and the former has to enlarge itself into highest intensities before the perfection of the latter. The Psychic transformation has to call down Spiritual energy for its completion and similarly the Spiritual transformation has to call down Supramental energy in order complete its change.<sup>47</sup> So ‘the pure Psychic (results) are only **accessories** of the Spiritual’<sup>35</sup> and Supramental action. The Psychic inward movement ‘must be completed by an opening upward to a supreme spiritual status.’<sup>48</sup> The Psychic being fulfils life and work with ‘seven-fold personal Love’<sup>20</sup> and Spiritual being with ‘four-fold impersonal Love’ and both the conditions are reconciled in the Supramental plane.

The Central truth of this Yoga is indispensable *Purusha Yajna*, *Vedantic* sacrifice by becoming one with our Being through pacification of lower mind supported, subordinated and complemented by more powerful *Prakriti Yajna*, *Vedic* Sacrifice by becoming one with our Nature through activation of a hierarchy higher Consciousness of mind; where former is meant for developing Souls and the combination of the former and latter is meant for developed Souls. A mere intellectual seeking to offer our life to the Divine is not sufficient, but this consecration must be seized by the heart as one and only thing desirable and by will as one and only thing to be possessed. These partial, egoistic, effective intermediate means, subsidiary helpful mental surrender and exclusive concentration are temporary necessity and must be superseded by total spontaneous self-giving of multiple Selves and development of all-

inclusive Self-concentration.<sup>3</sup> A developed Soul offers his Soul and Nature wholly to the transcendent Divine enjoys the all-inclusive Divine Presence everywhere. His very aspiration, inspiration, respiration and beating of heart become conscious rhythm of universal sacrifice. His ‘great and complete and powerful sacrifice’<sup>25</sup> through adoration of Divine as Creator, Monotheism,<sup>26</sup> adoration of Divine in the multitude of His creation, Polytheism,<sup>26</sup> adoration of Divine as Creatrix Mother, Occultism and adoration of creation by the Creator<sup>34</sup> and Creatrix Mother gets equal importance and reverence; where the former is marked as *Purusha Yajna* and the latter three are *Prakriti Yajna*.

*The Gita*, a book of *Purusha Yajna*, has categorised that ‘sacrifice, *Yajna*, is born of action; work know to be born of *Brahman* or Divine Will.’<sup>112</sup> It further confirms that Knowledge is greater than<sup>4</sup> Works or *Jnana Yajna* is greater than *Karma Yajna*. *Bhakti Yajna* is identified as the highest element<sup>5</sup> of all Yajnas. The Lord further declares ‘among all Yajnas, preferably *Bhakti Yajnas*, I am recognised as *Japa Yajna*.’<sup>101</sup> It further identifies *Karma Yoga* is greater than<sup>113</sup> *Jnana Yoga* and is also the greatest<sup>113</sup> of all *Yogas*. From this we realise the importance of the greatest *Karma Yoga* reconciled with the greatest *Japa Yajna* through this declaration of the Lord, ‘*tasmat sarvesu kalesu mam anusmara yudhya cha. O Arjuna*, at all times of all life unite with Me by ceaseless remembrance of Me (through *Japa*) and by doing ceaseless action for Me.’<sup>114</sup> It further hints that the method of *Jnana Yoga* is far more difficult<sup>40</sup> than *Karma Yoga*, and if both the *Yogas* are reconciled through double sincerity, *dvividha nistha*,<sup>115</sup> then both the *Yogas* will be easy to pursue. This view has been further developed in integral *Yoga* which begins, continues and culminates with *Karma Yoga* and at no stage of *Sadhana* one can relinquish work. It further proposes that *Jnana* and *Bhakti* must be willing subordinate and ‘automatic servant’<sup>6</sup> of *Karma Yoga* born out of Divine Will or else a *Sadhaka* will ‘get encrusted in Spiritual seclusion’<sup>16</sup> and accustoms to purely subjective activity and faces immense difficulty in transforming outer life and the objective world. An integral *Karma Yogi* is a King, Leader of humanity, Driver of the Spiritual movement, Captain of the world-march, warrior of world-conquest, Commander of disciplined *Sadhakas*, accomplishes result and fame of Divine action, reconciles Spirit with Matter<sup>72</sup> and enjoys inner and outer kingdom; an integral *Jnana Yogi* is a Pioneer, ‘A scout and voyager from Eternity,’<sup>97</sup> Destroyer of fear, doubt and impatience, a Path Finder tracing more and more riches of infinite wisdom, adventurer of Consciousness and illumined liberated Guide and through him Spiritual expedition takes a leap towards future and an integral *Bhakti Yogi* experiences the absolute depth of harmony, richness and fullness of life, canalises the nectar of Love, Beauty and Delight which are the last word of Being, secret of secrets and is the key to the most profound recesses of Divine Mystery, brings perfection in Knowledge and Works fulfilling the Divine’s many fold creation.

So, we can conclude that in both the Gita and integral Yoga the greatest importance is given to *Karma Yoga* and it must be ceaseless and *Jnana* and *Bhakti Yoga* are its ceaseless willing subordinates. Among all *Yajnas*, *Jnana Yajna* is identified as greater than *Karma Yajna* and *Bhakti Yajna* is identified as the greatest sacrifice.<sup>5</sup> And among Spiritual Powers of Will, Knowledge and Love, the Divine Love is identified as the greatest Divine Power and few can utilise this Power without distortion for the greatest benefit of the human race.

### **Integral Karma Yoga and Truth Consciousness:**

“But the way of works is precisely the one which keeps you in physical life and makes you find your liberation in it; and perhaps this is the most effective way of all but also the most difficult...What we want is the transformation of the physical consciousness, not its rejection...And so, in this case, what *Sri Aurobindo* has recommended as the most direct and most total way is surrender to the Divine -a surrender made more and more integral, progressively, comprising the physical consciousness and physical activities. And if one succeeds in this, then the physical, instead of being an obstacle, becomes a help.”<sup>54</sup>

#### **The Mother**

“But for the least of these things (Supramental action of power) to be possible, there must first be a basis of perfect balance, the balance given by (1) a total absence of egoism, (2) a perfect surrender to the Supreme, (3) the true purity: identification with the Supreme. Without this basis of perfect balance, the supramental power is dangerous, and one must on no account seek it or want to pull it down, for even in an infinitesimal quantity it is so powerful and so formidable that it can unbalance the entire system.”<sup>53</sup>

#### **The Mother**

*Shastra*, the written truth, *Guru*, the extraneous support of Spiritual Influence,<sup>42</sup> *Pracheta*, personal effort<sup>108</sup> and *Kala*, Time are identified as four dispensable aids of integral (*Karma*) Yoga and can be treated as indispensable<sup>38</sup> for the developing Souls and beginners of Yoga. These four aids<sup>121</sup> have no capacity to transform man but he who wants to change through pursuance Yoga; in him they can extend their abundant help. With the advance of *Yoga* these four temporary aids must be uplifted out of their limitations and carried more swiftly to their absolute state (1) of indispensable ‘eternal *Veda* secret in the heart’<sup>7</sup> of every man; (2) of indispensable inner *Guru* in the Psychic plane who is further expanded as *Jagad Guru* in Spiritual plane and *Param Guru* in Supramental plane; (3) the dispensable personal effort<sup>108</sup> and endeavour of mind, heart and body for increase of self-concentration of the whole being known as *utsaha*, *vyakulata* and *tapasya* respectively are raised to natural, powerful and spontaneous flowering of the Soul force known as indispensable *Atma Shakti* and *Adhyatma Shakti*; (4) the dispensable Time is experienced by mind in ignorance as succession of moments and it is utilised as

bank to accumulate Spiritual wealth and calls down the indispensable Timeless state which can wait all infinity to complete the task of integral Yoga.

*Savitri* book hints that the status of the Psychic being within the heart is greater than the *Guru* and God. (“Then meet a greater god, thy self beyond Time.” *Savitri*-375) Which means that the former has the power to change ordinary fixed destiny to changeable Spiritual destiny and the latter have the power to foresee the future doom of man and can make them aware of it. Integral Yoga further proposes the external *Guru*’s only task is to help discovering the inner Psychic *Guru*,<sup>99</sup> who will be the leader and guide of the whole life and all life. The external *Guru*, having established himself in the Psychic and Spiritual plane can alone help in uncovering the inner Psychic being of the disciple whereas Teachings through Instructions and examples are only secondary external means. The Master of Yoga stationed in the Psychic heart centre extends help to the disciple.<sup>110</sup>

This integral *Yoga* begins with the persistent triple mental rejection of attachment, ego and desire known as *karma phala tyaga*, proceeds ahead with triple equality of passive mind known as *titiksha*, endurance, *udasinata*, indifference, and *nati*, to bear the cross of suffering with joy and identifies with the Divine through triple consecration of the body, *tamas*, mind, *sattwa*, and vital, *rajas* and experiences triple Divine union of oneness of Nature, *Sadrisya* or *Sadharmya mukti*, identity with the Eternal, *Sayujya Mukti* and luminous indwelling of Soul with the Divine, *Samipyta*, *Salokya Mukti* of *Karma*, *Jnana* and *Bhakti Yoga* respectively. After rejecting the fruit of work it further asks to reject the attachment to action and sense of being the doer and worker must disappear. Divine as the doer, master and source of all action demands<sup>55</sup> subordination and service from man either through the egoistic movement of three *gunas* or initiated from a higher and larger plane of vision and motive, *trigunatita* state.

The action of three modes of nature, *gunas*, is identified in *The Gita* and *Savitri* as subjection to three *asuras*<sup>8</sup> and three dwarfs<sup>9</sup> respectively and these modes are conscious of this life and oblivious of all life and bound to the perishable law of *Death*. The Divine Mother’s rebel children are *tamasic*, *rajasic* and *sattwic* in Nature and all their action and thought process of impatience, error, limited knowledge, defect and evil wait for their Divine hour of transformation. *Sattwa* is the wisest and highest *guna* of the bound Souls and the three most *sattwic* activities that purifies the vessel are sacrificial action, *Yajna*, giving, *Dana*, and askesis, *Tapah*. Through this increase of *sattwa*, intellect, one can escape into immediate Divine state, *buddhi paratastu sah*<sup>10</sup> of Psychic and Spiritual ascension and for him Supramental ascension is a far remote possibility. Those who go beyond the *gunas*, *trigunatita* state, static Divine union, no longer control lower instinctive nature by mental effort but by

strong immobility of the immortal Spirit, no longer do action by activating mind but by the intervention of Divine Will in the passive mind, no longer think and imagine by limited intellect but by pouring in of knowledge from within or above. In this *trigunatita* state, inertia and incapacity of *tamasic* action is transformed into Divine calm capable of most stupendous and enormous activity and perfect power of *Shakti*; desire, endeavour and striving passion of *rajasic* action is transformed into self-effecting initiating sheer Will of the Spirit capable of an infinite, steady and blissful action; modified mental Light, limited intelligent force, limited consciousness and Divine touch of *sattwic* action is transformed into self-existent Light of the Self, overhead Knowledge and infinite Divine embrace.

Integral *Karma Yoga* does accept *the Gita's* doctrine of *Karma Yoga* in amended form, which gives importance to transform all (undivine) work, *sarva karmani*,<sup>11</sup> of three *gunas* into Divine action of *trigunatita*<sup>12</sup> state through Divine union. All active Divine action is the fruit of the passive Divine union. The **Surface action** of the three *gunas* involves exerting large effort to get little result or it is a tiring labour to work out narrow personal will. Work done out of ignorance, impatience, inertia and slaves of routine mechanised daily action without sacrifice is known as **tamasic action**; work done out of attachment, desire of enjoying the fruit of action, ambition and ego is known as **rajasic action**; work done out of partial consecration, faith, gratitude, sincerity and without attachment to action is known as **sattwic action**. The above three slow evolutionary dwarf action become swift yogic leap by opening the true physical being, true vital being and true mental being known as the subliminal Self. This inner **Subliminal Yogic action**<sup>91</sup> is pursued through creative truth vision, truth hearing, *adesh*, and undying thought. It is a truth action through a movement of subliminal Self. Psychic and Spiritual action are the spontaneous Soul/Spirit movement to arrive at a large result or a tireless labour to work out the vast Divine Will. In the **Psychic plane** the 'smallest and meanest work'<sup>1</sup> enlarges with the sense of infinite and all work becomes sweet, glad and glorious sacrament. In all action a strange divinity is revealed and lifts all dull common activity to perfection and joy. So **Psychic activity**<sup>1</sup> loses all character of abnormality, irregularity, discord and acquires its own right order within itself and right relation with physical life and Spiritual truth. Each **Spiritual action** opens the door of higher Spiritual destiny and leaves 'the footprint of God.'<sup>73</sup> By the touch of overhead Spiritual force all common action, thought and feeling turn into a Divine miracle and by this overhead intervention all things experience Divine change. Due to activation of Spiritual Self, the Divine comes unseen to our darker part and curtained by darkness does His transformation work through sorrow, tear, battle, toil and through the fierce change of life. Outer daily action done in strong immobility and silence is also identified as Spiritual action.<sup>73</sup> Whereas **Supramental action**<sup>74</sup> is defined as largest development in shortest possible time or 'a largest possible action irrevocably

based on an immobile calm'<sup>92</sup> and range of action of Supramental man is all earth through activation of universal mind where multiple planes of Consciousness reconcile. 'For always the effect of the supramental growth is to universalise the individual consciousness.'<sup>111</sup> The **highest Divine action** can take shape spontaneously, freely, harmoniously and infallibly from the light and force of Spiritual Being in union with the Supramental Being. This integral dynamic mighty master action based on the foundation of immobile passive calmness is identified as the **last state** of the integral Yoga of Works and it can change the course of world event.

Integral Yoga systematised the consecrated Divine Workers as twice born Soul, *Dvija*, Instrument, *Yantra*, Emanation, *Vibhuti*, and Incarnation, *Avatar*. Those seekers of truth, *Jijnasu*, who through Spiritual askesis get second Soul birth after material birth from the mother's womb, are identified as *Dvija*. Those who act by the pressure of strong Soul force on the surface are identified as conscious Instruments of the Divine. Those who are destined for special inner Divine action behind the veil of surface consciousness or heightening of the power of becomings are identified as Emanations. They are special power of Godhead and yet this revelation is a very partial manifestation of the Infinite and this possibility is present 'even in the weakest or most clouded living being.'<sup>94</sup> A *Yantra* and *Vibhuti* can open themselves for the full descent of *Avatar* Force intermittently while an *Avatar* also does Divine's instrumental and emanative action in large scale. An Emanation cannot become<sup>41</sup> *Avatar* and he is unable to bring any 'grand modification'<sup>41</sup> in human consciousness, but he can attain and dynamise the *Avatar* Consciousness and can assist the *Avatar* in generalising the *Purushottama*/Supramental Consciousness. These Divine's chosen Souls are at once as young<sup>117</sup> and plastic as that of a new-born child,<sup>118</sup> slave of God concealed in all humanity, disciple of the transcendent Divine and 'high-bred maiden'<sup>13</sup> (as defined in *Savitri*) to hold Divine Love. They become wide and egoless impersonal personality<sup>116</sup> of liberated cosmic Worker, hastener of Evolution, Divine Creator, bringer of Light, giver of Bliss, Friend, Helper, Father, Mother, Master, Guide, Lover, Beloved and Divine Playmate in the world game<sup>20</sup> and bear earth's burden and suffering much more than their individual capacity.

Integral Yoga has drawn clear distinction between 'child Soul'<sup>23</sup> and 'ripened Soul.'<sup>23</sup> A child Soul accepts and adores Divine or *Avatar* or *Guru* on condition that He exists exclusively to satisfy his desires and interests. The least stumbling in life will see him condemn, cry out and revolt against the Divine. All his work related with profession, social duty, family obligation, religious activity, philanthropy, serving the nation and community are not the outcome of Divine call. All these lower attractions and attachment to imperfect mental action bound to three *gunas* 'are still necessary'<sup>14</sup> for his self development for brief period and will drop with Soul maturity. *The Gita* issues



injunction<sup>21</sup> to the man of Knowledge that he should under no circumstance draw away these developing Souls from world action by his example of higher Spiritual life; rather inspires them to develop love for all innate works. Even if this inborn work, *sahajam karma*,<sup>37</sup> of three *gunas* is defective, *dosam*, it should not be abandoned by a child Soul. Even in midst of action a liberated Soul does not act; for it is the universal Nature directed by the Lord of Nature that does all action. So, action does not bind and limit a liberated Soul, rather all work is directed from a higher Consciousness with true knowledge and greater foreseeing vision. A ripened Soul's life is outside the jurisdiction of fallible human tribunals,<sup>67</sup> preferably 'he lives and acts only in Me,' *mayi nivasisyasi*,<sup>28</sup> *mayi vartate*,<sup>29</sup> or he lives, thinks, contemplates and works only in the Immanent Divine, only for the Universal Divine and only by the Transcendent Divine, *atmani atmanam atmana*.<sup>30</sup> He may wear the garb of ascetic like later *Vedantic* Saints, live the full life of householder like ancient *Vedic Rishis*, lead mankind like *Buddha*, *Christ* and *Shankara*, govern kingdoms like *Janaka* and *Aswapati*, and appear as the manifold ecstatic playmate of our Soul like *Sri Krishna*.

Integral Yoga discourages infant child Souls to fix their action and immediate objective in the distant Supramental plane because this causal body, *karana sharira*, is either not developed at all in them or yet only crudely developed and veiled behind many intervening gates of 'false Soul of desire' of Subliminal sheath. If they will be lured towards Supramental fulfilment then that effort will end in disastrous hasty aggrandised egoistic consequence.<sup>15</sup> So the first elementary step is the annulment of limiting and imprisoning ego-thought, ego-action and ego-will. Then one must learn the lesson of ascent of the Soul and descent of *Shakti* and shift his consciousness from surface to inner subliminal plane and establish himself in Yogic consciousness of true physical, true vital and true mental Self. After this difficult exercise of developing the subtle body, *sukhma sharira*, he will be able to trace still more difficult Psychic Being in the heart and Spiritual Being above the head and with their influence transform his recalcitrant mental, vital and physical sheath. After establishment and long movement<sup>104</sup> in between Psychic and Spiritual planes, he is considered fit to trace the Supramental Consciousness and can be an instrument of *Avatar's*<sup>52</sup> large world action on earth. Such long movement of consciousness between Psychic and Spiritual plane is observed in following King Aswapati's Spiritual experience:

"A wide God-knowledge poured down from above, (Spiritual experience.)  
 A new world-knowledge broadened from within: (Psychic experience.)  
 His daily thoughts looked up to the True and One, (Spiritual experience.)  
 His commonest doings welled from an inner Light." (Psychic experience)

Savitri-44,

After this there will be undulation between movement of Spiritual/Psychic Consciousness and Supramental Consciousness and it will

repeat till the latter Consciousness is stabilised. In this highest Consciousness the opposition between the lower and the higher existence, the finite and the infinite, Soul and Nature, the One and the Many breaks down entirely. It is that perfect consciousness in which individual *Purusha* is able to perfectly control the action of *Prakriti* in the trance of *Samadhi* or new capacities are evolved in waking trance and draws down entirely into this terrestrial existence the fullness of the Divine *Shakti*.

### **Infallible Supramental Action:**

“It is that old habit, the old fear of being lazy. It took me... But *Sri Aurobindo* cured me of that rather quickly. That is how it was before I met him. And that is the first thing he did: he gave me a tap on the head, and all activity ceased—total silence, all mental constructions and habits swept away... in the blink of an eye...

He mentions it when he explains mental equality (in *The Synthesis of Yoga*)—that a state is reached where one is unable to initiate any activity; only the stimulus of an impulsion from above can move you. So you do nothing, you just stay like that, perfectly immobile in your mind (not only physically—especially in your mind): you do not initiate anything.

Before, the mind (subject to three *gunas*) was always creating, setting actions, wills and movements into motion, producing consequences; and it is very frightening when that stops –you feel you are becoming an idiot. But it is quite the opposite! No more ideas, no more will, no more impulsions, nothing. You act only when **something** makes you act, without knowing why or how.

This “something” does not come from below, of course, it must not come from below (means from *tamasic*, *rajasic* and *sattwic* mind). But that condition can truly be achieved only when all the work below has been completed (action of the lower attraction of Nature must be transcended.)<sup>33</sup>

### **The Mother**

In this Yoga the initial step of shifting the consciousness from surface to the inner world is not without danger and difficulties. In the subliminal Occult plane, a *Sadhaka* may meet numerous abnormal and supernormal powers and personalities which the untrained hasty mind may easily mistake<sup>106</sup> as Spiritual revelation, inspiration and wisdom. So the distant Supramental state is attained after many Spiritual rise and fall extending over ‘many births’<sup>39</sup> and after much arduous training of difficult ascent and descent of Consciousness in Psychic and Spiritual planes or the *Shakti* in him ‘does in a brief period the work of many lives or ages.’<sup>46</sup> ‘But here there is the dilemma that it is impossible to reach the supramental heights with the burden of an unregenerated Life Force on our shoulders and equally impossible to regenerate radically the Will-in-Life without bringing down the infallible light and unconquerable power that belong

to the spiritual and supramental levels.’<sup>45</sup> This all-embracing Supramental Consciousness works on our **surface nature** and by its pressure, “even our lowest and perversest activities are refashioned into the truth of the *Vijnana*”<sup>36</sup> and elevates the surface consciousness to waking trance. In this waking trance where Supramental is individualised for action and active perfection of material life, a *Sadhaka* can live in his several subtle bodies and can involve in manifold universalised subtle action of self-concentration and self-expansion. The two results of Supramental transformation of **Psychical Consciousness** are that (1) elevation of Psychical sense to Supramental sense, *samjnana*, complete realisation and secure possession of oneness with mind and Soul of others and (2) universalisation of individual consciousness. By the activation of this Consciousness a **swift Spiritual evolution** of the race is practicable and the danger of Inconscient darkness swallowing the whole earth can be nullified and we arrive at the verge of a ‘grand solution’<sup>50</sup> through activation of the Inconscient Self, to resolve all problems of existence. The objective of Supramental action is also to enlighten the **Subconscious and Inconscient dark impurities** either directly through invasion of Supreme force from above or from below through activation of Subconscious and Inconscient Self concealed within those sheaths. A perfected, entire and **constant Supramental action** is possible only when the substance of lower consciousness is changed, filled potently and swallowed up by greater energy. Supermind is finally dissolved in the still higher *Sachchidananda* consciousness where the Soul is carried up into absolute freedom, absolute existence and enlarged into self-existent absolute bliss of the Infinite.

### **The Divine Birth and Work of the Avatar:**

“My birth and action are both Divine, *Janma karma cha me divyam.*” (virgin birth and virgin action of Avatara.)

The Gita-4.9

“**Action** a ripple in the Infinite  
And **birth** a gesture of Eternity.”

Savitri-200

“The mystery of God’s **birth and acts** remains  
Leaving unbroken the last chapter’s seal,  
Unsolved the riddle of the unfinished Play;  
The cosmic Player laughs within his mask,  
And still the last inviolate secret hides  
Behind the human glory of a Form, (last Avatar)  
Behind the gold eidolon of a Name.”

Savitri-311

“It is finished, the dread mysterious sacrifice,  
Offered by God’s martyred body for the world;  
**Gethsemane** and **Calvary** are his lot,  
**He carries the cross on which man’s soul is nailed;**”

(Gethsemane: A garden where *Jesus* was betrayed.  
Calvary: Hill top on which Lord *Christ* was crucified.)

Savitri-445,

“The sorrow of all living things shall come  
And knock at his (*Avatar*’s) doors and live within his house;”

Savitri-446

“Only if God assumes the human mind  
And puts on mortal ignorance for his cloak  
And makes himself **the Dwarf with triple (three gunas) stride**,  
Can he (Vamana Avatar) help man to grow into the God.”

**Savitri-488**

“These things are very interesting. They must form part of the work I have come on earth to do. Because even before encountering Theon, before knowing anything, I had experiences at night, **certain types of activities looking after people who were leaving their bodies-and with a knowledge of the process; I didn’t know what I was doing nor did I seek to know, yet I knew exactly what had to be done and I did it. I was around twenty.**

As soon as I came upon Theon’s teaching (even before meeting him personally), and read and understood all kinds of things which I hadn’t known before, I began to work quite systematically. Every night, at the same hour, **I was working to construct-between the purely terrestrial atmosphere and the psychic atmosphere-a path of protection across the vital, so that people wouldn’t have to pass through it (for those who are conscious but without knowledge it’s a very difficult passage-infernal.) I was preparing this path, doing this work (it must have been around 1903 or 1904, I don’t remember exactly) for months and months and months.** All sorts of extraordinary things happened during the time-extraordinary. I could tell long series.....

Then, when I went to Tlemcen, I told MadameTheon about it. ‘Yes, ‘she told me, **‘it is part of the work you have come on earth to do. Everyone with even a slightly awakened psychic being who can see your Light will go to your Light at the moment of dying, no matter where they die, and you will help them to pass through,’ And this work is constant.** Constant. It has given me a considerable number of experiences concerning what happens to people when they leave their bodies. I’ve had all sorts of experiences, all kinds of examples-it’s really very interesting.

Lately it has increased, become more precise. ”<sup>56</sup>

The Mother

“Well, what Sri Aurobindo did by leaving his body is somewhat equivalent, although far more total and complete and absolute-because he had that experience, he had that, he had it; I saw him, I saw him supramental on his bed, sitting on his bed.

He has written: I am not doing it individually, for myself, but for the whole earth. And it was exactly the same thing for me-but oh, that experience!

Nothing counted for me anymore: people, the earth—even the earth itself had absolutely no importance.”<sup>57</sup>

The Mother

“In the night, I am always given a state of human consciousness to put right, one after another—there are **millions** of them. And there are always all the images and events that illustrate that particular state of consciousness. At times, it is very hard going: I wake up tired, as after a long period of work.”<sup>58</sup>

The Mother

“The other day (I think it was yesterday), the memory suddenly came back to me (I know why things come now: it’s always when someone calls or when there is a work to be done), and for some reason I remembered that story about Christ, *an old saying*: Christ was healing the sick and so on, even bringing a dead man back to life, when he was brought an idiot and asked to give him intelligence.... Then, the story goes, Christ ran away! (*Mother laughs*) Later he was asked, “Why did you run away?” – “It’s the only thing I can’t do!”

...

When I go off like that, within, I always seem to ... to be shaping vibrations. And when that memory came, it was so clear, I said, “But no! One just has to go like this ... (*same gesture of the hand*), and he will receive the light and become intelligent....” You understand, when I go within, it’s always to work on vibrations. And afterwards (the next day, or later in the day) I’ll learn that something has happened to someone, he called me and asked me that. It’s always a call. And it’s a response.”<sup>100</sup>

The Mother

“*Sri Aurobindo* wrote very clearly: for all those who have faith and open themselves in surrender and faith, the work will be done automatically. As long as he was here...all the thirty years I spent with him working, NOT ONCE did I have to make an effort for a transformation. Simply, whenever there was a difficulty, I repeat, My Lord, my Lord, my Lord... I just thought of him—hop! It went away. Physical pain: he annulled it.”<sup>59</sup>

The Mother

An *Avatar* is a ‘virgin birth’<sup>43</sup> or a ‘divine birth from above’<sup>41</sup> or He is an Emanation and Instrument of Supreme, destined for greater world action of paying the debt of Supreme to earth and men, both subjectively and objectively. He ‘is one who comes to open the Way for humanity to a higher consciousness.’<sup>103</sup> His other specialities are His perfect awareness of past successive incarnations<sup>62</sup> right from the beginning of the creation and His outward surface Nature is guided by command of higher Nature, *Para-prakriti*, right from His childhood and this frontal Nature is further divinised through successive Divine descent.

The ripened Soul does not condemn the Creator but seeks to understand and master the circumstance; does not cry out with extreme suffering but accepts to improve, perfect and transform it into ecstasy; does not revolt

inwardly but labours to obey the dictum of the Divine Will; does not feel terrified and worried by the revolving of the great wheels of earth's doom but knows from above their Divine law and purpose. An *Avatar* may show his inability to 'break the last seal'<sup>95</sup> through which death can be conquered. Even an *Avatar's* failure in His Mission of breaking the wheels of earth's doom<sup>96</sup> need not bring any anxiety rather Mother Nature will try in thousand ways<sup>66</sup> and she will leave this task of successive failures of coming *Avatars* for the last *Avatar* to accomplish.

The popular<sup>61</sup> concept of the *Avatar* circles around the idea, "Show your power, change the world. And to begin with, do as I want; because the first, most important thing is to what I want—show your power!"<sup>60</sup>

Here, another unnoticed part of the Subconscient Divine transformation action of the *Avatar* is partly reflected: "One must accept infirmity, and even accept to look like an imbecile; one must accept everything, and there isn't one person in fifty million (Sri Aurobindo told me I was the only one! (laughing) It may be so!) who has the courage to do it. Many people have also gone off elsewhere, into other, or more or less subtle worlds. There are millions of ways to escape, you see, but only one way to stay, and that is to have courage and endurance, to accept all the appearances of infirmity, powerlessness, ignorance—the appearances of the very negation of truth. But if one doesn't accept that, nothing will ever change. As for those who want to go on being great, luminous, strong, powerful, and so on, well, let them stay where they are; they can't do anything for the earth."<sup>60</sup> "But personally too she (as Psychic Mother) has stooped to descend here into the Darkness that she may lead it to the Light, into the Falsehood and Error that she may convert it to the Truth, into this Death that she may turn it to godlike Life, into this world-pain and its obstinate sorrow and suffering that she may end it in the transforming ecstasy of her sublime Ananda. In her deep and great love for her children she has consented to put on herself the cloak of this obscurity, condescended to bear the attacks and torturing influences of the powers of the Darkness and the Falsehood, borne to pass through the portals of the birth that is a death, taken upon herself the pangs and sorrows and sufferings of the creation, since it seemed that thus alone could it be lifted to the Light and Joy and Truth and eternal Life."<sup>123</sup>

### **Recapitulation:**

"When I read what Sri Aurobindo writes in *The Synthesis* (of Yoga), how things should be (law of *Sadhaka*) and what they are now (law of *Ashramite*), when I see the two, that is when I feel we are **turning in circles**.

It (law of *Sadhaka*) is more and more a universal yoga—the whole earth—and it is like that day and night, when I walk and when I speak and

when I eat. It is constantly like that. As if the whole earth were... it is like kneading dough to make it rise.

But when I read his Yoga of Self-Perfection and see...simply what we are...phew (very few can pursue this Yoga)! What yeast we would need to make all that rise!

But this is not true: He alone is doing it, it is always He.

And sometimes things stagnate, they seem so absolutely obscure and stupid. And then, if you simply go like this (gesture of offering), simply, truly—do it, not think it—it is instantly like a shower of bliss...A tiny point, something very small which looks stubbornly stupid and obstinate, if only you do this (and if you want, you can): ‘Take, take!’ Give it to Him, simply, like this, truly give it to Him: ‘It is Yours, take it, do with it what You want.’ And instantly, instead of this shrinking and this painful feeling –‘What in the world can I do with all this?’—a shower, it comes like a shower. Truly Ananda. Of course, if you are stupid enough to call back the difficulty, it returns. But if you remain quiet, if you keep your head quiet, it goes—finished, cured. But there are thousands and thousands and thousands of such points...”<sup>68</sup> (The above message hints that *the Mother* was not satisfied with *Ashram* law She had formulated and there exists a higher law of consecrated universal Yoga for liberated Souls.)

### **The Mother**

In *The Synthesis of Yoga*, *Sri Aurobindo* has taken sufficient care for beginners to pursue integral Yoga without experiencing any Spiritual fall and without experiencing impatience. For this He differs in approach from traditional Yoga and proposes to open first the Spiritual Centre or Soul in mind<sup>17</sup> through *Vedantic* amended method of *Karma, Jnana and Bhakti Yoga*, then by the descent of its Light, Force, Purity, Knowledge and Freedom the lower centres of Soul in the heart or Psychic Being, Soul in the vital and Soul in the body will open. If one will begin the all-inclusive and all-embracing integral Yoga through traditional *Tantric, Hathayogic* and *Rajayogic* method then the possibility of Spiritual fall cannot be ruled out; so, these specialised Yoga except some of their simple methods are dispensable for beginners and indispensable for developed Souls. So, we conclude that *the Mother’s Yoga* or *Savitri’s Yoga*, a representative of *Vedic* or *Tantric* method, is meant for developed Souls who do not suffer the danger of Spiritual fall and *Vedantic* methods proposed by *Sri Aurobindo* or as pursued by *King Aswapati* are safe indispensable methods for developing Souls and later both the methods are to be fully reconciled.

“Annulled was the contact formed with time-born things...”<sup>63</sup> Annulment of all external contacts to unite with the Supreme are the *Vedantic* approach and good for developing Soul seekers. The *Tantric* way of uniting with the Supreme is to meet His single Divine touch in world’s all contacts<sup>64</sup> or

“All contacts it assumes into its trance...”<sup>65</sup> This is applicable for rare and chosen developed Soul seekers in the Supramental plane.

There are four ascending stairs through which integral Yoga is approached. If a seeker’s intellect and Spirit are weak or not developed then he is fit to lead a slow evolutionary movement of devotee and *Ashramite*. He can serve the Divine by activating three *gunas* and preferably by predominance of *sattwic* quality. If his intellect<sup>105</sup> (intellect includes his emotional, aesthetic, ethical, volitional and intellectual faculty) is developed and Spirit is weak then he is considered fit to Spiritualise his intellect and is recognised as elite<sup>107</sup> in the social life. He can be a good writer, orator, artists and can begin Yoga with the purification of intellect. If his Spirit is strong and intellect is weak<sup>111</sup> then he is considered fit to pursue exclusive traditional Yoga and goes through the experience of Divine union with ever growing intensities. If his Psychic being is open and intellect is not properly trained then he can exercise large objective Divine action through waking trance. If his Spiritual being is open and intellect is not properly trained then he can exercise large subjective Divine action through non-waking trance. If his Spirit and intellect are both equally developed then he is considered fit to pursue integral Yoga. He can reconcile Spirit with Matter, integrate Soul with Nature by dynamising the static Divine union and integrate the various lines of traditional Yoga. His fullness and perfection of Being, Consciousness and Life can be best realised by movement of ascending and descending Divine Consciousness which is a pure Spiritual action. Then with the subordinate support of intellect he reconciles and integrates the highest objective of *Jnana* and *Bhakti Yoga* by becoming a *Karma Yogi*.

*Shastras* or written truths are generally misunderstood<sup>22</sup> by novice due to disturbance in mind and want of Spiritual experience. For him they are mere play of words. The wise (intellect in) man can devote most of his life in the *sattwic* exercise of preaching Scripture and may ‘not know the Divine at all’<sup>22</sup> and the Principal Teaching further hints that without activation of seven-fold Divine Love<sup>20</sup> ‘the mental ideal of brotherhood’<sup>27</sup> of collective living becomes ineffective, powerless and detrimental. Even ‘an experienced *Sadhaka*’<sup>19</sup> may meet a worst stumble and prolonged failure while facing the enormity and arduous difficulty of this Yoga. *Shastra* is extremely beneficial to them those who want to use it to confirm the validity of their own Spiritual experience which is a continuation of their *sadhana* from past births and seek to intensify the existing Divine Presence as they proceed ahead on the path. Or ‘As the Vedic Rishis insisted in the beginning, the words of the supreme wisdom are expressive only to those who are already of the wise.’<sup>98</sup> The other benefit the integral *Shastra* offers is the Spiritualisation of the intellect, emotional mind and volitional mind. Obedience to all the outer norms of integral Yoga is temporary standards<sup>70</sup> and in Spiritual life they are further strengthened by



permanent guidance from within and above. Those who use *Shastra* to formulate some fixed and permanent law and consider that as the only truth distort Spirituality into Religion.<sup>69</sup> **So a *Sadhaka's* study and practice of *The Synthesis of Yoga* will be considered complete when he will be able to experience Spiritually all its highest hinted truths, reconcile their mutually opposing elements and develop its unfinished or half complete work to their full stature. A *Sadhaka* is weighed<sup>120</sup> by the quantum of new knowledge, new light and new love descended to him while concentrating, contemplating and meditating on the existing written truth. So, in order to complete the understanding on *The Synthesis Yoga* asks similar quantum of descent of overhead new knowledge and the combination of both existing and new wisdom can alone give the full power of comprehension, full satisfaction and necessary fulfilment.**

OM TAT SAT

#### References:

- 1: “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 and 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,  
“His commonest doings welled from an inner Light.” Savitri-44,  
“Her **acts** became gestures of sacrifice.” Savitri-360,  
“They felt a godhead and obeyed a call,  
Answered to her lead and did her **work** in the world;” Savitri-364,  
“Drawn by her charm and mastered by her **will**,  
Possessed by her, her striving to possess,” Savitri-364,  
“Your actions can be swift revealing steps,” Savitri-370,
- 2: “For it is in God alone, by the possession of the Divine only that all the discords of life can be resolved, and therefore the raising of men towards the Divine is in the end the one effective way of helping mankind. All the other activities and realisations of our self-experience have their use and power, but in the end these crowded sidetracks or these lonely paths must circle round to converge into the wideness of the integral way by which the liberated soul transcends all, embraces all and becomes the promise and the power of the fulfilment of all in their manifested being of the Divine.” CWSA-23/*The Synthesis of Yoga*/445,
- 3: CWSA-23/*The Synthesis of Yoga*/78,
- 4: “The sacrifice of knowledge, O *Parantapa*, is greater than any material sacrifice. Knowledge is that in which all actions culminate (not any lower

knowledge, but the highest self-knowledge and God-knowledge), O *Partha!*”  
The Gita-4.33,

5: “Neither by *the Vedas*, not by austerities, nor by charity, nor by sacrifice can My *Viswa Rupa* be seen in the form in which thou hast seen Me. By that *Bhakti* which regards, adores and loves Me alone in all things, can I be thus seen, known, and even entered into, O *Parantapa*.” The Gita-11.53-54, “By devotion he comes to know Me, who and how much I am and in all the reality and principles of My being; having thus known Me he entereth into That (*Purushottama*).” The Gita-18.55,

6: “It is that inmost, dominant and often veiled conscious force of our being and of all being, *Tapas*, *Shakti*, *Sraddha*, that sovereignly determines our orientation and of which the intellect and the heart are more or less blind and **automatic servants** and instruments.” CWSA/23/The Synthesis of Yoga-290,

7: CWSA/23/The Synthesis of Yoga-54,

8: “There are two types of beings created in this world, the *Daivic* and *Asuric*; the *Daivic* has been described at length. Hear now from Me, O *Partha*, about the *Asuric*.” The Gita-16.06, “The evil doers attain not to Me, Souls bewildered by the *Maya* of three *gunas* resort to the nature of being of *Asura*.” The Gita-7.15,

9: “**A dwarf three-bodied trinity** was her serf.” Savitri-245, “Overshadowing the **dwarfish trinity**,” Savitri-258, “And makes himself **the Dwarf with triple stride**,” Savitri-488, “But our **dwarf** will and cold pragmatic sense Admit not the celestial visitants:” Savitri-263, “Of the **dwarf-Titan**, the deformed chained god” Savitri-510, “Unwound the **triple cord of mind** and freed” Savitri-82, “The *dharma* of the *sattwic* man is the highest in the circle of the *gunas*; but that too is a limited view and a **dwarfed standard**. Its imperfect indications lead to a petty and relative perfection; temporarily satisfying to the enlightened personal ego, it is not founded either on the whole truth of the self or on the whole truth of Nature.” CWSA/19/Essays on the Gita-544, “But the **introvert** of this distinction is also has not the inner life; he is not a seer of the true self and of inner things, but the small mental man who looks superficially inside himself and sees there not his spiritual self but his life-ego, his mind-ego and becomes **unhealthily preoccupied** with the movements of this little pitiful **dwarf creature**.” CWSA/22/The Life Divine-1064,

10: “Supreme, they say, (beyond their objects) are the senses, supreme over senses the mind, supreme over the mind the intelligent will; that which is supreme over intelligent will, is He, *Akshara Purusha*.” The Gita-3.42,

11: “He should not create a division of their understanding in the ignorant who are attached to their works; he should set them to **all actions**, doing them himself with knowledge and in Yoga.” The Gita-3.26, “Giving up **all thy works** to Me, with thy consciousness founded in the Self, free from hope and egoism, fight delivered from the fever of thy soul.” The Gita-3.30,

12: “The action of the three *Gunas* is the subject matter of *the Veda*; but do thou, O *Arjuna*, become free from triple *Guna*, without dualities, ever based in the true being, without getting or having, possessed of Self.” The Gita-2.45,

13: “Or like a **high-bred maiden** with chaste eyes” Savitri-496,

14: “It is binding on the developing but not yet perfectly developed individual in the shape of social duty, **family obligation**, communal or national demand, so long as it is not in conflict with his growing sense of the higher Right. But the *Sadhaka of the Karmayoga* will abandon this also to the Lord of works. After he has made this surrender, his social impulses and judgments will, like his desires, only be used for their exhaustion or, it may be, so far as they are still necessary for a time to enable him to identify his lower mental nature with mankind in general or with any grouping of mankind in its works and hopes and aspirations. But after that brief time is over, they will be withdrawn and a divine government will alone abide. He will be identified with the Divine and with others **only through the divine consciousness** and not through the mental nature.” CWSA/23/The Synthesis of Yoga-210-11,

15: “Yoga is a **rapid and concentrated conscious evolution of the being**, but however rapid, even though it may effect in a single life what in an unassisted Nature might take centuries and millenniums or many hundreds of lives, still **all evolution** must move by stages; even the greatest rapidity and concentration of the movement cannot swallow up all the stages or reverse natural process and bring the end near to the beginning. A hasty and ignorant mind, a too eager force easily forget this necessity; **they rush forward to make the supermind an immediate aim** and expect to pull it down with a pitchfork from its highest heights in the Infinite. This is not only an absurd expectation but **full of danger**. For the vital desire may very well bring in an action of dark or vehement vital powers which hold out before it a promise of immediate fulfilment of its impossible longing; the consequence is likely to be a plunge into many kind of self-deception, a yielding to the falsehoods and temptations of the forces of darkness, a hunt for the supernormal powers, a turning away from the Divine to the *Asuric* nature, a fatal self-inflation into an unnatural and inhuman and undivine bigness of magnified ego. If the being is small, the nature weak and incapable, there is **not this large-scale disaster**; but a loss of balance, a mental unhinging and consequent moral aberration or a deviation into some kind morbid abnormality of the nature may be untoward consequence.” CWSA/23/The Synthesis of Yoga-282, “It does not always go in this order, for with many the spiritual descent begins first in an imperfect way before the psychic is in front and in charge, but the psychic development has to be attained before a perfect and unhampered spiritual descent can take place, and the last or supramental change is impossible so long as **the two first have not become full and complete**. That’s the whole matter, put as briefly as possible.” CWSA-35/Letters on On Himself and the Ashram-177,

16: “It is possible, indeed, to **begin** with knowledge or Godward emotion solely or with both together and to leave works for the final movement of the Yoga.

But there is then this disadvantage that we may end to live too exclusively within, subtilised in subjective experience, shut off in our isolated inner parts; there we may get incrustated in **our spiritual seclusion** and find it difficult later on to pour ourselves triumphantly outwards and apply to life our gains in the higher Nature. When we turn to add this external kingdom also to our inner conquests, we shall find ourselves too much accustomed to an activity purely subjective and ineffective on the material plane. There will be **an immense difficulty in transforming the outer life and the body**. Or we shall find that our action does not correspond with the inner light: it still follows the old accustomed mistaken paths, still obeys the old normal imperfect influences; the Truth within us continues to be separated by a painful gulf from the ignorant mechanism of our external nature. This is a frequent experience because in such a process the Light and Power come to be self-contained and unwilling to express themselves in life or to use the physical means prescribed for the Earth and her processes. It is as if we were living in another, a larger and subtler world and had no divine hold, perhaps little hold of any kind, upon the material and terrestrial existence.” CWSA-23/The Synthesis of Yoga-93,

17: “In the method of synthesis which we have been following, another clue of principle has been pursued which is derived from another view of the possibilities of Yoga. This starts from the method of *Vedanta* to arrive at the aim of the *Tantra*. In the Tantric method Shakti is all-important, becomes the key to the finding of spirit; in this synthesis (Integral Yoga) spirit, soul is all-important, becomes the secret of the taking up of Shakti. The Tantric method starts from the bottom and grades the ladder of ascent upwards to the summit; therefore its initial stress is upon the action of the awakened Shakti in the nervous system of the body and its centres; the opening of six lotuses is the opening up of ranges of the power of Spirit. Our synthesis takes man as spirit in mind much more than a spirit in body and assumes in him the capacity to begin on that level, to spiritualise his being by the power of the soul in mind opening itself directly to a spiritual force and being and to perfect by that higher force so possessed and brought into action the whole of his nature. For that reason our initial stress has fallen upon the utilization of the powers of soul in mind and the turning of the triple key of knowledge, works and love in the locks of the spirit; the *Hathayogic* methods can be dispensed with, --though there is no objection to their partial use, -- the *Rajayogic* will only enter in as an informal element. To arrive by **the shortest way at the largest development** of spiritual power and being and divinise by it a liberated nature in the whole range of human living is our inspiring motive.” CWSA/24/The Synthesis of Yoga-612-13,

18: “A Yoga of works would seem to require Personality as its mainstay, almost its source, but here too the impersonal is found to be **the most direct liberating force**; it is through a wide egoless impersonality that one can become a free worker and a divine creator. It is not surprising that the overwhelming power of this experience from the impersonal pole of the

Duality should have moved the sages to declare this to be the one way and an impersonal Superconscience to be the sole truth of the Eternal.” CWSA/23/The Synthesis of Yoga-127

19: “If one has walked long and steadily in the path, the faith of the heart will remain under the fiercest adverse pressure; even if it is concealed or apparently overborne, it will take the first opportunity to re-emerge. For something higher than either heart or intellect upholds it in spite of **the worst stumblings and through the most prolonged failure**. But even to the experienced *sadhaka* such falterings or overcloudings bring a retardation of his progress and they are exceedingly dangerous to the novice. It is therefore necessary from the beginning to understand and accept the arduous difficulty of the path and to feel the need of a faith which to the intellect may seem blind, but yet is wiser than our reasoning intelligence. For this faith is a support from above; it is the brilliant shadow thrown by a secret light that exceeds the intellect and its data; it is the heart of a hidden knowledge that is not at the mercy of immediate appearances. Our faith, persevering, will be justified in its works and will be lifted and transfigured at last into the self-revelation of a divine knowledge. Always we must adhere to the injunction of the Gita, “Yoga must be continually applied with a heart free from despondent sinking.” Always we must repeat to the doubting intellect the promise of the Master, “I will surely deliver thee from all sin and evil; do not grieve.” At the end, the flickering of faith will cease; for we shall see his face and feel always the Divine Presence.” CWSA/23/The Synthesis of Yoga-245,

20: “But behind all these and in them he (a *Sadhaka*) has felt a Divinity who is all these things, a Bringer of Light, a Guide and All-Knower, a Master of Force, a Giver of Bliss, Friend, Helper, Father, Mother, Playmate in the world-game, an absolute Master of his being, his soul’s Beloved and Lover. All (the seven-fold personal) relations known to human personality are there in the soul’s contact with the Divine; but they rise towards super human levels and compel him towards a divine nature.” CWSA/23/The Synthesis of Yoga-129,

21: “Those who are bewildered by the modes of three *gunas* and get attached to their action, not knowers of the whole, let not the knower of **the whole disturb their mental stand point**.” The Gita-3.29,

“And the **slow evolution’s** sluggard steps,

Lead not the spirit in an ignorant world

To dare too soon the adventure of the Light,” Savitri-693

22: “It is not enough to devote ourselves by reading of Scriptures or by the stress of philosophic reasoning to an intellectual understanding of the Divine; for at the end of our long mental labour we might know all that has been said of the Eternal, possess all that can be thought about the Infinite and yet we might **not know him (Divine) at all**. The intellectual preparation can indeed be the first stage in a powerful Yoga, but **it is not indispensable**: it is not a step which all need or can be called upon to take. Yoga would be impossible, except for a very few, if the intellectual figure of knowledge arrived at by speculative or

meditative Reason were indispensable condition or a binding preliminary.” CWSA/23/The Synthesis of Yoga-81, “The Gita itself makes a distinction between those who have not the knowledge of the whole, *akrtsnavidah.*, (The Gita-3.29) and are **mised** by the partial truths of existence, and the Yogin who has the synthetic knowledge of the totality, *kritsna-vit*. To see all existence steadily and see it whole and not be **mised** by its conflicting truths, is the first necessity for the calm and complete wisdom to which the Yogin is called upon to rise.” CWSA/19/Essays of the Gita-213,

23: “All things move towards a divine event; each experience, suffering and want no less than joy and satisfaction, is a necessary link in the carrying out of a universal movement which it is our business to understand and second. To revolt, to condemn, to cry out is the impulse of our unchastened and ignorant instincts. Revolt like everything else has its uses in the play and is even necessary, helpful, decreed for the divine development in its own time and stage; but the movement of an ignorant rebellion belongs to the stage of the **soul’s childhood or to its raw adolescence**. The **ripened soul** does not condemn but seeks to understand and master, does not cry out but accepts or toils to improve and perfect, does not revolt inwardly but labours to obey and fulfil and transfigure. Therefore we shall receive all things with an equal soul from the hands of the Master. Failure we shall admit as a passage as calmly as success until the hour of the divine victory arrives. Our souls and minds and bodies will remain unshaken by acutest sorrow and suffering and pain if in the divine dispensation they come to us, unoverpowered by intensest joy and pleasure. Thus supremely balanced we shall continue steadily on our way meeting all things with an equal calm until we are ready for a more exalted status and can enter into the supreme and universal Ananda.” CWSA/23/The Synthesis of Yoga-225, “There is too, on a higher level, the equality of the stoic, the equality of a devout resignation or a sage detachment, the equality of a soul aloof from the world and indifferent to its doings. These too are insufficient; first approaches they can be, but they are at most early soul-phases only or imperfect mental preparations for our entry into the true and absolute self-existent wide evenness of the spirit.” CWSA-23/The Synthesis of Yoga-103,

24: “The rules which the intellect of men lays down cannot apply to the liberated soul, — by the external criteria and tests which their mental associations and prejudgments prescribe, such a one cannot be judged; he is outside the narrow jurisdiction of these fallible tribunals. It is immaterial whether he wears the garb of the ascetic or lives the full life of the householder; whether he spends his days in what men call holy works or in the many-sided activities of the world; whether he devotes himself to the direct leading of men to the Light like *Buddha*, *Christ* or *Shankara* or governs kingdoms like *Janaka* or stands before men like *Sri Krishna* as a politician or a leader of armies; what he eats or drinks; what are his habits or his pursuits; whether he fails or succeeds; whether his work be one of construction or of destruction; whether

he supports or restores an old order or labours to replace it by a new; whether his associates are those whom men delight to honour or those whom their sense of superior righteousness outcasts and reprobates; whether his life and deeds are approved by his contemporaries or he is condemned as a misleader of men and a fomentor of religious, moral or social heresies.” CWSA/23/The Synthesis of Yoga-271,

25: CWSA/23/The Synthesis of Yoga-165,

26: “All that is true behind polytheism as well as behind monotheism falls within the scope of his (*Sadhaka* of integral Yoga) seeking; but he passes beyond their superficial sense to human mind to grasp their mystic truth in the Divine.” CWSA/23/The Synthesis of Yoga-129,

27: “A psychic fire within must be lit into which all is thrown with the Divine Name upon it. In that fire all the emotions are compelled to cast off their grosser elements and those that are undivine perversions are burned away and the others discard their insufficiencies, till a spirit of largest love and a stainless divine delight arises out of the flame and smoke and frankincense. It is the (seven-fold) **divine love** which so emerges that, **extended** in inward feeling to the Divine in man and all creatures in an active universal equality, will be more potent for the perfectibility of life and a more real instrument than **the ineffective mental ideal of brotherhood** can ever be.” CWSA/23/The Synthesis of Yoga-166,

28: “On Me repose all thy mind and lodge all thy understanding in Me; doubt not that **thou shalt dwell in Me** above this mortal existence.” The Gita-12.8,

29: “The *Yogin* who has taken his stand upon oneness and loves Me in all beings, however and in all ways he lives and acts, **lives and acts in Me.**” The Gita-6.31,

30: “By meditation do some see the transcendent Self in the immanent self by the universal Self, others see it by Yoga of *Sankhyas*; others yet by the Yoga of Works.” The Gita-13.25,

31: The Mother’s Agenda-3/348, The Mother’s Agenda-7<sup>th</sup> March/1961,

32: The Mother’s Agenda-13/66,

33: The Mother’s Agenda-3/112,

34: “As one too great for him he (Creator) worships her (Creation);

He (Creator) adores her (Creation) as his regent of desire...” Savitri-62, similar adoration of creation is observed in one of the Aphorisms of *Sri Aurobindo*, “When I knew nothing, then I abhorred the criminal, sinful and impure, being myself full of crime, sin and impurity; but when I was cleansed and my eyes unsealed, then I bowed down in my spirit before the thief and murderer and adored the feet of the harlot; for I saw that these souls had accepted the terrible burden of evil and drained for all of us the greater portion of the churned poison of the world-ocean.” SABCL/17/The Hour of God-94-95,

35: CWSA-23/The Synthesis of Yoga-529-530,

36: CWSA-23/The Synthesis of Yoga-492,

37: “The inborn work, O *Kaunteya*, though defective, ought not to be abandoned, for all initiations of work are clouded by defects as fire by smoke.” The Gita-18.48,

38: “A strict obedience to the wise and intuitive leading of a Guide is also **normal and necessary** for all but **a few specially gifted seekers.**” CWSA/22/The Life Divine/941,

39: “After many births of preparation, a *Jnana Yogi* with strong foundation of *Karma* and *Bhakti Yoga*, attains My *Purushottama* or Supramental state of Consciousness. He also realises the intermediate stair that all this existence is Divine, the Cosmic Consciousness, *Vasudeva sarvamiti*. Such great Soul or integral Yogi is very rare.” The Gita-7.19, “The highest or true Vijnana is the supramental plane — the plane of the Divine Knowledge — it is only at the end of the sadhana, when there is the full siddhi that one can have free connection with that plane.” CWSA-28/Letters on Yoga-I-144, “It is only the supramental that is all Knowledge. All below that from Overmind to Matter is Ignorance — an Ignorance growing at each level nearer to the full Knowledge. Below Supermind there may be Knowledge but it is not all Knowledge.” CWSA-28/Letters on Yoga-I-144,

40: The Gita-5.6/12.5,

41: “But still the *Vibhuti* is not the *Avatar*; otherwise *Arjuna*, *Vyasa*, *Ushanas* would be *Avatars* as well as *Krishna*, even if in a less degree of the power of *Avatarhood*. The divine quality is not enough; there must be the inner consciousness of the Lord and Self governing the human nature by his divine presence. The heightening of the power of the qualities is part of the becoming, *bhutagrama*, (The Gita-8.19, 9.8) an ascent in the ordinary manifestation; in the *Avatar* there is the **special manifestation, the divine birth from above**, the eternal and universal Godhead descended into a form of individual humanity, *atmanam srijami*, (The Gita-4.7) and conscious not only behind the veil but in **the outward nature.**” CWSA/19/Essays on the Gita-161, “The crisis in which the Avatar appears, though apparent to the outward eye only as a crisis of events and great material changes, is always in its source and real meaning **a crisis in the consciousness** of humanity when it has to undergo some grand modification and effect some new development. For this action of change a divine force is needed; but the force varies always according to the power of consciousness which it embodies; hence the necessity of a divine consciousness manifesting in the mind and soul of humanity. Where, indeed, the change is mainly intellectual and practical, the intervention of the Avatar is not needed; there is a great uplifting of consciousness, a great manifestation of power in which men are for the time being exalted above their normal selves, and this surge of consciousness and power finds its wave-crests in certain exceptional individuals, *vibhutis*, whose action leading the general action is sufficient for the change intended.”



CWSA/19/Essays on the Gita-168, “The Avatar is not bound to do extraordinary actions, but he is bound to give his acts or his work or what he is — any of these or all — a significance and an effective power that are part of something essential to be done in the history of the earth and its races.” CWSA-28/Letters on Yoga-I-490, “The natural attitude of the psychic being is to feel itself as the child, the son of God, the Bhakta; it is a portion of the Divine, one in essence, but in the dynamics of the manifestation there is always even in identity a difference. The Jivatman, on the contrary, lives in the essence and can merge itself in identity with the Divine; but it too, the moment it presides over the dynamics of the manifestation, knows itself as one centre of the multiple Divine, not as the Parameshwara. It is important to remember this distinction; for, otherwise, if there is the least vital egoism, one may begin to think of oneself as an Avatara...” CWSA-28/Letters on Yoga-61

“For even the close partners of her (Savitri’s) thoughts  
Who could have walked the nearest to her ray, (far from her Sunlight status)  
Worshipped the power and light they felt in her  
But could not match the measure of her soul.” Savitri-363,

42: “This will be to him (A *Sadhaka* of integral Yoga) his exceeding good fortune if he can meet one who has realised or is becoming That which he seeks for and can by opening to it in this vessel of its manifestation himself realise it. For that is the most palpable sign of the growing fulfilment, the promise of the great mystery of the progressive Descent into Matter which is the secret sense of the material creation and the justification of terrestrial existence.” CWSA/23/The Synthesis of Yoga-130, “As for the disciple, I would tell him: “In all cases, be faithful to your guru whoever he is; he will lead you as far as you can go. But if you have the good fortune to have the Divine as your guru, there will be no limit to your realisation.”” The Mother/TMCW-12/On Education-p-63

43: “An incarnation is always through a human mother, though there have been one or two cases in which **a virgin birth** has been proclaimed (Christ, Buddha). The only other meaning — unless we suppose an unprecedented miracle — might be a descent such as sometimes happens, the Godhead manifesting in somebody who at birth was a Vibhuti, not at once the full incarnation.” CWSA-35/Letters on Himself and the Ashram-400, “Whatever is significant in the outward life is so because it is a symbol of what has been realised within himself and one may go on and say that the inner life also is only significant as an expression, a living representation of the movement of the Divinity behind it. That is why we need not enquire whether the stories about Krishna were transcripts, however loose, of his acts on earth or are symbol-representations of what Krishna was and is for men, of

the Divinity expressing itself in the figure of Krishna. Buddha's renunciation, his temptation by Mara, his enlightenment under the Bo-Tree are such symbols, so too **the virgin birth**, the temptation in the desert, the crucifixion of Christ are such symbols true by what they signify, even if they are not scrupulously recorded historical events." CWSA-28/Letters on Yoga-I-479

44: CWSA/19/Essays on the Gita-458,

45: CWSA-23/The Synthesis of Yoga-174,

46: CWSA-23/The Synthesis of Yoga-183,

47: "As the psychic change has to call in the spiritual to complete it, so the first spiritual change has to call in the supramental transformation to complete it." CWSA-22/The Life Divine-951, "A purified mind and heart and a strong and fine psychical intuition may do much to protect from perversion and error, but even the most highly developed psychical consciousness cannot be absolutely safe unless the psychical is illumined and uplifted by a higher force than itself and touched and strengthened by the luminous intuitive mind and that again raised towards the supramental energy of the spirit." CWSA/24/The Synthesis of Yoga-896, "The reason is that the old Yogins when they went above the spiritual mind passed into samadhi, which means that they did not attempt to be conscious in these higher planes — their aim being to pass away into the Superconscious and not to bring the Superconscious into the waking consciousness, which is that of my Yoga." CWSA-35/Letters on Himself and the Ashram-286,

48: CWSA-22/The Life Divine-943,

49: "How many times, how many times have I seen that he (*Sri Aurobindo*) had written down my experiences... Because for years and years I didn't read *Sri Aurobindo's* books; it was only before coming here that I too had read *The Life Divine*, *The Synthesis of Yoga*, and another one, too. For instance, *Essays on the Gita* I had never read, *Savitri* I had never read, I read it very recently (that is to say, some ten years ago, in 1954 or 55). The book *Sri Aurobindo on Himself* and on *the Mother* I had never read, and when I read it, I realised what he wrote to people about me—I had no idea, he had never told me anything about it!... You see, there are lots of things that I had said while speaking to people—that I had said just like that, because they came (*gesture from above*) and I would say them—and I realised he had written them. So, naturally, I appeared to be simply repeating what he had written—but I had never read it!" The Mother's Agenda-6/237,

50: *Savitri*-90,

51: The Mother' Agenda-7<sup>th</sup> September, 1963,

52: "But just as the (1) outer life is of immense importance for the inner development, so (2) the external *Avatarhood* is of no mean importance for this great spiritual manifestation. The consummation in (1) the mental and physical symbol assists (2) the growth of the inner reality; (3) afterwards the inner

reality expresses itself with greater power in a more perfect symbolisation of itself through the outer life. Between these two, (2) spiritual reality and (1) mental and physical expression, acting and returning upon each other constantly the manifestation of the Divine in humanity has elected to move always in the cycles of (1) its concealment and (2) its revelation.” CWSA-19/Essays on the Gita-167,

53: The Mother’s Centenary Works (second edition)/9/241,

54: The Mother’s Centenary Works (second edition)/8/299-300,

55: “**Action is demanded of man by the Master of the world who is the master of all his works and whose world is a field of action**, whether done through the ego and in the ignorance or partial light of limited human reason (objectively-subjective action) or initiated from a higher and more largely seeing plane of vision and motive (subjectively-objective action).” SABCL/Vol-13/Essays on the Gita-P-436, “It is its admission that, even in this much fragmented existence, there is beyond itself and behind that which is not its own egoistic person, something greater and completer, a diviner All which demands from it **subordination and service**. Indeed, sacrifice is imposed and, where need be, compelled by the universal World-Force; it takes it even from those who do not consciously recognise the law, — inevitably, because this is the intrinsic nature of things.” CWSA-23/The Synthesis of Yoga-106,

56: The Mother’s Agenda-June 24, 1961,

57: The Mother’s Agenda- July 15, 1961,

58: The Mother’s Agenda-5/170-71,

59: The Mother’s Agenda-4/271,

60: Sep-25/1965/The Mother’s Agenda/Vol-6/P: 259-260,

61: “Here in *India*, with the notion of *Guru*, of *Avatar*, you may recognise him, admit him, but he is there exclusively to satisfy all demands- not because he has put on a human body, but because he is the representative of the supreme Power, and you accept the supreme Power, you pretend to obey it, you surrender to it, **but with, at the back of your mind, “He is there to satisfy my desires.”** The quality of desires depends on the individual: for some, it is the most petty personal desires; for others it is big desires for all humanity, or even for greater realisations, but any how it amounts to the same thing. That seems to be the condition of surrendering (!) To emerge from that one must emerge from the human consciousness, that is, from the active, acting consciousness. It is so strong that if any one dares say that the world and all creations exist for the Divine’s satisfaction, it immediately raises a violent protest and he is accused of ....they say, “But this Divine is a monster! A monster of egoism,” without noticing that they are precisely like that.” The Mother’s Agenda-9/157, “Sri Aurobindo is always there. At times he becomes very active, especially when people "pump" or pull or crush you under the weight of all their difficulties and all their desires. Then (these last few days have been like that), I might put it into the words he often used, but this is his attitude: "They accept the God only when they can crucify him."

I find that so interesting, you know!

They accept God – the Divine – only when they can crucify him. That is to say, they recognize the Divine in a body only if that body is fit to be crucified or tortured. And then, if things go wrong, "So he's not divine!"

He is not divine....

He always used to say, "The Divine takes care to veil himself so as not to crush them." The Mother's Agenda-20.02.1968, "All true Gurus are the same, the one Guru, because all are the one Divine. That is a fundamental and universal truth. But there is also a truth of difference; the Divine dwells in different personalities with different minds, teachings, influences so that He may lead different disciples with their special need, character, destiny by different ways to the realisation. Because all Gurus are the same Divine, **it does not follow that the disciple does well if he leaves the one meant for him to follow another.** Fidelity to the Guru is demanded of every disciple, according to the Indian tradition. "All are the same" is a spiritual truth, but you cannot convert it indiscriminately into action; you cannot deal with all persons in the same way because they are the one Brahman: if one did, the result pragmatically would be an awful mess. It is a rigid mental logic that makes the difficulty but in spiritual matters mental logic easily blunders; intuition, faith, a plastic spiritual reason are here the only guides." CWSA-29/Letters on Yoga-II/p-194, "All that is popular Yoga. (*The correspondent wrote, "It is said that if a disciple receives his Guru's touch or grace, his main difficulties very often disappear."*) The Guru's touch or grace may open something, but the difficulties have always to be worked out still. What is true is that if there is complete surrender which implies the prominence of the psychic, these difficulties are no longer felt as a burden or obstacle but only as superficial imperfections which the working of the grace will remove." CWSA-29/Letters on Yoga-II/p-197,

62: "The Blessed Lord said: Many are My lives that are past, and thine also, O Arjuna; all of them I know, but thou knowest not, O scourge of the foe." The Gita-4.5,

63: Savitri-322,

64: "In the world's contacts meet his (Divine's) single touch" Savitri-476,

65: Savitri-356,

66: "If, for any reason this body (The Mother's body) becomes unusable, the universal Mother will again start manifesting in hundreds of individualities according to their capacity and receptivity, each one being a partial manifestation of the Universal Consciousness." The Mother's Agenda-11/p-346, "And if you do not want your body to fail you, avoid wasting your energies in useless agitation. Whatever you do, do it in a quiet and composed poise. In peace and silence is the greatest strength." The Mother's Agenda-8/p-365,

67: “The greatest inner discoveries, the experience of self-being, the cosmic consciousness, the inner calm of the liberated spirit, the direct effect of mind upon mind, the knowledge of things by consciousness in direct contact with other consciousness or with its objects, most spiritual experiences of any value, cannot be brought before the tribunal of the common mentality which has no experience of these things and takes its own absence or incapacity of experience as a proof of their invalidity or their non-existence.” CWSA/22/The Life Divine-677,

68: The Mother’s Agenda-1/400-401,

69: “If we were convinced that our formulation of what *Sri Aurobindo* represents is the only correct expression, we would become dogmatic and would be on the verge of **founding a religion.**” The Mother’s Agenda-6/353,

70: “If we are to be free in the spirit, if we are to subject only to the supreme Truth, **we must discard the idea** that our mental and moral laws are binding on the Infinite or that there can be anything sacrosanct, absolute or eternal even in the highest of our existing standards and conduct. **To form higher and higher temporary standards as long as** they are needed is to serve the Divine in his world march; to erect rigidly an absolute standard is to attempt the erection of a barrier against the eternal waters in their onflow. Once the nature-bound soul realizes this truth, it **is delivered from the duality** of good and evil.” CWSA-23/The Synthesis of Yoga-191,

71: “Especially at the beginning, *Sri Aurobindo* used to shatter to pieces all moral ideas [you know, as in the (*Thoughts and*) *Aphorisms*, for example]. He shattered all those things, he shattered them, really shattered them to pieces. So there’s a whole group of *youngsters*’ here who were brought up with this idea that ‘we can do whatever we want, it doesn’t matter in the least!’ – that they need not bother about all those concepts of ordinary morality. **I’ve had a hard time making them understand that this morality can be abandoned only for a higher one** ... So, one has to be careful not to give them the Power too soon.” The Mother’s Agenda-September 20, 1960, (*The Mother’s* above saying indicates that one must follow the ancient Indian *Aryan* culture and transform his status from traditional *tamasic Shudrahood* to traditional *sattwic Brahminhood* and from *unaryan* uncultured trend to cultured *Arya*, then he is fit to shatter their limitation in to pieces and emerges as an Integral *Brahmin* and integral *Arya*.)

72: “In *The Synthesis of Yoga*, *Sri Aurobindo* says that this idea of good and bad, of pure and impure, is a notion needed for action; but the purists, such as *Chaitanya*, *Ramakrishna* and others, do not agree. They do not agree that it is indispensable for action. They simply say: your acceptance of action as a necessary thing is contrary to your perception of the Divine in all things.

(*Question*) *How can the two be reconciled?*

I recall that once I tried to speak of this, but **no one followed me, no one understood**, so I did not insist. I left it open and never pursued it further, for they could not decipher anything or find any meaning in what I was saying. But

now I could give a very simple answer: Let the Supreme do the work. It is He who has to progress, not you!" The Mother's Agenda-1/172,  
 73: "Each action left the footprints of a god," Savitri-23,  
 "A solitary mind, a world-wide heart,  
 To the lone immortal's unshared work she rose." Savitri-9  
 "And leaves its huge white stamp upon our lives." Savitri-48,  
 "Its powers (Overmental Spiritual energy) can undo all Nature's work:..  
 It (Overmind) can immortalise a moment's work:" Savitri-84-85,  
 "A work is done in the deep silences;" Savitri-170,  
 "Sweet common things turned into miracles" Savitri-235,  
 "It acted not but bore all thoughts and deeds,  
 The witness Lord of Nature's myriad acts  
 Consenting to the movements of her Force.  
 His mind reflected this vast quietism." Savitri-283,  
 "From hidden silences the act is born" Savitri-283,  
 "She (Divine Mother) reigns, inspirer of its **multiple works**  
 And thinker of the symbol of its scene." Savitri-295  
 "Something thou (King Aswapati) can'st to do from the Unknown,  
 But nothing is finished and the world goes on  
 Because only half God's cosmic work is done." Savitri-310,  
 "The moment's thought inspired the passing act." Savitri-325,  
 "This transient earthly being if he wills  
 Can fit his acts to a transcendent scheme." Savitri-370,  
 "But the spirit's consent is needed for each act" Savitri-457,  
 "The Immobile stands behind each daily act, (dynamic Spiritual action)  
 A background of the movement and the scene,  
 Upholding creation on its might and calm  
 And change on the Immutable's deathless poise." Savitri-662,  
 "Illumine common acts with the Spirit's ray" Savitri-710,  
 "(Spiritual action) The passive way is to be inwardly immobile, without effort,  
 wish, expectation or any turn to action, *niscesta, anha, nirapeksa, nivrta*; the  
 active way is to be thus immobile and impersonal in the mind, but to allow the  
 supreme Will in its spiritual purity to act through the purified instruments.  
 Then, if the soul abides on the level of the spiritualised mentality, it becomes  
 an instrument only, but is itself without initiative or action, *niskriya,*  
*sarvarambha parityagi*. (Supramental action) But if it rises to the gnosis, it is at  
 once an instrument and a participant in the bliss of the divine action and the  
 bliss of the divine Ananda; it unifies in itself the *prakriti* and the *purusha*. (Or  
 it unifies *Para-prakriti* with *Purushottama*.)" CWSA/24/The Synthesis of  
 Yoga-676,  
 74: "The Craftsman of the magic stuff of self  
 Who **labours** at his high and difficult plan  
 In the wide workshop of the wonderful world,  
 Modelled in inward Time his rhythmic parts." Savitri-25,

“His spirit's stillness helped the toiling world.  
 Inspired by silence and the closed eyes' sight (Supramental action of King  
 Aswapati)  
 His force could work with a new luminous art  
 On the crude material from which all is made  
 And the refusal of Inertia's mass  
 And the grey front of the world's Ignorance  
 And nescient Matter and the huge error of life.” Savitri-36,  
 “A deep surrender is their (Supramental Beings) source of might,  
 A still identity their way to know,  
 Motionless is their action like a sleep.” Savitri-57,  
 “It (Supramental energy) moves events by its bare silent will,  
 Acts at a distance without hands or feet.” Savitri-85,  
 “In that high realm where no untruth can come,  
 Where all are different and all is one,  
 In the Impersonal's ocean without shore  
 The Person in the World-Spirit anchored rode;  
 It thrilled with the mighty marchings of World-Force,  
 Its acts were the comrades of God's infinite peace.” Savitri-301,  
 “His finite parts approached their absolutes,  
 His actions framed the movements of the Gods,  
 His will took up the reins of cosmic Force.” Savitri-302,  
 “Its inexhaustible acts in a timeless Time,” Savitri-298,  
 “Nothing could satisfy but its delight:  
 Its (Supreme Self's) absence left the greatest actions dull,  
 Its presence made the smallest seem divine.” Savitri-305,  
 “A Power that lives upon the heights must **act**,  
 Bring into life's closed room the Immortal's air  
 And fill the finite with the Infinite.” Savitri-315-16  
 (In Supramental) “The will obeyed the thought, the act the will.” Savitri-327,  
 “Untired of sameness and untired of change,  
 Endlessly she unrolled her moving act,” Savitri-328,  
 “Once more that Will put on an earthly shape.” Savitri-354  
 “(Supramental) Silence swallowing **life's acts** into the deeps,  
 Of thought's transcendent climb and heavenward leap,  
 A brooding world of reverie and **trance**,  
 Filled with the **mightiest works** of God and man,” Savitri-359  
 “A (Supramental) Will that without sense or motive acts,  
 An (Supramental) Intelligence needing not to think or plan,” Savitri-680,  
 “Because he (Supermind) is there the Inconscient does its work,” Savitri-681,  
 75: “In the light of gnosis the many mental idols, constructed principles and  
 systems, conflicting ideals which man has created in all domains of his mind  
 and life, could command no acceptance or reverence; only the truth, if any,  
 which these specious images conceal, could have a chance of entry as elements

of a harmony founded on a much wider basis.” CWSA/22/The Life Divine-1103,

76: CWSA/23/The Synthesis of Yoga-342,

77: CWSA/23/The Synthesis of Yoga-46,

78: CWSA/24/The Synthesis of Yoga-718,

79: “As so he (King Aswapati) grew into his **larger self**,

Humanity framed his movements (outer wandering) less and less

A greater being saw a greater world.” Savitri-26,

80: The Mother’s Agenda-4/435,

81: CWSA/24/The Synthesis of Yoga-772,

82: “In one chapter of *The Synthesis of Yoga*, Sri Aurobindo **says that there is a state of consciousness in which all is from all eternity** –everything, without exception, that is to be manifested here...

*Q:- In detail?*

In a certain state of consciousness (I no longer remember what he calls it—I think it’s in the ‘Yoga of Self-Perfection’), one is perfectly identified with the Supreme, not in his static but in his dynamic aspect, the state of becoming. In this state, everything is already there from all eternity, even though here it gives us the impression of a becoming. And Sri Aurobindo says that if you are capable of maintaining this state, then you know everything: all that has been, all that is and all that will be –in an absolutely simultaneous way.

But you must have a firm head on your shoulders! Reading some of these chapters in ‘Self-Perfection,’ **I thought it would be better if it didn’t fall into just anyone’s hands.**

Anyway, in this state the feeling of uncertainty completely disappears (he explains it very well).” The Mother’s Agenda-2/170,

83: “The mystics founded their endeavour on a power of suprarational knowledge, intuitive, inspired, revelatory and on the force of the inner being to enter into occult truth and experience: but these powers are not possessed by men in the mass or possessed only in a crude, undeveloped and fragmentary initial form on which nothing could be safely founded; so for them in this new development the spiritual truth had to be clothed in intellectual forms of creed and doctrine, in emotional forms of worship and in a simple but significant ritual. At the same time the strong spiritual nucleus became mixed, diluted, alloyed; it tended to be invaded and aped by the lower elements of mind and life and physical nature. It was this mixture and alloy and invasion of the spurious, this profanation of the mysteries and the loss of their truth and significance, as well as the **misuse** of the occult power that comes by communication within visible forces, that was most dreaded by the early mystics and prevented by secrecy, by strict discipline, by restriction to the few fit initiates.” CWSA/22/The Life Divine-903, “The words supermind and supramental were first used by me, but since then people have taken up and are using the word supramental for anything above the mind.” CWSA-28/Letters on Yoga-I-144,



84: CWSA/24/The Synthesis of Yoga-804-805,  
85: “We find that it progresses towards a greater completeness in proportion as we arrive at **two kinds of perfection**; (1) first, a greater and greater detachment from the control of the lower suggestions; (2) secondly, an increasing discovery of a self-existent Being, Light, Power and Ananda which surpasses normal humanity...The movement of perfection is (1) away from all domination by the lower nature and (2) towards a pure and powerful reflection of the being, power, knowledge and delight of the Spirit and Self in the buddhi. The Yoga of self-perfection is to make this **double movement as absolute as possible.**”  
CWSA/24/The Synthesis of Yoga-668-69,  
86: “In the wide signless ether of the Self,  
In the unchanging Silence white and nude,  
Aloof, resplendent like gold dazzling suns  
Veiled by the ray no mortal eye can bear,  
The Spirit's bare and absolute potencies  
Burn in the solitude of the thoughts of God.” Savitri-57,  
87: CWSA/24/The Synthesis of Yoga-824,  
88: CWSA/23/The Synthesis of Yoga-71,  
89: CWSA/24/The Synthesis of Yoga-829-30,  
90: CWSA/24/The Synthesis of Yoga-839,  
91: “It brings to us the inevitable word,  
The godlike act, the thoughts that never die.” Savitri-110, (subtle physical action, Mantra/Japa and wisdom)  
92: CWSA/23/The Synthesis of Yoga-95,  
93: “If you want to know what Sri Aurobindo has said on a given subject, you must **at least read all that he has written** on that subject. You will then see that he has apparently said the most contradictory things. But when one has read everything, and understood a little, one perceives that all the contradictions complement each other and are organised and unified into an integral synthesis.” The Mother/TMCW/12/397, *16 December 1964*,  
94: CWSA-24/The Synthesis of Yoga-741,  
95: Savitri-311,  
96: “To stay the wheels of Doom this (Savitri's) greatness rose.” Savitri-19  
“*They (Avatars) are caught by the Wheel that they had hoped to break,*”  
Savitri-445,  
97: Savitri-717,  
98: CWSA-23/The Synthesis of Yoga-92,  
99: “Basically, the guru's real power is to fill up the gaps! To bring you into contact: when you are in the higher planes, to bring you into contact with the Highest. Or to bring you into contact with your soul, your psychic being within, or to bring you into contact with the Supreme – but that not many can do.” The Mother's Agenda-July-10, 1963,  
100: The Mother's Agenda-June 18, 1968,

- 101: "...among acts of worship I am the worship called Japa (silent repetitions of sacred names etc.)" The Gita-10.25,
- 102: "I should like to say, in passing, that it is not always safe to apply practically to oneself what has been written for another.... The tendency to take what I lay down for one and apply it without discrimination to another is responsible for much misunderstanding.... It is not a fact that all I write is meant equally for everybody..." CWSA-28/Letters on Yoga-I-p-584-85, "I have told you these things (*The Mother's Teachings*) because you needed to hear them. But don't make **an absolute dogma** from them, for that takes away all their truth." *The Mother's Centenary Works* (second edition)/8/242,
- 103: "I have said that the Avatar is one who comes to open the Way for humanity to a higher consciousness — if nobody can follow the Way, then either our conception of the thing, which is that of Christ and Krishna and Buddha also, is all wrong or the whole life and action of the Avatar is quite futile." CWSA-35/Letters on Himself and the Ashram-420, "I was concerned with the possibility of people following the Path I had opened, as Christ, Krishna, Buddha, Chaitanya etc. opened theirs. You were declaring that no human being could follow and that my life was perfectly useless as an example — like the lives of the Avatars. Path, life, example all useless — even Power useless because all have been failures." CWSA-35/Letters on Himself and the Ashram-426,
- 104: "Moreover to get the supramental Light is not so easy as you fancy; I have warned again and again the sadhaks against the error of thinking they are already in possession of the supermind or in touch with it. One has to go through a long and patient development through many lower stages of consciousness before one can be even within measurable distance of the supermind." CWSA-32/The Mother with Letters on the Mother-249,
- 105: "Mankind has first to seek this knowledge through the external life; for until its mentality is sufficiently developed, spiritual knowledge is not really possible, and in proportion as it is developed, the possibilities of spiritual knowledge become richer and fuller." CWSA-23/The Synthesis of Yoga-513, "Your preparation seems to be mainly intellectual and for this Yoga the intellect is not sufficient; relied upon as the chief guide it may become instead a barrier. This Yoga depends upon a supra-intellectual knowledge which can come only from the soul or psychic being within and the secret spirit above." CWSA-35/Letters on Himself and the Ashram-529,
- 106: "I am just finishing *The Synthesis of Yoga*, and what Sri Aurobindo says is exactly what has happened to me throughout my life. And he explains how you can still make **mistakes** as long as you are not supramentalized. Sri Aurobindo describes all the ways by which images are sent to you — and they are not always images or reflections of the truth of things past, present or future; there are also all the images that come from human mental formations and all the various things that want to be considered. It is very, very interesting. And interestingly enough, in these few pages I have found a description of the work

I have spent my whole life doing, trying to SIFT out all we see.” The Mother/October 11, 1960,

107: “I’m just now finishing the *Yoga of Self-Perfection* ... When we see what human life is and, **even in the best of cases**, what it represents in the way of imbecility, stupidity, narrowness, meanness (not to mention ignorance because that is too flagrant) ... and even those who believe themselves to have generous heart, for example, or liberal ideas, a desire to do good! ... Each time the consciousness orients itself in one direction to attain some result, everything that was in existence (not just one’s personal existence, but this sort of collectivity of existences that each being represents), everything that is contrary to this effort immediately presents itself in its crudest light.” The Mother/October 11, 1960, “What Sri Aurobindo promised and what naturally interests us, we who are here now, is that the time has come when some beings among the *élite* of humanity, who fulfil the conditions necessary for spiritualisation, will be able to transform their bodies with the help of the supramental Force, Consciousness and Light, so as no longer to be animal-men but become supermen... This promise Sri Aurobindo has made and he based it on the knowledge he had that the supramental Force was on the point of manifesting on the earth. In fact it had descended in him long ago, he knew it and knew what its effects were... And now that it has manifested universally, I could say, generally, the certainty of the possibility of transformation is of course still greater. There is no longer any doubt that those who will fulfil or who now fulfil the conditions are on the way to this transformation... The conditions (of Supramental transformation) Sri Aurobindo gives in detail in *The Synthesis of Yoga* and in still greater detail in his last articles on the Supramental Manifestation. So now it is only a question of realisation.” TMCW-8/The Questions and Answers-1956/p-322,

108: “These things (Karma, Necessity and Fate) are to mind the workings of a power outside or above it in which it is involved and intervenes only with a contributory **personal effort** which partly arrives and succeeds, partly fails and stumbles and which even in succeeding is largely overruled for issues different from or at any rate greater and more far-reaching than its own intention. The will of man works in the ignorance by a partial light or more often flickerings of light which mislead as much as they illuminate. His mind is an ignorance striving to erect standards of knowledge, his will an ignorance striving to erect standards of right, and his whole mentality as a result very much a house divided against itself, idea in conflict with idea, the will often in conflict with the ideal of right or the intellectual knowledge.” CWSA-24/The Synthesis of Yoga-791,

109: “A perfect equality not only of the self, but in the nature is a condition of the Yoga of self-perfection. The first obvious step to it will be the conquest of our emotional and vital being, for here are the sources of greatest trouble, the most rampant forces of inequality and subjection, the most insistent claim of our imperfection. The equality of these parts of our nature comes by

purification and freedom.” CWSA-24/The Synthesis of Yoga-702, “A perfect equality of our spirit and nature is a means by which we can move back from the troubled and ignorant outer consciousness into this inner kingdom of heaven and possess the spirit’s eternal kingdoms, *rājyam samṛddham*, of greatness, joy and peace. That self-elevation to the divine nature is the complete fruit and the whole occasion of the discipline of equality demanded from us by the self-perfecting aim in Yoga.” CWSA-24/The Synthesis of Yoga-699, “A perfect equality and peace of the soul is indispensable to change the whole substance of our being into substance of the self out of its present stuff of troubled mentality. It is equally indispensable if we aspire to replace our present confused and ignorant action by the self-possessed and luminous works of a free spirit governing its nature and in tune with universal being. A divine action or even a perfect human action is impossible if we have not equality of spirit and an equality in the motive-forces of our nature.” CWSA-24/The Synthesis of Yoga-699-700,

110: “All these powers of the psychic consciousness need have and often have no more than a mental utility and significance, but it can also be used with a spiritual sense and light and intention in it and for a spiritual purpose. This can be done by a spiritual meaning and use in our psychical interchange with others, and it is largely by a psycho-spiritual interchange of this kind that a master in Yoga helps his disciple.” CWSA-24/The Synthesis of Yoga-879,

111: “This intellectual preparation can indeed be the first stage in a powerful Yoga, but it is not indispensable: it is not a step which all need or can be called upon to take. Yoga would be impossible, except for a very few, if the intellectual figure of knowledge arrived at by the speculative or meditative Reason were its indispensable condition or a binding preliminary.” CWSA-23/The Synthesis of Yoga-81,

112: “From food creatures come into being, from rain is the birth of food, from sacrifice comes into being the rain, sacrifice is born of work; work know to be born of Brahman, Brahman is born of the Immutable; therefore is the all-pervading Brahman established in the sacrifice.” The Gita-3.14-15,

113: “The Blessed Lord said: Yoga of Knowledge and Yoga of Works both bring about the Soul’s salvation, but of the two Yoga of Works is distinguished above Yoga of Knowledge.” The Gita-5.2, “Better indeed is knowledge than practice, than knowledge, meditation is better; than meditation, renunciation of the fruit of action, on renunciation follows peace.” The Gita-12.12, “The (Karma) Yogin is greater than the doers of askesis, greater than the men of knowledge, greater than the men of works; become then the (Karma) Yogin, O Arjuna.” The Gita-6.46, “Please remember that I have been declaring all along an integral Yoga in which knowledge, Bhakti, works -light of consciousness, Ananda and love, will and power in works — meditation, adoration, service of the Divine have all their place. Have I written seven volumes of the *Arya* all in vain? Meditation is not greater than Yoga of works nor works greater than Yoga by knowledge — both are equal.” CWSA-35/Letters on Himself and the

Ashram-746, "All spiritual paths lead to a higher consciousness and union with the Divine and among the many paths one of the greatest is the Way of Works: it is as great as the Way of Bhakti or the Way of Knowledge." CWSA-12/Essays Human and Divine-348-349,

114: The Gita-8.7,

115: "The Blessed Lord said: In this world twofold is the self-application of the soul, *dvibidha nistha*, (by which it enters into the Brahmic condition), as I before said, O sinless one: that of the Sankhyas by the Yoga of knowledge, that of the Yogins by the Yoga of works." The Gita-3.3,

116: "A Yoga of works would seem to require Personality as its mainstay, almost its source, but here too the impersonal is found to be the most direct liberating force; it is through a wide egoless impersonality that one can become a free worker and a divine creator." CWSA/23/The Synthesis of Yoga-127,

117: "The delight of the Spirit is ever new, the forms of beauty it takes innumerable, its godhead ever young and the taste of delight, *rasa*, of the Infinite eternal and inexhaustible. The gnostic manifestation of life would be more full and fruitful and its interest more vivid than the creative interest of the Ignorance; it would be a greater and happier constant miracle." CWSA-22/The Life Divine-1106-1107,

118: "He (King Aswapati) came new-born, infant and limitless  
And grew in the wisdom of the timeless Child;

He was a vast that soon became a Sun." Savitri-301,

"Infinite, coeval with the mind of God,

It bore within itself a seed, a flame,

A seed from which the Eternal is new-born,

A flame that cancels death in mortal things." Savitri-291,

"A stream ever new-born that never dies,

Caught in its thousandfold current's ravishing flow,

With eddies of immortal sweetness thrilled,

He bore coiling through his members as they passed

Calm movements of interminable delight,

The bliss of a myriad myriads who are one." Savitri-325,

"He (Avatar) dies that the world may be new-born and live.

Even if he escapes the fiercest fires,

Even if the world breaks not in, a drowning sea,

Only by hard sacrifice is high heaven earned:" Savitri-447

"Aspiring he transcends his earthly self;

He stands in the largeness of his soul new-born,

Redeemed from encirclement by mortal things

And moves in a pure free spiritual realm

As in the rare breath of a stratosphere;

A last end of far lines of divinity,

He mounts by a frail thread to his high source;

He reaches his fount of immortality,

He calls the Godhead into his mortal life.” Savitri-486,

119: “If you want to know what Sri Aurobindo has said on a given subject, you must at least read all that he has written on that subject. You will then see that he has apparently said the most contradictory things. But when one has read everything, and understood a little, one perceives that all the contradictions complement each other and are organised and unified into an integral synthesis.” TMCW-12/On Education-397,

120: “It is not by your mind that you can hope to understand the Divine and its action, but by the growth of the true and divine consciousness within you. If the Divine were to unveil and reveal itself in all its glory, the mind might feel a Presence, but it would not understand its action or its nature. It is in the measure of your own realisation and by the birth and growth of that greater consciousness in yourself that you will see the Divine and understand its action even behind its terrestrial disguises.” CWSA-28/Letters on Yoga-I-474,

121: “It is said in the “Sanatsujatiya” that four things are necessary for *siddhi* — *śāstra*, *utsaha*, *guru* and *kala* — the teaching of the path, zeal in following it, the Guru and time. Your path is that which I am pointing out, the *utsaha* needed is this *anumati* and this *nitya smaraṇa*, the Guru is God himself and for the rest only time is needed. That God himself is the Guru, you will find when knowledge comes to you; you will see how every little circumstance within you and without you has been subtly planned and brought about by infinite wisdom to carry out the natural process of the yoga, how the internal and external movements are arranged and brought together to work on each other, so as to work out the imperfection and work in the perfection.” Sri Aurobindo/CWSA-13/Essays in Philosophy and Yoga-p-87,

122: CWSA-23/The Synthesis of Yoga-242,

123: CWSA-32/The Mother with Letters on the Mother-17,

# The Mother and Integral Tantra

“...when *Sri Aurobindo* and I were working to bring down the Supramental forces, a descent from the mental plane to the vital plane, He was always telling me that everything I did (when we meditated together, when we worked)—all my movements, all my gestures, all my postures (*mudras*), all my reactions—was absolutely *tantric*, as if I had pursued a *tantric* discipline. But it was spontaneous, it did not correspond to any knowledge, any idea, any will, nothing, and I thought it was like that simply because, as He knew, naturally I followed.”<sup>17</sup> “When I came here and told Sri Aurobindo certain things I knew from the occult standpoint, he always said that it conformed to the Vedic tradition. And as for certain occult practices, he told me that they were entirely tantric – and I knew nothing at that time, absolutely nothing, neither the Vedas nor the Tantras.”<sup>13</sup> “And he gave me his own example (I had mine, too) of certain things considered dangerous or bad, which we both did independently and spontaneously and which were a great help to us!”<sup>18</sup>

## The Mother

“Even *Vaishnavism* and *Tantra* are in the end other-worldly; *mukti* is the aim of their efforts and anything else could be only incidental and secondary or a result on the way.”<sup>8</sup> “Even *Tantra* and *Vaishnavism* end in the release from life; here (in Integral Yoga) the object is the divine fulfilment of life.”<sup>8</sup>

**Sri Aurobindo**



The Mother

The Supreme manifested as *Lord Sri Krishna*, who guided<sup>19</sup> *Sri Aurobindo* to trace the passage of the Supramental, hinted and lying neglected

in some of the verses of *the Vedas* and *the Upanishadas* and this guidance of calling down the Supramental Force to mind continued till *The Mother's* final arrival at *Pondicherry* in 1920. She further guided<sup>20</sup> *Sri Aurobindo* to trace the Supramental or calling down It to the Vital, Physical, Subconscient and Inconscient Sheath, about which She had already undergone experience in *Algeria*,<sup>21</sup> before Her coming to *Pondicherry*. The Supramental action They had come to intensify were initiated from the very beginning of Their *Sadhana* life from *Alipore* jail in 1908 and from *Algeria* in 1904 respectively. The above incidence indicates that the Divine's extraneous support in the form of *the Mother* is of far-reaching value compared to the Divine's essential subtle guidance in the form of *Sri Krishna* and both are complementary to complete *Sri Aurobindo's* Spiritual action on earth. The above incidence also hints that *the Mother's Tantric* foundation<sup>17</sup> of the Developed Soul appears to be 'more bold and forceful'<sup>5</sup> than *Sri Aurobindo's* more subtle and Spiritually secured *Vedantic* foundation, though Their path and goal are same<sup>22</sup> and complementary to each other. For us *Sri Aurobindo* is the symbol of Supramentalised Spiritual Being with movement of comprehensive Consciousness. *The Mother* is the symbol of Supramentalised Psychic Being with the same comprehensive Consciousness destined for physical transformation. The other superiority of *the Tantra* is that the elements which are identified as enemy of Spiritual life in *the Vedanta* are accepted here as means of attaining the dynamic Divine. From *the Mother's* life we observe that the elements that are forbidden<sup>18</sup> for the Spiritual seekers are utilised as means of Supreme realisation. That is Her Divine prerogative and *Sri Aurobindo* was not only *the Mother* possessed but also *the Mother* guided, *the Mother* consecrated and *the Mother* protected. Thus, few can collaborate to Her Divine Call and very few can unite with Her Divinity in totality and possess Her endurance that is felt indispensable for Cellular transformation.<sup>23</sup> Also from above Spiritual experiences, integral Yoga has evolved the double movement (1) of escape into higher Nature by rejection of lower Nature and (2) of transformation of lower Nature by the invasion of higher Nature.

*Vedanta* insists on union with static Divine,<sup>2</sup> *Paramatma*, and *Tantra* insists on union with dynamic Divine Mother, *Para-prakriti* and in integral Yoga both the truths are reconciled. Integral Yoga accepts the Vedantic methods of self-discipline and rejects the old *Tantric* methods of self-discipline or '*Tantra* deals more with forms and processes and organised powers — all these could not be taken as they were.'<sup>7</sup> *Integral Tantra Yoga* is a many-sided supernormal Spiritual science which '**needs to develop its own forms and processes,**'<sup>7</sup> and it has developed its own great and powerful system of self-discipline and self-realisation. It has accepted methods of traditional Occultism as dispensable means of self-discipline and the essence of 'other Tantrik knowledge are there behind the process of transformation.'<sup>7</sup> Integral Yoga relies on its own pure Spiritual truth and strength, discourages the occult



knowledge<sup>16</sup> and powers as dangerous lures and entangling obstacles and seeks 'a **Tantrik knowledge behind the process of transformation**'<sup>10</sup> through safe mystic inward Psychisization and Spiritualization and sheer contact with the Spiritual Reality.

All life is Yoga of absolute adoration of the Divine Mother, the worship of *Shakti*, Energy, the movement of dynamic Consciousness by which one will arrive at the perfection of Self, perfection of Nature and perfection of Life. Integral Yoga accepts the aims of *Tantra* wholly while rejecting its methods in the preliminary state, but after the Yoga is established on a safe spiritual foundation an Integral Yogi can return upon the methods of *Tantra* or the Psycho-Physical Sciences as the special means of integration. An *Integral Tantra Yogi* will be preoccupied with the secret of subtle mental, subtle vital, subtle physical and their hidden energies and knowledge of this Supraphysical science is necessary for the completion of physical knowledge.

The method of *traditional Tantra Yoga* differs from *Integral Tantra Yoga* in the sense that in the former discipline the opening of six psycho-physical chakras are pursued from below<sup>11</sup> through upward rise of serpent power<sup>12</sup> while in the latter this may be optionally used at certain stage of *sadhana* but are not indispensable;<sup>11</sup> here the reliance is stressed on the power of higher being to change the lower existence; the opening of six chakras are experienced from above down ward<sup>10</sup> and therefore to make this experience practicable<sup>9</sup> the development of superior power of Gnosis of Spiritual and Supramental Self will be awaited as precondition of instrumentative change. The other disadvantage *Traditional tantra* is that it is often misused<sup>3</sup> by those who are not *Tantrics* and for opening of the Kundalini, this Yoga asks the physical presence of the Guru.

*Integral Tantra Yoga* can begin by disciplining Desire, the great unquiet harasser and troubler of man and cause of every kind of Spiritual fall and it will be transformed in to the Divine Delight of its purest form. Firstly, we have to recognise the craving-life force or desire soul overlap as multiple layers over the inmost psychic being and teach them to renounce all other desire and concentrate itself on the passion of the Divine only; secondly, after strengthening this capital point one has to further train to desire not for its own separate sake, but for the God in ourselves, God in the world and God in the Transcendence. Our *sadhana* will not seek for any personal Spiritual gain, because that is the basis of egoistic existence, but to universalize that experience and great work can be done through us for others and we can be instrumental in the glorious fulfilment of the Divine in the world through high incoming manifestation so that the Divine Truth can be sought and lived and enthroned for ever; lastly, the most difficult lesson is to learn to desire not in its egoistic way but in the way of the Divine. It must renounce the strong

insistence of separative will and its own manner of fulfilment and its own dream of possession, its own idea of right and desirable; it must learn the lesson to fulfil the greater and larger Divine Will and consent to wait upon a less interested and ignorant guidance. If our sense-mind, emotional mind, thought mind could act free from the intrusions of desire and if that energy could be made to obey their right action instead of imposing its own yoke on our existence, all human problems would move harmoniously to their right solution.

Integral Tantra Yoga revives the old *Vedic* Sacrifice of worship of all things, all the four instrumental natures as offering to the Divine Shakti. It will use all mundane knowledge, all untransformed nature as lever of supreme Divine union and Divine transformation. Its method will be the finding of the Self by agitating, exciting, wrestling, disciplining and conquering the Nature. It can use the *mantra or japa* or repetition of significant name of traditional *Tantra* to bring **‘the divine energy into the body** and prepares for and facilitates the concentration in *Samadhi*<sup>1</sup> in four degrees of status, the Waking Self, the Dream Self, the Sleep Self and the final absolute trance of *Turiya*. The double advantages of *Japa* in Integral Tantra Yoga are its mechanical repetition will help the transformation of physical mind and its conscious repetition will help to dynamise the *Vedic* sacrifice and activates Subconscious transformation.

The revival of the **double Vedic movement** in Integral Tantra Yoga are that (1) the descent and birth of the gods in the human creature or first the descent of Divine Force is experienced by breaking down the veils of instrumental nature known as physical mind, emotional mind, vital mind, sensory mind and intellectual mind through activation of Nature annulling the false gulf between the Divine and His Manifestation and (2) we can then take up through the Truth-mind all our mental, vital and physical experience and offer it up to the spiritual –to be converted into the terms of the infinite truth of *Sachchidananda* or ascent of the human powers that struggle towards the Divine knowledge, power and delight and climbs into the Godheads, the result of which was a possession of the One, the Infinite, the Beatific existence, the union with God, the Immortality. By possession of this Ideal plane, we break down entirely the opposition of the lower and higher existence, the false gulf created by the Ignorance between the finite and the Infinite, God and Nature, the One and the Many, opens the gates of the Divine, fulfils the individual in the complete harmony of the Cosmic Consciousness and realises in the cosmic being the epiphany of the transcendent *Sachchidananda*.

### **The Message of *The Mother* book:**

“There is one divine Force which acts in the universe and in the individual and is also beyond the individual and the universe. *The Mother* stands for all these, but She is working here in the body to bring down

something not yet expressed in this material world so as to transform life here—it is so that you should regard her as the Divine *Shakti* working here for that purpose.”<sup>24</sup>

*Sri Aurobindo*

“But, as the spiritual consciousness is intrinsic and self-existent, so too this force of our **spiritual being** must be intrinsic, automatic in action, self-existent and self-fulfilling.”<sup>32</sup>

**Sri Aurobindo**

“But when new capacities come as an inevitable result of the growth into a greater consciousness and a greater life and that growth is part of the very aim of the **spiritual being** within us, this bar (misuse of power) does not operate; for a growth of the being into supernature and its life in supernature cannot take place or cannot be complete without bringing with it a greater power of consciousness and a greater power of life and the spontaneous development of an instrumentation of knowledge and force normal to that supernature.”<sup>33</sup>

**Sri Aurobindo**



*Sri Aurobindo*

‘*The Mother*’ book is recognised by few as a continuation of *sadhana* of ‘Yoga of Self-perfection’ revealed in *Sri Aurobindo*’s principal teachings, *The Synthesis of Yoga*. The objective of this book is to enter into a dynamic relation with the Divine, through activation of the Soul in mind. This discovery of Spiritual Self and dynamising it as four-fold Divine *Mahashakti* paves the passage clear for ‘largest development’ in ‘shortest way’<sup>25</sup> and ‘shortest time.’ Thus the whole range of human life experiences liberation of Soul and transformation of Nature. Since this appears to be a book of practice for developed Souls, so, for us, as developing Souls, this is a book of supreme

awareness of higher Spiritual life and this awareness will help in succeeding births to pursue this Yoga seriously and entirely.

*The Mother* book gives the message of drawing benefit from *The Mother's* external *Avatarahood*, who is worshipped throughout the ages under myriad names and forms. She reveals Herself in the physical world with some tiny ray of Her Divine Power, Divine Quality and Divine Presence through 'limited temperament and action'<sup>42</sup> of Divine Workers, illumined Disciples, inner Warriors, ideal *Sadhakas*, good Trustees, Instruments, Emanations and King Children. Through Her help one can ascend in the ladder of Psychic, Spiritual and Supramental planes and can experience the largest development in the shortest possible time. Here the Soul's (*Jivatma*) relation with the Divine (*Paramatma*) in the form of Divine and Devotee, Teacher and Disciple, Master and Slave, 'the Father and the Son of certain symbolisms, the Divine Being (*Narayana*) and the divine Man (*Nara*)'<sup>43</sup> is transformed into *the Mother* and consecrated Child relation and one will be established in the Consciousness of Soul's childhood after one ascends in the stair of Worker, Servant, Instrument and Slave. This state of oneness with the Divine Mother is a developed Soul status closer to Supramental world and is different from the unripe 'child-soul'<sup>44</sup> as hinted in *The Synthesis of Yoga* and the unripe child-soul, *bala*,<sup>4</sup> as hinted in the Gita.

*The Mother's* mission on earth to build our Soul and Nature into the Divine Truth is consistent with the decrees of the Supreme and draws us irresistibly towards the supreme ecstasies, the highest heights, the noblest aims and the largest vistas. Thus, She lifts Her Psychicised and Spiritualised children into Supramental status after prolonged training through partial Divine union and subsequently through complete Divine union.

Our Mission or the one and only purpose for which our life is destined is the Divine Work without all desire and self-regarding ego; all our life and not a part of life must be an offering to the Supreme and we must give ourselves completely without condition, demand and reservation and our only object in action shall be (1) to serve selflessly, (2) to receive inner growth, (3) to fulfil *the Mother's* Presence, (4) to become a manifesting instrument of the Divine *Shakti* in Her works. The perfection sought by us is to be one with Her in Her highest Spiritual and Universal action and to realise and possess the fullness of Her *Shakti* in our individual life.

Integral Yoga can begin with the aid of this book. Here, simultaneous growth of triple aspiration, triple rejection and triple surrender of lower Nature, *Apara Prakriti* of mind, life and body followed by triple growth of sincerity and triple faith are to be practiced. The simultaneous growth of the above fifteen faculties are practicable only in Multiple and Integral concentration, and

since we at present live with our mind with its exclusive concentration so we can concentrate on the development of one faculty at a time and thus one by one we will have to concentrate on the development of the fifteen faculties.

Aspiration is the unveiling of the pure flame of the *Purusha*. The withdrawal of deformed nature of *Apara prakriti* by the indwelling *Purusha* is defined as rejection. *Prakriti's* submission before *Purusha* is defined as surrender. *Prakriti's* concentration around the *Purusha* is defined as Sincerity. The flow of *Purusha's* attributes of Force, Love, Delight, Peace, Silence into the untransformed *Prakriti* is supported by faith. The above five self-disciplines are initially pursued by personal effort of mind and finally by the pressure of Divine *Shakti*. The ego's faltering endeavour to unite with the Divine is defined as personal effort. *Shakti* as the Divine's dynamic Consciousness replaces the personal effort in higher planes of Consciousness.

Aspiration, rejection and surrender are related with ascending movement of consciousness and a contact with the static Divine is established. Similarly, faith, sincerity and surrender are related with manifestation of dynamic Divine in the lower sheaths through descent of Divine consciousness. A balance between the Divine union and Divine manifestation can be established by strengthening of all the five elements of Yoga. Out of these Surrender is treated as the crown and central truth of integral Yoga which can be increased by practice of concentration, *samyama*, through rejection of lower Nature. Ascending movements of surrender are identified as tamasic surrender, rajasic surrender, sattwic surrender, surrender of *Kshara*, *Akshara* and *Uttama Purusha*. Absolute surrender to the Divine *Shakti* is identified as the right condition to live in Divine's permanent Supramental Presence through prolonged Psychic and Spiritual transformation.

The Psychic training<sup>14</sup> is the energising of the Psychic sheath in the heart by opening the Psychic being and leading towards the emergence of new faculty of law of consecration, awareness of true motive of life, knowledge on past, present and future, limitless expansion of Consciousness to arrive at universality. Psychic opening draws one towards the immortal life, ever progressive change, unbroken continuity in the world of forms, meets the Immanent God dwelling in each form. The true Psychic Soul is the flame of the Godhead, always alight within us, inextinguishable even by that dense unconsciousness which obscures our outward life. It is the flame born out of the luminous Divine inhabitant in the Ignorance, grows in it till it is able to turn the being towards the Knowledge of Self and the Divine, towards the supreme Truth, the supreme Good, the Divine heights and largeness. Our true Soul is a pure power of light, love, joy, beauty and harmony. It is the individual Soul, the *Chaitya Purusha*, supporting Mind, Life and Body and standing behind the subtle mental, vital and physical being, watching and profiting by their

development in us. This inmost Psychic entity puts forward a Psychic personality which flowers as the saint, the sage and the seer and it changes, grows and develops from life to life; for this is also the traveller from the birth to death and from death to birth and our nature is its manifold changing robe.

The Spiritual training<sup>15</sup> is the energising of the Spiritual sheath above the head by opening the Spiritual being and leading towards the discovery of a vast static and silent Self which we feel as our real basic existence, realise our extinction, a *Nirvana* both of our active Nature and of the sense of Self into a Reality that is indefinable and inexpressible and we realise that this Self is not only our Spiritual being but the true self of all others or cosmic Self. The Spiritual opening throws one outside all creation, draws to live in infinite and eternal consciousness which is timeless and spaceless, meets the transcendent God beyond all forms.

*The Mother's* Spiritual Consciousness mediates between the sanction of the Supramental Grace from above and the fixed unfailing human aspiration that calls from the Psychic being. Thus it is the very highest Supramental Force descending from above and an opening towards it from below (mind, life and body) can victoriously handle and transform the difficulties of physical Nature. The three elements of transformation are identified as Consciousness, Plasticity and unreserved Surrender. The unreserved glad surrender of inner and outer being will awaken consciousness everywhere and bring plasticity into all the parts of the Nature. Even the body too will awake at last to the touch of the Supramental Force and feel all Her powers permeating from above the head, below the feet and all around it and thrill to a supreme Love and *Ananda*.

The starting point of *the Mother's Yoga* is identified as to detect first what is false or obscure in a seeker and persistently reject it. Life's flowering is dependent on degree of rejection of falsehood, ignorance and rejection of 'the slavery of the human way of thinking and acting.'<sup>45</sup> This will permit the unfailing aspiration to rise like a flame from his Psychic being and burn upward towards the heaven. Then submission of his *Prakriti* near the *Purusha* which is identified as surrender permits the *Prakriti* to merge with *Purusha* and the partial Divine Union is realised. This Divine union causes *Prakriti* to concentrate more and more around *Purusha* which is identified as sincerity. Through sincerity his union with the Divine is prolonged and *Sraddha* becomes active in which the *Purusha* pours down into *Prakriti* its attributes in the form of Truth, Love, Delight, Will, Wisdom and the Divine *Shakti* is realised. Then this action of divine *Shakti* becomes frequent and constant and one realises oneness with the *Shakti*. This is identified as the **last stage of perfection** and he is completely identified with the Divine Mother and feels himself to be no longer another and separate being, worker, servant, instrument and slave but truly a child and eternal portion of Her Supramental Consciousness and Force.

This Consciousness and Force utilises each moment to transform mind, life and body and shape in the midst of imperfection for the perfection that is to come and when the Four Spiritual *Mahashaktis* have founded their harmony and freedom of movement, then the Supermind and those other rarer Powers of *Ananda* manifest in the earth movement and they lift his being as Gnostic and Bliss Soul. He meets *the Mother* directly as Supramental *Mahashakti* and the Supramental action becomes possible. In the Supramental, all the movements are the steps of Truth and possess his outer life with the purity of Divine Love and for perfection of outer life the Money and Power are to be reconciled with Divine Love. Thus, wealth is brought under perfect Supramental control and a *Sadhaka* carrying Supramental energy, not the intermediate Psychic and Spiritual energy, has to reconquer wealth for the Divine to whom it belongs and uses it divinely for the Divine life.

**The Important Secret of *The Mother Book* or Dynamic Divine union:**

‘The last stage of this perfection will come when you are completely identified with the Divine Mother and feel yourself to be no longer another and separate being, instrument, servant or worker but truly a **child** and eternal portion of her consciousness and force. Always she will be in you and you in her; it will be your constant, simple and natural experience that all your thought and seeing and action, your very breathing or moving come from her and are hers. You will know and see and feel that you are a person and power formed by her out of herself, put out from her for the play and yet always safe in her, being of her being, consciousness of her consciousness, force of her force, *ananda* of her *Ananda*. When this condition is entire and her **Supramental** energies can freely move you, then you will be perfect in divine works; knowledge, will, action will become sure, simple, luminous, spontaneous, flawless, an outflow from the Supreme, a divine movement of the Eternal.’<sup>34</sup>

**The More Important Secret of *The Mother Book* or complete Divine union:**

“There are two powers that alone can effect in their conjunction the great and difficult thing which is the aim of our endeavour, a fixed and unflinching aspiration that calls from below (Psychic Being) and a supreme Grace (Supramental Being) from above that answers.”<sup>35</sup>

**Its complementary line:**

“The Supramental change is a thing **decreed** and inevitable in the evolution of the earth-consciousness; for its upward ascent is not ended and mind is not its last summit. But that the change may arrive, take form and endure, there is needed the **call from below** (*Annamaya Purusha*, *Pranamaya Purusha*, *Manamaya Purusha* and *Chaitya Purusha*) with a will to recognise and not deny the Light when it comes, and there is needed the sanction of the Supreme from above (*Vijnanmaya Purusha* and *Anandamaya Purusha*).”<sup>36</sup>

### **The Most Important Secret of *The Mother Book* or Total dynamic Divine Transformation:**

“Even the body will awake and unite at last its consciousness subliminal no longer to the Supramental superconscious Force, feel all her powers permeating from above and below and around it and thrill to a supreme Love and Ananda.”<sup>37</sup>

The above words can be linked with following lines:

“Our life is entrenched between **two rivers of Light**,  
We have turned space into a gulf of peace  
And made the body a Capitol of bliss.”

Savitri-531

“The first and the highest are truth; in the middle there is falsehood, but it is taken between the **truth on both sides** of it and it draws its being from the truth.”

Brihadaranyaka Upanishad-V.5.1.

(The meaning of above line can be interpreted as, there is a Truth-Consciousness or Supramental concealed in the Inconscient sheath below and revealed in the Superconscious sheath above. In between these two, the intermediate sheaths of Subconscious, Physical, Vital, Mental, Psychic, Spiritual and Universal planes exist where falsehood can enter or ‘All was a chaos of true and false,’ (Savitri-244). Truth-consciousness is pressing from both ends to turn the misconstruction and transform the seven sheaths into the truth of life and truth of spirit.)

“Extended within the Infinite...**headless and footless**, concealing his two ends.”

*Rig Veda-IV.1.7, 11*

(The meaning of the above line can be interpreted as the Supramental is all pervading and can penetrate all the sheaths and can be approached from the two gates of head and feet.)

In *The Mother* book, the first secret of receiving Divine call, “a fixed unflinching aspiration that calls from below and a supreme Grace from above that answers,”<sup>27</sup> and the last secret of physical transformation, “feel all her powers permeating from above and below and around it and thrill to a supreme Love and Ananda,”<sup>28</sup> are included in its discussion. Cellular transformation is the last transition through which humanity can proceed through development of the three elements of Yoga that of awakening integral consciousness in all parts of being, integral plasticity of *Para* and *Apara-Prakriti* and integral surrender known as combination of *Purusha Yajna* and *Prakriti Yajna*.

### **The Intermediate and the Highest Hinted Secret of *The Mother Book*:**



*The Mother* book hints about executrix and creatrix Mother Powers but never developed it. But it has developed sufficiently the powers and personalities of the Mediatrix Spiritual Mother.

### **The Executrix Psychic Mother:**

“Open rather your soul to her and be content to feel her with the psychic nature (four-fold Psychic Mother) and see her with the psychic vision (through essential concentration) **that alone make a straight response to the Truth.** Then *the Mother* herself will enlighten their psychic elements your mind (with *Brahma Shakti*) and heart (with *Kshetra Shakti*) and life (with *Vaisya Shakti*) and physical consciousness (with *Shudra Shakti*) and reveal to them too her ways and her nature.”<sup>37</sup>

(The four-fold Psychic Mother Powers are hinted here but never developed. It is developed in *The Synthesis of Yoga* and hinted in the Gita as *chaturvarnam mayasrustam.*)

### **The Creatrix Supramental Mother:**

“...it is only the very highest supramental Force descending from above and opening from below (recognition of this Force by mind, life and body) that can victoriously handle the physical Nature and annihilate its difficulties...”<sup>35</sup>

### **The Creatrix Bliss Mother:**

“There are other great Personalities of the Divine Mother, but they were more difficult to bring down and have not stood out in front with so much prominence in the evolution of the earth-spirit. There are among them Presences indispensable for the Supramental realisation, --most of all one who is her Personality of that mysterious and powerful ecstasy and Ananda (The eyes of the creatrix Bliss are closed Savitri-628) (**The Bliss that made the world has fallen asleep. Savitri-628**) which flows from a supreme divine Love, the Ananda that alone can heal the gulf between the highest heights of the Supramental spirit and the lowest abysses of the Matter, the Ananda that holds the key of a wonderful divinest Life and even now supports from its secrecies the work of all the other Powers of the universe.”<sup>38</sup>

“Some rapture of the bliss that made the world,” Savitri-704

“The bliss that made the world in his body lived,” Savitri-682

**The Supreme Word of *The Mother* book:** The *Mahabakya* or the supreme word of *The Mother* book is identified as :

The power that **mediates** between the sanction of Supramental Force and **the call** of Mind, Life, Body and Psychic being is the Spiritual presence and power of the Mediatrix Divine Mother. The Creatrix Mother’s Supramental power and not any human Mental endeavour, intermediate Psychic and Spiritual *tapasya* can alone rend the lid of Over mind<sup>48</sup> and tear the golden

covering and shape the vessel and bring down into this world of obscurity and falsehood and death and suffering Supramental Truth and Supramental Light and Life Divine and the immortal's *Ananda*.<sup>36</sup>

This supreme word is linked with *The Life Divine* as:

“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 and the Supreme Nature can become total and absolute.”<sup>39</sup>

“The method of detachment from the insistence of all mental and vital and physical claims and calls and impulsions, a concentration in the heart, austerity, self-purification and rejection of the old mind movements and life movements, rejection of the ego of desire, rejection of false needs and false habits, are all useful aids to this difficult passage: but **the strongest, most central way** is to found all such or other methods on a self-offering and surrender of ourselves and of our parts of nature to the Divine Being, the *Ishwara*.”<sup>40</sup>

This supreme word is linked with *The Synthesis of Yoga* as:

“This character of our actually realised being and therefore **our Yoga** imposes on us certain limitations and primary difficulties which can only be overcome by (1) divine help (by consecration) or (2) **an arduous practice**, and in reality (3) **only by the combination of** both these aids.”<sup>41</sup>

This supreme word of *The Mother* book can be linked with the supreme word, *paramam vacah*, of the Gita which repeats:

“*Sarva dharman paritejya mam ekam saranam braja. (The Gita-18.66)* Abandon all laws of mind, life and body and take refuge in My supreme Psychic, Spiritual and Supramental Being alone.” Or

“Listen again to My **supreme word**, the most secret truth of all; intimate beloved art thou of Me, therefore shall I speak this for thy highest good. Become My-minded, My lover and adorer, a sacrificer to Me, bow thyself to Me; to Me thou shalt come, this is My pledge and promise to thee, for dear art thou to Me. Abandon all lower *dharmas*, laws of mind, life and body and take refuge in Me alone, My highest *Dharma*. I will deliver thee from all sin and evil of *apara prakriti*, do not grieve.” The Gita-18.64, 65, 66.

The supreme word of *The Mother* book can be linked with the supreme word, *paramam vacah*, of *Savitri*, where we can meet the consecrated *Satyavan* as:

“If there is a yet happier greater god,  
Let him first wear the face of *Satyavan*  
And let his soul be one with him I love;  
So let him seek me (*Savitri* alone) that I may desire.” *Savitri*-614

Like the Supreme secret, *rahasyam uttamam*, the Supreme Word, *Paramam vacah* of the Gita and integral Yoga are almost same, which is the highest mystery of absolute surrender to the Divine Guide, *Purushottama*.

“Abandon all *dharmas*, give thyself to the Divine alone, to the supreme Godhead above and around and within thee: that is all that thou needest, that is the truest and greatest way, that is the real deliverance.”<sup>29</sup> In integral Yoga, the *Purushottama* state is also dynamised as *Para Prakriti*, the Divine Mother, the Supramental *Mahashakti*, carrying within Herself the *Akshara* and *Kshara*; in regards to *Akshara* She is the intermediate *Para Shakti* of fourfold Spiritual Power, holding the Immutable *Purusha* in Her Self; in regard to *Kshara*, She is the intermediate *Para Prakriti* of fourfold Soul force, mobile cosmic energy manifesting all beings and becoming, holding the mutable *Purusha* within Her. In integral Yoga, the *Vedanta* or *the Gita* and *the Tantra* are synthesized; the former draws back from world nature and leans on the *Ishwara* aspect of the Divine for supreme realisation; whereas the latter possesses and dominates the world nature and leans on the *Ishwari* aspect of the Divine for supreme realisation.

*The Mother* book asks the truth seekers who have received the Divine call, to fulfil at least four conditions for the constant flow of Divine Grace that can annihilate all difficulties of Physical nature. These four conditions are, “total and sincere surrender,” “exclusive self opening to the divine Power,” “constant and integral choice of the Truth that is descending,” and “constant and integral rejection of falsehood of the mental, vital and physical Powers and Appearances that still rule the earth Nature.”<sup>30</sup> The highest declaration with which it confirms the transformation action is to depend on *The Mother’s* Supramental Power alone in preference to any human mental endeavour and Spiritual *tapasya* which alone can bring down into this world of obscurity and falsehood and death and suffering Truth and Light and Life divine and the immortal’s *Ananda*.<sup>31</sup>

### **Recapitulation:**

“An **almighty occultist** erects in Space  
 This seeming outward world which tricks the sense;  
 He weaves his hidden threads of consciousness,  
 He builds bodies for his shapeless energy;  
 Out of the unformed and vacant Vast he has made  
 His sorcery of solid images,  
 His magic of formative number and design,  
 The fixed irrational links none can annul,  
 This criss-cross tangle of invisible laws;  
 His infallible rules, his covered processes,  
 Achieve unerringly an inexplicable  
 Creation where our error carves dead frames  
 Of knowledge for a living ignorance.”

Savitri-84

“Occultism is a science and it is the knowledge of invisible forces and the capacity to handle them, as one has the capacity of handling material forces if one has studied them scientifically.”<sup>47</sup>

### **The Mother**

“Occultism is in its essence man’s effort to arrive at a knowledge of secret truths and potentialities of Nature which will lift him out of slavery to his physical limits of being, an attempt in particular to possess and organise the mysterious, occult, outwardly still undeveloped direct power of Mind upon Life and of both Mind and Life over Matter.”<sup>46</sup>

### **Sri Aurobindo**

In traditional schools the exclusive worship<sup>26</sup> of the Divine Mother for all attainment gets momentum in *Tantra*. The *Tantric Yoga* differs from Integral *Tantra Yoga* in the sense that the *Tantric* perfection of *suddhi*, *siddhi*, *mukti* and *bhukti* are universalized and Supramentalised in Integral *Tantra Yoga* as All-Purification, All-Perfection, All-Liberation and All-Delight and the worship of the personal Mother is realised in Her Individual, Universal and Transcendent form. In traditional *Tantra* the Divine Mother is the giver of the four boons that of *artha*, opulence, *kama*, pure enjoyment, *dharma*, the Law of life and *Mokhya*, liberation; the same boon is transformed in integral *Tantra Yoga* of (1) conquest of all the money power of the earth for the Divine, (2) all delight born out of integral union with the Divine, (3) the Divine Law of Truth born out of Divine Will, Knowledge and Love whose outward and external form is the plastic Norms of Integral *Yoga* and the (4) liberation of Soul, universalisation of Soul, transformation of whole individual Nature and individual becoming the centre of world transformation. The consecration to the One Mother can be entire and complete if it includes the adoration of myriad living Mothers and Feminine Deities of our time, All-Mother of All Time, all Godheads, Men, Creatures and Objects. In Integral *Tantra Yoga* the One whom we adore as the embodied Divine Mother is also the Universal and Transcendent Mother of all Time extended through all life and Her Infinite Consciousness is that which rests on the One and acts in the All resulting in infinite Action, Creation, *Ananda*, Love and Beauty.



The Mother & Sri Aurobindo

To know *Sri Aurobindo* entirely, the integrated *tapasya* or askesis aspect of King *Aswapati* and the integrated consecration of *Satyavan* at the feet of the Divine Mother must be reconciled and experienced extensively. For the entire knowledge on *The Mother* one has to explore *Savitri's Yogic* force, Mother force and Virgin force of *Para-prakriti* or Executrix Psychic Mother power, Mediatrix Spiritual Mother power and Creatrix Supramental and Bliss Mother power through exploration of the book *The Synthesis of Yoga*, *The Mother* and *Savitri* respectively and realise how Her immaculate Consciousness gives Divine touch to all like Sun Light and yet She remains untouched, pure and virgin eternally. Or Her Divine Birth, Divine Play and all Her Divine action are identified as descent of *Para-prakriti* into *Apara-prakriti* by which this world is upheld and the new Supramental creation is under formation. Her three Mother Powers are also to be linked with Her fourth Power, *Chetana Shakti*, Consciousness Power, as explored in *The Life Divine*. Here all life is seen and realised in the realm of Consciousness and through lesson of movement of Consciousness as ascent of Soul and descent of *Shakti*, one can know Them partly and then through intensification of this movement and realisation of comprehensive Consciousness one can know Them wholly. To restate again, to build an integral personality asks entire knowledge of *The Mother* as Creatrix Bliss Consciousness, *Chit Shakti*, which can lead one to the perfection of integral *Karma Yoga*, entire knowledge of *Sri Aurobindo* as Creator Being, *Sat Purusha*, that will lead one to the perfection of integral *Jnana Yoga* and entire knowledge on Their supreme relation of dual Godhead, that will lead one towards the descent and establishment of Bliss Self in the heart and the perfection of integral *Bhakti Yoga*. We cannot be satisfied with the exclusive achievement to either of the above three self-disciplines and move our higher

Consciousness to reconcile all the three partial realisations and rightly master the three equal opportunities of existence.

*OM TAT SAT*

References:

- 1: CWSA/23/The Synthesis of Yoga-540,
- 2: “This is something new he has accepted, because the Supreme doesn’t usually appear in tantrism – they are in contact with the Shakti and don’t bother about the Supreme. But here he has come to accept it.” The Mother’s Agenda-8.8.1961,
- 3: “We observe, first, that there still exists in India a remarkable Yogic system which is in its nature synthetical and starts from a great central principle of Nature, a great dynamic force of Nature; but it is a Yoga apart, not a synthesis of other schools. This system is the way of the Tantra. Owing to certain of its developments Tantra has fallen into discredit with those who are not Tantrics; and especially owing to the developments of its left-hand path, the Vama Marga, which not content with exceeding the duality of virtue and sin and instead of replacing them by spontaneous rightness of action seemed, sometimes, to make a method of self-indulgence, a method of unrestrained social immorality. Nevertheless, in its origin, Tantra was a great and puissant system founded upon ideas which were at least partially true. Even its twofold division into the right-hand and left-hand paths, Dakshina Marga and Vama Marga, started from a certain profound perception. In the ancient symbolic sense of the words Dakshina and Vama, it was the distinction between the way of Knowledge and the way of Ananda, — Nature in man liberating itself by right discrimination in power and practice of its own energies, elements and potentialities and Nature in man liberating itself by joyous acceptance in power and practice of its own energies, elements and potentialities. But in both paths there was in the end an obscuration of principles, a deformation of symbols and a fall.” CWSA-23/The Synthesis of Yoga-42-43,
- 4: The Gita-5.4,
- 5: “There is yet another, the Tantric, which though less subtle and spiritually profound, is even **more bold and forceful** than the synthesis of the Gita, — for it seizes even upon the obstacles to the spiritual life and compels them to become the means for a richer spiritual conquest and enables us to embrace the whole of Life in our divine scope as the Lila of the Divine; and in some directions it is more immediately rich and fruitful, for it brings forward into the foreground along with divine knowledge, divine works and an enriched devotion of divine Love, the secrets also of the Hatha and Raja Yogas, the use of the body and of mental askesis for the opening up of the divine life on all its planes, to which the Gita gives only a passing and perfunctory attention. Moreover it grasps at that idea of the divine perfectibility of man, possessed by the Vedic Rishis but thrown into the background by the intermediate ages,

which is destined to fill so large a place in any future synthesis of human thought, experience and aspiration.” CWSA-19/Essays on the Gita-9-10

6: “The Gita like the Tantra and on certain sides the later religions attempts to preserve the ancient balance: it maintains the substance and foundation of the original synthesis, but the form has been changed and renovated in the light of a developing spiritual experience. This teaching does not evade the difficult problem of reconciling the full active life of man with the inner life in the highest self and spirit; it advances what it holds to be the real solution. It does not at all deny the efficacy of the ascetic renunciation of life for its own purpose, but it sees that that cuts instead of loosening the knot of the riddle and therefore it accounts it an inferior method and holds its own for the better way. The two paths both lead us out of the lower ignorant normal nature of man to the pure spiritual consciousness and so far both must be held to be valid and even one in essence: but where one stops short and turns back, the other advances with a firm subtlety and high courage, opens a gate on unexplored vistas, completes man in God and unites and reconciles in the spirit soul and Nature.” CWSA-19/Essays on the Gita-527-528,

7: “Veda and Vedanta are one side of the one Truth; Tantra with its emphasis on Shakti is another. In this Yoga **all sides of the Truth are taken up**, not in the systematic forms given them formerly, but in their essence and carried to the fullest and highest significance. But Vedanta deals **more with the principles and essentials** of the divine knowledge and therefore much of its spiritual knowledge and experience has been taken bodily into the *Arya (Journal)*. Tantra deals more with forms and processes and organised powers — all these could not be taken as they were, for the **integral Yoga needs to develop its own forms and processes**, but the ascent of the consciousness through the centres and other Tantrik knowledge are there behind the process of transformation to which so much importance is given by me — also the truth that nothing can be done except through the force of the Mother.” CWSA-29/Letters on Yoga-II/p-459

8: “Even Vaishnavism and Tantra are in the end other-worldly; mukti is the aim of their efforts and anything else could be only incidental and secondary or a result on the way.” CWSA-29/Letters on Yoga-II/p-401, “Even Tantra and Vaishnavism end in the release from life; here (in Integral Yoga) the object is the divine fulfilment of life.” CWSA-29/Letters on Yoga-II/p-400, “All the Puranic tradition, it must be remembered, draws the richness of its contents from the Tantra.” CWSA-19/Essays on the Gita-9, “The systems of the Puranas and Tantras are full of the ideas of the Sankhya, though subordinated to the Vedantic idea and mingled with many others.” CWSA-19/Essays on the Gita-84

9: “The ascension and descent of the Force in this Yoga accomplishes itself in its own way without any necessary reproduction of the details laid down in the books [*on Tantra*]. Many become conscious of the centres, but others simply feel the ascent or descent in a general way or from level to level rather than

from centre to centre, that is to say, the Force descending first to the head, then to the heart, then to the navel and still below. It is not at all necessary to become aware of the deities in the centres according to the Tantrik description, but some feel the Mother in the different centres. In these things our sadhana does not cleave to the knowledge given in the books, but only keeps to the central truth behind and realises it independently without any subjection to the old forms and symbols. The centres themselves have a different interpretation here from that given in the books of the Tantriks.” CWSA-29/Letters on Yoga-II/p-459-460,

10: “The process of the Kundalini awakened rising through the centres as also the purification of the centres is a Tantrik knowledge. In our Yoga there is no willed process of the purification and opening of the centres, no raising up of the Kundalini by a set process either. Another method is used, but still there is the ascent of the consciousness from and through the different levels to join the higher consciousness above; there is the opening of the centres and of the planes (mental, vital, physical) which these centres command; there is also the descent which is the main key of the spiritual transformation. Therefore there is, I have said, a **Tantrik knowledge behind the process of transformation in this Yoga.**” CWSA-29/Letters on Yoga-II/p-460, “There is [*in the Integral Yoga*] no willed opening of the chakras, they open of themselves by the descent of the Force. In the Tantrik discipline they open from down upwards, the Muladhara first — in our Yoga, they open from up downward. But the ascent of the force from the Muladhara does take place.” CWSA-29/Letters on Yoga-II/p-460, “In the Tantra the centres are opened and Kundalini is awakened by a special process, its action of ascent is felt through the spine. Here (in integral Yoga) it is the pressure of the Force from above that awakens it (Kundalini) and opens the centres. There is an ascension of the consciousness going up till it joins the higher consciousness above. This repeats itself (sometimes a descent also is felt) until **all the centres are open** and the consciousness rises above the body. At a later stage it (consciousness) remains above and widens out into the cosmic consciousness and the universal Self. This is a usual course, but sometimes the process is more rapid and there is a sudden and definite opening above.” CWSA-29/Letters on Yoga-II/p-460-461, “It [*a force in the navel region rising upward in a coiling, pulsating movement*] is what is meant by the Kundalini rising towards the Brahmarandhra — not the whole of it, but something of it is released coiling or circling upward with vibrations (*spandana*) from the Muladhara. It is not always felt like that. Sometimes one simply feels currents or a Force of some kind rising up or just an ascending movement of consciousness. But in all cases it is the release of the Yogic consciousness which is shut up in the chakras and its ascent to meet the Divine Consciousness above. It is this and the corresponding descent from above that make Yogic experiences and realisations possible.” CWSA-29/Letters on Yoga-II/p-461, “It [*the Kundalini*] is the Yogic force asleep in the Muladhara and covered up in the other centres by the ordinary consciousness. When it is liberated, it rises up



to join the Brahmic (Divine) consciousness above passing through the centres on its way.” CWSA-29/Letters on Yoga-II/p-461, “**There is no Kundalini Shakti above the head.** Above the head is the universal or Divine Consciousness and Force. The Kundalini is the latent power asleep in the chakras.” CWSA-29/Letters on Yoga-II/p-461, “The Energy in the Kundalini is the Mother’s.” CWSA-29/Letters on Yoga-II/p-461, “In the Yogic consciousness one is not only aware of things, but of forces, not only of forces, but of the conscious being behind the forces. One is aware of all this not only in oneself but in the universe. There is a force which accompanies the growth of this new consciousness and at once grows with it and helps it to come about and to perfect itself. This force is the Yoga shakti. It is here asleep and coiled up in all the centres of our inner being (chakras) and is at the base what is called in the Tantras the Kundalini Shakti. But it is also above us, above our head as the Divine Force — not there coiled up, involved, asleep, but awake, scient, potent, extended and wide; it is there waiting for manifestation and to this Force we have to open ourselves — to the power of the Mother. In the mind it manifests itself as a divine mind-force or a universal mind-force and it can do everything that the personal mind cannot do; it is then the Yogic mind-force. When it manifests and works in the vital or physical in the same way, it is then apparent as a Yogic life-force or a Yogic body-force. It can awake in all these forms, bursting outwards and upwards, extending itself into wideness from below; or it can descend and become there a definite power for things; it can pour downwards into the body, working, establishing its reign, extending into wideness from above, link the lowest in us with the highest above us, release the individual into a cosmic universality or into absoluteness and transcendence.” CWSA-32/The Mother with Letters on the Mother/p-192

11: “I am afraid the attempt to apply scientific analogies to spiritual or Yogic things leads more often to confusion than to anything else, — just as it creates confusion if thrust upon philosophy also. Kundalini coiled in the Muladhara is asleep, plunged in the inconscience, supporting the play of the Ignorance. Naturally if she heaves up from there, there may be a disturbance or disruption of the states of the Ignorance, but that would be rather a salutary upheaval and helpful to the purpose of Yoga. Kundalini becoming conscious rises up to meet the Brahman in the thousand-petalled lotus. A mere ejection from her uniting with the higher consciousness would hardly lead to a radical change. Of course she need not abandon connection with the physical centre altogether; but she is no longer coiled there: if she were, the great occult force residing there would not be liberated. The usual image of her risen and awake is, I believe, that of a serpent standing erect, the tail touching the lowest centre, the head the highest at the Brahmaraandhra. Thus with **all the centres open** and active she unites the two poles, superior and inferior, of the being, the spirit with Matter.” CWSA-29/Letters on Yoga-II/p-462,

12: “Lifting the heavy curtain of the flesh  
He stood upon a threshold serpent-watched,

And peered into gleaming endless corridors,  
 Silent and listening in the silent heart  
 For the coming of the new and the unknown.” Savitri-28  
 “Along a path of aeons serpentine  
 In the coiled blackness of her nescient course  
 The Earth-Goddess toils across the sands of Time.” Savitri-50  
 “His splendour grasped her, her puissance to him clung;  
 She crowned the Idea a king in purple robes,  
 Put her magic serpent sceptre in Thought’s grip,  
 Made forms his inward vision’s rhythmic shapes  
 And her acts the living body of his will.” Savitri-125  
 “The first writhings of the cosmic serpent Force  
 Uncoiled from the mystic ring of Matter’s trance;  
 It raised its head in the warm air of life.  
 It could not cast off yet Night’s stiffening sleep  
 Or wear as yet mind’s wonder-flecks and streaks,  
 Put on its jewelled hood the crown of soul  
 Or stand erect in the blaze of spirit’s sun.” Savitri-138  
 “A subtler breath quickened dead Matter’s forms;  
 The world’s set rhythm changed to a conscious cry;  
 A serpent Power twinned the insensible Force.” Savitri-156  
 “An inexorable evil’s worshipper,  
 She made vileness great and sublimated filth;  
 A dragon power of reptile energies  
 And strange epiphanies of grovelling Force  
 And serpent grandeurs couching in the mire  
 Drew adoration to a gleam of slime.” Savitri-213  
 “A formless void oppressed his struggling brain,  
 A darkness grim and cold benumbed his flesh,  
 A whispered grey suggestion chilled his heart;  
 Haled by a serpent-force from its warm home  
 And dragged to extinction in bleak vacancy  
 Life clung to its seat with cords of gasping breath;  
 Lapped was his body by a tenebrous tongue.” Savitri-218  
 “A formidable voice cried from within:  
 “Back, creature of earth, lest tortured and torn thou die.”  
 A dreadful murmur rose like a dim sea;  
 The Serpent of the threshold hissing rose,  
 A fatal guardian hood with monstrous coils,  
 The hounds of darkness growled with jaws agape,  
 And trolls and gnomes and goblins scowled and stared  
 And wild beast roarings thrilled the blood with fear  
 And menace muttered in a dangerous tongue.” Savitri-489  
 “Two golden serpents round the lintel curled,

Enveloping it with their pure and dreadful strength,  
 Looked out with wisdom's deep and luminous eyes." Savitri-524  
 "Out of the Inconscient's soulless mindless night  
 A flaming Serpent rose released from sleep.  
 It rose billowing its coils and stood erect  
 And climbing mightily, stormily on its way  
 It touched her centres with its flaming mouth;  
 As if a fiery kiss had broken their sleep,  
 They bloomed and laughed surcharged with light and bliss." Savitri-528  
 "In the deep place where once the Serpent slept,  
 There came a grip on Matter's giant powers  
 For large utilities in life's little space;  
 A firm ground was made for Heaven's descending might." Savitri-530  
 "It wandered like a lost ray of the moon  
 Revealing to the night her soul of dread;  
 Serpentine in the gleam the darkness lolled,  
 Its black hoods jewelled with the mystic glow;  
 Its dull sleek folds shrank back and coiled and slid,  
 As though they felt all light a cruel pain  
 And suffered from the pale approach of hope." Savitri-585  
 "It poured into her navel's lotus depth,  
 Lodged in the little life-nature's narrow home,  
 On the body's longings grew heaven-rapture's flower  
 And made desire a pure celestial flame,  
 Broke into the cave where coiled World-Energy sleeps  
 And smote the thousand-hooded serpent Force  
 That blazing towered and clasped the World-Self above,  
 Joined Matter's dumbness to the Spirit's hush  
 And filled earth's acts with the Spirit's silent power." Savitri-665,  
 13: The Mother's Agenda/4.11.1958,  
 14: "In the integral Yoga psychical experience, especially of the kind associated  
 with what is often called occultism and savours of the miraculous, should be  
 altogether subordinated to spiritual truth and wait upon that for its own  
 interpretation, illumination and sanction. But even in the purely spiritual  
 domain, there are experiences which are partial and, however attractive, only  
 receive their full validity, significance or right application when we can  
 advance to a fuller experience." CWSA-24/The Synthesis of Yoga-778-779,  
 15: "Accordingly when we rise from mind to supermind, the new power of  
 consciousness does not reject, but uplifts, enlarges and transfigures the  
 operations of our soul and mind and life. It exalts and gives to them an ever  
 greater reality of their power and performance. It does not limit itself either to  
 the transformation of the superficial powers and action of the mind and  
 psychic parts and the life, but it manifests and transforms also those rarer  
 powers and that larger force and knowledge proper to our subliminal self that

appear now to us as things occult, curiously psychic, abnormal. These things become in the supramental nature not at all abnormal but perfectly natural and normal, not separately psychic but spiritual, not occult and strange, but a direct, simple, inherent and spontaneous action. The spirit is not limited like the waking material consciousness, and the supermind when it takes possession of the waking consciousness, dematerialises it, delivers it from its limits, converts the material and the psychic into the nature of the spiritual being.” CWSA-24/The Synthesis of Yoga-841

16: “There are however two different kinds of action of these inner ranges of the consciousness. The first is a more outer and confused activity of the awakening subliminal mind and life which is clogged with and subject to the grosser desires and illusions of the mind and vital being and vitiated in spite of its wider range of experience and powers and capacities by an enormous mass of error and deformations of the will and knowledge, full of false suggestions and images, false and distorted intuitions and inspirations and impulses, the latter often even depraved and perverse, and vitiated too by the interference of the physical mind and its obscurities. This is an inferior activity to which clairvoyants, psychists, spiritists, **occultists**, seekers of powers and siddhis are very liable and to which all the warnings against the dangers and errors of this kind of seeking are more especially applicable. The seeker of spiritual perfection has to pass as quickly as possible, if he cannot altogether avoid, this zone of danger, and the safe rule here is to be attached to none of these things, but to make spiritual progress one’s sole real objective and to put no sure confidence in other things until the mind and life soul are purified and the light of the spirit and supermind or at least of the spiritually illumined mind and soul are shed on these inner ranges of experience. For when the mind is tranquillised and purified and the pure psyche liberated from the insistence of the desire soul, these experiences are free from any serious danger, — except indeed that of limitation and a certain element of error which cannot be entirely eliminated so long as the soul experiences and acts on the mental level. For there is then a pure action of the true psychical consciousness and its powers, a reception of psychical experience pure in itself of the worse deformations, although subject to the limitations of the representing mind, and capable of a high spiritualisation and light. The complete power and truth, however, can only come by the opening of the supermind and the supramentalising of the mental and psychical experience.” CWSA-24/The Synthesis of Yoga-874-875

17: The Mother’s Agenda/Vol-1/417,

18: The Mother’s Agenda-4/134,

19: “*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 everywhere. In this way it will be proved that *India* is centre of the religious life of the world and its destined saviour through the *Sanatana Dharma*.” Sri Aurobindo/SABCL-27/433-34, “And then what Krishna must I challenge, — the Krishna of the Gita who is the transcendent Godhead, Paramatma, Parabrahma, Purushottama, the cosmic Deity, master of the universe, Vasudeva who is all, the immanent in the heart of all creatures, or the Godhead who was incarnate at Brindavan and Dwarka and Kurukshetra and who was the guide of my Yoga and with whom I realised identity?” CWSA-35/Letters on Himself and the Ashram-p-431-432,

20: “When I returned from *Japan* and we began to work together, *Sri Aurobindo* had already brought the Supramental light into the mental world and was trying to transform the Mind. ‘It’s strange,’ He said to me, ‘it is an endless work! Nothing seems to get done—everything is done and then constantly has to be done all over again.’ Then I gave Him my personal impression, which went back to the old days with *Theon*: ‘It will be like that until we touch bottom.’ So instead of continuing to work in the Mind, both of us (I was the one who went through the experience...how to put it? ...practically, objectively; He experienced it only in His consciousness, not in the body—but my body has always participated), both of us descended immediately (it was done in a day or two) from the Mind into the Vital, and so on quite rapidly, leaving the Mind as it was, fully in the light but not permanently transformed.” The Mother’s Agenda/Vol-2/379,

21: “I think I made this experiment in 1904, so when I arrived here it was all a work accomplished and a well-known domain; and when the question of finding the Supermind came up, I had only to resume an experience I was used to – I had learned to repeat it at will, through successive exteriorizations. It was a voluntary process.” The Mother’s Agenda/ November 7, 1961,

22: “There is no difference between the Mother’s path and mine; we have and have always had the same path, the path that leads to the supramental change and the divine realisation; not only at the end, but from the beginning they have been the same...**The attempt to set up a division and opposition of this kind, putting the Mother on one side and myself on another and opposite or quite different side, has always been a trick of the forces of the Falsehood** when they want to prevent a sadhaka from reaching the Truth. Dismiss all such falsehoods from your mind.” CWSA-32/The Mother with Letters on the Mother-81, “I wrote once before that these ideas about the separation between the Mother and myself and our paths being different or our goal different are quite erroneous. Our path is the same; our goal too is the same — the Supramental Divine.” CWSA-32/The Mother with Letters on the Mother-81,

23: “And so I looked. "Is it something particular to this body?" I wondered. To everyone who has lived closely with it, my body gives the impression of two things: a very concentrated, very stubborn will, and ... such endurance!

Sri Aurobindo used to tell me he had never dreamed a body could have such endurance. And that's probably why. But I don't want to curtail this ability in any way, because it is a CELLULAR will, and a cellular endurance too – which is quite intriguing. It's not a central will and central endurance (that's something else altogether) – it's cellular. That's why Sri Aurobindo used to tell me this body had been specially prepared and chosen for the Work – because of its capacity for obstinate endurance and will. But that's no reason to exercise this ability uselessly! So I am making sure it relaxes now; I tell it constantly, " Now, now! Just let go! Relax, have some fun, where's the harm in it?" I have to tell it to be quiet, very quiet. And it's very surprised to hear that: "Ah! Can I live that way? I don't have to hurry? I can live that way?"”  
 The Mother’s Agenda-January-1, 1962,

24: CWSA-32/The Mother with Letters on the Mother/-p-50,

25: CWSA/24/The Synthesis of Yoga-613,

26 : The Gita-4.3,

27: The Mother-1,

28 : The Mother-57,

29: CWSA/19/Essays on the Gita-556,

30: The Mother-2,

31: The Mother-61-62,

32 : CWSA-22/The Life Divine-1060,

33: CWSA-22/The Life Divine-1080,

34: CWSA-32/The Mother with Letters on the Mother/p-13

35: CWSA-32/The Mother with Letters on the Mother/p-3

36: CWSA-32/The Mother with Letters on the Mother/p-26,

37: CWSA-32/The Mother with Letters on the Mother/p-25

38: CWSA-32/The Mother with Letters on the Mother/p-23,

39: CWSA-22/The Life Divine/963-64,

40: CWSA-22/The Life Divine/940,

41: CWSA-23/The Synthesis of Yoga-392,

42: CWSA-32/The Mother with Letters on the Mother/p-14,

43: CWSA-19/Essays on the Gita-162,

44: “It is binding on **the developing (Soul)** but not yet perfectly developed individual in the shape of **social duty, family obligation, communal or national demand**, so long as it is not in conflict with his growing sense of the higher Right. But the *sadhaka* of the *Karmayoga* will abandon this also to the Lord of works. After he has made this surrender, his social impulses and judgments will, like his desires, only be used for their exhaustion or, it may be, so far as they are still necessary for a time to enable him to identify his lower mental nature with mankind in general or with any grouping of mankind in its works and hopes and aspirations. But after that brief time is over, they will be withdrawn and a divine government will alone abide. He will be identified with the Divine and with others only through the divine consciousness and not through the mental nature.” CWSA/23/The Synthesis of Yoga-210-11, “Hatred

and disliking and scorn and repulsion, clinging and attachment and preference are natural, necessary, inevitable at a certain stage: they attend upon or they help to make and maintain Nature's choice in us. But to the Karmayogin they are a survival, a stumbling-block, a process of the Ignorance and, as he progresses, they fall away from his nature. The **child-soul** needs them for its growth; but they drop from **an adult** (Soul) in the divine culture." CWSA/23/The Synthesis of Yoga-223, "The fruit we covet may be a reward of internal pleasure; it may be the accomplishment of some preferred idea or some cherished will or the satisfaction of the egoistic emotions, or else the pride of success of our highest hopes and ambitions. Or it may be an external reward, a recompense entirely material, wealth, position, honour, victory, good fortune or any other fulfilment of vital or physical desire. But all alike are lures by which egoism holds us. Always these satisfactions delude us with the sense of mastery and the idea of freedom, while really we are harnessed and guided or ridden and whipped by some gross or subtle, some noble or ignoble, figure of the **blind Desire** that drives the world." CWSA-23/The Synthesis of Yoga-102, "There is too, on a higher level, the equality of the stoic, the equality of a devout resignation or a sage detachment, the equality of a soul aloof from the world and indifferent to its doings. These too are insufficient; first approaches they can be, but they are at most early soul-phases only or imperfect mental preparations for our entry into the true and absolute self-existent wide evenness of the spirit." CWSA-23/The Synthesis of Yoga-103,

45: The Mother's Agenda/10.08.1960,  
 46: CWSA-22/The Life Divine/p-906-907,  
 47: The Mother/Questions and Answers, TMCW- 7/267,  
 48: "In its nature and law the Overmind is a delegate of the Supermind Consciousness, its delegate to the Ignorance. Or we might speak of it as a protective double, a screen of dissimilar similarity through which Supermind can act indirectly on an Ignorance whose darkness could not bear or receive the direct impact of a supreme Light. Even, it is by the projection of this luminous Overmind corona that the diffusion of a diminished light in the Ignorance and the throwing of that contrary shadow which swallows up in itself all light, the Inconscience, became at all possible. For Supermind transmits to Overmind all its realities, but leaves it to formulate them in a movement and according to an awareness of things which is still a vision of Truth and yet at the same time a first parent of the Ignorance. A line divides Supermind and Overmind which permits a free transmission, allows the lower Power to derive from the higher Power all it holds or sees, but automatically compels a transitional change in the passage. The integrality of the Supermind keeps always the essential truth of things, the total truth and the truth of its individual self-determinations clearly knit together; it maintains in them an inseparable unity and between them a close interpenetration and a free and full consciousness of each other: but in Overmind this integrality is no longer there. And yet the Overmind is well aware of the essential Truth of things; it embraces the totality; it uses the

individual self-determinations without being limited by them: but although it knows their oneness, can realise it in a spiritual cognition, yet its dynamic movement, even while relying on that for its security, is not directly determined by it. Overmind Energy proceeds through an illimitable capacity of separation and combination of the powers and aspects of the integral and indivisible all-comprehending Unity. It takes each Aspect or Power and gives to it an independent action in which it acquires a full separate importance and is able to work out, we might say, its own world of creation.” CWSA-21/The Life Divine/p-293



# Sri Anilbaran Roy

“August 15, 1947 is the birthday of free *India*... the old communal division into *Hindus* and *Muslims* seems now to have hardened into a permanent political division of the country. It is to be hoped that this settled fact will not be accepted as settled for ever or as anything more than a temporary expedient. For if it lasts, *India* may be seriously weakened, even crippled: civil strife may remain always possible, possible even a new invasion and foreign conquest. *India's* internal development and prosperity may be impeded, her position among the nations weakened, her destiny impaired or even frustrated. This must not be; **the partition must go...** But by whatever means, in whatever way, the division must go; unity must and will be achieved, for it is necessary for the greatness of *India's* future...”<sup>1</sup>

**Sri Aurobindo**

“I had the vision that *India* is the place where **the fate of the earth** will be decided.”<sup>2</sup>

**The Mother**



Sri Anilbaran Roy

In this paper *Sri Anilbaran Roy* is acknowledged as a realised traditional *Jnana Yogi*, who got the rare opportunity of pursuing integral Yoga under the direct guidance of *The Mother and Sri Aurobindo* for four decades. He was foremost exponent of *the Gita*, lived the most of his life in seclusion, was realised and established in *Brahman* Consciousness, *Brahmanirvana*, from the beginning of his *Pondicherry* Spiritual life in 1926.

His life and action, symbolises that to exhaust the myriad perfections of traditional Yoga and to continue the integration of Being and Nature of integral Yoga are difficult issues to which few can attempt and still fewer can succeed. Or if a *Sadhaka* does not have the sincerity and patience to move the Consciousness in unfolding the endless opulence of Spirit through all life, then he recoils into safe, secured and limited objective of traditional Yoga of this one life.

## Introduction: -

*The Synthesis of Yoga* book issues four injunctions for a *Sadhaka* of integral Yoga related with his relation with traditional Yoga. Firstly, it proposes to pursue *sadhana* for a long period<sup>4</sup> in the line as hinted in *the Gita*, *the Upanishads* and *the Veda* in order to establish himself in static Divine union of *Kshara*, *Akshara* and *Purushottama* Consciousness and secondly, during the formative period of this askesis or after establishing himself in static Divine union he will dynamise them and invert them earthward in conformity with his integral aim.<sup>4</sup> Thirdly, in this path even an experienced and established *Sadhaka* may have to go through the experience of the worst stumbling and the most prolonged failure<sup>19</sup> which can retard his swift Spiritual evolution. So Spiritual rise and fall are indispensable part of Divine Play and the supreme Diplomat utilises the Spiritual fall as means of greater rise of Divine Consciousness. Lastly, he must educate initially his doubting intellect through the injunction issued in the *Gita*, “Yoga must be continually applied with a heart free from despondent sinking”<sup>44</sup> and finally rests his faith on the conviction, “I (the Lord) will surely deliver thee from all sin and evil; do not grieve.”<sup>3</sup>

*The Gita* initially gives the right formula of the best *Aryan* social living or *sattwic* law of life to ordinary earth bound ignorant Souls, *mudha*;<sup>7</sup> habit of self-control and freer intelligent self-guidance to the seekers of Truth, *jijnasu*<sup>53</sup> and the highest supreme law of consecration to *Dvija*, *Yantra*, *Vibhuti* or the liberated knower of the *Brahman*, *tatwadarshinah*<sup>49</sup> and finally asks all of them to go beyond all external rules of conduct, best available standard, right law of *sattwic* life and to take refuge in integral Godhead or His *Purushottama* Consciousness alone, *sarva dharman paritejya mamekam saranam braja*,<sup>3</sup> through absolute surrender. All outer guidance of written truth of *sattwic* nature and formulation of rules of self-transcendence can be superseded by more subtle guidance either from within, the *Kshara Purusha* or from above, the *Akshara Purusha* or from the highest Self, the *Purushottama*, *Vijnanamaya Purusha*. Thus, *Shastra* is utilised as temporary means of mental self-discipline to arrive at the objective of action guided by Divine Will and a life in the freedom of Divine Nature.

The practice of traditional *Jnana Yoga* helps the opening of Spiritual being, *Akshara Purusha*, which has three stages of realisation. (1) First realisation is *Brahma satya Jagat mithya*. This means supreme Self of *Turiya* is Real and waking self of *Virata*, dream self of *swapna*, subliminal world, *Hiranyagarva*, sleep self of Supramental world, *suspti*, are unreal and hence Illusion. (2) The second realisation is that this world which appears to be an Illusion is created from the *Brahman* through the declaration of the Lord, “I am the Creator Father and Creatrix Mother of this universe.”<sup>68</sup> (3) The third realisation is that there exists a relation between *Brahman* and Matter (“And

Matter is the Spirit's willing bride' Savitri-538, 'Matter and spirit mingled and were one.' Savitri-232) and the Spiritual energy can penetrate inside Matter. This is the realisation *Brahma satya Jagat Satya*, the realisation of dynamic Spirit and cosmic Consciousness, *Vasudevah sarvamiti*,<sup>39</sup> beyond this cosmic consciousness is the Supramental world. This Consciousness is inverted downward to Supramentalise the Psychic Being and is extended as experience of the union of dual Godhead stationed in the Psychic heart centre which paves the passage clear for Psycho-Spiritual Supramental action.

### **The Message of *the Gita*:**

"It is like the message of *the Gita* as *Sri Aurobindo* explained it: not overmental, but Supramental. It is **Oneness**, the experience of **Oneness**."<sup>23</sup> (*The Mother* is probably saying of Oneness as indicated in the following verse.)

#### **The Mother**

"The Yogin who has taken his stand upon **Oneness**, *ekatvamasthitah*, and loves Me in all beings, however and in all ways he lives and acts, lives and acts in Me...Others also seek Me out by the sacrifice of knowledge and worship Me in My **Oneness** in every separate being, *ekatvena prithaktvena*, and in all My million universal faces...He is indivisible and the **One**, but seems to divide Himself in forms and creatures and appears as all the separate existences, *abibhaktam cha bhutesu bibhaktam*. All things are eternally born from Him, upborne in His eternity, taken eternally back into his **Oneness**."

#### **The Gita-6.31, 9.15, 13.17**

"Equal-visioned everywhere, he sees **the Self in all existences** (*sarvabhutastham atmanam, Akshara Purusha*) and **all existences in the Self** (*sarvabhutani chatmani, Kshara Purusha*). He who **sees Me everywhere** (*mam pasyati sarvatra, Akshara Purusha*) and **all and each in Me** (*sarvam cha mayi pasyati, Kshara Purusha*), is never lost to Me nor I to him. He who has reached **oneness** (*Purushottama* consciousness) and loves Me in all beings, that Yogin, howsoever he lives and acts, is living and acting in Me (*mayi vartate*). O *Arjuna*, he who sees all equally everywhere as himself, whether it be happiness or suffering, I hold him to be **the supreme Yogin**."<sup>125</sup>

#### **Sri Aurobindo**

"Attaining to a perfect equality in the soul, mind and heart, we realise our true self of oneness, one with all beings, one too with That which expresses itself in them and in all that we see and experience. This equality and this oneness are the indispensable twin foundation we must lay down for a divine being, a divine consciousness, a divine action. Not one with all, we are not spiritual, not divine. Not equal-souled to all things, happenings and creatures, we cannot see spiritually, cannot know divinely, cannot feel divinely towards others."<sup>133</sup>

#### **Sri Aurobindo**

The stages through which *the Gita* has developed its preliminary teachings are that firstly, it speaks of destruction of desire and attachment and conquest of senses by stilling the mind; secondly, control of mind is identified as more important renunciation than control of senses; thirdly, of equality and peace gained through the rejection of the lower nature or ‘we must put an end to the cause of desire, rushing out of the senses to seize and enjoy their objects;’<sup>71</sup> we must draw away from sense objects as the tortoise draws his limbs into the shell; fourthly of passionless, impersonal and sacrificial action and recognition of the Supreme as the doer of all work; fifthly of inner renunciation of desire and freedom from lower egoistic Nature is preferable to the outer renunciation of home, life and action; through loss of ego one becomes impersonal Self; sixthly, the synthesis of Works and Knowledge of which *Jnana Yoga* is identified as more difficult path than *Karma Yoga*; seventhly, the doctrine of *Avatar* and the Divine birth of higher Consciousness in outward surface life which acts as source and inspiration of Divine action and through this accompanying constant Divine union, *satata yuktah*,<sup>72</sup> one suffers Divine change of Nature, *prakritijairmuktam*;<sup>73</sup> lastly, a Yogi must continually practice sacrifice, *nitya Yajna*<sup>74</sup> and continually experience union with the Self, *nitya Yuktah*<sup>75</sup> either by sitting apart and alone in silent mind or by entry into all work, *sarva karmani*,<sup>76</sup> or by harmonious combination of the both.

*The Gita’s* higher teachings are that oneness of personal will with the Divine in works by rising above the three *gunas*, to do all action entirely and perfectly for the Divine only; secondly, besides its earlier declaration that Knowledge is greater than Works, *Bhakti* is considered as the greatest element<sup>138</sup> in Yoga; thirdly the effective relation between Works, Knowledge and Divine Love are synthesized in higher planes of Consciousness for the attainment of Supreme realisation; fourthly, if one’s lower Nature is sufficiently transformed then he can experience unity with all creatures, oneness with the cosmic Godhead; the vision of Universal *Purusha*, *Viswa Rupa* can be prolonged without recoil and this rare highest experience cannot be won by study of *the Vedas* or austerities or gift or sacrifice, but ‘it can be seen, known, entered into only by that *Bhakti* which regards, adores and loves Me alone in all things;’<sup>77</sup> fifthly, the inter-relation between the multiple Soul, *Kshara*, immutable Self, *Akshara*, and the Supreme Self, *Purushottama* who is the Master of Works, Knowledge and Love is worked out; sixthly, the dynamic aspect of *Uttama Purusha*, Supreme Soul is *Para Prakriti*, Supreme Nature, by which this world is upheld, *dharyate jagat*;<sup>78</sup> a relation between *Para* and *Apara Prakriti* can be worked out through the descent of Divine *Shakti* to lower Nature; this secret is hinted in *the Gita* but never developed; seventhly, *Sraddha*, the ever growing faith in the Divine, as important aid for manifestation of *Para Prakriti* and subsequent change of Nature.

In *the Gita*, the antinomy between the tranquil and Impersonal Self and Personal Self, Impersonal Self and the action of Nature, the Personal or mutable Self and the action of dynamic Nature are reconciled in that which exceeds them, the *Purushottama* Consciousness. Thus it bridges the opposition between the cosmic possession of Time and Supracosmic Timeless Eternity, hostility between the freedom of the Spirit and bondage of the Soul, antinomy between mind in Ignorance and Spirit in Knowledge. It also reconciles the opposition between *Karma* and *Jnana Yoga* by stating that Works are not an obstacle but a passage to the supreme Knowledge, *sarvam karmakhilam partha jnane parisamapyate*.<sup>55</sup> It also reconciles the opposition between *Jnana* and *Bhakti Yoga*, where the relation between impersonal Self and personal God is established in *Purushottama* Consciousness. After the development of the theory of Personal Divine and Impersonal Divine, the Divine Teacher sets out to remove the source of these two difficulties. The resolution of these antinomies and certain obscurity about the Self are cleared in that which exceeds it; it is the manifestation of Integral Divine, the *Purushottama*, who contains the Impersonal Self, Personal Self and their relation with *Para* and *Apara Prakriti*. Thus *the Gita* is able to get rid of exclusions and separative divisions and fuses Being and Becoming, *Nivritti* and *Pravritti* together in the Integral Divine. *The Gita* also resolves the antinomy between *Vedism* and *Vedantism* by large explanation of the meaning of sacrifice and the restricted *Vedic* sense of ceremonial sacrifice, of ritualised works, of social duties and of worshiping gods are widened for a larger and universal application. It also reconciles the polytheistic doctrine of the *Veda* with the monotheistic adoration of the *Vedanta* by recognising ‘*Devas* are only forms of the one *Deva*, the *Ishwara*, the Lord of all Yoga...’<sup>79</sup>

*The Gita* lays maximum stress on the development of highest goal of the Supracosmic faculties, which will preoccupy man with his real business of becoming God, *Brahmabhutah*;<sup>5</sup> secondly it stresses on His universal existence in which all moves and acts and through this He extends His faculty of universal Divine action, *sarvabhuta hite ratah*;<sup>6</sup> thirdly, it emphasizes on the acceptance of Godhead as the divine inhabitant in the human body, *manusim tanumasritam*;<sup>7</sup> and fourthly it insists on the manifestation of Divine Nature, *madbhava*,<sup>8</sup> in all things through intervention of four fold Soul force, *chaturvarnyam maya srustam*,<sup>9</sup> four-fold Divine *Shaktis*, *chatvaro manovastatha*,<sup>8</sup> sevenfold Integral Knowledge, *maharsaya saptapurbe*,<sup>8</sup> and thus the final object of this Yoga is then a self-completing union of Soul with the *Purushottama* through the formula ‘thou shalt first see all existences without exception in the Self (*Kshara*), then in Me (*Purushottama*),’ *atmani atho mayi*,<sup>80</sup> and of suffusion of *Purushottama* Consciousness into the manifested nature, *prakritim mamikam*,<sup>81</sup> *para Prakriti*,<sup>82</sup> *svam prakritim*.<sup>83</sup>

### **Difficulties of reconciliation between the Gita and integral Yoga:**

In *the Gita* transformation of lower Nature into Divine Nature, *Parambhavam*<sup>7</sup> and action of the Divine Mother, *Para Prakriti*<sup>31</sup> are hinted but never developed and it does not teach directly the lesson to invert the Divine Force towards the earth nature rather it teaches the sublimation and Spiritualisation of nature and opens the door towards Cosmic Consciousness, *Vasudevah sarvamiti*<sup>39</sup> and from this Consciousness one can leap into preliminary stairs of Supramental Consciousness where the World, the Self and the God are reconciled. The highest contribution of *the Gita* to the world in terms of Consciousness is its Cosmic Consciousness, where an individual is not isolated from the world but intimately united and identified with all others through four-fold<sup>130</sup> revelations that of (1) realisation of Divine as Spaceless Infinity, (2) realisation of Divine as Timeless eternity, (3) self-awareness in himself and others (4) sense of Oneness with all existence. He realises his Oneness with the Divine and Oneness with the World. Then his next task is to take care, unify and identify the whole parts of Nature and the whole being around the central truth and central Consciousness.

*The Gita* is a *Shastra* of *Purusha Yajna*, sacrifice of Soul, which emphasises the union between Soul and the Divine or that ‘the Lord is lodged in the hearts of all beings.’<sup>54</sup> It hints little about reconciliation between Spirit and Matter or between *Purusha* and *Prakriti*; so holding together the dual *Avatar*, *Ishwara* and *Shakti* in the heart is hinted but never developed; so this experience may not be practicable for an exclusive *Sadhaka* of *the Gita* in the initial phase of his *sadhana*. So, to transform nature may not be feasible as the Divine Consciousness may not be directed sufficiently towards the lower nature or the descending Divine Force may transform a part of nature and is oblivious of the entire transformation or the present nature may be hostile against the descending Mother force resulting in the suspension of growth for this life. So a *Sadhaka* of integral Yoga has to enter and develop both *Purusha Yajna* and *Prakriti Yajna* extensively of which former is developed and latter is hinted in *the Gita* and reconcile its two doctrine *Mamaibansa Jivabhuta*,<sup>30</sup> *Jiva* has become the *Ishwara*, and *Paraprakritir Jivabhuta*,<sup>31</sup> *Jiva* has become the *Ishwari* or the *Jiva* in the heart is the meeting place of *Kshara Purusha* and *Apara Prakriti*, *Akshara Purusha* and *Para-Shakti* and *Purushottama* and Supramental *Maya*. To hold the *Ishwara* in the heart by traditional Yoga and to hold the *Shakti* in the heart by the traditional *Tantra* are reconciled in integral Yoga by holding together the dual *Avatar*, the dual Godhead, the static and the dynamic aspect of the Divine.

*The Gita's* role in integral Yoga is identified in triple terms that its practice will make the Spiritual foundation strong by accepting the principle of *Karma Yoga* wholly; secondly the methods proposed by it to pursue triple Yoga of *Karma*, *Jnana* and *Bhakti* can be entirely accepted by rejecting its great but not the best objective of return to supreme Abode, *paramam dhama*<sup>14</sup>

and lastly it will pave the passage clear for the discovery of higher Consciousness through its long journey in Cosmic Consciousness, *Vasudevah sarvamiti*,<sup>39</sup> where one feels himself one with all things and beings, one with their consciousness and energy. A secure universality of being is the very basis and first condition of arriving at the luminous Supramental or *Purushottama* Consciousness.

To pursue integral Yoga with the aid of Their Teachings without giving Them service or without becoming a slave of the Divine is a dangerous ambitious proposal. His Spiritual achievement is not followed by experience of Spiritual Identity and Oneness with the Divine followed by Oneness with the World and subsequently oneness with dual Godhead. Thus an instrument of the Divine becomes an *Asura*<sup>69</sup> with his imitation of becoming the Master of the universe is ‘the first cause, the essential cause of all the disorder in the universe.’<sup>70</sup>

To give Them service without the aid and awareness of Their Teachings or without higher knowledge of Psychic and Spiritual plane will make life corrupt,<sup>66</sup> hard and baffling incertitude. If the best Souls of earth<sup>10</sup> suffer corruption due to their inability to handle world falsehood rightly, then that produces worst possible consequence in the terrestrial atmosphere.

The tendency of mind to become exclusive disciple oblivious of other six faculties of follower of Their limitless Consciousness, seeker of truth or the feeling that what he has known is nothing in comparable to what is to be known, servant or serve the Divine without the dissolution of his personal will, slave or serve the Divine with complete dissolution of personal will, instrument or preoccupied only with those action for which he has received a Divine call and child or becoming one with the Divine Mother and the tendency of mind to become exclusive Teacher oblivious of other six Divine personalities of Father, Mother, Master, Friend, Lover, Play-mate, and tendency of mind to become oblivious of subordination of latter seven-fold personalities near the former seven-fold faculties are inconsistent with the spirit of integral Yoga. These integrations are possible in the higher planes of universal consciousness and not possible within the three modes of Nature.

One can begin Yoga with part time service and of following a fragment of Their Teachings, but to remain there for a long period or to persist there permanently ‘would be to rest in a partial (Divine) realisation’<sup>120</sup> and it will make life corrupt and *asuric*. Thus he emerges ‘as a **principal and separate profiteer in the world commerce**’<sup>65</sup> and this separative identity can be healed by opening of Spiritual Being and greater feeling of unity with all in cosmic consciousness. So the solution lies in severely trained purified intellect which includes training of emotional and volitional mind and pushing them rightly to



dynamise the Spiritual being, *buddheh paratastu sah*.<sup>118</sup> Solution lies in heightening and enlarging his partial Divine realisation through large scale entry into Their work without rest and large-scale entry into Their Teachings.

A *Sadhaka* is generally weighed by degree of consecration he has practiced/offered to the Divine, known as *Vedantic* sacrifice and consecration he has practiced/offered to the Divine Mother, known as *Vedic* sacrifice and their reconciliation.

If a *Sadhaka* of integral Yoga will utilise *Purushottama* consciousness as door of escape into *Param dham*, then that will lead to success of traditional Yoga and if he can dynamise the *Purushottama* Consciousness, invert them earthward, enter Cosmic Consciousness, Supramentalise his Psychic being, permit the free flow of Supramental energy into Subconscient and Inconscient Sheath, opening of hidden Selves there, then that will lead towards fulfilment of seemingly impossible task of integral Yoga. 'But if supermind exists, if it descends, if it becomes the ruling principle, all that seems impossible to mind becomes not only possible but inevitable.'<sup>143</sup>

### **The Gita's Injunction:**

*Sri Anilbaran Roy's* realised status of *Jnana Yogi*, and *Sadhaka* of the *Gita* helps us to enter the immobile mind, life and body and the basic truth of *Vedanta* which are indispensable to discover the Spirit in Mind or *Akshara Purusha* which will help subsequently to approach the comprehensive truth of integral Yoga. He will still remain for us as large inspiration<sup>10</sup> in discovering the threads of integral Yoga from the root knowledge of traditional Yoga.

*The Gita* is a synthesis of six schools of ancient *Vedantic* teachings and with the aid of the best wisdom of the past, the future can be made opulent. If it succeeds in liberating humanity then the integral Yoga can proceed the next step of transforming humanity. A seeker of integral Truth can obey the following injunctions issued in *the Gita* and can 'give them an orientation in conformity with his'<sup>4</sup> integral aim.

### **The Gita's injunction issued to Developing Souls:**

Four kinds of virtuous men love and adore Me, O *Arjuna*, (1) those in distress, sorrow and suffering, (2) those seeking for good in the world, (3) the seekers after knowledge, and (4) those who have the knowledge of the *Brahman*.<sup>53</sup> Thus *the Gita* asks the *tamasic* devotees, *arta*, to raise their consciousness to *rajasic* state, *artharthi*, from *rajasic* state to *Sattwic* state, *Jijnasu*, and from *sattwic* state to *trigunatita* state of Consciousness, *Jnani*. *The Gita* approves the devotees of all the above four types as noble Souls, *udarah* and regards the devotion of first three types as good but still inferior and cannot lead the Souls to their culmination as they seek God only for worldly boon and

vital-emotional happiness. It lays the seal of full approval towards the fourth kind of devotees, *Jnani*, as *Bhakti* with Knowledge is identified as the greatest of all other forms of devotion and they seek the Divine for His own sake. Integral Yoga accepts above hierarchies in which first three are developing Souls; the third one is in transitional state from which a developing Soul emerges as a developed Soul either in this birth or after many births of preparation. The liberated Souls of this third type live content in the limited action ‘within the old human surroundings which will in no way seek to change their outward appearance.’<sup>116</sup> The fourth state of *Jnani*, is further divided into four stages of ascending order of developed Soul that of twice born *Dvija*, instrument, *Yantra*, emanation, *Vibhuti* and the consciousness of an *Avatar*.

In the preliminary state of his *Sadhana*, *Arjuna*’s *tamasic* recoil from the war field by the declaration ‘better the life of the beggar than to taste these blood-stained enjoyments’<sup>131</sup> and entry into dejection and discouragement is much more injurious and destructive than the *rajasic* principles of strife, struggle and dissociation. So *the Lord* asks *Arjuna* to ascend from the state of *tamasic* devotee, *arta*, to *rajasic* devotee, *artharathi*, by activation *Kshatriya* Soul force and to renounce attachment by slaying<sup>89</sup> human unenlightened Teacher *Dronacharya*, who represents ego and divisible Consciousness. This indicates that for a secured Spiritual life one should constantly slay<sup>90</sup> the inner enemy of desire, ego and ignorance and in collective living he should constantly wage war against the powers of *Adharma*. Then *the Lord* asks *Arjuna* to become *Sattwic* devotee, *jijnasu*, and begin Yoga by renouncing *Prakriti Yajna*, which includes renunciation of all types of external worship and insists him to pursue only *Purusha Yajna* which will establish him *trigunatita* state.<sup>91</sup> Then He asks him to adore only the highest embodied Divine personality, here represented by Him and discourages him to adore other gods which is meant to satisfy ‘various outer desires of the devotees.’<sup>92</sup> So *the Gita* asks the above three bound Souls (*arta*, *arthathi* and *jijnasu*) to become desireless and adore the One, representing highest Consciousness and discourages though does not ban adoration of other godheads representing the distortion of highest comprehensive Consciousness.<sup>93</sup> Then the Lord points out that even the devotees who worship other Gods, for satisfaction of their various desires,<sup>94</sup> their sacrifice is also received by Him though not according to the true law, *avidhipurbakam*.<sup>94</sup> They are deprived of inner and overhead knowledge and hence do not ascend in the higher planes of Consciousness. If one adores and offers sacrifice to the Divine in *tamasic* state without faith, without the law of truth and without remembering the Divine, then that sacrifice goes to elemental powers and grosser spirits, *pretan bhutaganam*,<sup>95</sup> if he offers adoration to the Divine in *rajasic* state of consciousness with desire to get the fruit of action, ostentation and for getting fame, then the sacrifice goes to lower godheads and perverse powers, *asuras, yaksa-raksamsi*;<sup>95</sup> if he offers adoration to the Divine concealed in His manifestation in *sattwic* state of

Consciousness with limited knowledge and by renouncing the fruit of all action, then the sacrifice and service is received by partial godheads and not directly by the integral Divinity.<sup>95</sup> A seeker of truth, *Jijnasu*, by the virtue of pursuing *Sadhana* unsuccessfully in past births, takes interest in written truth in this life from early part of his life. Thus, he practices sacrifice, askesis and giving which is limited, largely egoistic (*sattwic* ego) and mistaken in its motive and he endeavours to go beyond the written truth. When *Arjuna* ascends to the stairs of twice born Soul, *Dvija*, the Lord further insists him to ‘adore the feet of the enlightened *Guru*<sup>49</sup> or ‘veneration of the Teacher’<sup>96</sup> in order to realise the Divine as *Kshara*, *Akshara* and *Purushottama*. Then after *Arjuna* is established as developed Soul of *Yantra*, the Lord gives him this knowledge that all concentrated objective action and sacrifice must be supported by ceaseless *Japa*<sup>97</sup> and this habit of *Japa* must be maintained while in action of the war field<sup>115</sup> and also while leaving the earthly body<sup>98</sup> in deep *Samadhi* where one’s Soul can take final refuge in the *Param Dhama*. When he ascends to the status of *Vibhuti*, for universalisation of Consciousness and realisation of Divine in all His becomings, the Lord further asks *Arjuna* to worship His manifestation in the Sun, Moon, Star, flower, in every living creature. He has to adore the myriad Gods, *deva*, superior human beings known as twice born *dvija*, man of enlightened knowledge, *prajna*, and the enlightened teacher, *guru*.<sup>99</sup> The Lord points out that adoration of all His manifestations equally, without distinction is the condition of becoming the greatest Yogi.<sup>100</sup> When he ascends to the status of *Avatar* Consciousness or *Purushottama* Consciousness through triple consecration, there triple poise of the Self coexists and the Soul, *Kshara Purusha* possesses the Godhead, *Purushottama*, in totality.<sup>126</sup>

This total union with the Divine is utilised in traditional Yoga to escape into the supreme abode of *Param Dham*, and in integral Yoga, the dynamic Divine Mother (*Para-prakriti*) of *Purushottama* plane consents to live permanently in the Psychic heart centre for the purpose of Divinisation of untransformed Nature which is identified as perfection of Supramentalised Psychic being.

Integral Yoga follows this above sequence of *Arjuna* and it stresses adoration of the One to the exclusion of the Many for developing Souls to build Spiritual foundation and asks the developed Souls to reconcile them in order to know and possess the Divine entirely. This adoration of superior human beings hinted in *the Gita* in the form of *deva*, *dvija*, *guru* and *prajna*, is applicable in integral Yoga for developed Soul<sup>101</sup> and this adoration is even further extended to inferior human beings like, criminal, thief, murderer and outcaste<sup>102</sup> in order to extend the realisation of Divine in Cosmic Consciousness. There will be even ‘certain respect’<sup>103</sup> and reverence for physical things, a worship of Divine, the *Brahman* in what one uses, ordered harmony and beauty in the life of Matter in order to complete the realisation of Divine in all things. Thus,

through Soul evolution the scope of consecration becomes wide<sup>104</sup> and all-pervasive. When this consecration becomes absolute and constant, *nitya yajna*,<sup>74</sup> one experiences constant Divine union, *nitya yukta*,<sup>75</sup> and in this waking trance he can repeat Divine's name ceaselessly, *nitya Japa*<sup>105</sup> or remembers Divine's name continuously, *nitya smarati*<sup>105</sup> and this is one of the ways of experiencing cellular transformation.

### ***The Gita's Injunction issued to Men of Knowledge:***

“It is ordinarily considered that the Yogin should draw away from action as much as possible and especially that too much action is a hindrance because it draws off the energies outward. To a certain extent this is true; and we must note farther that when the mental Purusha takes up the attitude of mere witness and observer, a tendency to silence, solitude, physical calm and bodily inaction grows upon the being. So long as this is not associated with inertia, incapacity or unwillingness to act, in a word, with the growth of the tamasic quality, all this is to the good. The power to do nothing, which is quite different from indolence, incapacity or aversion to action and attachment to inaction, is a great power and a great mastery; the power to rest absolutely from action is as necessary for the Jnanayogin as the power to cease absolutely from thought, as the power to remain indefinitely in sheer solitude and silence and as the power of immovable calm. Whoever is not willing to embrace these states is not yet **fit** for the path that leads towards the highest knowledge; whoever is unable to draw towards them, is as yet **unfit** for its acquisition.”<sup>123</sup>

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The *Gita* issues injunction to the man of Knowledge that he should give wisdom which he has received from within and above to those seekers only who prostrate the feet of the Teacher, have question and can give service.<sup>49</sup> He should not give this knowledge of *the Gita* to them who despise and belittle the Divine, those who do not do askesis and do not want to listen the supreme Knowledge.<sup>45</sup> This knowledge should be given to them those who have faith in the Divine and the uncarping.<sup>45</sup>

He should not disturb the life basis and thought basis of the ignorant, who are bewildered by three *gunas*; for impelled by his example and instruction, but unable to comprehend his action and vision, they would lose their ordinary earth-bound life without arriving any higher Spiritual state.<sup>50</sup>

He should not create controversy, division of their understanding who are attached to three modes of work. He would ask them to do and love all external action, doing them himself with knowledge and union with the Divine.<sup>51</sup> Integral Yoga accepts<sup>33</sup> above guidelines of *the Gita*.

The Lord asks *Arjuna* to pursue *Jnana/Buddhi Yoga* first before pursuing *Karma* and *Bhakti Yoga*, because if intelligence is united with the

Divine and one is established in immobile trance, *Samadhi*, then it will be easier<sup>140</sup> to pursue *Karma Yoga*, as one will have least attachment towards fruit of action and it will also be easier to pursue *Bhakti Yoga*, as one will have least attachment towards sense and emotional enjoyments. So, the privilege of a *Jnana Yogi* is that he can reconcile the self-discipline of difficult *Jnana Yoga* with relatively easier<sup>56</sup> *Karma Yoga* and the easiest<sup>57</sup> *Bhakti Yoga*. Or *the Gita* further issues injunction on a *Jnana Yogi* that his difficult self-discipline will become easier<sup>56</sup> if he can reconcile it with *Karma Yoga*.

The liberated eye of knowledge meets the world not with the struggling lower Nature alone but he approaches God equally in *tamasic*, *rajasic* and *sattwic* creatures. First, he sees the Divine Nature, *Para Prakriti* evolving within everybody and does not read the surface phenomena of the existence with ego and ignorance. Secondly, he is not deluded by appearance but sees the Divine qualities under the mask of *Deva* and *Asura*, man and beast, good and wicked, learned and ignorant. He pierces the truth of Spirit behind every perversion and imperfection and moves towards complete self-knowledge and sees all with a complete love and charity in the heart, a complete understanding in the intellect and a complete equality in spirit. Lastly, he sees and respects the upward urge of the striving power of Divine Will towards Godhead, encourages all high divine manifestation in the form of heroism, courage, luminous wisdom, mighty power, benignant sweetness, grandeur love and entire self-giving.<sup>60</sup>

### ***The Gita's Injunction issued to the Divine Worker:***

“The Gita promises us freedom for the spirit even in the midst of works and the full energies of Nature, if we accept subjection of our whole being to that which is higher than the separating and limiting ego. It proposes an integral dynamic activity founded on a still passivity; a largest possible action irrevocably based on an immobile calm is its secret,— free expression out of a supreme inward silence.”<sup>122</sup>

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What are the Divine action and its coexistence of Divine silence and passivity that a Divine Worker must know and through this knowledge-based action he can be released from all error, defects and ills. One has to understand the Divine action initiated from higher planes of Consciousness, undivine action initiated from *rajasic* desire will and inertia of inaction initiated from *tamasic* indolence. He who in Divine activity can see the Divine passivity and this subjective action of Divine descent continues after the objective action ceases, he is a true *Karma Yogi*. So he is in Yoga and a many sided universal Divine worker involved in doing well of all creature. The inception and continuation of Divine action is free from the will of desire and all the defects of work are burned up by the fire of self-knowledge. He has abandoned all attachment to the fruits of work, ever satisfied without any kind of dependence, he does nothing but an impersonal Divine Will does action through him. He has

no personal hope, personal possession; his heart, sense, mind and intellect are under perfect self-control, performs action by the movement of the body alone, he does not commit any sin. The liberated Divine Worker is satisfied with whatever comes to him, lives beyond any duality, is jealous of none, and is equal in failure and success. He is free from attachment, mind, sense and heart are firmly founded in self-knowledge and defect of all his work is dissolved.<sup>46</sup> The Lord projected this *Karma Yoga* superior<sup>55</sup> to *Jnana Yoga* as one does not have to reject life and action in order to attain the Divine. *Karma Yoga* gives the message of transformation of lower Nature of three *gunas* into higher Divine Nature, because through this transformation alone ‘a perfected *Yogi* lives and acts always in the Divine.’<sup>58</sup>

### ***The Gita’s Injunction issued to the men of Devotion:***

The Gita categorically speaks of two kinds of *Bhakti* that (1) of the devotion born out of many branching desire and (2) of the concentrated single pointed devotion, *ekabhakti*,<sup>75</sup> after one is thoroughly established in mutable and personal *Saguna Brahman* consciousness and in the impersonal and immutable *Nirguna Brahman* consciousness. It is through the latter passage one will discover the Cosmic Consciousness, *Vasudeva Sarvamiti*, vision of universal Godhead, *Viswa Rupa Darsana*, and the Supramental Consciousness, *Purushottama*. The Divine Love of this latter type of *Bhakti* is extensively developed in *Sri Aurobindo’s* epic *Savitri*.

The Gita gives importance to *Bhakti* after *Arjuna* is established through double movement of his sincerity, *dwibidha nistha*,<sup>106</sup> in *Karma* and *Jnana Yoga*. Or after *Arjuna* is established in the inactive *Akshara Purusha* and active *Kshara Purusha*, the Lord wanted to give him the knowledge of *Uttama Purusha* through that *Bhakti* which is equipped with integral Knowledge and integral self-giving. Thus in this absolute state of *Bhakti*, His devotees do not depreciate the Divine’s creation and rather adore all from saint to sinner equally. They are absolutely protected against all evil, accident and destruction, *na me bhaktah pranasyati*<sup>107</sup> and are naturally and spontaneously free from all attachments towards things and individuals, *mad bhaktah sangabarjitah*.<sup>108</sup>

The man who is established in *Bhakti*, through practice of *Bhakti Yoga* is dear to the Divine. (1) He is having ill will to none, and having compassion and friendship to all beings, free from ego, even minded in pain and pleasure, forgives all, he is ever content, self-controlled and firm willed; his emotional mind and intellect are given up to the Divine; (2) he neither agitates the world, *udbega*, nor feels agitated by the world; he is free from the agitation of joy, resentment and fear; (3) he does not expect favour from anybody, is pure, skilful, indifferent, given up all initiation of work; (4) he who neither rejoices nor hates, neither grieves nor desires, has abolished the distinction between fortunate and unfortunate happenings and is full of devotion to the Divine; (5)

he is equal to friend and enemy, honour and dishonour, cold and heat, pleasure and pain, praise and blame, is free from attachment, silent, content with whatever comes, without attachment to home, family, clan, religion and nation, firm in emotional mind fully turned towards the Divine through devotion.

But out of them, the exceedingly dear devotee is he who makes Divine his one and only supreme aim of life and with full of faith, follows the written truth in every detail or obeys the immortalising *Dharma* uttered by the Lord entirely.<sup>47</sup> The Lord projected this *Bhakti Yoga* superior to *Jnana Yoga* because constant and comprehensive union with the personal form of the Divine known as *Purushottama* consciousness is far superior<sup>52</sup> than the constant union with impersonal form of the Divine known as *Akshara Purusha* consciousness or experience of *Brahma-nirvana*. This comprehensive union of *Kshara Purusha* or personal Divine with the *Uttama Purusha* is further extended with the union with *Anandamaya Purusha*. This is identified as the highest perfection of *Bhakti Yoga*.

The integral *Bhakti Yoga* is the extensive extension of *the Gita's* teachings of traditional *Bhakti Yoga*. It points out that a developing Soul's adoration to personal Divine will deform the catholicity of Spirituality into narrow religion.<sup>109</sup> So as corrective measure, a developing Soul must give more importance to Divine's impersonal Form<sup>110</sup> than the adoration of His personal manifestation. As the Soul develops and he becomes the adult Soul, then he can adore and enter contact with the Divine's seven-fold personal relation,<sup>111</sup> which is for him more important than the relation with the Divine's impersonal Form. Thus the Spiritual value of integral Yoga is secured from shadow of Religion's clutch, which makes the evolution slow and tardy.

### ***The Gita's* Injunction issued to the integral Seekers of Truth:**

“*Tamas* in the spiritual being becomes a divine calm, which is not an inertia and incapacity of action, but a perfect power, *sakti*, holding in itself all its capacity and capable of controlling and subjecting to the law of calm even the most stupendous and enormous activity: *rajas* becomes a self-effecting initiating sheer Will of the spirit, which is not desire, endeavour, striving passion, but the same perfect power of being, *sakti*, capable of an infinite, imperturbable and blissful action. *Sattwa* becomes not the modified mental light, *prakasa*, but the self-existent light of the divine being,  *jyotiḥ* , which is the soul of the perfect power of being and illumines in their unity the divine quietude and the divine will of action.”<sup>132</sup>

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Those seekers of Truth, who follow this path of *the Gita*, their efforts are not lost, nor are there any retrogression, even if they follow and obey a little of this law of written truth, *dharmā*, they are delivered from great danger.<sup>35</sup> Thus *the Gita* asks to begin Yoga with partial obedience to law of truth, *swalpaṃ apyasya dharmasya*<sup>35</sup> and move towards complete obedience,

*dharmamritamidam*<sup>36</sup> and finally asks to go beyond all the written law of truth, *sarva dharman paritejya*.<sup>3</sup>

An integral seeker of truth is concerned with resolving following issues in addition to the eighteen questions raised by *Arjuna* in the war field: (1) How the Spirit can possess the Matter? (2) How *Karma*, *Jnana* and *Bhakti Yoga* can be entirely reconciled? (3) The Gita described adequately the Nature and hierarchy of *Apara Prakriti*. Now how can we know adequately the nature and hierarchy of *Para Prakriti*? (4) The Gita described adequately the nature of undivine work of three *gunas*. How can we know adequately the nature and hierarchy of Divine Work? (5) Lord has hinted about the immortality of the Soul. How can that immortality be extended to the Nature? (6) How *Bhakti*, which is identified as highest element Yoga can be realised by entering personal relation with the subtle body of external *Avatar*? (7) How can we unite with dual *Avatar* integrally, *samagram mam*, in all life, *sarvesu kalesu yogayukto*?<sup>112</sup> (8) How through perfect and rigorous training of the body one can open himself towards physical transformation? (9) Are the two questions raised in the *Savitri* book applicable for a *Sadhaka* of integral Yoga, “Or must fire always test the great of soul?”<sup>113</sup> Or ‘must cross on stones of suffering to its goal?’<sup>114</sup>

A *Sadhaka* of integral Yoga can concentrate and develop the highest hinted truth of *the Gita* which ‘has been left in a certain obscurity of a lesser relative light.’<sup>38</sup> It has been hinted constantly in myriad terms of *Vasudevah sarvamiti*,<sup>39</sup> the Godhead is all that is the universe and all that is in the universe, *Prakritm mamikam*,<sup>37</sup> into My Divine nature, *Prakritim me param*,<sup>31</sup> My supreme nature, *Prakritim swam*,<sup>34</sup> My own nature, *Prakritir jiva-bhuta*,<sup>31</sup> Divine Nature which has become the *jiva*, *Madbhavam agatah*,<sup>8</sup> have arrived at My nature of being, *daivi prakriti*,<sup>12</sup> Divine nature and *Param bhavam*,<sup>7</sup> Supreme nature or the ultimate becoming, *sadharmyam agatah*,<sup>11</sup> those who have become of like nature and law of being with the Divine; but these terminology were nowhere explained entirely. Integral Yoga is developed from the above hinted highest truth.

### **A Thorough Knowledge on integral Jnana Yoga:**

“The **complete realisation of unity** is therefore the essence of the integral knowledge and of the integral Yoga. To know *Sachchidananda* one in Himself and one in all His manifestation is the basis of knowledge; to make that vision of oneness real to the consciousness in its status and in its action and to become that by merging the sense of separate individuality in the sense of unity is its effectuation in the individual being and the individual life. This realisation of oneness and this practice of oneness in difference is the whole of Yoga.”<sup>24</sup>

**Sri Aurobindo**



Intellectual deliberation, *Vichara*, and right discernment of truth, *Viveka*, are the starting point of Yoga of Knowledge which removes the difficulties of path. A seeker of Knowledge must be free from error created by sense organ, desire, intellectual preference and old association and must arrive at the right thought of himself and the world and his right knowledge will be more effective if it is further supported by triple realisation of vision, waking trance and experience of *Samadhi* or inner vision of Self, complete Spiritual experience and identity. One can arrive at these three experiences by triple method of *Jnana Yoga*; (1) hearing of luminous truth from *Guru* and *Shastra* and vision of luminous truth from subtle world known as *Sravana*; (2) then hold firmly that vision of truth and fix it in the mind by exclusive concentration known as *manana* and (3) by long and persistent concentration the veil of mind is swept away and floods of light,  *jyotirmaya Brahman*, breaks over the awakened mentality which is known as *nididhyasan*. All vision of self, *dristi*, is completed by a Spiritual experience of embracing knowledge in all our members and it is culminated by experience of identity or becomes one with the Reality. So mind must be taught three lessons that (1) of pacifying and silencing the mind to discover the indwelling Self; (2) of concentrating, contemplating and meditating the mind on the One everywhere, Over-dwelling Self and of all things as the One and (3) of combining the above two movements to go beyond, to the transcendent Self.

We learn from him (*Sri Anilbaran Roy*) that dissolution of the existing surface personality of mind, life and body into silent Self, *Moksha*, is a difficult achievement of traditional *Jnana Yoga*, but still more difficult achievement is to dynamise and invert this absolute state towards earth nature to transform it; any attempt for Divine transformation of Nature without the Divine realisation of Self is a hastier and dangerous proposition; because the latter confirms a strong Spiritual foundation and on this strong base the former Spiritual integration becomes practicable.

To follow the voice of the inmost Psychic being is the wisest. 'It is better to wander at the call of one's soul than to go apparently straight with the reason and the outward moral mentor.'<sup>62</sup> The call received to pursue integral Yoga may later be superseded by a pseudo call whose origin is in pseudo intuition which is subsequently originated from some suppressed ambition in intellect and a whirl of intensely assured false certitude; so in order to recognise the source of a call, instruction or *adesh* and vision 'attach no final value to it, but rather look upward, refer all to the divine principle and wait in as complete a silence as it can command for the light from above;'<sup>15</sup> for true intuition<sup>129</sup> is a secured self existent truth; does not admit into itself any mixture of sense-error and intellectual ideation; it is a kind of truth vision, truth hearing, truth memory and truth discernment. When intelligence, instead becoming subordinate of Intuition, becomes its master, then intellect uses

illuminative intuition for some inferior purpose; builds a stuff of mixture of truth and error; deforms truth and distorts it into mass of falsehood. Through this misuse and false imitation, intellect may lead one to perplexities, confusion and cannot be a satisfying guide to the truth of things. For this reason, intellect is trained not only to wait but also to purify the physical mind<sup>48</sup> which is enslaved to external appearance of things, purify the vital mind which is enslaved to personal will, desire and lower nature, purify the intellect which is enslaved to preference, fixed ideas and opinions. These are replaced by intuitive vision, insight, will and intuitive ideation.

This integral Yoga does not rely on partial Divine union which may give birth to pseudo Divine call; does not lean on partial knowledge without the realisation of the One, which gives birth to Ignorance and does not depend on any partial truth which is identified as falsehood; so in this Yoga the Divine's specialised Call must be integrated through integration of patience, *sthairyam*, faith, *sraddha*, sincerity, *nistha*, concentration, *samyama* and consecration, *Yajna* in order to experience integral Divine union and to neglect this highest comprehensive experience for any other partial Divine union is 'to afflict our Yoga with inferiority'<sup>16</sup> and fall away from the integral aim.

Outward movement and inner movement are part of one Reality but exclusive dependence on the former<sup>124</sup> is injurious to the Soul, because by that the mind turns outward and seems to be trapped in the appearances of things; same thing may repeat if one wide opens the door towards the world while leading a closed secluded life; this Yoga insists for a calm thought and steady wisdom that turns the eye inward, sees the Self and attains to immortality; as per *the Upanishad*, the God has designed man whose doors of Consciousness is turned outward which is too near to the external world and universal subconsciousness and not near enough to original Superconsciousness; so an effective remedy is to turn the eye inward by introducing 'psychological observation and analysis'<sup>28</sup> or by contemplation, meditation and silencing the mind; any intoxication like tea,<sup>144</sup> coffee, cold drinks, smoking and alcohol can draw the consciousness of a *Jnana Yogi* outward. These are problem of alienation and are seen among those who do not receive sufficient parental care and love. The modern communication like newspaper,<sup>61</sup> television, internet and telephone draw the consciousness towards loss of mental virginity and drags the surface mind downward; 'sees all things in a cloud of misconceptions, that understanding is known to be *tamasic*.'<sup>139</sup> So, they can be abstained at all stages of *sadhana* of traditional *Jnana Yoga*<sup>135</sup> and in integral Yoga this rejection is reconciled with other necessity which asks 'to take full account of the potent though limited revelations of modern knowledge.'<sup>142</sup> Few privileged developed Spiritual Souls<sup>127</sup> are absorbed entirely in the Spiritual plane and have capacity<sup>134</sup> to reconcile the Divine Consciousness and ordinary earthly

consciousness. Their Spiritual influence will receive world influences and the latter return with a Divine transformation.<sup>136</sup>

This also suggests that a child Soul can remain indifferent to world problems and world miseries, as he cannot resolve them and for a developed Soul this indifference is forbidden. A developed Soul 'will not only alter the forms and sphere of its own external life but leaving nothing around it unchanged or unaffected.'<sup>116</sup> So one must be established in the Superconscient plane which is 'not merely a state withdrawn from the all consciousness of the outward, withdrawn even from all consciousness of the inward'<sup>29</sup> but a dynamic Consciousness which can penetrate below to transform Subconscient and Inconscient world and penetrate around to transform life and world. But for that the circumconscient or environmental being of Spiritual man 'must be so steeped in the spiritual light and spiritual substance that nothing can enter into it without undergoing this transformation...'<sup>136</sup> The Nature of living of a Spiritual man will be 'an accomplished inner existence whose light and power will take perfect body in the outer life.'<sup>137</sup>

The **three central principle** of integral Yoga are derived from the three *Vedantic* method of knowledge; (1) it is either a knowledge in the will working out through action (2) or knowledge in the intellect through discernment (3) or knowledge of the heart expressed in love and faith which form the basis of integral *Karma*, *Jnana* and *Bhakti Yoga* respectively. Integral *Jnana Yoga* gives awareness on the infinite existence as conscious Will-force which is the creator and governor of this world action; it again reveals that the Self-existent is All-blissful who accepts the adoration of all beings, seeks after their knowledge and takes joy in their work; so, the Divine is for them at once the Master of work, Teacher of Yoga and Lover and Beloved of ecstatic embrace; thus, work and devotion become an extension and result of the path of knowledge.

*The Gita* says<sup>27</sup> that he who knows Divine as immutable oneness, *Akshara Purusha*, mutable many-souled movement, *Kshara Purusha* and supreme Being, *Purushottama*, has integral Knowledge, seeks Him by love in every way of his being. Thus, Knowledge culminates in Love. A traditional *Jnana Yogi* conceives Impersonal existence as the original and eternal reality and for him adoration of Divine Personality of *Bhakti Yoga* is only an illusion or construction of the mind. A *Jnana Yogi's* aversion towards defect of three modes of work considering ignorance as the cause of work and desire as the master motive behind action; thus work emerges as crude, drawing of the energies outward and inferior to its loftier pitch of entire quiescence deprives him from the transformation of outer nature and aversion towards *Bhakti* considering devotion, worship and love without purifying knowledge as raw, unripe, narrow, blind, crude, dangerous, ignorant, leads to fanaticism and obscurantism and good only for the Souls that are not ready for highest truth,

deprives him from the intense Divine ecstasy and from faith on the Divine to tread this integral path till the end. A seeker of integral Yoga must throw away all misunderstanding and mutual depreciation towards the triple path of Yoga. All work finds its culmination in Knowledge and all Knowledge finds its fulfilment in works and all Love leads to perfect Knowledge and brings infinite and complete Divine union. Knowledge and Love are equal Divine Powers but their methods of arriving at the same objective of Divine Oneness are different. An integral *Jnana Yogi* is 'free from attachment to action and equally free from attachment to inaction'<sup>26</sup> and for him aversion to mental or corporeal action is not desirable.

The other danger of *Jnana Yoga* is that one may get encrusted in 'static seclusion or a golden impotence'<sup>17</sup> of the inner world and Spiritual force accumulated is not competent enough to transform the outer existence and still worse result may follow if the Spiritual action of Knowledge is diminished and corrupted or make it an accomplice of its own perverse or inferior workings. A *Jnana Yogi* must recognise his own incompleteness as he cannot experience the perfection into which life and action enter. Its quietist hold of the powerful and higher truth of *Brahma Nirvana*, is not the whole and the highest truth and its propagation of inaction as the universal, complete and highest ideal of the human race may produce widespread confusion, miserable disintegration, world-destruction and disastrous consequences.

Integral Yoga is safe to begin with *Karma Yoga*, because work is the first power of life and by action the gulf between inner and outer life is bridged. Those who begin this Yoga with *Bhakti or Jnana*, due to their innate nature, *svabhava*, they face the difficulty in bridging this gulf, because these *Yogas* are initially practiced in isolation by exclusion of the world. A strong *Karma Yogi* can be a strong *Jnana Yogi*, but its reverse is a still easier achievement (this is discussed elsewhere in this book); strong *Bhakti Yoga* stands on both foundations. To be exclusive integral *Karma Yogi*, exclusive integral *Jnana Yogi* and exclusive integral *Bhakti Yogi* is not practicable because integration does not come by exclusion of the other two; rather he can become exclusive *Karma, Jnana and Bhakti Yogi* of traditional kind; so, to become an integral Yogi the right assessment of his deficiencies in volitional, intellectual and emotional parts are imperative and he must develop mutual appreciation towards three paths of *Karma, Jnana and Bhakti Yoga*. Divine Will is the first and most ancient priest of sacrifice, 'driver of the world,'<sup>63</sup> foundation of all living, is conscious power and increases the potencies of greater force; it is defined as the Truth-consciousness of the infinite affirming itself in the determinations of the finite. Knowledge is the action and movement of Consciousness; it increases the potencies of greater Consciousness and is the widest power of Consciousness; Delight is the nature of Consciousness and its deepest and most intense form is Love. The original principle of existence is

*Sachchidananda* where movement of Consciousness leads to *Sat* and is the origin of *Jnana Yoga*; Consciousness itself is *Chit Shakti* and is the origin of *Karma Yoga* and the union of *Sat* and *Chit* culminates in Delight which is the origin of *Bhakti Yoga*. Integral Yoga asks Knowledge and Love to be ‘blind and automatic servants and instruments’<sup>18</sup> of Divine Will or it recognises emotion and intellect as subordinate energies of Nature’s whole labour to be or to become something. So integral Yoga’s clear directive of using *Jnana* and *Bhakti Yoga* as subordinate of *Karma Yoga* is complemented by *the Gita*’s declaration of all Work culminates in Knowledge<sup>55</sup> and all Knowledge culminates in Love<sup>52</sup> or Love is the crown of Knowledge.<sup>20</sup> Thus *Jnana* seems to be superior to *Karma* or ‘Works are far inferior to Yoga of intelligence’<sup>32</sup> and *Bhakti* seems to be superior to both of them. Those who are able to maintain the above two status quo of integral and traditional Yoga and integrate the three Divine powers are successful integral *Yogis*. Unsuccessful integral *Yogis* arrive at the partial realisation of the Divine through their predominant aspect of Divine Love and Knowledge. Or those *Sadhakas* who concentrate on *Jnana* and *Bhakti Yoga* without sufficiently developing *Karma Yoga* cannot be successful integral *Yogis*. A *Karma Yogi* remains firm, equal, peaceful and composed while meeting the extreme world adversity and this equality is the condition of attaining the Supramental Consciousness.

A thorough knowledge on integral *Jnana Yoga* is practicable primarily by having thorough knowledge on traditional *Jnana Yoga*; finding its limitation and transcending it; secondarily by discovering new avenues leading to the fulfilment of integral Yoga.

The **first movement** of the path of traditional Yoga is the realisation of pure, silent, immutable *Brahman*, *Akshara Purusha* by withdrawal of consciousness from activity of mind, life and body. Thus, one escapes from his own personality to Impersonality, escapes from the cosmic existence and releases into the ineffable and absolute *Parabrahman*. A seeker of Yoga may have other experiences on his way that of realisation of mutable Self who manifests Himself in all creatures, *Kshara Purusha*, may arrive at cosmic Consciousness, *vasudevah sarvamiti*,<sup>39</sup> may realise the unity of all beings but these are only stages and circumstances of his journey and to go beyond them all is his supreme Goal. The **second movement** of traditional Yoga is attainment of silence, freedom, peace possession of passive and active cosmic consciousness. From here a passage from traditional to integral Yoga opens where one unifies all in the *Sachchidananda*. This oneness is realised in all its poises, in all the planes of Absolute, Cosmic, Immutable and Mutable existence, in every aspect and in utmost appearances of multiplicity.

Thus, the limitation of traditional Yoga is identified. So, it identifies more in the unmanifest absolute, *Nirguna Brahman*, Impersonality, silent and

inactive *Brahman* and rejects manifestation, *Saguna Brahman*, Personality and dynamic *Brahman*. Thus a traditional *Sadhaka* lives a double life, Spiritual within or above and mental or material in the outer active earthly life. In integral *Jnana Yoga* this division and limitation is transcended and one arrives at the unity of higher triple Nature where Divine is revealed as *Sachchidananda* and this Consciousness descends to lower triple Nature where He is veiled as mind, life and body.

The new avenues of integral Yoga are explored in four planes of consciousness known as waking Self, dream Self, sleep Self and final state of *Turiya* which is beyond passivity and beyond activity. Integral Yoga is less exclusively positive of the highest condition of *Turiya* and less exclusively negative of the Divine manifestation in Matter or the Divine descent in the waking Self. All the four states of consciousness are accepted as field of equal Divine union, equal Divine action and equal Divine manifestation. The surface world one lives and thinks is identified as objective Consciousness, waking Self, *Virat*, dominated by physical mind and through it one enjoys the external world. Behind it there is subtle world of subliminal Self, dream Self, *Hiranyagarbha*, absorbed states of inner experience, which one recognises as subjective Consciousness corresponding to the enjoyment of subtler life plane and mind plane. The source of subjective and objective consciousness is identified as massed Consciousness, *ghana*, of Supramental Self, Sleep Self, causal body, *Susupti*, blissful enjoying state, concentrated solely on itself, which is not developed in most of the human beings. So its faculty is not active and one is related with this plane in a dreamless sleep. Beyond them is the fourth state of the Self, Supreme Self, *Turiya*, the consciousness of pure self-existence, where there is no subject and object and is the origin of Existence and *Ananda*. With this plane one has no direct waking contact. Through these fourfold ladders one climbs upward through trance or deep meditation to the absolute Divine plane and descends down ward towards Matter in waking or intense waking trance.

The limitation of traditional *Jnana Yoga* is that when one enters higher or highest state of Consciousness of inner *Samadhi*, absolute state of *Turiya*, either through concentration on single object, or through contemplation, meditation or through silencing of the mind either through rejection of thought-suggestion or through witness state of standing back from the mental action; one loses hold of the inward *Samadhi* when he is awake or ‘descend into the contacts of the world.’<sup>21</sup> This truncated possession of the perfect Consciousness may be accepted as initial Spiritual experience of the beginners of integral Yoga but this higher/highest Consciousness must be finally called down to the waking state ‘to take possession of the lower being, to shed its light, power and bliss on our ordinary consciousness.’<sup>21</sup> Thus *Purusha* can exercise its full conscious control over *Prakriti*. This repeated and prolonged calling down of

the dynamic Divine *Shakti* to the nether untransformed Nature is identified as ‘not of a pilgrim following the highroad to his destination, but, to that extent at least, of a path finder hewing his way through a virgin forest.’<sup>22</sup> or ‘Much of it is virgin ground in which the paths have yet to be cut and built.’<sup>13</sup> Yogic trance is not the aim of integral *Jnana Yoga* but an important means to ‘enlarge and raise the whole seeing, living and active consciousness.’<sup>25</sup> Thus one becomes established in waking trance<sup>141</sup> in which he experiences all the four planes of Consciousness or Divine union of multiple (ten) Selves with the respective Sheaths, *koshas*, in waking state. The Divine life is possible with self-identification with all the four planes and a right relation of *Purusha* with *Prakriti* is restored. Thus, through movement of highest Consciousness to the lowest Matter the Spirit’s Face is revealed.

A thorough knowledge on integral Jnana Yoga includes (1) clear and complete knowledge and mastery over multiple Selves and their relation with multiple sheaths; (2) conscious communication, spontaneous interchange and direct knowledge of others by breaking the barriers between Soul and Soul, mind and mind, life and life, body and body and they are linked and realised as one common uniting consciousness; (3) a direct knowledge of hidden forces of Nature and mastery over their energies; (4) a direct knowledge of Occult mechanism of mind, life and matter and mastery over their instrumental action.

### **Recapitulation:**

“Many times in his writings, particularly in *The Synthesis of Yoga*, *Sri Aurobindo* warns us against the imaginings of those who believe they can do *sadhana* **without rigorous self-control** and who heed all sorts of inspirations, which lead them to a dangerous imbalance where all their repressed, hidden, secret desires come out into the open under the pretence of liberation from ordinary conventions and ordinary reason.”<sup>67</sup>

### **The Mother**

“Whoever clings to the desires and weaknesses of the flesh, the cravings and passions of the vital in its turbulent ignorance, the dictates of his personal mind unsilenced and unillumined by a greater knowledge, cannot find the true inner law and is heaping obstacles in the way of the divine fulfilment. Whoever is able to detect and renounce those obscuring agencies and to **discern** and follow the true Guide within and without will discover the **spiritual law** and **reach the goal** of the Yoga.”<sup>121</sup>

### **Sri Aurobindo**

The traditional *Jnana Yoga*, *buddhi Yoga* and *Sankhya* of *the Gita* proposes a rigorous self-control for seekers of Truth. “He who controls the organs of action, but continues in his mind to remember and dwell upon the objects of sense, is a self-deceiving and deluded soul, *mithyachara*; he is unable to elevate and enlarge his life and action and his method of self-discipline is false and vain.”<sup>84</sup> It does not support coercion and suppression of

Nature, *nigraha*,<sup>85</sup> which is a violence done to the nature by desire-will and it finally depresses the natural powers of being, *atmanam avasadayet*.<sup>86</sup> It does support self-control with right use and right guidance of Nature, *samyama*, which is defined as the control of the lower Nature by the higher Nature or control of bodily inertia by senses, control of senses by mind, control of mind by intellect, control of intellect by Self which successfully gives to those powers their right action and their maximum efficiency, *yogah karmasu kausalam*.<sup>87</sup>

*The Gita* issues injunction on earth bound Soul that wrong living begins when mind dwells on the objects of sense with absorbing interest. From this wrong relation attachment is born. Attachment gives birth to desire. From desire anger, distress and passion comes forth. Anger leads to bewilderment. From bewilderment comes loss of memory of one's true self. By loss of memory the truth discernment of intelligent will is destroyed. By this destruction of discerning intelligence, one perishes or experiences Spiritual fall.<sup>128</sup> *The Gita* further points out that if one controls the organs of action and continue in his mind to remember and dwell upon the objects of sense enjoyment, then that self-discipline bewilders the Soul and all his self-control becomes false; 'he has not understood its object or its truth, nor the first principles of his subjective existence; therefore all his methods of self-discipline are false and null.'<sup>59</sup> So the right and the highest living begins when one controls all the sense by mind and without attachment engages with the organs of action. "This Yoga of self-control by intelligent will must be resolutely and continually practised without yielding to any discouragement by difficulty or failure until the bliss of *Nirvana* is securely possessed."<sup>44</sup>

Mind is restless and very difficult to pacify. But O *Arjuna*, it can be controlled by constant practice, *abhyasa*, and non-attachment, *vairagya*.<sup>40</sup> Without self-control, this Yoga is difficult to attain. Yoga is attainable by self-controlled seeker.<sup>41</sup> "Sense hunger does not cease with the self-control, *samyama*, it ceases when the Supreme is seen."<sup>42</sup> "Abandoning without exception all the desires born of the desire-will and holding in control all the senses by the mind so that they shall not run to all sides, one should gradually withdraw into tranquillity by a *buddhi* controlled by steadiness, and having fixed the mind in the Self one should not think of anything at all."<sup>43</sup> Only by absolute self-control of the senses, intelligence can perceive the Self, *buddhi grahyam*,<sup>117</sup> which is an exceeding bliss.

This rigorous self-discipline of the *Gita* proposes that "All the doors of senses must be closed, the mind must be shut in into the heart, the life-force taken up out of its diffused movement into the head, the intelligence must be concentrated on the single syllable OM and its conceptive thought must remember the supreme Godhead..."<sup>119</sup> to unite with the static Divine and this



self-discipline is extended in integral Yoga through its seven-fold rigorous self-control, known as hierarchies of concentrations which are as follows:

**1) The first Exclusive Concentration:** This is defined as the complete absorption in the objective world by an entire separation from the true Self; this practical self-oblivion without essential and binding self-ignorance is the nature of exclusive concentration; out of this concentration the secret of the material world is revealed, in recent times it has justified itself by the many immense and innumerable minute discoveries of physical Science. The limitation of this first exclusive concentration is that it erects a wall of exclusion limiting itself to a single field, domain or habitation in the movement so that it is aware only of that and unaware of all the rest. A seeker of Truth utilises the faculty of first exclusive concentration towards calling down the spaceless Infinity to the limited space of his surrounding world.

**2) The Second Exclusive Concentration:** This is defined as to preoccupy and limit oneself with the mental knowledge of the present which is hurriedly changing from moment to moment in a helpless succession of events, forms, phenomena and actions, oblivious of the successive past and future happenings except that of memory that holds little and vague inference of future; through this concentration the objective experience of the ever-changing present environment is realised through a superficial movement of consciousness; thus, the man is practically and dynamically the man of moments; future is withheld from his possession; identifies himself solely in the name and personality of the present narrow existence, lives only in his immediate and outward work and problem and ignorant of his limitation of past births and Spirit's unending future or put aside the whole infinite course of Time and his rest of total Self and Nature. He utilises this second exclusive concentration towards calling down the Timeless Eternity to the slipping moments.

**3) The Third Exclusive Concentration: Or reverse movement of exclusive concentration,** which is defined as the complete absorption in the objective means or self-disciplines in finding the subjective Being or concentrates exclusively on the concealed inner being by quieting the frontal active *prakriti* and subjective experience of the ever-modified mental states of its personality. This concentration is utilised to find the true physical being, true vital being, true mental being and the Psychic being.

**4) The Fourth Exclusive Concentration:** This concentration is the outcome of fusion of above three exclusive concentrations. This is a concentration of separative active consciousness in a separative movement and this takes place not in true self, but in the untransformed active *Prakriti*. It does not prevent the full emergence and working of the whole conscious being behind the Ignorance, but a working in the conditions chosen and self-limited on the nature for a special purpose. In this concentration, the present moment is utilised in linking the subjective Time with the objective Space or in this concentration self-concentration and self-expansion are reconciled.

**5) The Essential Concentration:** This is defined as the entire self-absorption in the essence of its own Psychic being through deeper self-oblivion of outward things. This concentration gives one the capacity to move consciousness from nether Inconscient Sheath to the highest Bliss Sheath.

**6) The Multiple Concentrations:** This is defined as a greater concentration or self-absorption in the universalised Self for greater world action. With the expansion of subtle physical, subtle vital and subtle mental sheath, the consciousness is universalized and one feels the whole universe is within him and enters the greater creation, action and ananda of universal proportion. This concentration reconciles all the planes of consciousness from nether Inconscient Sheath to highest Bliss sheath.

**7) The All-inclusive Integral Concentration:** The last instrument of swiftest Spiritual evolution is the development of **Integral Concentration**, which is capable of an integral, comprehensive, multiple, infinite self-concentration. It is further defined as entire absorption in the three poises of Self or a triune realisation; (1) that is Self is in all things which is the basis of our **individuality in the universal**, (2) all things are within the Self which is the basis of our **oneness in difference** and (3) all things are made up of the stuff of Self which is the basis of our **oneness with all**. This concentration purifies, transforms, perfects all the multiple planes of ten Sheaths in large scale.

The supreme integrality of the *Brahman* holds all these seven states or powers of its concentration together as a single indivisible Being looking at all itself in manifestation with a simultaneous triple self-vision. Thus radical transformation through Nature's method of triple movement of (1) ascent of Consciousness to realise the Being, (2) widening of the field and base through descent of Consciousness and (3) integration of Being and Becoming are realised. The integral emergence of total Consciousness is the ultimate goal of the evolving Nature. The old inconscient foundation of our body is made subtle, plastic, pure and conscious by the inflow of light and awareness from above and its depths annexed to the heights of the Spirit through rapid development of the Truth-consciousness. There must be achieved a new Spiritual height, wideness, depth, subtlety, intensity of our consciousness, of its substance, its force, its sensibility, an elevation, expansion, integral capacity of our being, and an assumption of mind and all that is below mind into that larger existence.

The triple self-disciplines of *Karma*, *Jnana* and *Bhakti Yoga* and the triple eternal poise of the Self, *Kshara Purusha*, *Akshara Purusha* and *Uttama Purusha*, and their simultaneous action are necessary for the totality of Divine realisation, *samagram mam*.<sup>88</sup> *Kshara Purusha's* union with *Akshara Purusha* is identified as reconciliation of *Karma* and *Jnana Yoga*. *Kshara Purusha's* union with the *Purushottama* is identified as reconciliation of *Karma* and *Bhakti Yoga*. *Akshara Purusha's* union with *Purushottama* is identified as

reconciliation of *Jnana* and *Bhakti Yoga*. When the three *Purushas* co-exist, then the reconciliation of triple Yoga becomes effective. Thus Knowledge gives sense of oneness of the Divine, while Love is its Bliss which is identified as crown of Work and flowering of Knowledge and Work brings Divine's living power of Light and Sweetness. Thus the natural oneness of Will, Knowledge and Love find their greatest completeness in Supermind. Knowledge is the base of Supermind while Will is its dynamic expression and Love is its expression of Joy and they move the consciousness towards integral self-awareness.

*OM TAT SAT*

References:

- 1: SABCL-26/On Himself/404,
- 2: The Mother's Agenda/10/145-19.04.1969,
- 3: The Gita-18.66,
- 4: "...the seeker of integral knowledge will limit himself neither in his thought nor in his practice nor in his realisation by any religious creed or philosophical dogma. He will seek the Truth of existence in its completeness. The ancient disciplines he will not reject, for they rest upon eternal truths, but he will give them an orientation in conformity with his aim." CWSA-23/The Synthesis of Yoga-342, "His (a Sadhaka of integral Yoga) 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." CWSA-23/The Synthesis of Yoga-55,
- 5: The Gita-6.27,
- 6: The Gita-5.25, 12.4,
- 7: The Gita-9.11, 7.24,
- 8: The Gita-4.10/10.6/13.18/14.19,
- 9: The Gita-4.13,
- 10: "The best, the individuals who are in advance of the general line and above the general level of the collectivity, are the natural leaders of mankind, for it is they who can point to the race both the way they must follow and the standard or ideal they have to keep to or to attain. But the **divinised man** is the Best in no ordinary sense of the word and his influence, his example must have a power which that of no ordinarily superior man can exercise." CWSA/19/Essays on the Gita-138,
- 11: The Gita-14.2,
- 12: The Gita-9.13,
- 13: "This path has neither the same aim nor the same method as the ordinary Yoga, it aims at a realisation of which their results are only component parts; it may be said to begin its capital experiences where these end and its object is one that they would consider impossible. Much of it is **virgin ground** in which

the paths have yet to be cut and built. The obstacles and difficulties in the way of success are formidable and demand either a strength and patience or a faith and unquestioning reliance on the Guru who is the pathfinder and leader. Or otherwise they have to have so strong and clear a call that no difficulties matter, or else to be in some way predestined to follow this path and no other, to cleave to Sri Aurobindo and the Mother as Guru and to no other. Your preparation seems to be mainly intellectual and for this Yoga the intellect is not sufficient; relied upon as the chief guide it may become instead a barrier. This Yoga depends upon a supra-intellectual knowledge which can come only from the soul or psychic being within and the secret spirit above.” CWSA-35/Letters on Himself and the Ashram-529,

14: The Gita-8.21, 10.12,

15: CWSA-23/The Synthesis of Yoga/316,

16: CWSA-23/The Synthesis of Yoga/460,

17: CWSA-23/The Synthesis of Yoga/173,

18: CWSA-23/The Synthesis of Yoga/290,

19: “If one has walked long and steadily in the path, the faith of the heart will remain under the fiercest adverse pressure; even if it is concealed or apparently overborne, it will take the first opportunity to re-emerge. For something higher than either heart or intellect upholds it in spite of **the worst stumblings and through the most prolonged failure**. But even to the experienced *sadhaka* such falterings or overcloudings bring a retardation of his progress and they are exceedingly dangerous to the novice. It is therefore necessary from the beginning to understand and accept the arduous difficulty of the path and to feel the need of a faith which to the intellect may seem blind, but yet is wiser than our reasoning intelligence. For this faith is a support from above; it is the brilliant shadow thrown by a secret light that exceeds the intellect and its data; it is the heart of a hidden knowledge that is not at the mercy of immediate appearances. Our faith, persevering, will be justified in its works and will be lifted and transfigured at last into the self-revelation of a divine knowledge. Always we must adhere to the injunction of the Gita, “Yoga must be continually applied with a heart free from despondent sinking.” Always we must repeat to the doubting intellect the promise of the Master, “I will surely deliver thee from all sin and evil; do not grieve.” At the end, the flickering of faith will cease; for we shall see his face and feel always the Divine Presence.”

CWSA/23/The Synthesis of Yoga-245,

20: “By that *Bhakti* which regards, adores and adores and loves Me alone in all things, can I be thus seen, known and even entered into, O *Parantapa*.” The Gita-11.54,

21: CWSA-23/The Synthesis of Yoga-323-325,

22: CWSA-23/The Synthesis of Yoga-56-57,

23: The Mother’s Agenda/Vol-3/355,

24: CWSA-23/The Synthesis of Yoga/420,

25: CWSA-23/The Synthesis of Yoga/519,

26: CWSA-23/The Synthesis of Yoga-348,  
 27: The Gita-15.19,  
 28: CWSA-23/The Synthesis of Yoga-303,  
 29: CWSA-23/The Synthesis of Yoga-321, “Mind, being an action of the Infinite, depieces as well as aggregates *ad infinitum*. It cuts up being into wholes, into ever smaller wholes, into atoms and those atoms into primal atoms, until it would, if it could, dissolve the primal atom into nothingness. But it cannot, because behind this dividing action is the saving knowledge of the supramental which knows every whole, every atom to be only a concentration of all-force, of all-consciousness, of all-being into phenomenal forms of itself. The dissolution of the aggregate into an infinite nothingness at which Mind seems to arrive, is to the Supermind only the return of the self-concentrating conscious-being out of its phenomenon into its infinite existence.” CWSA-21/The Life Divine-178,  
 30: “It is **an eternal portion of Me as *Purushottama* that has become the *Jiva*** in the world of *Jivas* and draws to itself the six senses, including the mind, that abide in the *Prakriti*.” The Gita-15.7,  
 31: “This is the lower nature, *apara Prakriti*. Know too, O mighty-armed, My Supreme Nature, *Para Prakriti*, different from this *apara Prakriti*; **this supreme *Prakriti* has become the *Jiva*** by which this world is upheld.” The Gita-7.5,  
 32: The Gita-2.49,  
 33: “Then there were the few—the rare individuals— who are ready to make the necessary effort to prepare themselves for the transformation and to attract the new forces, try to adapt matter, seek the means of expression and so forth. Those are ready for *Sri Aurobindo’s Yoga*. They are very few. There are even those who have the sense of sacrifice and are ready have a hard and difficult life, as long as it leads them or helps them towards this future transformation. But they should not, **they should in no way try to influence others** and make them share their own effort: that would be quite unjust – not only unjust, but extremely clumsy because it would alter the universal – or at least terrestrial – rhythm and movement, and instead of helping, it would cause conflicts and result in chaos.” The Mother Agenda/27<sup>th</sup> November, 1965, “This, no doubt, is the root of the injunction imposed in *the Gita* (The Gita-3.29) on the man who has the knowledge not to disturb the life basis and thought basis of the ignorant; for impelled by his example but unable to comprehend the principle of his action, they would lose their own system of values without arriving at a higher foundation.” CWSA/21/The Life Divine-58, “Those who are bewildered by the modes, get attached to the modes and their works; dull minds, not knowers of the whole, let not the knower of the whole disturb them in their mental standpoint.” CWSA/19/Essays on the Gita-214,  
 “And the **slow evolution’s** sluggard steps,  
 Lead not the spirit in an ignorant world  
 To dare too soon the adventure of the Light,” Savitri-693

34: The Gita-4.6/9.8,  
35: The Gita-2.40,  
36: The Gita-12.20,  
37: The Gita-9.7,  
38: CWSA/19/Essays on the Gita/305,  
39: The Gita-7.19,  
40: The Gita-6.35,  
41: The Gita-6.36,  
42: The Gita-2.59,  
43: The Gita-6.25, 26,  
44: The Gita-6.23,  
45: The Gita-18.67, The Gita-18.71,  
46: The Gita-4.16, 17, 18, 19, 20, 21, 22, 23,  
47: The Gita-12.13 to 20,  
48: ‘In this regard – I don’t know where, but somewhere – Sri Aurobindo spoke of this physical mind, and he said that there was nothing you could do with it; it must only be destroyed.’ The Mother’s Agenda- December 13, 1960, The Mother may be alluding to the following passage from *The Synthesis of Yoga*: “There is nothing to be done with this fickle, restless, violent and disturbing factor but to get rid of it whether by detaching it and then reducing it to stillness or by giving a concentration and singleness to the thought by which it will of itself reject this alien and confusing element.” CWSA-23/The Synthesis of Yoga-314,  
49: The Gita-4.34,  
50: “Those who are bewildered by three modes of Nature, not knowers of the whole, let not the knowers of the whole, *kritsnabinna*, disturb their mental standpoint.” The Gita-3.29,  
“**And the slow evolution’s** sluggard steps,  
Lead not the spirit in an ignorant world  
To dare too soon the adventure of the Light,” Savitri-693 ,  
51: The Gita-3.26,  
52: “*Arjuna said*: Those seekers of *Bhakti Yoga* who thus by a constant union seek after Thy personal Form and those seekers of *Jnana Yoga* who seek after Thy unmanifest Immutable impersonal Form, which of them are greater Yoga? The Blessed Lord said those who are most united with Me and adore Me through constant union, emotional mind settled in Me and possessed of supreme faith of *Bhakti Yoga*, I consider them to be the greatest Yogi.” The Gita-12.1, 2,  
53: The Gita-7.16,  
54: The Gita-15.15,  
55: “The sacrifice of knowledge, O *Parantapa*, is greater than any material sacrifice. Knowledge is that in which all actions culminate (not any lower knowledge, but the highest self-knowledge and God-knowledge), O *Partha!*” The Gita-4.33, “Works are far inferior to Yoga of the intelligence, O

Dhananjaya; desire rather refuge in the intelligence...” The Gita-2.49, “The Blessed Lord said: Yoga of Knowledge and Yoga of Works both bring about the Soul’s salvation, but of the two Yoga of Works is distinguished above Yoga of Knowledge.” The Gita-5.2,

56: The Gita-5.6, 12.5,

57: The Gita-13.24, 25,

58: The Gita-6.31,

59: CWSA/19/Essays on the Gita-108,

60: CWSA/19/Essays on the Gita-373-74,

61: “Question by a disciple: Z told me that if I had no time to read newspapers, I should at least glance at them. I asked him, “Is it a law that we must read newspapers?” He answered, “I have to know what is going on in the world too; I am not a sannyasi.”

Answer given by The Mother: I am not a sannyasi and I never read a newspaper! I don’t have time for it. It is difficult to read newspapers without having the consciousness descend to a **very ordinary level**. Only when the consciousness is firmly established in union with the Divine is it possible to read newspapers without any risk of falling into a lower consciousness.”

TMCW-17/P-19, 5 December 1933, “Rules like these [not reading newspapers, eating a fixed diet, keeping only a few things] are intended to help the vital and physical to come under the discipline of sadhana and not get dispersed in fancies, impulses, self-indulgences; but they must be done simply, not with any sense of superiority or ascetic pride, but as a mere matter of course. It is true also that they can be made the occasion of a too great mental rigidity — as if they were things of supreme importance in themselves and not only a means. Put in their right place and done in the right spirit, they can be very helpful for their purpose.” CWSA-29/Letters on Yoga-II/p-383,

62: CWSA/23/The Synthesis of Yoga-154,

63: “Shakti, Will, Power is the **driver** of the worlds and, whether it be Knowledge-Force or Love-Force or Life-Force or Action-Force or Body-Force, is always spiritual in its origin and divine in its native character.” CWSA/23/The Synthesis of Yoga-174.

64: “Instead of taking the attitude of servant and instrument of which *Sri Aurobindo* speaks in what I have just read to you, they (attributes of the Divine) naturally took the attitude of the master, and this mistake—as I may call it—was the first cause, the essential cause of all the disorder in the universe.” **The Mother**/The Mother’s Centenary Works (second edition)/9/207, “The sword has a joy in the battle-play, the arrow has a mirth in its hiss and its leaping, the earth has a rapture in its dizzy whirl through space, the sun has the royal ecstasy of its blazing splendours and its eternal motion. O thou self-conscious instrument, take thou too the delight of thy own appointed workings.” Sri Aurobindo/*The Supramental Manifestation*, SABCL/Vol-16/p-288,

65: “The man of knowledge, the liberated soul offers on the contrary all his activities to the one eternal Godhead without any attachment to their fruit or to the satisfaction of his lower personal desires. He works for God, not for himself, for the universal welfare, for the Soul of the world and not for any particular object which is of his own personal creation or for any construction of his mental will or object of his vital longings, as a divine agent, not as a principal and separate profiteer in the world commerce. And this, it must be noted, is a thing that cannot be really done except in proportion as the mind arrives at equality, universality, wide impersonality, and a clear freedom from every disguise of the insistent ego: for without these things the claim to be thus acting is a pretension or an illusion.” CWSA/19/Essays on the Gita-458,

66: “The corruption of the best (the best Souls of earth) produced the worst by that strange chemistry of the power of life which generates evil out of good even as it can also generate good out of evil... Yet even in the earthward life a higher knowledge (Psychic and Spiritual knowledge) is indeed the one thing that is throughout needful, and without it the lower sciences (of arts, of literature, of religion and of science) and pursuits, however fruitful, however rich, free, miraculous in the abundance of their results, become easily a sacrifice offered without due order and to false gods; corrupting, hardening in the end the heart of man, limiting his mind’s horizons, they confine in a stony material imprisonment or lead to a final baffling incertitude and disillusionment.” Sri Aurobindo/CWSA/23/The Synthesis of Yoga-140-141,

67: The Mother’s Centenary Works (second edition)/10/15, (The Mother’s view of ‘rigorous self-control’ is further supported in *The Synthesis of Yoga*. “A **great sincerity** is asked for and has to be imposed not only on the conscious mind but still more in the subliminal part of us which is full of hidden movements. For there is there, **especially in our subliminal vital nature**, an incorrigible charlatan and actor. The sadhaka **must first have advanced far in the elimination of desire** and in the firm equality of his soul towards all workings and all happenings before he can utterly lay down the burden of his works on the Divine. At every moment **he must** proceed with a vigilant eye upon the deceits of the ego and the ambushes of the misleading Powers of Darkness who ever represent themselves as the one Source of Light and Truth and take on them a simulacrum of divine forms in order to capture the soul of the seeker.” Sri Aurobindo/CWSA/23/The Synthesis of Yoga-230, “When the human ego realises that its will is a tool, its wisdom ignorance and childishness, its power an infant’s groping, its virtue a pretentious impurity, and **learns to trust itself** to that which transcends it, that is its salvation. The apparent freedom and self-assertion of our personal being to which we are so **profoundly attached**, conceal a **most pitiable subjection to a thousand suggestions**, impulsions, forces which we have made extraneous to our little person. Our ego, boasting of freedom, is at every moment the slave, toy and puppet of countless beings, powers, forces, influences in universal Nature. The self-abnegation of the ego in the Divine is its self-fulfilment; its surrender to



that which transcends it is its liberation from bonds and limits and its perfect freedom.” CWSA/23/The Synthesis of Yoga-59-60, “It is only by increasing that (self) control that he can move towards perfection, — and it is only by developing soul-power that he can reach it. Nature-power in him has to become more and more completely a conscious act of soul, a conscious expression of all the will and knowledge of spirit. Prakriti has to reveal itself as shakti of the Purusha.” CWSA/24/The Synthesis of Yoga-631,

68: The Gita-9.17,

“The Many are the innumerable One,  
The One carries the multitude in his breast;  
He is the Impersonal, inscrutable, sole,  
He is the one infinite Person seeing his world;  
The Silence bears the Eternal’s great dumb seal,  
His light inspires the eternal Word;  
He is the Immobile’s deep and deathless hush,  
Its white and signless blank negating calm, (Brahma satya Jagat Mithya)  
Yet stands the creator Self, the almighty Lord (Brahman is the creator of the  
illusory world)

And watches his will done by the forms of Gods(Brahma satya Jagat Satya)  
And the desire that goads half-conscious man

And the reluctant and unseeing Night.” Savitri-656,

69: “Do you remember C? He has become a great guru there...C plays the great “intermediary” between Sri Aurobindo and the poor public... But it was visible when he was here: a fantastic pride and ambition that were to end up like this... if one has ambition, it is relatively easy to draw a being to oneself, who naturally comes under very deceptive disguises, and then to believe oneself to be the incarnation of a great personality.” The Mother’s Agenda-6/218-219, (The above passage seems to give the message that a *Sadhaka*’s mission is not to play the role of intermediary between Them and the general mass rather to act as consecrated and faithful slave that can give greater result.) (It also gives the message that to follow Their teachings without giving Them service makes life asuric.) “There are two types of beings created in this world, the *Daivic* and *Asuric*; the *Daivic* has been described at length. Hear now from Me, O *Partha*, about the *Asuric*.” The Gita-16.06, “The evil doers attain not to Me, Souls bewildered by the *Maya* of three *gunas* resort to the nature of being of *Asura*.” The Gita-7.15, “And equally when we first become aware of the infinite Shakti above us or around or in us, the impulse of the egoistic sense in us is to lay hold on it and use this increased might for our egoistic purpose. This is a **most dangerous** thing, for it brings with it a sense and some increased reality of a great, sometimes a titanic power, and the *rajasic* ego, delighting in this sense of new enormous strength, may instead of waiting for it to be purified and transformed throw itself out in a violent and impure action and even turn us for a time or partially into the selfish and arrogant *Asura* using the strength given him for his own and not for the divine purpose: but on that way lies, in the end, if it is

persisted in, **spiritual perdition and material ruin**. And even to regard oneself as the **instrument** of the Divine is not a perfect remedy; for when a strong ego meddles in the matter, it falsifies the spiritual relation and under cover of making itself an instrument of the Divine is really bent on making instead God its instrument. The one remedy is to **still the egoistic claim of whatever kind**, to lessen persistently the personal effort and individual straining which even the sattwic ego cannot avoid and instead of laying hold on the *Shakti* and using it for its purpose rather to let the *Shakti* lay hold on us and use us for the divine purpose.” CWSA/24/The Synthesis of Yoga-766-67, “But then, they [the S.A.S. people] began posing as ... almost as teachers! Luckily, the draft of their brochure was brought to me. I said, ‘*Nothing doing*. If you want to talk to people, tell them what you like, it’s all the same to me, but I am not publishing this. What you have written about me is not to be printed and you are not to distribute it. I’m not in the picture. My name, the fact that I am president, is simply to give my guarantee that the money won’t go into the pockets of those who collect it but will be used for the Ashram, the running of the Ashram, and that’s all. And on this basis alone I give my guarantee. I am in no way going to help people imagine they are doing a yoga!’ It’s absurd...The other day, I told N. (and I told him loud enough for everyone to hear): ‘We can dispense with a good half of the ashramites straight-away and not lose a single *sadhak*.’” The Mother’s Agenda-25.04.1961, (The above message hints that we have greater role to live Their teachings instead of propagating them.)

- 70: **The Mother**/The Mother’s Centenary Works (second edition)/9/207,
- 71: CWSA/19/Essays on the Gita-99,
- 72: The Gita-12.1,
- 73: The Gita-18.40,
- 74: The Gita-3.15,
- 75: The Gita-7.17/8.14/9.14/12.2/6.10,
- 76: The Gita-3.26/5.13/18.57,
- 77: The Gita-11.54,
- 78: The Gita-7.5,
- 79: CWSA/19/Essays on the Gita-112,
- 80: The Gita-4.35,
- 81: The Gita-9.7,
- 82: The Gita-7.5,
- 83: The Gita-9.8, 4.6,
- 84: The Gita-3.6,
- 85: The Gita-3.33
- 86: The Gita-6.5,
- 87: The Gita-2.50,
- 88: The Gita-7.1,
- 89: “Arjuna said: How, O *Madhusudana*, shall I strike Bhishma and Drona with weapons in battle, they who are worthy of worship?”The Gita-2.4,

90: “Outwardly also, the nation or community or race which shrinks too long from destroying and replacing its past forms of life, is itself destroyed, rots and perishes and out of its debris other nations, communities and races are formed. By destruction of the old giant occupants man made himself a place upon earth. By destruction of the Titans the gods maintain the continuity of the divine Law in the cosmos. Whoever prematurely attempts to get rid of this law of battle and destruction, strives vainly against the greater will of the World-Spirit. Whoever turns from it in the weakness of his lower members, as did *Arjuna* in the beginning, — therefore was his shrinking condemned as a small and false pity, an inglorious, an un-Aryan and unheavenly feebleness of heart and impotence of spirit, *klaibyam, ksudram hridaya-daurbalyam*, — is showing not true virtue, but a want of spiritual courage to face the sterner truths of Nature and of action and existence. Man can only exceed the law of battle by discovering the greater law of his immortality.” CSWA/19/Essays on the Gita-384-85, “There are three powers of the cosmos to which all things are subject — creation, preservation and destruction; whatever is created lasts for a time, then begins to crumble down. The taking away of the power of destruction implies a creation that will not be destroyed but last and develop always. In the Ignorance destruction is necessary for progress — in the Knowledge, the Truth-creation, the law is that of a constant unfolding without any *Pralaya*.” CWSA-28/Letters on Yoga-I-p-293,

91: The Gita-2.45,

92: The Gita-7.20,

93: The Gita-7.20 to 7.25,

94: “Even those who sacrifice to other godheads with devotion and faith, they also sacrifice to Me, O son of Kunti, though not according to the true law.” The Gita-9.23

“Men are led away by various outer desires which take from them the working of the inner knowledge, they resort to other godheads and they set up this or that rule, which satisfies the need of their nature.” The Gita-7.20,

95: “Sattwic men offer sacrifice to the gods, the rajasic to the Yakshas (the keepers of wealth) and the Rakshasic forces, the others, the tamasic, offer their sacrifice to elemental powers and grosser spirits.” The Gita-17.4,

96: The Gita-13.8,

97: The Gita-17.24,

98: The Gita-8.13,

99: The Gita-17.14,

100: The Gita-6.32,

101: “For the seeker of the integral Yoga... will meet him (the Divine) in the faces of the Gods, his cosmic personalities supporting the World-Play, detect him behind the mask of the *Vibhutis*, embodied World-Forces or human Leaders, reverence and obey him in the *Guru*, worship him in the *Avatar*.” CWSA/23/The Synthesis of Yoga-130,

102: “When I knew nothing, then I abhorred the criminal, sinful and impure, being myself full of crime, sin and impurity; but when I was cleansed and my eyes unsealed, then I bowed down in my spirit before the thief and murderer and adored the feet of the harlot; for I saw that these souls had accepted the terrible burden of evil and drained for all of us the greater portion of the churned poison of the world-ocean.” *Sri Aurobindo*, SABCL/17/The Hour of God-94-95. This statement of *Sri Aurobindo* is a restatement from the following words of *the Gita* and *Essays on the Gita*, “Those who take refuge in Me, O Partha, be they out-castes, born from the womb of sin (even a man of very evil conduct, The Gita-9.30), women, *Vaisyas*, even *Shudras*, they also attain to the highest Goal.” The Gita-9.32. “A divine compassion for the ignorance of the struggling mind, a divine will to pour forth on it all light and power and happiness there will be, indeed, for the apparent man; but for the divine Soul within him there will be more, there will be adoration and love. For from all, from the thief and the harlot and the outcaste as from the saint and the sage, the Beloved looks forth and cries to us, “This is I.” “He who loves Me in all beings,” — what greater word of power for the utmost intensities and profundities of divine and universal love, has been uttered by any philosophy or any religion?” CWSA/19/Essays on the Gita-208. “If *Narayana* is without difficulty visible in the sage and the saint, how shall he be easily visible to us in the sinner, the criminal, the harlot and the outcaste?” CWSA/19/Essays on the Gita-359, Thus equal adoration of all, is the condition of becoming the greatest Yogi.

103: CWSA/22/The Life Divine/1022,

104: “On the contrary, the sadhaka of 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 Avatars in the unity of Him who descends in the Avatar, welded the truth in **all teachings** into the harmony of the Eternal Wisdom.” CWSA/23/The Synthesis of Yoga-66,

105: “...that is the *Japa* I do now—I do it all the time, while sleeping, while walking, while eating, while working, all the time.’ The Mother/The Mother’s Agenda-4/131, “He who continually remembers Me, thinking of none else, the Yogin. O Partha, who is in constant union with Me, finds Me easy to attain.” The Gita-8.14,

106: The Gita-3.3,

107: The Gita-9.29, 30, 31, 32, 33, 34,

108: The Gita-11.48, 53, 54,

109: “*Buddhism* only became a **popular religion** when *Buddha* had taken the place of the supreme Deity as an object of worship.” CWSA-24/The Synthesis of Yoga-556, “I don’t want to put a photo of *Sri Aurobindo* or books (in *Auroville*) because it will look as if we want to start a **new religion**—I don’t want religions, an end to religions!” The Mother’ Agenda-9/110, “I am told that you (in *Auroville*) intend to distribute a reproduction of the portrait you did of me. It would be better not to introduce in this gathering anything personal

that might suggest the atmosphere of **nascent religion.**” The Mother’s Agenda-11/353, “Spiritual experience has used all the three means (Religion, Occultism, Spiritual thought) as a starting-point, but it has also dispensed with them all, relying on its own pure strength: discouraging occult knowledge and powers as dangerous lures and entangling obstacles, it has sought only the pure truth of the spirit; dispensing with philosophy, it has arrived instead through the heart’s fervour or a mystic inward spiritualisation; putting behind it all religious creed, worship and practice and regarding them as an inferior stage or first approach, it has passed on, leaving behind it all these supports, nude of all these trappings, to the sheer contact of the spiritual Reality. All these variations were necessary; the evolutionary endeavour of Nature has experimented on all lines in order to find her true way and her whole way towards the supreme consciousness and the integral knowledge.” CWSA-22/The Life Divine-893, “For myself it was Ramakrishna who personally came & first turned me to this Yoga. Vivekananda in the Alipore jail gave me the foundations of that knowledge which is the basis of our sadhana. The error of the Mission is to keep too much to the forms of Ramakrishna & Vivekananda & not keep themselves open for new outpourings of their spirit, — the error of all “Churches” and organised religious bodies.” CWSA-36/Autobiographical Note/p-177-178

110: “The Divinity mentioned by *Sri Aurobindo* is NOT A PERSON, but a condition to be shared and lived by all those who prepare themselves for it.” The Mother’s Agenda-4<sup>th</sup> May-1967,

111: “The Blessed Lord said those who are constantly most united, *nityayukta*, with Me and adore My manifest form, *Saguna Brahman*, emotional mind settled in Me and possessed of supreme faith of *Bhakti Yoga*, I consider them to be **the greatest Yogi**. And those *Jnana Yogis*, who seek after the Immutable, the Infinite, the Unmanifest, *Nirguna Brahman*, the Omnipresent, the Unthinkable, the high-seated Self, the Immobile, the Permanent, all their senses under control, equal visioned everywhere, intent on welfare of all beings, they also attain to My *Purushottama* state.” The Gita-12.2, 3, 4, (The above passage indicates that personal relation with the Avatar is of more value for a developed Soul than His impersonal aspect.) “Discipleship to God the Teacher, sonship to God the Father, tenderness of God the Mother, clasp of the hand of the divine Friend, laughter and sport with our comrade and boy-Play-fellow, blissful servitude to God the Master, rapturous love of our divine Paramour, these are seven beatitudes of life in the human body. Canst thou unite all these in a single supreme and rainbow-hued relation? Then hast thou no need of any heaven and thou exceedest the emancipation of the *Adwaitin*.” Sri Aurobindo/SABCL/17/The Hour of God-137. (Above line indicates that seven-fold personal relation with the Divine in Supramental plane is more valuable than the realisation of impersonal Divine in Spiritual plane of the *Adwaitin*.)

112: The Gita-8.27,

113: Savitri-423,

114: Savitri-457,  
 115: The Gita-8.7,  
 116: CWSA/23/The Synthesis of Yoga-268,  
 117: The Gita-6.21,  
 118: The Gita-3.42,  
 119: The Gita-8.12, 13,  
 120: CWSA/24/The Synthesis of Yoga-813,  
 121: CWSA/23/The Synthesis of Yoga-187,  
 122: CWSA/23/The Synthesis of Yoga-95,  
 123: CWSA/23/The Synthesis of Yoga-347,  
 124: **“Time has he none to turn his eyes within**  
 And look for his lost self and his dead soul.” Savitri-165,  
 125: CWSA/19/Essays on the Gita-206,  
 126: The Gita-13.32, 13.22,  
 127: “If one is always in the inner consciousness, then one can be not dispersed even when doing outward things — or if one is conscious of the Divine at all times and in all one does, then also can one read newspapers or do much correspondence without dispersion. But even then though there is not dispersion, yet there is less intensity of consciousness when reading a newspaper or writing a letter than when one is not putting part of oneself into quite external things. It is only when the consciousness is quite *siddha* that there is not even this difference. That does not mean one should not do external things at all, for then one gets no training in joining the two consciousnesses.” CWSA-31/Letters on Yoga-IV/p-324-325,  
 128: The Gita-2.62-63,  
 129: “Intuition sees the truth of things by a direct inner contact, not like the ordinary mental intelligence by seeking and reaching out for indirect contacts through the senses etc. But the limitation of the Intuition as compared with the Supermind is that **it sees things by flashes**, point by point, not as a whole. Also in coming into the mind it gets mixed with the mental movement and forms a kind of intuitive-mind activity which is not the pure truth, but something in between the higher Truth and the mental seeking. It can lead the consciousness through a sort of transitional stage and that is practically its function.” CWSA-28/Letters on Yoga-I/p-159,  
 130: “(1) A changeless imperishable infinity, (2) a timeless eternity, (3) a self-awareness which is not this receptive and reactive or tentacular mental consciousness, but is behind and above it and present too below it, even in what we call Inconscience, (4) a oneness in which there is no possibility of any other existence, are the fourfold character of this settled experience.” CWSA-23/The Synthesis of Yoga-120,  
 131: “But this weakness comes garbed as renunciation, as virtue: “Better the life of the beggar than to taste these blood-stained enjoyments; I desire not the rule of all the earth, no, nor the kingdom of the gods.” How foolish of the Teacher, we might say, not to confirm this mood, to lose this sublime chance of adding

one more great soul to the army of Sannyasins, one more shining example before the world of a holy renunciation. But the Guide sees otherwise, the Guide who is not to be deceived by words; “This is weakness and delusion and egoism that speak in thee. Behold the Self, open thy eyes to the knowledge, purify thy soul of egoism.” And afterwards? “Fight, conquer, enjoy a wealthy kingdom.”” CWSA-23/The Synthesis of Yoga-332, “Better to live in this world even on alms than to slay these high-souled Gurus. Slaying these Gurus, I should taste of blood-stained enjoyments even in this world.” The Gita-2.5,

132: CWSA-24/The Synthesis of Yoga-689,

133: CWSA-23/The Synthesis of Yoga-96,

134: “But even when the outer and the inner nature of the individual are unified in a harmonised spiritual consciousness, that still more external but occult part of him in which his being **mixes with the being of the outside world** and through which the (falsehood of) outside world invades his consciousness remains a field of imperfection. There is necessarily a commerce here between disparate influences: the inner spiritual influence is met by quite opposite influences strong in their control of the present world-order; the new spiritual consciousness has to bear the shock of the dominant and established unspiritualised powers of the Ignorance. This creates a difficulty which is of capital importance in all stages of the spiritual evolution and its urge towards a change of the nature.” CWSA-22/The Life Divine-994-995, “In my Yoga also I found myself moved to include both worlds in my purview, the spiritual and the material, and to try to establish the divine Consciousness and the divine Power in men’s hearts and in earthly life, not for personal salvation only but for a life divine here. This seems to me as spiritual an aim as any and the fact of this life taking up earthly pursuits and earthly things into its scope cannot, I believe, tarnish its spirituality or alter its Indian character. This at least has always been my view and experience of the reality and nature of the world and things and the Divine: it seemed to me as nearly as possible the integral truth about them and I have therefore spoken of the pursuit of it as the integral Yoga. Everyone is, of course, free to reject and disbelieve in this kind of integrality or to believe in the spiritual necessity of an entire other-worldliness excluding any kind of this-worldliness altogether, but that would make the exercise of my Yoga impossible. My Yoga can include indeed a full experience of the other worlds, the plane of the supreme Spirit and the other planes in between and their possible effects upon our life and material world; but it will be quite possible to insist only on the realisation of the supreme Being or Ishwara even in one aspect, Shiva, Krishna as Lord of the world and Master of ourselves and our works or else the universal Sachchidananda, and attain to the essential results of this Yoga and afterwards to proceed from them to the integral results if one accepted the ideal of the divine life and this material world conquered by the Spirit.” CWSA-35/Letters on Himself and the Ashram-234,

135: “A subjective spirituality can be established which refuses or minimises commerce with the world or is content to witness its action and throw back or throw out its invading influences without allowing any reaction to them or admitting their intrusion: but if the inner spirituality is to be objectivised in a free world-action, if the individual has to project himself into the world and in a sense take the world into himself, this cannot be dynamically done without receiving the world influences through one’s own circumconscient or environmental being.” CWSA-22/The Life Divine-995,

136: “Or it may force them (world influences) to receive the spiritual influence and return with a transforming power on the world they come from, for such a compulsion on the lower universal Nature is part of a perfect spiritual action. But for that the circumconscient or environmental being must be so steeped in the spiritual light and spiritual substance that nothing can enter into it without undergoing this transformation: the invading external influences have not to bring in at all their lower awareness, their lower sight, their lower dynamism.” CWSA-22/The Life Divine-995,

137: CWSA-22/The Life Divine-1013,

138: “By devotion he comes to know Me, who and how much I am and in all the reality and principles of My being; having thus known Me he entereth into That (Purushottama).” The Gita-18.55,

139: “That which, enveloped in darkness, takes what is not the true law and upholds it as the law and sees all things in a cloud of misconceptions, that understanding, O Partha, is tamasic.” The Gita-18.32,

140: “(After a silence) Everyone must follow his path in accordance with his own nature, and there is always a preference for one way rather than another. As we read in one of our recent classes, for one who follows the path of action, it is **much more difficult to feel** that the human personality does not exist and that only the divine Force works. For one who follows the path of knowledge it (non-existence of human personality) is relatively very easy, it is something one discovers almost immediately. For one who follows the path of love it (non-existence of human personality) is elementary, since it is by giving himself that he progresses. But for one who follows the path of action it is much more difficult, and consequently for him the first step is to do what is said here in the passage of *The Synthesis of Yoga* which we have just read: to create in himself **this complete detachment from the fruit of action**, to act because this is what must be done, to do it in the best possible way, and not to be anxious about the consequences, to leave the consequences to a Will higher than his own.” TMCW-8/323-324,

141: “It is not a fact that an experience gained in samadhi cannot be prolonged into the waking state.” CWSA-29/Letters on Yoga-II/p-200,

142: “We do not belong to the past dawns, but to the noons of the future. A mass of new material is flowing into us; we have not only to assimilate the influences of the great theistic religions of India and of the world and a recovered sense of the meaning of Buddhism, but to take full account of the



potent though limited revelations of modern knowledge and seeking; and, beyond that, the remote and dateless past which seemed to be dead is returning upon us with an effulgence of many luminous secrets long lost to the consciousness of mankind but now breaking out again from behind the veil. All this points to a new, a very rich, a very vast synthesis; a fresh and widely embracing harmonisation of our gains is both an intellectual and a spiritual necessity of the future.” Sri Aurobindo/CWSA-19/Essays on the Gita/p-10, 143: CWSA-13/Essays in Philosophy and Yoga-581, 144: “About food, tea etc. the aim of Yoga is to have no hankerings, no slavery either to the stomach or the palate. How to get to that point is another matter — it depends often on the individual. With a thing like tea, the strongest and easiest way is to stop it. As to food the best way usually is to take the food given you, practise non-attachment and follow no fancies. That would mean giving up the Sunday indulgence. The rest must be done by an inner change of consciousness and not by external means.” CWSA-31/Letters on Yoga-IV/p-419,

## Sri Dilip Kumar Roy

“I have cherished you (*Dilip*) like a friend and a son and have poured on you my force to develop your powers—to make an equal development in Yoga... Your destiny is to be a Yogi but an ascetic dryness or isolated loneliness is not your Spiritual destiny since it is not consonant with your *swabhava* which is made for joy, largeness, expansion and a comprehensive movement of life-force... Go on in the path of Yoga without doubt... Surely you cannot fail!”<sup>2</sup>

**Sri Aurobindo**



Sri Dilip Kumar Roy

*Sri Anilbaran Roy's* contemporary *Sadhaka*, *Sri Dilip Kumar Roy*, a poet of new beauty and noted musician, had the longest correspondence with *Sri Aurobindo* and received His special care and attention. He was instrumental in drawing eminent Truth Seekers from *Bengal* and the world towards His Divine Grace and was the most active dynamic *Sadhaka* of *Sri Aurobindo Ashram*. The Divine is manifested in him through exploration of new Songs, new Music, and expression of inexpressible mystery through oration.

His life and action symbolises the perfection of traditional *Bhakti Yoga* in which *Radha* and *Krishna's* relation in Psychic plane of 'Much sweeter... than any rapture known'<sup>56</sup> reconciles with Spiritual experience of 'The Bliss that none can ever hope to taste.'<sup>57</sup> This movement between *Kshara Purusha* and *Akshara Purusha* through *Bhakti Yoga* finally culminates in *Purushottama* Consciousness where "The All-Conscious ventured into Ignorance, The All-Blissful bore to be insensible."<sup>58</sup> and 'The dire delight that could shatter mortal flesh.'<sup>100</sup>

### **Introduction:**

The basic difference between the traditional and integral *Bhakti Yoga* is that the latter does not depend on any external means for its fulfilment or 'few can dispense with the support of outward symbols.'<sup>80</sup> Indulgence in psycho-physical exercise like devotional song, music and oration can later turn into impatience because these methods are born out of the impatience of the later *Vedantic* saints and *Vaisnava bhakti* movement to possess the Divine exclusively as Lover and Beloved.<sup>12</sup> If the Spiritual energy gained through practice of traditional *Bhakti Yoga* is directed not to lead away from life to *Param Dham, Nirvana*, but towards purification, transformation and perfection of intellect, emotional and volitional mind, then that will open unlimited movement of self-concentration and self-expansion of integral Yoga. The less exclusive integral Yoga can succeed if one will seek the Divine equally as the Friend and the Master of *Karma Yoga*, the Teacher of *Sankhya* and *Jnana Yoga*, the Lover and the Playmate of *Bhakti Yoga*, the Father of *Vedantic* Teaching and the Mother of *Tantra Yoga*. So in integral Yoga the higher vital enjoyments of vehement exaltation and emotional excitement of traditional *Bhakti Yoga* is made the subordinate of the Psychic and higher Spiritual *Ananda* of illimitable intensity reconciled with beatific tranquillity of eternal peace.

Integral Yoga offers a huge task to the *Sadhaka* of transforming the untransformed Nature extending over many births. For him one life span is only a brief opportunity for integration of Soul and Nature and this birth is a continuation of the *sadhana* of the past births where he gradually or swiftly exhausts the desire of earthly enjoyments and limitation of traditional *Bhakti*

*Yoga*. Integral *Bhakti Yoga* can succeed if a *Sadhaka* dares to be too happy<sup>39</sup> upon earth in this brief life and if his untransformed Nature dares to suffer too much Light.<sup>40</sup>

His contact with the world can be rightly linked if he can trace a reconciling equation between him and the aspirant collectivity. During *Savitri*'s outer wandering in search of her own Self and before becoming guide of the race, she came across a crowded place where devotees were gathered together for Spiritual yearning and she felt the impatient longing to 'hasten like them'<sup>27</sup> to save the God's world. But she 'reined back the high passion in her heart'<sup>27</sup> as she knew that those who have found their Soul can only save themselves and save others and those who have found the desire soul but not the true Self can guide the world<sup>41</sup> but they cannot guide themselves; so she took the firm resolution that she must first find her Psychic Being. She also observed that the age long grey restraints of earth cannot be broken by the man's slow impatient evolutionary life which is hurried towards a 'sudden splendid path'<sup>28</sup> by the revelation, sermon and profound words of 'human gods.'<sup>28</sup> Human words can only shadow the Divine Mother's golden glorious Truth, to human thought 'she is an unthinkable rapture of light,'<sup>99</sup> and to mortal speech she is an inexpressible marvel.<sup>99</sup> *Savitri* felt that the most of the devotees or 'tired Spirits' are 'tied to body and to mind'<sup>55</sup> and to approach the God with the hope of satisfying their desire or lure of earthly boons and they are incapable of bearing the million 'wounds of Time.'<sup>55</sup> She was further informed by the Divine that most of the human beings are built on Nature's early evolutionary plan and 'owe small debt to a superior plane;'<sup>89</sup> thus man's 'mind is closed between two firmaments'<sup>29</sup> of seeking truth through (1) sight and sound or images and words, and (2) surface and brute out sides or consciousness is projected outward, and is unwilling to plunge into the inner depth of Truth. So, the Divine advised *Savitri* not to disturb the life of common man and their settled balance of created things by intervention of Spiritual energy and leave them to 'heavy toil and slow aeonic steps'<sup>89</sup> and all shall be done for them 'by the long act of Time.'<sup>89</sup>

From the above study it is felt that few *Sadhakas* (of integral Yoga) must first find their Psychic<sup>49</sup> and Spiritual Self and change centre of living from surface to within and above and connect the thread of this life to all life; then they can choose earth and 'suffering men'<sup>90</sup> as field of their Divine action and trace that Love which can embrace all mankind and can penetrate the atheist body. This is the injunction<sup>97</sup> issued to adult Soul that while experiencing swift individual Spiritual evolution he will learn the lesson to live a life of hard toil patiently and reconcile it with slow evolving collectivity and drops all his separative identity by uniting more and more with the Divine. Thus, the gulf between developed and developing Soul is bridged by former becoming the slave of the latter. This also reminds us that in earth's Spiritual

history, the gulf created between Divine Consciousness and ordinary human consciousness resulted in crucifixion<sup>103</sup> of the Lord, which is also identified as the giant Spiritual fall of the *Avatar*.

### **The emergence of integral Teachers and Spiritual Masters:**

“A strict obedience to the wise and intuitive leading of a Guide is also **normal and necessary** for all but **a few specially gifted seekers.**”<sup>1</sup>

**Sri Aurobindo**

“Great indeed, but few are those to whom self knowledge from within is thus sufficient and who do not need to pass under the dominant influence of a written book or a living teacher.”<sup>102</sup>

**Sri Aurobindo**

“He who has crossed the gates of the true Knowledge has nothing more to say or to teach.”<sup>91</sup>

**The Mother**

*The Gita* proposes the man of Knowledge through *Karma Yoga* to involve in *lokasamgraham*,<sup>3</sup> holding together of the race; so, in the traditional path a liberated Soul can extend his faculties to become great Spiritual Teacher to liberate others. Integral Yoga identifies Spirit’s endless unfolding (self-concentration) as his prime task and discourages<sup>109</sup> or gives secondary importance to holding together of the people. The task of a liberated Soul liberating others is superseded by still greater task<sup>104</sup> of difficult adventure of feeling himself ‘stronger in the might of the Spirit than all the forces of material life’<sup>4</sup> and wrestles with Matter to compel its own luminous and puissant transfiguration. Or in integral Yoga if a liberated Soul *Sadhaka* recoils from the difficult task of individual transformation of Nature followed by becoming the centre of world transformation, then he enters the easier task of extending his own liberated Soul status towards liberating humanity and becomes a successful traditional Yogi.

While practicing integral Yoga, *Sri Aurobindo* had gone through following different stages of Self-development; first, He was the instrument of the Divine by opening Himself to a part of the Divine Will which witnessed His revolutionary activities of most dangerous kind in the pre-independent *India*; secondly He became the God’s slave by entire elimination of His own will after His integral Spiritual experience at *Alipore Jail*; thirdly the slave became the king Child, no longer a separate being, instrument and worker but a part and portion of the Divine Mother’s eternal Consciousness and Force, which resulted in the physical arrival of *the (Divine) Mother* in 1914, about which He had hinted long back during His revolutionary activities in the hymn offered to Mother *Durga, Durga Stotra*; fourthly He became the *Vibhuti*, the increasing manifestation of the Divine, the *Ishwara*, a period of intense *Sadhana* from 1914 to 1926; this is also a period of His realisation of dynamic

aspect of *Brahman, Ishwari*, a personality as depicted in *Savitri*, a ‘deep childlike motherhood;’<sup>5</sup> fifthly He went beyond the Consciousness of *Vibhuti*, that of the *Avatar*, the Supreme Himself assuming a human name and form enters the *Lila* of greatest world action, which marks His Overmental *Siddhi* in 1926; lastly the *Avatar* turned into the *Guru* in order to hold together the race. It was decreed by the Divine Will. From His life and action, it is understood that an *Avatar* takes human birth and His ‘born free’ human consciousness evolves swiftly into Divine Consciousness and thus He is recognised as ascending Divine Incarnation. Similarly, from *the Mother’s* early life and action it is understood that She was born free with Divine<sup>54</sup> Consciousness in a human body and Her Divine action need not wait for Soul evolution and thus She is recognised as descending Divine Incarnation. A relation between Them exists where the *Ishwari* is born from *Ishwara* or the dynamic Divine Union is the outcome of the prolongation of the static Divine Union.

*Sri Aurobindo* was against<sup>6</sup> the customary trend of *gurvada, guruhood*, during His early Spiritual life in *Pondicherry*, because of the monopoly, limitation and oppression of traditional *Guru* (which we mark in the relation of *Guru Dronacharya* and disciple *Ekalabya* in the *Mahabharata*) and professional trade of contemporary Teacher and man has the capacity to develop direct contact with the Divine without the aid of any intermediary means.

From the above sequence of events in the life of *Sri Aurobindo* it is clear that if one wants to become a *Sadhaka* of integral Yoga and intends to arrive at the end of its goal, he must be aware of five disadvantages of becoming an instrumental Guide from the initial phase of *sadhana* or without establishing himself in Psychic and Spiritual plane, because; (1) firstly, ‘the ego in him likes to become a *guru*’<sup>7</sup> and if he will be conscious of annulling this ego then his capacity to receive Knowledge from above and within will be more than the capacity to give wisdom to the surrounding; and if the latter faculty is more predominant than the former then a false personality will develop; (2) secondly, he should develop a path of his own *sadhana* by constantly restating the best available written truth of his Spiritual predecessors and if he has no path of his own and intends to show path to others it would end in a Spiritual blunder;<sup>113</sup> (3) thirdly, integral Yoga proposes a *Sadhaka* of pursuing the easier task of becoming slave<sup>8</sup> or absolute obedience to some intermediate human consciousness before the difficult task of becoming the instrument and slave of the highest Spirit and tread endless vistas of Consciousness in a brief period of human life. After becoming slave of the Divine or Spirit a developed Soul will become fit to serve humanity by becoming its slave and his Consciousness must be Psychicised, Universalised and Impersonalised to experience ‘if thou canst not be the slave of all mankind, thou art not fit to be its master’<sup>9</sup> and he does not arrogate the emergence of his many fold personality in a ‘humanly

and vain self-exalting spirit.’<sup>10</sup> To serve, foster and guard the world like instrumental action of Sunlight is possible only from a Supramental plane. (4) Fourthly, the call of the liberation of the Soul followed by reconciliation of Spirit with Matter or transformation of Nature must be more predominant than all other call of helping<sup>105</sup> people through philanthropy, oration, prolific writing, healing, prophesy, instructing/guiding others, making Spiritual Laws. He will be always aware of his primary and secondary Divine Call and finally all of them must be used to move Consciousness in ascending and descending order. (5) Lastly if people (human admirers) behind him in consciousness<sup>101</sup> would gather round him to form a new sect or a sub-sect and they would build a cloud on his path leading to separative identity and even would drag him down towards Spiritual fall and ruin and loss of life; then he would not only lose the opportunity of becoming one with the aspiration of the main collective stream and the company of those brother Souls who are ahead of him in Consciousness but would lose the opportunity of entry into the last bare ascent of the Soul and the last supreme descent of Divine Consciousness to nether Inconscient world and the task of transforming life. He will have to be satisfied with some intermediate partial Divine realisation and serve the world and humanity from some intermediate Truth above. Integral Yoga will succeed if instead of limiting his consciousness within a sect, community and long mental human association, he will enlarge his Consciousness to include more and more living Souls and even cover the whole of humanity.

Thus, in integral Yoga the *lokasamgraham* of *the Gita* is further modified into three parts. The first part confirms that a *Sadhaka* of integral Yoga must adhere to ‘no propaganda whatsoever, of course, and above all, above all, no attempt to make people understand: the maximum effect one can obtain is the effect of the Consciousness at work in the world (universal gesture), because in everyone it produces the utmost the person can do – the utmost of what he can understand, he understands through the influence of the pressure of the Consciousness.’<sup>105</sup> He should not ‘be too eager to help others’<sup>109</sup> that ‘draws away from the inner work’<sup>109</sup> and he should not be surrounded with any human admirers, which will lead him towards the Spiritual fall.<sup>106</sup> In order to open towards ingress of new Spiritual material and new realisation, ‘**It is necessary to stand apart from the rest of the world** so as to separate ourselves from the ordinary consciousness.’<sup>108</sup> The second part confirms that he ‘**should in no way try to influence others and make them share**’<sup>105</sup> his ‘**own effort**: that would be quite unjust – not only unjust, but extremely clumsy because it would alter the universal – or at least terrestrial – rhythm and movement, and instead of helping, it would cause conflicts and result in chaos.’<sup>105</sup> The third part confirms that if he is surrounded with few instruments of Truth, *dvija*,<sup>110</sup> that will help him towards Spiritual upliftment and fulfilment. The ‘perfect utility of our perfection is, having realised in ourselves the divine symbol, to **reproduce**, multiply and ultimately universalise it in

others,<sup>95</sup> not by the aid of any external machinery but by the movement of invisible universalised Consciousness.

The Divine is at once the Creator Father, Creatrix Mother, all-embracing Lover, hidden Master of all works, evolving as child God, the inner Guide and compassionate Friend of all creatures. These increasing seven-fold personal contact<sup>81</sup> with the Divine and becoming of one of the above seven-fold personalities is the priority of exclusive concentration and traditional schools of Yoga. All the above seven-fold personality can be developed by unfolding of essential, multiple and integral Concentration and repeat itself in numberless conscious evolving brother Souls. To recoil from the development of this integral seven-fold Personality of the Divine, draws a liberated Soul *Sadhaka* towards the lure of becoming exclusive instrumental Teacher or exclusive leader of a group, which seems to be the violation and breach of his integral faith. Integral Yoga convicts the tendency of mind to become exclusive Teacher or any clinging to the above exclusive Divine Personalities as insufficiency and limits the inflow of other relations with the Divine. Again, these integration of self-expansive seven-fold personality of integral Yoga must be subordinate of seven-fold indispensable self-concentration that of follower, seeker of truth, disciple, servant, slave, instrument and child of Their limitless Divine Consciousness. If this balance is reversed then that is 'the first cause, the essential cause of all the disorder in the universe.'<sup>94</sup>

If an integral *Sadhaka* has evolved from an ascetic background, then the tendency to become a psycho-physical/Religious Teacher will become strong. And psycho-physical Teachers have the power to draw large number of devotees, because the methods proposed by them are simple external aids and ordinary people are able to follow it. In *India* asceticism and impatience go together, because asceticism has deviated from the ancient *Vedantic* method, which treated earth and heaven, life and God equally. If an integral *Sadhaka* has evolved from materialist background, then the tendency to become the Spiritual Teacher will become strong, he can serve humanity through direct inner contact, through the concentration, expansion and illumination of his subtle body. Materialism and ambition go side by side and it is difficult for a mind evolved man to get rid of mental ambition in its gross and subtle form. If an integral *Sadhaka* with strong materialist foundation turns into psycho-physical Teacher, then he can exercise benefit on humanity, but his own development will be seriously impaired by ascetic impatience and materialist ambition. If an integral *Sadhaka* with ascetic background turns into Spiritual Teacher, then no limit can be fixed to his own growth and collective benefit and for him instruction and example will subordinate his Spiritual Influence. And in Supramental Consciousness, the act of power is inseparable from the act of knowledge and from movement of self-existence so it 'does not so much



guide or govern the development of cosmic life'<sup>11</sup> and as a result in this Consciousness the direct external help of psycho-physical Teacher and direct inner help of the Spiritual Teacher are superseded directly by the transcendent Divine, who is All.

*Sri Aurobindo* in a letter to His brother, *Barin*, observed, "What we want in the temple of *India* is not *Hanuman*, but the God, the *Avatar*, *Rama* himself."<sup>23</sup> In integral Yoga, importance is given to establish direct contact with the impersonal Divine through activation of Spirit in Mind which is subordinated by help from any intermediary who has direct Divine relation. This direct Divine working effects a transformation of the whole nature which is the indispensable condition of our real and total perfection. Before arriving at this direct, *Pratyakhya* contact with the impersonal Divine, *Sri Aurobindo* proposes that one can adore personal God of slow religious movement or 'the worship of god, the worship of idol, the human magnets or ideal are not to be despised; for these are steps through which the human race moves towards that blissful passion and ecstasy of the Infinite...'<sup>24</sup> It is time again to install the Divine in our heart's temple as primary Source, while His realised disciples will continue to remain as secondary Source of inspiration, illumination and strength. Or to pursue (1) the One, Impersonal and Immutable Divine is the first phase of *Sadhana* and after establishing or concurrently (2) one can pursue higher *Sadhana* of realising Divine in His myriad manifestation and (3) to reconcile the One and the Many is the great and difficult task of an integral Yogi.

So, in integral Yoga the dispensable status of *Guru* becomes indispensable for the learners till the indispensable inner guidance of Psychic, Spiritual and Supramental being are established. Or in integral Yoga the *Guru* is a Spiritual Influence and His physical Presence or the extraneous support is indispensable for the beginners and dispensable for the developed Souls who are deeply linked with Him through His 'psycho-spiritual'<sup>13</sup> Presence. His indispensability is justified to serve triple purpose of helping the disciples to bring into contact with the multiple Selves which are veiled by the pressure of surface nature, to fill up the gaps and voids in the hierarchies of consciousness and to meet the danger on the path. A *Guru's* significance multiplies infinitely if his disciples enter Spiritual realisation. *Sri Aurobindo* gave us this hope, "I am absolutely certain that through me God will give to others the *siddhi* of the Supermind with less effort."<sup>20</sup> Those disciples who are rightly related and take the advantage of His (Their) external *Avatarhood* are decreed to arrive at Psychic, Spiritual and Supramental Consciousness.

*Sri Aurobindo's* first and primary objective is accomplished if surface personalities of few *Sadhakas* or 'one hundred perfect instruments'<sup>60</sup> reveal and establish the concealed Supramental *Mahashakti* and the secondary objective is

with their help expedite the process of generalisation of Spirituality and revelation of Godhead in humanity. A *Sadhaka* is more an instrument of Truth, a radiator of Light, Love, Delight, Peace and Silence to possess the world and less an instructor and exemplar.

A relation between seeker of truth, traditional Yogi and integral Yogi is hinted in *the Gita*. “A seeker of truth, *jijnasu*, after many births of preparation, purifications of impurity and sin, endeavouring with sincerity becomes a traditional *Yogi* and attains the highest goal of liberation of Soul or a Soul who fell from Yoga, *yogabhrasta*, from the past birth, in this birth strives with sincerity to overcome the *samskara* of many births in brief period of this life and attains the highest goal... After many births of preparation, a traditional *Yogi*, *Jnani*, attains My *Purushottama* or Supramental state of Consciousness. Before realisation of this highest Consciousness, he also realises the intermediate stair that all this existence is Divine, the Cosmic Consciousness, *Vasudeva sarvamiti*. Such great Soul with realisation of *Vasudeva sarvamiti* or integral Yogi is very rare, *samahatma sudurlava*.”<sup>83</sup>

Integral Yoga gives more importance to the emergence of Spiritual Instruments<sup>25</sup> and traditional Yoga/Religion to the emergence of psycho-physical/religious Teachers<sup>26</sup> with their methods like Spiritual discourse and insistence on other external means for growth of inner being. Or, “**All religions and disciplines** in *India* which use largely the **psycho-physical method**, depend more or less upon it for their practices.”<sup>61</sup> If the psycho-physical Teacher is a traditional *Hatha Yogi* or traditional *Bhakti Yogi*, then he is able to direct the Spiritual energy exclusively for the self-expansion and draws large number of devotees and becomes a prominent leader of religious movement. The manifestation of some intermediate truth through traditional Yoga/Religion can draw large devotees and manifestation of highest and comprehensive truth through integral Yoga can draw few strong Souls. Traditional Yoga gives more importance to self-expansion and a traditional Teacher is weighed by number of disciples and devotees surrounded him. Integral Yoga gives more importance to Subconscious transformation through self-concentration and a *Sadhaka* of integral Yoga is weighed by his enhanced capacity to bear earth’s suffering and miseries and later transforming them into ecstasies. The Spiritual Teachers or perfect Instruments of integral Yoga with universalised Consciousness will preoccupy themselves in the benefit of individual and humanity through concentration and illumination of their own subtle and causal body. They are nameless Spiritual leaders of humanity and their invisible world action through descent of Divine Force or reversal of Consciousness to resolve all problems of existence, are of far greater value than any religious movement can imagine.

A Teacher of a traditional Yoga is an adviser, gives *upadesa*<sup>112</sup> without identifying himself with the burden of the disciple and he has the capacity to illumine and reinforce the knowledge of *Shastra*. A Teacher of integral Yoga is a Spiritual Influence and he shares a part of the burden and difficulties of his disciples in addition to his own difficulties. He has three affirmative personalities that of '(1) Help men, but do not pauperise them of their energy; (2) lead and instruct men, but see that their initiative and originality remain intact; (3) take others into thyself, but give them in return the full godhead of their nature. He who can do this is the leader and the guru."<sup>111</sup>

*The Mother* observed in a letter to the disciple in 1939, "I do not see anybody in the world more qualified than *Sri Aurobindo* to lead you to the feet of the *Mahashakti*."<sup>52</sup> *The Mother* and *Sri Aurobindo*'s direct help is available to them, whose Subliminal and Superconscient sheaths are well built. They are the primary Source and realised integral Spiritual Teachers are the secondary Source and in practice if both the aids are combined then it will be an exceptional privilege for a twice born Soul, *dvija*. The Principal *Shastra* of integral Yoga has issued injunction to a *Sadhaka*, that it is 'an exceedingly good fortune'<sup>59</sup> for him to meet a secondary Source 'who has realised or is becoming That which he (*Sadhaka*) seeks for and can by opening to it in this vessel of its manifestation himself realise it.'<sup>59</sup> An ideal secondary Source helps Spiritually to strengthen the *Sadhaka*'s contact with the primary Source, who, depending on his opening dwell within in the Psychic heart Centre or Spiritual or Supramental Centre above the head.

So, a secondary Source's self-expansive Divine action is primarily reproduction of multiple liberated twice born Souls as 'the animal reproduces itself in similar bodies'<sup>95</sup> and secondarily development of indispensable seven-fold personality through interference of Psychic and Supramental Love and development of indispensable four-fold<sup>93</sup> impersonal Personality through interference of Spiritual Love which will bring completeness and fulfilment of his faculty of brotherhood. Thus, he is able to radiate his Spiritual influence, light and order 'not only on his own natural being'<sup>92</sup> but also 'on the world he lives in.'<sup>92</sup> The third priority of self-expansion is 'Perfect power of expression'<sup>96</sup> and 'the power of making oneself understood perfectly by all'<sup>96</sup> either through writing or through oration or through Music and songs or other external aid or psycho-physical means used in traditional Yoga. Lastly, before becoming a nameless integral Teacher or *Jagat Guru*, an integral Yogi must be a conscious slave of the Spirit, followed by becoming a conscious slave of all humanity and does good of all creature by invisible movement of ascending and descending universalised Consciousness.

After the first birth from the mother's womb, when a Soul is new born, he is identified as twice-born Soul, *Dvija*, and it is Divine's responsibility to

depute him a Spiritual fosterer, known as Guru. Sri Aurobindo has issued a guideline of choosing one's own Guru in this message: "Distrust a man who has never failed and suffered; follow not his fortune, fight not under his banner."<sup>114</sup> The Mother has issued similar guideline which reads: "As for the disciple, I would tell him: "In all cases, be faithful to your guru whoever he is; he will lead you as far as you can go. But if you have the good fortune to have the Divine as your guru, there will be no limit to your realisation."<sup>115</sup> This hints that living Guru's responsibility is to show the path in finding one's own Psychic being, who if awake, acts as inner Guru and takes the responsibility of guiding us through all life.

### **The Music and integral Yoga:**

"The role of music lies in helping the consciousness to uplift itself towards the spiritual heights...All that lowers the consciousness, encourages desires and excites the passions runs counter to the true goal of music and ought to be avoided... It is not a question of designation but of inspiration...and the spiritual consciousness alone can judge there."<sup>85</sup>

### **The Mother**

"Certainly, **this aesthetic reception** of contacts is not a precise image or reflection of the pure delight which is supramental and supra-aesthetic; for the latter would eliminate sorrow, terror, horror and disgust with their cause while the former admits them: but it represents partially and imperfectly one stage of the progressive delight of the universal Soul in things in its manifestation and it admits us in **one part of our nature** to that detachment from egoistic sensation and that universal attitude through which the one Soul sees harmony and beauty where we divided beings experience rather chaos and discord. The full liberation can come to us only by a similar liberation in all our parts, the **universal aesthesis**, the universal standpoint of knowledge, the universal detachment from all things and yet sympathy with all in our nervous and emotional being."<sup>116</sup>

### **Sri Aurobindo**

His (*Sri D.K. Roy*) inner being was a 'Yogi, capable of *Samadhi*, ecstasy, intensest *Bhakti*, fully aware of *Yoga* and *Yogic Consciousness*'<sup>2</sup> and surface nature was 'made for joy, largeness, expansion and a comprehensive movement of life-force.'<sup>2</sup> We learn from him that a *Krishna* hunter or a realised traditional *Bhakti Yogi* can be *the Mother* possessed through *Sri Aurobindo's* love, which he tried through many decades, by purifying the surface physical sheath, which is the most difficult part for univesalisation and to collaborate in transformation action. The untrained surface mind, life and body of the most of the human beings are rigid, unplastic and unprogressive and their purity and capacity to hold the Divine force can be enlarged by the intervention of overhead energy and by the aid of severely trained aesthetic mind. We also

learn that one can nurture considerable plasticity in the surface nature of illumined *sattwic* rigidity by entering dynamic union of Divine *Shakti*.

Songs and music are special gifts of God for chosen Souls who can transcend the mortal voice. Through them immortal rhythm is heard and if the words, lyrics and sounds have descended from Supramental plane then their effect will glow through centuries. He was a great *Sadhaka* and Master of *Indian* classical song. His Soul was more prepared for exclusive and one-sided pursuit of Divine through *sadhana* of songs and music than difficult process of integration of Will, Knowledge and Love through all-inclusive and multiple Divine pursuit of integral Yoga and the Spiritual energy gained through partial Divine union was utilised more for outward movement of self-expansion than inward movement of self-concentration. Through his life and action, he emerged as the most successful traditional *Bhakti Yogi* and prepared a strong Spiritual base which is indispensable to pursue integral Yoga in the successive births.

We get the message through him and also through *Sri Anilbaran Roy*, that Self-development through separative identity has to be exhausted before entry into the experience of inseparable Divine identity and integral Divine union. A development through separative identity is necessary or indispensable in some formative period of *Sadhana* and its utility and office of activity will end with integral Divine union.

The highest and greatest personal Divine relation of *Bhakti* movement is identified not the 'closer and more intimate... relation of the Mother and the child'<sup>21</sup> but it is the self-existent and motiveless passion of the oneness of the Lover and the Beloved. So, a *Bhakta* does not seek heaven or liberation from birth or any other motive but only that his love may arrive at the greatest intensity, highest Soul state and the demand for mutual possession becomes absolute. Only in the Divine his love finds its real and utter satisfaction of oneness and all the essential human instincts are raised, purified, satisfied, transformed and divinised.

Many devotees received *The Mother* and *Sri Aurobindo's* Divine Presence, Touch and heard Their Call or '**the flutings** of the Infinite'<sup>86</sup> but few<sup>82</sup> *Ashramites* were able to respond and paid attention to Their Divine call of '**Fluting to rapture**'<sup>87</sup> adequately; fewer *Sadhakas* and Children were able to hold that Call or '**High-fluting... happy voice**'<sup>88</sup> and Presence till their last breath. Fewest integral Yogis call down Their Divine Love 'to heal all strife.'<sup>84</sup>

Integral Yoga proposes that songs and music<sup>118</sup> can be utilised as a climber of ascending consciousness 'on the invisible stair of sound,'<sup>98</sup> and it will not limit itself with 'few striving steps' of transient strings but changes 'its

ever new uncounted' heavenly 'notes in a passion of unforeseeing discovery.'<sup>98</sup> It keeps all the 'unforgotten ecstasies'<sup>98</sup> born out of practice of music as growing memorable 'treasure in the mystic heart.'<sup>98</sup>

### **A thorough Knowledge on integral *Bhakti Yoga*:**

“But worship is only the **first step** on the path of devotion. Where external worship changes into (**second step**) the inner adoration, real *Bhakti* begins; (**third step**) that deepens into the intensity of divine love; (**fourth step**) that love leads to the joy of closeness passes into the bliss of union. Love too as well as knowledge brings us to (**fifth step**) a highest oneness and (**sixth step**) it gives to that oneness its greatest possible depth and intensity.”<sup>18</sup>

**Sri Aurobindo**

The inferior Souls, those who are considered unfit to pursue any Yoga through self-control, can turn their emotional mind towards the Divine through *Bhakti* and through sincere and one pointed devotion<sup>50</sup> they quickly attain the Divine.<sup>48</sup> A pure traditional *Bhakti Yogi* tends to look down on the sawdust dry truths of reason and abstract delight of knowledge and looks down on the way of works as inferior, outward, distracting, evil, *dosam*,<sup>107</sup> to his own loftier rapturous Spiritual achievement. In integral Yoga, Knowledge on the Divine provides security and completeness to *Bhakti* and a devotee's love fulfilled in knowledge accepts the world as the body of the Beloved and a field of action of the Divine Master. So Divine Love is not inconsistent with work and knowledge but rather throws itself with perfect joy into Divine work and leads to perfection of integral Knowledge.

*The Gita* hints the attributes of an *Avatar* and these are again vividly explained and developed in *Savitri* as dual *Avatar*. The largest benefit from the earthly Incarnation of dual *Avatars* is identified as transformation and Divinisation of surface Nature and it can be gained by accepting Them in totality extending over multiple subtle bodies and serving Them in this life and all life. Their earthly Incarnations are not the outcome of ordinary play of *apara Prakriti* but a Divine descent of *Para-Prakriti* into human mould and Their conscious entry into *apara-Prakriti* do not tarnish the purity of Their Divine identity. They are born with a Consciousness to which an ordinary human birth toils and strives through centuries to attain. They are born free without desire in Their frontal Nature whereas a seeker of Truth controls, struggles and fights throughout his life in order to overcome desire, ego and separative identity. *Avatars'* Divine Birth, Work, Play and the Divine Departure from earthly body call down the largest possible Divine Force for earth and men.

True Disciples are they, who remain concentrated near the *Guru*, when the *Guru* leaves His body; true Children<sup>117</sup> are they who keep their

Supramentalised Psychic contact intact with *the Mother* and *the Master* during the critical hour of Their physical departure, though they live little far from Them; true *Sadhakas* remain concentrated in their *sadhana* and ready to receive a part of Their accumulated Spiritual Force, Silence and *Siddhi*; true *Ashramites* remain concentrated in their work and true Devotees offer their prayer and faith on Them during the critical hour. Our devotion, faith and sincerity are subject to test<sup>37</sup> during the critical hour about which we must be always aware; the sign of true living is not to shrink during the hour of difficulties and the accumulated Spiritual Force must be directed towards intense union with dynamic Divine to reverse and harmonise the course of world event; integral Yoga proposes to resolve all discords of life by ‘possession of the Divine only.’<sup>14</sup>

The God lover is a Divine worker because the Divine Will behind every work is an outflowing of Godhead in Delight of Power and Force. The God Lover is also a God knower because by knowledge of the individual, universal and transcendent Divine comes the whole delight of Being. The God-lover is also a seeker of Yoga of Self-perfection because integral perfection is the Nature of the Divine and he will experience Divine in all limiting appearances of existence and will have no sorrow over their imperfection. An integral *Bhakti Yogi* will universalise and include all other Deities to realise the One, synthesize the Personal and Impersonal aspect of the Divine, surrender of the whole Being and Nature to the Divine and this *Bhakti* is considered as ‘the crown of Works and flowering of Knowledge.’<sup>17</sup> By Work we seek the unity with the Divine in our Consciousness or Divine Will; by Knowledge we seek the unity with the Divine in our conscious Being and by Love we seek the unity with the Divine in all the Delight of our being. So *bhakti*, however narrow it may be in its first step will in the end all-embracing, all-absorbing and all-inclusive. Work and Knowledge are not imperative for integral Divine realisation but ‘when delight intervenes then the motive of integral union becomes quite imperative.’<sup>22</sup>

The faith on the Divine has to be nurtured gradually through ever deepening and heightening Spiritual experiences by exclusion of all mental construction and externalities of life; attachment to the Divine’s physical form or extraneous support of the *Guru* can be unsafe and inadequate if it is not sufficiently suffused by attachment and access to His Subtle and Superconscious form. When *the Guru* leaves His physical body, this supra-physical relation with His Impersonal aspect helps Disciple to stand and survive on a firm base. In order to avoid any Spiritual fall and distraction, a disciple must be Spiritually established before *the Guru’s* physical departure of body.

The personal relation with the external *Avatar* is the swiftest, greatest and largest way of uniting with the Divine for the developed Souls. *The Gita* has identified the personal relation with the embodied *Avatar* can be utilised as means of becoming the greatest Yogi.<sup>47</sup> The memory of long personal relation with the embodied Divine may later turn into aggrandised ego or ‘spiritual pride’<sup>19</sup> which is identified in *Savitri* as the ‘last and greatest sin’<sup>19</sup> of an integral Yogi; so the safe rule here is that extraneous Presence and personal relation with the embodied Divine must always be supported and strengthened by contact with His (Their) impersonal and Universal aspect and these two opposite relations are perfectly reconciled in the Supramental plane.

*The Mother* and *Sri Aurobindo* represent dual *Avatar*. As single descending *Avatar*,<sup>53</sup> the former can lift man’s Soul to *Sachchidananda* height and as single ascending *Avatar*,<sup>53</sup> the latter can call down *Sachchidananda* Consciousness to earth and men. As dual incarnation, They multiply the Soul force to intensify the double movement of ascent and descent of Consciousness. So, to relate with the One to the exclusion of the other can lead to success in traditional *Yoga* where *Vedantists* and *Tantrics* realise exclusive *Ishwara* and exclusive *Shakti* respectively. To accept Them equally, to reconcile and hold Them together in one’s heart will lead to success of integral *Bhakti Yoga*. For this holding together of static and dynamic *Brahman*, after established in static Divine union, a *Sadhaka* has to enter extensive *Prakriti Yajna*, sacrifice of Nature in addition to triple *Purusha Yajna*, sacrifice of Soul of triple *Yoga*. For this reason, he can maintain ceaseless practice of *Japa Yajna* as a part of extension of *Prakriti Yajna*.

Now it is felt necessary that Devotees, *Ashramites* and *Sadhakas* should develop sufficient inner subtle physical contact with the Personal, Impersonal and Supramental form of the embodied Divine in order to overcome their seemingly orphan status after physical departure of *The Mother* and *Sri Aurobindo*, failing which one will be deprived not only from the loving inner and external care, nourishment and support extended through Mother Nature but also overhead Spiritual help. After *Sri Aurobindo*’s physical departure of earthly body, few *Sadhakas*, those who were deeply linked with His personal form but not sufficiently linked with His Impersonal and Transcendent form and not linked sufficiently with *the Mother*’s dynamic Divinity, suffered themselves from orphan deficiency which later transformed into revolt<sup>36</sup> and final exit from the *Ashram* living. So, this exit is accepted as a temporary sojourn and period of development through separative identity, directed to experience some exclusive objective in isolation necessary for his continuation of all-retaining integral *Yoga* of all life. So as a remedy the students of integral *Yoga* and integral Education are to be made aware of the Divine as all-inclusive instead of exclusive from the very beginning of their *Sadhana* life and educational life. The exclusive tendency of the surface mind to enter personal



relation with the embodied *Mother* has to be extended equally towards relation with Her Impersonal, Universal and Transcendent aspect. The all-inclusive *Mother* dwells in everybody's heart as immanent *Mother* and is also pervading everything and every being as universal *Mother* and She is also the transcendent *Mother*, the source and becoming of all this existence.

So, first *the* embodied *Mother* has to be approached with heart's submission, mind's understanding, life's obedience, Soul's veneration and to consider Her as mere 'human being'<sup>51</sup> is a sin, disrespect and offence against Her immaculate Divinity. Secondly, one has to realise *the Mother's* Universal and Transcendent aspect without which human limitation of narrow and petty nature cannot be exceeded. Through this inner adoration of Divine's Motherhood one receives all Her sweetness and draws near to the closest truth of oneness with Her Being. Thirdly, the relation with this Universal and Transcendent *Mother* is to be strengthened by the liberated Spirit which is to the normal man overwhelming, appalling and incommunicable. The developed Soul will call down Her mighty and fortifying Divine Presence, Divine Love, Divine Power and Divine Wisdom and this exercise must repeat till he is established in highest Divine Nature.

A thorough knowledge on integral *Bhakti Yoga* is practicable primarily by having thorough knowledge on traditional *Bhakti Yoga*, finding its limitation and transcending it and secondarily by discovering new avenues leading to the fulfilment of integral Yoga. "Whatever new status he (a *Sadhaka*) may acquire, will only satisfy him if it is founded upon and includes that which he has already found to be indispensable to real self-knowledge, self-delight and self-possession."<sup>15</sup>

A fully evolved Soul lives one with all beings; first, the limitation of his human love is rejected and those portions which are unwilling to change are destroyed. Then this human love is sublimated and purified by adoration, self-giving and consecration of human emotion; then afterward he experiences all the essential human instincts divinised, raised to motiveless and transformative Divine love which 'is free of attachment and of the need to please the object loved';<sup>30</sup> he will consider all suffering, misery, grief and physical pain as gifts of the Divine and turns them to delight of Oneness, miraculous positive transformation and lastly he arrives at the summit Consciousness where sweetness of things, beauty and splendours of life are ineffable, eternal and unalloyed. The all Bliss born out of this all-inclusive Divine life transcends three exclusive enjoyments that (1) of earthly enjoyment of egoistic existence, (2) of individual happiness in the heavens beyond and (3) of self-absorbed bliss in the impersonal infinity. Here in this all-inclusive active Bliss consciousness, the void of passive peace and stillness are transcended and 'there **will be**

**banished for ever the sorrow and fear, the hunger and pain** of our poor and darkened mental and vital and physical existence.’<sup>16</sup>

The highest Spiritual experience of integral *Bhakti Yoga* was revealed to *King Aswapati*. These experiences will lead one to the Primary Source of existence where the *King* witnessed in vision the dual incarnation of Godhead in multiple planes:

“There he beheld in their mighty union’s poise (dual *Avatar*’s Divine union.)  
The figure of **deathless Two-in-One**, (symbol of Supramental Oneness)  
A single being in two bodies clasped, (symbol of Spiritual Oneness)  
A diarchy of two united souls, (symbol of Psychic Oneness)  
Seated absorbed in deep creative joy; (symbol of Bliss Oneness)  
Their trance of bliss sustained the mobile world.”<sup>75</sup> (symbol of dual *Avatar*’s new creation and holding together the race.)

Through this Spiritual experience King *Aswapati* ascended from the status of *Vibhuti* to the Consciousness of the dual *Avatar*, of co-existence and activation of Psychic, Spiritual, Supramental and Bliss Self. *Savitri* book further hints<sup>34</sup> that through integral *Bhakti*, those who are able to realise the Divine as Dual *Avatar* in the heart centre, are fit to hold the Supramental consciousness permanently.

### **Recapitulation:**

“If the spirit could from the first dwell securely in the superior heights and deal with a blank and **virgin stuff of mind and matter**, a complete spiritual transformation might be **rapid, even facile...**”<sup>38</sup>

**Sri Aurobindo**

Existing social setup in *India* is a continuation of old *Aryan Vedic* culture which has identified *Vedic Rishis* as *nitya Vairagi* and *nitya Brahmachari*. This present setup does not recognise physical purity of a woman (or man) as a crucial condition of higher Spiritual pursuit and preservation of this ‘most absolute purity’<sup>32</sup> for future Divine life of humanity is still alive in *India*’s ‘secret schools and ascetic retreats.’<sup>33</sup> *The Gita* was fully aware of above social indifference, and the Lord proposes women, *striyah*,<sup>43</sup> in general as lower human stuff and they too can attain the Divine if they can consecrate their emotional mind and intellect. Thus, it highlights the importance of mental virginity. Integral Yoga is not content with this exclusive mental purity and its world vision and Divine Life insists comprehensive virginity extending over multiple subtle bodies. In Spiritual life women in general are symbol of *tamaso-rajasic* Consciousness and if objective of evolution is to elevate their status from ‘soul slaying power’<sup>45</sup> to ‘soul saving virgin power’<sup>46</sup> then humanity has to open itself more and more towards Supramental energy which is active in earth’s atmosphere since 29.02.1956.<sup>31</sup>

This Supramental energy can possess the individual or collective mass of aspirant Souls directly, change the whole chemistry of human appetite towards procreation and cells of the body are preoccupied in purifying and holding the Divine energy only. The women of all types, inferior and superior, are now identified and adored<sup>42</sup> as Mother Force in *India's* ascetic schools of thought and this trend is to be generalised in the whole of humanity as 'selfless fosterer.' This universalisation and equal adoration of Divine Mother in all is forcefully foreseen in the book *Essays on the Gita*.<sup>44</sup> Now it is time for humanity to choose either the slavery of old and obsolete human consciousness or the advent of new virginally creative energy of Truth Consciousness which touches everybody, possesses and embraces few perfect vessels and yet remains pure and untouched eternally. This is the renaissance of *the Veda* and establishment of its doctrine of *nitya Vairagya*, renunciation of all, and *nitya Brahmacharya*, integral self-concentration, through activation of *Vijnanamaya Purusha*, the Supramental Consciousness.

*The Gita* symbolically categorised three types of women, (1) one that of inferior earth bound consciousness and negative energy who lead (sense) enjoyable life and are placed among the status of man of evil conduct, *duracharo*, outcast, *byapasrityah*, born from the womb of sin, *papajonayah*, money possessed person, *Vaisya* and man dominated in his life by subjection of lower nature, *Shudra*;<sup>43</sup> (2) the second type of women are superior human beings, *Vibhuti*, identified as *Kirti*, symbol of glory, *Sree*, symbol of beauty, *Vak or Vani*, symbol of speech, *Smriti*, symbol of sweet Psychic memory, *Medha*, symbol of purified intelligence, *Dhriti*, symbol of steadfastness and *Kshama*, symbol of compassion and forgiveness.<sup>62</sup> It also hints (3) third type of feminine Divine Incarnation, *Avatar*, identified as *Para-prakriti*,<sup>76</sup> symbol of virgin Mother and *Para-Maya* or *Daivi-Maya*,<sup>77</sup> as symbol of Creatrix Mother.

These three symbols of feminine personalities are restated in integral Yoga as (1) inferior Soul slaying 'Mother of Evils,'<sup>65</sup> 'harlot (mother) Power,'<sup>63</sup> and 'barren mother,'<sup>64</sup> representing 'dark Mother'<sup>35</sup> of negative Inconscient energy extending their influence on Physical, Vital and Mental planes respectively of *apara Prakriti*; the untransformed *tamasic*, *rajasic* and *sattwic* energies of Subconscient and subliminal plane are represented as 'Mother of seven-sorrows,'<sup>66</sup> 'Mother of (limited) might'<sup>78</sup> and 'Mother of (limited) light'<sup>79</sup> respectively and they wait for their Divine transformation to become 'the Mother of seven *Ananda*,' 'the Mother of unlimited supreme Power' and 'the Mother of unlimited supreme Light' respectively; and (2) as superior Soul saving Emanations, *Vibhuti*, are identified as 'virgin bridals of the dawn,'<sup>73</sup> symbol of utter purity and the 'citizens of that mother state,'<sup>74</sup> symbol of selfless fosterer and (3) the greatest Soul saving Incarnation, *Avatar*, is identified as *Savitri*, symbolising 'virgin Mother,'<sup>67</sup> 'sunlight moulded like a golden maid,'<sup>68</sup> 'high-bred maiden,'<sup>69</sup> 'golden bride,'<sup>70</sup> 'the eternal bride,'<sup>71</sup>

‘golden virgin,’<sup>72</sup> of *Para Prakriti*. Sri Aurobindo proposes<sup>44</sup> a *Sadhaka* to realise the *Brahman* or dynamic Spirit or the Divine Mother equally in all the above three types of women and thus his Spiritual life is universalised and secured. These three personalities are the symbolic representation of human and Divine Love respectively and a seeker of truth has to go through series of experiences of rejection of inferior enjoyments and destruction or break into pieces of all gross and crude inadequate human love before its transformation into Divine Love. It is by flooding of Divine Love the world can be rescued from Ignorance and transformed into a figure of Truth and Light of the Spirit.

*OM TAT SAT*

References: -

- 1: CWSA/22/The Life Divine-941,
- 2: ‘Sri Aurobindo Came to Me’ written by Sri D.K. Roy,
- 3: The Gita-3.20,
- 4: CWSA-23/The Synthesis of Yoga-27,
- 5: Savitri-723,
- 6: “I have no faith in the customary trade of the *guru*. I do not wish to be a *guru*. If anybody wakes and manifests from within his slumbering godhead and gets the divine life – be it at my touch or at another’s –this is what I want. It is such men that will raise the country.” Sri Aurobindo, The Mother’s Agenda-3/277, “Up to now no liberated man has objected to the **Guruvada**; it is usually only people who live in the mind or vital and have the pride of the mind or the arrogance of the vital that find it below their dignity to recognise a Guru.” CWSA-29/Letters on Yoga-II/p-192, “The relation of Guru and disciple is only one of many relations which one can have with the Divine, and in this Yoga which aims at a supramental realisation, it is not usual to give it this name; rather, the Divine is regarded as the Source, the living Sun of Light and Knowledge and Consciousness and spiritual realisation and all that one receives is felt as coming from there and the whole being remoulded by **the Divine Hand**. This is a greater and more intimate relation than that of the human Guru and disciple, which is more of a limited mental ideal. Nevertheless, if the mind still needs the more familiar mental conception, it can be kept so long as it is needed; only do not let the soul be bound by it and do not let it limit the inflow of other relations with the Divine and larger forms of experience.” CWSA-29/Letters on Yoga-II/p-192-193, “On the contrary, the relation of the disciple to the Guru in the **Guruvada** is supposed always to be that of worship, respect, complete happy confidence, unquestioning acceptance of the guidance. The application of the unchanged vital relations to the embodied Divine or the Guru may lead and has led to movements which are not conducive to the progress of the Yoga.” CWSA-29/Letters on Yoga-II/p-479,
- 7: The Mother’s Agenda-4/417,

- 8: “There are two who are unfit for greatness and freedom, the man who has never been a **slave** to another and the nation that has never been under the yoke of foreigners.” SABCL/17/The Hour of God-115,
- 9: “If thou canst not be the slave of all mankind, thou art not fit to be its master...” SABCL-17/The hour of God-95 “To be the master of the world would indeed be supreme felicity, if one were universally loved; but for that one would have to be at the same time the slave of all humanity.” SABCL-17/The hour of God-142 or The Mother’s Agenda-4/294,
- 10: CWSA-23/The Synthesis of Yoga-67,
- 11: CWSA-21/The Life Divine-147,
- 12: “From the **beginning** even it is possible to have this closest relation of the lover and beloved, but it will not be as exclusive for the integral Yogin as for certain purely ecstatic ways of *Bhakti*. It will from the **beginning** take into itself something of the hues of the other relations, since he follows too knowledge and works and has need of the Divine as teacher, friend and master.” CWSA-24/The Synthesis of Yoga-604,
- 13: “This (helping and moulding others) can be done by spiritual meaning and use in our psychical interchange with others, and it is largely by a psycho-spiritual interchange of this kind that a **master of Yoga helps his disciples.**” CWSA-24/The Synthesis of Yoga-879,
- 14: CWSA-23/The Synthesis of Yoga-445,
- 15: CWSA-23/The Synthesis of Yoga-406-407,
- 16: CWSA-23/The Synthesis of Yoga-509-510,
- 17: CWSA-24/The Synthesis of Yoga-551, “To bring the Divine Love and Beauty and Ananda into the world is, indeed, the whole crown and essence of our Yoga. But it has always seemed to me impossible unless there comes as its support and foundation and guard the Divine Truth — what I call the Supramental — and its Divine Power.” CWSA-35/Letters on Himself and the Ashram/p-837, CWSA-29/Letters on Yoga-II/p-333
- 18: CWSA-24/The Synthesis of Yoga-549,
- 19: “Her deep original sin, the will to be  
And the sin last, greatest, the **spiritual pride,**” Savitri-599,
- 20: The Mother’s Agenda-3/270,
- 21: CWSA-24/The Synthesis of Yoga-568,
- 22: CWSA-24/The Synthesis of Yoga-589,
- 23: Mother’s Agenda-3/268-277,
- 24: CWSA-23/The Synthesis of Yoga/159,
- 25: “Teaching, example and influence are three instruments of the *Guru* (integral Teacher) ... He will seek to awaken much more than to instruct... The example is more powerful than the instruction; but it is not the example of the outward acts nor that of the personal character which is of most importance. These have their place and their utility; but what will most stimulate aspiration in others is the central fact of the divine realisation within him governing his

whole life and inner state and all his activities.” CWSA-23/The Synthesis of Yoga-66-67,

26: “...the (traditional) Yoga proceeds by the results of prescribed methods taught in a Scripture or a tradition and reinforced and illumined by **the instructions of the Master**. This is a **narrower practice**, but safe and effective within its limits, because it follows a well-beaten track to a long familiar goal.” CWSA-23/The Synthesis of Yoga-55,

27: Savitri-501,

28: Savitri-652,

29: Savitri-690,

30: The Mother’s Agenda-6/237,

31: “Even when I had that experience [the ‘first supramental manifestation’ of February 29, 1956], when the Lord said, ‘The time has come,’ well, it was not a complete descent; it was the descent of the Consciousness, the Light, and a part, an aspect of the Power. It was immediately absorbed and swallowed up by the world of Inconscience, and from that moment on it began to work in the atmosphere. But it was not THE thing that comes and gets permanently established; when that happens, we won’t need to speak of it—it will be obvious! Although the experience of 1956 was one more forward step, it’s not...It’s not final.” The Mother’s Agenda-2/376,

32: CWSA-23/The Synthesis of Yoga-29,

33: CWSA-23/The Synthesis of Yoga-5,

34: “The incarnate dual Power shall open God’s door,  
Eternal Supermind touch earthly Time.” Savitri-705,

35: “She (Inconscient) is the dark Mother in whose womb we have hid”  
Savitri-601,

36: “And this bond between you and me is never cut. There are people who left the *Ashram* a long time ago, in a state of revolt, and yet I continue to know them and take care of them. You are never abandoned... In truth I feel responsible for everyone, even for people I have met for only one second in my life.” The Mother/The Mother’s Agenda-1/117,

37: “That burning test of the godhead in our parts,” Savitri-14, “Or must fire always test the great of soul?” Savitri-423,

38: CWSA/22/The Life Divine-948,

39: “Too heavy falls a Shadow on man’s heart;

It dares not be too happy upon earth.” Savitri-426,

“Joy dares to grow upon forbidden soil,” Savitri-630,

“Laughter and pleasure were banned as deadly sins:” Savitri-227,

“A new beginning flowers in word and laugh,

A new charm brings back the old extreme delight:” Savitri-275,

40: “An air that dared not suffer too much light.” Savitri-602,

41: “He would guide the world, himself he cannot guide;

He would save his soul, his life he cannot save.” Savitri-337,

42: “When I knew nothing, then I abhorred the criminal, sinful and impure, being myself full of crime, sin and impurity; but when I was cleansed and my eyes unsealed, then I bowed down in my spirit before the thief and murderer and adored the feet of the harlot; for I saw that these souls had accepted the terrible burden of evil and drained for all of us the greater portion of the churned poison of the world-ocean.” *Sri Aurobindo*, SABCL/17/The Hour of God-94-95,

43: The above statement of *Sri Aurobindo* is a restatement from the following words of *the Gita* and *Essays on the Gita*, “Those who take refuge in Me, O *Partha*, *byapasrityah*, be they out-castes, *papajonayah*, born from the womb of sin, *striyah*, women, *Vaisysas*, even *Shudras*, they also attain to the highest Goal.” The *Gita*-9.32, “If even a man of very evil conduct, *duracharo*, turns to Me with a sole and entire love, he must be regarded as a saint, for the settled will of endeavour in him is a right and complete will.” The *Gita*-9.30, *The Gita* hints that women in general are inferior human beings as they do not renounce sense enjoyment. *Sri Aurobindo* in His *Essays on the Gita* seems to translate *Sanskrit* word *striyah* as ‘harlot,’ and utilised it as symbol of ‘soul slaying’ power.

44: “A divine compassion for the ignorance of the struggling mind, a divine will to pour forth on it all light and power and happiness there will be, indeed, for the apparent man; but for the divine Soul within him there will be more, there will be adoration and love. For from all, from the thief and the **harlot** and the outcaste as from the saint and the sage, the Beloved looks forth and cries to us, “This is I.” “He who loves Me in all beings,” — what greater word of power for the utmost intensities and profundities of divine and universal love, has been uttered by any philosophy or any religion?” CWSA/19/Essays on the *Gita*-208. “If *Narayana* is without difficulty visible in the sage and the saint, how shall he be easily visible to us in the sinner, the criminal, the **harlot** and the outcaste?” CWSA/19/Essays on the *Gita*-359,

45: “Awaits him armed with **soul-slaying word**.” Savitri-336,

“Or lie with the harlot Power that **slays the soul**.” Savitri-185,

“The seeds of sins renounced sprout from hid soil;

The evil cast from our hearts once more we face;

Our dead selves come to slay our living soul.” Savitri-484,

“Attracted to a mystery that slays,” (the Soul) Savitri-580,

“And the Word a dart to **slay my living** soul?” Savitri-647,

“It cut Truth into manageable bits...

Then new-built Truth’s slain body by its art” Savitri-242,

46: “O Death, thou speakest truth but **truth that slays**,

I (Savitri) answer to thee with the **Truth that saves**.” Savitri-621,

“Thy (Death’s) falsehoods mingled with sad strains of truth.

But I (Savitri) forbid thy voice to **slay my soul**.” Savitri-612,

“The chamber where the glorious enemies kiss (to slay the Soul),

The smile that **saves** (the Soul), the golden peak of things?” Savitri-311

“But the consciousness of man is of a double kind and corresponds to a double truth of existence; for there is a truth of the inner reality and a truth of the outer appearance. According as he lives in one or the other, he will be a mind dwelling in human ignorance or a soul founded in divine knowledge.” CWSA/19/Essays of the Gita-573,

47: “The Blessed Lord said those who are constantly most united, *nityayukta*, with Me and adore My manifest form, *Saguna Brahman*, emotional mind settled in Me and possessed of supreme faith of *Bhakti Yoga*, I consider them to be **the greatest Yogi**. And those *Jnana Yogis*, who seek after the Immutable, the Infinite, the Unmanifest, *Nirguna Brahman*, the Omnipresent, the Unthinkable, the high-seated Self, the Immobile, the Permanent, all their senses under control, equal visioned everywhere, intent on welfare of all beings, they also attain to My *Purushottama* state.” The Gita-12.2, 3, 4, “Discipleship to God the Teacher, sonship to God the Father, tenderness of God the Mother, clasp of the hand of the divine Friend, laughter and sport with our comrade and boy-Play-fellow, blissful servitude to God the Master, rapturous love of our divine Paramour, these are seven beatitudes of life in the human body. Canst thou unite all these in a single supreme and rainbow-hued relation? Then hast thou no need of any heaven and thou exceedest the emancipation of the *Adwaitin*.” SABCL/17/The Hour of God-137. (Above Aphorism indicates that seven-fold personal relation with the Divine in Supramental plane is more valuable than the realisation of impersonal Divine in Spiritual plane of the *Adwaitin*.),

48: The Gita-9.29 to 34,

49: “His bliss laughs to us or it calls concealed

Like a far-heard unseen **entrancing flute**

From moonlit branches in the throbbing woods,

Tempting our angry search and passionate pain.

Disguised the Lover seeks and draws our souls.” Savitri-614, (Here the immanent God who lives within Savitri’s heart is identified as Satyavan.) (A Sadhaka has to first discover immanent God in the Psychic heart centre, here symbolized as Satyavan, then to discover the immanent Goddess symbolized as Savitri. They are the twin souls born from one undying fire. They are the twin Souls from the beginning of the creation.)

50: The Gita-7.17,

51: “Deluded minds despise Me lodged in the human body because they know not My supreme Nature of being, Lord of all the existences.” The Gita-9.11,

52: The Mother’s Centenary Works/16/207,

53: “I know that I (Savitri) can lift man’s soul to God,

I know that he (Satyavan) can bring the Immortal down.” Savitri-687,

“Two powers from one original ecstasy born

Pace near but parted in the life of man;

One leans to earth (Satyavan), the other yearns to the skies (Savitri):

Heaven in its rapture dreams of perfect earth,



Earth in its sorrow dreams of perfect heaven.” Savitri-684,  
 “To raise the world to God in deathless Light,  
 To bring God down to the world on earth we came,” Savitri-692,  
 54: “When I was five years old...well I began with a consciousness. Of course I had no idea what it was. But my first experience was of the consciousness here (gesture above the head), which I felt like a Light and a Force; and I felt it there at the age of five. It was very pleasant sensation. I would sit in a little armchair made especially for me, all alone in my room, and I had a very pleasant feeling of something very strong, very luminous, and it was here (above the head) .... Then I would pull it down, for it was...it was truly my *raison d’être*.” The Mother/Conversation with a disciple, July 25, 1962, “The Divine puts on an appearance of humanity, assumes the outward human nature in order to tread the path and show it to human beings, but does not cease to be the Divine. It is a manifestation that takes place, a manifestation of a growing divine consciousness, not human turning into divine. **The Mother was inwardly above the human even in childhood**, so the view held by “many” is erroneous.” CWSA-32/The Mother and Letters on the Mother-31-32  
 “Throughout all this life, knowingly or unknowingly, I have been what the Lord wanted me to be, I have done what the Lord wanted me to do. That alone matters.” The Mother/TMCW/Vol-13/p-45,  
 55: Savitri-647,  
 56: Savitri-603,  
 57: Savitri-548, Savitri-548,  
 58: Savitri-67,  
 59: CWSA/23/The Synthesis of Yoga-130,  
 60: “I do not want hundreds of thousands of disciples. It will be enough if I can get a hundred complete men, purified of petty egoism, who will be the instruments of God.” Sri Aurobindo/Champaklal Speaks-191-192, “That is exactly what *Sri Aurobindo* wanted and attempted; he used to say, “If I can find a hundred people, it will be enough for my purpose.”” The Mother/The Mother’s Agenda-5/195,  
 61: CWSA/23/The Synthesis of Yoga-538,  
 62: The Gtia-10.34,  
 63: “Or lie with the harlot (Mother) Power that slays the soul.” Savitri-185,  
 64: “Or else Mind might be the matrix in which some original Illusion or Ignorance, Maya or Avidya, cast the seed of a false impermanent universe; Mind would still be the mother, — a “**barren mother**” since the child would be unreal, — and Maya or Avidya could be looked at as a sort of grandmother of the universe; for Mind itself would be a production or reproduction of Maya.” CWSA-21/The Life Divine-512,  
 65: “He saw a Shape (Mother of evil) illimitable and vague  
 Sitting on *Death* who swallows all things born.” Savitri-222,  
 66: “The **Mother of seven sorrows** bore  
 The seven stabs the pierced her bleeding heart:” Savitri-503,

- “Madonna of suffering, Mother of grief divine,” Savitri-507,  
67: “But above, on a plane within us but now superconscient to us, called heaven by the ancient mystics, the Lord and the *Jiva* stand together revealed as of one essence of being, the Father and the Son of certain symbolisms, the Divine Being and the divine Man who comes forth from Him born of the higher divine Nature, **the virgin Mother**, *para prakriti*, *para maya*, into the lower or human nature.” CWSA/19/Essays on the Gita-162,  
68: Savitri-400,  
69: Savitri-496,  
70: Savitri-718,  
71: Savitri-666,  
72: CWSA/34/Savitri-384,  
73: Savitri-401,  
74: Savitri-262,  
75: Savitri-295,  
76: ‘Earth, water, fire, air, ether, mind, reason and ego is my eightfold divided Nature, *apara-prakriti*. Know too my other Divine Nature, **Para-prakriti**, different from this *Apara-prakriti*; this Supreme Nature or the Supreme Mother which becomes the *Jiva* in the heart and by which this world is upheld, *jagat dharayete*.” The Gita-7.4, 5,  
77: “This is my Divine *Maya*, creatrix Mother of the three *gunas* which is hard to overcome by mortal man. Those who go beyond the three *gunas* approach Me as *Purushottama* and subsequently as Supreme Nature, *Para-maya*, *Daivi-maya*.” The Gita-7.14,  
78, “The Mother of Might looked down on passing things,” Savitri-508,  
“Madonna of might, Mother of work and force,” Savitri-513,  
79: “Madonna of light, Mother of joy and peace,” Savitri-520,  
80: CWSA/23/The Synthesis of Yoga-163,  
81: “In this aspect the transcendent and universal person of the Divine conforms itself to our individualised personality and accepts a personal relation with us, at once identified with us as our supreme Self and yet close and different as our Master, Friend, Lover, Teacher, our Father and our Mother, our Playmate in the great world-game who has disguised himself throughout as friend and enemy, helper and opponent and, in all relations and in all workings that affect us, has led our steps towards our perfection and our release.” CWSA/23/The Synthesis of Yoga-256-257,  
82: “Only a few responded to her call:  
Still fewer felt the screened divinity,” Savitri-362,  
“A few can climb to an unperishing sun,...  
Few are the silences in which Truth is heard, ...  
Few are the splendid moments of the seers.  
Heaven’s call is rare, rarer the heart that heeds;” Savitri-689  
83: The Gita-6.45/7.19,  
84: Savitri-661

- 85: 22<sup>nd</sup> July-1967/The Mother's Agenda-8/228,  
 86: Savitri-279,  
 87: Savitri-169,  
 88: Savitri-352,  
 89: Savitri-689-91,  
 90: "Too far thy (Divine's) heavens for me (Savitri) from suffering men.  
 Imperfect is the joy not shared by all." Savitri-686,  
 91: Collected Works of The Mother, Centenary Edition/14/197,  
 92: CWSA/24/The Synthesis of Yoga-641,  
 93: Higher Mind, illumined Mind, Intuitive Mind and Overmind,  
 94: "Instead of taking the attitude of servant and instrument of which *Sri Aurobindo* speaks in what I have just read to you, they (the four attributes of the Divine) naturally took the attitude of the master, and this mistake—as I may call it—was the first cause, the essential cause of all the disorder in the universe." **The Mother**/The Mother's Centenary Works (second edition) /9/207, "The sword has a joy in the battle-play, the arrow has a mirth in its hiss and its leaping, the earth has a rapture in its dizzy whirl through space, the sun has the royal ecstasy of its blazing splendours and its eternal motion. O thou self-conscious instrument, take thou too the delight of thy own appointed workings." *The Supramental Manifestation*, SABCL, Vol-16/p-288, "And even to regard oneself as the instrument of the Divine is not a perfect remedy; for when a strong ego meddles in the matter, it falsifies the spiritual relation and under cover of making itself an instrument of the Divine is really bent on making instead God its instrument." CWSA-24/The Synthesis of Yoga-767, "I, Death, am He; there is no other God." Savitri-553,  
 "In me all take refuge, for **I, Death, am God.**" Savitri-635,  
 95: "The divine soul **reproduces** itself in similar liberated souls as the animal reproduces itself in similar bodies. Therefore, whenever even a single soul is liberated, there is a tendency to an extension and even to an outburst of the same divine self-consciousness in other individual souls of our terrestrial humanity..." CWSA/21/The Life Divine-45, "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/The Synthesis of Yoga-29,  
 96: **The Mother**/The Mother's Centenary Works/13/41,  
 97: "Accept the difficulty and godlike toil,  
 For the slow-paced omniscient purpose live." Savitri-335-336,  
 "She made herself the diligent **serf** of all," Savitri-470,  
 "Pitying our barren days; so dost thou (Savitri) serve

Even as a slave might, yet art thou beyond” Savitri-562,  
 98: Savitri-674,  
 99: (Savitri said to Death) “But who can show to thee Truth’s glorious face?  
 Our human words can only shadow her.  
 To thought she (Truth supreme) is an unthinkable rapture of light,  
 To speech a marvel inexpressible.” Savitri-663,  
 100: Savitri-237,  
 101: How a *Sadhaka* will experience Spiritual fall by losing contact with *Paramatama Satyavan* and *Paraprakriti Savitri* is described through the voice and lure of *Death*:  
 “Return and try thy soul!  
 Soon shalt thou find appeased that other men (followers, fans, admirers, supporters, devotees)  
 On lavish earth have beauty, strength and truth,  
 And when thou hast half forgotten (Paramatma Satyavan), one of these  
 Shall wind himself around thy heart that needs  
 Some human answering heart against thy breast;  
 For who, being mortal, can dwell glad alone?  
 Then Satyavan shall glide into the past,  
 A gentle memory pushed away from thee  
 By new love and thy children’s tender hands,  
 Till thou shalt wonder if thou lov’dst at all.  
 Such is the life earth’s travail has conceived,  
 A constant stream that never is the same.” Savitri-637-638,  
 “One thing only I can tell you that whatever the sincerity, simplicity and purity of the relation between **two human beings**, it shuts them off more or less from the direct divine force and help and limits their strength, light and power only to the sum of their potentialities.” The Mother/TMCW-14/Words of the Mother-II-p-120, “Then through the doorway I saw ... I saw a tall Sri Aurobindo – much taller than he actually was – strong but rather thin, thin in a way that ... not the way he really was – it was rather a gauntness, very harsh, very cold; and he was somewhat darker than he used to be. I saw him there, walking up and down; and when he was told I was asking to see him, I saw him in the distance saying, "No, I don't want to see her. I won't acknowledge her and I don't want anything to do with her – she has betrayed me." Something like that (I couldn't hear the actual words, but the gestures were plain enough). Well, that was the very first time – nothing of the kind had ever occurred before...And I immediately felt that it was the expression of certain people's thoughts. During the war there was a whole clique (I know their names and all the details) who said I had influenced Sri Aurobindo, made him deviate from his nationalist path and turn towards the Allies; they considered me to have ruined his life, his consciousness, his work – everything, you understand...The Force swept it all away. Later, when I had that second

vision [April 3, 1962], I saw that the same being was behind this would-be Sri Aurobindo (and with a whole group organized around him – people, ceremonies and so on). So from that I concluded that the thing had been developing. But when I first encountered those people [in 1959] it was merely something in the Subconscious and the effect was only psychological (an hour or two was enough to sort things out and put them in order). It didn't affect my health. But this time.... So it was in '59 that I first saw them, and it must have been the end of June or the beginning of July. This note [the desk-calendar page] is what gave me the clue, because I know that the other experience [of Sri Aurobindo in the subtle physical] came a few weeks later. (Q) *You say there was a whole group organized around that asuric being... – people, ceremonies....* (Ans by the Mother) Ceremonies?... You can take that out – it's not that sort of thing; it was a whole ORGANIZATION.” The Mother's Agenda-15.05.1962, 102: CWSA-23/The Synthesis of Yoga-54, 103: “Sri Aurobindo once said (jokingly, as it were), while talking with those around him (I was there and we were talking about Christianity and the "new Christ"), he told them, "Oh, if the new Christ comes, the Church will crucify him!"” The Mother's Agenda-October-7, 1967, “Hard is the world-redeemer's heavy task; The world itself becomes his adversary, Those he would save are his antagonists: This world is in love with its own ignorance, Its darkness turns away from the saviour light, It gives the **cross** in payment for the crown.” Savitri-448, 104: “As for the people who want to draw others to the Yoga, I should say that if they draw themselves nearer to the inner goal that would be a much more fruitful activity. And in the end it would “draw” much more people and in a better way than the writing of many letters.” CWSA-31/Letters on Yoga-IV/p-325, 105: “In all contacts what you have to do is to remain within, keep a detached attitude and not allow yourself to be troubled by the difficulties that arise in work or the movements of people, but keep yourself the true movement. Do not be caught by the desire to “help” others — do and speak yourself the right thing from the inner poise and leave the help to come to them from the Divine. Nobody can really help — only the Divine Grace.” CWSA-31/Letters on Yoga-IV/p-325, “Sri Aurobindo was very, very conscious of this general confusion, and so he didn't much like ... he wanted absolutely no propaganda, but he also didn't much like attempts to “explain things” to people and make them “understand,” because he very well knew how useless it is. He very, very often said it to me: **no propaganda** whatsoever, of course, and above all, above all, **no attempt to make people understand**: the maximum effect one can obtain is the effect of the Consciousness at work in the world (universal gesture), because in everyone it produces the utmost the person can do – the

utmost of what he can understand, he understands through the influence of the pressure of the Consciousness. As soon as words intervene, the whole mind makes a mess of it.” The Mother’s Agenda- 08.02.1969, “Then there were the few—the rare individuals— who are ready to make the necessary effort to prepare themselves for the transformation and to attract the new forces, try to adapt matter, seek the means of expression and so forth. Those are ready for Sri Aurobindo’s Yoga. They are very few. There are even those who have the sense of sacrifice and are ready have a hard and difficult life, as long as it leads them or helps them towards this future transformation. But they should not, they should in no way try to influence others and make them share their own effort: that would be quite unjust – not only unjust, but extremely clumsy because it would alter the universal – or at least terrestrial – rhythm and movement, and instead of helping, it would cause conflicts and result in chaos.” The Mother/The Mother Agenda/27th November, 1965,

106: “I suppose I myself am accused of rude and arrogant behaviour because I refuse to see people, do not answer letters, and a host of other misdemeanours. I have heard of a famous recluse who threw stones at anybody coming to his retreat because he did not want disciples and found no other way of warding off the flood of candidates. I at least would hesitate to pronounce that such people had no spiritual life or experience. Certainly, I prefer that sadhaks should be reasonably considerate towards each other, but that is for the sake of collective life and harmony, not as a siddhi of the Yoga or an indispensable sign of inner experience.” Sri Aurobindo/CWSA-31/Letters on Yoga-IV-656, “You must not hunger after any relations with anyone. The relations of the sadhaka with others must be created for him from within, when he has the true consciousness and lives in the Light. They will be determined within him by the power and will of the Divine Mother according to the supramental Truth for the divine life and the divine work; they must not be determined by his mind and his vital desires. This is the thing you have to remember. Your psychic being is capable of giving itself to the Mother and living and growing in the Truth; but your lower vital being has been full of attachments and sanskaras and an impure movement of desire and your external physical mind was not able to shake off its ignorant ideas and habits and open to the Truth. That was the reason why you were unable to progress, because you were keeping up an element and movements which could not be allowed to remain; for they were the exact opposite of what has to be established in a divine life.” CWSA-32/The Mother and Letters on the Mother-142, “It is not safe to listen to or be influenced by the mental of other sadhaks. The Yoga aims at union with the Divine which will bring a spiritual oneness with other sadhaks, but a oneness in the Divine, in the Truth, not in the ignorance of the mind and the vital.” CWSA-23/Letters on Yoga-IV-p-11,

***Death said to Para-prakriti Savitri:***

“If Satyavan had lived, love would have died;  
But Satyavan is dead and love shall live

A little while in thy sad breast, until  
 His face and body fade on memory's wall  
 Where **other bodies, other faces** come." (Human admirers) Savitri-610,  
 (Death said) "What knowst thou of earth's rich and changing life  
 Who thinkst that one man dead all joy must cease?  
 Hope not to be unhappy till the end:  
 For grief dies soon in the tired human heart;  
 Soon other guests (human admirers) the empty chambers fill." Savitri-637,  
**Death said to Para-prakriti Savitri:** "Return and try thy soul!  
 Soon shalt thou find appeased that other men (human admirers)  
 On lavish earth have beauty, strength and truth,  
 And when thou hast half forgotten, one of these  
 Shall wind himself around thy heart that needs  
 Some human answering heart against thy breast;  
 For who, being mortal, can dwell glad alone?  
 Then *Satyavan* shall glide into the past, (*Satyavan* is the symbol of Paramatma)  
 A gentle memory pushed away from thee  
 By new love and thy children's tender hands,  
 Till thou shalt wonder if thou lov'dst at all.  
 Such is the life earth's travail has conceived,  
 A constant stream that never is the same." Savitri-637-638,  
 "In moments when the inner lamps are lit  
 And the life's cherished guests are left outside,  
 Our spirit sits alone and speaks to its gulfs." Savitri-47  
 107: "All action should be relinquished as an evil", declare some learned men,  
 "acts of sacrifice, giving and askesis ought not to be renounced", say others."  
 The Gita-18.3,  
 108: "That is all right in the ordinary karmayoga which aims at union with the  
 cosmic Spirit and **stops short at the Overmind** — but **here a special work** has  
 to be done and a new realisation achieved for the earth and not for ourselves  
 alone. **It is necessary to stand apart from the rest of the world** so as to  
 separate ourselves from the ordinary consciousness in order to **bring down a  
 new one**... It is not that love for all is not part of the sadhana, but it has not to  
 translate itself at once into a mixing with all — it can only express itself in a  
 general and when need be dynamic universal goodwill, but for the rest it must  
 find vent **in this labour of bringing down the higher consciousness with all its  
 effect for the earth**. As for accepting the working of the Divine in all things  
 that is necessary here too in the sense of seeing it even behind our struggles and  
 difficulties, **but not accepting the nature of man and the world as it is** — our  
 aim is to move towards a more divine working which will replace what now is  
 by a greater and happier manifestation. That too is a labour of divine Love."  
 CWSA-35/Letters on Himself and the Ashram- 812-813,  
 109: "To concentrate most on one's own spiritual growth and experience is **the  
 first necessity of the sadhak** — to be too eager to help others draws away

from the inner work. There is also likely to be an overzeal and haste which clouds the discrimination and makes what help is given less effective than it should be. **To grow in the spirit is the greatest help one can give to others**, for then something flows out naturally to those around that helps them.” Sri Aurobindo/CWSA-31/Letters on Yoga-IV-317, “Then there were the few—the rare individuals— who are ready to make the necessary effort to prepare themselves for the transformation and to attract the new forces, try to adapt matter, seek the means of expression and so forth. Those are ready for *Sri Aurobindo’s Yoga*. They are very few. There are even those who have the sense of sacrifice and are ready have a hard and difficult life, as long as it leads them or helps them towards this future transformation. But they should not, **they should in no way try to influence others** and make them share their own effort: that would be quite unjust – not only unjust, but extremely clumsy because it would alter the universal – or at least terrestrial – rhythm and movement, and instead of helping, it would cause conflicts and result in chaos.” The Mother Agenda/27<sup>th</sup> November, 1965, “This, no doubt, is the root of the injunction imposed in *the Gita* (The Gita-3.29) on the man who has the knowledge not to disturb the life basis and thought basis of the ignorant; for impelled by his example but unable to comprehend the principle of his action, they would lose their own system of values without arriving at a higher foundation.” CWSA/21/The Life Divine-58, “Those who are bewildered by the modes, get attached to the modes and their works; dull minds, not knowers of the whole, let not the knower of the whole disturb them in their mental standpoint.” CWSA/19/Essays on the Gita-214,

“In the long ever-mounting hierarchy,  
 In the stark economy of cosmic life  
 Each creature to its appointed task and place  
 Is bound by his nature’s form, his spirit’s force.  
 If this were easily disturbed, it would break  
 The settled balance of created things  
 The perpetual order of the universe  
 Would tremble, and a gap yawn in woven Fate.” Savitri-689-90,  
 “And the **slow evolution’s** sluggard steps,  
 Lead not the spirit in an ignorant world  
 To dare too soon the adventure of the Light,” Savitri-693  
 110: “An Influx presses from the closed Beyond  
 Forbidding to him rest and earthly ease,  
 Till he has found himself he cannot pause.” Savitri-339, “But still evolutionary Nature keeps alive her ulterior intentions in the **minds of a few** and uses man’s greater mental evolution to raise them to a higher plane and deeper issues.” CWSA/22/The Life Divine-900, “What the evolutionary Power has done is to make **a few individuals** aware of their souls, conscious of their selves, aware of the eternal being that they are, to put them into communion with the Divinity or the Reality which is concealed by her appearances: a certain change of nature



prepares, accompanies or follows upon this illumination, but it is not the complete and radical change which establishes a secure and settled new principle, a new creation, a permanent new order of being in the field of terrestrial Nature. The spiritual man has evolved, but not the supramental being who shall thenceforward be the leader of that Nature.” CWSA/22/The Life Divine-923, “The Psychic transformation and the first stages of the spiritual transformation are well within our conception; their perfection would be the perfection, wholeness, consummated unity of a knowledge and experience which is already part of things realised, though **only by a small number of human beings**. But the supramental change in its process carries us into less explored regions; it initiates a vision of heights of consciousness which have indeed been glimpsed and visited, but have yet to be discovered and mapped in their completeness. The highest of these peaks or elevated plateaus of consciousness, the supramental, lies far beyond the possibility of any satisfying mental scheme or map of it or any grasp of mental seeing and description.” CWSA-22/The Life Divine-953-54,

111: Sri Aurobindo/CWSA-13/Essays in Philosophy and Yoga-p-208,

112: “It has always been said that to take disciples means to take upon yourself the difficulties of the disciples as well as your own. Of course, if the Guru does not identify himself with the disciple, does not take him into his own consciousness, keeps him outside and only gives him *upadesa*, leaving him to do the rest himself, then the chance of these effects is much diminished, made practically nil.” CWSA-29/Letters on Yoga-II/p-197,

113: “Equally a man who sets out to be a Yogi or Guru and has no spiritual consciousness or no power in his spiritual consciousness — a Yoga force or spiritual force — is making a false claim and is either a charlatan or a self-deluded imbecile; still more is he so if having no spiritual force he claims to have made a path others can follow.” CWSA-29/Letters on Yoga-II/p-179,

114: Sri Aurobindo/SABCL/17/The Hour of God/115,

115: The Mother/TMCW-12/On Education-p-63,

116: CWSA-21/The Life Divine-117,

117: “*Sweet Mother,*

*What are the qualities needed for one to be called “a true child of the Ashram”?*

Sincerity, courage, discipline, endurance, absolute faith in the Divine work and unshakable trust in the Divine Grace. All this must be accompanied by a sustained, ardent, persevering aspiration and a boundless patience.” TMCW-16/Some Answers from the Mother-345-346, TMCW-13/Words of the Mother-113,

“Only those who are perfectly truthful can be my true children.” TMCW-14/Words of the Mother-190,

“MESSAGES TO STUDENT BOARDING HOUSES: We all want to be the true children of our Divine Mother. But for that, sweet Mother, give

us patience and courage, obedience, goodwill, generosity and unselfishness, and all the necessary virtues.” TMCW-12/On Education-127,

118: “I do not know who is spreading the rumour that I do not like music. That is not true at all — I like music very much, but it should be heard in a small circle, that is, played for five or six people at the most. When there is a crowd it becomes a social gathering, more often than not, and the atmosphere that is created is not good.” TMCW-13/Words of the Mother-13/p-116,

# Sri Satprem

“*India’s* Spirituality is entering *Europe* and *America* in an ever increasing measure. That movement will grow; amid the disasters of the time more and more eyes are turning towards her with the hope and there is even an increasing resort not only to her teachings, but to her Psychic and Spiritual practice.”<sup>1</sup>

**Sri Aurobindo**

“I understand that *Sri Aurobindo’s* work has to pass through three stages, the first when he was finding out the spiritual path and laying the foundations of his sadhana, a second, now begun, for creating a nucleus of spiritual workers and a number of institutions as the basis for his work, and last, the full work in *India* and abroad which will be very wide. For *Sri Aurobindo’s* Sadhana is not merely for himself or a few disciples; it is a foundation for a great spiritual work for *India* and for all the world.”<sup>61</sup>

**Sri Aurobindo**



Sri Satprem

*Sri Satprem* was destined for a Divine work precious for humanity in keeping the record of the day today *sadhana* activity of *the Mother* and was instrumental in editing and publishing the ‘*Mother’s Agenda*,’ which acts as a gateway to approach *Sri Aurobindo* and activates the most intimate contact with Her. *The Mother* gave his name *Satprem* which means his inner nature

was excess of love and truth and was wide, adventurous and illumined; his expressions were something deep, supple and polished, decreed to create an atmosphere in which *the Mother* could speak about Her new Spiritual experience, breaking Her earlier stand, “There was absolutely no need for me to say anything”<sup>5</sup> before and after *Sri Aurobindo*’s physical departure.

*Sri Satprem*’s birth was a continuation of his life with *the Mother* from past births about which the latter was fully aware and the former was oblivious. His inner nature was capable to bear large shocks of outer life, westernised practical bent of mind, involved himself in *Indian* ascetic and occult school and practice of psycho-physical discipline on large scale, hunted for deep internal silence and complete seclusion during the latter part of life for deeper plunge into *sadhana*. *The Mother* ranked him ‘as a true writer’<sup>6</sup> and he was able to give a new orientation to *the Mother*’s *Yoga* and transformation action in the cells, which is considered as the most profound and rare adventure in the earth’s Spiritual history.

An individual is considered fit<sup>31</sup> to pursue *Jnana Yoga* if he can remain in solitude and silence for indefinite period without action and thought. *Savitri* book insists<sup>77</sup> that if an individual can live alone with himself then that is the proof of having direct contact with the Divine. Integral *Yoga* recognises abandonment of work, escape from noise and turmoil of life and withdraw into oneself for certain inner change as temporary necessity ‘without which a further effective action on life has become difficult or impossible.’<sup>51</sup> It does not seem to permit a beginner to become exclusive *Jnana Yogi* by living in complete Spiritual seclusion, because by that the gulf between the outer life and inner living cannot be bridged and the Spiritual force accumulated may keep him satisfied with subjective living by cutting himself off from others and without bothering to integrate Nature and transform the imperfection of surface physical substance or ‘there we may get incrustated in **our spiritual seclusion** and find it difficult later on to pour ourselves triumphantly outwards and apply to life our gains in the higher Nature;’<sup>49</sup> on the other hand a *Sadhaka* can stabilise himself in mind’s immobile silence and seclude himself from the whole formation of past and present associates ‘which makes up the ordinary material and mental man and to create a new centre of vision and a new universe of activities.’<sup>7</sup> **‘It is necessary to stand apart from the rest of the world** so as to separate ourselves from the ordinary consciousness in order to **bring down a new one.**’<sup>115</sup>

*Sri Aurobindo* lived in complete seclusion because He was assigned with a special *Avatar*’s work in overcoming the ‘the crisis of Consciousness’ that humanity was undergoing by tracing unending hierarchies of Consciousness and inverting it towards the world and the effect of His *Sadhana* was dynamised in the world through the inner and external activities of *The*

*Mother*. Those who tried to live in complete seclusion after establishing themselves in integral *Karma Yoga*, attempted to trace a path in transforming outer life and physical substance. Without the aid of *Karma Yoga* some of them suffered ‘golden impotence,’<sup>8</sup> which was the inability to call down large Divine force to transform external life; rather they lived in static Spiritual seclusion satisfied with the exclusive Divine delight of inner life or ‘Tied up the spirit to the golden posts of bliss’<sup>9</sup> without undergoing similar transformation in the outer Nature and world nature or they could not accommodate wideness of the Soul which asks all infinity for its home. Integral Yoga discourages a Sadhaka to pursue exclusive Jnana Yoga and exclusive Bhakti Yoga, because by that external and inner life cannot be reconciled and a gulf will be created between inner divinised life and outer untransformed Nature.

### **The Indispensable Necessity of Collective Living:**

“In other words, no matter how great He may be, no matter how conscious, how powerful, ONE *Avatar* all alone cannot realise the Supramental life on earth. Either (1) a group in time, a number of individuals staggered over a certain period of time, or (2) a group spread over a certain space- or (3) may be both is **indispensable** for this Realisation. I am convinced of it.”<sup>22</sup>

### **The Mother**

“Any such complete transformation of the earth-life in a number of human beings could not establish itself altogether at once; even when the turning-point has been reached, the decisive line crossed, the new life in its beginnings would have to pass through a period of ordeal and arduous development.”<sup>52</sup>

### **Sri Aurobindo**

*Sri Aurobindo* was able to project the Divine and His creation, the *Ashram*, Disciples and Devotees, as pure eternal Truth, ‘perfect expression of Divine Will’<sup>69</sup> and made up of the same gold, *the Brahman*, without any trace of alloy. This gold (Spirit) does not cease to be gold, does not lose its Divinity but rather pours out in untransformed Nature ‘the delight of His being and the glories of His godhead’<sup>24</sup> and it can be made the basis of transformation and progress for the self-expression of the Spirit. He was capable to realise this God’s harmony in the world, who never uttered a single word against the *British* Empire in spite of their long torture and ill intention during His early political life rather He accepted such inhospitable events as necessary exit towards His Divine Life. For Him the Divine used the *Britishers* as brutal means to raise the Nation from *tamasic* state to *rajasic* state of Consciousness. During this *British* torture He had experienced of becoming a slave of all mankind that helped Him later to become the Master of the race; we can learn from *Sri Aurobindo* that during the worst period of life our equality got tested and after qualifying in the test the benefit of Spiritual living begins. Freedom

from mental, vital and physical preferences is the first Spiritual step in the stairs of perfection and the next step is to compel all discord, disgust, doubt, inequality and hatred of life into concord, faith, love, harmony of action and total revelation of Divine in Matter. A true seeker of truth can accept everything without repel, work creatively in the whirl of chaos, meet equally ‘the friends and enemies, praise and blame, honour and dishonour,’<sup>21</sup> has faith in the sacrifice of the Divine Mother in Matter and he will be automatically saved from the worst catastrophes. *Sri Aurobindo* had developed this poise of perfect equality from the beginning of his Spiritual life. As per the injunction issued in *the Gita* a *Sadhaka* must not find fault, *apaisunam*,<sup>58</sup> with the Divine’s creation, *the Ashram*, the devotees and disciples. Instead of putting his effort to correct the God’s world he must correct his understanding by inflow of Spiritual vision. The Supramental vision can alone ‘uplift the consenting part of humanity and transform (radically) this physical world.’<sup>68</sup>

*Sri Aurobindo* accepted all the problem of the *Ashramites* of His *Ashram* as world problem and world imperfection and gave His time and life in resolving it and that was the Spirit of ancient *Vedic* and *Vedantic* Seers and in His *Ashram* those liberated Soul *Sadhakas* who were influenced by later *Vedantic* ascetics, *Nirvanist* and *Illusionist* were incapable of resolving any human problem and hence to escape from all problem was best solution for them; though it was through the prolongation of the latter static *Brahman* realisation one arrives at the former realisation of the dynamic *Brahman*. So, we can meet two types that of later *Vedantic* integral *Sadhakas* and ancient *Vedantic* integral *Sadhakas* in the hierarchy of *Ashram* living. And from *Sri Aurobindo Ashram* we learn that *The Mother* had accepted the greatest richness of diversity and multiplicity based on an underlying oneness and stability in utmost mutability which is the whole secret of the Supramental action in its perfect manifestation.

Again those who received the Call to live in the *Ashram*, they had two options in their hand, that is either to develop the sense ownership<sup>142</sup> or ego of the doer of the *Ashram* through pseudo *tamasic* and *rajasic* consecration or raise the Consciousness towards highest height through true *sattwic* self-giving and realise Divine *Shakti* as doer of all action; though the latter option is difficult to realise than the former and also it is the latter attitude that draws one towards true and sane *Ashram* living. The successful *Ashram* living emerges when one gives the first priority to the Divine, the force of unity, with whom he has direct contact, the second priority to the Law of Divine living, which makes his life harmonious and the third priority is given to the fellowship with whom the Law is manifested, the collectivity, the source of mutuality. In integral *Bhakti Yoga*, the desire for oneness of the heart towards divided and diverse individuals ‘can arrive at their self-existent motiveless joy of being for the sake of love alone.’<sup>37</sup> A true individual includes all without inhibition and has an

eternal relation with all other individuals, a practical mutuality founded in essential unity which is the basis of perfect Divine life. During the days of difficulties of *Ashram* living, he can extend Spiritual help in overcoming it and remains united with the Divine during critical hour. Those who compromise or violate the above three priorities or sequences meet on their path endless falsehood, ingratitude and they do harm to individual and collective body by activating the divisible physical mind and vital mind. They always wait to draw profit from individual and *Ashram* difficulties. Whoever wants to lead a comfortable collective life without waging war against *adharma*, and without destroying desire, ego and ignorance within, 'strives vainly against the greater will of the World-Spirit.'<sup>43</sup> Those who try to draw benefit from the Spiritual fall of an individual or community are identified as the greatest enemy of human race. Those who try to measure the surface wave symbolising defect of *Ashram* living deprive themselves of its contact with the Oceanic depth of Consciousness. An *Ashramite Sadhaka* should have no yearning for a separate identity, (separation from Self, World and Divine) his self-giving of soul, life, time, work and wealth must be entire in every respect and in return whatever the Divine gives him, he will accept joyfully with deep gratitude, without ego and without finding fault. His inner living can 'contact, penetrate (and) englobe the life of all'<sup>50</sup> and extends himself to embrace the world.

It has been observed that the collective living is crippled by narrow carping, *asuya*, intolerance and fault finding of the fellow brothers and doubt, *samsaya*, created due to fragmentation of integral Knowledge and fragmentation of integral faith. These are not the sufficient support for a seeker of truth to defect<sup>76</sup> from the main collective body and similarly the limitation and brutality of the existing humanity is not the sufficient condition to remain alien from the world. Both collectivity and existence are incomplete account of integral Truth and with the intervention of higher Consciousness, both will move towards self-fulfilment. We have to establish a Divine relation between Self and Existence in place of our present ignorant entry in to the world. The Supramental approach towards the world is to embrace all existence and all collective living and pour on them the Light, Love and Force of the highest Consciousness. So, the mind must recognise the inadequacy of effort that arises from separation of existence due to want of knowledge, want of harmony and want of unity. So, the initial approach is that a *Sadhaka* must meet all the discord of life and its surrounding without recoil, with strong equality by establishing himself in *Karma Yoga, samatvam yoga uchyate*.<sup>17</sup> The unification and oneness with the collectivity and existence is possible only through activation of the Soul, by making his Soul of mind one with universal Mind, his soul of life one with universal Life-soul, his soul of Body one with the universal soul of physical nature. Thus, an immediate and profound sympathy towards the fellow brothers, direct mental, vital and physical inter-communication and effective mutual action grow through development of

subliminal sense organ. These subtle sense capacities are inner sight, hearing, smell, touch and taste without the aid of physical sense organ. It is further heightened by development of Psychic, Spiritual and Supramental sense which is a direct contact of illimitable ethereal Consciousness with new sight and hearing. Thus, he arrives at larger light and order of higher principle in his relation with the universe and imposes this influence within a radius based on expansion of his Spirit's capacity. Thus, with the growth of Soul force and universalisation of individuality, this perfection of Light and Power of Truth must radiate out from his body and help others to advance towards the same ascension. *The Mother* felt *Sri Aurobindo's* Spiritual Presence and Influence from several nautical miles<sup>60</sup> from the ship on 24<sup>th</sup> April, 1920. This concentration of permanent Supramental Presence must have been multiplied in succeeding years and that is why *Pondicherry* is identified as earthly Heaven by calling down of higher worlds of *Vaicuntha*, *Golaka*, *Brahmaloka* and *Anandaloka* of our ancient writings to pursue higher *Sadhana*. By the pressure of this invading Consciousness old man becomes young; dying Soul survives and gets new life, ordinary destiny of individual changes into Spiritual destiny, everywhere there is concord, Spiritual ease, exceeding joy and laughter of the Soul. A visitor feels here peace, tranquillity and Divine's touch; a devotee enters emotional intimacy with the Divine; an *Ashramite* feels secured and protected in *the Mother's* lap; a *Sadhaka* discovers the clarity in his Mind and Soul's journey towards eternity. A consecrated Child possesses the full power of *the Divine Mother* in his individual life; an integral Yogi moves towards integration, manifestation and establishment of *Ishwara* and *Brahman* Consciousness and holds together the Dual *Avatar* Consciousness in his personal life.

So in order to integrate our experience on cellular transformation we have to build our Spiritual foundation strong, which will enable us to begin a fourth 'Yoga of Self-perfection' as indicated in *The Synthesis of Yoga*; secondly, we have to transcend the negation and limitation of the Religious Self, in the line as indicated in *the Gita*, which asks a *Yogi* to live in the world without enemy, *nirvairah*,<sup>13</sup> without doubt, *samsaya*<sup>42</sup> and without narrow carping, *asuya*,<sup>15</sup> without anxiety, *chinta*,<sup>14</sup> thirdly, Their Subtle physical Presence extending 'right to the lake, seven miles away from'<sup>60</sup> the *Guru's* house at *Pondicherry* is identified as one of the best places of radiation of supreme energy to pursue such higher *Yoga* and lastly the experience of the Divine is to be integrated in multiple planes through integration of His law and collectivity and not by fragmenting the law and by dividing the main collective body.

***(The) Mother's Agenda or L'Agenda de (la) Mère:***



“But the remarkable thing is that you (during *Satprem’s* trip to *France*) are the only person to whom I can speak—not that I did not try, because I had the feeling that if certain things went away, it might be pity... ‘there is not one, not one! Not one able to simply understand.’<sup>2</sup> I tried with N and P: nothing comes out, except a sort of mental transcription...When I called you *Satprem*, that what I meant: you must certainly have the capacity to come into contact with That.”<sup>3</sup>

#### **The Mother**

“These (conversations of the *Mother’s Agenda*) are the first stammerings of a novice (*The Mother* felt Herself as beginner in the path of the eternal unfolding of the Spirit).”<sup>4</sup> “It would be better to wait till we have reached the end (of *The Mother’s Agenda*), wouldn’t it?”<sup>4</sup>

#### **The Mother**

“I am learning to work. I am only an apprentice, simply an apprentice – I am learning the trade!”<sup>86</sup>

#### **The Mother**

The difference between ‘*The Gita*’ and the ‘*Mother’s Agenda*’ is that in the former the Supreme knowledge given to the best among the twice born Souls, chosen Instrument of vision and knowledge and *Vibhuti, Arjuna* during the critical hour of terrible war and destruction of individual and earth’s history, was an integral Yogi with strong basis of *Karma Yoga*, and was having personal relation with the *Purushottama*; he was given this secret knowledge because he was free from narrow carping, *asuya*,<sup>15</sup> and was having faith, *sraddha*<sup>15</sup> towards the Divine and His creation and he developed *sraddha* towards His Law after this famous discourse; whereas in the latter, the human instrument and emanation, *Sri Satprem*, had descended from Overmental plane for a special Divine work<sup>83</sup> related with *the Mother’s* manifestation of Her Supramental Agenda. He was by nature an integral Yogi with predominance of *Jnana Yoga* in his front, and was privileged to get *the Mother’s* personal love because his outer nature was ‘something deep, very supple and polished.’<sup>12</sup> He was given this profound Knowledge because of his sincerity, *nistha* to preserve *the Mother’s* descended truth words and was having physical endurance, harmony, rhythm and opening necessary for cellular transformation. He was undergoing another critical hour of human history of man’s ascent from the transition of mind to Truth Consciousness; he was opened towards the new truth that was manifesting in *The Mother’s* physical form and was capable to reflect Her supreme vibration in the world and the most profound changes he must have experienced during editing work of these huge documents. So, *The ‘Mother’s Agenda’* can be considered as book of Supramental Science or utilitarian Handbook of *The Synthesis of Yoga* and three other complementary *Shastra* and can be utilised as means of opening towards those rare energies and the repetition of its highest intensity of experience is dependent on our depth and height of Psychic and Spiritual existence.

The difference between 'Savitri' and the 'Mother's Agenda' is that in the former the relation between Savitri and the Supreme is revealed in the dual form (1) of Intermediary<sup>55</sup> and secondary Source of Divine Father and Guru manifested through King Aswapati and (2) in the form of supreme object and primary Source of Lover, Playmate, Friend, Master and the 'only Lord'<sup>28</sup> manifested through Satyavan and in the latter the Mother recounted Her supreme relation of thirty years with Sri Aurobindo while the Lord was in His physical body and the next twenty three Years when He withdrew into Subtle and Superconscient world. To concentrate on Them is to enter right relation of Purusha with Prakriti in Ignorance of Psychic plane, Ishwara with Shakti in Knowledge of Spiritual plane, Brahman with Maya in comprehensive Knowledge of Supramental plane and Sat with Chit in the indeterminate Sachchidananda plane. Those who can trace Their relation can hold together the dual Avatar first in the heart centre then ascending upward they can hold Them in the Spiritual, Universal, Supramental and Ananda plane and descending downward they can hold Them in true Mental, true Vital, true Physical, Subconscient Self and Inconscient Self. Thus, the realisation of union between ten-fold Self and their respective ten-fold Sheaths, Koshas, brings the fulfilment of integral Yoga.

This book proposes impersonal and universally accepted four high concentration approved writings that of 'The Synthesis of Yoga,' 'The Life Divine,' 'The Mother' and 'Savitri' as four indispensable pillars of integral Yoga where the Supreme has unveiled Himself endlessly through Yoga, Evolution, Truth and Love respectively and kept Himself untouched from all negation and human influence. All other books can be treated as book of reference for development of some special faculties which are indispensable for integration and the evolution of Consciousness of Sri Aurobindo's early formative writings can be rightly understood if linked with the affirmative and comprehensive doctrine of Principal Shastra. These four Shastras are having far more Spiritual Powers than the thousand year accumulated Spiritual energy of the Vedas, the Upanishads, the Gita, the Sankhya and the Tantra, because a banyan tree is having far more value than the seed from which it has evolved. The Consciousness from which the Knowledge of the former have been descended are from very high universal plane; here in these integral Shastras the 'basic Truths of all-existence which ought then to become the guiding principles of our existence'<sup>32</sup> and the root knowledge hinted in the ancient Shastra have been rightly and extensively restated, expanded, integrated and developed into comprehensive Truth and Vision and the vivid explanation of Spiritual experiences are extensively revealed. The fit, capable and strong Souls can intoxicate themselves with immeasurable honey wine nectareous sap, rasa, interpret the secret symbolic descended overhead wisdom of four Shastras and transform them into living practice.

*Sri Aurobindo's* contact with the Supramental plane is 'a beginning, not a completion. It is the (first foundations<sup>135</sup>) foundation of a new consciousness on earth — a consciousness with infinite possibilities of manifestation.'<sup>135</sup> It is a direct revelation from beyond without the aid of any written *Shastra* and He later 'found certain confirmatory revelations'<sup>103</sup> of these truths 'in the Upanishad and Veda.'<sup>103</sup> The highest truth hinted in *The Synthesis of Yoga* is developed in *The Mother* and *The Life Divine* and the highest truth hinted in the latter two books are further developed in *Savitri*. *The Synthesis of Yoga* is primarily a restatement of the highest hinted and developed truth of *the Gita* (or His book *Essays on the Gita*) and secondarily a restatement of *the Vedas, the Upanishadas* and *the Tantra*, from which the principal teachings of integral Yoga is developed. *The Life Divine* is primarily a restatement of *The Synthesis of Yoga* from much higher planes of Consciousness where *Yoga* is replaced with the word Evolution, consecration to the Divine is replaced with the word Consciousness and secondarily the restatement of *the Upanishadas*. *The Mother* book is primarily the restatement of the chapter 'Yoga of Self-perfection' of the book *The Synthesis of Yoga* and secondarily restatement of *the Gita* and *the Tantra*. *Savitri* is primarily a restatement of the highest hinted truth of *The Synthesis of Yoga, The Life Divine* and *The Mother* from widest, largest and deepest planes of Spiritual adventure and secondarily a restatement of the synthetic teachings and Spiritually profound *Tantra*. So, the secret thread of integral Yoga can be caught by entering thorough knowledge on the above related *Shastra*.

To be more specific and visualise from another perspective we can accept *The Mother's Agenda* primarily as a book of Her own Spiritual experience and secondarily a restatement of *The Synthesis of Yoga*. *The Synthesis of Yoga* is primarily a book of Their<sup>45</sup> combined Spiritual experience and secondarily a restatement of *Essays on the Gita*. *Essays on the Gita* is a restatement of *the Bhagavad Gita* which is again the 'large restatement of the Aryan spiritual culture.'<sup>56</sup> Similarly, *The Life Divine* and *Savitri* are primarily books of Their Spiritual experience and secondarily restatement of *the (Isha) Upanishad* and *the Tantra* respectively.

*The Synthesis of Yoga* can be accepted as the principal book of *sadhana* for those whose present nature is limited, divided and unequal because it is easiest for them to follow a definite line of progress akin to their nature through concentration on the strongest part of their Nature, *Swabhava*. This is a book meant for the Devotees and *Ashramites* who are on the path of becoming ascetic *Sadhakas* or Seekers of Integral Truth through renunciation. This is also a book of *Sadhana* for the developed Souls who preoccupy their whole time exclusively in Soul's ascension and the descent of the Divine *Shakti*. They are ready to pursue the dynamic Yoga known as Yoga of Self-perfection with its myriad *siddhis* through combination of *Prakriti* and *Purusha Yajna*. *The Life*

*Divine* and its extension in the book ‘*The Supramental Manifestation*’ can be accepted as the principal book of *sadhana* for those whose mind is one-pointed and concentrated to find the eternal Reality of the Self. This is a book for fully conscious intellectual men who are in the process of purification of intellect and still need assistance in ascending higher gradations for those who are in search of going beyond the highest truths hinted at in *The Synthesis of Yoga*. If *The Mother* book is accepted as the principal book of *sadhana* then the next immediate step is to align its highest knowledge with the root knowledge of *the Gita*. As a result many of its secrets would retain its thread and the liberating capacity of *the Gita* is taken into confidence through *The Mother* book to transform humanity. Or *The Mother* book with its *Vedantic* method of Yoga restated in contemporary language in order to arrive at *Tantric* aim is meant for a *Sadhaka* who is in the process of becoming a Child by becoming one with the dynamic aspect of the *Brahman, Shakti*. The *Vedantic* method of *Yoga* proposed in the above three books are related with the impersonal aspect of the Divine and are safe and secured for the beginners of *Yoga*. It is only the rare strong individual developed Souls who take large plunge straight into the sea of Divine infinity can draw the immediate assistance of personal embodied Divine manifestation of *Vibhuti* and dual *Avatar* through symbolic representation in *Savitri*. Or massive *Tantric* and *Vedantic* Spiritual experiences narrated in symbolic language of this book can be decoded by a consecrated Child who is in the process of becoming integral Yogi.

One can experience cellular transformation by concentration on the book the ‘*Mother’s Agenda*’, but its highest secret knowledge cannot be explored much unless the Spiritual foundation is made strong through prolonged movement of Psychic and Spiritual consciousness, revealed symbolically through the support and practice of the above four *Shastras* or cellular transformation depends on the two intermediate steps of universalisation of Consciousness and integration of Being and Nature through sufficiently equal exploration of triple path of *Karma, Jnana and Bhakti Yoga*. This physical transformation is identified as one of the six elements of perfection of *Yoga of Self-perfection*. In this period of training, the cells were gaining their kingdom of immortality by dynamic Divine union and losing their hold on life by static Divine union.

The existing the ‘*Mother’s Agenda*’ is a perfect utilitarian representation for few developed Souls, because Her each tiny gesture, discontent and wrath gives scope to discern truth from falsehood and wisdom from ignorance. Again, this utilitarian book of self expansion contains God’s affirmation and its penetration into His negation, optimism and its domination over prevailing pessimism and the reconciliation of both the elements are felt necessary for completion of Divine manifestation. *The Mother* intended to give this too personal Divine Incarnation and too intimate Spiritual direct experience of

calling down the Supreme to the material world to those who continue to love Her which She expressed clearly, “I will give it to those who have loved me, who have lived with me, worked with me, endeavoured with me, and **who respect what was attempted.**”<sup>5</sup> *The Mother’s Agenda* is a creation after *Sri Aurobindo’s* physical departure which She identifies as, “And what comes to me is always this, **the most severe test** I could have been given...”<sup>23</sup> This appears to be the experience of brief Spiritual fall<sup>67</sup> in the life of the mighty incarnating Mother Soul followed by Divine reward of ‘the direct action of the Supermind in the physical’<sup>66</sup> through transformation of physical mind. So, during the feeling of His physical absence and subtle physical Presence/Appearance the supreme Optimist is veiled and revealed respectively and the book gives the awareness to developed Souls to accumulate Spiritual energy in order to meet and confront the greatest adversity of life. Without accumulation of Spiritual energy bad events move towards worse consequences, difficulties do not transform into opportunities, sufferings do not transform into intense delight, and to run away from the problem is identified as the best acceptable solution.

### ***Tapasya* through writing and Oration or Norms for a Writer/Orator<sup>82</sup>**

“For writing, even more than for speaking, if you aspire to remain in the best attitude for advancing swiftly towards the Divine, you should make it a **strict rule** to speak (and even more to write) only what is absolutely indispensable. It is a marvellous discipline if you follow it sincerely.”<sup>145</sup>

#### **The Mother**

- “Her **word** that in the silence **speaks to our hearts,**  
Her silence that transcends the **summit Word,**”  
Savitri-64
- “He read from within the text of the without:  
The riddle grew plain and lost its catch obscure.”  
Savitri-76
- “She meditates upon mighty words and looks  
On the unseen links that join the parted spheres.”  
Savitri-85
- “It lit the **thoughts** that glow through the centuries”  
Savitri-259
- “The **speech** that voices the ineffable,”  
Savitri-327
- “There Mind, a splendid sun of vision’s rays,  
Shaped substance by the glory of its thoughts  
And moved amidst the grandeur of its dreams.”  
Savitri-327
- “It waited for the fiat of the **Word**  
That comes through the still self from the Supreme.”  
Savitri-333

“Rare intimations lift his **stumbling speech**  
To a moment’s kinship with the **eternal Word**;  
Savitri-340

“For the hidden prompters of our **speech** sometimes  
Can use the formulas of a moment’s mood  
To weigh unconscious lips with words from Fate:  
Savitri-373

“His **speech** carries a light of inner truth,”  
Savitri-430

“And all her words like dazzling jewels were caught  
Into the glow of a mysterious world,”  
Savitri-639

“He (Supermind) is the Wisdom that comes not by thought,  
His wordless silence brings the immortal word.”  
Savitri-681

“Her **words** failed lost in thought’s immensities  
Which seized them at the limits of their cry  
And hid their meaning in the distances  
That stir to more than ever **speech** has won  
From the Unthinkable, end of all our thought,  
And the Ineffable from whom all **words** come.”  
Savitri-687-88

*The Gita* proposes that *tapasya* through body or physical education and *tapasya* through mental self-control or mental education must accompany *tapasya* through speech and restatement of written truth. It further clarifies that ‘As much use as there is in a well with water in flood on every side, so much is there in all the *Vedas* for the *Brahmin* who has the knowledge.’<sup>127</sup> ‘All *Shastra* is the outcome of past experience and a help to future experience. It is an aid and a partial guide.’<sup>126</sup> All the written Truths are ‘a means, not an end’<sup>140</sup> and an incomplete account<sup>139</sup> of an eternal unfolding of endless Truth. They are like seed<sup>146</sup> of the banyan tree and temporary scaffold;<sup>101</sup> if practiced through long years of concentration, contemplation and meditation, then this exercise can end in a mighty manifestation of a banyan tree and a permanent emergence of invisible ‘double ladder’<sup>101</sup> linking the gulf between *Sachchidananda* plane and the Inconscient plane. In order to prevent the written truth from becoming old, obsolete, past untouched monument<sup>100</sup> and dead convention or from becoming customised Religion,<sup>100</sup> it must be constantly restated through overhead descent of Supreme knowledge.

How can the Divine wisdom of written truth be reconciled with Divine action? Integral Yoga identifies Divine Wisdom and Divine Love as subordinate<sup>97</sup> of Divine Will and the possibility of Spiritual fall reduces<sup>110</sup> if *Karma Yoga* is rightly reconciled with *Jnana Yoga*. *The Gita* identifies that the

*Karma Yoga* becomes easy if it is combined with *Jnana Yoga* through double sincerity.<sup>98</sup>

The written truth generally creates confusion among the beginners due to want of completeness of Spiritual experience. A thoroughly Indian ancient teachings are often misread by modern mind or Europeanised Intellect.<sup>108</sup> The misuse of the Spiritual documents by the ordinary mind can be prevented through secrecy, symbolic use of language for Spiritual truth, strict discipline and initiation to few fit and capable Souls.

The utility and necessity of *Sattwic* writings are felt at a certain stage of *sadhana* of integral Yoga because man in his ignorance and in his progressive labour towards knowledge would remain obstinate in an ignorant belief and limited knowledge. ‘However positive they may seem at the time, they may at any moment have to be passed over, rejected and found inconsistent with fresh knowledge.’<sup>124</sup> Now whatever new ideas seize us or are generated through our writings and expressions demand our acceptance but they are not without regard to their possible error, limitation, imperfection and the harsh influence of three *gunas*. The intellect can offer ‘the best possible imitations...of the functionings of higher nature.’<sup>124</sup> So, all ideas and suggestions can be held in suspense until it is given its right place and luminous shape of truth through Psychic and Spiritual intervention and further strengthened, heightened and fulfilled by Supramental knowledge. ‘In the gnostic life, therefore, there is an entire accord between the free self-expression of the being and his automatic obedience to the inherent law of the supreme and universal Truth of things.’<sup>137</sup>

*The Gita* confirms that concentration of overhead writing is gained through accumulation of faith, *sraddhavan labhate jnanam*<sup>120</sup> and through constant restatement of Spiritual wisdom the Soul Force multiplies as the innate Nature of Psychic being and Spiritual being are made up of faith, *shraddha mayoyam purusho*.<sup>121</sup> ‘There are two kinds of knowledge, that (1) which seeks to understand the apparent phenomenon of existence externally, by an approach from outside, through the intellect, — this is the lower knowledge, the knowledge of the apparent world; secondly, (2) the knowledge which seeks to know the truth of existence from within, in its source and reality, by spiritual realisation.’<sup>128</sup>

There are some broad and catholic norms hinted related with restatement and editing work of the written truth in the principal *Shastra*, *The Synthesis of Yoga*, which is further supported by His other writings. They Impersonally and universally emphasise:

(1) ‘The Lord is there equally in all beings, we have to make no essential distinctions between ourselves and others, the wise and the ignorant, friend and

enemy, man and animal, the saint and the sinner. We must hate none, despise none, be repelled by none; for in all we have to see the One disguised or manifested at his pleasure. He is little revealed in one or more revealed in another or concealed and wholly distorted in others according to His will and His knowledge of what is best for that which He intends to become in form in them and to do in works in their nature.”<sup>16</sup> A Sadhaka of integral Yoga ‘must accept everything, but cling to nothing, be repelled by nothing however imperfect or however subversive of fixed notions, but also allow nothing to lay hold on him to the detriment of the free working of the Truth-Spirit.’<sup>16</sup>

(2) Integral Yoga does not recommend any undue stress, noise, appreciation, preference or distaste on any particular idea of truth,<sup>62</sup> method or individual that gives most certain result because by that the balance of the truth is disturbed, prevents from realising the all other sides of Spiritual truth, mutilates the integrality of Yoga,<sup>62</sup> leaves unity as a vague concept and depreciates ‘the values of other elements of a complete and perfect knowledge.’<sup>30</sup> It includes and accounts for all truth and unity and reality of all the manifestations of the Divine, moving from lesser to completer Reality, so that each truth of experience can accommodate within its boundary, keep large and growing structure and refuses to cling to certain fragments of truth, confine truth to any one aspect and ready to throw down all temporary scaffolding.

(3) It admits the valid truth of all schools of thought by eliminating their limitations and negations and harmonise these partial half-truths and partial Divine realisations in the comprehensive integral truth and fuller Spiritual experience, thus fulfilling the many-sided integral developments of our Being and Nature by constant correction, enlargement and transformation. Integral Yoga does not put Religious or Spiritual Personalities ‘side by side and trying to weigh them against each other.’<sup>109</sup> This Yoga is free from all sectarian narrowness and leaves each manifestation of exclusive Religion and exclusive Spirituality to its own inner world and their followers are drawn outwardly on the basis of their exclusive inner drawing.

(4) There are certain wrong uses of word<sup>19</sup> and wrong momentary action that can destroy centuries of effort. Integral Yoga transforms all such ‘soul slaying’<sup>19</sup> truth into ‘soul saving’<sup>20</sup> truth and identifies that all soul slaying truth are the formulation of untransformed three *gunas* of lower Nature full of disharmony, confusion and want of organisation and all Soul saving truths are the creation of higher Nature beyond the *gunas*, full of harmony, organised and peaceful. In Spiritual life, the Word that does not elevate the consciousness is identified as Soul slaying truth and it must not be used to assassinate<sup>40</sup> or crucify<sup>92</sup> or demoralise<sup>102</sup> people. If a Spiritual man can call down Soul saving Supramental truth then it can destroy ‘falsehood and ill-will.’<sup>93</sup> If he can call down Soul saving Supramental Love then that can ‘tread naked hardest



worlds'<sup>94</sup> of Inconscient and Subconscient world. It is only by invasion of Supramental Consciousness all negations of Subconscient and Inconscient world that slay the Soul can be transformed into complete affirmations and words can manifest the power of absolute *Brahman*.

(5) Integral Yoga further hints that in this existence whatever happens, whether it seems good or bad to divisible mental eye and 'even what we consider to be the worst adversaries are still a form of the Supreme...'<sup>11</sup> or 'even the most diverse and contradictory things, point at some truth in this infinity...'<sup>27</sup> All contraries between Ignorance and Knowledge are aspects and portions of Divine wisdom; all suffering and hatred are a distortion of Divine Delight and Love and all events are moved by a Divine Will and does help in the general transformation. Divine is the ruler and over-ruler and approver of all happening of this existence. This perception of Divine Oneness and totality comes by coexistence and reconciliation of all the opposites. 'Supramental Nature sees everything from the standpoint of oneness and regards all things, even the greatest multiplicity and diversity, even what are to the mind the strongest contradictions, in the light of that oneness;...'<sup>134</sup>

(6) *The Gita* insists that writing or oration or guidance or action of a Spiritual man should not generate offence, *udbega*,<sup>39</sup> anxiety, *chinta*,<sup>14</sup> and controversy or division of understanding, *buddhi veda*,<sup>38</sup> 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*,<sup>39</sup> 'and a careful avoidance of words that may cause fear, sorrow and trouble'<sup>44</sup> to the collective mass. *The Gita* and integral Yoga identifies *tamas*, *rajas* and *sattwa* as three *Asuras* and three dwarfs respectively hence *tamasic* mind, *rajasic* mind and *sattwic* mind are identified as seat of triple falsehood and their interference<sup>116</sup> in writing/oration make presentation harsh without sweetness and softness. Their 'watch dog'<sup>104</sup> approach, 'cold pragmatic sense'<sup>105</sup> and 'outward-gazing sight'<sup>106</sup> respectively are 'Against intruders from the Invisible'<sup>104</sup> and *tamasic* mind **barks** 'at every unfamiliar light.'<sup>104</sup> Only through overhead descent of knowledge one can defeat their purpose. *Sri Aurobindo* has identified the difference between intermittent brief descent of overhead knowledge and vast constant descent of overhead wisdom in following words, 'Knowledge is a **child** with its achievements; for when it has found out something, it runs about the streets whooping and shouting; Wisdom conceals hers for a long time in a thoughtful and mighty silence.'<sup>107</sup>

(7) 'The integral Yoga aims at a knowledge not merely of some fundamental principle, but a knowing, a gnosis which will apply itself to and cover all life and the world action, and in **this search for knowledge** we enter on the way and are accompanied for many miles upon it by the mind's unregenerated activities

before these are purified and transformed by a greater light: we carry with us a number of intellectual beliefs and ideas which are by no means all of them correct and perfect and a host of new ideas and suggestions meet us afterwards demanding our credence which it would be fatal to seize on and always cling to in the shape in which they come without regard to their possible error, limitation or imperfection. And indeed at one stage in the Yoga it becomes necessary to refuse to accept as definite and final any kind of intellectual idea or opinion whatever in its intellectual form and to hold it in a questioning suspension until it is given its **right place and luminous shape of truth** in a spiritual experience enlightened by supramental knowledge.’<sup>119</sup> ‘At first the mind takes all that comes from beyond it without distinction as the sufficient spiritual illumination and accepts even initial states and first enlightenments as a finality, but afterwards it finds that to rest here would be to rest in a partial realisation and that one has to go on heightening and enlarging till at least there is reached a certain completeness of divine breadth and stature.’<sup>122</sup> ‘The other source of my philosophy was the knowledge that flowed from above when I sat in meditation, especially from the plane of the Higher Mind when I reached that level; they [*the ideas from the Higher Mind*] came down in a mighty flood which swelled into a sea of direct Knowledge always translating itself into experience, or they were intuitions starting from experience and leading to other intuitions and a corresponding experience. This source was exceedingly catholic and many-sided and all sorts of ideas came in which might have belonged to conflicting philosophies but they were here reconciled in a large synthetic whole.’<sup>138</sup>

(8) *The Mother* insisted<sup>51</sup> that if a writing related with Spiritual truth has to inspire a wider dimension for a long period, it must descend from very high impersonal and universal plane and must be received by the intellect without the least distortion. For a swiftly evolving developed Soul all new descent of Knowledge will be obsolete after sometime. So, he has to shift his consciousness from mutable time to immutable timeless state where eternal wisdom is constantly renovated by fresh instreaming knowledge. Again, in the immutable timeless state there are hierarchies of ascending Consciousness and truth descended from one plane of Consciousness necessitates change when one ascends still higher ranges of Consciousness. ‘The knowledge comes from above like the light and peace and everything else...it comes from a higher and higher level.’<sup>131</sup> All these higher activities of Intuitions are ‘first manifested in the mind itself as descents, irruptions, messages or revelations of a superior power.’<sup>123</sup> A Supramental knowledge from above begins to pour ‘in waves and currents’<sup>130</sup> and it descends ‘frequently, constantly, then uninterruptedly, and to manifest in the mind’s quietude or silence; intuitions and inspirations, revelations born of a greater sight, a higher truth and wisdom, enter into the being, a luminous intuitive discrimination works which dispels all darkness of understanding or dazzling confusions, puts all in order...’<sup>130</sup>

(9) *The Synthesis of Yoga* book discourages a *Sadhaka's* inscription and exceptional oration of 'the examples of outward acts...of personal<sup>41</sup> character;<sup>25</sup> proposes him to relinquish though 'these have their place and their utility;<sup>25</sup> but his writings can most stimulate others' aspiration if he can focus on 'the central fact of the divine realisation within him governing his whole life and inner state and all his activities.'<sup>25</sup> Thus 'he becomes a light and power of the Truth to which he has climbed and a means for others' ascension.'<sup>80</sup> His writing must reproduce the creative and developing part of his own plastic Being which may descend from above as a word, a message, a voice of the Self,<sup>63</sup> *vani, adesh*, instead of an inadequate intellectual thought, 'repetitive word'<sup>53</sup> and 'an imitation from outside.'<sup>25</sup> If the feeling of emotion, thought-power and will-force expressed through word is entirely purified to recognise intuition, then the power of lonely thought 'reverses the whole order of the mind's thinking'<sup>64</sup> and it rises towards knowledge by identity, Omnipotence, Omniscience and the preservation *Brahman* consciousness. The thought of the intuitive mind proceeds wholly by four powers<sup>122</sup> that shape the form of the written truth, (1) (truth-touch) an intuition that suggests its idea in the form of descended word, a direct and illumining inner idea of truth, a bright memory of self-existent truth, (2) (truth-discrimination) an intuition that sets the truth-idea in its right place and exact relation of truth to truth; it discriminates Soul slaying truth and Soul saving truth and rejects the former, (3) (truth-hearing, *pratykhya-shruti*) an inspiration that brings in its voice of truth **word** and something of its greater substance, a brief lightning lighting up many dark province and (4) (truth-sight, *pratykhya-dristi*) an inner vision, a revelation that shapes to the sight its very face and body of reality.

(10) If the restatement of Their Impersonal and Universalised Teaching or written truth is cast rightly through calling down of fresh immortal thought, then the combined wisdom of past and present descended truths can awake new future immensities and the unfinished integral Yoga can move ahead. If a Power from the chamber of the Soul has interfered, inspired, guided and commanded at every step and in every detail, then he can discover the true *Mantra* of life or the 'sole timeless Word.'<sup>26</sup> 'It is as if the eye of the poet and artist had replaced the vague or trivial unseeing normal vision, but singularly spiritualised and glorified, — as if indeed it were the sight of the supreme divine Poet and Artist in which we were participating and there were given to us the full seeing of his truth and intention in his design of the universe and of each thing in the universe.'<sup>118</sup>

(11) *The Mother* observed, 'I have already told you that when one enters into contact with one's psychic, certain faculties develop spontaneously. For instance, there are people with no intellectual education who suddenly get quite a remarkable power of expression, which comes in this way, spontaneously, through the inner contact with the psychic being.'<sup>141</sup> A Psychic

opening can transform every thought into ‘a sweet burning god’<sup>129</sup> and every feeling into ‘Eternal’s mighty child.’<sup>129</sup> A touch of Spiritual or Overmental Truth can immortalise<sup>90</sup> the momentary action, thought and emotions. By the touch of Supramental Sunlight, a childlike immature thought can richly turn into ‘luminous patterns of’<sup>57</sup> Soul’s deep truth. Or ‘Even the youngest child-thought of the mind’<sup>87</sup> can incarnate ‘some touch of highest things.’<sup>87</sup> 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 affected between intuitive and intellectual element of thought and physical consciousness, sense organs and mind have been sufficiently purified. *The Mother* pointed out that all future books carrying the Supramental vibration is ‘not a teaching, not even a revelation’<sup>47</sup> but it must convey the forceful message and feeling of decisive and ‘formidable action coming direct from the Supreme.’<sup>47</sup> *The Mother* further defined that a book carrying the Supramental vibration would be simple and all-embracing and ‘any fool could read it like a story and feel perfectly satisfied – and he wouldn’t even notice it taking hold of him inside and changing him.’<sup>89</sup>

It appears that *the Mother* was not interested in preserving the knowledge<sup>48</sup> that descended to Her from the Supramental plane but rather She was keen to carry out the mighty Supramental action which could drag ahead the Divine race. If any action has the Supreme support, then even a small beginning moves towards ‘a mighty end’<sup>78</sup> or ‘In a small fragile seed a great tree lurks...(and) It grows and is a conqueror and a sage.’<sup>123</sup> And if writing is limited to teaching only then one can draw profit from it ‘if it is lived while it is being given;’<sup>53</sup> and if writing is a descent from Supreme plane like ‘flame-wrapped outbursts of the immortal Word’<sup>79</sup> then ‘the glory of its thoughts’<sup>95</sup> and ‘the grandeur of its dreams’<sup>95</sup> will ‘glow through the centuries.’<sup>96</sup> and ‘**the most blind, the most unconscious, even the most unwilling shall be obliged to recognise it.**’<sup>89</sup> The greatest utility of self-expression and self-fulfilment either through writing or through oration is to utilise it as means of movement of ascent of Soul to travel ‘beyond the world’<sup>88</sup> and descent of Divine *Shakti* to ‘save the world.’<sup>88</sup> *The Synthesis of Yoga* book proposes that a *Sadhak’s* action, writing and feeling must be ‘virginally creative at each moment.’<sup>132</sup>

### **The Future Proposals:**

The integral Yoga defines<sup>18</sup> that Divine is at once intimate and respectable. It recommends the seekers to enter not only exclusive intimate personal Psychic relation with the Divine as the Friend, the Lover, the Child (God) and the Mother but also respect and regard Him as the Father, the Master and the *Guru*.<sup>114</sup> Thus, developing seven-fold personal relation with *the Mother* in our individual life must not exclude our relation with Her Impersonal, less exclusive Universal and all-inclusive Transcendent Mother. During early stay at *Pondicherry*, *Sri Aurobindo* was popularly known as AG, the short form of

His full name *Aurobindo Ghose*. When *the Mother* arrived, this name called by His disciples was not acceptable to Her and She called Him *Lord* and later changed His name to '*Sri Aurobindo*.' The prefix '*Sri*' is one of the names of the Divine Mother of ancient teachings representing vast opulence and having capacity to pour on the creation Her attributes of Love, Delight and Beauty. Thus, by Her Grace *Sri Aurobindo* became *The Mother* possessed and She was able to raise the *tamasic* state of the collective living into higher state of Consciousness and showed how one must regard and respect the *Guru*. When *The Mother* joined *Ashram* in 1920, the senior *Sadhakas* were unable to trace Her divinity and called Her as *Mira* and *Sri Aurobindo* was able to identify Her incarnating Divine Mother status and sense of complete surrender from the very first meeting in 1914 and waited for some auspicious moment to declare it publicly. From *Sri Aurobindo's* writing we observe that wherever He used *The Mother's* name the prefix 'THE' became obligatory and He showed how one must regard and respect<sup>114</sup> Her Divine embodiment. Through the prefix 'THE,' *The Mother's* Divinity is expanded, integrated and manifested. She was accepted as *La Mère* in *French*<sup>29</sup> or *Sri Maa* in the most of *Indian* languages.

(1) *The Mother* was an earnest reader of *Sri Satprem's* books and his editing work of the book '*Mind of the Cells*' and '*Notes on the Way*' are the most precious contributions to earth's Spiritual opulence. As the existing '*Mother's Agenda*' is a perfect representation for few developed Souls similarly its further compilation of '*The Mother's Yoga*' is a perfect representation for large number of developing Souls and it has to reach wider, impersonal and less intimate general circulation and benefit of whole of humanity and its editing work seems to comply with the norm hinted in the principal *Shastra*.

(2) It has been observed that there is wide misuse of the word 'Supermind'<sup>59</sup> and 'transformation of Nature'<sup>59</sup> by devotees, disciples in their writings and oration. This was not acceptable to *Sri Aurobindo* as they are related with the last perfection of integral Yoga and can be attained only after the universalisation of Psychic and Spiritual Consciousness. 'Here the Yoga of self-perfection coincides with the Yogas of knowledge, works and devotion; for **it is impossible to change the human nature** into the divine or to make it an instrument of the divine knowledge, will and joy of existence, unless there is a union with the supreme Being, Consciousness and Bliss and **a unity with its universal Self** in all things and beings. A wholly separative possession of **the divine nature** by the human individual, as distinct from a self-withdrawn absorption in it, **is not possible**.'<sup>143</sup> 'It would therefore be a waste of time and energy which should be devoted to the preliminary work psychicisation and spiritualisation of the being and nature without which no supramentalisation is possible.'<sup>133</sup> He further confirmed that at present the Psychic and Spiritual transformation and perfection is possible 'only by a small

number of human beings.’<sup>144</sup> What *Sri Aurobindo* proposes to them is, ‘one must first have the self-realisation, the full action of the spiritualised mind and heart, the psychic awakening, the liberation of the imprisoned consciousness, the purification and entire opening of the *adhara*. Do not think now of those ultimate things (Overmind, Supermind), but get first these foundations in the liberated nature.’<sup>76</sup> ‘At present the necessity is to prepare the physical consciousness; for that a complete equality and peace and a complete dedication free from personal demand or desire in the physical and the lower vital parts is the thing to be established.’<sup>76</sup> There are very few Sadhakas who are concerned with Supramental energy that *The Mother* and *Sri Aurobindo* intended to call down to earth’s atmosphere. Apart from it, the most of the *Ashramite Sadhakas* ‘are seeking realisation through meditation, through love and worship or through activity and work.’<sup>10</sup>

(3) This paper observes the translation of *Sri Aurobindo*’s most widely read book ‘*The Mother*’ as ‘*Maa*’ in the contemporary *Indian* languages. In *The Mother* book the revelation Psychic and Supramental Mother are hinted and Spiritual Mother is sufficiently developed. If *The Mother* is intimately related with our Psychic being in the heart, then calling Her as ‘*Maa*’ or ‘*Mother*’ would have been sufficient for our purpose; but if this intimacy is also followed by our respect and regard towards Her as Spiritual Mother then She deserves to be called as ‘*Sri Maa*’ or ‘*The Mother*.’ *Sri Aurobindo* did not use the prefix ‘the’ before *Savitri*, because she is revealed here as Supramentalised Psychic Mother and is very intimate to our heart.

(4) It is observed that the editing exercise *The Mother’s Collected Works* (second *Centenary* edition) is done confirming the broad guideline hinted in the principal *Shastra*. Thus, its impersonal and universal Divine vibration is meant for the benefit of the whole of humanity. This book further proposes that future editing action of *The Mother’s Collected Works* must continue similar detailed correction within the jurisdiction<sup>136</sup> of Editor. A perfect editing work supported by overhead guidance heightens the Consciousness and increases the value of the book.

(5) This book proposes that we can relate with Her intimately in our heart as *Mother* through self-concentration (for example *Japa*) and manifest Her in the world as *The Mother* through self-expansion (for example creation of new Spiritual Centres, publication of books and journals etc). So, we should neither mutilate Her name nor limit Her to any form, expression and fixed teaching; we have to become a pilgrim Soul in the ascending stairs of Consciousness and must always open to Her in an ever-heightening higher world. Mutilation of name, form and teaching is a mental action and a licence to its dwarf and lame identity; we can meet Her as *the* un mutilated *Mother* only by raising the Consciousness to Psychic, Spiritual and Supramental plane.

(6) ‘There is no value at all in these things (Magazine and articles) — people read and forget. As for propaganda I have seen that it is perfectly useless for us — if there is any effect, it is a very trifling and paltry effect not worth the trouble. If the Truth has to spread itself, it will do it of its own motion; these things are unnecessary.’<sup>113</sup> ‘The Asram exists solely for Yoga and for a purely spiritual purpose; it is not a political or social or religious institution and it abstains from all these activities, this abstention is necessary for its existence. If any member engages in them, it involves the Asram itself and gives it the appearance of entering into activities which are not proper to it, and if any such impression of that kind is created, it may have serious consequences.’<sup>113</sup> ‘The bliss soul finds and feels itself everywhere; it has no mansion, is *aniketa*, or has the all for its mansion, or, if it likes, it has all things for its many mansions open to each other for ever. All other selves are entirely its ownelves, in action as well as in essence.’<sup>113</sup>

(7) *(The) Mother’s Agenda* gives this message that if one truly loves Her then he must read<sup>29</sup> Her writings in original *French*, which is something untranslatable. The other justification of learning *French* is that the supreme overhead Knowledge descended to Her in *French* and its *English* translation can diminish<sup>46</sup> the original Divine vibration. She further confirms that if anyone wants to please and satisfy Her, then he must read *Sri Aurobindo’s* writings extensively. To read *Sri Aurobindo* needs sound knowledge in *English* and *Sanskrit*, and one must be conversant of *the Vedas, the Upanishads, the Gita* and *the Tantra*. The other justification of learning *English* and *Sanskrit* are that the supreme overhead Knowledge descended to *Sri Aurobindo* was in *English*, and all these developed Knowledge had its accurate representation in the ancient *Sanskrit* tongue.<sup>65</sup>

(8) It is of course true that *Sri Aurobindo* knew *The Mother* and possessed by Her Divinity integrally. So, in our effort to integrate our knowledge on *The Mother* through external aid we have to depend more on *Sri Aurobindo’s* writings and all other writings can serve as a book of reference. In a similar approach *(The) Mother’s Agenda* is helpful to integrate our knowledge on *Sri Aurobindo* because its editing work related with cellular transformation and *The Mother’s* personal account on *Sri Aurobindo* are perfect.

The above eight proposals are initiated on the basis of the forceful directive issued related with individual and collective imperfection, in the principal *Shastra, The Synthesis of Yoga*, to ‘leave nothing around it unchanged’<sup>75</sup> superseding the previous stand ‘which will no way seek to change their outward appearance...and old human surroundings.’<sup>75</sup> His personal and communal existence must ‘take full account of’<sup>81</sup> present imperfection and

he has to ‘see how it can be converted to the law of a possible perfection.’<sup>81</sup> This dynamic directive related with human imperfection issued in *The Synthesis of Yoga*, for transformation of Nature can be reconciled with static directive issued in the Gita for a truth seeker, oblivious of transformation of Nature, ‘not to find fault,’ *apaisunam*,<sup>58</sup> of the Lord’s creation. This suggests that without finding fault with the creation one can activate the Divine energies to change and perfect the creation within and without. A child Soul<sup>117</sup> remains indifferent to world imperfection, world suffering and world miseries whereas an adult Soul<sup>75</sup> offers them, keeps the faith alive till these deficiencies are transformed into utter perfection, large efficiencies and world saking ecstasies.

### **Earthly Departure of *Vibhuti and Avatar*:**

“Two things are needed. First, nothing in your being, no part of your being, should wish to die. That doesn’t often happen. You always have, somewhere in you, a defeatist: something tired or disgusted, which has had enough, something lazy or which doesn’t want to fight and says, ‘Ah, well, let it be over, so much the better.’ That’s enough – you’re dead. But it’s a fact: if nothing, absolutely nothing in you consents to die, you will not die. For someone to die, there is always a second, if a hundredth part of a second, when he consents. If there isn’t that second of consent, he will not die. But who is certain he doesn’t have within himself, somewhere, a tiny bit of a defeatist which just yields and says, ‘Oh well’? ... Hence the need to unify oneself. Whatever the path we may follow, the subject we may study, we always reach the same result. The most important thing for an individual is to unify himself around his divine center; that way he becomes a real individual, master of himself and of his destiny. Otherwise, he is a plaything of the forces, which toss him about like a cork in a stream. He goes where he doesn’t want to, is made to do what he doesn’t want to, and finally he gets lost in a hole without any way to stop himself doing so. But if you are consciously organised, unified around the divine center, governed and led by it, you are the master of your destiny. It’s worth trying.... At any rate, I find it’s better to be the master rather than the slave.”<sup>84</sup>

### **The Mother**

*Sri Satprem* left his earthly body in deep mediation. There are supreme states of trance in which if a Soul persists too long cannot return to earth life. A *Yogi* attains such state of consciousness in which he can abandon the body by withdrawing the life force and opening the gate upward through mystic *Brahmarandhra* above the head. This is willed death, *iccha mrityu*,<sup>91</sup> of traditional *Yogi* and above incidence indicates that *Sri Satprem* had attained perfection in *Jnana Yoga*. The other advantage of this *Yoga* is that it gives a basis of constant living in the Divine.

The mystery of sacrificial death and constraint of earthy departure of *Avatar* is partly hinted in *Savitri* and also in *The Mother’s Agenda*.<sup>112</sup> When the



*Avatar*, the incarnating Divine is caught by the Wheel of earth's doom that He had hoped to break, His crucified voice proclaims at the brink of death, 'I, I am God,'<sup>33</sup> during that critical moment of death, Heaven reminds Him with an equal and all compassionate cry, 'Yes, all is God.'<sup>33</sup> There is nothing here that is not the Divine. If a concealed Soul in the form of seed grows into a flower of Godhead in the world tree, then all shall discover God in Self and Nature and ascend into universal incarnation of Godhead. The physical departure of *Sri Aurobindo's* earthly body<sup>111</sup> is a part of bearing of earth's burden of sorrow, suffering and death of the ascending Godhead through sacrifice of *Purusha*, *Purusha Yajna*, *Vedantic* sacrifice, in order to lift mankind to Light, Joy and Truth through willed death, *Ichha Mrityu*. His decision to leave the body and continue this work from the subtle world was from the observation that His cells of the body did not help in the further transformation work when He put the descent of higher Supramental Force on them. Similarly *The Mother's* physical departure from earthly body is a part of bearing of earth's burden of sorrow, suffering and death of the descending Godhead through much more greater and deeper sacrifice of *Prakriti*, *Prakriti Yajna*, *Vedic* sacrifice, 'the holocaust of *Prakriti*, the sacrifice of the Divine Mother,'<sup>34</sup> in order to call down Light, Joy and Truth for the whole of mankind, through non-willed death, *Uniccha Mrityu* or bearing death through fierce confrontation<sup>85</sup> with the Wheel of earth's doom. Her cells of the body had long collaborated in the transformation work and permitted the Supramental force and higher Divine Love Force to penetrate into Her body.

An ideal *Sadhaka* of traditional Yoga must always remember *the Gita's* injunction, 'For certain is death for the born,' *jatasya hi dhrubo mrityu*.<sup>36</sup> Similarly an ideal *Sadhaka* of integral Yoga must be absolutely free from fear of death through two Spiritual experiences of Psychic and Spiritual immortality and must be in the line as recounted by *the Mother*, "God knows, never, not one minute in my life, even when things were the darkest, the blackest, the most negative, the most painful, not once did the thought come, 'I would like to die.'"<sup>35</sup> So it is proposed for ascending Soul *Sadhaka* and descending Soul *Sadhaka* of integral Yoga to prepare them for both willed and unwilled death of traditional and integral Yoga respectively based on the truth of their Soul, *svadharma*, and truth of their Nature, *svabhava*.

*Savitri* book proposes a *Sadhaka* to pursue immortality by observing four injunctions: (1) to keep the surrounding atmosphere clean, sane, uncorrupt and enlightened by practice of self-concentration of *Jnana Yoga* in double seclusion,<sup>71</sup> (2) to reject all earthly enjoyment and human love,<sup>72</sup> (3) to reject all solitary heavenly joy, exclusive heavenward Divine Love and lure of escape into *param dham*,<sup>73</sup> (4) to develop the Spirit's bare absolute power, to have direct contact with the Divine Mother or dynamic Spirit and to call down the all-inclusive Divine Love to material life.<sup>74</sup>

References: -

- 1: SABCL-26/On Himself/404,
- 2: The Mother's Agenda-4/110-111,
- 3: The Mother's Agenda-5/137,
- 4: The Mother's Agenda-6/322, 7/104,
- 5: "...when Sri Aurobindo was here I had nothing to say, and if I did speak it was almost by chance. That is all. What had to be said was said by him. And when he left and I began to read his books (which I had not read before), I told myself, "Well, what do you know! There was absolutely no need for me to say anything." And I had less and less desire to speak. The minute I met you (Satprem), I began to get interested, "Ah," I thought, "collaboration!... Something interesting can be done."... I like the form of your expression very, very much. It contains something deep, very supple and polished at the same time—like a lovely, finely chiselled statue. There is a profound inspiration and a rhythm, a harmony, which I like very much." The Mother's Agenda-3/124-125, The parallel of this experience is found in Savitri:  
"Thus in the silent chamber of her soul  
Cloistering her love to live with secret grief  
She dwelt like a **dumb priest** with hidden gods  
Unappeased by the wordless offering of her days,  
Lifting to them her sorrow like frankincense,  
Her life the altar, herself the sacrifice." Savitri-472-473
- 6: The Mother's Agenda-3/125,
- 7: CWSA-23/The Synthesis of Yoga-72,
- 8: CWSA-23/The Synthesis of Yoga-173,
- 9: Savitri-238,
- 10: "There are very few among the sadhaks here who at all concern themselves with the supermind or know anything about it except as something which **the Mother and I will bring down some day and establish here**. Most are seeking realisation through meditation, through love and worship or through activity and work. Meditation and silence are not necessary for everyone; there are some, even among those spoken of by you and others as the most advanced sadhaks, who do their sadhana not through meditation, for which they have no turn, but through activity, work or creation supported or founded on love and bhakti. It is not the credo but the person who matters. We impose no credo; it is sufficient if there is an established and heart-felt relation between ourselves and the disciple." CWSA-29/Letters on Yoga-II-p-210, "I may say generally that to bring down the supermind is my aim in the yoga or that to do that one has first to

rise out of mind into overmind, but if on the strength of that, anybody and everybody began trying to pull down the supermind or force his way immediately out of mind into overmind, the result would be disaster.”  
CWSA-32/The Mother with Letters on the Mother-349,

11: The Mother’s Agenda-5/215,

12: The Mother’s Agenda-3/124-25,

13: The Gita-11.55,

14: The Gita-16.11,

15: The Gita-3.31,

16: CWSA-23/The Synthesis of Yoga-223, CWSA/24/The Synthesis of Yoga-718,

17: The Gita-2.48,

18: “From the **beginning** even it is possible to have this **closest relation** of the lover and beloved, but it will not be as exclusive for the integral Yogin as for certain purely ecstatic ways of *Bhakti*. It will from the **beginning** take into itself something of the hues of the other relations, since he follows too knowledge and works and has need of the Divine as teacher, friend and master.” CWSA-24/The Synthesis of Yoga-604,

19: “Awaits him armed with **soul-slaying word**.” Savitri-336, “Or lie with the harlot Power that **slays the soul**.” Savitri-185, “A word, a moment’s act can slay the god;” Savitri-611, “An idiot hour destroys what centuries made,” Book-6, Canto-2, (Savitri said to Death) “And the Word a dart to **slay my living soul**?” Savitri-647,

20: “Here too the darkened primitive heart obeys

The veiled suggestions of a hidden Mind

That dogs our knowledge with misleading light

And stands between us and the **Truth that saves**.” Savitri-156

(Savitri said to Death) “O Death, thou speakest truth but **truth that slays**,

I answer to thee with the **Truth that saves**.” Savitri-621,

(Savitri said to Death) “But I forbid thy voice to slay my soul.” Savitri-612,

“The smile that **saves**, the golden peak of things?” Savitri-311,

(Savitri said to Death) “But I forbid thy voice to slay my soul.” Savitri-612,

“The smile that **saves**, the golden peak of things?” Savitri-311,

21: “Equal to friend and enemy, honour and dishonour, cold and heat, pleasure and pain, he who, free from attachment, is equal to praise and blame, who is silent, content with whatever comes, with no attachment to any home, firm in mind, full of devotion, is dear to Me.” The Gita-12.18-19,

22: The Mother’s Agenda-3/158,

23: “And what comes to me is always this, **the most severe test** I could have been given: Sri Aurobindo’s departure. Because Sri Aurobindo used to speak as if he was not going to go.” The Mother’s Agenda-6/347,

24: CWSA/22/The Life Divine-668,

25: CWSA-23/The Synthesis of Yoga-67,

“There is no perfect answer to our hopes;

There are blind voiceless doors that have no key;  
Thought climbs in vain and brings a borrowed light,  
Cheated by counterfeits sold to us in life's mart,  
Our hearts clutch at a forfeited heavenly bliss." Savitri-77

26: Savitri-97,  
27: CWSA-24/The Synthesis of Yoga-845,  
28: "Give me back *Satyavan*, my only lord." Savitri-637,  
29: "...**but those who want to read me, well, let them learn French, it won't do them any harm!...** French gives a precision to thought like no other language." The Mother's Agenda-3/347, "Question: Is it right to say that those who know French will be able to serve the Mother better in the years to come? Answer: It is mostly that it brings **a certain closeness to one side of the Mother.**" Sri Aurobindo/03.05.1945/ SABCL/25/The Mother-368-369,  
30: "The purified understanding as it will not lend itself to any desire or craving, so will **not lend itself either to any predilection or distaste for any particular idea or truth**, and will refuse to be attached even to those ideas of which it is the most certain or to lay on them such an undue stress as is likely to disturb the balance of truth and depreciate the values of other elements of a complete and perfect knowledge." CWSA/23/The Synthesis of Yoga-315, "The liberated eye does not lay **undue stress** on the perversion and imperfection, but is able to see all with a complete love and charity in the heart, a complete understanding in the intelligence, a complete equality in the spirit. Finally, it sees the upward urge of the striving powers of the Will to be towards Godhead; it respects, welcomes, encourages all high manifestations of energy and quality, the flaming tongues of the Divinity, the mounting greatnesses of soul and mind and life in their intensities uplifted from the levels of the lower nature towards heights of luminous wisdom and knowledge, mighty power, strength, capacity, courage, heroism, benignant sweetness and ardour and grandeur of love and self-giving, preeminent virtue, noble action, captivating beauty and harmony, fine and godlike creation. The eye of the spirit sees and marks out the rising godhead of man in the great Vibhuti." CWSA/19/Essays on the Gita-373-74,  
31: CWSA/23/The Synthesis of Yoga-347,  
32: CWSA/23/The Synthesis of Yoga-383,  
33: Savitri-446,  
34: The Mother-35,  
35: The Mother's Agenda-5/288,  
36: The Gita-2.27,  
37: CWSA/24/The Synthesis of Yoga-569,  
38: "He should not create a division of their understanding in the ignorant who are attached to their works; he should set them to all actions, doing them himself with knowledge and who are attached to their works; he should set them to all actions, doing them himself with knowledge and Yoga." The Gita-3.26,

39: The Gita-17.15,  
 40: “The Bulletin should be calm and peaceful-not violent. We don’t want to demolish any one. We are merely sort of smoothing the way to **make it easier** for people to travel, nothing else. We need not bring avalanches down on people!” The Mother’s Agenda-3/161,  
 41: “If anyone ever wanted to write about me, the first thing I would say is: NOT ONE WORD about my personal life—not a word.” The Mother’s Agenda-2/334,  
 42: The Gita-4.40,  
 43: CWSA/19/Essays on the Gita-385,  
 44: CWSA/19/Essays on the Gita-489,  
 45: “How many times, how many times have I seen that He (*Sri Aurobindo*) **had written down my experiences**... Because for years and years I didn’t read *Sri Aurobindo’s* books; it was only before coming here that I too had read *The Life Divine*, *The Synthesis of Yoga*, and another one, too. For instance, *Essays on the Gita* I had never read, *Savitri* I had never read, I read it very recently (that is to say, some ten years ago, in 1954 or 55). The book *Sri Aurobindo on Himself* and on *the Mother* I had never read, and when I read it, I realised what He wrote to people about me—I had no idea, He had never told me anything about it!...You see, there are lots of things that I had said while speaking to people—that I had said just like that, because they came (*gesture from above*) and I would say them—and I realised He had written them. So, naturally, I appeared to be simply repeating what He had written—but I had never read it!” The Mother’s Agenda-6/237, “Sri Aurobindo used to write (*Savitri*) at night, and in the night I would have the experience; in the morning he would read it to me and I would recognize my experience – I hadn’t said anything to him, he hadn’t said anything to me.” The Mother-17<sup>th</sup> January, 1968,  
 46: “*Sri Aurobindo* used to say that **Frenchifying** the *English* form improved it, while on the contrary, anglicizing the **French** language diminished it. The *French* language is clearer. But it is bit rigid, it needs little suppleness.” The Mother’s Agenda-10/417, “But *Sri Aurobindo* always told me that *French* once translated makes good *English*, while *English* once translated makes poor *French*. Because there is a precision in the language that comes from the translation, but that does not exist in natural *English*.” The Mother’s Agenda/4/215-216,  
 47: The Mother’s Agenda/2/91,  
 48: “The world is moving fast, the world is moving fast, fast, fast—why keeping anything?” The Mother’s Agenda/3/347,  
 49: CWSA/23/The Synthesis of Yoga-93,  
 50: CWSA/22/The Life Divine-1065,  
 51: CWSA/23/The Synthesis of Yoga-185, “Personally, of all those I have read, it’s (*The Synthesis of Yoga*) the book that has helped me the most. It comes from a very high and very universal inspiration, in the sense that it will remain new for a long time to come.” The Mother’s Agenda-February 16,

1972, "I have the feeling that Sri Aurobindo was in his period of ascent, the intuitive mind was piercing through and coming into contact with the Supermind, and it was coming into his thought like bursts of light – whoosh! And then he would write these things. But if you follow the movement, you see the Origin." The Mother's Agenda- October 12, 1962,

52: "Any such complete transformation of the earth-life in a number of human beings could not establish itself altogether at once; even when the turning-point has been reached, the decisive line crossed, the new life in its beginnings would have to pass through a period of ordeal and arduous development. A general change from the old consciousness taking up the whole life into the spiritual principle would be the necessary first step; the preparation for this might be long and the transformation itself once begun proceed by stages. In the individual it might after a certain point be rapid and even effect itself by a bound, an evolutionary saltus; but an individual transformation would not be the creation of a new type of beings or a new collective life. One might conceive of a number of individuals thus evolving separately in the midst of the old life and then joining together to establish the nucleus of the new existence. But it is not likely that Nature would operate in this fashion, and it would be difficult for the individual to arrive **at a complete change while still enclosed in the life of the lower nature.** At a certain stage it might be necessary to follow the age-long device of the separate community, but with a double purpose, first to provide a secure atmosphere, a place and life apart, in which the consciousness of the individual might concentrate on its evolution in surroundings where all was turned and centred towards the one endeavour and, next, when things were ready, to formulate and develop the new life in those surroundings and in this prepared spiritual atmosphere. It might be that, in such a concentration of effort, all the difficulties of the change would present themselves with a concentrated force; for each seeker, carrying in himself the possibilities but also the imperfections of a world that has to be transformed, would bring in not only his capacities but his difficulties and the oppositions of the old nature and, mixed together in the restricted circle of a small and close common life, these might assume a considerably enhanced force of obstruction which would tend to counterbalance the enhanced power and concentration of the forces making for the evolution. This is a difficulty that has broken in the past all the efforts of mental man to evolve something better and more true and harmonious than the ordinary mental and vital life. But if Nature is ready and has taken her evolutionary decision or if the power of the Spirit descending from the higher planes is sufficiently strong, the difficulty would be overcome and a first evolutionary formation or formations would be possible." CWSA/22/The Life Divine-1098-1099,

53: "A TEACHING can be profitable only if it is perfectly sincere, that is, if it is lived while it is being given, and words often repeated, thoughts expressed frequently can no longer be sincere..." TMCW/Prayers and Meditations-12.01.1914,

54: Saviri-74,

55: "...I always compare my attitude towards *Sri Aurobindo* at that time, when it was he who, to me, represented the **Intermediary**...the absolutely pure thing...free of all mixture...it is still rare." The Mother, 21<sup>st</sup> October-1964, The Mother's Agenda-5/252,

56: CWSA/19/Essays on the Gita-86,

57: "Into luminous patterns of her soul's deep truth," Savitri-356,

58: "The Blessed Lord said: Fearlessness, purity of temperament, steadfastness in the Yoga of Knowledge, giving, self-control, sacrifice, the study of Scripture, askesis, candour and straightforwardness, harmlessness, truth, absence of wrath, self-denial, calm, **absence of fault-finding**, compassion to all beings, absence of greed, gentleness, modesty, freedom from restlessness, energy, forgiveness, patience, cleanness, absence of envy and pride – these are the wealth of the man born into the *Deva* nature." The Gita-16.2,

59: "**Transformation is a word that I have brought in myself** (like supermind) to express certain spiritual concepts and spiritual facts of the integral Yoga. People are now taking them up and using them in senses which have nothing to do with the significance which I put into them..." CWSA-29/Letters on Yoga-II-p-403, CWSA-35/Letters on Himself and the Ashram-174, "The words supermind and supramental were first used by me, but since then people have taken up and are using the word supramental for anything above the mind." CWSA-28/Letters on Yoga-I-144, "It is a common mistake. Even the word supermind (which I invented) has been taken up by several people (writers in the *Prabuddha Bharata* and elsewhere) and applied generally to the spiritual consciousness." CWSA-35/Letters on Himself and the Ashram-p-142-143, "People talk very lightly of the overmind and the supermind as if it were quite easy to enter into them and mistake inferior movements for the overmental or supramental, thereby confusing the Truth and delaying the progress of the sadhana." CWSA-30/Letters on Yoga-III-p-408

60: "Listen, as I had when I came from Japan: I was on the boat, at sea, not expecting anything (I was of course busy with the inner life, but I was living physically on the boat), when all of a sudden, abruptly, about two nautical miles from *Pondicherry*, the quality, I may even say the physical quality of the atmosphere, of the air, changed so much that I knew we were entering the aura of Sri Aurobindo. It was a *physical* experience and I guarantee that whoever has a sufficiently awakened consciousness can feel the same thing." The Mother's Centenary Works/4/223-24, "Here, in Pondicherry, you **cannot breathe without breathing my consciousness**. It permeates the atmosphere in **the subtle physical** almost materially and extends right to the lake, seven miles away from here. Beyond, my consciousness can be felt in the material vital, and then on the mental and the other higher planes everywhere. When I came here for the first time, I felt Sri Aurobindo's atmosphere, felt it materially, ten miles from the shore – ten nautical miles, not kilometers! It was very sudden,

very concrete, a pure and luminous atmosphere, light, so light that it lifts you up.” The Mother’s Agenda-1/Undated-1957,

61: CWSA-36/Autobiographical Notes-529, “It is *France* that can connect *Europe* with *India*. There are great spiritual possibilities for *France*. She will play a big part in spite of her present bad condition. It is through *France* that the spiritual message will reach *Europe*. That is why I chose *France* for my birth, although I am not *French*.” The Mother’s Centenary Works/13/379-380,

62: “Nor must we attach ourselves even to the truths we hold most securely, for they are but forms and expressions of the Ineffable who refuses to limit himself to any form or expression; always we must keep ourselves open to the higher Word from above that does not confine itself to its own sense and the light of the Thought that carries in it its own opposites.” CWSA/23/The Synthesis of Yoga-330-331, “It (positive equality) will not attach itself only to the known or try to force all into its little frame, but **will dwell on the known and the unknown** with an equal mind open to all possibility. So too it will deal with error; it will accept the tangled skein of truth and error, but attach itself to no opinion, rather seeking for the element of truth behind all opinions, the knowledge concealed within the error, --for **all error is a disfiguration of some misunderstood fragments of truth** and draws its vitality from that and not from its misapprehension; it will accept, but **not limit itself** even by ascertained truths, but will **always be ready** for new knowledge and seek for a more and more integral, a more and more extended, reconciling, unifying wisdom.” CWSA-24/The Synthesis of Yoga-718, “But even in the purely spiritual domain, there are experiences which are partial and, however attractive, only receive their full validity, significance or right application when we can advance to a fuller experience. And there are others which are in themselves quite valid and full and absolute, but if **we confine ourselves to them**, will prevent other sides of the spiritual truth from manifestation and **mutilate the integrality of the Yoga**.” CWSA/24/The Synthesis of Yoga-779, “**The liberated eye** does not lay **undue stress** on the perversion and imperfection, but is able to see all with a complete love and charity in the heart, a complete understanding in the intelligence, a complete equality in the spirit.” CWSA/19/ Essays on the Gita-373-74, “And when we learn to insist on no particular method as exclusively the right one and leave the whole movement to a greater guidance, we find that the divine Lord of the Yoga commissions his Shakti to use one or the other at different times and all in combination according to the need and turn of the being and the nature.” CWSA/24/The Synthesis of Yoga-802, “The language of the Gita, the structure of thought, the combination and balancing of ideas belong neither to the temper of a sectarian teacher nor to the spirit of a rigorous analytical dialectics cutting off one angle of the truth to exclude all the others; but rather there is a wide, undulating, encircling movement of ideas which is the manifestation of a vast synthetic mind and a rich synthetic experience.” CWSA/19/ Essays on the Gita-8,



63: “The great forms or bodies of the Divine are revealed through which he manifests his living presence to us and we can more easily by their means intimately know, adore and give ourselves to him and **enter into the different lokas, worlds of his habitation and presence**, where we can live in the light of his being. His word, command, *Adesha*, presence, touch, guidance can come to us through our **spiritualised psychic consciousness** and, as a subtly concrete means of transmission from the spirit, it can give us a close communication and nearness to him through all our psychic senses.” CWSA/24/The Synthesis of Yoga-879-80,

64: “The supermind in its completeness **reverses the whole order of the mind’s thinking**. It lives not in **the phenomenal**, but in the essential, in the self, and sees all as being of the self and its power and form and movement, and all the thought and the process of the thought in the supermind **must** also be of that character. All its fundamental ideation is a rendering of the spiritual knowledge that acts by identity with all being and of the Supramental vision.” CWSA/24/The Synthesis of Yoga-844,

65: “*Sanskrit* is better. Sanskrit is a much fuller and subtler language, so it’s probably much better. But these modern languages are so artificial (by this, I mean superficial, intellectual); they cut things up into little pieces and remove the light behind.

I also read *On the Veda* where *Sri Aurobindo* speaks of the difference between the modern mind and the ancient mind; and it’s quite obvious, especially from the linguistic point of view. *Sanskrit* was certainly much more fluid, a better instrument for a more ... global, more comprehensive light, a light containing more things within itself.

In these modern languages, it’s as if things are passed through a sieve and broken up into separate little bits, so then you have all the work of putting them back together. And something is always lost.

But I even doubt that the modern mind, built as it now is, would be able to know Sanskrit in this way. I think they are cutting up Sanskrit as well, out of habit.

We need a new language.

We need to make a new language.

Not some kind of esperanto! – but sounds springing straight from above.

The SOUND must be captured. There must be one sound at the origin of all language ... And then, to capture it and project it. To make it vibrate ... because it doesn’t vibrate in the same way here as it does above.

That would be an interesting work.

The words must have a power – an expressive power. Yes, they should carry the meaning in themselves!” The Mother’s Agenda-8<sup>th</sup> October 1960,

66: “The Supermind had descended long ago—very long ago—into the mind and even into the vital: it was working in the physical also but indirectly through those intermediaries. The question was about the direct action of the Supermind in the physical. Sri Aurobindo said it could be possible only if the

physical mind received the supramental light: the physical mind was the instrument for direct action upon the most material. This physical mind receiving the supramental light Sri Aurobindo called the Mind of Light... As soon as Sri Aurobindo withdrew from his body, what he has called the Mind of Light got realised in me." 29 June 1953/**The Mother**/The Mother's Centenary Works/13/62-63,

67: "And if I (Savitri) linger, Time is ours and God's,  
And if I fall (Spiritually), is not his hand near mine?

All is a single plan; each wayside act

Deepens the soul's response, brings nearer the goal." Savitri-636,

68: The Mother's Agenda-1/170,

69: The Mother's Agenda-1/172,

70: CWSA/23/The Synthesis of Yoga-268,

71: "Outcast from empire of the outer light,

Lost to the comradeship of seeing men,

He (King Dyumatsena) sojourns in **two solitudes**, within

And in the solemn rustle of the woods." Savitri-403,

**Death said:** (First boon offered by Death)

"Indulgent to the dreams my touch shall break,

I yield to his blind father's longing heart

Kingdom and power and friends and greatness lost

And royal trappings for his peaceful age,

The pallid pomps of man's declining days,

The silvered decadent glories of life's fall.

To one who wiser grew by adverse Fate,

Goods I restore the deluded soul prefers

To impersonal nothingness's bare sublime.

The sensuous solace of the light I give

To eyes which could have found a larger realm,

A deeper vision in their fathomless night.

For that this man desired and asked in vain

While still he lived on earth and cherished hope.

Back from the grandeur of my perilous realms

Go, mortal, to thy small permitted sphere!

Hasten swift-footed, lest to slay thy life

The great laws thou hast violated, moved,

Open at last on thee their marble eyes." Savitri-589,

72: Death said: (Second boon offered by Death)

"I give to thee, saved from death and poignant fate

Whatever once the living Satyavan

Desired in his heart for Savitri.

Bright noons I give thee and unwounded dawns,

Daughters of thy own shape in heart and mind,

Fair hero sons and sweetness undisturbed

Of union with thy husband dear and true.  
And thou shalt harvest in thy joyful house  
Felicity of thy surrounded eyes.  
Love shall bind by thee many gathered hearts.  
The opposite sweetness in thy days shall meet  
Of tender service to thy life's desired  
And loving empire over all thy loved,  
Two poles of bliss made one, O Savitri.  
Return, O child, to thy forsaken earth." Savitri-636-37,

**But Savitri replied,** "Thy gifts resist.  
Earth cannot flower if lonely I return." Savitri-637,  
73: The third boon offered by Death  
"If heavens there are whose gates are shut to grief,  
There seek the joy thou couldst not find on earth;  
Or in the imperishable hemisphere  
Where Light is native and Delight is king  
And Spirit is the deathless ground of things,  
Choose thy high station, child of Eternity.  
If thou art Spirit and Nature is thy robe,  
Cast off thy garb and be thy naked self  
Immutable in its undying truth,  
Alone for ever in the mute Alone.  
Turn then to God, for him leave all behind;  
Forgetting love, forgetting Satyavan,  
Annul thyself in his immobile peace.  
O soul, drown in his still beatitude.  
For thou must die to thyself to reach God's height:  
I, Death, am the gate of immortality." Savitri-647,

**Answer given by Savitri:**

"Offer, O King, thy boons to tired spirits  
And hearts that could not bear the wounds of Time,  
Let those who were tied to body and to mind,  
Tear off those bonds and flee into white calm  
Crying for a refuge from the play of God.  
Surely thy boons are great since thou art He!  
But how shall I seek rest in endless peace  
Who house the mighty Mother's violent force,  
Her vision turned to read the enigmaed world,  
Her will tempered in the blaze of Wisdom's sun  
And the flaming silence of her heart of love?" Savitri-647-48,  
74: Fourth and last boon offered by Death  
Death said: "... O human claimant to immortality,  
Reveal thy power, lay bare thy spirit's force,  
Then will I give back to thee Satyavan.

Or if the Mighty Mother is with thee,  
 Show me her face that I may worship her;  
 Let deathless eyes look into the eyes of Death,  
 An imperishable Force touching brute things  
 Transform earth's death into immortal life.  
 Then can thy dead return to thee and live." Savitri-663-664,

75: "This much is also true that after liberation a man may dwell in any sphere of life and in any kind of action and fulfil there his existence in the Divine. According as he is moved by the Spirit, he may remain in the sphere assigned to him by birth and circumstances or break that framework and go forth to an untrammelled action which shall be the fitting body of his greatened consciousness and higher knowledge. To the outward eyes of men the inner liberation may make no apparent difference in his outward acts; or, on the contrary, the freedom and infinity within may translate itself into an outward dynamic working so large and new that all regards are drawn by this novel force. If such be the intention of the Supreme within him, the liberated soul may be content with a subtle and limited action within the old human surroundings which will in no way seek to change their outward appearance. **But it may too be called to a work which will not only alter the forms and sphere of its own external life but, leaving nothing around it unchanged or unaffected, create a new world or a new order.**" CWSA/23/The Synthesis of Yoga-268,  
 "To be occupied with the good of all beings, to make the joy and grief of others one's own has been described as a sign of the liberated and fulfilled spiritual man." CWSA/22/The Life Divine-1011

76: CWSA-29/Letters on Yoga-II-p-413, CWSA-32/The Mother and Letters on the Mother-492,

77: "The soul that can live alone with itself meets God;" Savitri-460,  
**"A lonely soul passions for the Alone" Savitri-632,**  
 "In the dim Night it (Savitri's heart) lies alone with God." Savitri-635,  
 "There knowing herself by her own termless self,  
 Wisdom supernal, wordless, absolute  
 Sat **uncompanied** in the eternal Calm,  
 All-seeing, motionless, sovereign and **alone**." Savitri-32,  
**"Lonely** his days and splendid like the sun's." Savitri-45,

78: "His small beginnings asked for a mighty end:" Savitri-315,  
 "A small beginning of immense ascent:" Savitri-264,

79: Savitri-37,

80: CWSA/24/The Synthesis of Yoga-642,

81: "But whatever his aim, however exalted his aspiration, he has to **begin** from the law of his present imperfection, to take **full account** of it and see how it can be converted to the law of a possible perfection." CWSA/24/The Synthesis of Yoga-631,

82: "There is also a speech, a supramental word, in which the higher knowledge, vision or thought can clothe itself within us for expression. At first

this may come down as a word, a message or an inspiration that descends to us from above or it may even seem a voice of the Self or of the Ishwara, *vani, adesa*. Afterwards it loses that separate character and becomes the normal form of the thought when it expresses itself in the form of an inward speech.” CWSA/24/The Synthesis of Yoga-836, “The **supramental word** manifests inwardly with a light, a power, a rhythm of thought and a rhythm of inner sound that make it the natural and living body of the supramental thought and vision and it pours into the language, even though the same as that of mental speech, another than the limited intellectual, emotional or sensational significance.” CWSA/24/The Synthesis of Yoga-837,

83: “Yours (Satprem’s) is more than a psychic being. As I have told you, your psychic being is accompanied by something which has come for a special purpose, with a particular intellectual power – a luminous, conscious power – which has come from regions higher than the mind, regions Sri Aurobindo calls the Overmind, to do a special work. It is here (gesture enveloping the chest and head) and, along with the psychic, it is trying to organise everything. This, in your psychic, is what you are feeling. It must have great power...Don’t you feel a luminous force?” The Mother/25<sup>th</sup> July-1962/The Mother’s Agenda-3/284

84: The Mother’s Agenda/September 7, 1968,

85: “Its (Truth Consciousness) lights that combat Ignorance and Death.” Savitri-261,

86: The Mother’s Agenda/ May 10, 1958,

87: Savitri-328,

88: “He 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.)

Savitri-319,

89: The Mother’s Agenda/**December 20, 1961,**

“The manifestation of the Supramental upon earth is no more a promise but a living fact, a reality. “It is at work here, and one day will come **when the most blind, the most unconscious, even the most unwilling shall be obliged to recognise it.**” TMCW-8/Questions and Answers-1956/p-126

90: “It (Overmind) can immortalise a moment's work:” Savitri-85,

91: “If at death you withdraw from physical circumstances, from ordinary physical consciousness, and unite with the great universal Force, or the divine Presence, then all these little things.... It's not that you're not conscious of them – you are very conscious: conscious of what others are doing, conscious of everything, but ... it's not important...But for those who are attached to people and things when they die, it must be a hellish torment.” The Mother’s Agenda/October 16, 1962,

92: “Sri Aurobindo once said (jokingly, as it were), while talking with those around him (I was there and we were talking about Christianity and the "new Christ"), he told them, "Oh, if the new Christ comes, the Church will crucify him!"” The Mother/The Mother’s Agenda-October-7, 1967,

- 93: “Because **the Truth** is supremely destructive of Falsehood and ill will; were It to act at once on the world as it is, little of it would remain.... It is patiently preparing its advent.” The Mother’s Agenda/7/265,
- 94: “Love’s golden wings have power to fan thy void:  
The eyes of love gaze starlike through death’s night,  
The feet of love tread naked hardest worlds.” Savitri-592,
- 95: Savitri-327,
- 96: Savitri-259,
- 97: “It is that inmost, dominant and often veiled conscious force of our being and of all being, Tapas, Shakti, Sraddha, that sovereignly determines our orientation and of which the intellect and the heart are more or less blind and **automatic servants** and instruments.” CWSA/23/The Synthesis of Yoga-290,
- 98: “The Blessed Lord said: In this world twofold sincerity is the self-application of the soul (by which it enters into the Brahmic condition), as I before said, O sinless one: that of the Sankhyas by the Yoga of knowledge, that of the Yogins by the Yoga of works.” The Gita-3.3,
- 99: “The **gnostic being** would feel a single consonant Force of supernature acting in all: he would accept its formation in himself and obey or use the knowledge and power it gave him for the divine work, but he would be under no urge or compulsion to set the power and knowledge in him against the power and knowledge of others or affirm himself as an ego striving against other egos.” The Life Divine-1069,
- 100: “If we were convinced that our formulation of what *Sri Aurobindo* represents is the only correct expression, we would become dogmatic and would be on the verge of **founding a religion**.” The Mother’s Agenda-6/353, “*Buddhism* only became a **popular religion** when *Buddha* had taken the place of the supreme Deity as an object of worship.” CWSA-24/The Synthesis of Yoga-556, “Only those Scriptures, religions, philosophies which can be thus constantly renewed, relived, their stuff of permanent truth constantly reshaped and developed in the inner thought and spiritual experience of a developing humanity, continue to be of living importance to mankind. The rest remain as monuments of the past, but have no actual force or vital impulse for the future.” CWSA-19/Essays on the Gita-5, “For myself it was Ramakrishna who personally came & first turned me to this Yoga. Vivekananda in the Alipore jail gave me the foundations of that knowledge which is the basis of our sadhana. The error of the Mission is to keep too much to the forms of Ramakrishna & Vivekananda & **not keep themselves open for new outpourings of their spirit**, — the error of all “Churches” and organised religious bodies.” CWSA-36/Autobiographical Note/p-177-178
- 101: “If we are to be free in the spirit, if we are to subject only to the supreme Truth, **we must discard the idea** that our mental and moral laws are binding on the Infinite or that there can be anything sacrosanct, absolute or eternal even in the highest of our existing standards and conduct. To form higher and higher **temporary standards** as long as they are needed is to serve the Divine in his

world march; to erect rigidly an absolute standard is to attempt the erection of a barrier against the eternal waters in their onflow. Once the nature-bound soul realizes this truth, it **is delivered from the duality** of good and evil.” CWSA-23/The Synthesis of Yoga-191, “A working faith of the intellect is indispensable, not a superstitious, dogmatic or limiting credence attached to every **temporary support or formula**, but a large assent to the successive suggestions and steps of the Shakti, a faith fixed on realities, moving from the lesser to the completer realities and ready to **throw down all scaffolding** and keep only the large and growing structure.” CWSA-24/The Synthesis of Yoga-777, “Great indeed, but few are those to whom self-knowledge from within is thus sufficient and **who do not need to pass under the dominant influence of a written book or a living teacher.**” CWSA-23/The Synthesis of Yoga-54, “The Mother as the Mahashakti of this triple world of the Ignorance stands in an intermediate plane between the supramental Light, the Truth life, the Truth creation which has to be brought down here and this mounting and descending hierarchy of planes of consciousness that like **a double ladder** lapse into the nescience of Matter and climb back again through the flowering of life and soul and mind into the infinity of the Spirit.” CWSA-32/The Mother with Letters on the Mother/p-16, “Our Yoga is **a double movement** of ascent and descent; one rises to higher and higher levels of consciousness, but at the same time one brings down their power not only into mind and life, but in the end even into the body. And the highest of these levels, the one at which it aims is the supermind. Only when that can be brought down is a divine transformation possible in the earth consciousness.” CWSA-35/Letters on Himself and the Ashram/p-278,

102: “The **gnostic being** would feel a single consonant Force of supernature acting in all: he would accept its formation in himself and obey or use the knowledge and power it gave him for the divine work, but he would be under no urge or compulsion to set the power and knowledge in him against the power and knowledge of others or affirm himself as an ego striving against other egos.” The Life Divine-1069,

103: “The physical Nature does not mean the body alone but the phrase includes the transformation of the whole physical mind, vital, material nature — not by imposing siddhis on them, but by creating a new physical nature which is to be the habitation of the supramental being in a new evolution. I am not aware that this has been done by any Hathayogic or other process. Mental or vital occult power can only bring siddhis of the higher plane into the individual life — like the Sannyasi who could take any poison without harm, but he died of a poison after all when he forgot to observe the conditions of the siddhi. The working of the supramental power envisaged is not an influence on the physical giving it abnormal faculties, but an entrance and permeation changing it wholly into a supramentalised physical. I did not learn the idea from Veda or Upanishad, and I do not

know if there is anything of the kind there. What I received about the Supermind was a direct, not a derived knowledge given to me; it was only afterwards that I found certain confirmatory revelations in the Upanishad and Veda.” 11.09.1936/CWSA-35/Letters on Himself and the Ashram-p-108-109,

104: “It (tamasic mind) dozes on a little courtyard’s stones  
And **barks** at every unfamiliar light  
As at a foe who would break up its home,  
A **watch-dog** of the spirit’s sense-railed house  
Against intruders from the Invisible,  
Nourished on scraps of life and Matter’s bones  
In its kennel of objective certitude.” Savitri-246,

105: “But our **dwarf** will and cold pragmatic sense  
Admit not the celestial visitants:” Savitri-263,

106: “As long as **intellect’s** outward-gazing sight  
Serves earthy interest and creature joys,  
An incurable littleness pursues his days.” Savitri-164,

107: CWSA-12/ Essays Divine and Human-436,

108: “To all this I can only reply that very patently and even on the very surface of it the Gita does nothing of the kind and that this is a modern misreading, a reading of the modern mind into an ancient book, of the present-day European or Europeanised intellect into a thoroughly antique, a thoroughly Oriental and Indian teaching.” CWSA/19/Essays on the Gita-31,

109: “I have always refrained from these comparisons in my published writings in order to avoid this error. What I feel personally is for myself — I can’t ask others to conform to my measure.” CWSA-28/505-506,

110: “Happy the worlds that have not felt our (Spiritual) **fall**,  
Where **Will** is one with **Truth** and Good with Power;” Savitri-281,

111: “And I couldn’t even imagine he (Sri Aurobindo) was gone once he had gone, just there, in front of me – it seemed so far away ... And then afterwards, when he came out of his body and entered into mine, I understood it all ... It’s fantastic. Fantastic...It’s ... it’s absolutely superhuman. There’s not one human being capable of doing such a thing. And what ... what a mastery of his body – absolute, absolute!... And when it came to others ... he could remove an illness like that (*gesture, as if Mother were calmly extracting an illness from the body with her fingertips*). That happened to you (Satprem) once, didn’t it? You said that I had done this for you – but it wasn’t me; he was the one who did it ... He could give you peace in the mind in the same way (*Mother brushes her hand across her forehead*). You see, his actions were absolutely ... On others, it had all the characteristics of a total mastery ... Absolutely superhuman.” The Mother’ Agenda/October 19, 1960,

112: “We can put it this way: the world was not ready. But to tell you the truth, it was the totality of things around him that was not ready. So when he SAW



this (I only understood this afterwards), he saw that it would go much faster if he were not there... And he was ABSOLUTELY right, it was true... Once I saw that, I accepted. When I saw it, when he made me understand, I accepted; otherwise ... There was a difficult period... (*silence*)... It wasn't long, but it was difficult... When he left, I said twelve days, twelve days.' And truly, I gave it twelve days, twelve days to see if the entire Work ... Outwardly, I said, 'After twelve days I will tell you if the Ashram (the Ashram was nothing but a symbol, of course), if the Ashram will continue or if it is finished... And later (I don't know – it didn't take twelve days; I said that on December 9, and on the 12<sup>th</sup> it was all decided – seen, clear and understood), on the 12<sup>th</sup>, I saw people, I saw a few people. However, we began all the activities again only after 12 days from December 5. But it was decided on the 12<sup>th</sup> ... Everything was left hanging until the moment he made me understand the COMPLETE thing, in its entirety ... But that's for later on... He himself will tell you, it's true – later on. (Mother stopped all her activities for twelve days from December 5, 1950, the day Sri Aurobindo departed.)" The Mother's Agenda/October 19, 1960,

113: CWSA-35/Letters On Himself and the Ashram-690-691, CWSA-23/The Synthesis of Yoga-506,

114: "(Question) How much freedom is given to every sadhak here! But how many of us know what is meant by a Guru and how to respect him and treat him? (Answer) Certainly very few seem to realise what a possibility has been given them here — all has been turned into an opportunity for the bubbling of the vital or the *tamas* of the physical rather than used for the intended psychic and spiritual purpose." 7 March 1936/CWSA-32/The Mother with letters on the Mother-175-176, "The relation of the disciple to the Guru in the Guruvada is supposed always to be that of worship, respect, complete happy confidence, unquestioning acceptance of the guidance. It is only in this Asram that another theory has sometimes been advanced and reached its height as a result of the *misapplication* or wrong extension of the relation with the human Mother (which in itself, rightly understood, was not to be discouraged as a phase) and also of certain other misunderstood notions — not only *abhimana*, but egoistic unspiritual demand, hostile criticism, revolt, anger and other still more undesirable vital reactions (usually supposed to be foreign to the spiritual consciousness) have been put forward by some, admitted by many in practice, as a part of the Yoga! I do not see how such a method can lead to any good results in the spiritual life." 12 January 1932/ CWSA-32/The Mother with letters on the Mother-448,

115: CWSA-35/Letters on Himself and the Ashram- 812-813,

116: "It is in the silence of the mind that the strongest and freest action can come, e.g. the writing of a book, poetry, inspired speech etc. When the mind is active it interferes with the inspiration, puts in its own small ideas which get mixed up with the inspiration or starts something from a lower level or simply stops the inspiration altogether by bubbling up with all sorts of mere mental

suggestions. So also intuitions or action etc. can come more easily when the ordinary inferior movement of the mind is not there. It is also in the silence of the mind that it is easiest for knowledge to come from within or above, from the psychic or from the higher consciousness.” CWSA-31/Letters on Yoga-IV-55-56

117: “There is too, on a higher level, the equality of the stoic, the equality of a devout resignation or a sage detachment, the equality of a soul aloof from the world and **indifferent** to its doings. These too are insufficient; first approaches they can be, but they are at most early soul-phases only or imperfect mental preparations for our entry into the true and absolute self-existent wide evenness of the spirit.” CWSA-23/The Synthesis of Yoga-103,

118: CWSA-24/The Synthesis of Yoga-868,

119: CWSA-24/The Synthesis of Yoga-772,

120: The Gita-4.39,

121: The Gita-17.3,

122: CWSA-24/The Synthesis of Yoga-813,

123: Savitri-623,

122: “Intuition has a fourfold power. (1) A power of revelatory truth- seeing, (2) a power of inspiration or truth-hearing, (3) a power of truth-touch or immediate seizing of significance, which is akin to the ordinary nature of its intervention in our mental intelligence, (4) a power of true and automatic discrimination of the orderly and exact relation of truth to truth, — these are the fourfold potencies of Intuition.” CWSA-22/The Life Divine-983-984, “The thought of the intuitive mind proceeds wholly by four powers that shape the form of the truth, (1) an intuition that suggests its idea, (2) an intuition that discriminates, (3) an inspiration that brings in its word and something of its greater substance and (4) a revelation that shapes to the sight its very face and body of reality.” CWSA-24/The Synthesis of Yoga-814,

123: CWSA-24/The Synthesis of Yoga-825,

124: “The silence of the Ineffable is a truth of divine being, but the Word which proceeds from that silence is also a truth, and it is this Word which has to be given a body in the conscious form of the nature.” CWSA-24/The Synthesis of Yoga-707, “It would perhaps be accurate to say that these latter activities are mental representations of the higher movements, attempts of the ordinary mind to do the same things or the best possible imitations the intellect can offer of the functionings of the higher nature....This scrutiny can never give a quite complete and adequate truth idea. However positive they may seem at the time, they may at any moment have to be passed over, rejected and found inconsistent with fresh knowledge.” CWSA-24/The Synthesis of Yoga-814

“There is no perfect answer to our hopes;

There are blind voiceless doors that have no key;

Thought climbs in vain and brings a borrowed light,

Cheated by counterfeits sold to us in life’s mart,

Our hearts clutch at a forfeited heavenly bliss.” Savitri-77

125: “All divine consummations have performed to be figured by us in the inapt and deceptive terms of a language which was made to fit the normal experience of mental man; so expressed, they can be rightly understood only by those who already know, and, knowing, are able to give these poor external terms a changed, inner and transfigured sense. As the Vedic Rishis insisted in the beginning, the words of the supreme wisdom are expressive only to those who are already of the wise.” CWSA-23/The Synthesis of Yoga-94,  
126: CWSA-23/The Synthesis of Yoga-57,  
127: The Gita-2.46,  
128: CWSA-23/The Synthesis of Yoga-512-513,  
129: “The high perfected sense illumined lived  
A happy vassal of the inner ray,  
Each feeling was the Eternal’s mighty child  
And every thought was a sweet burning god.” Savitri-678,  
130: CWSA-22/The Life Divine-946,  
131: “The knowledge comes from above like the light and peace and everything else. As the consciousness progresses, it comes from a higher and higher level. First it is the higher or illumined mind that predominates, then the intuition, next the overmind, lastly the supermind; but the whole consciousness has to be sufficiently transformed before the supramental knowledge can begin to come.” CWSA-30/Letters on Yoga-III-p-461,  
132: CWSA-24/The Synthesis of Yoga-636-37,  
133: “The questions about the supermind cannot be answered profitably now. Supermind cannot be described in terms that the mind will understand, because the terms will be mental and mind will understand them in a mental way and mental sense and miss their true import. It would therefore be a waste of time and energy which should be devoted to the preliminary work psychicisation and spiritualisation of the being and nature without which no supramentalisation is possible. Let the whole dynamic nature led by the psychic make itself full of the dynamic spiritual light, peace, purity, knowledge, force; let it afterwards get experience of the intermediate spiritual planes and know, feel and act in their sense; then it will be possible to speak last of the supramental transformation.” CWSA-28/Letters on Yoga-I-289-290,  
134: CWSA-22/The Life Divine-1000,  
135: “What we are doing, if and when we succeed, **will be a beginning, not a completion.** It is the **foundation** of a new consciousness on earth — a consciousness with infinite possibilities of manifestation. The eternal progression is in the manifestation and beyond it there is no progression.” CWSA-28/Letters on Yoga-I-p-288, “This passage is the stage at which the supermind gnosis can take over the lead of the evolution from the overmind and build the **first foundations** of its own characteristic manifestation and unveiled activities; it must be marked therefore by a decisive but long-prepared transition from an evolution in the Ignorance to an always progressive evolution in the Knowledge.” CWSA-22/The Life Divine-1001,

136: Whenever we approached Sri K. Anurakta with our letters and writings, he will always correct them by introducing the prefix 'the' before Mother's name. From him we learned this small but important aspect of making life more sattvic and more meaningful.

137: CWSA-22/The Life Divine-1035,

138: CWSA-36/Autobiographical Notes-113,

139: "That Self and Spirit cannot be expressed by the mind's abstract generalisations; all the inspired descriptions of the seers and mystics cannot exhaust its contents and its splendours." CWSA-23/The Synthesis of Yoga-296, "Only those Scriptures, religions, philosophies which can be thus constantly renewed, relived, their stuff of permanent truth constantly reshaped and developed in the inner thought and spiritual experience of a developing humanity, continue to be of living importance to mankind. The rest remain as monuments of the past, but have no actual force or vital impulse for the future." CWSA-19/Essays on the Gita-5, "Truth is not a dogma that one can learn once and for all and impose as a rule. Truth is as infinite as the supreme Lord and It manifests every instant for those who are sincere and attentive."

The Mother's Agenda-22.03.1967,

"There comes no close to the finite's boundlessness,  
There is no last certitude in which thought can pause  
And no terminus to the soul's experience." Savitri-69

"Her thought is an endless march without a goal.

There is no summit on which she can stand

And see in a single glance the Infinite's whole." Savitri-252

140: "For the Shastra in its ordinary aspect is not that spiritual law, although at its loftiest point, when it becomes a science and art of spiritual living, Adhyatma-shastra, — the Gita itself describes its own teaching as the highest and most secret Shastra, — it formulates a rule of the self-transcendence of the sattvic nature and develops the discipline which leads to spiritual transmutation. Yet all Shastra is built on a number of preparatory conditions, dharmas; **it is a means, not an end.** The supreme end is the freedom of the spirit when abandoning all dharmas the soul turns to God for its sole law of action, acts straight from the divine will and lives in the freedom of the divine nature, not in the Law, but in the Spirit. This is the development of the teaching which is prepared by the next question of Arjuna." CWSA-19/Essays on the Gita-475-476,

141: TMCW-8/Questions and Answers-1956/p-188,

142: "Everything in the Asram belongs to the Teacher; the sadhaks (those who practise under him) have no claim, right or voice in any matter. They remain or go according to his will. Whatever money he receives is his property and not that of a public body. It is not a trust or a fund, for there is no public institution. Such Asrams have existed in India since many centuries before Christ and still exist in large numbers. All depends on the Teacher and ends with his life-time, unless there is another Teacher who can take his place." CWSA-36/Autobiographical Notes/p-530,

143: CWSA-24/The Synthesis of Yoga-622, “The individual must be the instrument and first field of the transformation; **but an isolated individual transformation** is not enough and may not be wholly feasible. Even when achieved, the individual change will have **a permanent and cosmic significance** only if the individual becomes a centre and a sign for the establishment of the supramental Consciousness-Force as an overtly operative power in the terrestrial workings of Nature, — in the same way in which thinking Mind has been established through the human evolution as an overtly operative power in Life and Matter. This would mean the appearance in the evolution of a gnostic being or Purusha and a gnostic Prakriti, a gnostic Nature. There must be an emergent supramental Consciousness- Force liberated and active within the terrestrial whole and an organised supramental instrumentation of the Spirit in the life and the body, — for the body consciousness also must become sufficiently awake to be a fit instrument of the workings of the new supramental Force and its new order. Till then any intermediate change **could be only partial or insecure**; an overmind or intuitive instrumentation of Nature could be developed, but it would be a luminous formation imposed on a fundamental and environmental Inconscience. A supramental principle and its **cosmic operation** once established permanently on its own basis, the intervening powers of Overmind and spiritual Mind could found themselves **securely upon it and reach their own perfection**; they would become in the earth-existence **a hierarchy of states of consciousness** rising out of Mind and physical life to the supreme spiritual level.” CWSA-22/The Life Divine-997-998,

144: CWSA-22/The Life Divine-953,

145: TMCW-14/Words of the Mother-II/p-207,

146: “I regard the spiritual history of mankind and especially of India as a constant development of a divine purpose, not a book that is closed, the lines of which have to be constantly repeated. Even the Upanishads and the Gita were not final **though everything may be there in seed**... I may say that it is far from my purpose to propagate any religion new or old for humanity in the future. A way to be opened that is still blocked, not a religion to be founded, is my conception of the matter.” CWSA-28/Letters on Yoga-I-411,

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# Sri Prapatti

“It is the old methods of *Yoga* that demand silence and solitude. The *Yoga* of tomorrow is to find the Divine in work and in contact with the world.”<sup>1</sup>

## The Mother

“Another untoward result or peril of the diffusive movement (of self-expansion) and the consequent invasion has been the intellectual formalisation of spiritual knowledge into dogma and the materialisation of living practice into a dead mass of cult and ceremony and ritual, a mechanisation<sup>90</sup> by which the spirit was bound to depart in course of time from the body of the religion. But **this risk** (of generalisation of Spirituality) **had to be taken**, for the expansive movement was an inherent necessity of the spiritual urge in evolutionary Nature.”<sup>25</sup>

## Sri Aurobindo



Sri Prapatti

The Integral Education movement in *Orissa* is initiated, fostered and enriched by many Name and Nameless adventurers, by whose dedication it has stood as single spirited superstructure to elevate the general Consciousness of the mass. Its vast and many faceted expansions has been initiated from a single and sole will of an Ascetic aspiration, *Sri Babaji Maharaj*, with his intense love and compassion extended to the state of *Orissa*. It has still witnessed a greater sacrifice of his strong collaborator, *Sri Prapatti*, whose tireless action and movement has established a ‘large scale infrastructure’<sup>37</sup> scattered all over the land to create a sufficient base to practice *Yoga*, expand Education and experience a Divinised collective living. Thus, a link is discovered in between

**Consecration**, the central truth of integral Yoga, **Concentration**, the central truth of integral Education and **Consciousness**, central truth of the Divine Life. By increase of concentration, consecration is increased, resulting in Divine union and vertical movement of Consciousness in ascending and descending order. This exercise integrates *The Mother and Sri Aurobindo's* ultimate dream vision of perfect and fulfilled earth or 'All earth shall be the Spirit's manifest home.'<sup>57</sup>

*Sri Prapatti* was destined for the Divine work of expansion and extension of new vision to the extent that it must be generalised in as large a field as practicable in *Orissa*, as entrusted to him by *The Mother*. It was an exercise of crawling in the mud; a process seemingly a descent into the dark pit, a circle of toil, struggle, war and wrestle of eternal opposites but in reality, a progress of heavenly journey and a labour of Nameless Divine Will. His effort to encircle and seize more and more hearts with Divine Love, to bring high Spirituality to the ignorant and *tamasic* masses and implant integral Education to the existing decrepit mechanised system was a perfect forward movement, a real threat to the corrupt machinery, selfish interest and a daring adventure to come down to the obscure surface dishonesty of things. He sacrificed his life and blood for a reason too noble in linking earthly issues with the Divine and had brought grass root revolution. This Work asks material infrastructure identified as husks of truth on whose base the kernel of truth or the inner living is experienced. It was not too difficult to initiate but difficult in the long march to establish a balance between the subjective living and the manifesting action. So, this limited beginning must witness rightly regulated *sattwic* action followed by tracing a path of series of ascending and descending stairs of Consciousness as the sole subjective Divine work of which all objective manifestations are secondary result of self-expansion. He was not satisfied with his achievements through the collaboration of the generous, prosperous and noble devotees but was always waiting with hope of creation of better and more efficient instruments whose surface transformed personalities are free from ascetic impatience and moderate ambition, ready to share a part of earth's burden of suffering and have learned the lesson to integrate Soul and Nature.

*Sri Prapatti* had purified intellect united with strong will power, in his evolved mind he sought a passage in which *buddhi* is linked with the Spirit and this Spiritual experience is further dynamised to reconcile with Work. The core of his aspiration was pure Knowledge, ready to project *Sri Aurobindo* as great hope of future, enthusiastic towards Supramental transformation, proficient in holding together the large number of devotees and eager to implement Their Self-vision and the Truth of Self-action. His effort was a part of *Sri Aurobindo's* declaration that 'no change can be more radical than the revolution attempted in the integral Yoga.'<sup>2</sup> His greatest contribution was that

he took the risk<sup>25</sup> boldly to diffuse Spiritual movement and made an effort to heal the opposition between Spiritual life and the World. The problem of harmonising the Divine Consciousness descending into a chosen individual vessel and the same Divine Consciousness spreading the collective body in particular and human race in general were the very difficulty, that he was here to set right and resolve. His other generous action was to extend Self-less help towards the devotees in getting *the Mother's* physical touch and directed large number of young children from Orissa to get admitted in *Sri Aurobindo International Centre of Education, Pondicherry*. He was insisting everybody to turn towards their inner being and it is by the help of Soul force one can transform Nature and resolve<sup>100</sup> the problems of life. A real union between pure Soul and impure Nature,<sup>49</sup> perfect Spirit and imperfect Matter, Heaven the Father and Earth the Mother can affect the desired transformation. Thus, he was recognised as ideal secondary Source and was faithful in his mission of strengthening our contact with the primary Source. As *Karma Yogi*, he had ploughed the hard soil on whose fertile bed the fine flower of *Jnana* and *Bhakti Yoga* bloomed. He did not wait to reap the fruit of the tree that he had sown and the seed of Truth grew into delicate wonderful bud and the bud of collective action bloomed into splendid flower of Divine action on the world tree.

The later *Vedantic* Illusionist, *Nirvanist* and Ascetics are satisfied in their limited range of higher Consciousness, personal salvation, desire for individual welfare and habituated to make themselves light and comfortable for the race by throwing away its barriers or the remote indifference is noticed to the cry that rises up from a labouring, poor, oppressed helpless humanity or selfishness grows that cares not of what happens of those who are left behind in consciousness. In the *Ashram*, those noble *Sadhakas* who had realised the Static Divine union, lived in freedom and Joy of the Spirit and were influenced by the later *Vedantic* Saints who were incapable of resolving any external problem of the world and hence did not descend down to the need of the common people. They are identified as later *Vedantic* integral *Sadhakas* who do not want to bear a part of earth's sufferings, miseries and doom and remain satisfied with their self-isolated delight and freedom. Very few who were influenced by ancient *Vedantic* Seers and had realised the dynamic Divine union; they could descend to the level of common earth-bound men in resolving their gross earthly miseries, subtle Psycho-Spiritual problems and draw them towards freedom. These ancient *Vedantic* integral *Sadhakas* believe strongly that the Divine Joy becomes incomplete and imperfect if it is exclusive and not equally shared by all.<sup>81</sup> *Sri Prapatti* got the special Divine call and preparation on his way of linking the isolated exclusive static Divine union with the all-inclusive dynamic Divine union. He had chosen earth and its 'suffering men'<sup>81</sup> as field of Divine action and had undertaken the most challenging task of directing *the* unseen Divine *Mother's* Presence to remould



the unblessed humanity and of transforming *Orissa* into ‘centre of eternal harmony and order.’<sup>84</sup> Integral Yoga does not entertain the gulf created between swift Spiritual evolution of developed Soul and slow mental evolution of developing Soul and *Sri Prapatti* bridged this gulf by introduction of *Karma Yoga* or acceptance of all work and all movement as means of uniting with the Divine. He had discovered the difference<sup>93</sup> between *sakama* and *niskama karma* and how they were linked with Consciousness. If work is done with the intention of getting *siddhi*, then one can arrive at the desired perfection and fulfilment of object of work swiftly and easily without knowledge of the reversal of Consciousness but if work is done without the intention of *siddhi* and without the desire for the fruit of action, then work becomes a means of union with the Divine and of ascent and descent of Divine Consciousness. The former effort leads to self-expansion and the latter effort leads to self-concentration. Our interest is concentrated on how self-concentration can be utilised as means of self expansion and this self-concentration can be subordinated by the self- expansion pursued through activation of three *Gunas*.

**The Truth of *The Mother’s* Action Manifested through *Sri Prapatti*:**

“He who lives in the Truth is above all contradictions and all oppositions.”<sup>3</sup>

**The Mother**

“He who lives to serve the Truth is unaffected by any external circumstance.”<sup>86</sup>

**The Mother**

“Truth cannot be formulated in words, but it can be lived provided one is pure and plastic enough.”<sup>4</sup>

**The Mother**

“I know the conditions of the country (India). Even if one person could put himself faithfully at the disposal of the Truth, he could change the country and the world.”<sup>124</sup>

**The Mother**

“One drop of true knowledge can create a revolution if it falls into a world of ignorance.”<sup>82</sup> “One drop of truth is worth more than an ocean of false information.”<sup>82</sup>

**The Mother**

“If the Truth has to spread itself, it will do it of its own motion; these things (As for propaganda I have seen that it is perfectly useless for us.) are unnecessary.”<sup>133</sup>

**Sri Aurobindo**

“Never tell a lie: absolute condition for safety on the path... Each lie uttered is a step taken towards disintegration.”<sup>140</sup>

**The Mother**

*The Mother's Work* is identified as truth of becoming, one aspect or one point of emphasis of the total truth. By the collective effort of *Sri Prapatti's* team and by the pressure of Nature's second evolutionary Spiritual urge, a large number of *the Mother's Centre* have evolved in the state of *Orissa* (new name *Odisha*) with Integral Education Centre and *Sri Aurobindo's Sacred Relics* to dynamise invasion of Divine *Shakti*; thus devotees got the opportunity to turn their will and desire towards Divine Will through Divine Work, their emotions towards Divine *Ananda* through intensification of *Bhakti*, their Consciousness towards transcendence through regular collective meditation and their intellect towards Divine Wisdom through study of *The Mother* and *Sri Aurobindo's* writings and Study Circle; it is believed that more they read Their writings, their Subconscient sheaths will be enriched with Divine's affirmative and illuminative vibration. If the above endeavours are pursued without any concealed motive, then it will lead to annulment of ego and if pursued without religious piety then all the effort will end with a completer Spiritual seeking of Divine union, always ready to open towards new, more integrated, extended, reconciling and unifying knowledge.

An entry into *Sri Aurobindo's* great Teaching invites His Divine Presence and it can be assimilated with the aid of purified analytical mind and partial Divine realisation and by turning intellect Godward. It encourages no shortcut, easy, exclusive, part self-giving and comfortable path, because its objective is equal manifestation of the Divine in the Inconscient, Subconscient, Physical, Vital, Mental, Psychic, Spiritual, Universal, Supramental and Bliss planes. So, it asks integral perfection of manifold (or tenfold) complex nature by mounting ascent of the lowest nature into highest Consciousness and constant descent of highest *Shakti* into the lowest Nature till all becomes plastic sea-stuff of Consciousness and Truth.

Integral Yoga considers man primarily as Spirit in mind, much more than a Spirit in body or a Spirit in vital or a Spirit in the heart, can open up to higher Spiritual force above the head through mind by activating the triple way of Works, Knowledge and Love and the higher *Shakti* thus possessed brought down into action in transforming the nature. This Yoga begins with opening of seven *Kundalini Chakra* of traditional Yoga from above and with the descent of Divine *Shakti* 'a working is chosen mainly from above downward and not the opposite way.'<sup>14</sup> With more and more working of the Divine Force, one will come across twelve energy Centres<sup>85</sup> of integral Yoga; they are three above the head and two below the feet in addition to existing seven *chakras* of traditional Yoga. Thus Self and Nature experiences Divine union in twelve (or ten by excluding highest two centres) energy centres and experiences purification, transformation, perfection of twelve (or ten) *Koshas*, Sheaths leading towards integral Perfection. In this Yoga ten energy centres are recognised as last two<sup>138</sup> highest energy centres are not easily accessible.

The Divine change of Nature, the highest secret knowledge, *rahasyam uttamam*,<sup>5</sup> hinted in *the Gita* was further developed in 'The Mother' book, which was accepted and adored as the principal book<sup>74</sup> of *sadhana* in *Orissa*; the former proposes that the largest development in shortest path is possible by first opening the *Akshara Purusha* by practice of *Vedantic* method of triple *Yoga* and then secondly opening the *Kshara Purusha* by the pressure of *Akshara Purusha* and the latter proposes the largest development in shortest path is possible by first opening the four fold dynamic Spiritual *Shakti* and then by its pressure opening the four fold dynamic Psychic and Supramental *Shakti*. The latter further proposes that if one supports a little false thought and action he will lose the Divine and His Grace and those who persistently reject falsehood and obscurity or practice rigorous self-control/renunciation of the first chapter are fit to pursue integral *Yoga* and the former proposes *Arjuna*, before entry into *Karma Yoga* in the war field he must pursue *samyama* of *Sankhya/Buddhi/ Jnana Yoga* in order to arrive at a desireless state and if he little supports the truth or obeys the little of Divine's law, *Svalpam apyasya dharmasya*,<sup>6</sup> then he will be saved from the worst fear raising difficulties. Before opening of dynamic Spiritual *Shakti* of *The Mother* book one must open the *Akshara Purusha* or static Spiritual Being by *Vedantic* method of *Yoga* as proposed in both the *Shastra*.

A *Bhakta*, worshipping 'The Mother' book with incense and flower can draw a powerful Divine Presence from it. A *Jnani* has to link the highest knowledge of 'The Mother' book with the root knowledge of *the Gita*, and still more effort can be exercised to interpret it in the light of 'The Synthesis of *Yoga*,' 'The Life Divine' and 'Savitri.' A *Karmi* receives inspiration and force from this book for the growth and expansion of institutional infrastructure. But uniting with the Divine through Work, Knowledge and Devotion or of becoming a *Yogi* is far greater achievement in Spiritual life than that of becoming a man of action, man of wisdom and man of devotion. And as per *the Gita*,<sup>54</sup> he who is most united with the Divine under all circumstances is the greatest *Yogi*. And if this union is dynamised, then he becomes one with the Consciousness of the Divine *Shakti* and becomes Her eternal Child.

The first chapter of *The Mother* book gives importance to discernment of truth from falsehood and acceptance of the former by the rejection of the latter is the starting point of all *Yoga*. The second chapter gives importance to the psycho-spiritual *Vedantic* method to enter partial static and dynamic union with the Divine. The third chapter insists on integration of this Divine union through faith, sincerity and surrender. The fourth chapter stresses Supramental action<sup>132</sup> and manifestation, for which an ideal *Sadhaka* can reconcile the Divine attributes of Power and Wealth with the purity of Divine Love. It hints that those who are corrupt through activation of *rajasic* Power, rich through

unaccountable and disproportionate accumulation of wealth<sup>71</sup> and indulged in human love<sup>72</sup> and human association misuse and limit the purity of Divine action. The fifth chapter hints the essence of *Karma Yoga* and attainment of dynamic oneness with the Divine Mother. The sixth chapter develops contact with the four mediatrix Overmental Mother Powers which is identified as dynamic aspect of the Spiritual Being, *Akshara Purusha* and extension of Yoga of Self-perfection as hinted in *The Synthesis of Yoga*. This is also the supreme mystery, *the Gita* has hinted as four powers of *Manu*, '*chatvaro manabasthata*'<sup>61</sup> but never developed. The method of self-discipline proposed by *The Mother* book seems to be simple but its objective is difficult to realise and there are still many missing links and voids that can divide and disconnect the relation between the static and dynamic Divine. It proposes to initiate transformation of Nature with the aid of *Purusha Yajna* and intensify this action by *Prakriti Yajna*.

The first chapter hints of difficulties and danger of the path and the *Vedantic* solution of renunciation, which can be further nourished through *Tyaga*, *Vairagya*, *Abhyasa*, *Samyama* and *Tapasya* and the final culmination in surrender and self-offering of being and nature. The second chapter gives inner aid, *antara avalambana*, and not the outer aid, *bahya avalambana*, for pursuing integral Yoga and it is through aspiration, rejection and surrender one can experience static Divine union and subsequently dynamic Divine union. The third chapter stresses the inner method of faith, sincerity and surrender as means of entering contact with dynamic Divine *Mahashakti*. The first three chapters are for both developing and developed Souls through *Vedantic* method of self-discipline in order to arrive at the *Tantric* aim. The last three chapters, of perfecting, of beautifying and of harmonising outer life by reconciling money power with the purity of Divine Love and attaining dynamic oneness with the Divine Mother with the aid of consecrated action and realisation of fourfold Divine *Mahashaktis* with the activation of Spiritual Being or Soul in mind or *Akshara Purusha* are meant for developed Souls. Fourth chapter is the test of capacity of a developed Soul, here identified as ideal *Sadhaka*.<sup>132</sup> In its use in outer life, wealth, power and human love are distortion of original Divine attributes and if they can retain and reconcile their original Divine attribute through perfection of a human vessel, then the Supramental manifestation become practicable. Since money is utilised for perfection, beautification and harmonisation of outer vital and physical life, so it may be considered combination of original Divine attributes of *Mahasaraswati* and *Mahalakshmi*.

This indispensable negative self-discipline of renunciation of the first chapter for beginners of Yoga is linked with second chapter with the constant rejection of *tamasic* Ignorance of body, *rajasic* falsehood of the vital and *sattwic* limitation of mind and intellect. The third chapter is linked with the first

chapter with rejection of doubt (fear and impatience) to strengthen faith, rejection of artificiality, dishonesty, hypocrisy, dullness and inertia in order to increase sincerity and rejection of selfishness, motive and fruit of action in order to arrive at self-less self-giving. The fourth chapter is linked with the first chapter by the message that the Divine work can continue by not mixing money power which are contaminated by falsehood, by not mixing Divine will with human will power and by not mixing the Soul saving Divine Love with Soul slaying human love. The fifth chapter gives the message for the Divine work, ego, desire, attachment to work, its result and doer-ship of work must be rejected. The above law of rejection in the mental, Psychic and Spiritual plane is not applicable in the all-embracing Supramental Consciousness which can slay falsehood and save truth. Its Light and Truth can freely and stupendously penetrate into Ignorance, Falsehood, limited perfection of mind, doubt, insincerity, selfishness, misuse of money, *rajasic* power, human love and undivine action and transforms their distortion of truth into Divine attributes.

The first chapter is linked with the sixth chapter where the Spiritual Mother in the form of *Maheswari* rejects and punishes the *Asura*, *Rakshasa*, *Pisacha* and other hostile and ignorant forces and compel them consequence of their hostility. As Spiritual Mother in the form of *Mahakali*, she is terrible, dangerous and ruthless against *Asuras* and haters of the Divine. She does not tolerate man's thousand imperfections, unwillingness to change, indifference, negligence, sloth in divine work, untimely slumberer, loiterer, all obstinately ignorant and obscure habits and deals roughly, angrily and severely with them and smites awake at once with sharp pain. As the Spiritual Mother in the form of *Mahalakshmi*, she repels all that is ugly, mean, base, poor, sordid, squalid, brutal, reluctance towards the growth of love and beauty. She leaves the human heart if it is surrounded with selfishness, hatred, jealousy, malignance, envy, strife, treachery, greed, ingratitude, grossness of passion and unrefined desire. She does not like ascetic bareness, harshness, suppression of heart's deeper emotions and rigid repression of soul's and life's parts of beauty. As Spiritual Mother of *Mahasaraswati* she abhors carelessness, negligence, indolence, all deceptive, hasty and feet dragging work, all clumsiness, misfire, false adaptation and misuse of instruments and faculties and leaving of works undone or half done. She does not tolerate double mind, dramatic exaggeration, self-deceit and pretence. In the Supramental Consciousness, the Mother as Supramental *Mahashakti* does not reject them but either transforms them by suffusion of Supramental energy and force or destroys them if they are considered unfit to suffer transformation. So, all negative energies are automatically annulled, become non-existent and obsolete in the Supramental world. But for such Supramental action, the human vessel has to undergo prolonged training in the mental, Psychic and Spiritual plane and sufficiently enlarge and harmonise itself.

*The Mother* book emphasizes more the outcome of *Sri Aurobindo's Sadhana* in revealing the Spiritual identity of *The Mother*, who took mortal birth during the brief period of human history; the Spiritual passage through which one will arrive at the discovery of the dynamic Spiritual energy, *Shakti*, *The Mother* is hinted here but thoroughly developed elsewhere; the method of *sadhana* proposed by *The Mother* book is Vedantic in order to arrive at Tantric aim.

So a *Sadhaka's* study and practice of *The Mother* book will be considered complete when he will be able to activate Spiritual Being and dynamise all the four mediatrix Mother Powers at will and by their descent activates Psychic Being and four executrix Mother Powers, that of *Brahma Shakti*, *Kshetra Shakti*, *Vaisya Shakti* and *Shudra Shakti*, reconciles and harmonises their full Divine personality in the existing human vessel and develop the passage of tracing the four-fold Supramental *Mahashaktis*, that of Truth Supreme, Power Supreme, Supreme Bliss and Will Supreme and finally uncovers the one *Aditi* or the Creatrix Bliss Mother. A *Sadhaka's sadhana* is generally weighed by the long movement of his Psychic and Spiritual Being and their eight-fold *Divine Shaktis* and by their pressure Supramental Being and four-fold Supramental *Mahashakti* will open. So, in order to complete the understanding on *The Mother* book asks reconciliation of three complementary *Shastras* of *The Synthesis of Yoga*, *The Life Divine* and *Savitri* and similar quantum of large descent of overhead new knowledge and the combination of both existing and new wisdom can alone give the full satisfaction, necessary fulfilment and fitness to serve Them in all life. The Divine Presence compressed in them can drag an individual Consciousness thousand years ahead.

### **The Triple Deficiencies and Triple Efficiencies:**

“The transformation can be brought about by the removal of the limitation and the elimination of the distorting or perverting element. This however cannot be done by the heightening and greatening of the intellectual activity alone; for that must always be limited by the original inherent defects of the mental intelligence. An intervention of the supramental energy is needed that can light up and get rid of its **deficiencies** of (2) thought and (1) will and (3) feeling.”<sup>92</sup>

Sri Aurobindo

The growth of noble and peaceful devotees and their effort to practice integral Yoga and collective Divine work are not without their limitations and their deficiencies are derived from fundamental deficiencies of man arising out of the distraction of will, intellect and emotion. Here a devotee is not a name of single individual or community but a state of transitional consciousness. He is a symbol of our own imperfection and insufficiency. His life rotates between triple divisible personalities of *tamasic*, *rajasic* and *sattwic* Nature which is

deceived from the true way of inner life and it leaves him wandering in an intermediate chaos of misleading experiences. If he is not satisfied with the existing *sattwic* purity and achievements then there is felt the need to be aware of the limiting compulsion of the three modes of Nature that force him to become dwarf<sup>64</sup> in the slow evolutionary journey. These deficiencies and imperfection of three *gunas* are manifested in triple terms of dispensable devotees, dispensable methods and dispensable *sadhana kendras*. They can be transformed into triple efficiencies of indispensable *Sadhakas*, indispensable Self-discipline and indispensable Divine Centre.

### **The Dispensable Developing Souls or the first Deficiency:**

“And in any society we should have all four types, — even, for an example, if we create a purely productive and commercial society such as modern times have attempted, or for that matter a *Shudra* society of labour, of the proletariat such as attracts the most modern mind and is now being attempted in one part of Europe and advocated in others.”<sup>95</sup> (The above message hints that disproportionate increase of proletariat is a real threat to the survival human race.)

Sri Aurobindo

“Do not look up to men because of their **riches** or allow yourself to be impressed by the show, the power or the influence. When you ask for *the Mother*, **you must feel** that it is she who is demanding through you a very little of what belongs to her and the man from whom you ask will be judged by his response.”<sup>71</sup> (The above message hints to pursue Divine work with the aid of true devotee and white money.)

Sri Aurobindo

“...but even without this preparation all who take refuge in the divine Lover of man, ... **woman** shut in and stunted in her growth by the narrow circle society has drawn around her self-expansion, ... find at once the gates of God opening before them.”<sup>97</sup> (The above message hints that if more and more women turn their life exclusively towards Divine by renouncing earthly enjoyments, then humanity will be saved.)

Sri Aurobindo

A devotee’s jealous worship of personal form of the Divine is satisfying to his *tamasic* mind or the physical mind ‘Desires the image (of his own imagination) for the godhead’s sake.’<sup>137</sup> A comprehensive picture of a devotee’s relation with the Divine<sup>131</sup> is observed in the epic *Savitri*:

“A door is cut in the mud wall of self;  
 Across the lowly threshold with bowed heads  
 Angels of ecstasy and self-giving pass,  
 And lodged in an inner sanctuary of dream  
 The makers of the image of deity live.” *Savitri*-170  
 (King Aswapati said) “But dim in human hearts the ascending fire,  
 The invisible Grandeur sits unworshipped there;

Man sees the Highest in a limiting form  
 Or looks upon a Person, hears a Name.” Savitri-371  
 (King Aswapati said) “Too hard the gods are with man’s fragile race;  
 In their large heavens they dwell exempt from Fate  
 And they forget the wounded feet of man,” Savitri-425,  
 (Queen said) “Perhaps the soul we feel is only a dream,  
 Eternal self a fiction sensed in trance.” Savitri-442,  
 (Queen said) “Is it thy God who made this cruel law?  
 Or some disastrous Power has marred his work  
 And he stands helpless to defend or save?” Savitri-438  
 (Narad said) “O queen, thy thought is a light of the Ignorance,  
 Its brilliant curtain hides from thee God’s face.” Savitri-443,  
 Narad said: “It (shadow of unknown face) sensed a negative infinity,  
 A void supernal whose immense excess  
 Imitating God and everlasting Time  
 Offered a ground for Nature’s adverse birth  
 And Matter’s rigid hard unconsciousness  
 Harbours the brilliance of a **transient soul**  
 That lights up birth and death and ignorant life.” Savitri-454  
 (Savitri’s Multiple inner entities said) “Nay, it is her spirit she seeks.  
 A splendid shadow of the name of God,...  
 But none has touched its limbs or seen its face.” Savitri-500,  
 (Death said) “He magnifies his self and names it God.” Savitri-586  
 (Death said) “Immutable, bodiless, beautiful, grand and dumb,  
 Immobile on its shining throne it sits;  
 Dumb it receives his offering and his prayer.  
 It has no voice to answer to his call,  
 No feet that move, no hands to take his gifts:  
 Aerial statue of the nude Idea,  
 Virgin conception of a bodiless god,  
 Its light stirs man the thinker to create  
 An earthly semblance of diviner things.” Savitri-609,  
 (Death said) “For how in the soiled heart of man could dwell  
 The immaculate grandeur of thy dream-built God,  
 Or who can see a face and form divine  
 In the naked two-legged worm thou callest man?” Savitri-634  
 “Mine is a heart that worshipped, though forsaken,  
 The image of the god its love adored;  
 I have burned in flame to travel in his steps.  
 Are we not they who bore vast solitude  
 Seated upon the hills alone with God?” Savitri-638  
 (Death said) “Truth comes not there but only the thought of Truth,  
 God is not there but only the name of God.” Savitri-646,  
 (Death said) “Or is Truth aught but a **high starry name**



Or a vague and splendid word by which man's thought  
 Sanctions and consecrates his nature's choice,  
 The heart's wish donning knowledge as its robe,  
 The cherished idea elect among the elect,  
 Thought's favourite mid the children of half-light  
 Who high-voiced crowd the playgrounds of the mind  
 Or people its dormitories in infant sleep?" Savitri-654  
 (Divine said) "Where God is unseen and only is heard a Name" Savitri-702  
 (Savitri said before realisation of her Psychic being.)  
 "Is there a God whom any cry can move?  
 He sits in peace and leaves the mortal's strength  
 Impotent against his calm omnipotent Law  
 And Inconscience and the almighty hands of Death." Savitri-475

A comprehensive picture of a devotee's exclusive opening to the Divine  
 which calls down His tireless Grace, is observed in the epic *Savitri*:

"At the Unseen's knock upon her hidden gates  
 Her strength made greater by the lightning's touch  
 Awoke from slumber in her heart's recess." Savitri-19-20  
 "A flaming warrior from the eternal peaks  
 Empowered to force the door denied and closed" Savitri-21  
 "In the dead wall closing us from wider self,  
 Into a secrecy of apparent sleep,  
 The mystic tract beyond our waking thoughts,  
 A door parted, built in by Matter's force,  
 Releasing things unseized by earthly sense:  
 A world unseen, unknown by outward mind  
 Appeared in the silent spaces of the soul." Savitri-27  
 "Even when we fail to look into our souls  
 Or lie embedded in earthly consciousness,  
 Still have we parts that grow towards the light,  
 Yet are there luminous tracts and heavens serene  
 And Eldorados of splendour and ecstasy  
 And temples to the godhead none can see." Savitri-46-47  
 "A wider consciousness opens then its doors;  
 Invading from spiritual silences  
 A ray of the timeless Glory stoops awhile  
 To commune with our seized illumined clay  
 And leaves its huge white stamp upon our lives." Savitri-48  
 "A Voice ill-heard shall speak, the soul obey,  
 A Power into mind's inner chamber steal,  
 A charm and sweetness open life's closed doors  
 And beauty conquer the resisting world,

The Truth-Light capture Nature by surprise,  
 A stealth of God compel the heart to bliss  
 And earth grow unexpectedly divine." Savitri-55  
 "THIS knowledge (Godhead's seed) first he had of time-born men.  
 Admitted through a curtain of bright mind  
 That hangs between our thoughts and absolute sight,  
 He found the occult cave, the mystic door  
 Near to the well of vision in the soul,  
 And entered where the Wings of Glory brood  
 In the silent space where all is for ever known." Savitri-74  
 "A threshold guardian of the earth-scene's Beyond,  
 She has canalised the outbreaks of the Gods  
 And cut through vistas of intuitive sight  
 A long road of shimmering discoveries.  
 The worlds of a marvellous Unknown were near,  
 Behind her an ineffable Presence stood:  
 Her reign received their mystic influences,  
 Their lion-forces crouched beneath her feet;  
 The future sleeps unknown behind their **doors**." Savitri-87  
 "Aspects of being donned world-outline; forms  
 That open moving **doors** on things divine,  
 Became familiar to his hourly sight;  
 The symbols of the Spirit's reality,  
 The living bodies of the Bodiless  
 Grew near to him, his daily associates." Savitri-96  
 "In that lucent ambience mystically clear  
 The eyes were **doors** to a celestial sense,  
 Hearing was music and the touch a charm,  
 And the heart drew a deeper breath of power." Savitri-103  
 "But she has stabled her dreams in Matter's courts  
 And still her **doors** are barred to things supreme.  
 These worlds could feel God's breath visiting their tops;  
 Some glimmer of the Transcendent's hem was there." Savitri-123  
 "A godhead woke but lay with dreaming limbs;  
 Her house refused to open its **sealed doors**." Savitri-157  
 "A **door is cut** in the mud wall of self;  
 Across the lowly threshold with bowed heads  
 Angels of ecstasy and self-giving pass,  
 And lodged in an inner sanctuary of dream  
 The makers of the image of deity live." Savitri-170  
 "One day he shall descend to life and earth,  
 Leaving the secrecy of the **eternal doors**,  
 Into a world that cries to him for help,  
 And bring the truth that sets the spirit free,

The joy that is the baptism of the soul,  
 The strength that is the outstretched arm of Love.  
 One day he shall lift his beauty's dreadful veil,  
 Impose delight on the world's beating heart  
 And bare his secret body of light and bliss." Savitri-200  
 "His wisdom's oracles are made our bonds;  
 The **doors of God** they have locked with keys of creed  
 And shut out by the Law his tireless Grace." Savitri-225  
 "The Known released him from its limiting chain;  
 He knocked at the doors of the Unknowable." Savitri-298  
 "O Son of Strength who climbst creation's peaks,  
 No soul is thy companion in the light;  
 Alone thou standest at the eternal doors.  
 What thou hast won is thine, but ask no more." Savitri-335  
 "Illumining breath to think and plasm to feel,  
 He labours with his slow and sceptic brain  
 Helped by the reason's vacillating fires,  
 To make his thought and will a magic door  
 For knowledge to enter the darkness of the world  
 And love to rule a realm of strife and hate." Savitri-338  
 "High priests of wisdom, sweetness, might and bliss,  
 Discoverers of beauty's sunlit ways  
 And swimmers of Love's laughing fiery floods  
 And dancers within rapture's golden doors,  
 Their tread one day shall change the suffering earth  
 And justify the light on Nature's face." Savitri-334  
 "Let a great word be spoken from the heights  
 And one great act unlock the doors of Fate." Savitri-345  
 "Earth's brooding wisdom spoke to her still breast;  
 Mounting from mind's last peaks to mate with gods,  
 Making earth's brilliant thoughts a springing-board  
 To dive into the cosmic vastnesses,  
 The knowledge of the thinker and the seer  
 Saw the unseen and thought the unthinkable,  
 Opened the enormous doors of the unknown,  
 Rent man's horizons into infinity." Savitri-359  
 "There Wisdom sits on her eternal throne.  
 All her life's turns led her to symbol doors  
 Admitting to secret Powers that were her kin;  
 Adept of truth, initiate of bliss,  
 A mystic acolyte trained in Nature's school,  
 Aware of the marvel of created things  
 She laid the secrecies of her heart's deep muse  
 Upon the altar of the Wonderful;

Her hours were a ritual in a timeless fane;  
 Her acts became gestures of sacrifice.” Savitri-360  
 “On a subtle interspace which rings our life,  
 Unlocked were the inner spirit’s trance-closed doors:” Savitri-369  
 “Immortal Powers sweep flaming past your doors;  
 Far-off upon your tops the god-chant sounds  
 While to exceed yourselves thought’s trumpets call,  
 Heard by a few, but fewer dare aspire,  
 The nympholepts of the ecstasy and the blaze.” Savitri-371  
 “A hand from some Greatness opened her heart’s locked doors  
 And showed the work for which her strength was born.” Savitri-375  
 “The mountains in their anchorite solitude,  
 The forests with their multitudinous chant  
 Disclosed to her the masked divinity’s doors.” Savitri-385  
 “Arising to a hymn of wonder’s priests  
 Her soul flung wide its doors to this new sun.” Savitri-395  
 “And Satyavan looked out from his soul’s doors  
 And felt the enchantment of her liquid voice  
 Fill his youth’s purple ambience and endured  
 The haunting miracle of a perfect face.” Savitri-396  
 “The mind of mortal man is led by words,  
 His sight retires behind the walls of Thought  
 And looks out only through half-opened doors.” Savitri-457  
 “But once the hidden doors are flung apart  
 Then the veiled king steps out in Nature’s front;  
 A Light comes down into the Ignorance,  
 Its heavy painful knot loosens its grasp:  
 The mind becomes a mastered instrument  
 And life a hue and figure of the soul.” Savitri-530  
 (Savitri said) “Who shall prohibit or hedge in his course,  
 The wonderful, the charioteer, the swift?  
 A traveller of the million roads of life,  
 His steps familiar with the lights of heaven  
 Tread without pain the sword-paved courts of hell;  
 There he descends to edge eternal joy.” Savitri-591-92  
 (Savitri said after her Psychic being is Supramentalised.)  
 “If the chamber’s door is even a little ajar,  
 What then can hinder God from stealing in  
 Or who forbid his kiss on the sleeping soul?” Savitri-649  
 “Unlocked the avenues of spiritual sight  
 And taught the entries of a heavenlier state  
 To thy rapt soul that bore the golden key?” Savitri-683  
 (Divine said) “Even the **many** shall some answer make  
 And bear the splendour of the Divine’s rush

And his (Divine's) impetuous (hasty) knock at unseen doors." Savitri-709

*The Gita* issues injunction on the man of Knowledge to utilise *Karma Yoga* as a means of gathering together the devotees, *lokasamgraham*, and not to disturb their thought basis, life basis and work basis which are guided by divisible consciousness of three *gunas*. They should not be persuaded to become a liberated Divine worker or live a life of higher Consciousness through rigorous self-control; 'for impelled by his example but unable to comprehend the principle of his action, they would lose their own system of values without arriving at a higher foundation.'<sup>91</sup> He should not create a division of their understanding on attachment to action and he should encourage them to do all action, doing them himself with knowledge, detachment and in union with the Divine. Their minds are restless, uncontrollable and wander away from Yoga. *The Gita* has identified them as child Souls, *bala*,<sup>134</sup> and further segregated them as women, those who have not renounced sense enjoyments, *Shudra*, those who subjected their life to lower nature, *Vaisya*, those who have subjected their life to wealth attachment.<sup>135</sup> There are still other inferior Souls identified as man of evil conduct, *durachara*, out-castes, *vyapasritya*, born from the womb of sin, *papa-yonayah* and deluded souls, *mudha*. *The Gita* has accepted them all and proposes them many-fold moderate paths **without self-control**, in order to attain the Divine. They are:

1: "Others, those who are unfit to pursue *Karma*, *Jnana*, *Sankhya* and *Dhyana Yoga*, may hear the Truth from realised Souls and mould the mind and heart into the sense of That to which they listen with faith and concentration and these devotees also go beyond death to immortality." The Gita-13-26,

2: "If thou art unable even to seek by practice of Yoga, then be it thy supreme aim to do My work; doing all actions for My sake, thou shalt attain perfection." The Gita-12.10, "Work without sacrifice leads this world of men to bondage; for sacrifice practise works, O son of *Kunti*, becoming free from all attachments." The Gita-3.9

3: "If a man of very evil conduct turns to Me with a sole and entire love then swiftly, he becomes a Soul of righteousness and obtains eternal peace. This is My word of promise." The Gita-9.30/9.31,

4: "Those who take refuge in Me, O *Partha*, be they out-castes, born from the womb of sin, women, *Vaishyas*, even *Shudras*, they also attain to the highest Goal." The Gita-9.32,

5: "To those devotees who worship Me making Me alone the whole object of their thought, to those constantly in Yoga with Me, I spontaneously bring every good and all their inner and outer getting and having." The Gita-9.22,

6: "Brahmacharya (celibacy) is not binding in bhaktimarga or karmayoga, but it is necessary for ascetic jnanayoga as well as for Raja and Hatha yogas. It is also not demanded from Grihastha yogis. In this (integral) Yoga the position is that one must overcome sex, otherwise there can be no transformation of the lower vital and physical nature; all physical sexual connection should cease,

otherwise one exposes oneself to serious dangers. The sex-push must also be overcome but it is not a fact that there can be no sadhana or no experience before it is entirely overcome, only without that conquest one cannot go to the end and it must be clearly recognised as one of the more serious obstacles and indulgence of it as a cause of considerable disturbance.”<sup>139</sup> *Sri Aurobindo*

*The Gita* considers that the devotees who have failed to succeed in Yoga in the past births, *yogabhrasta*, are born again in the house of pure, glorious and in the family of wise Yogin. In this birth they show interest in the written truth, *Shastra*, from early part of their formative life and they again endeavour assiduously in order to succeed in Yoga or after material birth from the mother's womb, their Soul prepare to experience again new birth of Soul, known as *dvija*. Spiritual life is decreed for a *dvija*.

Entire subjection of mind and life to the body is the nature of undeveloped men, earth bound **once born** Souls; they are entirely dominated by material nature and habits. They are the ‘spirits entrapped’<sup>43</sup> or ‘lost souls’<sup>44</sup> who ‘can never escape’<sup>126</sup> and they ‘might wander through all time, yet never find the truth by which they live’<sup>43</sup> or they are ‘blind wanderers mid the perils of Time’<sup>45</sup> and through human fall of consciousness they are forced ‘back to the beast.’<sup>46</sup> Thus they have closed the Imperishable's passage and wander away from higher Light forfeiting the grace of the Divine Mother. They have to go through series of rebirth before they can rise to higher vital and higher mental worlds. In order to trace a passage from divided, discordant and phenomenal human life to the One and Eternal Divine life an entire new birth or rebirth of Soul is necessary. A devotee prepares himself for this new birth of Soul. He has to decide in each birth how much his Soul and Nature will turn towards the Divine.

A devotee offers service and consecrates his life partly without losing his separative identity in the Divine. The first deficiency is that the most of the devotees are not settled their aims in the Divine because they are not aware of their Psychic and Spiritual opening. They are satisfied with partial Divine union and incomplete Divine manifestation and do not strive sincerely to multiply their Soul force and make their experience comprehensive. They are satisfied with brief light and little miracles born out of their partial opening towards Divine's Grace. Their partly self-conscious Soul subjected to the limitations of mind, life and body have to be liberated from their actual inferior workings and become entirely conscious of perfection of Soul Power which is master, controller and possessor of their triple modes of *Prakriti*. What is demanded from them is an opening towards direct stream of Divine Force from eternal fountains, a complete conversion through a luminous insatiable aspiration and a flexible moulding of all the parts of Being and Nature into instruments of Spiritual Consciousness. So, integral Yoga begins after the

opening of the Psychic being in the heart and Spiritual being above the head and not before.<sup>136</sup> The Spiritual possibility of a devotee without opening of Psychic being and Spiritual Being is foreseen in *Savitri* as follows:

“Even when we fail to look into our souls  
Or lie embedded in earthly consciousness,  
Still have we parts that grow towards the light,  
Yet are there luminous tracts and heavens serene  
And Eldorados of splendour and ecstasy  
And temples to the godhead none can see...  
Our souls can visit in great lonely hours  
Still regions of imperishable Light,  
All-seeing eagle-peaks of silent Power  
And moon-flame oceans of swift fathomless Bliss  
And calm immensities of spirit space.” Savitri-46-47  
“So must the dim being grow in light and force  
And rise to his higher destiny at last,  
Look up to God and round at the universe,  
And learn by failure and progress by fall  
And battle with environment and doom,  
By suffering discover his deep soul  
And by possession grow to his own vasts.” Savitri-146

Two types of Devotees are observed who are also accepted as *Ashramites* in making. Some have got *The Mother's* physical *darshan* and Divine touch during the period of Her earthly embodiment and others came to Her after Her physical departure of the body. The former first-generation devotees were more privileged as it is by Spiritualising the Psychic Being one can repeat similar experience of receiving Her Divine touch, command, *Adesh*, *Vani*, Presence and guidance from within. Penetration of *The Mother's* sight and touch are considered very nourishing to the flowering of the Soul and its effect in the Subliminal and Subconscient world are very illuminative and their surface personality are ‘drawn by her charm and mastered by her will.’<sup>55</sup> As hinted in *Savitri*, Her Presence was too pure ‘for small souls to breathe’<sup>56</sup> and ‘Some near approached, were touched, caught fire,’<sup>56</sup> then extinguished. They leaped in Consciousness by Her momentary touch but could not keep long Her vision and power and fell back to ‘dull and ordinary’<sup>91</sup> earthly life. They could not measure Her Consciousness but ‘bore her touch’<sup>55</sup> and answered Her call like a flower to the Sun.

In addition to it they were also fortunate to receive extraneous support and influence from the then Spiritual Personalities surrounded by *the Mother*. These devotees in *Orissa* were born through Spiritual influence of these liberated Souls. Fortunate were they, whose Souls did turn towards the Divine

after getting the privilege of Her physical Presence and ‘moved by her towards great unknown things.’<sup>55</sup>

Most of the first-generation devotees faced immense difficulty in approaching *Sri Aurobindo’s* high concentration approved writings having comprehensive Truth and wisdom and hence showed natural inclination towards His relatively lower concentration unapproved formative writings which could not accommodate<sup>119</sup> His final change of world vision with the change of His ascending Consciousness. Thus, they limit the possibility of difficult self-concentration and followed a great Teaching without clarity or ‘Their minds could not understand nor wholly know.’<sup>55</sup> Rather they ‘did her work in the world’<sup>55</sup> by call of self-expansion of immediate tangible results of increase of number of moderate devotees and creation, expansion and maintenance of *sadhana* centres. The advantage of such action is that a devotee without establishing himself in higher planes of Consciousness makes a successful attempt to create devotees of similar kind and the *sadhana kendras* are built as platform to purify the collective aspiration and to meet a larger future.

The growth of second-generation devotees was observed whose greater responsibility were to enter direct contact with *the Mother* through subtle body union and by involving themselves in Her work. They received Divine’s ray without any direct means of contact with His Sunlight; these experiences of series of Divine’s touch are not sufficient to overcome the problem of life and problem of transformation of lower Nature. Since second generation devotees/*Ashramites* are deprived from the opportunity of getting *the Mother’s* physical Presence, they seem to be somewhat inferior in their Consciousness but they are superior as successor of New Consciousness activated in earth’s atmosphere and more plastic and open-minded new generation aspirant Souls. A bankruptcy of flow of Spiritual Influence from the main collective body was also deeply felt by second generation devotees. This deficiency can be fulfilled by emergence of Spiritual men from own resource. These devotees are fortunate enough to give motiveless service to the Divine.

Now it is observed that few numbers of new third generation young Souls emerging from *Sri Aurobindo Integral Education Centres* are dedicating and consecrating their whole life for *The Mother’s* work in an unimaginable vigour and spirit. They are having the responsibility of becoming aspirant of holding the highest Consciousness. They are aware that instead of becoming slave to their desire driven instincts, they have to learn the lesson of becoming motiveless instruments and conscious slave of the *Purusha, Ishwara* and *Brahman* based on the establishment of their ascending Consciousness. Their existing capacity of experiencing little miracles, brief Divine ray and capacity of resolving small problems through unconscious Yoga of Nature have to find



the passage of experiencing constant natural miracles, a series of uninterrupted Spiritual experiences, large revealing joy and of resolving the problems of extreme adversity through conscious kinetic Yoga of Nature. They have learned the lesson of uninterrupted joy and laughter of pure and consecrated life and eternal youthfulness in the midst of perishable time. Fortunate are those young Souls whose long sweet memory in a special Divine atmosphere do not fade away in the passage of time and get a rare opportunity to serve Her in this life and become centre of world transformation.

The first deficiency is governed by the principle of obscurity and inertia, and force of passion and activity and is resolved partly by training the large number of devotees to integrate their personality, emerge as apprentice *Karma Yogis*, self-less Divine worker, accomplished type of *sattwic* philosopher, sage and saint or they can emerge as accomplished type of *rajasic* statesman, warrior and man of forceful action. Their efficiency is also appreciated by opening themselves towards Divine Will through silent mind, disinterested action and of building large or small infrastructure to reorganise the present and future Spiritual movement. They can put their effort to eliminate *tamas* by activating the *rajasic* energy and maintain similar effort to eliminate *rajas* by activating the *Sattwic* energy in the collective moderate Spiritual life. For a seeker of integral truth 'rest and earthly ease are forbidden.'<sup>83</sup> They are replaced with ceaseless Divine action and uninterrupted joy and laughter of the Soul.

### **The Dispensable Self-disciplines or the second Deficiency:**

“But the solution of the problem which spirituality offers is not a solution by (2) external means (by Psycho-physical machinery), though these also have to be used, but by (1) an inner change (by Psychic, Spiritual and Supramental intervention), a transformation of the consciousness and nature.”<sup>21</sup>

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“Formulas and their application, a **mechanisation of latent forces** (for example of *Japa*), can be astonishingly effective in the occult use of mind power and life power just as it is in physical Science, but this is only a **subordinate** method and a limited direction.”<sup>19</sup>

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The second deficiency is popularity of dispensable active mental method through fragmentation of law of integral Yoga without askesis, *tapasya*, deep internal solitude and silence. Any outer aid for inner change is defined as psycho-physical means and is identified as dispensable method<sup>12</sup> of integral Yoga. This alone can limit the Soul to the subjection of three *gunas* of the Nature.

This lower formulation of psycho-physical knowledge approaches Divine indirectly from outside and his seeking remains far from His secret inmost dwelling place. Too much indulgence in dispensable method gives birth to impatience and can keep the Nature or mind and vital active and as a result the passive silence and rapturous calm is ruined which is one of the conditions of tracing higher Spiritual and Supramental energy and of building Spiritual foundation. The other disadvantage of living in surface consciousness and dependency on outer aid gives birth to impatience towards Spiritual achievement in this life which is also accompanied by doubt towards completeness of Spiritual experience and fear towards new Spiritual adventure.

A devotee generally leans on easier dispensable outer aids for inner developments discovered by later *Vedantists*, *Tantrics*, *Hatha Yogis* and *Raja Yogis*.<sup>13</sup> Again the defects of these objectively subjective methods are that they do not give the conviction of receiving the Divine Grace from above.<sup>15</sup> A '**rigid standardisation**, however necessary for the mind's arrangement of things, could not be the law of the spiritual life.'<sup>73</sup>

*Japa*, silent repetition of a sacred Name, initiated by activation of three modes of nature, *gunas*, and the uninterrupted *Japa* initiated in waking trance by activating dynamic Psychic, Spiritual and Supramental energy are the two purposeful ends.

*Japa* is a living Power incarnated with Divine Word. This truth word is first heard in the silence of the heart and head. Through the power of the Word the Spirit's dream can be manifested. In integral Yoga, it can be used by beginners (1) for increase of sincerity or *Prakriti* part is trained to concentrate around the *Purusha*. (2) Physical substance is the most difficult part for transformation and *Japa* can be used to hammer *tamasic* mind or physical mind to elevate it to *rajasic* mind or vital mind; similarly, *rajasic* mind can be elevated to *sattwic* mind and *sattwic* mind can be transcended to higher Consciousness. (3) The utility of *Japa* for beginners is felt when intellect remains active through *tamasic* and *rajasic* mind and shows unwillingness to pacify; through *Japa* a rift can be created in the subliminal sheath and one can experience brief descent of Divine *Shakti* and by this possession of Divine Force, mind, life and body are pacified. (4) In traditional *Yoga* large scale repetition of *Japa/Mantra* is done for opening of *Kundalini chakra* from below<sup>14</sup> which asks considerable purity and the physical attention of the *Guru*; without them one may experience Spiritual fall in this path. As integral Yoga does not entertain the opening of the *Kundalini* from below for the beginners so this method can be dispensed with; (5) other disadvantage of *Japa* is that it is a process of agitation of nature by which *pranic* energy or vital force is controlled and this mastery through Psycho-physical means 'will bring in a limitation and subjection to *Prakriti*.'<sup>29</sup> In integral Yoga the same mastery can

be arrived at by other means, preferably by activating higher Spiritual energy. (6) If *Japa* is done with the intention of getting some favour from the Divine and ask Him to satisfy desire, want and interest then it is recognised as pseudo *rajasic* consecration; if it is done with the intention of doing harm, oppress and destroy<sup>48</sup> the individual fellow brother and collective body, with fear, violence, impatience and doubt then it is identified as pseudo *tamasic* consecration. *Sattwic* consecration through *Japa* is a true self-offering to the Divine without any motive, initiated for the sake of the Divine and for the satisfaction of the Divine. This is *Prakriti Yajna*, through which Divine *Shakti* descends down to transform the lower Nature. (7) So, the safe rule of *Japa* for the beginners is that it should be made conscious subordinate of the integral *Karma Yoga* or *Japa* becomes extremely effective for them those who aspire to become conscious instruments of truth by rejecting falsehood at every step and every moment. Similarly, the dispensable prayer can be extremely effective if it is free from desire, fear and blind hope and it can be replaced by indispensable 'faith in the Divine, Supreme will and aspiration of the Soul.'<sup>52</sup>

The devotees were benefited for long years in purifying their Subconscious sheath through mechanical repetition of single syllable sun-word 'Maa.' This murmur of Her sacred name ran on the lips of Her devotees. Or when the consciousness remains stagnant and arrested on the surface mind, then this ceaseless mechanical repetition of *the Mother's* Name is very sweet, nourishing and a key to Her Light and Love. To hear Her name, *sravana* and joyous repetition of Her name, *Japa*, is followed by seeing Her in subtle vision, *darsana*, *dristi*, *pasyati*, and getting Her subtle Divine touch or luminous contact of Spiritual consciousness, *sparsa*. If one rightly calls Her name then She pours Herself on him and removes whatever incapacity and obstacle on the path. *Savitri* book defines that repetition of her sacred name promises<sup>87</sup> the double movements of Consciousness, that of ascent of Soul to Supreme Soul and descent of Divine *Shakti* to earth Nature.

This ceaseless exercise to open the Psychic being and hold *the Mother* in the heart may be further complemented by repeating *Sri Aurobindo's* name; the prefix 'Sri' is one of the names of the Divine Mother; so, His name itself represents the dual power of the incarnating Godhead or they can repeat the name 'Sri Aurobindo Maa,' where the Supreme is sandwiched between the two names of *the Mother*, 'Sri' and 'Maa.'

The invocation of *The Mother's* Name alone and consecration near Her all our emotion can open to the dynamic Divine *Shakti* or Psychic being in the heart where She firms Her station for Psychic transformation of Nature. To invoke the Divine as dual Godhead, as hinted<sup>7</sup> in *Savitri* can open God's Supramental door and to permit Them to station firmly in the heart will make the vessel ready for Supramental action on earth. To see Them in vision

signifies a brief contact with the Supramental world, and a promise that this personal contact with the Divine will be established through prolonged *Sadhana*.

The dispensable psycho-physical method of *Japa* for beginners to agitate the Nature can also be complemented with more powerful indispensable 'psycho-spiritual method'<sup>27</sup> of *mantra*, which can be used for meditation, concentration, adoration and silencing the mind.

In our quest for integration, the external action and movement too has its large significance and utility in perfecting the human collective and can subordinate the inner movement and inner wandering. So, what we understand as *The Mother's* work is a perfect harmonious outer activity accompanied with an entire inner passivity, peace, tranquillity of mind, cessation of emotions and absence of personal will.

This second deficiency is resolved partly by training large number of apprentice *Karma Yogis* to emerge as apprentice *Jnana Yogis* of growing intensity of concentration of pacified and silent mind. *Karma Yoga* becomes easy by reconciling it with self-control, *samyama* of *Buddhi Yoga/Jnana Yoga*. A passive still mind with much more purity than the mind in agitation and action that opens strongly to the powers and potentialities of the Spirit, *trigunatita* state, is indispensable for pursuing integral Yoga. The centre of living is shifted from surface to the inner subliminal being, *samadhista*, and the scope of this Yoga is shifted from this whole life to all life extending over many births and bodies. Thus, self-concentration, *atma-samyama*, is recognised as more important than self-expansion, *atma-prakasha*, and by this understanding it is possible to enter the subtler and finer norm of integral Yoga and to penetrate into *Sri Aurobindo's* high concentration writings partly becomes practicable. They will realise that self-expansion is the outcome of self-concentration of subjectively-objective Spirituality which is far superior than self-expansion pursued through activation of three *gunas* of the objectively-subjective Spirituality.

The efficiency of dispensable methods is that through activation of mind, three *gunas*, preferably *sattwic* principle of light, harmony and balance, a devotee can live disinterestedly in the truth of idea, concentrate on large scale study of *Shastra* and purify his surface personality. He can provisionally unite considerable mass gathered for large Divine Descent and common objective aspiration prepares ground for *sattwic* work, truth, order, harmony, *Vedic* Sacrifice or *Prakriti Yajna*, waking trance and active silence of Spiritual plane.

**The Dispensable Moderate Spiritual Centres or the third Deficiency:**

“Any premature attempt at a large-scale **collective spiritual life** is exposed to vitiation by some incompleteness of the spiritual knowledge on its dynamic side, by the imperfections of the individual seekers and by the invasion of the ordinary mind and vital and physical consciousness taking hold of the truth and mechanising, obscuring or **corrupting** it.”<sup>17</sup>

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“What I am aiming is not a society like the present **rooted in division**. What I have in view is a *Sangha* (community) founded in the spirit and in the image of its oneness. It is with this idea that the name *Deva Sangha* has been given—the commune of those who want the divine life is the *Deva Sangha*. Such a *Sangha* will have to be established in one place at first and then spread all over the country.<sup>37</sup> But if any shadow of egoism falls over this endeavour, then *Sangha* will **change into a sect**.”<sup>36</sup>

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In *Orissa*, *Sri Babaji Maharaj* and *Sri Prapatti* decided to open study circle or gathering together of wise devotees in every house, in every street of the town, in every village, in every school and colleges. Due to *The Mother's* physical Presence and invasion of numbers of realised Spiritual Souls from the main collective body this movement attained momentum. The devotees adored *The Mother* with rapt emotion. Their Consciousness were full of Her Divine Presence, life partly given to Her; they mutually talked about Her Divinity and arrived at spontaneous illumination. They were ever contented and joyful in their everyday life. Those who adore Her with intense delight and love She revealed some ray of Her Divine Power, Divine Quality and Divine Presence through their ‘limited temperament and action.’<sup>8</sup>

*The Gita* proposes that the devotees who are unfit<sup>88</sup> to pursue any Yoga should gather round a liberated Soul and listen from him with rapt attention, the Divine Play. Thus, they will get the Divine and attain immortality. This was the belief with which study circle was started but it was observed that due this collective exercise and external Spiritual support from the main collective body moderate Spiritual Centres flourished which is a great and long revolution of churning the ocean of Life with emergence of both nectar and poison and from this increasing Divine descent few prepared Souls evolve. These Souls evolving separately in the midst of old moderate living may join together to establish the ‘nucleus of the new existence.’<sup>9</sup> It would be still difficult for them to arrive at complete transformation ‘while still enclosed in the life of lower nature.’<sup>9</sup> So a separate community isolated from the old world is felt necessary. Here in this secured atmosphere each seeker will be preoccupied with increase of concentration which will be helpful to him in meeting his old nature and imperfections of the world.

*The Synthesis of Yoga* speaks of **Divine Centre**. If an individual or a liberated Soul is having direct contact with the Divine, then he can utilise this contact as means of his own individual transformation and subsequently as a means of world transformation. Thus, some study circles in *Orissa* evolved as Divine Centre. *The Life Divine* speaks of Gnostic community. If the number of liberated Souls in the Divine Centre is more than one, or 'if spread beyond the individual'<sup>53</sup> then there is possibility of emergence of **Gnostic Centre**. In the Gnostic Consciousness all contradictions of mental worlds are 'cancelled or fused into each other'<sup>50</sup> by the pressure of higher Light and this Consciousness unifies Self-Knowledge and World-Knowledge or unifies Self-concentration and Self-expansion.

The relation between one Gnostic Centre with the other would assure harmonious diversity, mutuality and oneness. There would be a considerable free diversity in the self-expression of the individuals of a single community and between different Gnostic communities which would create their own body of the life of the Spirit. The greatest richness of diversity and liberty of self-expression based on an underlying oneness and stability in utmost mutability are the law of the Supramental perfected community and there the perfected individual's Self-expression and Self-realisation need not be a long white monotonous existence. He would not be cast according to a single moulded fixed pattern of personality or insist on sameness of action or fixed law in all circumstances or subordinate himself to mass consciousness, but there would be the union of freedom, order of conscious unity, universality, integral self-awareness, plasticity, infinite variation and harmonious diversity of action and expression of the collective life in its manifestation of Gnostic Consciousness. This Gnostic community will ensure a luminous integral unity with its greatest completeness in the common life of Gnostic beings, and it will also ensure and impose similar dominating harmony, right relation and order upon the life of surrounding ignorant mundane community within the boundary of certain limitation. It will surely admit within its border as much of human life as is turned towards Spirituality leaving the rest to function freely on the mental self-sufficiency of old foundation.

*Savitri* book hints and develops the Gnostic community as 'nude God children,'<sup>65</sup> 'virgin bridals of the dawn'<sup>66</sup> and 'citizens of that mother state.'<sup>67</sup> The Divinity<sup>68</sup> mentioned in *Savitri* is not a Person but a state of Mother Consciousness to which all individuals can arrive. Virgin Mother's Fortress exists on earth since the advent of *Savitri* as priest-less Shrine, which is entirely sealed from the perversion of world influence and it can be invaded and conquered<sup>89</sup> by the Supreme Lord from above and possesses it. *Savitri* searched her integral purity through the first door of entry of physical virginity which is reflected in her outward nature. She awoke among these common tribes like a parable of dawn and lived like a mighty stranger in the human field. Heaven

guarded her physical purity till the arrival of some great Soul, her second Self, and the Godhead in the form of *Satyavan* leading her towards comprehensive virginity. So, the Virgins' fortress rests on comprehensive virginity of its one or many Divine Souls.

The third deficiency was premature attempt at small or large-scale Spiritual collective-life without complete Spiritual knowledge or number of dispensable moderate Spiritual Centres, *sadhana kendras* grew by the united will power and devotion of the prosperous, noble and generous Devotees; their existence were felt necessary and beneficial to begin a Spiritual movement and they shall wait and prepare themselves for Psychic and Spiritual upliftment from within and above in this birth or after many births of preparation. The moderate Spiritual Centres of *Orissa* must be aware of above hierarchies of collective living and can function as parent body of the higher evolution.

The third deficiency can be transformed into efficiency of indispensable *Sadhana* Centres, which grow with *Sadhaka* Soul at its centre who is having Spiritual courage to establish the ultimate truth of existence. He will be able to meet and confront the falsehood of the world and guard and protect the institution from within and without from any decline and corruption and prosperous and opulent devotees become responsible for subordinate action of perfecting the outer body and infrastructure of institution. This last deficiency is also resolved partly by training large number of apprentice *Karma and Jnana Yogis* to emerge as apprentice *Bhakti Yogis*. The reconciliation of *Bhakti Yoga* with *Karma and Jnana Yoga* brings fulfilment and flowering of integral Yoga. Here all emotions are silenced to experience profound sympathy, inner adoration and the Divine Love. Multiplication of Soul force is possible through equal concentration and motiveless self-existent love towards the brother Souls. Universal Divine Love can hold together and drag ahead the race through interfusion and interpenetration of Subliminal, Psychic, Spiritual and Supramental energies.

The existing efficiency of these Moderate Spiritual Centres is that it acts as centre of large Divine descent during provisional large collective gathering during special days. They make aware of the surrounding atmosphere of the need of Spirituality in our day today worldly life and the need of Divine Grace. Integral education Centres attached to these *Sadhana* Centres serve to educate the children in large scale and give them an awareness of development of integral Personality, integral Transformation and comprehensive Education.

After the first material birth from the mother's womb, an individual waits for his second birth of the Soul either in this life or after many births of preparation in order to make him fit for higher evolution of Spiritual life. He prepares himself to receive a Divine Call, the Soul is yet to be born to give him

the status of twice born, *dvija*.<sup>11</sup> A *dvija* needs extraneous support of Spiritual Father, Mother, Master and *Guru* for his survival and support of Spiritual Friend, Lover and Playmate for Soul flowering, illumination and realisation, otherwise a veil is created in his Soul's unfolding. Then he recoils again to an ordinary earth-bound life. So, the immediate task of a Spiritual Centre is that before becoming cradle of Superman or future God, it must prepare itself to become Soul saving 'cradle'<sup>41</sup> in which the new twice born divine child can be fostered.

The above three intellectual understanding on deficiencies of *the Mother's* work in *Orissa* is not the catholic limitless knowledge from the highest planes<sup>121</sup> but an appearance from the limiting fallible sense data and accumulation of past mental knowledge. This constant falsity and negative energy of constructing mind and awareness of existing constraint can be realigned from affirmative Supramental plane where no undue stress is placed on human limitation and imperfection and one can station firmly there to see at once thousands of years behind and ahead or as *King Aswapati* 'foresaw the coming Godhead in a worm.'<sup>26</sup> When the Supramental Force will flood the mentality then our seeing is entirely changed and uplifted and from this highest plane Devotees are treated as made up of the stuff of *Brahman*, the pure gold without any trace of alloy and without any fault and they can prepare themselves as receiving centre of Divine energy, high manifestations of impersonal quality and rising godhead in man. The psycho-physical methods and self-disciplines are superseded by spontaneous opening towards the Divine in Psychic and Spiritual planes and collective group acts as mass of living Spiritual Influence and becomes the Divine Centre of the world. So, the efficiency of the Divine action and affirmative energy manifesting in *Orissa* is identified in triple terms of indispensable *Sadhakas*, indispensable self-disciplines and indispensable *Sadhana* Centres.

### **The Indispensable Developed Souls or the first Efficiency:**

"In the ancient *Indian* distinction between the **once born** and the **twice born** (*Dvija*), it is to this material man that the former description can be applied. He does Nature's inferior works; he assures the basis for her higher activities; but not to him easily are opened the glories of her **second birth**."<sup>11</sup>

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"Therefore the **wise** (developed Souls) **have always been unwilling to limit the 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**."<sup>10</sup>

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So, the first deficiency is recognised as the outcome of unwillingness to expand the existing part self-giving and move towards the realisation of complete surrender. It can be overcome by emergence of indispensable *Sadhakas*, Children and Integral *Karma Yogis* with their single-minded objective of Divine realisation and direct contact with *Sri Aurobindo*, willing to inquire sufficiently the ultimate and lasting solution of existence.

*The Gita*<sup>118</sup> confirms that those who will do Divine work must understand three things. They are (1) right action, *karma*, (2) wrong action, *bikarma*, and (3) inaction, *akarma*.

- 1) Right action: If one will do all action with Soul united with static Divine then that is identified as Divine action.
- 2) Wrong action: If action is done out of personal will, attachment, desire and motive to get result, then that work is identified as undivine action.<sup>130</sup> It can be corrected by not initiating any work, *sarbarembha parityagi*, and by consecrating the ordinary action.<sup>129</sup>
- 3) Inaction: If one experiences Divine descent of *Shakti*, when objective work is withdrawn, then that is identified as the period of subjective Divine action or inaction. One who realises inaction or passive Divine during action and subjective action or active Divine union during inaction, he is a true *Yogi* and universal Divine worker.

In integral Yoga, the Divine action hinted in *the Gita* is further developed into four gradations.

1: Divine action by Soul's union with the static Divine:

“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, (Psychic action)  
 “The Immobile stands behind each daily act, (Spiritual action)  
 A background of the movement and the scene,  
 Upholding creation on its might and calm  
 And change on the Immutable's deathless poise.” Savitri-662,  
 “A work is done in the deep silences;” Savitri-170 (Spiritual  
 action)

2: Universal Divine action by Soul's union with dynamic Divine *Shakti*:

“Yes, my (Savitri's) humanity is a mask of God:  
 He dwells in me, the mover of my acts,  
 Turning the great wheel of his **cosmic work**.”

I am the living body of his light,  
 I am the thinking instrument of his power,  
 I incarnate Wisdom in an earthly breast,  
 I am his conquering and unslayable will.” Savitri-634,  
 3: Supramental Divine action<sup>120</sup> by Static Divine’s union with dynamic Divine  
*Shakti* in the heart centre:  
 “The incarnate dual Power shall open God’s door,  
 Eternal Supermind touch earthly Time.” Savitri-705  
 4: Cellular transformation action by large scale invasion of dynamic Divine  
*Shakti* to static Matter:  
 “A fiery stillness wakes the slumbering cells,  
 A passion of the flesh becoming spirit,  
 And marvellously is fulfilled at last  
 The miracle for which our life was made.” Savitri-278,  
 “The **grand Illuminate** seized her gleaming limbs  
 And filled them with the passion of his ray  
 Till all her body was its transparent house  
 And all her soul a counterpart of his soul.” Savitri-125

A devotee is a dispensable organ of Spiritual life and indispensable organ of Religious life, because, his centre of worship changes with his change of conviction and he leans on those Deity, *Guru* and *Avatar* who can best satisfy his desire, want, longing and hunger. The ceremonial worship of a devotee can be transformed into deeper Yoga of devotion by enlarging his partial mental consecration. In Spiritual life this conditional worship is transformed into self-offering, self-giving, self-consecration of what one has, what one is, what one does and what one will become. It is centred around ever-growing intensity of Divine union and increase of the capacity of existing vessel in terms of self-expansion and universalisation of the mental, vital and physical sheaths. A religious man formulates the law of truth and subjects himself to this fixed law from without whereas a Spiritual man is guided by a pure and plastic law from within and above.

In integral Yoga, a seeker is considered as *Sadhaka*,<sup>99</sup> when he is established in three things that of consecration, union with the static aspect of the Divine and transcendence of ego. His *sadhana* and accumulation of Spiritual energy is tested during the period of confrontation with extreme adversity or as indicated in *Savitri*, ‘Or must fire always test the great’<sup>42</sup> purity of soul. If he will recoil from it, then he will experience Spiritual fall. If a developing Soul experiences Spiritual fall on the Eternal’s road, then he forfeits the ‘lonely chance’<sup>24</sup> in this life. If a developed Soul experiences Spiritual fall, then through activation of his past Spiritual energies he rises again and this period of oblivion from Spiritual fall to Spiritual rise of Consciousness for both

developing and developed Soul can be shortened by the interference of the *Guru*.

A *Sadhaka* can go through four stages of Self-development that (1) of *Dvija*, a seeker receives the Divine call to pursue integral Yoga; his birth parents foster his body and mind and the new born Soul of this divine child needs love, care and nourishment from a Spiritual man with active seven-fold personality<sup>62</sup> for his survival or else he will recoil into old earthbound ordinary material life; so when a *Dvija* is born, the Divine takes the responsibility to depute a selfless Spiritual fosterer, known as *Dvijottama*; (2) of *Yantra*, Instrument, his surface personality moves, acts and thinks by the pressure of strong Soul Force from within and strong Spiritual Force from above the head; (3) of *Vibhuti*, Emanation, in whom this objective action takes a subjective turn; this representation of individual Spirit as emanation of Transcendent or manifestation of higher consciousness or higher power of being, 'which is indeed present in all, even in the weakest or most clouded living being'<sup>47</sup> and (4) of the Consciousness of the *Avatar*, where all his subjective and objective world action is universalised in Supramental plane; his Consciousness is established in the highest plane of *Sachchidananda* and dynamised in Supermind to purify, liberate, transform and perfect the creation

#### **The Indispensable Self-discipline or the second Efficiency-I:**

"Concentration (self-control) is indeed the first condition of any Yoga, but it is an all-receiving concentration that is the very nature of the integral Yoga."<sup>98</sup>

**Sri Aurobindo**

"The ordinary method is the opening up of the *cakras* by the physical processes of Hathayoga (of which something is also included in the Rajayoga) or by the methods of the Tantric discipline. But while these may be optionally used at certain stages by the integral Yoga, they are not indispensable; for here the reliance is on **the power of the higher being to change the lower existence**, a working is chosen mainly from above downward and not the opposite way, and therefore the development of the superior power of the gnosis will be awaited as the instrumentative change in this part of the Yoga."<sup>14</sup>

**Sri Aurobindo**

"What is his (*Sadhaka* of integral Yoga) 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."<sup>22</sup>

**Sri Aurobindo**

The second deficiency is the outcome of unwillingness to accept the norm of integral Yoga in its entirety. One offers sacrificial action, knowledge and aspiration for partial, temporal and personal egoistic aim. One can overcome it if he accepts the object of integral Yoga in its totality that of (1)

discovery of Divinity in oneself; (2) total discovery of Divinity in the world and (3) total discovery of the Transcendent beyond the individual and the universe.

There will be the synthesis of dispensable psycho-physical method and indispensable psycho-spiritual methods of integral Yoga accompanied with manifold efforts, askesis, *tapasya*, patience and faithfulness and they will be superseded by higher Spiritual movements of Essential, Multiple and Integral Concentration; the enforcement of indispensable psycho-spiritual methods are necessary to prepare the Spiritual foundation and dispensable psycho-physical methods are necessary for integration of fragmented being, consciousness and life. When it is possible to silence the mind and ability to suspend the habits of lower nature with the help of *Vedantic* Self-discipline, then one discovers a superior formulation, a higher grade of Spiritual energy, ascent of Consciousness and change of Nature by descent of higher Consciousness. Mental reason proceeds with the labour of *Vedantic* self-discipline which is a seeking of Knowledge from Ignorance and in Gnostic Consciousness there is direct contact with the truth, immediate vision, easy and constant possession of Truth-light and has no need of any mental method and self-discipline. When one is established in a higher plane of Consciousness then all effort, all self-discipline, all set method is transcended by 'natural, simple, powerful and happy disclosing of the flower of the Divine *Shakti* out of the bud of a purified and perfected nature.'<sup>23</sup> He repeats his Spiritual experience spontaneously without the need of concentration in thought, without personal effort and without external aid. The external aids, *bahya avalambana*, are indispensable for him to call down Divine to purify, transform, perfect and satisfy his surface personality.

The exclusive methods through which the devotees of *Orissa* began this work can be rearranged by less exclusive and integral methods identified as indispensable self-discipline of integral Yoga through *Sankhya*, *Karma*, *Jnana*, *Bhakti*, *Sraddha*, *Nistha*, *Dhyana Yoga*, subordinated by dispensable method of activation of psycho-physical science that of *Japa*, *Pranayama*,<sup>16</sup> *Asana*, Physical Exercise,<sup>38</sup> worship, prayer, study of *Shastra*, *Prabachana*, study circles, work camps, conferences etc. When they learn to insist on no particular method and leave the whole movement to greater guidance then the Divine *Shakti* will use one or several methods according to the need of their being. She fulfils their whole system and takes up the charge of all their activities, not by the impulse of mental and vital construction but according to a perennial and plastic law of truth.

### **The Indispensable Self-discipline of *Japa/Mantra* of Developed Souls or the Second Efficiency-II:**

“For the methods of the integral Yoga **must be mainly spiritual**, and dependence on physical methods or fixed psychic or **psycho-physical processes** on a large scale would be the **substitution** of a lower for a higher action.”<sup>12</sup>

**Sri Aurobindo**

“In Yoga (1) we have to travel beyond the physical nature and the superficial man and (2) to discover the workings of the whole nature of the real man. In other words (2) **we must** arrive at and use a **psycho-physical knowledge** (for example *Japa*) (1) with a spiritual foundation.”<sup>28</sup>

**Sri Aurobindo**

“The perfecting of the normal mind, heart, *prana* and body gives us only the perfection of the **psycho-physical machine** we have to use and creates certain right instrumental conditions for a divine life and works lived and done with a purer, greater, clearer power and knowledge.”<sup>40</sup>

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After the Spiritual foundation is established, one lives in waking trance<sup>128</sup> and in this state the dispensable *Prakriti Yajna* of *Japa* becomes indispensable. After the instruments of our normal Nature are made perfect the utility of psycho-physical machine becomes significant. The Divine is primarily Nameless and secondarily a secret and mysterious Name. From the wordless silence the immortal word is born. The mechanical repetition of formula of *Japa* is astonishingly and extraordinarily effective in the body for the developed Soul but still it is a ‘subordinate method’<sup>19</sup> and has limited utility for beginners. It has an organising effect on Matter and fills the body with Divine consciousness. Its benefit is to train the cells towards prolongation of Divine contagion and awakens the ‘exultant cells.’<sup>30</sup> A meditation on the mighty word can fill the gap in ascending and descending stairs of Consciousness. Each *Sanskrit Mantra/Japa* reproduces a certain higher state of Consciousness and if a developed Soul can discover a great *Mantra*, the Sun-word, then he can raise earth Souls to ‘absoluteness of Light’<sup>125</sup> and call down Divine Force into the lives of men.

King *Aswapati* (representative of developed Soul and *Vibhuti*) verified the power the sound ‘Om’ as ‘great assenting Word’<sup>31</sup> which leads one to meet the ‘creator Fire.’ He discovered a ‘hidden word’<sup>32</sup> and the ‘long sought clue’ through which the meaning of the Spirit’s birth can be revealed. He experienced the Divine Mother as power of silence, the dynamic force and ‘inevitable word,’<sup>32</sup> by whose descent this earthly evolution can be accelerated. During the descent into Subconscious and Inconscient Night, King *Aswapati*, adhered to constant *Japa*<sup>33</sup> and prayer in order to call down highest Supramental energy and thus dared to travel through perilous space of Hell’s kingdom.

*Satyavan's* (representative of developed Soul and *Avatar*) experience of cellular transformation in *Death's* night is a continuation of *King Aswapati's* unfinished *Yoga* in the Inconscient and Subconscient plane, which he continued through *Japa* or 'the *mantra* sinks in *Yoga's* ear.'<sup>39</sup> This repetition of sacred word whips the blind and mechanical brain and repeats its murmur 'in the dim ignorant cells.'<sup>39</sup> This word repeats itself endlessly in the cells of the body in rhythmic sound; thus possessing the thought, vision, feeling, sense and the true physical being with ecstasy and radical change.

So through *Japa*, a part of *Tantric* and *Raja Yogic* discipline, few were really benefited through it; those who were tracing their path through Inconscient sheath to transform physical mind as pursued by *King Aswapati* in the verse, "A prayer upon his lips and the great Name,"<sup>33</sup> or Subconscient and Inconscient transformation as pursued by *Savitri* in the verse, "And fixed her thought upon the saviour Name"<sup>34</sup> and this method of fixing the sense mind on Divine Name through ceaseless remembrance must be universalised in order to meet and confront the dark Powers of vital worlds 'that most disturb human life.'<sup>20</sup> Here we mark, *Savitri* utilised *Nama Japa* (to repeat the name of the Divine) or 'saviour Name' as means of *sadhana* which has the capacity to transform all the invasion of lower Nature into still and empty chamber and can call down peace, vast calmness, freedom and tranquillity of mind.

The other utility of *Japa* for developed Soul is that it trains the physical consciousness to exclusively open itself towards the Divine. It can also be used as means of *Prakriti Yajna* to harmonise the discord of surrounding world, resolve the problems of distant land and call down higher Spiritual energy for earth and men. *The Gita*, which is a book of *Purusha Yajna* for beginners, or sacrifice offered through will, intellect and emotion, hints *Japa* as higher means of sacrifice of *Prakriti* for developed Souls, *Vibhutis*,<sup>35</sup> to call down Divine manifestation or God in the Power of Becoming. It further hints that a *Sadhaka* must pursue constant and continuous sacrifice, *nitya Yajna*;<sup>60</sup> for which *Japa* can be used as external aid. All action of sacrifice, *yajna*, giving, *dana* and askesis, *tapah* are to be performed by subordinate action of repetition of *Japa* 'OM.'<sup>59</sup> It further confirms that if a developed Soul leaves the body while repeating single syllable 'OM,' enters into His supreme infinite Consciousness, *paramam gatim*.<sup>58</sup> *The Synthesis of Yoga*, hints that after the consciousness is universalised, a developed Soul can pursue *Prakriti Yajna* or *Vedic* sacrifice<sup>51</sup> in which one experiences first the descent of Divine *Shakti* followed by ascent of Soul. So *Japa* is recognised as self-discipline of indispensable *Prakriti Yajna* of developed Souls and a *Sadhaka* is given the task of discovering a *Mantra* or 'unspoken Word'<sup>127</sup> that can transform 'unconscious forms'<sup>127</sup> of inconscient World. He is also given the task of bridging the parted spheres<sup>111</sup> of all life and all time through *Japa*. Its utility in integral *Yoga* is to call down Supramental energy by breaking down the 'veil

of the intellectual, emotional and sensational mind'<sup>51</sup> and transforms the Nature.

### **The Indispensable Divine Centre or the third Efficiency:**

“The process of integral Yoga has **three stages**, not indeed sharply distinguished or separate, but in a certain measure successive. There must be, **first**, the effort towards at least an initial and enabling self-transcendence and contact with the Divine; **next**, the reception of that which transcends, that with which we have gained communion, into ourselves for the transformation of our whole conscious being; **last**, the utilisation of our transformed humanity as a **divine centre** in the world.”<sup>18</sup>

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“An entirely new consciousness in many individuals transforming their whole being, transforming their mental, vital and physical nature-self, is needed for the new life to appear; only such a transformation of the general mind, life, body nature can bring into being a **new worthwhile collective existence**.”<sup>79</sup>

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The third deficiency is the outcome of indirect communication with the Divine and one can overcome it by preparing himself as centre of direct Divine contact. A Divine Centre grows around an individual or Soul Centre who has direct contact, *pratakhyā*, with the Divine.

The entire definition of the object of integral Yoga of manifesting the Divine in the physical and surface Nature must be wholly accepted in the indispensable Divine Centre or its more concentrated and perfected community, with entire awareness of opposition from other schools and surrounding world towards its accomplishment. Devotee oriented Spiritual Centres with their dynamic will powers, faith and service to the Divine are to be transformed into *Sadhaka* oriented Centres with their liberated Soul status, accumulated Spiritual Powers, *Siddhis* and Nameless Influence which will help them to move forward swiftly in the adventurous march of difficult Spiritual evolution. They will exceed the law of struggle, battle and hardship by discovering the greater Spiritual law of immortality. And out of this spontaneous reconciliation of integral *Karma*, *Jnana* and *Bhakti* Yoga, paves the passage clear for the emergence of integral Yogis.

It is felt that in principle a Divine Centre should be capable to serve as a cradle of a twice new born child, *dvija*, whose Soul receives initiation and he is fit to execute fourfold Psychic action that of *Brahma Shakti*, *Kshetra Shakti*, *Vaisya Shakti* and *Shudra Shakti*. It is still difficult to serve as cradle of new born *Yantra* who is ready to dynamise four Divine *Shaktis* that of *Maheswari*, *Mahakali*, *Mahalakshmi* and *Mahasaraswati* for executing higher objective

Divine action. The Divine Centre can also prepare itself of serving the more difficult issue of becoming cradle of new born *Vibhuti*, who is ready for large seven-fold subjective action,<sup>75</sup> seven-fold integral knowledge,<sup>76</sup> seven-fold beatitude<sup>77</sup> and seven-fold purity.<sup>78</sup> Its most difficult task is to become cradle of Superman or (consciousness of) *Avatar* or shadow of Supreme, ‘golden child,’<sup>123</sup> who is destined for largest and highest manifesting Divine action. In practice it is felt that the existing Divine Centres, *Ashrams*, Ascetics’ Fortress are to go a long way in self-concentration in order to be ready with their accumulated Spiritual opulence, infrastructure and human resource to take sufficient care of new born Divine children. This is a task left for immediate future generation to resolve as a part of the fulfilment of *the Mother’s* unfinished Yoga.

### **The eight-fold evolution of a Moderate Devotee:**

“(5) The **sage** and **seer** live in the spiritual mind, their thought or their vision is governed and moulded by an inner or a greater divine light of knowledge; (1) the **devotee** lives in the spiritual aspiration of the heart, its self-offering and its seeking; (4) the **saint** is moved by the awakened psychic being in the inner heart grown powerful to govern the emotional and vital being; (2 & 3) the **others** stand in the vital kinetic nature driven by a higher spiritual energy and turned by it towards an inspired action, a God-given work or mission, the service of some divine Power, idea or ideal. (6) The last or highest emergence is the **liberated man** who has realised the Self (Psychic Being) and Spirit (Spiritual Being) within him, entered into the cosmic consciousness (Universal Being), passed into union with the Eternal (Transcendent or *Paramatma*) and, so far as he still accepts life and action, acts by the light and energy of the Power within him working through his human instruments of Nature. (7) The largest formulation of this spiritual change and achievement is a **total liberation of soul**, mind, heart and action, a casting of them all into the sense of the cosmic Self and the Divine Reality... (8) Beyond this height and largeness there opens only the supramental ascent or the incommunicable Transcendence.”<sup>101</sup>

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The Moderate Spiritual Centre can evolve from rudimentary beginning to the seemingly last objective of holding together the dual Divine Presence of *The Mother* and *Sri Aurobindo* in the heart centre and subsequently in the outward life through a hierarchy of eight ascending stages. Each stage asks long formative period of preparation before leaping into higher gradation of Consciousness.

The first type of *tamasic* surrender of an *Ashramite* devotee starts with ignorance, inertia, impotent will, unwilling to enlarge itself, insensibility to beauty, delight, love and harsh labour enforced on his animal laziness. He is identified as *arta* devotee, *unaryan*<sup>116</sup> *tamasic* man of *Shudra swabhava*, a



slave of the social order who can misuse and misunderstand the significance of Spiritual life and cannot contribute anything in comparison with the man of genius. His downward depressing life is considered meaningful if he wages constant inner war against desire, ego and attachment and outer war against *adharmā* of the collective living.

The second type of *rajasic* surrender of an *Ashramite* devotee is driven by his sense instinct, restless kinetic movement of lower life energy and satisfaction of desire as ruling human motive. He is able to create, produce, acquire wealth, enjoy his middle economic life and is known as *artharthi* devotee, *rajasic* man of *Vaisya swabhava*. His life of excess laborious effort is considered meaningful if he attains liberation and enjoys the fruit by sacrificial action and devotion.

The third type of *rajaso-sattwic* surrender of an *Ashramite* is having more dominant and enforcing will power, wrestler with destiny, battle and struggle against injustice and oppression, having power to help, command and lead a group. He is identified as man of higher *rajas* of *Kshatriya swabhava* and his high spirit ambitious life can be meaningful if he can become unegoistic adventurous seeker of inner and outer truth, *jijnasu, Vedic Arya*.<sup>113</sup>

The fourth type of evolved *Ashramite* is a *sattwic Arya*.<sup>114</sup> He is having aptitude towards selfless consecrated action, disinterested seeking towards truth, purified intelligence which is capable of higher Spiritual experience and thus illumines his mode and view of existence. He is also identified as a seeker of Knowledge, *jijnasu, sattwic* devotee of *Brahmin* Nature. His life of limited light, knowledge and happiness can be meaningful if he strives to trace their limitless Source.

*The Gita* speaks of two things that either one ascends in the ladder of Consciousness from *Shudrahood* to *Brahminhood* after many births of preparation in order to arrive at Spiritual rebirth of *Dvija* or a *Shudra* ascends quickly into Spiritual liberty and new birth of *Dvija, Khipram Bhavati Dharmatma*,<sup>69</sup> by sincerely turning his life God-ward in this life.

A *Sadhaka* of integral Yoga will pursue *sadhana* in four stages (1) that concentrates on the glories of second birth (material birth is considered as first birth, once born) of the Soul, twice born, *Dvija*, (2) individual strong Soul power on the surface guided by Divine Will, Instrument, *Yantra*, (3) manifestation of special Divine Force from behind the veil, Emanation, *Vibhuti*, and (4) an aspiration to become one and possess the higher Spiritual evolution of Godhead, *Avatar*, a perfect *Arya*,<sup>115</sup> having triple identity with the Divine in ascending order.

### **The Twice Born Soul or *Dvija*<sup>11</sup>:**

The common initial object fixed for beginners of all traditional *Yoga* is liberation of Soul in the heart from Ignorance, release of Spiritual being above the head and their union with supreme Self and one life span seems to be sufficient to realise these objectives. This is further extended for the **beginners of integral Yoga** who are identified as ‘unconquerable pilgrim souls’<sup>103</sup> in Spirit’s endless journey extending over many births and bodies. Their outstanding object of *Yoga* is possession of mind, life and body by a hierarchy of higher Consciousness, to live without ego and enlargement of partial being and consciousness into complete being and comprehensive consciousness. They must reject the opposition of their own sceptical instrumental Nature and begin their long slow preparation with the faith that nothing can prevent them from overcoming the present imperfection and constantly filling them with more Spiritual experiences leading to this inevitable goal. They do not accept themselves as conscious creatures crawling on the globe with aimless circling, nor cling to half way resting place or half found truth between Matter and Spirit, nor weeping earth, a senseless whirling around sun to serve a purposeless task in the grooves of Ignorance. Both the individual and the earth are an incomplete account of integral Truth and they have a mystic motive, a golden glorious Spiritual future, the Divine destiny and happy completeness waiting for their ecstatic manifestation.

### **Instrument or *Yantra*:<sup>109</sup>**

The principal support of a ***Sadhaka* of integral Yoga** is equality, surrender and oneness by which he gets unchanging silence, eternal peace, immense calm, liberated purity and power of concentration. He does not permit any exulted abnormality, great excitement of power, over-eager to accomplish any work, impose any partial will, infra-rational and irrational movement of any kind and the experiencing Consciousness must preserve a calm balance, sufficiently vigilant passive mind which is obedient to overhead guidance, an unflinching clarity, power of self-criticism, right discrimination, intellectual deliberation, a vivid perception, coordination, firm vision of things, pace of time must be respected, a sane grasp of facts, understands with sympathy the actuality of all energies behind the present appearance, a high Spiritual optimism, one pointed integral process with whole and many sided progress and moves forward towards the unfurling of their Divine possibilities. He can have no dealings with weakness, selfishness, claim of violent personal will and motive of personal fame; a Divine strength and courage, a passivity of the mind calmly and strongly open to the high Spirit, a Divine compassion and helpfulness are the very stuff of that which he would become in his continuous effort. He has the patience and courage to uncover the truth of existence, clarity and humility to admit the limitation of his existing knowledge, Spiritualised intelligence to develop an intermediate necessity of intuitive discrimination which dispels all darkness of understanding and dazzling confusion, Spirit’s

deep quietude which can reunite existence and consciousness with the Divine *Ananda*, higher aspiration that can call down true knowledge, open hearted to face and overcome the problem of integration, equal effort for Divine fulfilment of his volitional, emotional and intellectual parts and bringing in persistently the Psychic and Spiritual Light into recalcitrant parts of Nature. Accepting life and as per the capacity of his universalised body, he has to bear the great part of earth's burden in addition to his own heavy burden of surface and Subconscious sheath. In the Spiritual harmony of existence, the greater he accepts and embraces world's problems, miseries and sufferings, the greater the Divine Grace that seeks to descend upon his vessel and he has the responsibility of manifesting and calling down the Divine *Shakti* much more than his existing individual capacity.

Instrumental action of a Divine Worker culminates in an inner and not in an outer action, a Spiritual action and not giving up of physical works in to the *Brahman*. When the works are reposed on the *Brahman, brahmanyadhaya*,<sup>106</sup> the personality of the instrumental doer ceases; though he does all works he does nothing; for he has consecrated the work, doership of work and fruits of work and his highest realisation is that the Divine becomes the action, the result of action and doer of action.

#### **Emanation or *Vibhuti*:**<sup>110</sup>

Instead of isolation from mankind through the ochre robe of *Sannyasin*, which is a symbol of refusal of all compromise with falsehood and complete surrender of lower Nature, an **integral Yogi** wears the garb of the world and his robe is a radiating Light, Beauty and all-inclusive Love of which he is an emanation of 'garb-less deity.'<sup>102</sup> In him the Soul and Nature reveal equal Divine Presence and Balance and fuse in a wide harmony which lives in God's extreme perfection that can exist by ever extending scroll of the Infinite. Thus he establishes a Spiritual consciousness in the Being followed by extension of this Spirituality to all the parts of Nature. He can create what his Spirit has dreamed and his perfect action is the outcome of his perfect inner passivity. His dream of Beauty's sunlit passage is realised in an eternal Love, Beauty and Delight, self-existent, all pervading and equal behind all outer appearances; his dream of perfect Truth in the eternal variation of existence is invariable and is the secret of all change and goal of all wisdom; his dream of comprehensive Divine Action in the omnipotent and self-revealed Will is inherent forever in all things and all creatures and translates itself in the eternal rhythm of the world movement.

#### **Universal Incarnation or Consciousness of the dual *Avatar*:**<sup>7</sup>

In the fourth stage, a *Sadhaka* realises the eternal and universal Self, an increasing manifestation of the Divine, *the Ishwara* in all his being, nature and action. Now he is constantly and uninterruptedly aware of the Divine Presence

in him. The Divine is felt as the possessor of his Being and Nature, above him as the Ruler and Over-ruler of all the workings. All his consciousness becomes Divine Consciousness, all his knowledge becomes Divine Knowledge, all his will becomes Divine Will, all his feeling becomes Divine Love and all his action becomes Divine action. The distinction between *Shakti* and *Ishwara* begins to disappear in their sole Oneness, there is only the conscious Indwelling, Over-dwelling and Identity with the Divine. The Ignorance of the ego is entirely removed and there is only the eternal portion of the Self, *amsa sanatana*<sup>104</sup> and he becomes a conscious centre of unity and freedom. He lives fulfilled in the complete Presence, Power and Joy of the Divine. His emanative identity uplifts to the Consciousness of the Supreme in His totality where his meeting of *Shakti* and *Ishwara* in Spiritual plane is further elevated as *Maya* and *Brahman* in the Supramental plane, *Vijnana*; he emerges and establishes himself in holding together the dual *Avatar* consciousness of *Para-Shakti* and *Purushottama* state, assumes a human name and form and extends his greatest world action and Divine *Lila*.<sup>107</sup>

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

“There he beheld in their mighty union’s poise (dual *Avatar's* Divine union.)  
 The figure of **deathless Two-in-One**, (symbol of Supramental Oneness)  
 A single being in two bodies clasped, (symbol of Spiritual Oneness)  
 A diarchy of two united souls, (symbol of Psychic Oneness)  
 Seated absorbed in deep creative joy; (symbol of Bliss Oneness)  
 Their trance of bliss sustained the mobile world.”<sup>108</sup> (symbol of dual *Avatar's* new creation and holding together the race.)

Through these four stairs mankind can develop the capacity for indefinite ascending and descending movement of comprehensive Consciousness, ‘which will enable him progressively to manifest God in the body.’<sup>105</sup> Thus the vision of universal incarnation of Godhead concealed in all humanity is revealed and realised in all life. The eye of the spirit can see and mark out ‘the rising godhead of man in the great *Vibhuti*.’<sup>112</sup>

### **Recapitulation:**

“Here, in these **two forms of the spiritual evolution**, the esoteric and the exoteric, the way of the mystic (Spiritual leader) and the way of the religious man (Religious leader), we see a double principle of evolutionary Nature, the principle of intensive and concentrated evolution in a small space (first evolutionary Spiritual urge of self-concentration) and the principle of expansion and extension (second evolutionary Spiritual urge of self-expansion) so that the new creation may be generalised in as large a field as possible.”<sup>70</sup>

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“But as soon as we go deep within ourselves, — and Yoga means a plunge into all the multiple profundities of the soul, —we find ourselves subjectively, as man in his growth has found himself objectively, surrounded by a whole complex world which we have to know and to conquer.”<sup>80</sup>

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*Sri Prapatti's* Soul will be satisfied when a preliminary partial self-giving, part knowledge and partial Divine contact of the existing moderate mental living is superseded by the emergence of more and more self-less Divine Worker with integral Knowledge and total self-offering. This work will be further accelerated by the emergence of *Kshatriya* Soul force<sup>122</sup> of courage and new adventure in the outer world and ceaseless battle against earthly opposition through activation of Psychic Being; adventure in the field of Consciousness of intuitive Knowledge and handling of world adversity and cosmic dark Forces by activation of Spiritual Being and dynamic appearance of *Mahakali Shakti* of Force and Strength and evolution of ‘Power supreme’<sup>63</sup> through activation of Supramental Being which will carry ahead the manifesting action towards ultimate fulfilment through battle and ceaseless war against both Subconscious and Inconscious antagonist Powers. *Sri Prapatti's* unfinished action of tolerance of imperfection and defects of fellow brothers, of acceptance of the world poisons and transforming them into nectar can be best accomplished by activation of Psychic, Spiritual and Supramental energy. Those, whose consciousness move between three modes of nature can practice Yoga in order to trace the Psychic and Spiritual plane. Those, whose consciousness have long moved between Psychic and Spiritual plane are considered fit to trace the Supramental plane.

They will be able to reconcile three great elements of Consciousness, Consecration and Concentration in their purified vessel. The Consciousness is defined as many sided purposeful efforts of emotional, intellectual and volitional mind in Ignorance and spontaneous Intuitive action of the *Shakti* in Knowledge in order to arrive at apprehensive Knowledge, *Prajnana*<sup>10</sup> and comprehensive Knowledge, *Vijnana*.<sup>11</sup> Submission of finite dynamic consciousness (three *gunas* of *Apara-prakriti*) to infinite static consciousness (*Paramatma*) is defined as (*Vedantic*) **surrender**. Submission of finite dynamic consciousness (three *gunas* of *Apara-prakriti*) to infinite dynamic consciousness (*Para-prakriti*) is defined as (*Vedic*) **surrender**. In *Purusha Yajna* or *Vedantic* Sacrifice, the ascent of the Soul is experienced followed by descent of descent of *Shakti* and in *Prakriti Yajna* or *Vedic* Sacrifice, the descent of *Shakti* is experienced followed by ascent of the Soul. This movement between static and dynamic Divine consciousness is the sole subjective Divine action of which all objective Divine actions are its outcome. Concentration, *samyama*, is defined as the control, purification, transformation and perfection of lower nature by the pressure of higher Nature. ‘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.’<sup>94</sup> With the increase of concentration, the consecration becomes absolute. With the intensification of Consecration, Consciousness ascends up in the stairs and descends down in the same stair to bridge the gulf between nether Inconscient plane and the highest *Sachchidananda* plane.

The ‘small beginning’ of many tiny points of *The Mother’s Work* or the study circles can lead towards ‘mighty end’<sup>117</sup> and they can be transformed into channel of vast descent of Divine Force, Divine Truth, Divine Love and Divine Will and can become cradle to sufficiently nourish and foster high Souls and those who have dedicated their life for the Divine. These Divine children<sup>96</sup> will drag ahead the collective Consciousness of humanity, alter its Fate and fulfil earth life with all the plenitude and splendours of the Spirit.

OM TAT SAT

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- 2: CWSA-23/The Synthesis of Yoga-72,
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- 4: Collected Works of The Mother, Centenary Edition/14/211, The Mother’s Agenda-7/175,
- 5: The Gita-4.3,
- 6: The Gita-2.40,
- 7: “The incarnate dual Power shall open God’s door, Eternal Supermind touch earthly Time.” Savitri-705, “When in your heart and thought you will make no difference between Sri Aurobindo and me, when to think of Sri Aurobindo will be to think of me and to think of me will mean to think of Sri Aurobindo inevitably, when to see one will mean inevitably to see the other, like *one and the same Person*, — then you will know that you begin to be open to the supramental force and consciousness.” **The Mother/The Mother’s Centenary Works/13/32/4 March 1958**
- 8: The Mother-27,
- 9: CWSA/22/The Life Divine-1099,
- 10: CWSA-23/The Synthesis of Yoga-82,
- 11: CWSA-23/The Synthesis of Yoga-23,
- 12: CWSA-23/The Synthesis of Yoga-542,
- 13: “The one mental aid which he (*Rajayogin* and others) conjoins with it, is the use of the mantra, sacred syllable, name or mystic formula which is of **so much importance in the Indian systems of Yoga and common to them all**. This secret of the power of the mantra, the six chakras and the *Kundalini Shakti* is one of the **central truths** of all that complex **psycho-physical science** and

practice of which the *Tantric* philosophy claims to give us a rationale and most complete compendium of **methods**. **All religions and disciplines** in *India* which use largely the **psycho-physical method**, depend more or less upon it for their practices.” CWSA-23/The Synthesis of Yoga-538,

14: “The ordinary method is the opening up of the *chakras* by the physical processes of *Hathayoga* (of which something is also included in the *Rajayoga*) or by the methods of the *Tantric* discipline. But while these may be optionally used at certain stages by the **integral Yoga, they are not indispensable**; for **here the reliance** is on the power of the higher being to change the lower existence, a working is chosen mainly from above downward and not the opposite way, and therefore the **development of the superior power of the gnosis will be awaited as the instrumentative change** in this part of the *Yoga*.” CWSA-24/The Synthesis of Yoga-695,

15: “That is where I find fault with the *Tantric* system—they have no belief in the possibility of something helping you from above.” The Mother’s Agenda-3/172,

16: “It (*Pranayama*) opens **entirely the six-centres of the psycho-physical system** and brings into the waking consciousness the power of the awakened *Shakti* and the light of the unveiled Purusha on each of the ascending planes. Coupled with the use of the *mantra* it brings **the divine energy into the body** and prepares for and facilitates the concentration in *Samadhi* which is the crown of the *Rajayogic* method.” CWSA-23/The Synthesis of Yoga-540,

17: CWSA-22/The Life Divine-918,

18: CWSA-23/The Synthesis of Yoga-58,

19: CWSA-22/The Life Divine-909,

20: CWSA-22/The Life Divine/812,

21: CWSA/22/The Life Divine-917,

22: CWSA/23/The Synthesis of Yoga-61,

23: CWSA-23/The Synthesis of Yoga-87,

24: ‘Forfeiting the spirit’s lonely chance in Time.’ Savitri-210,

25: “But this **risk** (of generalisation of Spirituality) had to be taken, for the expansive movement was an inherent necessity of the spiritual urge in evolutionary Nature.” CWSA-22/The Life Divine-903,

26: “And in the worm foresees the coming god.” Savitri-23,

27: “The *mantra* is one of these **psycho-spiritual means**, at once a symbol, an instrument and a sound body for divine manifestation, and of the same kind are the images of the Godhead and of its personalities or powers used in meditation or adoration in *Yoga*.” CWSA-24/The Synthesis of Yoga-879,

28: CWSA-24/The Synthesis of Yoga-624,

29: CWSA-24/The Synthesis of Yoga-734,

30: “Arousing consciousness in things inert,  
He imposed upon dark atom and dumb mass  
The diamond script of the Imperishable,  
Inscribed on the dim heart of fallen things

A paeon-song of the free Infinite  
 And **the Name**, foundation of eternity,  
 And traced on the **awake exultant cells**  
 In the ideographs of the Ineffable..." Savitri-232,  
 31: "The voice that chants to the creator Fire,  
     The symbolled OM, the great assenting Word," Savitri-310,  
 32: Savitri-313-314,  
 33: "Here must the traveller of the upward Way —  
 For daring Hell's kingdoms winds the heavenly route —  
 Pause or pass slowly through that perilous space,  
 A prayer upon his lips and the great Name." Savitri-210,  
 34: Savitri-491,  
 35: "I am *Bhrigu* among the great *Rishis*; I am the single syllable *OM* among  
 words; among sacrifices, I am *Japa-Yajna*, among the immovables, *the*  
*Himalaya* I am." The Gita-10.25,  
 36: The Mother's Agenda-3/272,  
 37: As per the information available from October-2016 issue of *The*  
*Matrubhavan Patra*/p-38, there are 614 Integral Education Centres in the state  
 of *Orissa*,  
 38: "The ordinary man tries to command it (*pranic shakti*) mechanically by  
**physical exercises** and other corporeal means, the Hathayogin more greatly  
 and flexibly, but still mechanically by *Asana and Pranayama*; but for our  
 purpose (integral Yoga) it can be commanded by more subtle, essential and  
 pliable means; **first**, by a will in the mind widely opening itself to and potently  
 calling in the universal *pranic shakti* on which we draw and fixing its stronger  
 presence and more powerful working in the body; **secondly**, by the will in the  
 mind opening itself rather to the spirit and its power and **calling in a higher**  
***pranic energy from above***, a supramental pranic force; **thirdly**, the last step,  
 by the highest supramental will of the spirit entering and taking up directly the  
 task of the perfection of the body." CWSA-24/The Synthesis of Yoga-732,  
 "The asanas are one means for control of the body, as is Pranayam for the life-  
 forces, but neither is indispensable." CWSA-29/Letters on Yoga-II/p-439  
 39: Savitri-375,  
 40: CWSA-24/The Synthesis of Yoga-740,  
 41: 'And in the cradle slay the divine Child.'Savitri-224,  
 42: Savitri-423,  
 43: Savitri-175,  
 44: Savitri-211,  
 45: Savitri-428  
 46: Savitri-224,  
 47: CWSA-24/The Synthesis of Yoga-741,  
 48: "Yoga develops power, it develops it even when we do not desire or  
 consciously aim at it; and power is always double-edged weapon which can be



used to hurt or destroy as well as to help and save. Be it also noted that all destruction is not evil.” CWSA-23/The Synthesis of Yoga-300,

49: “All impurity is a confusion of working, a departure from the *dharmas*, the just and inherently right action of things which in that right action are pure and helpful to our perfection and this departure is usually the result of an ignorant confusion (*sankara*) of *dharmas* in which the function lends itself to the demand of other tendencies than those which are properly its own.” CWSA-23/The Synthesis of Yoga-312,

50: CWSA/22/The Life Divine-1102,

51: “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...” CWSA-23/The Synthesis of Yoga-417,

52: CWSA-24/The Synthesis of Yoga-567-68,

53: “An enlarged and illumined consciousness is possible that shall make of him a liberated spirit and a perfected force — and, if spread beyond the individual, it might even constitute a divine humanity or else a new, a supramental and therefore a superhuman race.” CWSA/23/The Synthesis of Yoga-90,

54: The Gita-6.46-47,

55: Savitri-364,

56: Savitri-365-66,

57: Savitri-707,

58: “All the doors of the senses restrained, the mind shut into the heart, the life-force taken up into the head, he who, established in concentration by Yoga, utter the single syllable word OM and remembers Me when he goes forth, abandoning the body, he attains to the highest Consciousness.” The Gita-8.12, 13,

59: “The acts of sacrifice, giving and askesis as laid down by the scriptures are always commenced by the adherents of *Brahman* with the utterance of OM.” The Gita-17.24,

60: “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*, *Brahman* is born of Immutable, therefore is the all-pervading *Brahman* Consciousness is established in Matter by continuous sacrifice, *nitya Yajna*.” The Gita-3.14, 15,

61: The Gita-10.6,

62: “(The Divine is) the perfect Personality capable of all relations even to the most human, concrete and intimate; for he is friend, comrade, lover, playmate, guide, teacher, master, ministrant of knowledge or ministrant of joy, yet in all relations unbound, free and absolute. This too **the divinised man** becomes in the measure of his attainment...” CWSA/19/Essays on the Gita-141.

63: “This independent, once a **power supreme**, Self-born before the universe was made,

Accepting cosmos, binds himself Nature's serf  
Till he becomes her freedman — or **God's slave.**" Savitri-542,

64: "The *dharma* of the *sattwic* man is the highest in the circle of the *gunas*; but that too is a limited view and a **dwarfed standard**. Its imperfect indications lead to a petty and relative perfection; temporarily satisfying to the enlightened personal ego, it is not founded either on the whole truth of the self or on the whole truth of Nature." CWSA/19/Essays on the Gita-544,

65: Savitri-126,

66: Savitri-401,

67: Savitri-262,

68: "The Divinity mentioned by *Sri Aurobindo* is NOT A PERSON, but a condition to be shared and lived by all those who prepare themselves for it." The Mother's Agenda-4<sup>th</sup> May-1967,

"Every thought and impulse has to be reminded in the language of the Upanishad that "That is the divine Brahman and not this which men here adore." CWSA/23/The Synthesis of Yoga-72,

69: The Gita-9.31,

70: CWSA-22/The Life Divine-903,

71: "Do not look up to men because of their riches or allow yourself to be impressed by the show, the power or the influence. When you ask for the Mother, **you must feel** that it is she who is demanding through you a very little of what belongs to her and the man from whom you ask will be judged by his response." Sri Aurobindo/The Mother-17 (The rich man who exhibits his power, influence and richness is unfit for the Divine work and a *Sadhaka* must turn his eye from him. Money is to be asked from the true devotee of the Divine and his greatness of giving is weighed or tested from his degree of direct contact with the Divine. More his contact and intimacy with the Divine Mother more the money power flows through him for Divine work. He will have a feeling that this money which flows through him to the Divine is very little of what belongs to the Divine Mother. By giving money to the Divine he becomes infinitely richer in the subtle world and his life becomes more secured. That is the reward he receives from the Divine Mother.),

72: "This is indeed one of the three forces –power, wealth, sex – that have the strongest attraction for the human ego and the *Asura* and are most generally misused by those who retain them. The seekers or keepers of wealth are more often possessed rather than its possessors; **few** escape entirely a certain distorting influence stamped on it by its long seizure and perversion by the *Asura*.' Sri Aurobindo/The Mother-15 (Money, (rajasic) power and sex or human love are distortion of Divine Perfection, Divine Power and Divine Love which are the Divine Mother's attributes of *Mahasaraswati*, *Mahakali* and *Mahalakshmi* respectively. Few developed Soul can transform human love into Divine Love. The developing Souls can reject human love if they aspire for higher Spiritual life.) This limitation of human love hinted in *The Mother* book

is vividly described in *Savitri*. One such example is as follows: (Death's understating on human love:-)

"A sweet secretion from the erotic glands  
Flattering and torturing the burning nerves,  
Love is a honey and poison in the breast  
Drunk by it as the nectar of the gods." Savitri-618,

73: CWSA/22/The Life Divine-1104,

74: "For serious people, it is the *The Synthesis (of Yoga)* and *The Life Divine* that should be chosen.... *The Mother* (book), but that touches mostly *India*, because they worship *the Mother*..." The Mother/The Mother's Agenda--31<sup>st</sup> July, 1965,

75: Seven-fold personality of a Divine worker is freedom from ego, *Ahamkaram parigraham*, freedom from desire, *Kamasankalpavarjitah*, Spiritual Impersonality, *Nirguna*, Equality, *Samata*, Peace, *Shanti*, Spiritual Ease, *Sukha*, Joy and laughter of the Soul, *Hasya*.

76: Seven-fold personality of Divine Knower is freedom from Original Ignorance, freedom from Cosmic Ignorance, freedom from Egoistic Ignorance, freedom from Temporal Ignorance, freedom from Psychological Ignorance, freedom from Constitutional Ignorance and freedom from Practical Ignorance.

77: Seven-fold Beatitude of Divine Lover is to realise Divine as Father, Mother, Teacher, Master, Lover, Friend and Playmate.

78: Seven-fold purity of a virgin Mother is Physical virginity, Vital virginity, Mental virginity, Psychic virginity, Spiritual virginity, Supramental virginity and Bliss virginity.

79: CWSA/22/The Life Divine-1097-98,

80: CWSA/23/The Synthesis of Yoga-75,

81: "Too far thy (Divine's) heavens for me (Savitri) from suffering men.

Imperfect is the joy not shared by all." Savitri-686,

82: The Mother's Centenary Works (second edition)/10/360, TMCW-14/Words of the Mother-201

83: "There is no rest for the embodied soul...

Forbidding to him rest and earthly ease,

Till he has found himself he cannot pause." Savitri-339,

84: CWSA/23/The Synthesis of Yoga-502,

85: "The *tantrics* recognise seven *chakras*, I believe. *Theon* said he knew of more, specifically two below the body and three above. That is my experience as well—I know of twelve *chakras*." The Mother's Agenda-1/433,

86: The Mother's Agenda-7/174,

87: "O Sun-Word, thou shalt raise the earth-soul to Light  
And bring down God into the lives of men;" Savitri-699,

88: The Gita-13.25-26,

89: "Assailed, surprised in the **fortress** of her self,

Conquered by her own unexpected king,

Fulfilled and ransomed by her servitude,

She yielded in a vanquished ecstasy,  
Her sealed hermetic wisdom forced from her,  
Fragments of the mystery of omnipotence.” Savitri-87,

90: “One who acts with a mechanical mind (who does not put himself really into the work) is stupid, obstinate, cunning, insolent, lazy, easily depressed, procrastinating, that doer is called *tamasic*.” The Gita-18.28, “If you are lazy, well, you will know what it means to be lazy You know, in life idlers are obliged to work ten times more than others, for what they do they do badly, so they are obliged to do it again.’ TMCW-8/Questions and Answers-1956/p-181,

91: “This, no doubt, is the root of the injunction imposed in *the Gita* (The Gita-3.29) on the man who has the knowledge not to disturb the life basis and thought basis of the ignorant; for impelled by his example but unable to comprehend the principle of his action, they would lose their own system of values without arriving at a higher foundation.” Sri Aurobindo/CWSA/21/The Life Divine-58, “To concentrate most on one’s own spiritual growth and experience is **the first necessity of the sadhak** — to be too eager to help others draws away from the inner work. There is also likely to be an overzeal and haste which clouds the discrimination and makes what help is given less effective than it should be. To **grow in the spirit is the greatest help one can give to others**, for then something flows out naturally to those around that helps them.” Sri Aurobindo/CWSA-31/Letters on Yoga-IV-317,

“In the long ever-mounting hierarchy,  
In the stark economy of cosmic life  
Each creature to its appointed task and place  
Is bound by his nature’s form, his spirit’s force.  
If this were easily disturbed, it would break  
The settled balance of created things  
The perpetual order of the universe  
Would tremble, and a gap yawn in woven Fate.” Savitri-689-90,

“And the **slow evolution’s** sluggard steps,  
Lead not the spirit in an ignorant world  
To dare too soon the adventure of the Light,” Savitri-693

92: CWSA/24/The Synthesis of Yoga-806-7,

93: “They who desire the fulfilment of their works on earth sacrifice to gods (various forms and personalities of one Godhead); because the fulfilment that is born of works (without knowledge) is very swift and easy in the human world.” The Gita-4.12,

94: CWSA-23/The Synthesis of Yoga-85,

95: Sri Aurobindo/CWSA/19/Essays on the Gita-523,

96: “The Mighty Mother sits in lucent calm  
And holds the eternal Child upon her knees

Attending the day when he (Supramental child) shall speak to Fate.” Savitri-662,

97: “...but even without this preparation all who take refuge in the divine Lover of man, the Vaishya once preoccupied with the narrowness of wealth- getting and the labour of production, the Shudra hampered by a thousand hard restrictions, woman shut in and stunted in her growth by the narrow circle society has drawn around her self-expansion, those too, *pā pa-yonayah*, on whom their past Karma has imposed even the very worst of births, the outcaste, the Pariah, the Chandala, find at once the gates of God opening before them.” Sri Aurobindo/CWSA/19/Essays on the Gita-335,

98: CWSA/23/The Synthesis of Yoga-78,

The Mother’s Centenary Works (second edition)/10/15,

99: “What is aimed at by us is a spiritual truth as the basis of life, the **first words** of which are (1) surrender and (2) union with the Divine and (3) transcendence of ego. So long as that basis is not established, a *Sadhaka* is only an ignorant and imperfect human being struggling with the evils of the lower Nature.” Sri Aurobindo/The Mother’s Agenda-4/422,

100: “That is my suggestion and I know what I am saying — for whatever you may say, I know very well all human difficulties and struggles and I know of the cure. That is why I press always on the things that would minimise and shorten the struggles and difficulties, — the psychic turn, faith, perfect and simple confidence and reliance.” CWSA-29/Letters on Yoga-II-487-488,

101: CWSA/22/The Life Divine-915,

102: Savitri- 430,

103: Savitri-683,

104: The Gita-15.7,

105: “We have the emergence of that Conscious Being in an involved and inevitably evolving Life, Mind and Supermind as the condition of our activities; for it is this evolution which has enabled man to appear in Matter and it is this evolution which will enable him progressively to manifest God in the body, — **the universal Incarnation.**” CWSA-21/The Life Divine-64,

106: The Gita-5.10,

107: CWSA/24/The Synthesis of Yoga-770,

108: Savitri-295,

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

“The perfected human soul must always be an **instrument** for the hastening of the ways of this evolution.” CWSA/24/The Synthesis of Yoga-701,

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

111: “She meditates upon **mighty words** and looks  
On the unseen links that join the parted spheres.” Savitri-85

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

113: “For in the Veda **the Aryan** peoples are those who had accepted a particular type of self culture, of inward and outward practice, of ideality, of aspiration...All the highest aspirations of the early human race (of God, Light, Bliss, Freedom, Bliss and Immortality), its noblest religious temper, its most idealistic velleities of thought are summed up in this single vocable.” CWSA/13/Essays in Philosophy and Yoga-441,

114: “**The (Vedantic) Aryan** is he who strives and overcomes all outside him and within him that stands opposed to human advance. Self-conquest is the first law of his nature. He overcomes earth and the body and does not consent like ordinary (tamasic) men to their dullness, inertia, dead routine and tamasic limitations. He overcomes life and its energies (of rajasic men) and refuses to be dominated by their hungers and cravings or enslaved by their rajasic passions. He overcomes mind and its habits (of sattwic men), he does not live in a shell of ignorance, inherited prejudices, customary ideas, pleasant opinions, but knows how to seek and choose, to be large and flexible in intelligence even as he is firm and strong in his will. For in everything he seeks truth, in everything right, in everything height and freedom.” CWSA/13/Essays in Philosophy and Yoga-443,

115: “The **perfect Arhat (Arya)** is he who is able to live simultaneously in all these three apparent states of existence (a consciousness which is at once transcendental, universal and individual), elevate lower into higher, receive higher into the lower, so that he may represent perfectly in the symbols of the world that with which he is identified in all parts of his being, the triple and triune Brahman.” CWSA/13/Essays in Philosophy and Yoga-444,

116: “Everything that departed from this ideal (of Brahmana and Kshatriya), everything that tended towards the ignoble, mean, obscure, rude, cruel or false, was termed **un-Aryan**.” CWSA/13/Essays in Philosophy and Yoga-441,

117: “His (King Aswapati) small beginnings asked for a mighty end:” Savitri-315,

118: “One has to understand about action, *karma*, as well as to understand about wrong action, *bikarma*, and about inaction, *akarma*, one has to understand; thick and tangled is the way of works. He who in action can see inaction and can see action still continuing in cessation from works, is the man of true reason and discernment among men; he is in Yoga and many sided universal worker.” The Gita-4.17-18,

119: “Sri Aurobindo’s Conversation with Pavitra, 11<sup>th</sup> January 1926: In spiritual life, one should always be ready to reject every system and every construction. Any one form is helpful, then become harmful. In my spiritual life, since the age of forty, three or four times I have completely laid bare and broken the system I had reached.” The Mother’s Agenda-11/219,

120: “And turned to a common part of divine works,  
Magnificently natural at this height,  
**Efforts that would shatter the strength of mortal hearts,**  
Pursued in a royalty of mighty ease  
Aims too sublime for Nature’s daily will:” Savitri-26,  
“And her acts the living body of his will.” Savitri-125 (Supramental action.)

121: “The Supreme’s gaze looked out through human eyes  
And saw all things and creatures as itself  
And knew all thought and word as its own voice.” Savitri-31,

122: “Pursuing all knowledge like a questing hound.” Savitri-39,  
“How has he (Paramatma Satyavan) through the thickets of the world  
Pursued me (Para-prakriti Savitri) like a lion in the night” Savitri-614,

123: “In him shadows his (Supreme’s) form the Golden Child  
Who in the Sun-capped Vast **cradles** his birth:” Savitri-681,

124: The Mother’s Agenda/10/148,

125: “All the great Words that toiled to express the One  
Were lifted into an absoluteness of light,” Savitri-90,

126: “Souls trapped in that region never can escape.” Savitri-494,

127: “The unspoken **Word** that inspires unconscious forms” Savitri-122,

128: “Invested with a rhythm of higher spheres (waking trance)  
The word (Japa) was used as a hieratic means  
For the release of the imprisoned spirit  
Into communion with its comrade gods.” Savitri-360,  
“It is not a fact that an experience gained in samadhi cannot be prolonged into the waking state.” CWSA-29/Letters on Yoga-II/p-200,

129: “If we surrender our conscious will and allow it to be made one with the will of the Eternal, then, and then only, shall we attain to a true freedom; living in the divine liberty, we shall no longer cling to this shackled so-called

free- will, a puppet freedom ignorant, illusory, relative, bound to the error of its own inadequate vital motives and mental figures.” CWSA-23/The Synthesis of Yoga-97-98,

130: “Only, it (Divine Will) is not our conscious mental will; it (Divine Will) rejects often enough what our conscious will accepts and accepts what our conscious will rejects.” CWSA-23/The Synthesis of Yoga-97,

131: “It is only the physical mind that thinks of God and spirit as an abstract conception which it cannot visualise or represent to itself except by words and names and symbolic images and fictions. Spirit sees spirit, the divinised consciousness sees God as directly and more directly, as intimately and more intimately than bodily consciousness sees matter. It sees, feels, thinks, senses the Divine.” CWSA-13/Essays on the Gita-368-369, ‘To the physical mind only the words and facts and acts of a man matter; to the inner mind it is the spiritual happenings in him that matter.’ CWSA-28/Letters on Yoga-I-479, “The house of the Divine is not closed to any who knock sincerely at its gates, whatever their past stumbles and errors. Human virtues and human errors are bright and dark wrappings of a divine element within which once it pierces the veil, can burn through both towards the heights of the Spirit.” CWSA-29/Letters on Yoga-II-42,

132: “To reconquer it (wealth) for the Divine to whom it belongs and use it divinely for the divine life is the supramental way for the Sadhaka.” CWSA-32/The Mother with Letters on the Mother-10, “In the supramental creation the money-force has to be restored to the Divine Power and used for a true and beautiful and harmonious equipment and ordering of a new divinised vital and physical existence in whatever way the Divine Mother herself decides in her creative vision.” CWSA-32/The Mother with Letters on the Mother-11, “But only when the supermind has descended in you can she deal directly as the supramental Shakti with supramental natures.” CWSA-32/The Mother with Letters on the Mother-26,

133: CWSA-35/Letters on Himself and the Ashram-691,

134: The Gita-5.4,

135: The Gita-9.32,

136: “In this Yoga, the psychic being is that which opens the rest of the nature to the true supramental light and finally to the supreme Ananda. If the soul is awakened, if there is a new birth out of the mere mental, vital and physical into the psychic consciousness, then the Yoga can be done; otherwise (by the mere power of the mind or any other part) it is impossible.” CWSA-32/The Mother and Letters on the Mother-161,

137: “His instrument the **dim corporeal mind**,  
Of celestial insight now forgetful grown,  
He seizes on some sign of outward charm  
To guide him mid the throng of Nature’s hints,  
Reads heavenly truths into earth’s semblances,  
Desires the image for the godhead’s sake,



Divines the immortalities of form  
And takes the body for the sculptured soul.” Savitri-398,  
138: “It takes as its basis the three principles of our ordinary being, mind, life and matter, the triune spiritual principle of Sachchidananda and the link principle of *vijñāna*, supermind, the free or spiritual intelligence, and thus arranges all the large possible poises of our being in a tier of seven planes, — sometimes regarded as five only, because, only the lower five are wholly accessible to us, — through which the developing being can rise to its perfection.” CWSA-23/The Synthesis of Yoga-448,  
139: CWSA-31/Letters on Yoga-IV/p-542,  
140: TMCW-14/Words of the Mother-201-202,

# Sri Babaji Maharaj

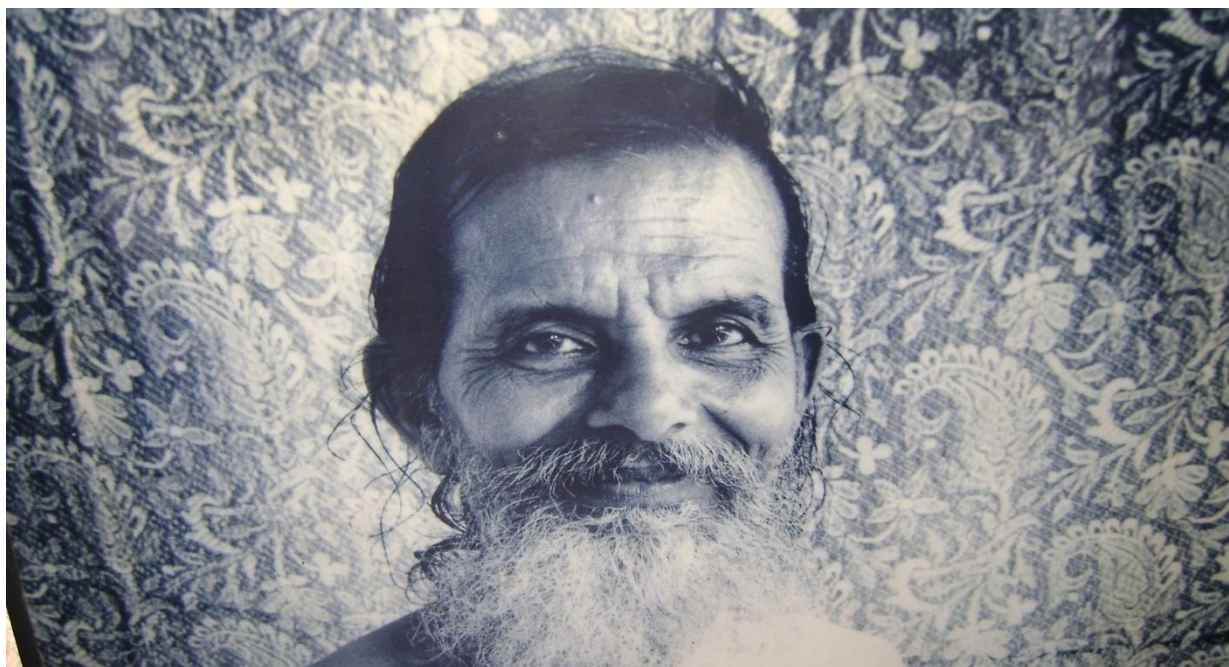
“*Sri Aurobindo* has come to tell us: It is not necessary to leave the earth to find the Truth, it is not necessary to leave life to find one’s soul, it is not necessary to give up the world or to have limited beliefs in order to enter into relation with the Divine. The Divine is everywhere, in everything, and if He is hidden... it is because we do not take the trouble to discover Him.”<sup>94</sup>

**The Mother**

“Consciousness develops best through work done as offering to the Divine. Indolence and inaction lead to *tamas*: That is a fall into unconsciousness, it is contrary to all progress and light.

To overcome one’s ego, **to live only in the service of the Divine**—that is the ideal and the shortest way towards acquiring true consciousness.”<sup>73</sup>

**The Mother**



Sri Babaji Maharaj

The objective of this study is to link<sup>85</sup> *Sri Babaji Maharaj’s* Renunciation, *tyaga*, celibacy, *Brahmacharya* and self-control, *samyama* of *Jnana/Sankhya/Buddhi Yoga* with sacrificial action of *Karma Yoga* and sacrificial devotion of *Bhakti Yoga*. The other task is to reconcile<sup>105</sup> *Purusha Yajna* of *Karma Yoga* with *Prakriti Yajna* of *Japa Yoga*, which received large Divine support in holding together the devotees of *Orissa* and created an opportunity for all to rightly participate in the Divine union and Divine action of Self-concentration and Self-expansion respectively.

*Savitri* book defines that those who enter higher planes of Consciousness are simple<sup>93</sup> and simplest are they those who are most united with the Divine. The sylvan ascetic simplicity of the *Satyavan* met the simplicity of high-bred golden maiden, *Savitri*, in their hearts' secret chamber creating God's celestial moment in earthly life. This holding together of *Ishwara* and *Shakti* within had made *Sri Babaji Maharaj's* life and action out and out simple.

He rose from a status of realised ascetic to integral Yogi, or Soul's union with the Supreme was further integrated to the status of universalised individual. He was able to conquer the heart and mind of the devotees of *Orissa* through his simple conviction, Spiritual Influence and Divine action. The literal meaning of his name is that an ascetic, *Babaji*, turned into a King, *Samrat, Maharaj*, expanding his Spiritual empire within and without through persistent effort, askesis and consecration.

He traced his own Spiritual path during his early ascetic life to experience the Divine in the form of *Rama* or *Sitaram* through the *Shashtra Ramacharita Manas* and maintained the same faith throughout his life towards his long journey to ultimate extended Divine realisation of complete *Avatar, Mirarabindo* and transformation of cells. This realisation is the recovery of truth of himself by self-knowledge and self-realisation, the emergence of the Infinite in Being, infinite in Consciousness and infinite in Delight repossessed as his own Self and Reality of which his body is only a pedestal and his vital and mental are only instruments for various expression and manifestation. His experience of transformation of cells is to maintain a Divine Consciousness to remould the body and this external transformation of cells is never realised in the past aeons and yet this experience is intended as future victorious achievement of God in humanity. It is an exceedingly good fortune for the devotees of *Orissa* to meet him who 'has realised or becoming That'<sup>2</sup> and opened for them the possibility to repeat the realisation of similar manifestation. His Divine love connects the Souls to the memory of many births.

In the *Ashram* those who prepare to begin integral Yoga are known as *Ashramites* who limit their action by the pressure of three *gunas* and those whose aim are settled in the static Divine union are known as later Vedantic integral *Sadhakas*. But for an ancient Vedantic integral *Sadhaka* with dynamic Divine union and universalised Consciousness, and his capability of becoming centre of world liberation and transformation, his *Ashram* living is still difficult as more he ascends in Consciousness, more he faces world opposition and revolt of Subconscient/Inconscient sheath. The gathering together of large helpless blind unblessed humanity around him for their material benefit in resolving their earthly problems like getting a good job, settlement of marriage,

giving birth to a child, prosperity in business and curing of disease are no doubt universal motiveless consecrated Divine action and this necessity of 'contemplation and service of God in man'<sup>3</sup> or wellbeing of all creature, *sarvabhutahiteratah*,<sup>4</sup> can be considered indispensable for a developed Soul to 'complete the realisation of God in all things.'<sup>3</sup> Their liberation of Soul, change of Nature and self-fulfilment are as much important as that of his own. The disadvantage of this action of self-expansion is that an apprehension of emergence of a new sect, new power centre and shifting of centre of worship cannot be ruled out within *Ashram* premises. Thus, this chaos either draws one towards defection from the *Ashram* living oblivious of the integral Divine call to which he must be always faithful or this vibration creates an atmosphere of disbelief limiting his capacity of self-expansion. So, a higher *sadhana* of an integral Yogi will be difficult because his superior existence may not be tolerable or may be misunderstood by the surrounding collectivity. His difficult task is to perfectly reconcile Self-concentration with Self-expansion without transforming integral Yoga into slow evolutionary tool of Religion.<sup>61</sup> The other disadvantage is that integral Yoga does not limit itself within the narrow province of acts philanthropy, benevolence and beneficence alone but all action, the acts of knowledge, acts of power, production and creation, acts of love, delight and beauty and acts of will, endeavour, struggle, hardship and heroic adventure in the inner and outer life must be included and 'pushed towards a complete union of the Divine with the earth life.'<sup>69</sup>

We find such capacity of both static and dynamic Divine union in *Sri Babaji Maharaj*. He was able to handle personal and institutional problems that draw large number of devotees from his home state towards *The Mother's* Grace through entry into Supra-physical world. He had the strong conviction that the earthly life need not be forever a wheel of half-joyous and half-anguished effort but Spiritual attainment can be generalised and the glory, joy and benefit of the Supramental *Sadhana* must be available to the common or down to earth man. For that he has evolved simple and all acceptable method which is to raise the nature to manifest the power of the Spirit or confront, seize and conquer the difficulties of nature through *Japa* and consecrated action. For him *the Mother* is all important object of adoration, as sole effective force for all attainment and all mental effort, *utsaha*, vital effort, *vyakulata* and physical effort, *tapasya* are replaced by complete reliance on Her Grace.

Personal effort is indispensable for developing Souls and dispensable for developed Souls. Its disadvantage is that personal effort is an instrument of ego in finding the Divine falteringly and its utility ends when 'instead of laying hold on the *Shakti* and using it for its purpose rather to let the *Shakti* lay hold on us and use us for the Divine purpose.'<sup>43</sup>

**The Truth of *The Mother's* Action Manifested through *Sri Babaji Maharaj*:**

“One would be justified rather in supposing that there is an **inherent imperative Truth** of things unseen by us, but a Truth capable of manifold manifestation, throwing out a multitude of possibilities and variants of itself which the creative Energy by its action turns into so many realised actualities.”<sup>113</sup>

**Sri Aurobindo**

“In all there would be the same plastic principle; a rigid standardisation, however necessary for the mind’s arrangement of things, could not be the law of the spiritual life. A great diversity and liberty of self-expression based on an underlying unity might well become manifest; but everywhere there would be harmony and **truth of order**.”<sup>25</sup>

**Sri Aurobindo**

“Because **the Truth** is supremely destructive of Falsehood and ill will; were It to act at once on the world as it is, little of it would remain.... It is patiently preparing its advent.”<sup>65</sup>

**The Mother**

“**Truth** does not depend on any external form and shall manifest in spite of all bad will or opposition.”<sup>84</sup>

**The Mother**

“Those who serve the **Truth** cannot take one side or another. Truth is above conflict or opposition. In Truth all countries unite in a common effort towards progress and realisation.”<sup>91</sup>

**The Mother**

“So long as one is for some and against others, one is necessarily far from the Truth.”<sup>130</sup>

**The Mother**

“It is through this whole jumble and chaos that the Truth-Consciousness is at work everywhere, on all the points of the earth at once, in all nations, all individualities, without preferences or distinctions, wherever there is a spark of consciousness capable of receiving and manifesting It.”<sup>130</sup>

**The Mother**

*Sri Aurobindo* with His colossal Spiritual capacity seized upon one Yogic method after other in the different paths of *Yoga* and extracted substance of truth from each Divine realisation to exemplify in the great and decisive experience of the Master Soul. These multiple diverse Spiritual experiences are ‘now most necessary to humanity’<sup>6</sup> who is long divided through jarring sects and schools; as all sects and schools are forms and fragments of single integral Truth and all disciplines labour in their different way towards this supreme Oneness. After a systematic study and experience of the difficulties and dangers of various paths of *Yoga*, *Sri Aurobindo* recommended the method of finding the Spirit by drawing back from manifest Nature as indispensable self-discipline and discovery of the Self by activating the Nature through psycho-

physical, occult and physical methods as ‘dispensable self-discipline’<sup>7</sup> of integral Yoga. This recommendation He arrived for the beginners of integral Yoga after a thorough study and experience of the history of earth’s Spiritual evolution. The former draws back from world nature and leans on the *Ishwara* aspect of the Divine for supreme realisation; whereas the latter possesses and dominates the world nature and leans on the *Ishwari* aspect of the Divine for supreme transformation and He further recommended that the dispensable ‘**psycho-physical results** are of small importance’<sup>8</sup> and they can function as an aid and field of preparation or substitute the indispensable methods and subsequently the dispensable methods can be indispensable aid after the Spiritual foundation is established.<sup>9</sup> *The Gita* also discourages<sup>55</sup> a *Sadhaka* to begin Yoga with *Prakriti Yajna* and encourages<sup>56</sup> it to pursue after one is Spiritually established. The ideal of integral *Yoga* can be a movement, even from the beginning through many sided efforts and askesis, but starting from works and proceeding by works. Integral Yoga can be pursued by (1) static Yoga of passive *Purusha*, (2) kinetic Yoga of active *Prakriti*, (3) combination of both the methods, (4) alternations between Self-mastery of *Purusha* and surrender of *Purusha* to the divine *Shakti* and (5) an ultimate fusion between *Purusha* and *Prakriti*, *Ishwara* and *Shakti*.

#### **Simplification of the methods of integral Yoga:**

“TRUE SPIRITUALITY is VERY simple!”<sup>1</sup>

#### **The Mother**

“The one rule of the gnostic life would be the self-expression of the Spirit, the will of the Divine Being; that will, that self-expression could manifest through (1) **extreme simplicity** or (2) through extreme complexity and opulence or (3) in their natural balance, — for beauty and plenitude, a hidden sweetness and laughter in things, a sunshine and gladness of life are also powers and expressions of the Spirit.”<sup>25</sup>

#### **Sri Aurobindo**

“This character of our actually realised being and therefore **our Yoga** imposes on us certain limitations and primary difficulties which can only be overcome by (1) divine help or (2) **an arduous practice**, and in reality (3) **only by the combination of both these aids.**”<sup>39</sup>

#### **Sri Aurobindo**

“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 and the Supreme Nature can become total and absolute.”<sup>126</sup>

#### **Sri Aurobindo**

“There is another direction in which the ordinary practice of Yoga arrives at a helpful but **narrowing simplification** which is **denied to the sadhaka of the integral aim. The practice of Yoga** brings us face to face with the extraordinary complexity of our own being, the stimulating but also

embarrassing multiplicity of our personality, the **rich endless confusion of nature.**”<sup>106</sup>

**Sri Aurobindo**

“I suppose it is to teach us first that grace is more effective than tapasya and, secondly, that either equanimity or a cheerful spontaneous happy self-opening is as effective, to say the least, as the grimmest wrestling for a result. But it would be dangerous to assume from that that no tapasya and no endeavour is needful for that might very well mean inertia. I have seen too that very often a long tapasya with doubtful results prepares the moment of grace and the spontaneous downflow.”<sup>127</sup>

**Sri Aurobindo**

“This “state of grace” is often prepared by a long tapasya or purification in which nothing decisive seems to happen, only touches or glimpses or passing experiences at the most, and it (decisive change) comes suddenly without warning.”<sup>128</sup>

**Sri Aurobindo**

The method of integral Yoga is the sum of extreme simplicity of Soul activated through Ascetic schools and extreme complexity of untransformed Nature rightly approached through *Tantric* schools of thought; though the former is meant for beginners of integral Yoga and latter is meant after the Spiritual foundation is established. This *Yoga* can proceed either by *The Mother's* Grace alone or by human endeavour and *tapasya* or by combination of consecration and askesis. A relation between *tapasya* (*tapasya* is the combination of *samyama* and *tyaga*.) and *Yajna* exists and ‘by that concentration (*samyama*) we can arrive through an uncompromising renunciation of the world (*tyaga*) at an entire self-consecration (*yajna*) to the One on whom we concentrate.’<sup>107</sup> The method and action of the Lord of all the worlds is the ‘infinite complexity in fundamental simplicity’<sup>50</sup> whose freedom and richness cannot be understood by any intellectual interpretation. The supreme mystery and highest secret are simple to the Soul and difficult and complex to mental effort and limitation of intelligence.

*Sri Babaji Maharaj's* *Shastra* of integral Yoga was *The Mother* book, because it uplifted him most in his Spiritual journey from the status of realised Ascetic to the status of consecrated Child. Since he was *The Mother's* Child so he wanted all the devotees should be uplifted to the status of the Soul's childhood. Integral Yoga proposes that a developed Soul must not ‘look with a remote indifference on the’<sup>49</sup> sufferings of the unblessed ordinary human being and blessed devotees and draws all of them towards Spirit's freedom. Or ‘even if our personal deliverance is complete, still there is the suffering of others, the world travail, which **the great of soul** cannot regard with indifference.’<sup>100</sup> ‘Accepting life, he (a Sadhaka of integral Yoga) has to bear not only his own burden, but a great part of the world's burden too along with it, as a

continuation of his own sufficiently heavy load. Therefore his Yoga has much more of the nature of a battle than others; but this is not only an individual battle, it is a collective war waged over a considerable country.<sup>110</sup> Based on above injunction *Sri Babaji Maharaj* was able to diffuse integral Yoga which 'is an arduous and difficult and dangerous way, but there is none other.'<sup>109</sup>

These devotees are of four types, that of (1) to call the Divine out of fear during sorrow and misery, *arta*, (2) to adore the Divine as the giver of good, want and opulence and satisfier of the need of his inner and outer being, *artharathi* and (3) a seeking grows to know the Unknowable, *jijnasu*. (4) The devotee of fourth type is called *Jnani*, who has attained Spiritual identity is very dear to the Divine.<sup>68</sup>

The devotees, *sakama Bhakta*, of first two types have served in the slow evolution of Nature through wrong play of *Purusha* and *Prakriti* and the truth they represent belongs to the external human relation with the external law of the universe and not the intimate truth of human Soul with the Divine. They call and serve the Divine with the intention of getting the fulfilment of the fruit of their work and hence this sacrifice of work to the Divine without direct knowledge and contact with Him lead to 'the swift and easy fulfilment of their work,'<sup>57</sup> *siddhi*, but does not lead to establishment in higher planes of Consciousness. Spiritual truth was formulated by their vital into emotional forms of worship,<sup>24</sup> by their mind into hard intellectual dogma and the materialisation of constant practice, *abhyasa*<sup>10</sup> and non-attachment, *vairagya*<sup>10</sup> was turned into 'a dead mass of cult and ceremony and ritual.'<sup>11</sup> Worship is used as a means to get God on their side by praying, praising and flattering Him, by giving Him gifts and by this Divine justice can be deflected, punishment can be annulled by mercy and reward can be transformed into special favour. Through this mechanisation they do not experience God, but only hear and imagine His name; do not experience the Truth but only formulate the thought of Truth and their Spirit are veiled from the life and action. They pursue *the (Divine) Mother* 'with life's blind desires,'<sup>54</sup> claim all of Her as their own property and impatient to possess 'her sweetness meant for all.'<sup>54</sup> They are intolerant towards Her Divine Force which they cannot hold and yearn<sup>54</sup> to draw Her Consciousness downward towards earth. They hope to confine Her to their human want, desire and hunger and enslave Her glory and grace. In integral *Bhakti* Yoga, first, the above motives are corrected, enlarged and directed 'engrossingly and predominantly towards the Divine'<sup>64</sup> for His sake and not for getting any favour from Him. Secondly, these motives are transformed so that they are rid of their narrowness, pettiness and more earthward elements and lastly the development of Divine Love or inner adoration must be pure, perfect, self-existent and motiveless.



*The Gita* hints that the devotees, *sakama bhakta*, of first two types are unfit<sup>62</sup> to pursue any *Yoga* and they can attain the Divine through devotion or they can worship by hearing<sup>63</sup> about His Play/*Lila* from a liberated Soul or by giving service<sup>89</sup> to the Divine. The devotee of third type, *niskama bhakta*, a seeker of truth, *jijnasu*, after many births of preparation, purification of impurity and sin, endeavouring with sincerity becomes a *Yogi* and attains the highest goal or a Soul who fell from *Yoga*, *yogabhrasta*,<sup>70</sup> from the past birth, in this birth strives with sincerity to overcome the *samskara* of many births<sup>58</sup> and attains the highest goal... After many births of preparation, a *Jnana Yogi* (or the devotee of fourth type) with strong foundation of *Karma* and *Bhakti Yoga*, attains My *Purushottama* or Supramental state of Consciousness. He also realises the intermediate stair that all this existence is Divine, the Cosmic Consciousness, *Vasudeva sarvamiti*. Such great Soul or integral *Yogi* is very rare.<sup>59</sup>

The devotees of third type, *jijnasu*, are generally Souls who have fallen from *Yoga* in past births and in this birth, they are irresistibly drawn towards study of the *Shastra* at an early part of their life. Thus, they did not feel safe to depend on the *Vedantic* method with *Tantric* objective of *The Mother* book alone and searched other *Sri Aurobindo*'s high concentration writings to find a secured Spiritual base, but in order to understand His comprehensive teachings ask some previous Spiritual experiences in the same line, partial Divine union, basic root knowledge hinted in the *Prasthanas* of our ancient Teachings and the descent of new overhead knowledge. So few managed to enter His vast Spiritual Kingdom and it is the fewest who still continue in their effort to catch and follow the most of secret thread of integral *Yoga*. *The Gita* issues injunction<sup>53</sup> on seeking devotee, *jijnasu*, to practice *Yoga* and go beyond the written truth. *Sri Babaji Maharaj* was actually searching these Souls of latter type though his meeting and handling the problems of the former devotees were his greatness of bearing earth's burden.

*Sri Babaji Maharaj*'s insistence of transforming all Devotees into Her children is possible in the long run, either in this birth or after many births of preparation based on the collaboration of their untransformed Nature. They are to be made aware of two complementary aspects of becoming an *Ashramite* or giving of entire outer life to the Divine and of becoming a *Sadhaka* or following the *tapasya* of self-discipline of integral *Yoga*, before becoming a consecrated Child or giving entire inner and outer life to the Divine.

Integral *Yoga* further defines Gnostic Soul as 'king child'<sup>48</sup> who plays a royal untiring game in the eternal garden whose toys are biune play of *Purusha* and *Prakriti*, double power of masculine Self and feminine Sheath, *Kosha*, and extension of this play in the higher planes of Consciousness.

Since Spiritual evolution asks preparation from past births so it was difficult to become a child from the beginning of *sadhana* and hence most of the noble devotees seem to retain their own ordinary earth-bound status without arriving at higher Spiritual existence. They are to be aware that before ascending into higher stairs of Consciousness they must initially exhaust *tamasic* and *rajasic* earthly enjoyments or mental consciousness must be perfectly controlled and liberated from desire, they must develop *sattwic* law of right living and finally for ascent and descent of Divine Consciousness, they must have knowledge of 'the wheel of works'<sup>72</sup> and action without attachment to fruit of action.

The third chapter of *The Mother* book received *Sri Babaji Maharaj's* special attention meant for devotees to receive *The Mother's* protection. It gives hint of affirmative attributes of Divine grace, faith, sincerity, surrender, Divine work, Divine manifestation, purification, transformation of mind, life and body through dynamic Divine union, creation of Divine community and a war and victory over all dark and opposing forces by intervention of Supramental Truth. Thus a devotee's Spiritual life is secured.

The last/sixth chapter of *The Mother* book is the extension of Yoga of Self-perfection which hints of *Tantric* aim of arriving at direct contact with *the Mother's* four Spiritual Overmental Powers which are attained not by specialised Science of *Tantric* methods but after one is thoroughly established in the *Vedantic* method of *Karma*, *Jnana* and *Bhakti Yoga*. This book is basically a *Shastra* of the realised Souls who are long established in Psychic and Spiritual planes and are searching a passage to uncover Supramental plane and the transformation of their three *gunas* through *Karma Yoga* as indicated in its fifth chapter. Devotees stumbled on this book because for the bound Souls the lure of conscious change of Nature through conscious kinetic Yoga of Nature was a remote possibility though this book contains enough guidelines for the liberation of Soul through static Yoga of Soul. Devotees were related directly with *the Mother* through occasional inner contact and vision and they can wait for direct contact with Her four Mediatrix Mother Powers after their Spiritual being are made open through practice of long Self-control and Consecration of triple Yoga. Consecration of a Child is of course a superior *sadhana* but it cannot be effective and complete without *tapasya* and strong renunciation. The gulf between perfect Spirit and imperfect Matter can be linked not by mental understanding but by exploring the hierarchies of planes of Consciousness in between the nether Inconscient plane and highest *Sachchidananda* plane. This achievement of ascent of Soul and descent of *Shakti* of intermediate planes cannot be attained by 'bypassing'<sup>12</sup> the later *Vedantic* realisation of *Brahman* is Real and the World is an Illusion, *Brahma Satya Jagat Mithya*.<sup>13</sup>

So, realisation of immutable, infinite, ineffable silent timeless and spaceless static *Brahman*, ***anantam Brahma*** is identified as the first foundation and **first perfection** of a Spiritual man. His **second perfection** is that before return to world existence<sup>46</sup> for its transformation, he must realise the existence as his larger Self, he must universalise his consciousness, Self as All, ***sarvam Brahma***, and continuously engages in doing good of all creature. After that or concurrently (**third perfection**) he must dynamise the above static *Brahman* experience and realise Divine as dynamic Gnostic *Brahman* in its triple form, of ***iccha Shakti***, *Brahman* as Divine Will, of ***jnana Shakti***, *Brahman* as Divine Knowledge and of ***ananda/prema Shakti***, *Brahman* as Divine Bliss. After this experience, his scope of movement in the hierarchies of ascending and descending Consciousness and all the present means of Will, Knowledge and Love are immensely extended. Thus his link of existence with Supramental consciousness becomes active, effective, swift and prominent.

*Sri Babaji Maharaj*, who came to join *Sri Aurobindo Ashram* on 2<sup>nd</sup> February, 1945, had special care for miseries and hardship of common man. Through his vision, *trikaladrsti*, he was able to foresee that *the Mother's* action in surface physical sheath can be accelerated in *Orissa*, as the subliminal Sheath of its people are open to the Divine. Though an ascetic, he had no trace of ascetic bareness and hardness, because of the harmonious synthesis of *Karma, Bhakti, Jnana, Dhyana, Japa Yoga* was nurtured by him from his past traditional *Yogic* background. His strong contact with *the Mother* was due to his aspect of strong *Karma Yoga*, which had its source in the impersonal Divine Will, further manifested as *Tapas, Shakti and Sraddha*. The deficiency of the *Karma Yoga* is that all initiation of work seems outward, defective, *dosam*,<sup>71</sup> and distracting and *Jnani* and *Bhakta* look down on the way of works as inferior to their own loftier, finer and more intense pitch of Spiritual achievement. But when one finds oneness of Will and Consciousness with the Supreme, 'the work becomes the very power of knowledge and very outpouring of love.'<sup>14</sup> The other limitation of *Karma Yoga* is that it 'aims at union with the cosmic Spirit and stops short at the Overmind'<sup>120</sup> whereas the special work foreseen in integral Yoga is '**to stand apart from the rest of the world** so as to separate ourselves from the ordinary consciousness in order to **bring down a new one**.'<sup>120</sup> It means in order to arrive at Supramental consciousness, one has to reconcile *Karma Yoga* with *Jnana Yoga*.

From the very beginning he was initiating the devotees to surrender everything to *the Mother*, not through renunciation, *tyaga*, celibacy, *Brahmacharya* and self-control, *samyama*, but through ceaseless repetition of HER NAME, *Japa*, ceaseless devotion and ceaseless consecration of all separative action. His faith in this direction was multiplied after the publication of the '*Mother's Agenda*', where new materials<sup>103</sup> on transformation of cells were available and *the Mother's* main method appeared to be *Japa* repeated in

waking trance about which She recounted, “...that is the *Japa* I do now—I do it all the time, while sleeping, while walking, while eating, while working, all the time.’<sup>15</sup> But a deeper study on ‘*Agenda*’ reveals that Her main method of *sadhana* was Supramental, Spiritual and Psychic or ‘annul oneself’<sup>16</sup> or ‘I deliberately keep the mind absolutely still’<sup>17</sup> which was subordinated and supported by Psycho-physical action of *Japa* in waking *Samadhi*. And the discovery of great eternal words of *Japa*, ‘*Gloire à toi Seigneur*’ or ‘*Om Namō Bhagavate*’<sup>18</sup> was one of the psycho-physical methods through which She could directly call down Supramental energy or lifted Her being instantly to absoluteness of Light and utilised the power of the ‘seed-sound’ Word to transform world disharmony. It was further studied that *Savitri*’s main method of *sadhana* of ‘annul thyself’<sup>18</sup> had its root in *Sankhya* **which was developed through three ascending stages of witness, Sakhi**, giver of sanction, *Anumanta* and the Master of Nature, *the Ishwara*. It had been further developed by her as ‘still Supreme,’<sup>19</sup> ‘silent still Supreme,’<sup>20</sup> ‘all negating Void supreme’<sup>21</sup> and ‘emptiness of the Supreme.’<sup>22</sup>

The inception of the work done by *Sri Babaji Maharaj* and his strong collaborator *Sri Prapatti* were considered as right beginning to continue a work through all life and if the inception of this action continues through centuries after the body’s fall, then that deed is identified as Spiritual action. For them integral Yoga is primarily a field of large liberated and consecrated action and secondarily a disciplined synthesis of multiple traditional Yoga. Both were having strong hold on Spiritual self-discipline of *Karma Yoga* subordinated by the psycho-physical *Japa* as external support and guiding thread of the emerging race. This habit of *Japa*, transforms into psycho-spiritual *mantra* to subordinate the *Jnana Yoga* in contemplating, meditating and silencing the mind and transforms into psychological *sravana* to subordinate the *Bhakti Yoga* in constantly hearing the Divine Name and entering personal relation with Him.

*Sri Babaji Maharaj* synthesised both traditional and integral Yoga and the form of his writings are simple without literary complexity, known among the wide readers as ‘*Loka Sahitya*’ are important Spiritual documents which command large practice among the aspirant Souls. After arriving at certain stage in *sadhana* his best decision was appreciated of his restriction of movement within *Pondicherry*. That is the sign of a true *Karma Yogi*, meeting the world and its problem visibly within the stipulated boundary; though he can extend his boundary to the extreme end of the world; as an integral Yogi cannot be exclusive *Karma Yogi* so restriction in his movement or outer wandering will be imperative; similarly a true *Jnana Yogi* restricts his movement within his room yet universalises himself through meeting of world constraints invisibly and a true *Bhakti Yogi* restricts his movement within his Deity or Deities and yet develops universal love and compassion for all creatures.

### **The Generalisation of Spirituality, Lokasamgraha:**

“The generalisation of *Yoga* in humanity **must** be the last victory of Nature over her own delays and concealments. Even as by the progressive mind in Science she seeks to make all mankind fit for the full development of the mental life, so by *Yoga* **must** she inevitably seek to make all mankind fit for higher evolution, **the second birth**, the spiritual existence.”<sup>35</sup>

**Sri Aurobindo**

“To act for the *lokasamgraha*, impersonally, for the keeping and leading of the peoples on the path to the divine goal, is a rule which rises necessarily from the oneness of the soul with the Divine, the universal Being, since that is the whole sense and drift of the universal action...Oneness with God, oneness with all beings, the realisation of the eternal divine unity everywhere and the drawing onwards of men towards that oneness are the law of life which arises from the teachings of the Gita.”<sup>111</sup>

**Sri Aurobindo**

*The Gita* asks a Spiritual man to do action of all type, *sarvakarmani*, without attachment to it and his motive is to hold together the race, *lokasangraha*, who are considered unfit to pursue *Yoga*. In ancient *India* this generalisation of Spirituality or *lokasamgraha*, was the responsibility of Religion and Spirituality was confined between realised Teacher and few fit initiated disciples. Integral *Yoga* permits reconciliation between integral Spiritual Teacher, few fit initiated Souls and large numbers of devotees who are fit to do works of all type as consecration to the Divine.

*Sri Babaji Maharaj's* success was, after he left his earthly body, a part of his accumulated Spiritual force must have entered Subconscient earth to enrich it; another part must have helped towards emergence of few strong ascetic Souls and the rest of the Spiritual energy must have penetrated the mass to hold together the devotees. Thus, it created an opportunity of radical and partial change based on the individual capacity to hold his silence and *siddhi*. The most of the devotees prepared themselves by giving momentum to the action he initiated though they lost the rare and the most precious opportunity of his direct physical Presence known as secondary Source and of handling all their immediate practical problems. His name and statement require careful treatment in order to avoid the deformation of Divine work. His principal success was to resolve the disharmonies of ordinary material and mental existence of chaos, clash of vast obscure powers, suffering and pain by triple principles of transcending, overcoming and a harmonious rhythm through *the Divine Mother's* touch and so created an opportunity for the perfection of man in large scale. Thus, he did not shift his responsibility and accepted the existing Divine's creation and manifestation and had hope that by intervention of some highest transcendent Force all discords can be resolved.

The response from *Orissa* towards *The Mother's* Grace far exceeded all other states because he was able to restate Their Teachings in a manner which was easily acceptable to large section of society. Thus, *Sri Aurobindo's* all-inclusive Supramental Yoga transformed into an exclusive Psycho-physical self-discipline of slow evolution or he was able to precipitate the most difficult Spiritual *siddhi* for the general benefit of the mass by external aid, *bahya avalambana* of exclusive concentration and action. As a result, a large community of devotees of seemingly limiting themselves to appearance of 'monotheistic moderate Spirituality'<sup>37</sup> with closeness and sweetness of relation with the personal manifestation of embodied Divine and action as chief driving force flourished and it did not disturb the accustomed order of existing slowly evolving society, without drain out of number of ascetic Souls from the social edifice. It seems to grow oblivious of integration of its other complementary polytheistic Religion,<sup>86</sup> integration of truth behind Asceticism and Illusionism, integration of the Truth of ancient *Vedantic* and *Vedic* doctrine. The other disadvantage of such community satisfied with partial Divine union is that its progress is gross and more outward kind and it repels and brings 'about great weariness, swift exhaustions, (and) startling recoils'<sup>66</sup> towards the ideal of complete Spiritual conversion and integral Divine union.

So, his success of gathering together of large number of devotees throughout the state within the limitation of existing social set up was possible because most of the devotees were simple, single minded, faithful, patient dedicated servant without any ambitions either of material or of Spiritual propensity. His sincere effort to elevate the *tamasic* mass to the state of *sattwic* life was an incomplete manifestation of Divine in the surface physical sheath, whose Subliminal sheath was already opened towards the Divine and Superconscient sheath was still veiled or little opened and this movement will wait and prepare silently for successive subjective revolution of emergence of Spiritual men, Gnostic Souls and Bliss Souls. His effort to generalise Spirituality was possible by excluding the difficult and rigorous self-discipline of integral Yoga<sup>87</sup> and giving importance to the easiest, simplest and all acceptable satisfying methods for the mass and created an opportunity for later generation to trace this Yoga in its entirety and birth of God's consecrated slaves. By *Sri Babaji Maharaj's* Grace, they will trace an established Spiritual path in which knowledge and action are perfectly reconciled in order to give birth to that *Bhakti* which will enable them to uncover the realisation of universal Godhead, *Vasudeva Sarvamiti*,<sup>59</sup> the Vision of World Spirit, *Viswarupa Darshana* and *Purushottama* state.

The Exclusive adoration and worship to the One representing highest embodied Consciousness to the exclusion of the Many representing intermediate embodied Consciousness is identified as starting point<sup>24</sup> of integral *Bhakti Yoga* and thus a devotee remains isolated from other distracting

intermediate Influence and seals himself against any distorting lure and hostile attack on this long path. Fulfilment of life lies in contact with the Divine and not in contact with the world. So world has a subordinate role to play till the realisation of *Vasudeva sarvamiti*. Monotheism or realisation of Divine as One helps in building the indispensable Spiritual foundation for beginners and on this strong base Polytheism or realisation of the Divine as Many<sup>26</sup> helps the developed Souls to enlarge their Spiritual embrace in experiencing all as He, which is the indispensable Spiritual integration of reunion of Divine with its multitude of manifestation. Adoration of popular Gods or acceptance of the polytheistic view of existence ‘has its place and keep it in integral Yoga’<sup>45</sup> to personalise and universalise the conception of Deity in a perfected and liberated human life, because one must approach God with ‘endless variety’<sup>27</sup> in order to know Him entirely and unite with Him in ‘outward or objective universality.’<sup>52</sup> ‘The fierce and inexorable God of *Calvin* is a different being from the sweet and loving God of *St. Francis*, as the gracious *Vishnu* is different from the terrible though always loving and beneficent *Kali* who has pity even in her slaying and saves by her destructions. *Shiva*, the God of ascetic renunciation who destroys all things seems to be a different being from *Vishnu* and *Brahma*, who act by grace, love, preservation of the creature or for life and creation.’<sup>45</sup> ‘He is *Vishnu*, *Krishna*, *Kali*; he reveals himself to us in humanity as the *Christ* personality or the *Buddha* personality.’<sup>51</sup> Above approach of adoring Divine as a God of righteousness, a God of Love and Mercy, a God of Peace and Purity are very partial and relative descriptions of the Omniscient and Omnipotent Creator because by that one puts aside other myriad Divine Nature from his personality. So integral Yoga approaches all personal Deity, *Ista Devata*, *Guru* and *Avatar* in three gradations; firstly, he is accepted with some limited particular qualities, personalities and form to which our nature has affinity; secondly, he is One, the all Personality with infinite quality, *ananta guna*, qualitless Divine, *nirguna Brahman* and the infinite Divine Personality; thirdly, he goes beyond all Personality and Impersonality to which ancient Scriptures has indicated as *Tat*, That, the Absolute.

Had he (*Sri Babaji Maharaj*) initiated a Spiritual movement or a movement in which Spirit and Matter are partly reconciled in conscious Yoga, not to speak of Supramental movement or a revolution in which Spirit and Matter are fully reconciled, which was far remote a possibility, it would have been less successful; because in *Orissa* the infrastructure necessary of creating a large pool of *sattwic* devotees for emergence of few Spiritual men was not yet ready or was in process of developing. He was not satisfied with his success of moderate Spiritual Centres with partial acceptance and introduction of Their Teachings scattered all over the state but was waiting for bright Spiritual future and more efficient pure ascetic Instruments.



Sri Babaji Maharaj's physical departure of the body.

### **The Emergence of Ascetics' Fortress:**

“In practice also the ascetic spirit is an **indispensable** element in human perfection and even its separate affirmation cannot be avoided so long as the race has not at the other end liberated its intellect and its vital habits from subjection to an always insistent animalism.”<sup>36</sup>

**Sri Aurobindo**

“A mental control over our vital and physical desires and instincts, over our personal and social action, over our dealings with others is indispensable to us as human beings, and morality creates a standard by which we can guide ourselves and establish a customary control; but the control is always imperfect and it is an expedient, not a solution...”<sup>115</sup>

**Sri Aurobindo**

“Thou thinkest the ascetic in his cave or on his mountain-top a stone and a do-nothing. What dost thou know? He may be filing the world with the mighty currents of his will and changing it by the pressure of his soul-state.”<sup>47</sup>

**Sri Aurobindo**

*Sri Aurobindo* insisted that a moderate Spiritual living cannot resolve the problem of life. Before arriving at the consecrated Spirituality of ancient Vedantic Seers, the humanity has to go through intermediate and indispensable state of self-development through ascetic Self-control. Humanity has to reconcile his existing Spiritual pursuit through devotion and action with the Self-control of Jnana Yoga.

*Sri Aurobindo's* first ten year stay at *Pondicherry* appears to be a hard discipline of ascetic living or ‘place of retreat, my cave of tapasya.’<sup>117</sup> We learn from Him that a man is unfit to pursue consecrated Spiritual life if ‘he has



never been a slave to<sup>31</sup> some intermediate human consciousness and unfit to know God's love utterly if he does not go through the experience of becoming a woman<sup>32</sup> and serve his Master and Lord. We get further clue from His life that one cannot become the Master of the world if he has not gone through the experience of serving mankind as its slave<sup>33</sup> and one's Spiritual life cannot be complete if he has not gone through the experience of 'barest anchorites.'<sup>34</sup>

*Sri Babaji Maharaj's* vision on *Orissa* succeeds with the emergence of some strong ascetic Souls from the large mass of moderate seekers who declared war and revolt against the existing narrow mundane existence and rest satisfied with this part achievement of linking existence with the Divine. It is safe for a developed moderate seeker, *jijnasu*, with sound financial, *srimatam*,<sup>44</sup> and academic, *suchitam*,<sup>44</sup> background to become an ascetic and not so safe to raise himself immediately to the gradation beyond asceticism to consecrated living because without renunciation of lower nature, consecration cannot be stabilised. So, it is always the Spirituality of consecration must follow the Spirituality of *Tapasya* and renunciation. These emerging ascetic Souls accept and enter into all the problems of existence in the hope of resolving them. Those who have pursued sufficiently traditional Yoga in the past births and have good educational foundation in this birth or have strong Spirit and strong intellect are considered fit to pursue the difficult integral Yoga.

From *Sri Babaji Maharaj* we learn that there should be no compromise in obeying the norms of Yoga extended in the field of regulated food, sleep and action. This ascetic discipline is beneficial and indispensable for human perfection in six ways: (a) it liberates the intellect and its vital habits from subjection to an always insistent crude animalism; (b) without it downward gravitation of nature would make Spiritual emergence impossible; (c) it refuses all compromise with all untransformed Nature; (d) renunciation is a negative indispensable practice to reject falsehood and mind is taught to renounce all attachment and dependency on the things related to body; (e) a Consciousness transcendent of the universe is attainable and (f) food can be reduced to minimum without the loss of mental and vital vigour and one can rely on the secret fountains of Spiritual energy for all nourishment of the body. Based on these ideologies few Ascetics' Fortress emerged during his life time and he kept his hope strong that these centres of higher concentrations will fulfil his highest vision on *Orissa*.

We learn from *Sri Babaji Maharaj*, if our path is that of *tapasya*, then (a) we will first meet on our way ascetic dryness, bareness and harshness; this can be transcended if the fire of *tapas* or *tapasya* is suffused with the fire of love as happened in his life; (b) we learn from him that the *Karma Yoga* is the basis of strengthening contact and relation with *the* impersonal Divine *Mother* and increase of *Sraddha*; (c) ascetic impatience which pursues us from the

beginning of our *tapasya* life can be transcended if this effort of transcending ascetic bareness is further continued in overcoming the quest of realising the Divine exclusively; *Sri Babaji Maharaj's* centre of living had shifted from surface mind to inner and higher planes of Consciousness, so his practice of *Yoga* had shifted from this whole external life to All Life; (d) ascetic renunciation does not emancipate life from narrowness, meanness and pettiness and this freedom is possible by realising the impersonal aspect of the Divine and by dynamising the high consciousness of non-waking trance in waking state; (e) as integral *Yoga* starts with the method of *Vedanta*, so most of the integral Yogis are master of the synthetic teaching of *the Gita*, which does not provide the ample clue to acknowledge the problem of evolution rather it seems to inculcate impatience through its theory of permanent departure from earthly life, *punarjanma nabidyate*.<sup>28</sup> Its promise of attaining the goal within one life span, *kipram bhabati dharmatma*,<sup>60</sup> seems to be more attractive and hastier solution than the striving of perfection through many successive lives; impatience grows when the effort and askesis of this whole life becomes oblivious of the All Life and it will be more aggravated if the quest of this whole life becomes exclusive; *the Gita* hinted of All Life, *bahuni me byatitani janmani*,<sup>29</sup> (many are My lives that are past and also thine, O *Arjuna*) and many births of preparation to become a *Yogi*, *anekajanmasansiddha*,<sup>58</sup> but developed little to identify our limitation of narrow temporal Ignorance; (f) due to the presence of this temporal Ignorance,<sup>30</sup> a belief in physical immortality was made vital point of attraction of all the first generation devotees of *Orissa* and this faith was not sufficient itself to alter radically the present death-bound life. So immortality<sup>114</sup> in fundamental sense does not mean personal survival of bodily death but to live in the Consciousness of the Immortality and this limitation of our understanding can be corrected by triple awakening as proposed in integral *Yoga* (a) of realisation of our timeless Eternity of Being, (b) Psychic survival of death followed by (c) realisation of immortality of Nature or perpetual becoming in Time. The Spirit's timeless existence is our true immortality and primary objective whose secondary outcome is extended in all Time for realisation of immortality of becoming or perpetual change. So, the seekers of integral *Yoga* can realise the Soul's immortality in this life in order to transcend the fear of death and physical immortality in all life as part of his ceaseless effort to conquer death; (g) while devotees were lured towards attainment of physical immortality, they were not well informed about the utility, beneficence and significance of physical death and they were oblivious that death is a Soul's opportunity for movement towards greater life. They are also oblivious of four extreme sorrows (discussed in chapter-13 of this book) that one may meet while crossing this life from birth to death. The most of the votaries of integral *Yoga* were keen towards last *Siddhi*, Supramental transformation and were oblivious of the long march in developing the range and capacity of Psychic and Spiritual transformation. So, a necessity of long examination of fresh modalities of integral *Yoga* is felt which concentrates on

inner exploration of planes of consciousness rather than the outer expansion of this belief or outer expansion is made the subordinate of inner Self-concentration.

### **The New Proposal for Ascetics' Fortress:**

“Thus arises the attraction and, it would seem, the necessity of the principle of exclusive concentration which plays so prominent a part in the specialised schools of Yoga; for by that concentration we can arrive through an uncompromising **renunciation of the world** at an entire self-consecration to the One on whom we concentrate.”<sup>129</sup>

“Even the translation (of *The Synthesis of Yoga*).... You know, when I am tired and work on the translation I feel rested. But, oh, all these letters! Even the best of them are stupid. Anyway.... Understanding *The Synthesis of Yoga* is quite simple: I have only to be silent for a moment, and Sri Aurobindo is here. It's not this body's understanding: HE is here!”<sup>102</sup>

### **The Mother**

“We are in an age, full of the throes of travail, when all forms of thought and activity that have in themselves any strong power of utility or any secret virtue of persistence are being subjected to a **supreme test** and given their opportunity of rebirth.”<sup>74</sup>

### **Sri Aurobindo**

“In the spiritual order of things, **the higher we project our view** and our aspiration, the greater the Truth that seeks to descend upon us, because it is already there within us and calls for its release from the covering that conceals it in manifested Nature.”<sup>112</sup>

### **Sri Aurobindo**

“The old forest-dwelling anchorites even are described continually as busily engaged in doing good to all creatures. This can only be done in the spiritual realisation, not by an effort, for effort is a diminution of freedom, but by a spiritual influence or by a spiritual mastery over the minds of men and the workings of Nature, which reflects the divine effective immanence and the divine effective mastery.”<sup>119</sup>

### **Sri Aurobindo**

All *The Mother's* Manifesting action that are not practicable in Her moderate Spiritual Centres can be tried again in an Ascetics' Fortress. Here saintly inactivity and earthly enjoyment are forbidden and they are transformed into uninterrupted large ceaseless Divine action and activation of Divine Delight of Soul and Nature executed by pressure of higher Nature, *trigunatita chetana, Para-prakriti*.

**The First Proposal or the Objective of Ascetics' Fortress:** Our Mission or the one and only purpose for which our life is destined is the accumulation

Spiritual energy through Divine Work without all desire and self-regarding ego; all our life and not a part of life must be an offering to the Supreme and we must give ourselves completely without condition, demand and reservation and our only object in action shall be (1) to serve selflessly, (2) to receive inner growth, (3) to fulfil *the Mother's* Presence, (4) to become a manifesting instrument of the Divine *Shakti* in Her works, (5) to utilise time as a bank to accumulate Spiritual opulence and to call down Timeless Eternal to the slipping moments and call down spaceless Infinity to the existing limited surrounding space, (6) to transform the twilight and obscure *tamasic* and *rajasic* mind into plenary Psychic, Spiritual and Supramental illumination. The perfection sought by us is to be one with Her in Her highest Spiritual and Universal action and to realise and possess the fullness of Her *Shakti* in our individual life.

### **The Second Proposal of introduction of Principal *Shastra*:**

In our new proposal *The Synthesis of Yoga* can be accepted as principal *Shastra* of *sadhana* in helping the ascetic Soul Seekers of *Orissa* to trace a detailed and comprehensive path of their own while in *The Mother* book is accepted as complementary *Shastra*, where the comprehensive truth of integral Yoga is hinted but not developed. It is always the consecrated Spirituality that follows the Spirituality of strong renunciation and rigorous self-control. Or *The Mother* book is accepted as a continuation of the *Sadhana* of the book *The Synthesis of Yoga* where union with the four Mediatrix Mother Powers are hinted in the chapter 'Yoga of Self-perfection' but not vividly explained. Since the realisation of four mediatrix Spiritual Mother powers are part of continuation of 'Yoga of Self perfection' which can be activated after one is established in *Karma*, *Jnana* and *Bhakti Yoga*; so one can wait for Soul maturity and dynamic Divine union before entering relation with four Spiritual Mother Powers.

*The Synthesis of Yoga* gives this message to *Orissa's* largest community of integral moderate Spiritual Seekers that if they pursue Yoga without *Vedantic* method of 'rigorous self-control'<sup>96</sup> and without inner renunciation, then their consecration, self-giving and self-offering cannot attain perfection and completeness.

*The Mother* book briefly hints all the planes of consciousness and extensively explores the intermediate dynamic Spiritual planes in transforming mind, life and body which prepares the human vessel for Supramental action in Subconscious and Inconscious Sheaths.

The first three chapters of *The Mother* book deal with *Vedantic* method of *Sadhana* for the beginners of integral Yoga where aspiration, renunciation, surrender, sincerity and faith can be strengthened and the last three chapters

deal with realisation of *Tantric* aim for developed Souls where control over money power by activation of Supramental energy, dynamic Divine union through consecrated action and activation of four mediatrix Spiritual Mother powers are explored by opening of the Spiritual being.

In our quest for the Divine Life, the *tapasya*, askesis and consecration of '*The Synthesis of Yoga*,' the lesson of the movement of Consciousness of '*The Life Divine*,' the realisation of dynamic Divine through '*The Mother*' book and the manifestation of Divine Love in '*Savitri*' are to be effectively combined. *The Synthesis of Yoga* insists a *sadhaka* to pursue Yoga, with declaration that 'All Life is Yoga.'<sup>75</sup> *The Life Divine* insists a *sadhaka* to evolve two key terms of Consciousness and Life with its goal of 'fullness of being, fullness of consciousness and fullness of life.'<sup>76</sup> *The Mother* book insists a *Sadhaka* to 'persistently reject what is false and obscure'<sup>77</sup> in him with declaration that 'the supreme Grace will act only in the conditions of Light and Truth.'<sup>78</sup> *Savitri* insists a *Sadhaka* to pursue *Prakriti Yajna* extensively to complement extensive practice of *Purusha Yajna* as hinted in the above three *Shastra*. To reconcile, an immaculate *Sadhaka* of *Savitri* book is capable to receive and hold *The Mother's* Virgin Power in building his Soul and Nature in different planes of Consciousness, consistent with integral Yoga and integral Spiritual Evolution. *The Mother's* Action in *Orissa* can be strengthened if it will establish its firm footing by evolving the norms of integral Yoga with identifying its aim, dispensable and indispensable methods, danger of the path and formula of Divine Life from the above four books.

In earth's Spiritual history, *the Vedas* are identified as the original text of Truth and all the truth revealed through the later creation of *the Upanishad*, *the Sankhya*, *the Tantra* and the later creation of new Religions are identified as restatement of the original text. Thus, *Sri Aurobindo's* writings are recognised as development of Truth hinted by His Spiritual predecessors. *The Mother* proposed that the best way to understand *Sri Aurobindo's* writings without transforming them into dead convention,<sup>67</sup> is to translate<sup>81</sup> them into mother tongue and *Sri Aurobindo* proposed that in order to develop own path of sadhana a *Sadhaka* must approach *Shastras* by constantly restating<sup>82</sup> them through one's own Spiritual experience. Wrong restatement of *Shastra* can be transformed into right interpretation if one accepts it as constant and continuous exercise extending over many years till the word retains the absolute *Brahman* state. Wrong restatement through intellect always distorts the original Truth of *Shastra* and diminishes its value and right restatement through overhead descent of Knowledge elevates the values of written truth to unimaginable height. As a banyan tree is of infinitely more valuable than of its seed similarly rightly restating and developing the highest hinted truth of the *Shastra* is of immeasurable value. *The Mother's* Teachings are generally accepted as right restatement *Sri Aurobindo's* Teachings and we have to draw

benefit from its immense Spiritual opulence by rightly linking the former with the integral Yoga's Principal and Complementary *Shastra*. Thus the injunction issued in *the Mother's* Teachings for child Souls/Ashramites and the injunction issued in *Sri Aurobindo's* Teachings for ripened Souls/*Sadhakas* are reconciled and must not be seen as sum up of fixed *Ashram* laws, rules and standards but as an enveloping, penetrating, remoulding and all-embracing Divine Presence 'that determines all our thoughts, activities, feelings, impulses of will by its infallible power and knowledge.'<sup>108</sup> All written truth is an incomplete and partial account of integral Truth and all right restatement is movement towards more unfolding of the same Truth. To go beyond partial truth of all written *Shastra, Sabdabrahmativartate*,<sup>83</sup> and to live established in one's Psychic being which is the seat of integral Truth and source of great adventure into the Unknown, is another decisive step and outcome of centuries labour for a *Sadhaka* of integral Yoga. The highest decisive step is to call down the Supreme Self into the Psychic Self and set right 'the disorders, confusions, false identifications'<sup>116</sup> of the whole Nature and to 'live in our highest self, live for our highest self only and **obey no other law than that which proceeds from our highest self.**'<sup>116</sup> A *Sadhaka* is interested to think, act and feel only those issues which receive overhead support of supreme Self and the potentiality of these actions, thoughts and feelings can be verified if they force open 'the barrier between our individuality and the universe'<sup>116</sup> and they survive and glow through centuries.

### **The Third Proposal of right perception of Their Teachings:**

The different terminologies of *Sri Aurobindo's* writings are to be perfectly understood by linking them rightly with the Principal Teachings. The first formula of this Yoga is 'All life is Yoga.' This all life does not mean whole of this life but a continuation of life from the beginning of the creation or 'first dawn of life'<sup>104</sup> to the end of the creation where existence will retain its Divinity entirely. So, this formula can be restated as 'All Time of All Life is a continuous uninterrupted Yoga' of which 'this Time of this whole life' is a very small fragment of All Life.

Similarly, *The Mother* and *Sri Aurobindo's* growing unlimited Consciousness is studied not by entering the objective history/biography of Their this life but by accepting, adoring and identifying Them as 'The Master and the Mother of all lives.'<sup>101</sup> The subjective history of Their all life is hinted in *Savitri*; 'For we were'<sup>42</sup> first man and woman of the creation or 'A force in her that toiled since the earth was made'<sup>38</sup> as the first dual *Avatar* and when the earth will be ready for supreme transformation after Their successive incarnations, 'The Mighty Mother shall'<sup>23</sup> again take birth in Time as the last dual *Avatar*. 'And all her life was conscious of his life'<sup>97</sup> and *Satyavan* desired *Savitri* alone from the beginning of the creation and the latter had throned,<sup>80</sup> enfolded and adored the former in her heart as one and only Lord.<sup>79</sup>

The moderate *Ashramites* must understand various diversity of integral Yoga and as a remedy they have to be made aware of the necessity of thorough mental study of *Sri Aurobindo's* high concentration approved writings in which most of *the Mother's* Spiritual experiences are also included. In His principal Teachings, a clear distinction has been drawn between developing Souls and developed Souls, dispensable and indispensable self-discipline, later *Vedantic* Ascetics and the ancient *Vedantic* Seers, *Vedantic* Self-discipline of passive mind and *Tantric* Self-discipline of active mind, monotheism and polytheism and dispensable and indispensable *sadhana* Centres. This exercise will be incomplete without Spiritual experience and thorough Spiritual Knowledge on Them.

The peaceful, calm and non-violent *Ashramites* are to be made aware that integral Yoga has accepted ascetic view of renouncing life provisionally without its limiting 'self-willed violences and fierce self torturings'<sup>40</sup> in its destined journey. 'The external renunciation is not the essential, but even that is necessary for a time, **indispensable in many things** and sometimes useful in all; we may even say that **a complete external renunciation** is a stage through which **the soul must pass** at some period of its progress...'<sup>40</sup> This external renunciation or rejection of objects of pleasure ceases to be necessary with the awakening of Psychic and Spiritual Being who obey consciously the Will of one Self in all Beings and possess the delight of the Divine in all things.<sup>40</sup>

They must be aware that *The Mother's* Grace towards which they have turned their life is conditional that of opening towards Divine Truth by rejecting/transforming falsehood which is the message of *The Mother* book and of opening towards Divine Love by rejecting/transforming human love which is the message of *Savitri* book. The conscious new generation aspirant Souls of *Orissa* must be aware of the falsity of human love and human relation and develop an appetite to enter seven-fold personal relation with the Divine which does not visit them as guest from outside but it is discovered through the blows of life. They must be aware of *The Mother's* saying, 'even those who have a living soul, seek these (sevenfold personal) relations with the Divine only after they have had the most bitter and disappointing experiences in their search for human relationships.'<sup>92</sup> They must be aware of partial Divine Call and partial Divine union received in this life and that must be extended to transform into integral Divine call and integral Divine union of all life which is the message of *The Synthesis of Yoga*. They must learn the lesson to pacify mind in order to discover the higher ranges of Consciousness and intensify this movement of Consciousness to divinise life which is the message of *The Life Divine*.

**The Fourth Proposal related with Integral Education Centre:**

Integral Education Centres have grown (or are to grow) within the strong ascetic atmosphere till Spiritual environment is restored and development of concentration, *samyama*, is recognised as its central motive. They must keep the hope alive to transform them as the best institutions of the world where Spirit can be reconciled with Matter. The students are made aware primarily of a *sattwic* education or ideal mental education and secondarily of Spiritual education from very beginning by accepting and entering *The Mother* book as principal book of awareness supported and subordinated by *Durga Stotra*, *Kara Kahani*, *On Education* and 'Prayers and Meditations' book and repetition of *Mantra/Japa*, which will be able to substitute the necessity of strong Spiritual Influence. Their Subconscient domains are enriched by the vibration of the Divine Mother by all possible means of physical, vital and mental education. They are made aware through the first chapter of *The Mother* book that those who develop the capacity to discern truth from falsehood are fit to lead a higher Spiritual life and by the miraculous touch of Divine *Shakti*, they can open towards new capacities of mental creation, new provinces of Knowledge, the power of artistic creation and genius of literary expression. As the children are growing Souls and are having plasticity towards change, so they are the centre of unending Joy and Laughter and experience of perennial youth. Care must be taken to see that before leaving the school, the students must be well informed about all the nooks and corners and catholicity of integral Education.

*The Mother* gave considerable importance to physical education as with the descent of supreme Consciousness a new lovelier, beautiful and illumined body is formed. In this Yoga and Education Matter is identified as the station of whole of the concealed Godhead and the base of perfection. Through this education Matter finds victorious and infinite happiness, awareness of an infinite Consciousness, knowledge, power, largeness, immortal existence and a perfectly Divine manhood. This education will lead one towards the discovery of the true physical being, *annamaya Purusha*, and subtle physical sheath, *annamaya Kosha* and a union between them will lead towards increase of Self-concentration, *samyama* and Self-expansion, *prakasha*.

This paper further proposes that in order to keep the education centres free from invasion of modern perversity, the rich *Indian* Spiritual tradition and *Sanskrit*<sup>125</sup> as Spiritual language of the world are to be adhered. This will fulfil *Sri Aurobindo's* vision of great respect for His Motherland and *Sanatana Dharma*. The education in *Odia*, *Sanskrit* and *English*<sup>124</sup> language must be enriched by inclusion of *French* language which *the Mother* identified as 'cultural language of the world.'<sup>123</sup> It will bring completeness of their love, adoration and equal acceptance of *The Mother* and *Sri Aurobindo*. To accept Them equally as new outpouring of the opulence of the Spirit<sup>131</sup> and to realise



Them totally can defeat many unconquerable falsehoods, ignorance and *tamas* from individual and collective life.

There exists a relation between *French* and *Indian* Language. “Tu” is a singular and informal form of ‘vous’ (you) in French. In both Odia/Hindi and French language ‘tu’ (you) (in Odia script ‘ତୁ’ ) is used to younger friends, family members and children. If it is used to any stranger and elderly person then it signals disrespect towards them. In the ‘Prayers and Meditations’ book *The Mother* has often used this word ‘Tu’ (Thou) while relating Her relation with the Supreme. This indicates that Her relation with the Divine is too personal and intimate rather than respectable. *Sri Aurobindo* defines<sup>88</sup> that for a *Sadhaka* of integral Yoga Divine is both intimate and respectable. We can enter intimate relation with the Divine as Mother, Friend, Lover, Child (God), Playmate and respect Him as *Guru*, Father and Master.

Why we cannot dispense with the *French* language<sup>122</sup> is that the Supreme knowledge descended to *the Mother* from Her childhood till to the last days in *Pondicherry* was in *French* and *Sri Aurobindo*’s literary perfection in *English*<sup>124</sup> was guided by *French* syntax. In His book ‘*The Mother*’ the introduction of prefix ‘The’ before the Mother’s name is an application of French grammar (*La Mère*) to mark respect towards manifestation of Spiritual Mother. This rule He did not follow in the book *Savitri*, (its French translation is *La Savitri*) because here the Divine Mother is represented as symbol of intimacy, (not respect) and She is to be discovered in our heart centre as Supramentalised Psychic Mother. From the above two books we become aware that *the Mother* is both respectable and intimate and we have to realise her first as impersonal Mother and secondly as personal embodiment of Her Divinity.

### **The Emergence of Spiritual men:**

“It has been best formulated in the already expressed doctrine of the Gita by which a complete renouncement of desire for the fruits as the motive of action, a complete annulment of desire itself, the complete achievement of a perfect equality are put forward as the normal status of **a spiritual being**. A perfect spiritual equality is the one true and infallible sign of the cessation of desire, — to be equal-souled to all things, unmoved by joy and sorrow, the pleasant and the unpleasant, success or failure, to look with an equal eye on high and low, friend and enemy, the virtuous and the sinner, to see in all beings the manifold manifestation of the One and in all things the multitudinous play or the slow masked evolution of the embodied Spirit.”<sup>118</sup>

**Sri Aurobindo**

“For **the spiritual man** the **mind’s dream of perfect beauty** is realised in an eternal love, beauty and delight that has no dependence and is equal behind all objective appearances; its **dream of perfect Truth** in the supreme, self-existent, self-apparent and eternal Verity which never varies, but explains

and is the secret of all variations and the goal of all progress; its **dream of perfect action** in the omnipotent and self-guiding Law that is inherent for ever in all things and translates itself here in the rhythm of the worlds.”<sup>121</sup>

**Sri Aurobindo**

By the pressure of first evolutionary Spiritual urge of Self-concentration, a mental man emerges as Spiritual man with discovery of his Spiritual Self and dynamic *Shakti*. A Spiritual man is equal Souled to all things and he lives with the sense of oneness with all creatures. He needs nothing external for completeness of his Spiritual existence. His approach towards God is primarily Impersonal<sup>41</sup> and secondarily adoration of personal aspect of monotheistic and polytheistic Deities. His objective is primarily realisation of the eternal and immutable Self and secondarily to establish a true relation between eternal Self and the mutable existence. In him the Spirit is revealed but Nature has not experienced integral transformation. He realises Divine primarily as fundamental Being of highest state of *Turiya* and secondarily as effectual becoming of sleep Self, dream Self and waking Self. For him Divine is primarily ineffable, unmanifest and secondarily as His manifestation of infinite being, consciousness and bliss embracing the universe and its play. He moves primarily in essential, universal, eternal and comprehensive Truth of Being, infinite Power of being, infinite Delight of Being and secondarily with finite aspect of applications, sequences, harmonies and the potentialities of the truths of Being. He experiences time primarily as continuity of manifestation from past successive lives to future forthcoming lives, known as all life, is aware of Timeless being, Eternal's manifestation in time through successive descent of many planes of Consciousness and secondarily as concentration on the limitation of present time of succession of moments, known as this life and pragmatic surface reality. His vision of things is primarily a derivative of Omniscience, a vision from above the head, from within the heart and from Occult subliminal plane and secondarily the discord of present external facts, phenomena and appearance. His will and action are primarily a derivative of Omnipotence, action from dominating height of Divine Will with longer movement in time and large range of potencies and secondarily a personal will and action from three modes of Nature. His Consciousness moves primarily in between *Kshara* and *Akshara Purusha* or in between Psychic and Spiritual Being and secondarily in between *tamas*, *rajas* and *sattwa*. He lives primarily in the freedom of the universal, Transcendence and in God in all beings and things and secondarily shuts himself in limiting ego, mind's abstractions and intellectual constructions. His mind, life and body lives primarily in the infinity of the Spirit with their right value, place and purpose and secondarily accepts and records their limitation. He primarily ceases to judge other men and things by their outward appearance and delivers himself and others from any hostile and contradictory ideas and emotions; for he sees, seeks and finds the Soul everywhere and all other inferior relations are of secondary importance and are

not having any absolute values in them. He does good of all creatures primarily by becoming ‘a spiritual influence and not by (delivering) mental idea,’<sup>99</sup> ‘a centre of radiating power,’<sup>95</sup> reversal of Consciousness and extension of his Spiritual realisation and secondarily by becoming an example and diminutive psycho-physical instructor. He lives alone with the Divine in the fortress of the Self within and his outer life must be sealed against the vibration and influence of the surrounding world through some secured Spiritual Fortress without. Again, for a Spiritual movement dependency will be more on the subtle action than any external machinery or formula of external being and few can spread and expand Consciousness without the support of outward means. So, he must station himself within a strong fence of protection and infrastructure of collective living and ‘cannot be deceived (by the surrounding world) and cannot make a mistake.’<sup>95</sup> *Sri Babaji Maharaj’s* work prepared this base for all future Spiritual revolution. Integral Yoga asks strong Spiritual Being to be subordinated by strong Mental Being and all primary Spiritual faculties and secondary mental faculties suffer equal Divine transformation by invasion of dynamic Spirit into kingdom of mind, life and body. A Spiritual man’s evolution is decreed towards evolution of Gnostic Soul where even the widest mental Spirituality of one-sided, exclusive and imperfect power of self-expression of life is transcended. A Gnostic Soul experiences a complete, radical and integral transformation which establishes a secure and settled new principle, new creation and a permanent new order of Being and Nature.

*OM TAT SAT*

#### References:

- 1: Collected Works of The Mother, Centenary Edition/14/158, The Mother’s Agenda-12/63,
- 2: CWSA-23/The Synthesis of Yoga/130,
- 3: CWSA/23/The Synthesis of Yoga-517,
- 4: The Gita-5.25, 12.4,
- 5: “The first word (*Om*) represents: the supreme invocation, the invocation to the Supreme. The second word (*Namo*) represents: total self-giving; perfect surrender. The third word (*Bhagavateh*) represents: the aspiration, what the manifestation must become-Divine.” The Mother’s Agenda-6/29,
- 6: CWSA-23/The Synthesis of Yoga-41,
- 7: “On the whole, for an integral Yoga the special methods of *Rajayoga* and *Hathayoga* may be useful at times in certain stages of the progress, but are **not indispensable**. It is true that **their principal aims must** be included in the integrality of the Yoga; but they can be brought about by other means. For the methods of the integral Yoga **must be mainly spiritual**, and dependence on physical methods or fixed psychic or **psycho-physical processes** on a large scale would be the **substitution** of a lower for a higher action.” CWSA/23/The Synthesis of Yoga-542, “Spiritual experience (of integral Yoga) has used all the three means (Religion, Occultism and Spiritual thought) as a starting-point,

but it has also dispensed with them all, (but few can dispense with the support of outward symbols-CWSA-23/p163) relying on its own pure strength: discouraging occult knowledge and powers as dangerous lures and entangling obstacles, it has sought only the pure truth of the spirit; dispensing with philosophy, it has arrived instead through the heart's fervour or a mystic inward spiritualisation; **putting behind it all religious creed, worship and practice** and regarding them as an inferior stage or first approach, it has passed on, leaving behind it all these supports, nude of all these trappings, to the sheer contact of the spiritual Reality." CWSA/22/The Life Divine-893,

8: CWSA-23/The Synthesis of Yoga-529-30,

9: "In Yoga (1) we have to travel beyond the physical nature and the superficial man and (2) to discover the workings of the whole nature of the real man. In other words (2) **we must** arrive at and use a **psycho-physical knowledge** (for example *Japa*) with (1) a spiritual foundation." CWSA/24/The Synthesis of Yoga-624,

10: The Gita-6.35,

11: "Another untoward result or peril of the diffusive movement and the consequent invasion has been the intellectual formalisation of spiritual knowledge into dogma and the materialisation of living practice into a dead mass of cult and ceremony and ritual, a mechanisation by which the spirit was bound to depart in course of time from the body of the religion. But **this risk had to be taken**, for the expansive movement was an inherent necessity of the spiritual urge in evolutionary Nature." CWSA/22/The Life Divine-903,

12: "*Sri Aurobindo* had already realised in full two of the four great realisations on which his Yoga and his spiritual philosophy are founded.

(1) The first he had gained while meditating with the *Maharastrian Yogi Vishnu Bhaskar Lele* at *Boroda* in 1908; it was the realisation of the silent spaceless and timeless *Brahman* gained after a complete and abiding stillness of the whole consciousness and attended at first by an overwhelming feeling and perception of the total unreality of the world, though this feeling was disappeared after his (2) second realisation which was that of the cosmic consciousness and of the Divine as all beings and all that is, which happened in the *Alipore jail* and of which he has spoken in his speech at *Uttarapara*. To the other two realisations, (3) that of the supreme Reality with the static and dynamic *Brahman* as its two aspects and (4) that of the higher planes of consciousness leading to the Supermind he was already on his way in his meditations in the *Alipore jail*." SABCL/Vol-26/On Himself-p-64,

13: "To *the Mayavadin* the highest or rather the only real truth of being is the impassive, impersonal, self-aware Absolute and therefore to grow into an impassive calm, impersonality and pure self-awareness of spirit is his idea of perfection and a rejection of cosmic and individual being (Spiritual and Psychic Being) and a settling into silent self-knowledge is his way." CWSA/24/The Synthesis of Yoga-691,

14: CWSA-24/The Synthesis of Yoga/550-51,

- 15: The Mother's Agenda-4/131,
- 16: "Fabulous experiences. A gold *Krishna* came. During the *Darshan* I was gone, perhaps everywhere: no more physical centre! **Annul oneself so that the Supreme Lord may be.**" The Mother's Agenda-1/358-59,
- 17: The Mother's Agenda-4/110-111,
- 18: "Consent to be nothing and none, dissolve Time's work,  
Cast off thy mind, step back from form and name.  
**Annul thyself** that only God may be." Savitri-538, The Mother's Agenda-6/273,
- 19: Savitri-497, 333,
- 20: Savitri-535,
- 21: Savitri-545,
- 22: Savitri-536,
- 23: Savitri-705,
- 24: "But worship is only the **first step** on the path of (Integral Bhakti Yoga) devotion. Where external worship changes into the inner adoration, real *Bhakti* begins; that deepens into the intensity of divine love; that love leads to the joy of closeness passes into the bliss of union. Love too as well as knowledge brings us to a highest oneness and it gives to that oneness its greatest possible depth and intensity." CWSA-24/The Synthesis of Yoga-549, "One who truly follows the path given by Sri Aurobindo, as soon as he begins (beginners of integral Yoga) to have the experience of this path, will find it impossible to confine his consciousness to the worship of any god or goddess or even of all of them together." 26 September 1969, The Mother's Centenary Works (second edition)/10/254,
- 25: CWSA/22/The Life Divine-1104,
- 26: "**In all godheads we have to see this one God whom we worship with our heart and all our being;** they are forms of his divinity. So **enlarging our spiritual embrace** we reach a point at which all is he and the delight of this consciousness becomes to us our normal uninterrupted way of looking at the world. That brings us **the outward or objective universality of our union with him.**" CWSA/24/The Synthesis of Yoga-601-02, "On the contrary, the *sadhaka* of 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 *Avatars* in the unity of Him who descends in the *Avatar*, welded the truth in **all teachings** into the harmony of the Eternal Wisdom." CWSA/23/The Synthesis of Yoga-66,
- 27: "Because everything is that One, there must be this **endless variety** in the human approach to its possession; it was necessary that man should find God thus variously in order that he might come to know Him entirely." CWSA-22/The Life Divine/728,
- 28: The Gita-8-16,
- 29: "The Blessed Lord said: Many are My lives that are past, and thine also, O *Arjuna*; all of them I know, but thou knowest not, O scourge of the foe." The

Gita-4.5, “I know all the past and all the present and the future existences, O *Arjuna*, but Me none knows.” The Gita-7.26,

30: “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.” CWSA-22/The Life Divine-681,

31: “There are two who are unfit for greatness and freedom, the man who has never been a **slave** to another and the nation that has never been under the yoke of foreigners.” SABCL-17/The Hour of God/115,

32: “After I knew that God was a **woman**, I learned something from far-off about love; but it was only when I became a woman and served my Master and Paramour that I knew love utterly.” SABCL/17/The Hour of God/129,

33: “If thou canst not be the slave of all mankind, thou art not fit to be its master...” “To be the master of the world would indeed be supreme felicity, if one were universally loved; but for that one would have to be at the same time the slave of all humanity.” SABCL-17/The hour of God/95,142 or The Mother’s Agenda-4/294,

34: “I would myself say that no man can be **spiritually complete** if he cannot live ascetically or follow a life as bare as the barest anchorites” Sri Aurobindo/SABCL-26/On Himself/130,

35: CWSA/23/The Synthesis of Yoga-30,

36: CWSA-21/The Life Divine-27,

37: “Even the **monotheist** who worships a formless Godhead, yet gives to him some form of quality, some mental form or form of Nature by which he envisages and approaches him. But to be able to see a living form, a mental body, as it were, of the Divine gives to the approach a greater closeness and sweetness.” CWSA/24/The Synthesis of Yoga-601,

38: Savitri-19,

39: CWSA-23/The Synthesis of Yoga-392,

40: CWSA-23/The Synthesis of Yoga-333, “Ascetic methods are things like repeated fasting, compelling yourself to endure the cold...in fact, to torture your body a little. This indeed gives you only a spiritual pride, nothing more. It masters nothing at all. It is infinitely easier. People do it because it is very easy, it is simple. Just because the pride is quite satisfied and the vanity can get puffed up, it becomes very easy. One makes a great demonstration of his ascetic virtues, and so considers himself an extremely important personage, that helps him to endure many things.” The Mother/TMCW/6/428-429, “Prolonged fasting may lead to an excitation of the nervous being which often brings vivid imaginations and hallucinations that are taken for true experiences; such fasting is frequently suggested by the **vital Entities** because it puts the consciousness into an unbalanced state which favours their designs. It is **therefore discouraged** here. The rule to be followed is that laid down by the Gita which says that “Yoga is not for one who eats too much or who does not eat”; a moderate use of food sufficient for the maintenance and health and strength of

the body.” CWSA-28/Letters on Yoga-I-575-576, “But fasting is above all good for those who believe in it — as everything. When you have the faith that this will make you progress, is going to purify you, it does you good. If you don’t believe in it, it doesn’t do much, except that it makes you thin.” The Mother/TMCW-7/Questions and Answers-1955/p-62

41: “The Divinity mentioned by *Sri Aurobindo* is NOT A PERSON, but a condition to be shared and lived by all those who prepare themselves for it.” The Mother’s Agenda- date 04.05.1967, “**Impersonality** is a denial of limitation and division, and the cult of impersonality is a natural condition of true being, an indispensable preliminary of true knowledge and therefore a first requisite of true action. It is very clear that we cannot become one self with all or one with the universal Spirit and his vast self-knowledge, his complex will and his widespread world-purpose by insisting on our limited personality of ego; for that divides us from others and it makes us bound and self-centred in our view and in our will to action.” CWSA/19/Essays on the Gita-532, “To lose ego and be this **impersonal self**, to become this impersonal Brahman in our consciousness is therefore the **first movement of this Yoga.**” CWSA/19/Essays on the Gita-533, “Every thought and impulse has to be reminded in the language of the Upanishad that “That is the divine Brahman and not this which men here adore.” CWSA/23/The Synthesis of Yoga-72,

42: “For we were man and woman from the first,” Savitri-614,

43: CWSA-24/The Synthesis of Yoga-767,

44: “Having attained to the worlds of righteous and having dwelt there for immemorial years, he who has fallen from Yoga is again born in the house of the **pure and glorious.**” The Gita-6.41,

45: CWSA-23/The Synthesis of Yoga-381-82,

46: “The integral Yoga of knowledge demands instead a divine return upon world-existence and its first step must be to realise the Self as the All, *sarvam brahma.*” CWSA-23/The Synthesis of Yoga-401,

47: SABCL/17/The Hour of God-112,

48: CWSA-23/The Synthesis of Yoga-503,

49: CWSA-23/The Synthesis of Yoga-444, “To be occupied with the good of all beings, to make the joy and grief of others one’s own has been described as a sign of the liberated and fulfilled spiritual man.” CWSA/22/The Life Divine-1011

50: CWSA-23/The Synthesis of Yoga-503,

51: CWSA-24/The Synthesis of Yoga-586,

52: CWSA-24/The Synthesis of Yoga-602,

53: The Gita-6.44,

54: Savitri-365,

55: “The action of three *Gunas* is the subject matter of *the Veda (Prakriti Yajna)*; but do thou, O *Arjuna*, become free from the triple *Guna (by Purusha Yajna)*, without the dualities, ever based in the true being, without getting or having, possessed of Self.” The Gita-2.45, “Spiritual experience (of integral

Yoga) has used all the three means (Religion, Occultism and Spiritual thought) as a starting-point, but it has also dispensed with them all, (but few can dispense with the support of outward symbols-CWSA-23/p163) relying on its own pure strength: discouraging occult knowledge and powers as dangerous lures and entangling obstacles, it has sought only the pure truth of the spirit; dispensing with philosophy, it has arrived instead through the heart's fervour or a mystic inward spiritualisation; **putting behind it all religious creed, worship and practice** and regarding them as an inferior stage or first approach, it has passed on, leaving behind it all these supports, nude of all these trappings, to the sheer contact of the spiritual Reality." CWSA/22/The Life Divine-893,

56: "*tasmat sarvesu kalesu mam anusmara yudhya cha. O Arjuna*, at all times of all life unite with Me by remembrance of Me (Japa) and by doing action for Me." The Gita-8.7, Therefore with the pronunciation of OM (Japa) (Vedic sacrifice) the acts of sacrifice, giving and askesis as laid down in the rules are always commenced by the knowers of the Brahman." The Gita-17.24, "All the doors of the senses closed, the mind shut in into the heart, the life force taken up out of its diffused movement into the head, the intelligence concentrated in the utterance of sacred syllable OM (Japa) (Vedic sacrifice) and its conceptive thought in the remembrance of the supreme Godhead, he who goes forth, abandoning the body, he attains to the highest status." The Gita-8.12, 13, "Worship (Vedic sacrifice) given to the godhead, *Deva*, to the twice-born, *Dvija*, to the spiritual guide, *Guru*, to the wise, *Pranjna*, cleanness, candid dealing, sexual purity and avoidance of killing and injury to others, are called the askesis of the body." The Gita 17.14,

57: "They who desire the fulfilment of the fruit of their works, *siddhi*, on earth sacrifice to Gods because by that sacrificial work without knowledge one gets easy and swift result." (The Divine self-fulfilment by sacrifice with Knowledge of the supreme Godhead is very difficult to attain; its result belongs to higher planes of existence and they are less easily grasped.) The Gita-4.12.

58: The Gita-6.45,

59: "At the end of many births the man of knowledge attains to Me. Very rare is the great soul who knows that *Vasudeva*, the omnipresent Being, is all that is." The Gita-7.19,

60: "If a man of very evil conduct turns to Me with a sole and entire love then swiftly he becomes a Soul of righteousness and obtains eternal peace. This is My word of promise." The Gita-9.30/9.31,

61: "Why do men cling to a religion? Religions are based on creeds which are spiritual experiences brought down to a level where they become more easy to grasp, but at the cost of their integral purity and truth. The time of religions is over. We have entered the age of universal spirituality, of spiritual experience in its initial purity." The Mother's Agenda/14<sup>th</sup> October-1964,

62: The Gita-9.30 to 32,

63: The Gita-13.26,



64: CWSA-24/The Synthesis of Yoga-559,  
65: The Mother's Agenda/7/265,  
66: CWSA-23/The Synthesis of Yoga-23,  
67: "The Vedic law becomes a convention and a Buddha appears with his new rule of the eightfold path and the goal of Nirvana; and it may be remarked that he propounds it not as a personal invention, but as the true rule of Aryan living constantly rediscovered by the Buddha, the enlightened mind, the awakened spirit." CWSA-19/Essays on the Gita-478,  
68: "Among the virtuous ones who turn towards Me (the Divine) with devotion, O Arjuna, there are four kinds of bhaktas, the suffering, the seeker for good in the world, the seeker for knowledge, and those who adore Me with knowledge, O Lord of the Bharatas. Of those the knower, who is ever in constant union with the Divine, whose bhakti is all concentrated on Him, is the best, he loves Me perfectly and is My beloved." The Gita-7.16-17,  
69: CWSA-23/The Synthesis of Yoga-162,  
70: "Having attained to the world of the righteous and having dwelt there for immemorial years, he who fell from Yoga is again born in the house of such as are pure and glorious." The Gita-6.41,  
71: "All action should be relinquished as an evil", declare some learned men, "acts of sacrifice, giving and askesis ought not to be renounced", say others." The Gita-18.3,  
72: "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*, *Brahman* is born of Immutable, therefore is the all-pervading *Brahman* Consciousness is established in Matter by continuous sacrifice, *nitya Yajna*. He who follows not here the **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,  
73: The Mother's Agenda-12/109,  
74: CWSA/23/The Synthesis of Yoga-5,  
75: CWSA/23/The Synthesis of Yoga-8,  
76: CWSA/22/The Life Divine-1107,  
77: The Mother-4,  
78: The Mother-1,  
79: "Give me back *Satyavan*, my only lord." Savitri-637,  
80: "My love eternal sits **throned** on God's calm;" Savitri-633,  
"and one god sits there **throned**. Advance, O Death," Savitri-614  
81: "The best thing is for them to translate for themselves. That's the best way of reading; when you really want to understand a book, you should translate it." The Mother's Agenda-5/151, "In fact, if we wanted to be really good, we would try to translate the whole of *Savitri*, wouldn't we? What we are doing now with the end [book-X], we would do with all the rest. There is a part I tried to translate all alone, but it would be fun to do

it together. We could try. Not for publication! Because there is immediately a debasing: everything that is published is debased, otherwise people don't understand. We would do it for ourselves." The Mother's Agenda-6/237,

82: "An integral and synthetic Yoga...embraces the knowledge received from the past, it seeks to organise anew for the present and the future. An absolute liberty of experience and of the restatement of knowledge in new terms and combinations is the condition of its self-formation." CWSA-23/The Synthesis of Yoga-56,

83: The Gita-6.44,

84: The Mother's Agenda/19<sup>th</sup> February, 1966,

85: "All here can change if the Magician choose.

If human will could be made one with God's,

If human thought could echo the thoughts of God,

Man might be all-knowing and **omnipotent**." Savitri-457-58

86: "**Polytheistic religions**, less exalted perhaps, but wider and more sensitive in their response to cosmic life, have felt that all in the cosmos has a divine origin; therefore they conceived of the existence of **many divine personalities** with a vague sense of an indefinable Divine behind, whose relations with the personal gods were not very clearly conceived. And in their more exoteric forms these gods were crudely anthropomorphic; but where the inner sense of spiritual things became clearer, the various godheads assumed the appearance of personalities of the one Divine, — that is the declared point of view of the ancient *Veda*. This Divine might be a supreme Being who manifests himself in various divine personalities or an impersonal existence which meets the human mind in these forms; or both views might be held simultaneously without any intellectual attempt to reconcile them, since **both were felt to be true to spiritual experience**." CWSA/24/The Synthesis of Yoga-583, "Others also seek Me out by the sacrifice of knowledge and worship Me in My oneness and in every separate being and in all My million universal faces (fronting them in the world and its creatures)." The Gita-9.15

87: "There is another direction in which the ordinary practice of Yoga arrives at a helpful but narrowing simplification **which is denied to the sadhaka** of the integral aim." CWSA/23/The Synthesis of Yoga-74,

88: "From the **beginning** even it is possible to have this closest relation of the lover and beloved, but it will not be as exclusive for the integral Yogin as for certain purely ecstatic ways of *Bhakti*. It will from the **beginning** take into itself something of the hues of the other relations, since he follows too knowledge and works and has need of the Divine as teacher, friend and master." CWSA-24/The Synthesis of Yoga-604,

89: "If thou art unable even to seek by practice of Yoga, then be it thy supreme aim to do My work; doing all actions for My sake, thou shalt attain perfection." The Gita-12.10,

- 90: “Desiring me (*Savitri*) since first the world began...  
 For only one heart beats within my breast  
 And one god sits there throned.” Savitri-614,
- 91: The Mother’s Agenda-17<sup>th</sup> June, 1967,
- 92: The Mother’s Centenary Works/8/121,
- 93: “The spirit’s **simplicity** alone is left,” Savitri-106  
 “In a **simple purity** of emptiness  
 Her mind knelt down before the unknowable.” Savitri-522
- 94: The Mother’s Centenary Works (second edition)/9/374,
- 95: The Mother’s Centenary Works (second edition)/9/415-416,
- 96: “Many times in his writings, particularly in *The Synthesis of Yoga, Sri Aurobindo* warns us against the imaginings of those who believe they can do *sadhana* **without rigorous self-control** and who heed all sorts of inspirations, which lead them to a dangerous imbalance where all their repressed, hidden, secret desires come out into the open under the pretence of liberation from ordinary conventions and ordinary reason.” The Mother’s Centenary Works (second edition)/10/15,  
 “Concentration (self-control) is indeed the first condition of any Yoga, but it is an all-receiving concentration that is the very nature of the integral Yoga.” CWSA/23/The Synthesis of Yoga-78,  
 “It is only by **increasing that (rigorous self) control** that he (a Sadhaka of integral Yoga) can move towards perfection, — and it is only by **developing soul-power** that he can reach it. Nature-power in him has to become more and more completely a conscious act of soul, a conscious expression of all the will and knowledge of spirit. Prakriti has to reveal itself as shakti of the Purusha.” CWSA/24/The Synthesis of Yoga-631,
- 97: Savitri-715,
- 98: The Gita-3.20, 3.25,
- 99: CWSA/23/The Synthesis of Yoga-204,
- 100: CWSA/21/The Life Divine-422,
- 101: Savitri-525,
- 102: The Mother’s Agenda-**January 7, 1961**,
- 103: “It’s an almost physical discipline. Moreover, I have seen that the *japa* has an organizing effect on the subconscious, on the unconscious, on matter, on the body’s cells – it takes time, but by persistently repeating it, in the long run it has an effect. It is the same principle as doing daily exercises on the piano, for example. You keep mechanically repeating them, and in the end your hands are filled with consciousness – it fills the body with consciousness.” The Mother’s Agenda-September 20, 1960, “In India the Guru gives a mantra as soon as he accepts a disciple and tells him to go ahead with it. We have no mantra except the Mother’s name. But usually we give work, tell them to aspire, reject, open to the Mother.” Sri Aurobindo/CWSA-32/The Mother and Letters on the Mother-139,
- 104: “There is a plan in the Mother’s deep world-whim,

A purpose in her vast and random game.  
 This ever she meant since the first dawn of life,” Savitri-72,  
 105: “An ear of mind withdrawn from the outward’s rhymes  
**Discovered the seed-sounds of the eternal Word**  
 The rhythm and music heard that built the worlds,  
 And seized in things the **bodiless Will to be.**” Savitri-273,  
**“Immortal leader** (Supermind) of her mortality,  
 Doer of her works and fountain of her words,  
 Invulnerable by Time, omnipotent,  
 It stood above her calm, immobile, mute.” Savitri-573,  
 106: CWSA/23/The Synthesis of Yoga-74,  
 107: CWSA/23/The Synthesis of Yoga-73,  
 108: CWSA/23/The Synthesis of Yoga-203,  
 109: CWSA/23/The Synthesis of Yoga-187,  
 110: CWSA/23/The Synthesis of Yoga-77,  
 111: CWSA/19/The Essays on the Gita-210,  
 112: CWSA/21/The Life Divine-284,  
 113: CWSA/21/The Life Divine-315,  
 114: “The material touches which cause heat and cold, happiness and pain,  
 things transient which come and go, these learn to endure. For the man whom  
 these do not trouble nor pain, the firm and wise who is equal in pleasure and  
 suffering, makes himself apt for immortality.” CWSA/19/Essays on the Gita-  
 196 “Whoever is subject to grief and sorrow, a slave to the sensations and  
 emotions, occupied by the touches of things transient cannot become fit for  
 immortality.” CWSA/19/Essays on the Gita-62, “It is not immortality *of* the  
 body, but the consciousness of immortality *in* the body that can come with the  
 descent of Overmind into Matter or even into the physical mind or with the  
 touch of the modified Supramental Light on the physical mind- consciousness.  
 These are preliminary openings, but they are not the supramental fulfilment in  
 Matter.” CWSA-28/Letters on Yoga-I/p-275  
 115: CWSA/21/The Life Divine-648,  
 116: CWSA-23/The Synthesis of Yoga-342,  
 117: “Pondicherry is my place of retreat, my cave of tapasya, — not of the  
 ascetic kind, but of a brand of my own invention.” CWSA-36/Autobiographical  
 Notes-255,  
 118: CWSA-23/The Synthesis of Yoga-177,  
 119: : CWSA-23/The Synthesis of Yoga-434,  
 120: “That is all right in the ordinary karmayoga which aims at union with the  
 cosmic Spirit and **stops short at the Overmind** — but **here a special work** has  
 to be done and a new realisation achieved for the earth and not for ourselves  
 alone. **It is necessary to stand apart from the rest of the world** so as to  
 separate ourselves from the ordinary consciousness in order to **bring down a  
 new one.**” CWSA-35/Letters on Himself and the Ashram- 812-813, “The Gita  
 at its cryptic close may seem by its silence to stop short of that solution for

which we are seeking; it **pauses at the borders of the highest spiritual mind** and does not cross them into the splendours of the supramental Light.” CWSA-23/The Synthesis of Yoga- 94-95,

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

122: “All I can say is that we are considered to be one of the best perhaps the very best — school in India for teaching French and I think it would be a good thing to deserve this appreciation... In my relations with the children here, I always speak to them in French.” The Mother/TMCW-12/On Education-216-217,

123: “In our school I have put French as the medium of instruction. One of the reasons is that French is the **cultural language of the world**. The children can learn the Indian languages at a later stage. If more stress is laid upon Indian languages at present, then the natural tendency of the Indian mind will be to fall back upon the ancient literature, culture and religion. You know very well that we realise the value of ancient Indian things, but we are here to create something new, to bring down something that will be quite fresh for the earth. In this endeavour, if your mind is tied down to the ancient things, then it will refuse to go forward. The study of the past has its place, but it must not hamper the work for the future.” The Mother/TMCW-12/On Education-216,

124: “French is indeed the most precise and clearest language. But from the spiritual point of view it is not true that French is the best language to use; for English has a suppleness, a fluidity which French does not have, and this suppleness is indispensable for not deforming what is vaster and more comprehensive in the experience than what mental expression can formulate.” The Mother/TMCW-12/On Education-217, “There are many words which cannot be translated. Sri Aurobindo’s humour and irony cannot be translated into French. English humour when translated into French sounds stupid and flat; French humour when translated into English becomes cruel and meaningless. These two languages seem to be so similar and yet their genius is quite apart.” The Mother/TMCW-12/On Education-218, “The word “sacrifice” in French has slightly too narrow a sense, which it doesn’t have in the original Sanskrit; for in French sacrifice implies a sort of suffering, almost a regret. While in Sanskrit this sense is not there at all; it corresponds to “self-giving”.” TMCW-8/Questions and Answers-1956-75,

125: “The Sanskrit ought to be the national language of India.” The Mother/TMCW-12/On Education-222,

126: CWSA-22/The Life Divine-963-964,

127: CWSA-29/Letters on Yoga-II/p-172,

128: CWSA-29/Letters on Yoga-II/p-195,

129: CWSA-23/The Synthesis of Yoga-73,

130: The Mother’s Agenda-02.08.1967,

131: CWSA-36/Autobiographical Note/p-177-178,

# Sri Champaklal

“The **ideal sadhaka** should be able to say in the Biblical phrase, “My zeal for the Lord has eaten me up.””<sup>1</sup>

**Sri Aurobindo**

“I do not want hundreds of thousands of disciples. It will be enough if I can get a hundred complete men, purified of petty egoism, who will be the instruments of God.”<sup>2</sup>

**Sri Aurobindo**

“Magnificent, *Champaklal*, you look like a great Yogi.”<sup>2</sup>

**The Mother**



Champaklal and The Mother

*Sri Champaklal* was both a true child and dearest disciple of the Divine. His unique state of Consciousness was same and equal with the status that of the Gita’s terminology of exceedingly dear *Bhakta*<sup>3</sup> who obeys all the Self-disciplines, *dharma*, with full of faith, immaculate and high-bred maiden like *Savitri*, the *Sannyasin* of later *Vedantic* era like *Adi Shankara*, the comprehensive Spirituality of the Seers, *Kavis*, of ancient *Vedanta* like *Yajnavalkya*, the *karma Yogi* of the status of *Janaka*, the king of *Mithila*, *Ashwapati*, the king of *Madra*, the *Hatha Yogi* of the status of *Patanjali*. He was a descended emanation very close to *Lord Sri Hanuman* by virtue of the path of single devotion, *ekabhaktih*,<sup>4</sup> he offered to the One, his Master. *The Mother* certified him as ‘one of the hundred’<sup>2</sup> perfect instruments of the Divine.

*Sri Champaklal’s* emotions had entirely turned towards the Divine and *Sri Aurobindo* was fully satisfied with his devotion before His physical departure; he served the Master with such dedication, sincerity and faith, which

was beyond the measure of the mind. The devotees are immensely grateful to him in receiving his Divine touch and influence subordinated by his sacrifice in descending to the common mass and thereby elevating and expanding the collective Consciousness and its infrastructure.



Champaklal during Sri Aurobindo's physical departure of the body.

**Reconciliation of *Karma* and *Bhakti Yoga*:**

“Her eternal Lover is her action's cause;  
For him she leaped forth from the unseen Vasts  
To move here in a stark unconscious world.”

Savitri-181

“Mute in the fathomless passion of his will  
He outstretched to her his folded hands of prayer.”

Savitri-295

“Nothing could satisfy but its **delight**:  
Its (Supreme Self's) absence left the greatest **actions** dull,  
Its presence made the smallest seem divine.”

Savitri-305

“An Influx presses from the closed Beyond  
Forbidding to him rest and earthly ease,  
Till he has found himself he cannot pause.”

Savitri-339

“Immortal yearnings without name leap down,  
Large quiverings of godhead seeking run  
And weave upon a puissant field of calm  
A high and lonely ecstasy of will.”

Savitri-572

“My God is will and triumphs in his paths,

My God is love and sweetly suffers all.  
To him I have offered hope for sacrifice  
And gave my longings as a sacrament.”

Savitri-591

Before reconciliation of triple *Yoga*, it is felt that one must learn the lesson to reconcile *Karma* and *Jnana Yoga*, *Jnana* and *Bhakti Yoga* and *Bhakti* and *Karma Yoga*. There are some of ‘the most advanced sadhaks, who do their sadhana not through meditation, for which they have no turn, but through activity, work or creation supported or founded on love and bhakti.’<sup>25</sup> For us *Sri Champaklal* stands as the best example of a movement of Consciousness through ceaseless action followed by ceaseless devotion.

*The Gita* speaks of two types of *Bhaktis*. The first type of *Bhakti* is for those who are unfit to pursue *Karma*, *Dhyana* and *Jnana Yoga* through self-control. They are directed to do all personal work for the sake of the Divine and by turning all their emotions sincerely towards Divine realise Him. The second type of *Bhakti* is for those who are established in *Karma* and *Jnana Yoga* and established themselves in the movement of Consciousness between *Kshara* and *Akshara Purusha*. This second type of single-minded devotion ‘*eka Bhakti*’ helps them to trace the *Purushottama* or Supramental Consciousness.

Beyond the Supramental Self is the Bliss Self, which is identified as the highest perfection of an integral *Bhakti Yoga*. *Sri Champaklal*’s strong *Karma Yoga* aspect was further supported by strong *Bhakti*. As an integral (*Bhakti*) *Yogi*, he had conscious contact with the Bliss world. Those who realise the Bliss Self, their capacity to bear earth’s suffering multiply indefinitely. So, we understand the last period of his life, a period of intense suffering, which only the great Souls can bear. Then begins the task<sup>20</sup> of transforming world suffering into Delight.

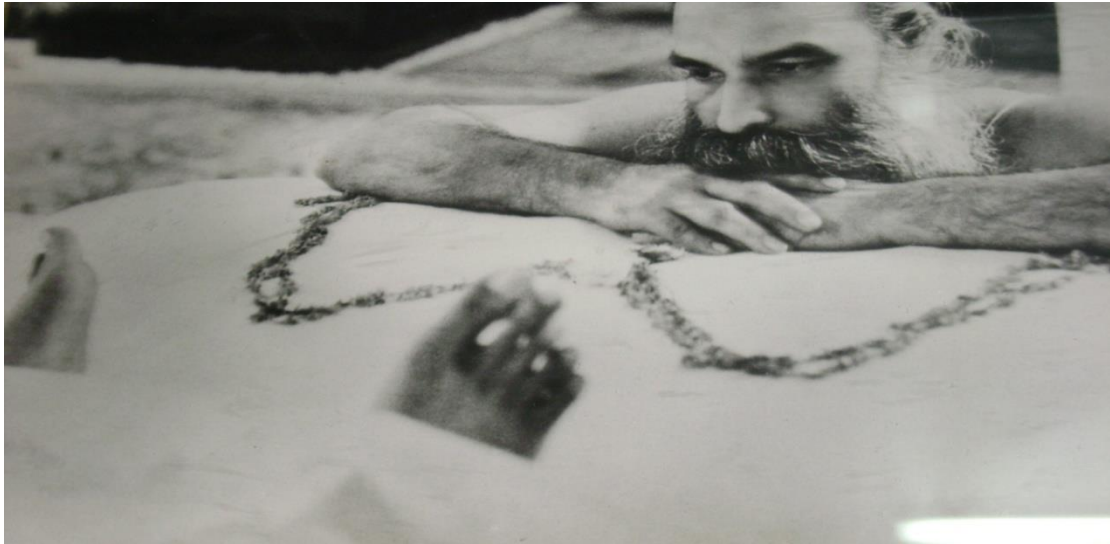
### **The Emergence of Dearest Children and Disciples:**

An integral *Yogi* is outwardly a mere man and inwardly a Divine personality. In his outer life he is preoccupied with works of all type, *sarva karmani*,<sup>21</sup> and in his inner life he is preoccupied in the movement of ascending and descending consciousness and by this movement he bridges the gulf between multiple intermediate planes of Consciousness and thus permits a free flow of *Sachchidananda* consciousness to nether Inconscient and Subconscient planes. After *the Mother* and *Sri Aurobindo* left Their earthly body, those who were aware of the movement of Consciousness, either through *Karma Yoga*, or through *Jnana Yoga* or through *Bhakti Yoga* or by their reconciliation, continued, intensified and expanded Their pending subjective work inside the *Ashram* premises; *Sri Nirodbaran* and *Sri Amalkiran* were aware of the most of the norms of integral *Yoga* and lived as per the injunction of *the Isha Upanishad*,<sup>7</sup> for more than hundred years; they were exceedingly dear disciples



of *Jnanibhakta* type; there were still others like *Dyuman Da*, *Nalini Da*, *Amrit Da* and *Pranab Da* who had ascended to the same status through *Karma* and *Hatha Yoga*. *The Mother* certified *Nalini Da* as ‘a monument of divine peace and quietude.’<sup>22</sup>

The memory of their long personal relation with the embodied Divine did not later transform into aggrandised ego rather they utilised these rare opportunities of accepting *The Mother and Sri Aurobindo* equally<sup>24</sup> made them fit vessel to call down Supramental energies. They were the most gracious integral Yogis, the most obedient towards the *Ashram* law formulated by *the Mother* and had the call of exploring the endless Truth of the Supramental world. It was also observed that they were given accommodation near/within the main *Ashram* building; they lived there till their last breath without showing any attraction towards the outside world.



Champaklal during Sri Aurobindo’s physical departure of the body.

Among them, *Pranab Da* received *The Mother’s* special inner care and outer attention to build the strongest personality whose objective manifestation was the Physical Education Department of the *Ashram* which accommodates a number of disciplined bright Souls and messengers of the army of Light. In *Ashram* living they have a special role to become a centre of collective and world transformation.



Pranab Da and The Mother

*The Gita* indicates that **the exceedingly dear Sadhaka disciples, atibapriya bhakta,**<sup>3</sup> through the path of *tapasya* are they who obey all the norm and law of written Truth, *dharma*, formulated by *the Lord* and adore Him alone with unceasing faith.

The *Savitri* book indicates that **exceedingly dear children** of the Divine Mother through the path of consecration are they those who ‘wear the face of *Satyavan*,’<sup>13</sup> who was brought up from an ascetic background with five distinct characters in his human Nature that of virgin stuff of mind and body, knowledge-based action, harmony, simplicity and single-mindedness or one pointed orientation towards the Divine. So, *The Mother’s* dearest children represent five-fold Consciousness that of the immaculate static empty *Brahman* Consciousness, dynamic Consciousness of *Shakti*, all embracing cosmic Consciousness, Comprehensive Consciousness of *Vijnana* and exclusive one-pointed ascending Psychic Consciousness yet plastic in action and movement which form the strong basis of uniting with *The Mother’s* Consciousness and emergence of the greatest Spiritual Seekers.

#### **The Emergence of Perfect Instruments of Divine:**

“...the new period opening now before us were a period of expansion rather than of concentration. It is **in the activity of each moment** that we must

serve Thee and identify ourselves with Thee (through *Karma Yoga*) rather than in deep and silent contemplation or in meditation (through *Jnana Yoga*)....”<sup>11</sup>

### **The Mother**

#### *Prayers and Meditations*

“All that the Light from above asks of us that it may begin its work (*The Mother's* work) is (1) a **call from the soul** and (2) a sufficient point of support in the mind. (2) This support can be reached through an insistent idea of the Divine in the thought, a corresponding will in the dynamic parts, an aspiration, a faith, a need in the heart.”<sup>16</sup>

### **Sri Aurobindo**

*The Mother's* above message/prayer of 2<sup>nd</sup> April, 1914, indicates that She got the Divine call to pursue integral (*Karma*) *Yoga*, just few days after meeting *Sri Aurobindo* at *Pondicherry* on 29<sup>th</sup> March, 1914. Then, Her Being and Nature prepared another six years to support, execute and accomplish this integral Divine Call. Her return to *Europe* and sojourn in *Japan* through external movement and action were periods of self-expansion of integral *Karma Yoga* till Her final arrival and settlement at *Pondicherry* near *Sri Aurobindo's* Feet in 1920. At *Pondicherry*, She lived with *Sri Aurobindo* for thirty years, which is considered as period of self-concentration and self-expansion of Consciousness and its one of the outcomes is the great diversity of manifesting action in the *Ashram*, which is part of intense tireless integral *Karma Yoga*.

From *the Mother's* life we learn that a gracious integral Yogi must have long and established foundation on *Karma Yoga*. *Sri Pavitra*, *Sri A.B. Purani*, and *Sri Bansilal* were such perfect Instruments of Divine. There were other perfect instruments who received the special Divine Call and took the risk<sup>12</sup> of expanding the new truth through second evolutionary action of the Nature of acceleration and generalisation of Spirituality through external aid or psycho-physical machinery. The outer movement is accommodated within the purview of *integral Karma Yoga*, because this *Yoga* accepts the objective world as the field of its integral action and self-fulfilment. It further acknowledges that all external change is the outcome of inner change and compression of evolution through inner movement of Consciousness is as important as expansion and generalisation of the New Consciousness. While entering into this objective exercise of building the infrastructure through *Karma Yoga*, one has to remember the call of his emotional and intellectual parts and enter equal commerce with *Bhakti and Jnana Yoga*. Finally, one must learn the lesson of movement of ascending and descending Consciousness with the aid of three *Yogas* and firm his footings through first evolutionary Spiritual urge of self concentration.

*The Gita* confirms that through work and movement of *Karma Yoga* one can realise the self-concentration and self-expansion of Indwelling, *atmani*,<sup>15</sup> Over dwelling, *atmanam*, and Transcendent Divine, *atmana*. Integral Yoga further confirms that ‘even manual work’<sup>14</sup> is a means of putting Divine Consciousness in contact with the Matter. The manifestation of the *Sachchidananda* Consciousness over the whole earth is practicable by reversal of Consciousness through Subliminal, Psychic, Spiritual and Supramental self-expansion whereas self-expansion through Psycho-physical means is essential for building infrastructure. Thus, outer physical action and outward movement are part and portion of one Reality not an illusion as seen by Illusionist, *Mayavadin* and it is supported by works of eternal Knowledge, eternal Truth, eternal Delight, eternal Might and eternal Love. The completeness of integral Yoga is realised by reconciling outer and inner aids.

Integral Yoga defines the personality of ‘perfect instrument of the Divine’<sup>17</sup> who can hasten the pace of this evolution. A perfected human Soul will not impose any partial will and violent claim of personal aspiration and must do Divine action with wise impersonality, steadfast understanding of all energies and Spiritual equality. Secondly, he identifies all things and all beings as equal manifestation of Divine and is not angry, troubled and impatient with the slow evolutionary movement of Nature. He does all work and movement neither with excitement nor with over eagerness to see the result of his action rather all work must be done by obedience to its law; must be raised up to fullness and harmony of Spiritual freedom and must learn to wait till its accomplishment. Lastly, all work must proceed through a vision in the Subliminal, Psychic and Spiritual planes and he must look behind its inner significance and look forward to the unrolling of all its Divine possibilities. A perfected Soul’s divine Work is to act mightily in the myriad working of the World-Nature within the self-enjoying creative play of the *Purusha* which is an illumined force of oneness, freedom and peace.

**The Manifestation of the highest Divine Love:**

“Love’s golden wings have power to fan thy void:  
The eyes of love gaze starlike through death’s night,  
The feet of love tread naked hardest worlds.  
He labours in the depths, exults on the heights;  
He shall remake thy universe, O *Death*.”

Savitri-592

“To live, to love are signs of infinite things,  
Love is a glory from eternity’s spheres.  
Abased, disfigured, mocked by baser might  
That steal his name and shape and ecstasy,  
He is still the godhead by which all can change.”

Savitri-397

Love's golden wings have power to blow Death's void; the eyes of Psychic and Spiritual Love gaze starlike helplessly through death's night; the feet of Inconscient Self's love treads naked hardest worlds of Subconscient and inconscient sheath; Supramental Love labours in the depth of Inconscient night and exults in the Bliss plane and that Love shall one day rebuild Death's universe.

*Sri Aurobindo* was able to live inside his room for forty years because His earthly vessel was ready to experience the highest form of Divine Love which is identified as the most powerful, pure, rare and intense of all redeeming and creative forces. At present this Divine Love is least frontally active in earth's atmosphere, least successfully redemptive in collective life and least creative because human nature is unable to bear its purity and will seek to corrupt at once into a vital, sensuous and sensual erotic mysticism. It is the mystic flame which can rebuild the world with its tongues of sacrifice. *Savitri* was able to compress her evolutionary growth of a thousand years into a single year by opening Herself towards this Divine Love. The highest form of Divine Love in integral Yoga, hinted in *Savitri* is a 'sealed book'<sup>8</sup> for the common moderate seeker because the conquest of the impurities of our vital mind and emotional mind is the source 'of greatest trouble, the most rampant forces of inequality and subjection, the most insistent claim of our imperfection.'<sup>9</sup>

After *Sri Aurobindo's* physical departure in 1950, *the Mother* continued His *Yoga* for another twenty-three years which can be considered as period of intense inner and outer seclusion. During this period She got the opportunity to experience the supreme Divine Love on the night of 12-13<sup>th</sup> April, 1962, which made Her one with the Creatrix Bliss Mother Power and took Her to experience the Origin of this existence through successive gusts of supreme creative Love spreading out and exploding and left Her with the feeling, "All the results of the Falsehood had disappeared: **Death was an illusion, Sickness was an illusion, Ignorance was an illusion**—something that had no reality, no existence...Only Love, and Love, and Love, and Love – immense, formidable, stupendous, carrying everything."<sup>10</sup>



Champaklal and The Mother

*The Mother's* above highest experience of Divine Love of integral *Bhakti Yoga* indicates that such experience can repeat in the life of an integral *Bhakti Yogi* or after he is thoroughly established in integral *Karma* and *Jnana Yoga*.

#### **Evolution of Gnostic Personality:**

“When he can begin to replace desire altogether by a still greater enlightened thought and sight and will in touch with the Infinite, consciously subject to a diviner will than his own, linked to a more universal and transcendent knowledge, he has commenced the ascent towards the **superman**; he is on his upward march towards the Divine.”<sup>27</sup>

#### **Sri Aurobindo**

“It is a mistake to think, as many are apt to think, that the object of a supramental Yoga is to arrive at a mighty magnificence of supermanhood, a divine power and greatness, the self-fulfilment of a magnified individual personality. This is a false and disastrous conception, disastrous because it is likely to raise the pride, vanity and ambition of the *rajasic* vital mind in us and that, if not overpassed and overcome, must lead to spiritual downfall, false because it is an egoistic conception and the first condition of the supramental change is to get rid of ego.”<sup>28</sup>

#### **Sri Aurobindo**

“The final stage of the change will come when the supermind occupies and supramentalises the whole being and turns even the vital and physical sheaths into moulds of itself, responsive, subtle and instinct with its powers. Man then becomes wholly the superman.”<sup>29</sup>

#### **Sri Aurobindo**

“The **supramental man** on the contrary will think more with the universal mind or even may rise above it, and his individuality will rather be a

vessel of radiation and communication to which the universal thought and knowledge of the Spirit will converge than a centre. The mental man thinks and acts in a radius determined by the smallness or largeness of his mentality and of its experience. The range of the supramental man will be all the earth and all that lies behind it on other planes of existence.”<sup>30</sup>

**Sri Aurobindo**

“The **supramental being** sees things from above in large spaces and at the highest from the spaces of the infinite. His view is not limited to the standpoint of the present but can see in the continuities of time or from above time in the indivisibilities of the Spirit. He sees truth in its proper order first in the essence, secondly in the potentialities that derive from it and only last in the actualities.”<sup>31</sup>

**Sri Aurobindo**

“Man surmounting reason to organise his thought and life by the intuitive mind would be already surpassing his characteristic humanity and on the way to the development of supermanhood.”<sup>32</sup>

**Sri Aurobindo**

“The **supramental being** will transform at the same time and take up into itself the present thinking of the mind transfigured into an immensely larger knowledge by identity, knowledge by total comprehension, knowledge by intimate perception of detail and relation, all direct, immediate, spontaneous, all the expression of the self’s already existent eternal knowledge. It will take up, transform, supramentalise the physical sense, the sixth sense capacities of the mind and the psychic consciousness and senses and use them as the means of an extreme inner objectivisation of experience.”<sup>35</sup>

**Sri Aurobindo**

“His would be a consciousness of universal identity and a consequent or rather inherent Truth-knowledge, Truth-sight, Truth-feeling, Truth-will, Truth-sense and Truth-dynamis of action implicit in his identity with the One or spontaneously arising from his identity with the All...”<sup>36</sup>

**Sri Aurobindo**

The transition from subtle mind and Soul in mind, *Manomaya Purusha* of Spiritual Man<sup>6</sup> to causal body and *Vijnanamaya Purusha* of Gnostic Soul is a great and decisive transition of integral Yoga. It is the middle or link plane of creative wisdom, power and joy and not the highest plane of consciousness. ‘But this causal body is, as we may say, little developed in the majority of men and to live in it or to ascend to the supramental planes, as distinguished from corresponding sub-planes in the mental being, or still more to dwell consciously upon them is the most difficult thing of all for the human being. It can be done in the trance of Samadhi, but otherwise only by a new evolution of the capacities of the individual Purusha of which few are even willing to conceive. Yet is that the condition of the perfect self-consciousness by which alone the Purusha can possess the full conscious control of Prakriti; for there

not even the mind determines, but the Spirit freely uses the lower differentiating principles as minor terms of its existence governed by the higher and reaching by them their own perfect capacity.’<sup>39</sup> The ultimate transition is the formation of causal body and change of Consciousness from *Vijnanamaya Purusha* of Gnostic Soul to *Anandamaya Purusha* of Bliss Soul.

A Gnostic Soul shakes off the last hold of cosmic Ignorance. He establishes a firm foundation in truth of things, in a Consciousness eternal and infinite and is untouched by obscurity, falsehood, suffering and error. He sees through direct self-illuminating process of Supramental vision which is the very centre and pouring fount of truth, directly grasps the truth of things and penetrates to its original and eternal nature. His sense ‘can build a world of pure delight’<sup>19</sup> and gets into relation with things by an unveiled oneness and identity. He has no need of any truth seeking and self-discipline and possesses the body of truth and light spontaneously, constantly and easily. He is capable of knowing all things simply, convincingly and directly without the aid of physical sense organ. All his action is free from doubt, self-evident, self-existent, unanswerable and absolute. In him mental imagination is replaced by truth-inspiration, mental judgement is replaced by self-luminous discernment, uncertain mental memory is replaced by a Psychic memory at once of past, present and future. He dominates new time by a subtle link of past, present and future and not by a mental perception of succession of moments. His knowledge does not recognise any real division and dwells in unity; he knows finite things only in their relation to infinite. He pours out on the existence in the form of wealth of Divine Knowledge, Divine Will and Divine *Ananda*. In his Consciousness truths of the eternal are not in conflict with each other and all opposite things of this imperfect world are happily fused and reconciled. A gnostic Soul creates a voluntary limitation for his world action<sup>18</sup> and lives in the knowledge-sheath, the causal body interlinking his subtle mental, subtle vital and subtle physical body and he is even having a particular luminous aura of his Being in which he moves and yet he identifies with all beings and all existences. ‘But this is difficult in the extreme; for the causal body opens itself readily to the consciousness and capacities of the spiritual planes and belongs in its nature to the higher hemisphere of existence, but it **is either not developed at all in man or only as yet crudely developed and organised** and veiled behind many intervening portals of the subliminal in us. It draws its stuff from the plane of the truth- knowledge and the plane of the infinite bliss and these pertain altogether to a still inaccessible higher hemisphere.’<sup>40</sup>

### **Evolution of Bliss Personality:**

“A **supramental manifestation** in its ascent would have as a next sequence and culmination of self-result a manifestation of the Bliss of the Brahman: the evolution of the being of gnosis would be followed by an



evolution of the being of bliss; an embodiment of gnostic existence would have as its consequence an embodiment of the beatific existence.”<sup>33</sup>

**Sri Aurobindo**

“All the consciousness is of **the bliss of the Infinite**, all power is power of the bliss of the Infinite, all forms and activities are forms and activities of the bliss of the Infinite.”<sup>35</sup>

**Sri Aurobindo**

“But we do this not in order to disappear into its source, but so that our whole existence and all the members of this inner kingdom may find their right basis, may live in our highest self, live for our highest self only and **obey no other law than that which proceeds from our highest self** and is given to our purified being without any falsification in the transmitting mentality. And if we do this rightly we shall discover that in finding this supreme Self we have found the one Self in all, the one Lord of our nature and of all Nature, the All of ourselves who is the All of the universe.”<sup>26</sup>

**Sri Aurobindo**

“And in fact the claim of our being upon the Divine is fulfilled absolutely only then when it ceases at all to be a claim and is instead a fulfilment of the Divine through the individual, when we are satisfied with that alone, when we are content with the delight of oneness in being, content to leave **the supreme Self** and Master of existence to do whatever is **the will of his absolute wisdom and knowledge** through our more and more perfected Nature. This is the sense of the self-surrender of the individual self to the Divine, *atma-samarpana*.”<sup>34</sup>

**Sri Aurobindo**

*The Taittiriya Upanishad*<sup>37</sup> informs us that beyond *Vijnanamaya Purusha* there exists the *Anandamaya Purusha*. In *Ananda*, our Spirit will discover its highest Self, essential Consciousness and absolute Power of existence. The highest goal of a Gnostic Spirit is the bliss of absolute Infinities. In this ascension of Consciousness, the powers and personalities of the Gnostic Soul does not disappear but rather he undergoes a change and the Soul is carried up into reaches of his own supreme Bliss, last and absolute liberation and infinite perfection from which he descends into intermediate Gnostic plane to link the creation of lower hemisphere. Thus, one can experience boundless *Ananda* in material, vital, mental and Gnostic plane but in the lower creation this *Ananda* is diluted and ‘turns into a poor thinness wonderful to lower consciousness,’<sup>18</sup> but it cannot be compared with its true and original intensity.



**Champaklal and The Mother**

A Bliss Soul transcends the Gnostic Soul in the sense that he does not suffer voluntary limitation or imposed circumstances and for him all are one equal being and one identical Spirit everywhere. He has no mansion of his own, *aniketa*, and accepts all the creation and things as his single and many mansions. All other Selves are realised as his own Bliss-self in action and essence. He is one in bliss-Consciousness with all the world play. He lives in the absolute truth of things which is deformed here in this material world by contrary phenomena. The Bliss Soul lives in every plane of our existence and

fills them with its own light and power and delight. He is not ‘incapable of a world play or self-debarred from any expression of its glories.’<sup>5</sup> The more he possesses this *Ananda*, all the rest are transformed into superior value and richer expression of the Real. The supreme Bliss Soul is neither attached to birth nor attached to non-birth, neither limits himself to manifestation, form and action nor limits himself to non-manifestation, neither moves by the desire of Knowledge nor harassed by the fear of Ignorance, neither despises ascent from lower plane to higher nor fears to descend down to material birth. The time for the arrival of Bliss Soul to earth’s atmosphere has not yet come.

The new Supramental ‘mightier race’<sup>23</sup> will manifest the Bliss Nature or his Bliss Sheath will be built strongly by the right relation and union of *Anandamaya Purusha* with *Anandamaya Kosha*. A fully evolved Soul is rightly related with his multiple Selves through static and dynamic Divine union whose effect is the realisation of intense and illimitable Bliss Consciousness. The Bliss Soul will arrive at the realisation of Bliss oneness through the gates of sublimation of human love, expansion of universal love and its transformation into Divine Love and at its summit he will realise inconceivable beauty, sweetness and splendour. He will be united with the world through bliss Consciousness penetrating earth’s nether base and then will be banished forever the problem<sup>38</sup> of sorrow, fear, hunger, pain, darkness and discord of our lower existence.

*OM TAT SAT*

References: -

- 1: CWSA-23/The Synthesis of Yoga-58,
- 2: Champaklal Speaks-191-92,
- 3: “But exceedingly dear to Me are those devotees who make Me their one supreme aim and, full of faith, follow out the immortalising *Dharma* described here.” The Gita-12.20,
- 4: The Gita-7.17,
- 5: CWSA-23/The Synthesis of Yoga-506,
- 6: “But it is possible to go farther; for the spiritual being, once inwardly liberated, can develop in mind the higher states of being that are its own natural atmosphere and bring down a supramental energy and action which are proper to the Truth-consciousness; the ordinary mental instrumentation, life instrumentation, physical instrumentation even, could then be entirely transformed and become parts no longer of an ignorance however much illumined, but of a supramental creation which would be the true action of a spiritual truth-consciousness and knowledge.” CWSA/22/The Life Divine-888,
- 7: *Isha Upanishad* -2,
- 8: “Our love is the heavenly seal of the Supreme” Savitri-633,
- 9: CWSA-24/The Synthesis of Yoga-702-703,
- 10: The Mother’s Agenda-3/131,

- 11: CWM/Vol-1/Prayers and Meditation-115,
- 12: “A Divine Whole that is perfect by reason of the imperfection of its parts, **runs the risk** of itself being only perfect in imperfection, because it fulfils entirely some stage in an **unaccomplished purpose**; it is then a present but not an ultimate Totality. To it we could apply the Greek saying, *Theos ouk estin alla gignetai*, the Divine is not yet in being, **but is becoming**. The true Divine would then be secret within us and perhaps supreme above us; to find the Divine within us and above us would be the real solution, to become perfect (in Being and Becoming) as That is perfect, to attain liberation by likeness to it or by attaining to the law of its nature, *sadrsya, sadharmya*.” CWSA/21/The Life Divine-410,
- 13: Savitri-614,
- 14: “Work, **even manual work**, is indispensable to the inner discovery. If one does not work, if one does not put one’s consciousness into matter, it will never develop.” The Mother’s Agenda-11/228,
- 15: “By Meditation, by Yoga of Sankhya and by Yoga of Works some can see the Self in the self by the Self.” The Gita-13.25,
- 16: CWSA-23/The Synthesis of Yoga-58,
- 17: CWSA-24/The Synthesis of Yoga-701,
- 18: “But in the lower planes not only is it reached by a sort of dissolution into it of the pure mind or the life-sense or the physical awareness, but it is, as it were, itself diluted by the dissolved form of mind, life or matter, held in the dilution and turned into a poor thinness wonderful to the lower consciousness but not comparable to its true intensities.” CWSA/23/The Synthesis of Yoga-504,
- 19: Savitri-328,
- 20: “No suffering of hearts compelled to beat” Savitri-321  
 “He felt the extinction of the world’s long pain,” Savitri-322  
 “All struggle was turned to a sweet strife of love” Savitri-324  
 “There was no sob of suffering anywhere;  
 Experience ran from point to point of joy:  
 Bliss was the pure undying truth of things.  
 All Nature was a conscious front of God:” Savitri-324,
- 21: The Gita-3.26/5.13/18.57,
- 22: The Mother/ **March 16, 1963**,
- 23: “At once she seemed to found a mightier race.” Savitri-355,
- 24: “When in your heart and thought you will make no difference between Sri Aurobindo and me, when to think of Sri Aurobindo will be to think of me and to think of me will mean to think of Sri Aurobindo inevitably, when to see one will mean inevitably to see the other, like *one and the same Person*, — then you will know that you begin to be open to the supramental force and consciousness.” **The Mother**/The Mother’s Centenary Works/13/32/4 *March 1958*,
- 25: CWSA-29/Letters on Yoga-II-p-210,

- 26: CWSA-23/The Synthesis of Yoga-342,  
 27: CWSA-23/The Synthesis of Yoga-80,  
 28: CWSA-23/The Synthesis of Yoga-281  
 29: CWSA-24/The Synthesis of Yoga-826  
 30: CWSA-24/The Synthesis of Yoga-837  
 31: CWSA-24/The Synthesis of Yoga-838,  
 32: CWSA-24/The Synthesis of Yoga-850,  
 33: CWSA-22/The Life Divine-1026,  
 34: CWSA-24/The Synthesis of Yoga-766,  
 35: CWSA-24/The Synthesis of Yoga-884,  
 36: CWSA-22/The Life Divine-1040,  
 37: “The Being is one throughout, but on each plane of Nature, it is represented by a form of itself which is proper to that plane, the mental Purusha in the mental plane, the vital Purusha in the vital, the physical Purusha in the physical. The Taittiriya Upanishad speaks of two other planes of the being, the Knowledge or Truthplane and the Ananda plane, each with its Purusha, but although influences may come down from them these are superconscious to the human mind and their nature is not yet organised here.” CWSA-28/Letters on Yoga-I-33,  
 38: “In the supramental consciousness, there are no problems — the problem is created by the division set up by the Mind. The Supramental sees the Truth as a single whole and everything falls into its place in that whole. The Supramental is also spiritual, but the old Yogas reach Sachchidananda through the spiritualised mind and depart into the eternally static oneness of Sachchidananda or rather pure Sat (Existence) absolute and eternal or else a pure Non-existence absolute and eternal. Ours having realised Sachchidananda in the spiritualised mind plane proceeds to realise it in the supramental plane.” CWSA-28/Letters on Yoga-I-133-134,  
 39: CWSA-23/The Synthesis of Yoga-456,  
 40: CWSA-23/The Synthesis of Yoga-473,

# The Lessons from Past Spiritual Exercises

“This (*descent of Divine Force*) has repeatedly been my experience lately, with a vision and a conviction, the conviction of an experience: the two vibrations are like this (*concomitant gesture indicating a superimposition and infiltration*), all the time – all the time, all the time...May be the sense of wonder comes when the quantity that has infiltrated is large enough to be perceptible. But I have an impression – a very acute impression – that this phenomenon is going on all the time, all the time, everywhere, in a minuscule, infinitesimal way (*gesture of a twinkling infiltration*), and that in certain circumstances or conditions that are visible (visible to this vision: it's a sort of luminous swelling – I can't explain), then, the mass of infiltration is sufficient to give the impression of a miracle. But otherwise, it's something going on all the time, all the time, all the time, continuously, in the world (*same twinkling gesture*), like an infinitesimal amount of Falsehood replaced by Light ... Falsehood replaced by Light ... constantly. (Or ‘Threatened (falsehood) with this faint beam of wandering Truth’ Savitri-585, “Its faint infiltration drilled the blind deaf mass;” Savitri-601,)

And this Vibration (which I feel and see) gives the feeling of a fire. That's probably what the Vedic Rishis translated as the "Flame" – in the human consciousness, in man, in Matter. They always spoke of a "Flame." It is indeed a vibration with the intensity of a higher fire.

The body even felt several times, when the Work was very concentrated or condensed, that it is the equivalent of a fever.”<sup>1</sup>

## The Mother

“The supramental world exists in a permanent way, and I am there permanently in a supramental body. I had proof of this today when my earthly consciousness went there and consciously remained there between two and three o'clock in the afternoon: I now know that for the two worlds to join in a constant and conscious relationship what is missing is an **intermediate zone** between the existing physical world and the supramental world as it exists. This zone has yet to be built, both in the individual consciousness and in the objective world, and it is being built. When formerly I used to speak of the new world that is being created, I was speaking of this **intermediate zone**. And similarly, when I am on ‘this’ side – that is, in the realm of the physical consciousness – and I see the **supramental power, the supramental light and substance constantly permeating matter**, I am seeing and participating in the construction of this zone.”<sup>66</sup>

## The Mother

*Sri Aurobindo* had the Supramental experience at *Alipore Jail* in 1908 and *The Mother* had the similar experience at *Algeria*<sup>72</sup> in 1904. They had learned the lesson of bridging the gulf between Material world and Supramental world, thus fulfilling the mission of creating a new avenue for the whole of humanity. With the aid of Their Teachings, it is possible to trace a path in the intermediate worlds so that a continuous passage will be created through individual vessel to enrich earth with the flow of Divine energies. This action is also identified as continuation of *The Mother's* transformation action in the Subconscious and Inconscious plane where constant descent of 'this faint beam of wandering Truth'<sup>71</sup> threatened the survival of falsehood.

The establishment of *Sri Aurobindo Ashram, Pondicherry* in 1926, *Sri Aurobindo International Centre of Education* in 1952 and international township of *Auroville* in 1968 are *The Mother's* three major objective manifesting action. The uniqueness of *Sri Aurobindo Ashram* is the dynamisation of dual Divine Power which radiates around several nautical miles from the main *Ashram* building and its Supramental Influence covers the whole earth. Its physical education department provides the best infrastructure and facilities suffused with dynamic Divine Consciousness. *The Mother* had maintained the hope that through the assistance of Her children *Sri Aurobindo International Centre of Education* will emerge as 'the greatest seat of knowledge upon earth.'<sup>16</sup> The dual *Avatar's* vast Supramental action is manifested as collective aspiration of *Auroville* which can serve as cradle and training ground for developed Souls to evolve as Superman and they go beyond all Tradition, Religion, written Truth of *Shastra* and Intermediary aid of the Spiritual Teachers. *Sri Aurobindo* had maintained His hope that with aid of 'one hundred perfect conscious Instruments'<sup>21</sup> His world vision of transforming humanity will be accomplished. 'Their tread one day shall change the suffering world.'<sup>24</sup> Each instrument will act as powerful Energy Centre of calling down continuous Divine attributes through large Divine descent and through this exercise earth will experience swift collective Spiritual evolution.

The superiority of one educational institution from another (or one individual from other) can be discerned by the degree of truth and knowledge they have worked out from world falsehood and world Ignorance and the best institution (or the most conscious individual) always suffers least corruption in its mind and heart and that is possible when the Divine Mother's four *Shaktis* that of Yogic Power, Consciousness Power, Truth Power and Virgin Power are reconciled.

The objective of integral Yoga is to establish the flashes and short-lived revelation of the Divine Presence, Divine Consciousness, Divine Wisdom, Divine Peace, Divine Love, *Ananda*, and Beauty. The Divine Will is advancing

step by step through continuous infiltration of Divine Force to realise this established end. If an individual knows how to move the Consciousness which may be either Divine Will or Knowledge or Love, he can do this exercise freely in the Jail, forest, crowd, war field, mart, work field and common day today life without interruption. Finally, all occasion and not limiting to any specialised self-discipline can be utilised as means of movement of this Divine Consciousness. In comparison with this inner activity of illuminating the obscure world, the other preoccupation of psycho-physical activities of oration, Spiritual discourse, explanation, prophecy and to build the whole set of Teachings may not be ultimately useful.<sup>14</sup>

A *Sadhaka's* Spiritual life is secured through complete union of Soul with the Divine. His primary motive is to give Them (dual Divine) consecrated service without rest and earthly ease, which will establish him in the consciousness of King with extension of inner and outer Kingdom. His secondary motive is to develop his own path of Yoga through constant restatement and renovation of Their Teachings which will establish him as Prophet, Path finder, Pioneer of new Consciousness and Teacher. His tertiary motive is to emerge as Lover of the Divine, lover of brother Souls and lover of all creatures and humanity and thus his Spiritual life is fulfilled by emergence of triple energies of Delight, Love and Beauty.

If one does not want to give his life and work entirely to the Divine due the presence and predominance of 'false soul of desire'<sup>17</sup> then an urge for separative self-affirmation will remain strong and 'it pushes always, openly or under more or less shining masks, for its own growth, for possession, for enjoyment, for conquest and empire.'<sup>17</sup> Their Teachings contain vast wealth of Spiritual wisdom and if one wish to accumulate them wrongly then it will make life *asuric* and a separative commerce with the world for some personal gain may become predominant. Their Divine Presence is extended through Psychic, Spiritual and Supramental Love and the inability to hold them may drive life towards wrong relation of human association and human love. If one accumulates Their Spiritual opulence of Divine Will, Divine Wisdom and Divine Love rightly through Psychic and Spiritual intervention then life will flower unimaginably with predominance of Truth, Plasticity, new Creation, Consciousness, Silence, Peace, Delight and Love in his frontal nature.

So, from the above study we conclude that a *Sadhaka's* urge to become the follower of Their limitless Consciousness must predominate over his urge to become the leader of limited human consciousness or else he will shrink back as *Sadhaka* of new set up of *The Mother's* centre or shrink back to become realised teacher of traditional Yoga Centre or he can recoil and remain satisfied as partially consecrated life of *Ashramite*/devotee. To emerge as successful *Sadhaka* of *the new Mother's* centre, successful *Sadhaka* of new



traditional Yoga centres, the successful *Ashramite* of existing *Ashram* living and the successful devotee of a new moderate Spiritual Centre are recognised as intermediate achievements and their Divine manifestation through partial Divine union and separative identity are acknowledged as mediocre creations of Self-expansion. These Centres can be transformed into Divine Centre by calling down overhead Divine Will, Divine Knowledge and Divine Love and the separative identity of a *Sadhaka* can be reduced by uniting more and more with Universal and Transcendent Divine.

*Sri Aurobindo* came to *Pondicherry* with a Divine's integral Call and pursued sufficiently the vision of that Call till His last breath. A similar integral Call drove *The Mother* from *France* to live with *Sri Aurobindo* and continued His work till the end; others those who came to *Sri Aurobindo* but were unable to pursue their quest in the *Ashram* till the last were the victim either of impatience or of some ambitious force. Those who were established in inner Consciousness; linked this life to all life extending over many births were free from impatience and those who were free from attachment to Mission, Money, Fame and Self-expansion through separative identity were not ambitious; their inability to integrate Being and Nature and inability to transform partial Divine union into integral Divine union were other possible causes of their defection.<sup>67</sup> The danger of clinging to partial Divine union can be overcome if one 'must rest at nothing less than the All, nothing short of the utter transcendence.'<sup>105</sup> A *Sadhaka* of integral Yoga becomes unsuccessful if his urge towards Self-expansion is more predominant than his urge towards Self-concentration and he can find a safe place in the world to emerge as successful traditional *Sadhaka*. The secret of success of a traditional *Sadhaka* is that after realising the Divine partly through self-concentration, he devotes rest of his time and life in self-expansion. It was also observed that those who stayed in the *Ashram* till the last, their *Karma Yoga* part were strong because it was by this *Yoga* the inner base of Spiritual life and outer harmony of collective *Ashram* living were maintained. Those whose *Karma Yoga* aspect were strong but left the *Ashram* due to the active mind and lure of self-expansion, they served *The Mother* in the Divine manifestation work in the world by recoiling from the greater task of most difficult individual and world transformation action in Subconscious plane. This Subconscious transformation is purely a movement of self-concentration by standing 'apart from the rest of the world'<sup>76</sup> and asks strong concentration of passive mind. Spiritual pursuit of a defected Karma Yogi is replaced by becoming an efficient Manager of the self-expansive institution. Right living of a Karma Yogi is weighed by expanding his inner kingdom and accumulating his Soul forces which can accompany him in successive births and his outer kingdom will be left here after the departure of the body either to prosper or to perish.

Apart from the above separative identity of Self-expansion, *The Mother* had accepted *Sadhaka* as developed Soul, indispensable organ of Divine Life and was in no way willing to lose a ‘single *Sadhaka*’<sup>68</sup> from Her collective *Ashram* living. If he remains obedient to *Ashram* law then he will set an example for other brother Souls and bond of the collective living will be firm. The catholic integral Yoga further gives this input through its principal *Shastra* that the obedience to the external law of collective living is not obligatory for an adult Soul.<sup>69</sup>

It has been studied in this book (*The Mother’s Manifestation*) that the need for separative identity is felt if a *Sadhaka* attains popularity or multiplies the human admirers either through the Teachings of self-expansive traditional Yoga (preferably through the Gita) or becomes the master of Indian classical song or becomes a writer of fame.<sup>65</sup> Time and circumstance related to the above cause forced outstanding *Sadhakas* to pursue *Sadhana* through separative identity during the latter part of their life. If human admirers can be replaced with few twice born Souls with Psychic and Spiritual opening; if writings, oration, songs and Teachings are utilised as means of discovering one’s own Spiritual path, acceptance of dual Divine Incarnation, Their *Ashram* and *Pondicherry* soil are identified as one indivisible faultless entity, and all work ‘is done with a certain feeling for perfection and progress’<sup>65</sup> then the above danger of Spiritual fall can be transcended.

*Sri Aurobindo* identifies the difference between self-concentrated integral Yoga and self-expansive traditional Yoga and discourages a *Sadhaka* to gather around him, human admirers.<sup>70</sup> This has been noticed in the dialogue between *Death* and *Savitri*, and through *Death’s* voice, *Sri Aurobindo* hinted at how a *Sadhaka* experiences Spiritual fall.

***Death said to Para-prakriti Savitri:***

“If Satyavan had lived, love would have died;

But Satyavan is dead and love shall live

A little while in thy sad breast, until

His face and body fade on memory’s wall

Where **other bodies, other faces** come.” (Human admirers) *Savitri*-610,

***Death said to Para-prakriti Savitri:***

“What knowst thou of earth’s rich and changing life

Who thinkst that one man dead all joy must cease?

Hope not to be unhappy till the end:

For grief dies soon in the tired human heart;

Soon other guests (human admirers) the empty chambers fill.” *Savitri*-637,

***Death said to Para-prakriti Savitri:*** “Return and try thy soul!

Soon shalt thou find appeased that **other men** (Human admirers)

On lavish earth have beauty, strength and truth,

And when thou hast half forgotten, one of these

Shall wind himself around thy heart that needs  
 Some human answering heart against thy breast;  
 For who, being mortal, can dwell glad alone?  
 Then *Satyavan* shall glide into the past, (*Satyavan* is the symbol of *Paramatma*)  
 A gentle memory pushed away from thee  
 By new love and thy children's tender hands,  
 Till thou shalt wonder if thou lov'dst at all.  
 Such is the life earth's travail has conceived,  
 A constant stream that never is the same." Savitri-637-638,

*Death* asks *Savitri* to return to earth alone without *Paramatma Satyavan*, because on earth her human admirers are waiting. These admirers have education, wealth and practical wisdom. They can bind her life with short lived enjoyments. The human relation through human love changes constantly like the water of the stream. How can it be reconciled with unchangeable Divine Love? Those who cannot live alone with themselves are unfit to pursue this integral Yoga. Those who live alone with themselves meet the Divine and are fit for Subconscient transformation.

A *Sadhaka* is considered fit to receive supreme Knowledge from the primary Source (*The Mother & Sri Aurobindo*) if he is having no narrow carping, *asuya*,<sup>59</sup> towards the brother Souls (secondary Source) who are ahead of him in Consciousness and no jealousy, *vimatsarah*,<sup>60</sup> towards the brother Souls (tertiary Source) those who are behind him in Consciousness. **The Lord** of *the Gita* had chosen *Arjuna* to give this supreme Knowledge due to his Oneness with all existence and right relation with the brother Souls. So the aspiration must be kept alive for restoration of comprehensive and highest Consciousness which is possible by sequential and then equal direct commerce of his consciousness with Divine's (Their) limitless Consciousness, the primary Source, with those who are ahead in Consciousness, the secondary Source and with those who are behind in Consciousness, the tertiary Source of collectivity and to draw humanity through the Spiritual influence of few prepared Souls (secondary Source) towards its self-fulfilment, ultimate perfection and integral Truth. The prolongation of his separative identity can end by annulment of ego and by his ascent to the Soul's eternal childhood.

The defect of integral *Sadhaka* oblivious of the great *Aryan* tradition is that without transforming the *tamasic* and *rajasic* mind into *Sattwic* principles he attempts at arriving at higher state of Consciousness. This defect is extended to integral Education movement where higher Psychic and Spiritual education are attempted without establishing in *Sattwic* or ideal mental Education. The defect of a traditional *Sadhaka* pursuing integral Yoga is that he cannot leave dependency on psycho-physical self-disciplines in order to arrive at higher Spiritual principles. His concentration is centred around this life rather than all-

life. So, impatience remains in his frontal Nature. Wherever impatience exists, there doubt of arriving at the ultimate objective and fear to continue great inner and outer adventure intervene. A traditional *Sadhaka* enters a transcendent state by giving excessive importance to supernormal experience of trance and returns to three modes of nature in waking state. An integral *Sadhaka* dynamises<sup>106</sup> the transcendent state in waking trance. If a traditional *Sadhaka's* intellect is not developed then he cannot liberate himself from *sattwic* action of fixed religious faith which is known as twilight thought; cannot integrate his volitional, emotional and intellectual faculties and hence persuasion of discipline of integral Yoga becomes remote. If a *Sadhaka's sadhana* or askesis is a continuation of integral Yoga from past birth then he is more privileged than the above types of *Sadhakas*. He will not remain satisfied in an impersonal state but moves the Consciousness to a state where personal and impersonal are reconciled and his ability to resolve all problem of existence is dependent on his capacity to unite with the dynamic Divine *Shakti*, ability to live in his several subtle bodies in waking state, evolution of corresponding subtle faculties and 'gathers together all experience in the truth of a supreme and all-reconciling oneness.'<sup>107</sup>

As adventurer of Consciousness, a *Sadhaka* of integral *Bhakti Yoga* must have respect for divinity in all men, 'is not diminished but heightened,'<sup>15</sup> regard, revere, respect and adore the brother Souls those who are ahead of him in cognition and extend compassion, help and Spiritual Influence<sup>108</sup> to fellow brothers those who are behind him in Consciousness. In this double relation, his Spirituality will be considered secured and move towards the realisation of highest Consciousness if the former relation will attain precedence over the latter and subsequently with his Spiritual maturity, he will experience equal love, respect and adoration of Divinity in all. His swift Spiritual evolution of living alone with the Divine can be challenging if it is not perfectly reconciled with slow evolution of collective living.

For safe and secured Spiritual pursuit a detailed study of earth's history of Spiritual evolution and its Spiritual rise and Spiritual fall of Consciousness are inevitable. From the above study we observe that the Founding Fathers or our immediate Spiritual predecessors who had strong *Bhakti* and *Jnana* trend did not enjoy much privilege in comparable to their contemporary *Sadhakas* who had strong *Karma*<sup>2</sup> back ground. Their success and failure of reconciling Spirit with Matter are equally important great lessons for all future Spiritual movements. Or we have to accept Spiritual rise and Spiritual fall are inevitable outcome of *sadhana* of all life and the period of oblivion between fall and rise can be minimised by a conscious *Sadhaka* by his early return towards Divine Grace.

*Karma Yoga* restrains a *Sadhaka* from escaping from works of life, from discords of collective living and he has to go within in order to resolve the problem of the most outward works of life. Thus, he is not satisfied with an inward isolated life alone but builds the footwork strong or Consciousness moves outward to build a durable collective earthly base. Then *Jnana Yoga* has the role of widening and *Bhakti Yoga* has the role heightening and deepening the movement of Consciousness. The Supramental Consciousness cannot descend directly till the action of Divine Will in this manifested nature is sufficiently developed and then afterwards Knowledge and Love ‘can yet venture too in its own bold and ardent way towards the Divine.’<sup>17</sup>

We learn that those who were living very close to *the Mother* and *Sri Aurobindo* for long years, some were aware of the movement of Consciousness which They were pursuing throughout Their life with the help of the central truth of triple Yoga. It is felt for all to practice *Vedantic* static meditation that liberates the Soul and traces the blockage in Consciousness in ascending order and *Vedic* dynamic meditation in order to remove similar blockage in descending order and transforms Nature. Those who are not familiar of *Jnana Yoga*, they can attain the same movement of Consciousness through *Karma Yoga*; this is hinted in *the Gita*<sup>22</sup> and also in *the Mother’s* saying, “One can progress through meditation, but through work provided it is done in the right spirit one can progress ten times more.”<sup>23</sup> Utility of meditation is felt indispensable<sup>76</sup> when one moves the consciousness towards Subconscient transformation.

It is also observed that there is no limit to the extension of inner kingdom of self-concentration and outer kingdom of self-expansion of a *Karma Yogi*, and this growth does not stop after his physical departure from earthly body. So, a *Sadhaka* of integral Yoga must be wholly aware of the total scope of this great Teaching and under no circumstance can he abandon work and leave or depreciate the collective Mission whose existing stumbling and imperfect existence will one day be the cradle of Superman. Nor can he depreciate any *Sadhaka* who has recoiled from difficult integral Yoga to relatively easier traditional Yoga and he has to recognise the fact that the former Yoga begins after one has exhausted the limitations of latter Yoga.<sup>112</sup> Nor he can depreciate<sup>15</sup> an *Ashramite* of not becoming a *Sadhaka* or a devotee of not becoming an *Ashramite*, because this Yoga asks many births of preparation before exhausting the attraction of world enjoyment and of becoming fit to ascent permanently into higher state of Consciousness. If in this life, one enjoys a higher state of Consciousness then that is the privilege and inevitable outcome of *sadhana* of his previous births.

An ordinary earth-bound man is unable overcome the desire and ego within which compels him to be impatient and ambitious in the external living.

In Divine work he has the role in building infrastructure, the base and material foundation and enlarges his being through works. An apprentice *Karma Yogi* will pursue in his effort to transform all work into Yoga through practice of three methods that of renunciation of fruit of work, equality, *titiksa* and surrender of volitional part of his being to the Divine. A *Karma Yogi* not only renounces attachment to fruit of action but also renounces the attachment to work and attachment to doer-ship of all action and he realises that the Divine *Shakti* is doer of all action. A true *Karma Yogi* has more work in subtle physical realm than any external action and he supports the infrastructure or gross body of the Divine work. Then we learn that an ideal *Karma Yogi* is he who has attained perfection in equality and is able to see Divine in all and Divine working in all events; he would avoid splendid haste on fate's slow road and develop unshakable patience through a marriage with eternity that can divinise Time. He lives in the Spiritual sheath, holding together the subtle and gross body of the Divine work. Then we conclude that an Integral *Karma Yogi* is he who has attained identity in Nature, likeness to the Divine, *sadrisya*, *sadharmya* and puts on the Divine Consciousness and Nature and an entire Spiritual self-rule and mastery over inward and outward Nature. The last state of integral Yoga of works is the Supramental action arising spontaneously and infallibly from Supramental Self in union with the Bliss Self. An integral *Karma Yogi* throws himself upon the world in loving wrestle to compel change and transfiguration of material and objective world.

*Jnana Yoga* is identified as more subtle, more difficult and more concentrated than the *Karma Yoga*. So, an apprentice *Jnana Yogi* will involve himself in intellectual reflection, *Vichara*, in order to arrive at right discernment, *Vivek*. If his doors of consciousness have turned too much outward, then (1) it will be able to receive or assimilate no more the Divine force; (2) the mind may be ready but when the vital is faced with the choice between the old and new life, it refuses; (3) if the vital accepts, the body may prove too weak, unfit and flawed for the necessary change. But he will maintain his effort to open the inner door through psychological observation and analysis to arrive at the famous formula 'know thyself.' He will pursue three methods that of rejection of thinking process, equality, *udasinata* and surrender of intellectual part of his being to the Divine. A true *Jnana Yogi* is he who utterly renounces the three habits that of desire, attachment and ego and plunges into realisation of the subtle body and causal body. If the external renunciation is applicable to his life and surrounding then he can renounce human sight and sound. The Self is won not by thought process but by silencing the mind, vital and body. His method will be concentration, contemplation and meditation to rend or sweep away the veil of mind to experience the flood of Light that breaks over the awakened mentality. He will develop the faculty of truth discernment and truth vision through ascension of Consciousness to higher Mind and illumined Mind. The ideal *Jnana Yogi*, not

only sees God and embraces Him but becomes that Reality. He will develop four-fold faculties of Divine touch, hearing, vision and thought through ascension of Consciousness to intuitive plane and approaches the border of Cosmic mind. Then we conclude that an integral *Jnana Yogi* is he who has transcended the seven-fold oblivion<sup>9</sup> and all his actions are guided by the Law of Integral Concentration. He lives in the Sun itself, *Vijnanamaya Purusha*, in the very body and blaze of the true Light, sees the whole Truth and experiences the direct Divine Knowledge.

*Bhakti Yoga* is identified as the most subtle and highest manifestation of *Yoga*. So an apprentice *Bhakti Yogi* will extend his seeking through his first declaration towards the Divine, "I love without understanding Him," and nurture love in the mind and further expands it by three practices, that of first the constant hearing of the Divine names, qualities and all that are attached to Him, (Them) *sravana*; secondly, constantly thinking on Him (Them) in terms of His *Avatar* (dual *Avatar*) and myriad *Vibhutis* and this concentration of myriad Divine manifestation through *Vibhutis and Yantras* gives complete knowledge of the Divine, *manana*, and thirdly settling and fixing of mind on the object,<sup>3</sup> *darsana*. A true *Bhakti Yogi* resolves himself on four movements; firstly, the desire of the Soul to turn towards Divine and straining of his relation with Him; secondly, pain of not having union with the Divine Lover, *Viraha* and Divine return of love, *Milana*; thirdly, the delight of the love possessed and the play of that delight; lastly, the eternal enjoyment of the divine Lover which is the heart of celestial bliss.<sup>4</sup> An ideal *Bhakti Yogi* realises the Divine Love and Bliss of existence in two centres that of the lotus in the heart and the thousand-petalled lotus above the head and the dwelling of the Soul with or in the Divine, *samipya, salokya*. When the lotus in the heart breaks open, he feels the whole being is irradiated with Love, Delight and Peace and brings fulfilment in thought, feeling and action and when the lotus above the head opens, the whole mind becomes sea of Divine Joy, Power and Light and this can flow downward and outward to purify, transform and perfect the lower world and the surrounding world. An integral *Bhakti Yogi* reconciles the sevenfold<sup>5</sup> personal Love with the Divine with the fivefold<sup>6</sup> Impersonal Love and universalises them and is able to invert sufficiently the apex Divine Love, *Ananda* and Beauty towards his strong purified earth Nature.

The Divine birth and Divine action of an *Avatar* culminates with the departure His earthly body. This last action calls down unimaginable vast Truth and Light for earth and men. *Sri Aurobindo* had to leave His body, because His disciples were not ready with their strong subtle and causal body to share the Spiritual burden of their Master. His departure was a supreme sacrifice for humanity and His accumulated Spiritual energy was transferred to the *Mother's* body. As Creatrix Bliss Mother, She had large capacity to bear physical pain, which was one of the essential conditions of cellular change. The

transformation work of this type seems to be first in human history and hence it needs considerable slow preparation,<sup>25</sup> care and security to meet the demand of *the Mother*. Transformation work can continue in a harmonious surrounding of Divine instruments, absolutely free from three fundamental limitations that of fear, impatience and doubt. *The Mother's* departure asks greater task of concentration and preparation. Those who are interested to carry *The Mother's* work can keep the above factors alive in their heart and mind and prepare themselves to meet the requirement which is responsible for Their earthly departure.

From the study of the above historical development of *sadhana*, the obstacle that the Spiritual predecessors faced were mainly the problem of Spiritual integration rather than the problem of Spiritual fall. This deficiency of Spiritual integration could have been solved more easily had they gone beyond exclusive concentration to the Gnostic splendour and adhered to the many-sided development and vision of integral Divine from the very inception of their *sadhana* life. In their quest of this integration, they suffered the problem of impatience which can be met by developing comprehensive awareness on 'theory of complete evolution,'<sup>7</sup> 'law of evolutionary transformation'<sup>8</sup> and 'law of departure.'<sup>8</sup> They have to further realise that this whole life is a very small portion of All Life and all their world actions are directed to penetrate and fulfil the objective of All Life.

It is necessary for an integral Yogi to have strong mental foundation, by that the Spiritual evolution will get the full support and strong subordination from the mental evolution; the exercise of directing the intellect god-ward will be practicable; intellect has the capacity to trace the movement of higher Consciousness and can integrate the Spiritually established Consciousness. It is difficult for them those who turn to integral Yoga at an earlier age without exhausting the attraction of the enjoyment of the external world; because this maimed desire suppressed in their Subconscient sheath shall wait for later manifestation; this could have been transformed had their mind were analytic and had they pursued sufficiently the self-control of *Jnana Yoga*; through this *Yoga* one gets the call to live an inner and outer seclusion by renouncing all the world attraction.

If an integral *Sadhaka* has evolved from a *European* background, his advantage of pursuing integral Yoga is that he progresses very quickly with the aid of 'material sincerity and material honesty'<sup>63</sup> and he has 'no difficulty in arriving at realisation on the lines of *Vedanta*.'<sup>79</sup> The Vedantic aim of Jivatma's union with Paramatma is identified as first Divine Call of integral Yoga. He faces immense difficulties<sup>58</sup> in change of Nature due to its long Subconscient memory of age long tale of oppression, intolerance, use of violence, atrocity and slavery of *Christian* negation which considers this world



as Spiritual fall from its origin. **‘To the whole European mind, the whole Christian spirit, the world is reprehensible.** And when THAT is pointed out to them, they can’t stand it...Yet Sri Aurobindo says (in simple terms), ‘God created the world for the Joy of the creation,’ or rather, ‘He brought forth the world from Himself for the Joy of living an objective life.’<sup>62</sup> In integral Yoga this correction is made that the world is not disgraceful but adorable and proposes to realise *Brahman* in all things. This realisation of Divine in all things or *Jivatma*’s union with *Para-prakriti* is identified as second Divine Call of integral Yoga. *The Mother* proposes that **‘There is nothing other than He! This should be repeated from morning to night, from night to morning, because we forget it every minute.’**<sup>111</sup> Another error<sup>115</sup> of Christian Religion and other popular organised religious institutions are that they give much importance to embodied Form of the Divine and oblivious of constant new outpouring of impersonal Spirit or they are not open towards constant unfolding eternal endless Divine Truth, Divine Will and Divine Love.

If an integral *Sadhaka* has evolved from orthodox *Brahmin* tradition, then he has to transcend three *Hindu* negations of (1) the chain of *karma*, (2) escape from wheel of rebirth, *Mukti*, and (3) cosmic illusion, *Maya*, which had permeated and predominated the general conception of the mind of the race through most of the Religious and Spiritual disciplines of *India*. In integral Yoga binding law of *karma* is replaced with the Spiritual freedom or the law of the Self; **rebirth** is not considered as the Soul’s circling in the net of desire, but an opportunity of Spiritual evolution and through it the mind, life and body repeat the lesson of manifesting their involved Divinity till the recovery of their complete and undivided Divine life. The illusionist word *Maya*, of the later *Vedantist*, which means cunning, fraud and illusion has declined from its original meaning of knowledge, skill and intelligence of Ancient *Vedantist*. Integral Yoga retains the ancient original *Vedantic* sense of *Maya*, which is all-comprehending, all-containing and all-embracing Consciousness of the Supreme, that affirms and includes the truth of all Spiritual experience, integralises all Knowledge, and experiences That which being known all is known.

Those integral *Bhakti Yogis* who are descended emanations of Overmental God, they generally show three characteristics in their outer life; their physical body radiate beauty, light, love and delight; secondly their Nature are exempted from the problem of lower desire driven instinct and lastly, their Spiritual being are far stronger than their mind and intellect. The last characteristic makes their life Spiritually developed due to predominant *Bhakti* and mentally developing in Nature due to untrained intellect and hence integration of Being and Nature suffers difficulty. A developed intellect has the capacity to purify, well organise and enlarge three inconscient energies of *tamas*, *rajas* and *sattwa* so that they can be initially fit to hold the truth and

vision of Intuition<sup>64</sup> and finally become capable to hold the Supramental energy. Integral Yoga demands equally strong, severely trained and equal collaboration of Spiritual, Mental, Vital and Physical being.

Their Spiritual evolution and Mental evolution had failed to maintain equal pace and hence development in one side had advanced considerably while other side remained arrested and stagnant. It was observed with the most of the integral Yogi that they had strong Spiritual being subordinated by weak mental being resulting in partial achievements. When they attempted to pursue mental evolution by entering the world, their Spiritual evolution was veiled by the pressure of ambitious activities. When they followed the method of renunciation, the ascetic inactivity, bareness, rigidity and harshness grew and when entered outer activity the pacification of mind, thought and emotion was disturbed. When they realised passive or static *Brahman* state, they stood aloof from active *Brahman* realisation and did not share its dynamic Divine action and plasticity of Nature. When they realised active or dynamic *Brahman* state, they stood aloof from passive *Brahman* Consciousness and did not share its deeper peace and silence. Mind is an incurable divider of the Indivisible and it can concentrate development on one thing to the exclusion of development of manifold integral possibilities. This faculty of exclusive concentration of mind is helpful to develop one side of truth and oblivious of the rest of total truth. Thus, a *Karma Yogi* consecrates the will in works, eliminates ego-will and motive power of desire, may develop Intuitive and Supramental Will, Power and Presence but no corresponding rise and illumination of thought mind and no uplifting of emotional and psychic faculty of devotion and gratitude. A *Jnana Yogi* transmutes the thinking mind, may develop considerable power of intuitive and Supramental Knowledge but the personal will may remain untransformed and out of harmony and emotional and nervous mind may continue to be equally unproductive. A *Bhakti Yogi* changes his life and vital parts by purity, God ecstasy, love of all creatures, may Psychicise and Supramentalise emotional and aesthetic mind and yet the thinking mind may remain ordinary, poor in stuff and obscure in its light and the volitional mind may remain neglected and crude. An *Advaitavadin* or *Vedantic Monist* concentrates on the *Sat*, pure Existence aspect of the *Sachchidananda* and the development of Consciousness and Bliss attributes are neglected or remain quiescent before his realisation of pure infinite Being. A *Tantric*, dwells on the aspect of *Chit*, Consciousness, and development of Existence and Delight are thrown into oblivion and it will lead him to realisation of dynamic Divine *Shakti*, infinite Transcendent Power and Conscious Energy. A *Buddhist* seeker of *Nirvana*, dwells on the *Ananda* aspect of the supreme *Sachchidananda* and thus Existence and Consciousness seem to disappear in the ecstasy of Bliss.

So, an apprentice integral Yogi is at once a developing Soul in some part of Nature and a developed Soul in another part of Nature; he is at once the

subordinate,<sup>18</sup> disciple and the leader, teacher based on his developing and developed faculties respectively. In principle he is more a learner and less a teacher. All these practical problems of frequent discord and one sidedness of mental seeking are to be transcended in the Yogic life by directing the *Purusha* towards the recalcitrant part of active nature and by going beyond exclusive concentration. One can begin integral Yoga with mental faculty of exclusive concentration<sup>10</sup> to build his strong Spiritual foundation but for integration of Yoga one must wait development of higher faculties of essential,<sup>11</sup> multiple<sup>12</sup> and integral concentration.<sup>13</sup> Integral concentration can elevate the Soul of man and sublimate his life into the glory of power, light and bliss of the Infinite and before its splendour the action of exclusive concentration seems lame and very limited.

Truth Consciousness or integral Concentration is not the annihilation or extinction of the Soul in the supreme Self of *Adwaitin*, not the ecstasy of *Nirvana* of the *Buddhist*; it does not reject the *Siddhi*, perfection of *Tantrics* of lower Subliminal planes but it is a sublime self-fulfilment of manifested Nature and a bright passage to more perfect and infinite perfection. A *Karma Yogi* has to become aware of highest Divine Will and learn the lesson to move integral Concentration towards recalcitrant intellectual and emotional parts; a *Jnana Yogi* has to become aware of the highest Knowledge and learn the lesson to move the integral Concentration towards the recalcitrant volitional and emotional parts and a *Bhakti Yogi* has to become aware of the highest form of Divine Love and learn the lesson to move the integral Concentration towards the recalcitrant volitional and intellectual parts. A successful integral Yogi is he who integrates the triple Yoga and triple disciplines of *Monist*, *Tantric* and *Buddhist* with the help of activation of higher concentration and maintains a balance in between his contact of individual Self with the Supreme, his contact of individual Self with the World Self, his own individual transformation followed by becoming the centre of world transformation.

The humanity is now largely benefited by universalisation of Education, Science, Technology, Agriculture, Economics, Medical knowledge etc. Similar universalisation in generalising Spirituality in humanity through Yoga is imperative. Politics, Health and Money power of the all the parts of earth are to be brought under Supramental Control. Integral Yoga further proposes the universalisation of all Deities, *Avatars*, Teachers, *Shastras*, Religions, Clans instead of projecting one sect, religion, deity, *guru*, *shastra*, superior to others, as all of them have derived from a single Source. Integral Yoga can be pursued with the help of living teachers, *Ishta Devata*, *Avatars*, but there must be an aspiration to realise the Divine beyond specific form through Psychic, Spiritual and Supramental ascension. In the event of a living Teacher, or a Teacher of integral Yoga, his foremost preoccupation will be the growth of his own Spiritual being followed by insistence of development of same in others. In his

method of teaching, he will transmit his central Spiritual influence<sup>108</sup> to others through subtle and causal body action, which can be subordinated by less powerful method of examples and least powerful means of instructions or in other words his action will be mostly Supramental with lesser dependency on Spiritual guidance and least dependency on Psycho-physical guidance. His presence is most benefited to cut short the period of oblivion in between a Spiritual fall and rise of Consciousness of a seeker.

Integral Yoga assigns two tasks of primary self-concentration and secondary self-expansion to developed Souls, firstly that they will be concerned with highest hinted truth of integral Yoga in addition to its highest developed truths and secondly, they will pour on their surrounding what is the best and the completest in them in the form of Divine action, Divine wisdom and Divine Love.

During search of her own Lord, *Savitri* met twelve kinds of Spiritual Men. With their assistance, ascetics' fortress of self-control, Divine Centre of self-consecration can be built. But these liberated Souls were considered unfit to hold *Savitri's* comprehensive Divine Love. In order to hold *Savitri's* all-inclusive Divine Love one must transcend earthly enjoyment, heavenly joy, self-absorbed happiness in the Impersonal Infinity and Immobile's wide and uncaring bliss of *Param Dham*. Or if their twelve attributes are reconciled in a single body then one is considered fit to hold *Savitri's* Love. The condition of holding her Divine Love is to have 'equal Divine Presence in Soul and Nature'<sup>26</sup> or realisation of 'oneness with God and Nature'<sup>27</sup> and to hold such rare nectar wine, 'A soul (is) made ready through a thousand years.'<sup>28</sup> The meeting of *Savitri* and *Satyavan* and their living together is the birth of Virgins' fortress. To discover a virgin's fortress within and manifest it without are the double task before a *Sadhaka* of integral Yoga.

So, a *Sadhaka* will be aware of his limitation (in holding the Divine Love) of the seven-fold Ignorance, seven-fold sorrow, seven-fold deformations, *vicaras*, and seven-fold sin, and he will strive to establish himself in seven-fold integral knowledge, seven-fold bliss, seven-fold affirmation, *vicarasunya*, and seven-fold sinless state of Consciousness.

**Seven-fold Ignorance: (1): Original Ignorance:** Not knowing the origin, Source of our existence, the Supramental Self or extending ahead to Bliss Self. **(2): Cosmic Ignorance:** Not knowing the immobile and immutable Self, the Spiritual Self. **(3): Egoistic Ignorance:** Not knowing the Universal Self, the Cosmic Self. **(4): Temporal Ignorance:** Not knowing the Psychic Being. **(5): Psychological Ignorance:** Not knowing the subliminal Self which constitutes our true physical being, true vital being and true mental being. **(6): Constitutional Ignorance:** Not knowing the Subconscient Self, Inconscient

Self and their influence on the waking Self. (7): **Practical Ignorance:** Not knowing the right relation of the surface physical, vital and mental Nature with the above ten Selves.

**Sevenfold sorrow:** <sup>61</sup> Seven sorrows are (1) memory of ‘beauty of sadness,’ (2) ancient strain of tears, (3) world’s agony, (4) sorrow and struggle in all Time, (5) anguished music, (6) deep sorrowful compassion towards bereaved souls, (7) patient gaze and patient prayer that does not reach heaven. In order to transform these seven-fold Subconscient sorrows, known as ‘Mother of seven sorrows,’ a *Sadhaka* has to travel backward with his Spiritual energy towards past births and bodies in subtle world.

**Seven-fold deformations:** “(1) Hatred and (2) disliking and (3) scorn and (4) repulsion, (5) clinging and (6) attachment and (7) preference (The above seven deformations foreseen in integral Yoga can be compared with seven *vicaras* of *the Gita*, that of liking and disliking, *iccha*, *dwesa*, pleasure and pain, *sukham*, *dukham*, consciousness, *chetana*, collocation, *samghata*, persistence, *dhriti*) are natural, necessary, inevitable at a certain stage: they attend upon or they help to make and maintain Nature’s choice in us. But to the *Karmayogin* they are a survival, a stumbling block, a process of the Ignorance and, as he progresses, they fall away from his nature. The **child-soul** needs them for its growth; but they drop from an **adult (-soul)** in the divine culture.”<sup>31</sup>

**Seven-fold sin:** (1) The separative personal will to become something exclusive, (2) to divide the Indivisible and to limit the Illimitable, (3) to find the fault of the faultless Creator and His unfinished creation, *asuyanto*,<sup>54</sup> (4) solitary bliss and oblivious of its universalisation, (5) human love which traps man in *Death’s* clutch,<sup>46</sup> (6) to diminish spirituality into religion, (7) and Spiritual pride.

To limit the Divine, wrong tendencies and impulses with the aid of three *gunas* and the incapacities of escapist Spiritual doctrine of the later *Vedantist* are identified as the basis of all sin which traps one closer towards the world spreading net of *Death*.

To pursue Divine work by initiation of own personal will is identified as the **first sin** or ‘deep original sin’<sup>29</sup> of a Spiritual man or *Sadhaka* of integral Yoga. *The Mother* observed, “If you seek to impose your will upon the Divine, it is as if you were calling for a bomb to fall upon you.”<sup>57</sup> This sin can be corrected by discerning Truth, Divine Will and self-existent inner Delight from falsehood, human will and outer craving respectively and by rejecting the latter persistently, *sarvarambhaparityagi*.<sup>33</sup> He further realises that earthly ease and search for heavenly delight cannot go together and he shuts the door of earth’s

joy for the invasion of Immortal's bliss.<sup>34</sup> His **second sin** is to limit the Illimitable and divide the Indivisible through activation of divisible consciousness of three modes of nature and this sin either of separative personal life or of separative collective life can be dissolved and corrected by endless unfolding<sup>56</sup> of the opulence of the Spirit. Thus, he realises utter oneness with the Self, Divine, collectivity and humanity. His **third sin** is instead of becoming a conscious channel and instrument of the Divine and permitting the free flow of Divine's limitless attributes towards His seemingly finite manifestation, he finds fault<sup>54</sup> of the Faultless Creator and fault of His unfinished world manifestation, who works out the distorting creation, *Maya*, through wisdom which went forth since the beginning of creation. The corrective measure is the 'absence of fault-finding,' *apaisunam*,<sup>35</sup> and he would under no circumstance 'set the power and knowledge in him against the power and knowledge of others or affirm himself as an ego striving against other egos.'<sup>36</sup> Instead of finding fault in the Creator, he will correct his understanding of creation through inflow of Spiritual vision and constant renewal of Spiritual wisdom. In order to correct our habit of finding fault, disgrace and mistake in the creation *the Mother* proposes '**There is nothing other than He! This should be repeated from morning to night, from night to morning, because we forget it every minute.**'<sup>110</sup> His **fourth sin** is to live content with 'solitary bliss'<sup>32</sup> or blissful inner life of 'golden impotence'<sup>37</sup> without any force to change the harsh outer life or his exclusive conversion of inner life of thought and feeling without corresponding similar transformation of surface life and body would result in some 'maimed achievement.'<sup>38</sup> The sin born out of this static blissful isolation or movement in 'close secluded chambers'<sup>39</sup> is corrected by dynamising the triple wheel of Divine Will, Knowledge and Love together simultaneously by giving equal importance to the evolution of these three dynamic Soul Forces of *Sachchidananda*. Thus Will, Knowledge and Love penetrate the material life and remould the surface personality and external life. His **fifth sin** is that all human love is considered vain as it cannot 'break earth's seal of ignorance and death.'<sup>40</sup> All exclusive enjoyments of human love and association are identified as imperfect, relative and incomplete account of Divine Bliss and perfection and fullness of life comes when this Joy is shared by all through intervention of all-inclusive Divine Love. He will note as observed by *Death* in *Savitri* that human love begins with 'sweet secretion from the erotic glands'<sup>41</sup> and ends in 'quarrel, betrayal and cruel wounds'<sup>42</sup> and as observed by *Savitri*, the Divine Love begins with imperishable subtle physical union where 'Matter and Soul (true physical being) in conscious union meet'<sup>43</sup> and culminates with the Spiritual experience, 'The bliss that made the world in his body lived'<sup>44</sup> or *Satyavan's* Spiritual identity as explained by *Narad*, 'His eyes keep a memory from world of bliss.'<sup>45</sup> Human love seems to end in widowhood<sup>46</sup> whereas Divine Love continues uninterruptedly through successive births and bodies and it does not end with the death of the Lover.<sup>47</sup> *Savitri* also speaks of impersonal Divine Love without the need of Lover and

the Beloved, heightening personal Divine Love into the Vastitude, Omnipotent Force and the 'Bliss that none can ever hope to taste.'<sup>48</sup> The transformation of human love into Divine Love is the prerogative of few privileged destined Souls and for seeker of integral Truth, both human and Divine Love are sealed book; the former is forbidden as it depresses the consciousness and the latter is forbidden<sup>49</sup> as the vessel is not yet purified and made ready to hold the Divine nectar. For him, womanhood and motherhood are inseparable object of adoration and his universalised consciousness is a meeting ground of the highest and the lowest Mother attributes. His **sixth sin** is to diminish the concentrated Spirituality into slow evolutionary movement of efficient self-expansive Religion<sup>30</sup> by entering exclusive contact with the embodied Divine. Its corrective measure is to discover the reconciling equation where Divine's Impersonality, universality, transcendence and His personal manifestation are rightly linked and penetrated over each other and to discover a state of Consciousness beyond both *saguna* and *nirguna Brahman*. Thus the 'schoolman mind's'<sup>51</sup> limitation of faith in exclusive Religion is superseded by direct contact with all-inclusive and all-embracing Godhead; the 'fixed mind's'<sup>51</sup> limitation of pursuing single truth is superseded by entry into comprehensive Truth and the 'outer mind's'<sup>51</sup> impatience to possess an exclusive God is universalised to realise Him in His endless manifestations. His **sixth sin** is also to become impatient and hurries eagerly to commence a Moderate Spiritual movement by gathering together of the devotees 'to save the God's world'<sup>50</sup> and the corrective measure is to go beyond the limitation of this 'outer wandering'<sup>55</sup> and to retrace the inner path leading to the discovery of his Psychic Being who alone can save himself and the world. And with the discovery of larger cosmic Self, *King Aswapati's* external movement reduces<sup>55</sup> or after discovery of *Paramatma Satyavan, Savitri declares*, 'Now of more wandering it has no need.'<sup>55</sup> And neither of these exclusive pursuits of Religion and Spirituality 'holds the monopoly of Divine's Grace'<sup>52</sup> or 'we are ready even to admit that Truth is everywhere and cannot be our sole monopoly.'<sup>52</sup> His **last and the greatest sin** is the 'spiritual pride'<sup>29</sup> which prevents him from embracing the whole of the existence through some exclusive preoccupation and restricts his relation with the all-inclusive, all-embracing and all-exceeding Divine through some partial Divine union. The corrective measure is to become outwardly mere man of action and inwardly to experience slavehood of the Spirit and subsequently to become a slave<sup>53</sup> of humanity. Or his slavehood to Spirit and humanity can be realised by movement and universalisation of Consciousness and not dependent on any psycho-physical machinery of outer aid.

*The Mother* and *Sri Aurobindo's* pending subjective work in Consciousness can progress farther by identifying the scope of Consciousness They had already worked and had built a bridge in the intermediate planes for precipitation and stabilisation of highest Consciousness in the material plane.

The fittest and the most capable Spiritual Instruments and Emanations will identify the highest Spiritual truths They have hinted but never got time to develop during Their life time and they will concentrate further in this yet unexplored domain of Consciousness or ‘a path-finder hewing his way through a virgin forest’<sup>73</sup> in addition to the possession of whole command in Their already explored domains. Consciousness has the role in perfecting Being and perfecting the Life; so, all effort to heighten Consciousness must be directed towards purification and perfection of Being and Life. In addition to it, they have to penetrate the secret behind *The Mother’s* Supreme relation with *Sri Aurobindo* in subtle and causal plane and discover Them first in their heart centre and subsequently in all other (ten or twelve) centres. This is also extension of evolution of right relation of *Purusha* with *Prakriti* in Ignorance which can be heightened further as *Ishwara-Shakti* union in Knowledge or Spiritual plane and *Brahman-Maya* union in Supramental plane. This is not a mental exercise but is done by silencing the mind, long practice of renunciation, complete consecration, new conquest and establishment of Consciousness in higher planes and necessary knowledge will descend from above. The descended overhead knowledge can be revised and expanded by further concentration and further ascension into higher domain of Consciousness. In this exercise one can first develop, refine and sublimate intellectual clarity, then one rises from abstractness of mental perception to suggestive and discriminative Intuition<sup>64</sup> and dare to establish oneself in greater Spiritual concreteness and further heightened his Consciousness to Supramental plane with direct thought vision, interpretative vision and revelatory vision from where there will be overflow of Supramental Word, Speech, Writings and Analysis. In the ascending order of Supramental Consciousness the Power of the Word is increased in intensity, range and completeness and ‘It lit the thoughts that glow through centuries.’<sup>19</sup> In this Yoga overhead Supramental action is identified as outcome of *Brahman-Maya* Divine union and this causal body action predominates over Supramental knowledge and prolongs through centuries ‘after body’s fall’<sup>20</sup> and carries the Soul from ‘birth to birth’ and ‘from world to world.’<sup>20</sup>

An integral *Sadhaka* is at once a King, Prophet and Lover. His immediate task is to develop double sincerity as hinted in *the Gita* of reconciling *Karma* and *Jnana Yoga* and subsequently reconciling *Jnana* and *Bhakti Yoga* and *Bhakti* and *Karma Yoga*. Then it will be possible to reconcile triple Yoga of *Karma, Jnana and Bhakti Yoga* and makes him fit to pursue the fourth Yoga of Self-perfection. This kinetic Yoga is also identified as integral *Tantra Yoga*, which only the developed Soul can pursue.

### **How to meet the extreme adversity?**

“Two things remain unshakable amidst all the winds of the tempest, even the most violent: (1) the will that all may be happy with the true happiness



— Thy happiness; (2) and the ardent desire to unite perfectly and be identified with Thee. . . All the rest is perhaps still the result of an effort and a pretension, this is spontaneous, unshakable; and just when it seems that the ground is giving way and everything breaking down, this appears luminous, pure and calm, piercing through the clouds, dispelling the shadows, emerging still greater and stronger from the ruins, carrying in itself Thy infinite Peace and Beatitude.”<sup>114</sup>

### The Mother

To accept and confront with extreme adversity with perfect equality and calmness is the symbol of right living and to recoil from it is the symbol of wrong living. Activation of Subliminal, Psychic, Spiritual and Supramental Energy/Love have the capacity to meet world Falsehood, Ignorance, Suffering and Death and the energy generated from Reason, Intellect, human association, emotion and human love are incapable of handling of world negations. *Savitri* book deals with four extreme sorrows that depresses the human consciousness and leads towards general human fall and Spiritual fall.

The first extreme sorrow in the life of a man is to face his own untimely accidental death,<sup>80</sup> *apamrityu*. *Savitri* book proposes that neither the *Guru* in the form of *King Ashwapati*, nor the God in the form of *Narad* can change *Savitri's* destiny; it is only her Psychic being, which is identified as ‘greater God’<sup>81</sup> can alone save *Satyavan*, humanity and herself. This indicates that each individual seeking Soul must find his Psychic Being in the heart ‘**and when the soul (Psychic Being) and self (Spiritual Being) emerges, when we become consciously spiritual beings, that change can cancel or wholly remodel the graph of our physical fate.**’<sup>82</sup> He must be aware of the long debate between *Savitri* and *Death* related with indivisible Divine Love and divisible human love and by rejecting the latter he can escape from the clutch of *Death* and enter the jurisdiction of willed death, *Ichha Mrityu* of the Psychic and Spiritual existence. Spiritual life further proposes that if a seeker of Truth dies after fulfilling his Soul’s mission, then no sorrow can touch him and he can leave the body in extreme *Ananda*. For him the *Mantra* of secured life is, “Only were safe who kept God in their hearts”<sup>83</sup> or “The soul is the watchful builder of its fate.”<sup>84</sup> Untimely death visits man when his own growth receives no support from the surrounding world and from own untransformed Nature. Perpetual change is the condition of long life and physical immortality.

The second extreme sorrow and emotional imbalance of ordinary earth-bound life is the experience of orphan-hood and the absence of parental love and care cripples his surface life and its growth. This deficiency is transcended in the Spiritual life when a seeker of Truth evolves as twice-born Soul, *dvija*, and he must shift dependency from temporary human parents to Divine’s eternal parenthood and the Divine fulfils his orphan deficiency by deputing a potential Spiritual fosterer. His *Mantra* of secured life is, “The soul that can

live alone with itself meets God”<sup>85</sup> or “A captive Life wedded her **conqueror**.”<sup>85</sup> If a twice born Soul is not in the arms of the Divine Mother<sup>113</sup> or not in direct contact with the Divine, then he is also considered as an orphan.

For dealing with the third extreme sorrow one must be aware of human love that invites initially ‘sweet secretion of the erotic glands’<sup>86</sup> and finally widowhood which is defined as ‘Leave then thy dead, O *Savitri*, and live.’<sup>87</sup> (A similar awareness is hinted in the Gita that certain is death for the born and certain is rebirth for the dead) In Spiritual life this separative identity born out of partial Divine union is overcome by realisation of Oneness with all existence and by entering complete union with the Divine. This symbol of divided life and extreme sorrow can be transformed in Spiritual life into dynamic Divine Bliss which will not permit any division of Consciousness in human relation. Or *Savitri*’s first opposition against death is ‘*Death*’s grip can break our bodies, not out souls;’<sup>88</sup> and the second justification against death is “I (*Savitri*) have loved too the body of my God (*Satyavan*)”<sup>89</sup> and to live with ‘him in his earthly form’<sup>89</sup> is as important as living united with his Spiritual Being. Thus, in *Savitri* the later *Vedantic* realisation of Spirit’s immortality is reconciled with the ancient *Vedantic* pursuit of physical immortality. Nowhere *Sri Aurobindo* used the word ‘widow’ in His epic *Savitri*, though the whole Spiritual adventure is concentrated on resolving this single symbolic issue; rather this word of curse is transformed into the status of ‘golden virgin’<sup>90</sup> and ‘eternal bride of eternal bridegroom.’<sup>91</sup> This also suggests about a strong subtle physical contact and union which is more real and more nourishing than the physical contact and this relation continues after the death of the Lover. A strong and pure subtle physical existence is an intermediate solution and prelude to physical immortality and permanent solution. Similarly, *Vyasadeva*’s *Savitri* gives this clear ethical message to the ordinary earth-bound Souls that if a woman’s one and only attraction and object of adoration and faith is her husband, a representative symbol and instrument of Truth and ‘only lord,’ then **the divisible consciousness** of widowhood cannot touch her. Or if many branching desires of a woman (or man) is substituted by one pointed devotion and concentration or as indicated in *Savitri*, ‘Her (*Savitri*’s) consciousness grew aware of him (*Paramatma Satyavan*) alone,’<sup>92</sup> then she (or he) is absolutely free from the fear and danger of widowhood. This single-mindedness is further defined in *Savitri* as, ‘Her aim, joy, origin, *Satyavan* alone.’<sup>93</sup> Spiritual life does not recognise the widowhood of Soul and higher Nature and the devotee’s relation with the Divine or the disciple’s relation with the *Guru* demands similar sincerity, faithfulness and single-minded concentration to reconcile Spirit with Matter. The *Mantra* of his secured inner existence replacing unsecured outer life is, ‘A subtle link of union joins all life’<sup>94</sup> and she (or he) as pure vessel shows interest in building, densifying and universalising the subtle body which takes place by equal interference of Subconscient and Superconscient energy.

The inability to have direct contact with the Divine and its prolongation is extreme sorrow of *Ashram* living. If Divine Mother has not taken the responsibility of an Ashramite by Her constant care, nourishment and Love, and if She has not taken him in Her arms, then that experience is identified as a state of Orphanhood. This fourth extreme sorrow or oblivion is experienced while one attempts to pursue a life of special type, here identified as practice of integral Yoga in some Spiritual retreat known as *Ashram*. In this Yoga (1) *Para-prakriti* is identified as bride and *Paramatma* is identified as bridegroom who dwell in our heart centre and (2) Matter is identified as bride<sup>95</sup> and Spirit is identified as bridegroom. The escapist Spirituality of moderate *Ashramites* and later *Vedantic* integral *Sadhakas* cannot reconcile their relation of (1) indwelling *Paramatma* with *Para-prakriti* in the heart centre and (2) *Para-prakriti*'s (dynamic Spirit) relation with *Apara-prakriti* (static Matter) and hence this relation between Spirit and Matter 'appear as irreconcilable opponents bound together in an unhappy wedlock and their divorce the one reasonable solution.'<sup>96</sup> The solution of this separative identity is to quickly (or in the long run) evolve beyond moderate and Ascetic Spirituality to emerge as ancient *Vedantic* integral *Sadhaka* and he can reconcile perfectly his relation of imperfect Matter with perfect Spirit and emerges fulfilled and victorious on earth. The first *Mantra* of his secured Spiritual life is to hold together the dual Godhead or 'Now has strong desire seized all my (*Para-prakriti Savitri*) heart To go with (*Paramatma*) Satyavan holding his hand Into the life that he has loved and touch.'<sup>97</sup> The second *Mantra* of his secured Spiritual life is to call down the Spirit into material existence or 'He (*Paramatma*) who shall walk until thy body's (*Apara-prakriti*) end.'<sup>98</sup> The above two Spiritual experiences of a *Sadhaka* is preceded with other two Spiritual experiences of Soul's (*Jivatma*) union with the Divine (*Paramatma*) and universalisation of Consciousness or *Jivatma*'s union with *Para-prakriti*.

Since a Spiritual man lives one with all existence, so in his universalised consciousness all the above four extreme sorrows are reconciled and he works out their interim solution in this life and permanent solution in all life.

### **The unfinished Karma Yoga:**

In the ordinary world, if number of widows multiply due to war or other calamities then it creates social imbalance and as *the Gita* confirms 'the women of the family become corrupt'<sup>99</sup> and from this corruption illegal children, *varna shankara*, are born. Similarly, a Spiritual community cannot afford to grow if the unfit (to pursue Yoga) Souls will occupy a large space of the collective living. *The Gita* identifies women, *Shudras* and *Vaisyas* as inferior Souls. They are restated in integral Yoga in the form of contemporary language as (1) women, those who are unwilling to renounce earthly enjoyments, known in the *Gita* as *striyah*, known in *Savitri* as 'the wayside sweetness earth-bound hearts

would pluck;<sup>104</sup> (2) proletariat, working class modern commercial men those who lead 'a stable comfortable mechanised social living,'<sup>100</sup> preoccupied more and more with enjoyments of transient and short-lived nature; their Soul status is 'lower than the lowest reptile's crawl,'<sup>109</sup> they are known as *Shudra*,<sup>101</sup> and (3) merchant class, wealthy men of business community, who are leading a luxurious, exorbitant and spendthrift life, 'once preoccupied with the narrowness of wealth-getting,'<sup>102</sup> known as *Vaishya*. *The Mother's* action in the world can begin with the above types of collective and they too will succeed<sup>103</sup> in this path of Yoga. The transformation of desire driven traditional *Shudra* into *Shudra* Soul force of service and consecration, transformation of desire driven traditional *Vaisya* into *Vaisya* Soul force of opulence, mutuality, delight and beauty and transformation of desire driven feminine energy, *apara-prakriti* into feminine *Vibhuti*, *para-Shakti* are indispensable aid to the collective Spiritual living. Those whose frontal surface nature is dominated by Courage and self-less Love, known as *Kshatriya* Soul Force and frontal Nature dominated by Truth and Wisdom, known as *Brahmin* Soul Force are recognised as superior human beings<sup>78</sup> and are fit for collective Spiritual life. To reconcile the Soul force of integral *Shudra*, integral *Vaisya*, integral *Kshatriya* and integral *Brahmin* in the individual and collective life is the vision which alone can fulfil individual and collective living and satisfy unfinished Divine action. Since Supramental energy is all-embracing and all-inclusive and its action can be more intense if in the collective Spiritual living all are included from the most foolish to the wisest and from the sinner to the saint.

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

integral faith. So an integral Shudra is an emanation of the Divine Mother and in his frontal Nature Mahasaraswati's Force is active.

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

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

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

### **Recapitulation:**

“I may say that it is far from my purpose to propagate any religion new or old for humanity in the future. **A way to be opened that is still blocked**, not a religion to be founded, is my conception of the matter.”<sup>74</sup>

Sri Aurobindo

“What previous vital descents have done is to falsify the Light that came down as in the history of Christianity where it took possession of the teaching and distorted it and deprived it **of any widespread fulfilment**. But the supermind is by definition a Light that cannot be distorted if it acts in its own right and by its own presence. It is only when it holds itself back and allows inferior Powers of consciousness to use a diminished and already deflected Truth that the knowledge can be seized by the vital Forces and made to serve their own purpose.”<sup>75</sup>

**Sri Aurobindo**

“Alarmed for her rule and full of fear and rage  
She prowls around each light that gleams through the dark  
Casting its ray from the spirit’s lonely tent,  
Hoping to enter with fierce stealthy tread  
And in **the cradle slay the divine Child.**”

Savitri-224

A thorough knowledge on *Sri Aurobindo* also asks study on the thorough knowledge on the history of earth’s Spiritual evolution which is a long story of Spiritual rise and fall of Consciousness. This awareness will help a Sadhaka immensely not to repeat any Spiritual blunder, the earth has witnessed.

Divine Centre is the cradle of Superman. At its centre there must be an individual Soul Centre who is having direct contact with the Divine through Psychic and Spiritual awakening and his brotherhood status must be fulfilled by development of sevenfold Divine personality. With this direct Divine contact, a twice-born Soul is nurtured and flowers like a mighty banyan tree in the world and without direct Divine contact a twice born Soul is slain in the cradle and is forced to lead an ordinary earth-bound life.

All popular religions are symbol of moderate Spirituality or centre of slow spiritual evolution. A slowly changing order makes life corrupt through (1) personal will, (2) Soul slaying truth, (3) twilight thought, (4) quarrel and (5) human love. For swift Spiritual evolution, individual has to discover (1) Divine will, (2) Soul saving truth, (3) tamasic, rajasic and sattwic mind are to be purified and enlightened, (4) unity with fellow brothers and all beings and (5) Divine Love. These liberating actions are to be pursued in secrecy and silence in some isolated Spiritual fortress.

References: -

- 1: The Mother's Agenda/25.03.1964,
- 2: "To be (with the help of *Karma Yoga*), not to know (with the help of *Jnana Yoga*), is the object of the manifestation; knowledge is only the instrumentation of an operative consciousness of being." CWSA-22/The Life Divine/1044-45,
- 3: CWSA-24/The Synthesis of Yoga/573-4,
- 4: CWSA-24/The Synthesis of Yoga/571,
- 5: "**Seven-fold personal relation** with the manifest Divine can be built for the fulfilment of man's emotional, volitional and intellectual mind. He is adored as *the Guru*, carrying within Himself the *Kshara, Akshara and Purushottama*, leading the disciples from ignorance to Knowledge by turning their mind and intellect God-ward; as **God the Father** He enters *Vedantic* experience of oneness with *Atma and Paramatma, Nara and Narayana*; as **Divine Mother**, She is the nourisher and liberator of the Soul and Nature of all beings; as **Divine Friend** He is the charioteer and helper of our long and difficult journey; as **Child-God**, comrade boy Play-fellow, He leads our Soul to joy and laughter; as **Divine Master**, He is the Lord of all action and through His universal action He upholds the whole universe and as **Divine Paramour**, He gives the most intense union and joy of oneness between the Lover and the Beloved." The Integral Yoga and Sanatana Dharma-127,
- 6: "The five gradations of unmanifest Divine are:- **Higher Mind**, which is a more brilliant mind, a higher light, a spiritual idea, a new and superior consciousness, intended for a preliminary and slow transformation of ignorance. This higher mind enters into a foreign and inferior medium of mind, life and body and encounters their incapacities and negations. Truth thought is its chief instrument to enter world action. For greater action of this higher mind, it is necessary to acquire power for quietude, silencing of mind, life and body. The **Illumined Mind** is a Spiritual light, a Spiritual intelligence, a downpour of inwardly visible light, vast descent of peace, intended for swift and rapid transformation. Its action, are guided by vision, Truth-sight and Truth-light and it illumines the thought-mind through direct inner vision. It throws transforming light on the physical mind, emotional mind, intellectual mind etc. and breaks their limitations, conservative inertia and narrow thought-power. The **Intuitive Mind** is a superior light, a stable lightning and it has a fourfold transforming power that of revelatory truth seeing, truth hearing, truth touch and truth discrimination. It enters world relation through right relation of things and right relation of idea with idea. It has the power of penetration of flashes of truth lightning which can bring forward the concealed truth of things nearer to our comprehension. **Overmind** consciousness has great plasticity, multiple possibilities and global knowledge. In this large universality, the

separative ego is entirely abolished; the cosmic delight and other cosmic forces become active. Overmind can hold any number of seemingly fundamental differences together in a reconciling vision and unite individual mind with cosmic mind and can bring dynamic Spiritual transformation, but it cannot dynamise the Divine in the original Inconscience. The fundamental Nature of **Supermind** in its application to all life is divided into three characteristics that of (1) the first character is a perfect knowledge by identity, (2) the second character of Supermind is that its knowledge is real and of total knowledge which is again sub divided into three status, that of (2a) in the first place its, right relation to the supreme and eternal reality from which it proceeds and of which it is an expression; (2b) in the second place all these individual figures in their right and complete relation to the universe; (2c) in the third place it knows each in its inmost essence of which all else is the resultant; (3) the third character of Supermind is that it brings us to the practical distinction between two kinds of Supramental and mental knowledge; one lives in unity though it plays with diversity the other lives in a separative action of diversity, though it may open to unity.” The Integral Yoga and Sanatana Dharma-128,

7: CWSA-22/The Life Divine-703,

8: “A consciousness so touched may be so much uplifted that the being turns to an immediate union with the Self or with the Divine by departure from the evolution and, if that is sanctioned, no question of graduality or steps or method intervenes, the rupture with Nature can be decisive: for **the law of departure**, once it is made possible, is not or need not be the same as **the law of the evolutionary transformation** and perfection; it is or can be a leap, a breaking out of bonds rapid or immediate, — the spiritual evasion is secured and its only remaining sanction is the destined fall of the body.” CWSA-22/The Life Divine-967-68, “There is no “descent”! That’s another wrong idea. There is no “descent.” It’s something that is ALWAYS here, but you just don’t feel it. There is **no descent**, that’s a completely wrong idea...It’s (Divine) everywhere, you see – always everywhere. It doesn’t come and go: it’s always there ... everywhere. It’s we, it’s our stupidity that keeps us from feeling it. There’s no need to go off anywhere no need at all, none at all...To be conscious of your psychic being, you must be able to have felt the fourth dimension, felt it once, otherwise you cannot know what it is. Oh, Lord!...It’s been **seventy years** since I’ve known what the fourth dimension is –more than seventy years.” The Mother’s Agenda-08.02.1973, “I mean to say that this body is absolutely like all the rest of the earth, but it happens that for some reason it has become conscious in the other way: well, that normally must translate itself in earthly consciousness as an “arrival”, a “descent”, a “beginning”. But is it a beginning? What is it that has “arrived”? You understand, there is *nothing but* the Lord (I call it “Lord” because of the convenience of language, for otherwise.), there is nothing but the Lord, there is nothing else, nothing else exists. All things happen within Him, consciously. And we are like... **grains of sand** in this Infinity; only we are the Lord with the capacity to be conscious of



the Lord's consciousness. That is exactly what it is." TMCW-11/Notes on the Way-137,

9: "But since it is from the Ignorance that we proceed to the Knowledge, we have 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. (1) 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**. (2) We are ignorant of the spaceless, 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**. (3) 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**. (4) 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**. (5) Even within this brief temporal becoming we are ignorant of our large and complex being, of that in us which is superconscient, subconscient, 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**. (6) 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**. (7) 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, wander in a maze of errors and desires, strivings and failures, pain and pleasure, sin and stumbling, follow a crooked road, grope blindly for a **changed goal**, --that is the **seventh, the practical ignorance**." CWSA/22/The Life Divine-680-81,

10: "**Exclusive concentration:** And then, **the third exclusive concentration or reverse movement of exclusive concentration**, which is defined as the complete absorption in the objective means in finding the subjective Being or concentrates exclusively on the concealed inner being by quieting the frontal active *prakriti* and subjective experience of the ever-modified mental states of its personality. Exclusive concentration on subliminal being might throw strong

light on the large inner life and extend vastly the powers of human beings and it might lead towards an independent and radical spiritual realisation but it would not be by itself an integral valid solution of truth of individual existence or lead us successfully to the integral knowledge of Reality which is something beyond the One and the Many, containing both and aware of both. The third exclusive concentration can be utilized further for unfolding the part knowledge of the *Brahman* (1) either through concentration of the One in itself to the exclusion of the Many; one can plunge by a **trance of exclusive concentration** into a mystic sleep state by a subjective abolition of cosmic forces or pass abruptly in waking Mind into a state belonging to the supreme superconscience or (2) of the Many in their own action to the exclusion of the all-awareness of the One, (3) or of the individual being absorbed in his own self to the exclusion of both of the One and the rest of the Many who are then to him separated units not included in his direct awareness, (4) or again there may intervene all the above three separative active consciousness in a separative movement; but this takes place not in true self, but in the active *Prakriti*.” The Handbook of The Life Divine,

11: “**Essential Concentration:** The second instrument of swift Evolution in Ignorance is the development of **Essential Concentration**, which is defined as the entire self-absorption in the essence of its own being through deeper self-oblivion of outward things. There are the dynamic functionings and pragmatic creative values of the Essential concentration; but what concerns us in our present inquiry is to learn from its way of action the exact character and nature of this deeper and larger cognition and how it is related to true knowledge of Self. Its main character is a knowledge by the direct contact of consciousness with its object or of consciousness with other consciousness; but in the end we discover that this concentration is an outcome of an Integral Concentration, a translation of it into a separative awareness of things. The superficial or apparent man with his active self-oblivion cannot go back at will to the real man within; he can do it to some extent during exceptional or abnormal or supernatural moment of his life. This essential concentration will carry one behind the surface physical nature and one will enter vast domain of subtle physical, subtle vital and subtle mental world and consciousness will undulate between Superconscient Silence and Inconscient torpor for purification and transformation action. In essential concentration, action need not bind or limit a liberated Soul, it binds or limits only the surface constructed personality. It is only by going back from surface physical mind to the Psychic or Spiritual Consciousness that vision, knowledge and cognition of triple time and transcendence of this attachment to present moment are wholly possible. He can get out of this moment-cognition of second exclusive concentration into a status of cognition of the eternal of essential concentration proper to the true consciousness by breaking the imprisonment in moment with its limitations of sensation, memory, inference and conjecture.

If we go deeper within to discover the essential concentration, then we can see that it is not a particular part of us but the whole man who is doing the action and this action depends on our whole character, temperament, all our past, not the past of this life only, but in other lives and not only our past but past, present and predestined future of ourselves and the world are the determinants of work.” The Handbook of The Life Divine,

12: “**Multiple Concentration:** The third instrument of swifter Evolution in Knowledge is the development of **Multiple Concentration**, the method of the totalizing or global overmental awareness, which is defined as a greater concentration or self-absorption in the universalised Self for greater world action. With the expansion of subtle physical, subtle vital and subtle mental sheath, the consciousness is universalized and one feels the whole universe is within him and enters the greater creation, action and ananda of universal proportion. This global consciousness includes coexistence of both static being of *Purusha* and dynamic action of *Prakriti*, the soul and its instruments, the Self and the dynamisms of the Self-Power, *atmashakti*: it can then embrace its manifestation with a larger Consciousness free from the previous Nature’s limitation and oblivion of the indwelling Spirit.” The Handbook of The Life Divine,

13: “**All-inclusive Integral Concentration:** The last instrument of swiftest Supramental Evolution is the development of **Integral Concentration**, which is capable of an integral, comprehensive, multiple, infinite self-concentration. It is further defined as entire absorption in the three poises of Self or a triune realisation; (1) that is Self is in all things which is the basis of our **individuality in the universal**, (2) all things are within the Self which is the basis of our **oneness in difference** and (3) all things are made up of the stuff of Self which is the basis of our **oneness with all**. An integral concentration is the basis of an entire harmonisation of life through the total transformation, unification, integration of the Being and Nature and there would be no farther need of a slow evolution counting many millenniums for each step, the halting and difficult evolution operated by Nature in the past in the unconscious creatures of the Ignorance.” The Handbook of The Life Divine,

14: “This divine Consciousness, this divine Truth manifests like that in flashes...but that cannot satisfy it...until there really are...divine beings who will deal with the world in a (established) divine way...there are many of those things with which, yes, if I were destined to speak and explain and prophesy, we could build a whole teaching –with just ONE of those experiences, and I have at least several of them every day. But it’s useless, of course, I know that!” The Mother’s Agenda-8/370-371,

15: “Respect for the divinity in man, in all men, is not diminished, but heightened and given a richer significance by lifting our eyes to the trail of the great Pioneers who lead or point him by whatever step of attainment towards supermanhood.” CWSA-19/Essays on the Gita-375,

16: "I am perfectly sure, I am quite confident, there is not the slightest doubt in my mind, that this University (Sri Aurobindo International Centre of Education), which is being established here (at Pondicherry), will be the greatest seat of knowledge upon earth. It may take fifty years, it may take a hundred years, and you may doubt about my being there; I may be there or not, but these children of mine will be there to carry out my work. And those who collaborate in this divine work today will have the joy and pride of having participated in such an exceptional achievement." 28 May 1953, TMCE/12/On Education-112,

17: CWSA/23/The Synthesis of Yoga-175,

18: "A spiritual or gnostic being would feel his **harmony with** the whole gnostic life around him, whatever his position in the whole. According to his place in it he would know **how to lead or to rule, but also how to subordinate himself**; both would be to him an **equal delight**: for the spirit's freedom, because it is eternal, self-existent and inalienable, can be felt as much in service and **willing subordination** and adjustment with other selves as in power and rule." CWSA/22/The Life Divine-1069,

19: Savitri-259,

20: "Some ancient deep impulsion labours on:

Our souls are dragged as with a hidden leash,

Carried from birth to birth, from world to world,

Our acts prolong after the body's fall

The old perpetual journey without pause." Savitri-197,

21: "I do not want hundreds of thousands of disciples. It will be enough if I can get a hundred complete men, purified of petty egoism, who will be the instruments of God." Sri Aurobindo/Champaklal Speaks-191-192, "That is exactly what *Sri Aurobindo* wanted and attempted; he used to say, "If I can find a hundred people, it will be enough for my purpose.'" The Mother/The Mother's Agenda-5/195,

22: "Better indeed is knowledge than practice; than knowledge, meditation is better; **than meditation, renunciation of the fruit of work**; on renunciation follows the peace immediately." The Gita-12.12,

23: TMCW-14/Words of The Mother-321-22,

24: Savitri-344,

25: "It's a keen state of consciousness, that is, wholly awakened. In the cells of the body, it drives away all darkness. Naturally, it's a long and slow work, but it drives away, it's a state that drives away all darkness everywhere. And darkness is always the sign (sign or cause) of a disorder. So there is still plenty of it, one knows that. It's a slow work, a whole world! When you ... (how should I put it?) when you descend into (or I may say, concentrate on) this cellular constitution of the body, on the body's scale, it's a myriad world! A myriad world. Everything is as though made up of myriad tiny points, and each point has to be awakened and flooded with consciousness and light – a long work." The Mother's Agenda-December 6, 1967,

26: “In him soul and Nature, equal Presences,” Savitri-430,  
 27: “Who (Satyavan) was made with her (Savitri), like God and Nature, one.”  
 Savitri-366,  
 28: “Rare is the cup fit for love’s nectar wine,  
 As rare the vessel that can hold God’s birth;  
 A soul made ready through a thousand years  
 Is the living mould of a supreme Descent.” Savitri-398,  
 29: “Her deep original sin, the will to be,  
     And the sin last, greatest, the spiritual pride” Savitri-599,  
 “His spirit by **spiritual ego** sink,  
 Or his soul dream shut in sainthood’s brilliant cell  
 Where only a bright shadow of God can come.” Savitri-520-21,  
 “But **the original sin** has to be cured, the separation of its being and  
 will from the divine Being and the divine Will; when it returns to unity  
 with the divine Will and Being, it rises beyond sin and virtue to the  
 infinite self-existent purity and the security of its own divine nature.”  
 CWSA/24/The Synthesis of Yoga-680, “This is our “**original sin**”, or  
 rather let us say in a more philosophical language, the deviation from  
 the Truth and Right of the Spirit, from its oneness, integrality and  
 harmony that was the necessary condition for the great plunge into the  
 Ignorance which is the soul’s adventure in the world and from which  
 was born our suffering and aspiring humanity.” CWSA-21/The Life  
 Divine-169, “The soul by taking on manhood, perhaps by the very fact  
 of birth itself, has fallen from the Divine, has committed **an original sin**  
 or error which it must be man’s spiritual aim, as soon as he is  
 enlightened, thoroughly to cancel, unflinchingly to eliminate.” CWSA-  
 21/The Life Divine-424,  
 30: “If we were convinced that our formulation of what *Sri Aurobindo*  
 represents is the only correct expression, we would become dogmatic and  
 would be on the verge of **founding a religion.**” The Mother’s Agenda-6/353,  
 “*Buddhism* only became a **popular religion** when *Buddha* had taken the place  
 of the supreme Deity as an object of worship.” CWSA-24/The Synthesis of  
 Yoga-556, “The inexorable law of *Karma* is irreconcilable with a supreme  
 moral and personal Deity, and therefore the clear logic of *Buddha* denied the  
 existence of any free and all-governing personal God; all personality he  
 declared to be a creation of ignorance and subject to *Karma.*” CWSA/21/The  
 Life Divine-101, “I don’t want to put a photo of *Sri Aurobindo* or books (in  
*Auroville*) because it will look as if we want to start a **new religion**—I don’t  
 want religions, an end to religions!” The Mother’ Agenda-9/110, “I am told  
 that you (in *Auroville*) intend to distribute a reproduction of the portrait you did  
 of me. It would be better not to introduce in this gathering anything personal  
 that might suggest the atmosphere of **nascent religion.**” The Mother’s Agenda-  
 11/353, (*The Mother’s* above two statements are the restatement of the  
 Principal Teaching as hinted above.) “For myself it was Ramakrishna who

personally came & first turned me to this Yoga. Vivekananda in the Alipore jail gave me the foundations of that knowledge which is the basis of our sadhana. The error of the Mission is to keep too much to the forms of Ramakrishna & Vivekananda & not keep themselves open for new outpourings of their spirit, — the error of all “Churches” and organised religious bodies.” CWSA-36/Autobiographical Note/p-177-178

31: CWSA/23/The Synthesis of Yoga-223,

32: “His single freedom could not satisfy,  
Her light, her **bliss he (King) asked for earth and men.**” Savitri-315,  
“Accepting bliss as the sole cause of things,  
**Refusing the austere joy** which none can share,  
Refusing the calm that lives for calm alone,  
To her it turned for whom it willed to be.” Savitri-332,  
“In me the spirit of immortal love  
Stretches its arms out to embrace mankind.  
Too far thy heavens for me from suffering men  
**Imperfect is the joy not shared by all.**” Savitri-686,  
“In vain thou temptst with **solitary bliss**  
Two spirits saved out of a suffering world;  
My soul and his indissolubly linked  
In the one task for which our lives were born,  
To raise the world to God in deathless Light,  
To bring God down to the world on earth we came,  
To change the earthly life to life divine.  
I keep **my will to save the world and man;**  
Even the charm of thy alluring voice,  
O blissful Godhead, cannot seize and snare.  
I sacrifice not earth to happier worlds.  
Because there dwelt the Eternal’s vast Idea  
And his dynamic will in men and things,  
So only could the enormous scene begin.” Savitri-692,

33: The Gita-14.25, 12.16,

34: “**Earth’s joys** shut from thee the Immortal’s bliss.” Savitri-443,

35: “The Blessed Lord said: Fearlessness, purity of temperament, steadfastness in the Yoga of Knowledge, giving, self-control, sacrifice, the study of Scripture, askesis, candour and straightforwardness, harmlessness, truth, absence of wrath, self-denial, calm, **absence of fault-finding**, compassion to all beings, absence of greed, gentleness, modesty, freedom from restlessness, energy, forgiveness, patience, cleanness, absence of envy and pride – these are the wealth of the man born into the Deva nature.” The Gita-16.2,  
‘the equal *Brahman* is **faultless...**’ The Gita-5.19,  
“The Truth supreme, vast and impersonal  
Fits **faultlessly** the hour and circumstance,” Savitri-662,  
“In the harmony of an original sight

Delivered from our limiting ray of **thought**,  
 And the reluctance of our blinded hearts  
 To embrace the Godhead in whatever guise,  
 She saw all Nature marvellous **without fault**.” Savitri-675,  
 36: CWSA/22/The Life Divine-1069,  
 37: “If Life refuses the aid of its intermediary energy to the spirit’s other workings or is itself refused, they are likely to be reduced for all the effect they can have here to a static seclusion or a **golden impotence**; or if anything is done, it will be a partial irradiation of our action more subjective than objective, modifying existence perhaps, but without force to change it.” CWSA/23/The Synthesis of Yoga-173,  
 38: “But it is not either of these sides separated from other, but rather a harmony of the inner and the outer life made one in fullness and transfigured into a play of something that is beyond them which will create the form of a perfect living. A Yoga of works, a union with the Divine in our will and acts--- and not only in knowledge and feeling---is then an indispensable, an inexpressibly important element of an integral Yoga. The conversion of our thought and feeling without a corresponding conversion of the spirit and body of our works would be a **maimed achievement**.” CWSA/23/The Synthesis of Yoga-92,  
 39: Savitri-496,  
 40: Savitri-315,  
 41: Savitri-618,  
 42: “By bitter treason, or wrath with cruel wounds...  
 Two egos straining in a single leash,” Savitri-611,  
 43: Savitri-105,  
 44: Savitri-682,  
 45: Savitri-430,  
 46: “Although with a vain imaginary bliss  
 Of fiery union through death’s door of escape (Later Vedantic solution of Param dham foreseen by Savitri)  
 She dreamed of her body robed in funeral flame,  
 She knew she must not clutch that happiness  
 To die with him and follow, seizing his robe  
 Across our other countries, travellers glad  
 Into the sweet or terrible Beyond.  
 For those sad parents still would need her here  
 To help the empty remnant of their day.” Savitri-472 (moderate solution of living an unaccompanied lonely life without *Satyavan*.)  
 ‘Leave then thy dead, O *Savitri*, and live.’ Savitri-656, (This is Moderate approach towards life as proposed by Death.)  
**Death said:** “What knowst thou of earth’s rich and changing life  
 Who thinkst that one man dead all joy must cease?  
 Hope not to be unhappy till the end:

For grief dies soon in the tired human heart;  
Soon other guests the empty chambers fill.” Savitri-637 (Moderate  
solution towards problem of life.)

**Death said:** “Return and try thy soul!  
Soon shalt thou find appeased that other men  
On lavish earth have beauty, strength and truth,  
And when thou hast half forgotten, one of these  
Shall wind himself around thy heart that needs  
Some human answering heart against thy breast;  
**For who, being mortal, can dwell glad alone?**

Then Satyavan shall glide into the past,  
A gentle memory pushed away from thee  
By new love and thy children’s tender hands,  
Till thou shalt wonder if thou lov’dst at all.  
Such is the life earth’s travail has conceived,  
A constant stream that never is the same.” Savitri-637-638, (Moderate  
solution towards life.)

(Death said) “Live in thyself; forget the man thou lov’st.” Savitri-594,  
(Later Vedantic solution as proposed by Death.)

(Death said) “Death saves thee from this and saves Satyavan:  
He now is safe, delivered from himself;  
He travels to silence and felicity.

Call him not back to the treacheries of earth  
And the poor petty life of animal Man.

In my vast tranquil spaces let him sleep  
In harmony with the mighty hush of death  
Where love lies slumbering on the breast of peace.

And thou, go back alone to thy frail world:” Savitri-611-612  
(Later Vedantic solution as proposed by Death.)

(Death said) “He who would turn to God, must leave the world;  
He who would live in the Spirit, must give up life;  
He who has met the Self, renounces self.” Savitri-635 (He who has met the  
Supreme Self renounces the Psychic and Spiritual being.)

(Later Vedantic solution as proposed by Death.)

Death said: “Turn then to God, for him leave all behind;  
Forgetting love, forgetting *Satyavan*,

Annul thyself in his immobile peace.” Savitri-647, (Later  
Vedantic solution towards life. *Savitri* book proposes a  
*Sadhaka* to pursue *Sadhana* in such a manner that he would  
under no circumstance accept the Moderate and later  
*Vedantic* solution towards life.)

“Out of thy shadow give me back again  
Into earth’s flowering spaces Satyavan  
In the sweet transiency of human limbs



To do with him my spirit's burning will.  
I will bear with him the ancient Mother's load,  
I will follow with him earth's path that leads to God." Savitri-590  
(Ancient Vedantic Solution as proposed by *Savitri* where Spirit and Matter receive equal importance.)

"For I who have trod with him the tracts of Time,  
Can meet behind his steps whatever night  
Or unimaginable stupendous dawn  
Breaks on our spirits in the untrod Beyond.  
Wherever thou leadst his soul I shall pursue." Savitri-590 (Ancient Vedantic Solution as proposed by *Savitri* where Spirit and Matter receive equal importance.)

"Give me back Satyavan, my only lord." Savitri-637 (Ancient Vedantic Solution as proposed by *Savitri*.)

"But standing on Eternity's luminous brink  
I have discovered that the world was He;  
I have met Spirit with spirit, Self with self,  
But I have loved too the body of my God.

I have pursued him (Satyavan) in his earthly form." Savitri-649  
(Ancient Vedantic Solution as proposed by *Savitri* where Spirit and Matter receive equal importance.)

47: "And I now (1959) have with Sri Aurobindo an intimacy I didn't have when he lived in a physical body." 10th December/1965/The Mother's Agenda/Vol-6/327, "Sri Aurobindo lives there (subtle physical) permanently, as though in a house of his own, you can see him, stay with him..." 18th January/1963/The Mother's Agenda/Vol-4/36,

48: Savitri-548,

49: "It is for this reason that Divine Love which is at the heart of all creation and the most powerful of all redeeming and creative forces has yet been the least frontally present in earthly life, the least successfully redemptive, the least creative. Human nature has been unable to bear it in its purity for the very reason that it is the most powerful, pure, rare and intense of all the divine energies; what little could be seized has been corrupted at once into a vital pietistic ardour, a defenceless religious or ethical sentimentalism, a sensuous or even sensual erotic mysticism of the roseate coloured mind or passionately turbid life-impulse and with these simulations compensated its **inability** to house the Mystic Flame that could rebuild the world with its tongues of sacrifice." CWSA/23/The Synthesis of Yoga-167,

"Our love is the heavenly **seal** of the Supreme.

I (*Savitri*) guard that **seal** against thy (Death's) rending hands." Savitri-633,

"The doors of light are **sealed** to common mind" Savitri-689,

50: “Longed once to hasten like them to save God’s world;” Savitri-501,  
 51: “A **schoolman mind** had captured life’s large space,...  
 Here was a quiet country of **fixed mind**,....  
 And pass through masked doorways into **outer mind**...” Savitri-  
 496, 498, 500,  
 52: “God gives Himself to His whole creation; no one religion holds the  
 monopoly of His Grace.” The Mother/CWM/15/p-27,  
 53: “She made herself the diligent **serf** of all,” Savitri-470,  
 54: “But those who find fault, *asuyanto*, with My Teaching and act not thereon,  
 know them to be unripe mind, bewildered in all knowledge and fated to be  
 destroyed.” The Gita-3.32,  
 “This is quite interesting to me because Sri Aurobindo says the same thing:  
 that nothing is bad, simply things are not in their place – their place not only  
 in space but in time, their place in the universe, beginning with the planets  
 and stars, each thing exactly in its place. Then when each thing, from the  
 most colossal to the most microscopic, is exactly in place, the whole Will  
 PROGRESSIVELY express the Supreme, without having to be withdrawn  
 and emanated anew. On this also, Sri Aurobindo based the fact that this  
 present creation, this present universe, will be able to manifest the perfection  
 of a divine world – what Sri Aurobindo calls the Supermind.” The Mother/18<sup>th</sup>  
 July 1961, “I think Sri Aurobindo wanted to say that error is an illusion like  
 everything else, that there is no such thing as error: all possibilities are  
 present, and since they ARE all present, they are often – they are  
 NECESSARILY contradictory. Contradictory in their appearance. But all you  
 have to do is look at yourself and ask, "What do I call error?" And if you face  
 the thing squarely and ask, "What do I call error?" you immediately see how  
 stupid it is – there is no error, you simply can't put your finger on it.” The  
 Mother/ 12<sup>th</sup> October 1962,  
 55: “As so he (King Aswapati) grew into his **larger self**,  
 Humanity framed his movements less and less  
 A greater being saw a greater world.” Savitri-26,  
 “Now of more wandering it has no need.  
 But I must haste back to my father’s house  
 Which soon will lose one loved accustomed tread  
 And listen in vain for a once cherished voice.” Savitri-412  
 56: “Melting our limits in the illimitable,  
 Tuning the finite to infinity.” Savitri-30,  
 “We see not what small figure of her we hold;  
 We feel not her inspiring boundlessness,  
 We share not her immortal liberty.  
 Thus is it even with the seer and sage;  
 For still **the human limits the divine**.” Savitri-276  
 57: The Mother/ May 25, 1941/ The Mother’s Agenda/ **December 4, 1971**,  
 58: “Oh, if you mean the puritans, the Protestants ... dreadful! They're the

worst. Catholicism still retains something of the occult sense, and after all, they have a certain adoration for the Virgin, which keeps them in contact with something that's not asuric...The last Pope, who's dead now [Pius XII], had broadened both his own mind and Church doctrine a lot: he was a devotee of the Virgin...But the Protestants turned back to the Father, and so their worship became exactly the worship of a one and only, personal God, an asuric God. And they have fabricated and distorted everything: **like asceticism**, for instance, and all that sort of thing – everything they touched was twisted and spoiled.”The Mother’s Agenda-15.12.1962, “In a considerable number of people, it is their body, the physical body, that obstinately resists...The difficulty is greater for Westerners than for Indians. It’s as though their substance were steeped in falsehood. It also happens with Indians, of course, but generally the falsehood is much more in the vital than in the physical – because after all, the physical has been utilized by bodies belonging to enlightened beings. The European substance seems steeped in rebellion; in the Indian substance this rebelliousness is subdued by an influence of *surrender*. The other day, someone was telling me about some Europeans with whom he corresponds, and I said, ‘But tell them to read, to learn, to follow *The Synthesis of Yoga!* – it leads you straight to the path.’ Whereupon he replied, ‘Oh, but they say it’s full of talk on surrender, surrender, always surrender ...’ and they want none of it.” The Mother’s Agenda/10<sup>th</sup> May-1958, “In the West the physical mind is too dominant, so that the psychic does not so easily get a chance — except of course in exceptional people.” CWSA-31/Letters on Yoga-IV/p-8, “Incidents of that sort have left me with a peculiar impression. The stories of the Inquisition had already given me a sufficient ... Now, of course, you've heard what I told you [the story of the Asura], and that's really my way of seeing the thing. But there was a time when I might have said, "No religion has done more evil in the world than this one." The Mother’s Agenda-03.07.1963,

59: “They, who having faith, *sraddha*, and not having narrow carping, *asuya*, constantly follow this teaching of Mine, they too are released from the bondage of works. But those who find fault with My Teaching and act not thereon, know them to be unripe mind, bewildered in all knowledge, they misunderstand and misuse the written truth and fated to be destroyed.” The Gita-3.31, 32,

60: “He who is satisfied with whatever gain comes to him, who has passed beyond dualities, is jealous of none, is equal in failure and success, he is not bound even when he acts.” The Gita-4.22,

61: Savitri-503,

62: The Mother’s Agenda/**December 20, 1961**,

63: “Yes, they (Europeans) have a sincerity, on one level, which is not the same as spiritual sincerity. They have a material sincerity, a material HONESTY, and with that, once they understood, they would progress very quickly.” The Mother’s Agenda/21<sup>st</sup> July-1962,

64: “And either then we must silence altogether the intellect and the intellectual will and the other inferior activities and leave room only for the intuitive action or we must lay hold on and transform the lower action by the constant pressure of the intuition.” CWSA/24/The Synthesis of Yoga-802,

65: “If a man rises to a higher plane of consciousness, it does not necessarily follow that he will be a greater man of action or a greater creator. One may rise to spiritual planes of inspiration undreamed of by Shakespeare and yet not be as great a poetic creator as Shakespeare. “Greatness” is not the object of spiritual realisation any more than **fame** or success in the world — how are these things the standard of spiritual realisation?” CWSA-28/Letters on Yoga-I/p-505, “What is all this obsession of greater or less? In our Yoga we do not strive after greatness.” CWSA-28/Letters on Yoga-I/p-498, “You take up some work which is quite material, like cleaning the floor or dusting a room; well, it seems to me that this work can lead to a very deep consciousness if it is done with a certain feeling for perfection and progress; while other work considered of a higher kind as, for example, studies or literary and artistic work, if done with the idea of seeking **fame** or for the satisfaction of one’s vanity or for some material gain, will not help you to progress. So this is already a kind of classification which depends more on the inner attitude than on the outer fact. But this classification can be applied to everything.” TMCW-8/Questions and Answers-1956/p-160

66: The Mother’s Agenda/03.02.1958,

67: “And this bond between you and me is never cut. There are people who left the *Ashram* a long time ago, in a state of revolt, and yet I continue to know them and take care of them. You are never abandoned... In truth I feel responsible for everyone, even for people I have met for only one second in my life.” The Mother/The Mother’s Agenda-1/117,

68: “The other day, I told N, (and I told him loud enough for everyone to hear): ‘We can dispense with a good half of the *Ashramites* straight away and not lose a single *Sadhaka*...’ People imagine that by the simple fact of being here they become disciples and apprentice Yogis! But it is not true...” The Mother’s Agenda-2/184,

69: “It (the outer law of Spiritual community) is a disadvantage to the **adult spirit** ready to transcend the human formula because it is an external standard which seeks to impose itself on him from outside, and the condition of his perfection is that he shall grow from within and in an increasing freedom, not by the suppression but by the transcendence of his perfected individuality, not any longer **by a law imposed on him** that trains and disciplines his members but by the soul from within breaking through all previous forms to possess with its light and transmute his members.” CWSA-23/The Synthesis of Yoga-195, “**And even if the Shastra is still a living thing and the best rule for the human average, the exceptional man, spiritual, inwardly developed, is not bound by that standard. He is called upon to go beyond the fixed line of**

**the Shastra. For this is a rule for the guidance, control and relative perfection of the normal imperfect man and he has to go on to a more absolute perfection: this is a system of fixed dharmas and he has to learn to live in the liberty of the Spirit.**” CWSA/19/Essays on the Gita-480, “But if oneness with others, oneness with truth is already the essence of the realised spiritual nature, there is no need of a law of truth or of love, — the law, the standard has to be imposed on us now because there is in our natural being an opposite force of separateness, a possibility of antagonism, a force of discord, ill-will, strife.” CWSA-22/The Life Divine-1033, “His life would be a movement in the steps of a spiritual liberty and largeness replacing the law of the mental idea and the law of vital and physical need and desire and the compulsion of a surrounding life; his life and action would be bound by nothing else than the Divine Wisdom and Will acting on him and in him according to its Truth-consciousness.” CWSA-22/The Life Divine-1040,

70: “I suppose I myself am accused of rude and arrogant behaviour because I refuse to see people, do not answer letters, and a host of other misdemeanours. I have heard of a famous recluse who threw stones at anybody coming to his retreat because he did not want disciples and found no other way of warding off the flood of candidates. I at least would hesitate to pronounce that such people had no spiritual life or experience. Certainly, I prefer that sadhaks should be reasonably considerate towards each other, but that is for the sake of collective life and harmony, not as a siddhi of the Yoga or an indispensable sign of inner experience.” Sri Aurobindo/CWSA-31/Letters on Yoga-IV-656, “You must not hunger after any relations with anyone. The relations of the sadhaka with others must be created for him from within, when he has the true consciousness and lives in the Light. They will be determined within him by the power and will of the Divine Mother according to the supramental Truth for the divine life and the divine work; they must not be determined by his mind and his vital desires. This is the thing you have to remember. Your psychic being is capable of giving itself to the Mother and living and growing in the Truth; but your lower vital being has been full of attachments and sanskaras and an impure movement of desire and your external physical mind was not able to shake off its ignorant ideas and habits and open to the Truth. That was the reason why you were unable to progress, because you were keeping up an element and movements which could not be allowed to remain; for they were the exact opposite of what has to be established in a divine life.” CWSA-32/The Mother with Letters on the Mother-142, “Then through the doorway I saw ... I saw a tall Sri Aurobindo – much taller than he actually was – strong but rather thin, thin in a way that ... not the way he really was – it was rather a gauntness, very harsh, very cold; and he was somewhat darker than he used to be. I saw him there, walking up and down; and when he was told I was asking to see him, I saw him in the distance saying, “No, I don't want to see her. I won't acknowledge her and I don't want anything to do with her –

she has betrayed me." Something like that (I couldn't hear the actual words, but the gestures were plain enough). Well, that was the very first time – nothing of the kind had ever occurred before...And I immediately felt that it was the expression of certain people's thoughts. During the war there was a whole clique (I know their names and all the details) who said I had influenced Sri Aurobindo, made him deviate from his nationalist path and turn towards the Allies; they considered me to have ruined his life, his consciousness, his work – everything, you understand...The Force swept it all away.Later, when I had that second vision [April 3, 1962], I saw that the same being was behind this would-be Sri Aurobindo (and with a **whole group organized around him – people, ceremonies and so on**). So from that I concluded that the thing had been developing. But when I first encountered those people [in 1959] it was merely something in the Subconscious and the effect was only psychological(an hour or two was enough to sort things out and put them in order). It didn't affect my health. But this time....So it was in '59 that I first saw them, and it must have been the end of June or the beginning of July. This note [the desk-calendar page] is what gave me the clue,because I know that the other experience [of Sri Aurobindo in the subtle physical] came a few weeks later. (Q) *You say there was a whole group organized around that asuric being...– people, ceremonies....(Ans by the Mother) Ceremonies?... You can take that out – it's not that sort of thing; it was a whole ORGANIZATION.*" The Mother's Agenda-15.05.1962,

71: Savitei-585,

72: "I think I made this experiment in 1904, so when I arrived here it was all a work accomplished and a well-known domain; and when the question of finding the Supermind came up, I had only to resume an experience I was used to – I had learned to repeat it at will, through successive exteriorizations. It was a voluntary process." The Mother's Agenda/ November 7, 1961,

73: CWSA-23/The Synthesis of Yoga-57,

74: CWSA-28/Letters on Yoga-I/411,

75: CWSA-28/Letters on Yoga-I-297,

76: "But now her spirit's flame of conscient force

Retiring from a sweetness without fruit

Called back her thoughts from speech to sit within

In a deep room in meditation's house." Savitri-639,

'I am given the awareness of how huge this thing (Divine descent) is one drop at a time...so I won't be crushed,' The Mother's Agenda, July 15, 1961, 'and this Subconscious transformation could be done 'only in deep meditation...and not in any other time, in activity or even in concentration.' The Mother's Agenda, December 11, 1963, "And it's true, I have noticed it: at times when the Force comes with really all its might, it's terrible! Even for those who are most used to it, even for the most courageous ... it's hard. So it's always like that: it contains itself so as not to be ...unbearable. What do

you have to tell me? Nothing?... It's a pity. I'm always the one who speaks!" The Mother's Agenda/20.02.1968, "That is all right in the ordinary karmayoga which aims at union with the cosmic Spirit and stops short at the Overmind — but **here a special work** (of Subconscient transformation) has to be done and a new realisation achieved for the earth and not for ourselves alone. **It is necessary to stand apart from the rest of the world** so as to separate ourselves from the ordinary consciousness in order to **bring down a new one.**" CWSA-35/Letters on Himself and the Ashram-p-812-813

77: "There is no universal rule. Women can be as sexual as men or more. But there are numbers of women who dislike sex and there are very few men. One Sukhdev in a million, but many Dianas and Pallas Athenes. The virgin is really a feminine conception; men are repelled by the idea of eternal virginity. Many women would remain without any wakening of the sexual instinct if men did not thrust it on them and that cannot be said of many, perhaps of any man! But there is another side to the picture. Women are perhaps less physically sexual than men on the whole, — but what about vital sexuality? the instinct of possessing and being possessed etc. etc.?" CWSA-31/Letters on Yoga-IV-534

78: "A spiritual or cultured man of Pariah birth is superior in the divine values to an unspiritual and worldly-minded or a crude and uncultured Brahmin. Birth counts, but the basic value is in the man himself, the soul behind and the degree to which it manifests itself in his nature." CWSA-35/Letters on Himself and the Ashram-p-193,

79: "I knew very well Sister Nivedita (she was for many years a friend and a comrade in the political field) and met Sister Christine, — the two closest European disciples of Vivekananda. Both were Westerners to the core and had nothing at all of the Hindu out-look; although Sister Nivedita, an Irishwoman, had the power of penetrating by an intense sympathy into the ways of life of the people around her, her own nature remained non-Oriental to the end. Yet she found no difficulty in arriving at realisation on the lines of Vedanta." CWSA-35/Letters on Himself and the Ashram-25, "The entire West is convinced, of course, that the earth has to be taken as it is and that it's a preparation for a life in another world, which according to your "faults" or "qualities" will be a heaven or a hell. But anyway, doing away with hell, all those who have goodwill will go to a beatific heaven." The Mother's Agenda/November 30, 1965,

80: "This is how it works: the psychic being passes from one life to another, but there are cases in which the psychic incarnates in order to ... to *work* out ... to pass through a certain experience, to learn a certain thing, to develop a certain thing through a certain experience. And so in this life, in the life where the experience is to be made, it can happen (there may be more than one reason) that the soul does not come down accurately in the place it should have, some shift or other may occur, a set of contrary circumstances — this happens sometimes — and then the incarnation miscarries entirely and the soul leaves. But in other cases, the soul is simply placed in the impossibility of doing

exactly what it wants and it finds itself swept away by ... unfortunate circumstances. Not only unfortunate from an objective standpoint, but unfortunate for its own development, and then that creates in it the necessity to begin the experience all over again, and in much more difficult conditions. And if – it can happen – if the second attempt also miscarries, if the conditions make the experience the soul is seeking still more difficult ... for example, if one is in a body with an inadequate will or some distortion in the thought, or an egoism too ... too hardened, and it ends in suicide, it is dreadful. I have seen this many times, it creates a dreadful karma that can be repeated for lifetimes on end before the soul can conquer it and manage to do what it wants. And each time, the conditions become more difficult, each time it requires a still greater effort. And people who know this say, ‘You cannot get out!’ In fact, it is this kind of desire to escape which pushes you into more foolish things that result in a still greater accumulation of difficulty. There are moments – moments and circumstances – when no one is there to help you, and then things become so ... horrible, the circumstances become so abominable.” The Mother/The Mother’s Agenda- **November 22, 1958,**

81: “Then meet a **greater god**, thy self beyond Time.” Savitri-375,

82: CWSA/22/The Life Divine-840-41,

83: Savitri-211,

84: Savitri-184,

85: Savitri-460, Savitri-125,

86: Savitri-618,

87: Savitri-656,

88: Savitri-432,

89: Savitri-649,

90: CWSA/34/Savitri-384,

91: “The eternal bridegroom and eternal bride.” Savitri-638, “The eternal bridegroom of the eternal bride.” Savitri-666,

92: Savitri-410,

93: Savitri-579,

94: Savitri-110,

95: “And Matter is the Spirit’s willing bride’ Savitri-538, (Fourth marriage of a Spiritual man)

‘Matter and spirit mingled and were one.’ Savitri-232, (Fourth marriage of a Spiritual man)

“A mystery of married Earth (Matter) and Heaven (dynamic Spirit)

Annexed divinity to the mortal scheme.” Savitri-25, (fourth marriage of a Spiritual man)

“It (Infinity) marries the earth to screened eternities.” Savitri-98, (fourth marriage of a Spiritual man)

96: CWSA/21/The Life Divine-9,

97: Savitri-562,

98: Savitri-374,



99: CWSA/19/The Essays on the Gita-210,

100: CWSA/22/The Life Divine-1089, “At the beginning of my present earthly existence I came into contact with many people who said that they had a great inner aspiration, an urge towards something deeper and truer, but that they were tied down, subjected, slaves to that brutal necessity of earning their living, and that this weighed them down so much, took up so much of their time and energy that they could not engage in any other activity, inner or outer. I heard this very often, I saw many poor people — I don’t mean poor from the monetary point of view, but poor because they felt imprisoned in a material necessity, narrow and deadening.” The Mother/TMCW-8/Questions and Answers-1956/p-160-161

101: “The ancients held that all men are born in their lower nature as *Shudras* and only regenerated by ethical and spiritual culture, but in their highest inner self are Brahmanas capable of the full spirit and godhead, a theory which is not far perhaps from the psychological truth of our nature.” CWSA/23/The Synthesis of Yoga-747, “And in any society we should have all four types, — even, for an example, if we create a purely productive and commercial society such as modern times have attempted, or for that matter a **Shudra** society of labour, of the proletariat such as attracts the most modern mind and is now being attempted in one part of Europe and advocated in others.” CWSA/19/Essays on the Gita-523, “Of course, there is a kind of work which is done only for purely pecuniary and personal reasons, like the one — whatever it may be — which is done to earn a living. That attitude is exactly the one Sri Aurobindo compares with the damp logs of wood which are heaped so thick the flame cannot leap up. It has something dark and heavily dull about it...And this brings us to something which I have already told you several times, but which presents a problem not yet solved by circumstances. I think I have already spoken to you about it, but still I shall speak about it again this evening because of this sentence of Sri Aurobindo’s.” TMCW-8/Questions and Answers-1956/160 “If a division of works has to be made, it is between those that are nearest to the heart of the sacred flame and those that are least touched or illumined by it because they are more at a distance, or between the fuel that burns strongly or brightly and the logs that if too thickly heaped on the altar may impede the ardour of the fire by their damp, heavy and diffused abundance.” CWSA-23/The Synthesis of Yoga-141,

102: “...but even without this preparation all who take refuge in the divine Lover of man, the Vaishya once preoccupied with the narrowness of wealth- getting and the labour of production, the Shudra hampered by a thousand hard restrictions, woman shut in and stunted in her growth by the narrow circle society has drawn around her self-expansion, those too, *pā pa-yonayah* , on whom their past Karma has imposed even the very worst of births, the outcaste, the Pariah, the Chandala, find at once the gates of God opening before them.” Sri Aurobindo/CWSA/19/Essays on

the Gita-335, “As has been said elsewhere, not alone the Brahmin with his ideal of spirituality, ethical purity and knowledge and the Kshatriya with his ideal of nobility, chivalry and high character, but the wealth-seeking Vaishya, the toil-imprisoned Shudra, woman with her narrow, circumscribed and subject life, the very outcaste born from a womb of sin, *pā payonayah*, can by this road rise at once towards the highest inner greatness and spiritual freedom, towards perfection, towards the liberation and fulfilment of the divine element in the human being.” Sri Aurobindo/CWSA/19/Essays on the Gita-516,

103: “the Gita declares that all can if they will, even to the lowest and sinfulest among men, enter into the path of this Yoga. And if there is a true self-surrender and an absolute unegoistic faith in the indwelling Divinity, **success is certain in this path**. The decisive turn is needed; there must be an abiding belief in the Spirit, a sincere and insistent will to live in the Divine, to be in self one with him and in Nature — where too we are an eternal portion of his being — one with his greater spiritual Nature, God-possessed in all our members and Godlike.” CWSA-19/Essays on the Gita-571,

104: Savitri-588,

105: “There are desirable states of the soul which it is dangerous to rest in after they have been mastered, because then we do not march on to the wider kingdoms of God beyond. Even divine realisations must not be clung to, if they are not the divine realisation in its utter essentiality and completeness. We must rest at nothing less than the All, nothing short of the utter transcendence. And if we can thus be free in the spirit, we shall find out all the wonder of God’s workings; we shall find that in inwardly renouncing everything we have lost nothing. “By all this abandoned thou shalt come to enjoy the All.”” CWSA-23/The Synthesis of Yoga-334,

106: “The highest teaching is that even the desire for liberation with all its mental concomitants must be surpassed before the soul can be entirely free. Therefore not only must the mind be able to rise in abnormal states out of itself into a higher consciousness, but its waking mentality also must be entirely spiritualised.” CWSA-23/The Synthesis of Yoga-396, “But this is insufficient for the integral Yoga. There must be a positive transformation and not merely a negative quiescence of the waking mentality. The transformation is possible because, although the divine planes are above the mental consciousness and to enter actually into them we have ordinarily to lose the mental in Samadhi, yet there are in the mental being divine planes superior to our normal mentality which reproduce the conditions of the divine plane proper, although modified by the conditions, dominant here, of mentality. All that belongs to the experience of the divine plane can there be seized, but in the mental way and in a mental form. To these planes of divine mentality it is possible for the developed human being to arise in the **waking state**; or it is possible for him to derive from them a stream of influences and experiences which shall

eventually open to them and transform into their nature his whole waking existence. These higher mental states are the immediate sources, the large actual instruments, the inner stations of his perfection.” CWSA-23/The Synthesis of Yoga-397-398,

107: “As in Science, so in metaphysical thought, that general and ultimate solution is likely to be the best which includes and accounts for all so that each truth of experience takes its place in the whole: that knowledge is likely to be the highest knowledge which illumines, integralises, harmonises the significance of all knowledge and accounts for, finds the basic and, one might almost say, the justifying reason of our ignorance and illusion while it cures them; this is the supreme experience which gathers together all experience in the truth of a supreme and all-reconciling oneness. Illusionism unifies by elimination; it deprives all knowledge and experience, except the one supreme merger, of reality and significance.” CWSA-21/The Life Divine-485,

108: “Besides, it is childishly simple, for mastery means the knowledge of handling certain vibrations; if you know how to handle these vibrations you have the mastery. The best field of experimentation is yourself: first you have the control in yourself and once you have it in yourself you can transmit the vibration to others, to the extent you are capable of identifying yourself with them and of thus creating this vibration in them. And if you cannot handle a vibration in yourself, you don’t even know the procedure; you don’t even know what to do, so how can you manipulate it in others? You may encourage them by words, by an influence over them, to do what is needed to learn self-control, but you cannot control them directly. To control something, a movement, is simply to replace by one’s presence, **without words or explanations**, the bad vibration by the true one. This is what constitutes the power of mastery. It does not lie in speaking, in explaining; with words and explanations and even a certain emanation of force, you may have **an influence** on someone, but you do not control his movement. The control of the movement is the capacity to oppose the vibration of this movement by a stronger, truer vibration which can stop the other one... I could give you an example, you know, a very easy one. Two people are arguing in front of you; not only are they arguing, but they are on the point of coming to blows; so you explain to them that this is not the thing to do, you give them good reasons for stopping and they come to a stop. You will have had an influence on them. But if you simply stand before them and look at them and send out a vibration of peace, calm, quietude, without saying a word, without any explanation, the other vibration will no longer be able to last, it will fall away of itself. That is mastery.” The Mother/TMCW-8/Questions and Answers-1956/p-351-352,

109: “In street and house, in councils and in courts  
Beings he (King Aswapati) met who looked like living men  
And climbed in speech upon high wings of thought  
But harboured all that is subhuman, vile

And lower than the lowest reptile's crawl." Savitri-215,  
 110: "But there is nothing but God! He alone exists, there is nothing outside of Him. And whatever seems repugnant to us is something He no longer wishes to exist – He is preparing the world so that this no longer manifests, so that the manifestation can pass beyond this state to something else. So of course we violently reject everything in us that is destined to leave the active manifestation. There is a movement of rejection...Yet it is He. **There is nothing other than He! This should be repeated from morning to night, from night to morning, because we forget it every minute...**There is only He, there is nothing other than He. He alone exists, there is no existence without Him. There is only He!" The Mother's Agenda-07.07.1961,  
 111: The Mother's Agenda-07.07.1961,  
 112: "One must first find one's soul, this is absolutely indispensable, and identify oneself with it. Later one can come to the transformation. Sri Aurobindo has written somewhere: "Our Yoga begins where the others end." Usually yoga leads precisely to this identification, this union with the Divine — that is why it is called "yoga". And when people reach this, well, they are at the end of their path and are satisfied. But Sri Aurobindo has written: we begin when they finish; you have found the Divine but instead of sitting down in contemplation and waiting for the Divine to take you out of your body which has become useless, on the contrary, with this consciousness you turn to the body and to life and begin the work of transformation — which is very hard labour. It's here that he compares it with cutting one's way through a virgin forest; because as nobody has done it before, one must make one's path where there was none. But to try to do this without having the indispensable directive of the union with the Divine within, within one's soul, is childishness." TMCW-7/Questions and Answers-1955/p-350-351,  
 113: "Self-surrender to the divine and infinite Mother, however difficult, remains our only effective means and our sole abiding refuge. Self-surrender to her means that our nature must be an instrument in her hands, the soul a child in the arms of the Mother." CWSA-12/Essays Divine and Human/p-171,  
 114: Prayers and Meditations-18.07.1914,  
 115: "For myself it was Ramakrishna who personally came & first turned me to this Yoga. Vivekananda in the Alipore jail gave me the foundations of that knowledge which is the basis of our sadhana. The error of the Mission is to keep too much to the forms of Ramakrishna & Vivekananda & not keep themselves open for new outpourings of their spirit, — the error of all "Churches" and organised religious bodies." CWSA-36/Autobiographical Note/p-177-178, "But I can tell you about my own experience. Until the age of about twenty-five, all I knew was the God of religions, God as men have created him, and I did not want him at any price. I denied his existence but with the certitude that if such a God did exist, I detested him...When I was about twenty-five I discovered the inner God and at the same time I learned that the God described by most Western religions is none other than the Great

Adversary...When I came to India, in 1914, and became acquainted with Sri Aurobindo's teaching, everything became very clear." The Mother/TMCW-10/On Thoughts and Aphorisms-331-332, "That is precisely the distortion in the Western attitude as opposed to the attitude of the Gita. It is extremely difficult for the Western mind to understand in a living and concrete manner that *everything* is the Divine." The Mother/TMCW-10/On Thoughts and Aphorisms-101,

# The Expansion of Moderate Spirituality

“It is possible to give the material man and his life a **moderate spirituality** by accustoming him to regard in a religious spirit all the institutions of life and its customary activities.”<sup>1</sup>

**Sri Aurobindo**

“As long as there are religions, atheism will be necessary to counterbalance them. **Both must disappear to give way to a sincere and disinterested search for Truth and total consecration to the object of this search.**”<sup>2</sup>

**The Mother**

“*Sri Aurobindo* worked all his life to free men from the **slavery of religions.**”<sup>3</sup>

**The Mother**

“If we were convinced that our formulation of what *Sri Aurobindo* represents is the only correct expression, we would become dogmatic and would be on the verge of **founding a religion.**”<sup>4</sup>

**The Mother**

“That we turn always the few distinct truths and the symbols or the particular discipline of a religion into **hard and fast dogmas**, is a sign that as yet we are **only infants in the spiritual knowledge** and are yet far from the science of the Infinite.”<sup>6</sup>

**Sri Aurobindo**

“I have told you these things (*The Mother's* Teachings) because you needed to hear them. But don't make **an absolute dogma** from them, for that takes away all their truth.”<sup>12</sup>

**The Mother**

“To adopt a religion because one is born in that religion or because the people one loves and trusts practise that religion or because when one goes to a particular place where others pray and worship, one feels helped in one's own prayer and worship, is not the sign of a very strong nature; I should say it is rather the sign of a weakness or at any rate of a lack of originality.”<sup>27</sup>

**The Mother**

All the great Religions of the world have two sides of self-developments. One is the exoteric way of faith, hope, symbols, scattered truth and limiting dogmas and other is the esoteric way of inner Spiritual training, askesis, *tapasya* and illumination. The Religion which has unflinching honesty and tremendous courage succeeds in discovering the profound and catholic inner truth. So, behind every exoteric self-expansion of Religion there is an

esoteric self-concentration of Yoga by which intuitive truth, mysteries of higher planes of existence and inexpressible realities are uncovered. If Science discovers the hidden truth of the material world, Yoga discovers mysteries of the higher planes and worlds and wide-spread utmost Spiritual possibilities which is also the aim of Religion. So, the comprehensive integral Yoga includes all the province of Science and Religion through which the secret of existence can be uncovered. It includes seeking after the occult Knowledge behind the material existence, knowledge of the Absolute and its relation with the Self, the World and different planes of Consciousness. Thus, the highest Self can possess the lowest Matter and all the physical working of Nature.

In ancient *India*, the generalisation of the high truth of Spirituality into humanity was the responsibility of Religion. It was with the help of **Religious leaders** that common man was drawn towards the Spirit's truth and light. The practice of evolution of high truth of traditional Spirituality was restricted to a few fit initiated Souls in some isolated ascetic retreat by renouncing the attempt at general progress of humanity. A **Spiritual leader** is concerned with unfolding of endless truth of the Spirit and if he universalises his consciousness, then he can serve and discharge his world action as Nameless world Teacher. Integral Yoga, which is also integral conscious Evolution, accepts all diffusive Religion as developmental urge discovered by Mother Nature for slow evolution and it can be reconciled with the swift concentrated Spiritual evolution of Yoga pursued in some isolated Spiritual fortress. As a result, the new Spiritual and Supramental experience 'treasured by few'<sup>11</sup> were allowed to be generalised in mankind by losing its grandeur, purity, height, wideness, depth and intensity. When Spirituality is generalised in humanity it serves two purposes; firstly, its Influence drags the collective human consciousness ahead and does good of all creatures and secondly, the incapacity to live the truth of the Spirit draws the collective to formulate it into set of fixed laws, dogmas, creeds and cults and a new Religion is born. Thus, in the name of Religion dead conventions and countless superstitions flourish.

So integral Yoga proposes that Self-expansion of 'Religion must learn to subordinate itself'<sup>28</sup> to the Self-concentration of Spirituality and the former must not insist 'on its outer character'<sup>28</sup> and latter must be given full scope 'to develop its own truth and reality.'<sup>28</sup>

As per *The Synthesis of Yoga*, those who transform Spiritual Self-discipline into '**hard and fast dogmas**,'<sup>6</sup> of Religion, are child Souls<sup>19</sup> and are far from the Science of Infinity. If a moderate Soul seeker gives importance to live the truth he knows with all sincerity then he can go through Spiritual experiences.<sup>14</sup> He tries to know, understand, discover, change slowly and strugglingly from Ignorance into Knowledge and he tunes himself with the *Satyavan*'s early Spiritual experience which declares that he received Divine's

touch but not His constant embrace or “I lived in the ray but faced not the sun”<sup>5</sup> or A ray has touched the moderate Thinker “from the eternal sun.”<sup>9</sup> The moderate Spirituality is that which turns aside difficult adventure and ‘chooses easier paths’<sup>15</sup> for his Spiritual attainment of partial Divine union. He does not impose any extreme condition of renunciation or rigorous self-control and yet one serves Divine with a ‘law of moderation’<sup>30</sup> and receives the Divine’s brief touch, brief Spiritual experience and sees the Unknown in the midst of human fear, desire, action, restlessness, enjoyment and quest for truth thought.

The intellect of moderate seekers swings between a bright Supramental future hope and unintelligent subjection to habit, its blind purposeless repetition and grey present certitude. They try to restore partial order, maintain the custom of progress, the habit of conscious change and it is felt that collective aspiration is indispensable for large Divine Descent and provisional large gathering are organised through regular study circle, seminar, *sadhana* camps, women’s camp, annual functions etc by accustoming them ‘to regard in a religious spirit all institutions of life and its customary activities.’<sup>6</sup> Through these exercises of unconscious Yoga of Nature, devotees enter contact with the dynamic Divine known as Divine *Shakti* and hence become part of the Divine’s transforming action. Among these collective enthusiastic seekers, the standards and law of right living are framed and fixed in order to grasp the different sides of the truth of existence and establish a customary control. But it was not possible to harmonise the imperfection of the physical, vital and mental nature altogether due to the want of purity and integrity in knowledge. Devotees are hurried to bring perfection in the outer world without undergoing prior inner work in the subtle world or in *Savitri’s* language, ‘The gross weighs less, the subtle counts for more.’<sup>29</sup>

The practice of ‘moderate spirituality’<sup>1</sup> on large scale helps to upgrade the purely mundane existence which entirely separates life from the God and Self and *Sri Aurobindo* further confirmed that such large communities have succeeded in *India* and ‘has been one of the greatest triumphs of Spirit over Matter...’<sup>1</sup> And it is through moderate Spirituality that large scale Spiritual transformation of the social, political, educational and economic structure is practicable and humanity can maintain its dream of establishing a large moderate Spiritual community, providing all the necessary infrastructure for deeper and higher Spiritual quest and plasticity proper to experimental integral evolution.

*Sri Aurobindo* proposed a common religion for all humanity or each (free and liberated) man will have his own religion, law of truth, *dharma* through which he can enter direct contact with the Divine. It will be subsequently replaced by universal Spirituality through which it will be possible to extricate universal Godhead concealed in all humanity. To create



and reveal individually and collectively the Godhead and to grow into their universality and transcendence is the Spiritual destiny of men. The three fundamental basic truths of the religion will be freedom, equality and brotherhood which are the invention of highest mind during *French* revolution. The mental brotherhood is an ineffective and weak binding force and also mind cannot ensure equal opportunity and freedom from lower nature for all. So, the emergence of liberated Souls is inevitable through *tapasya* and askesis, which alone can bring perfection of freedom, perfection of equality and perfection of brotherhood. A profound change of world condition is possible when heart of the man is ready; he has shifted his status from 'child Soul' to the status of 'ripened Soul.'<sup>19</sup> A ripened Soul Does action, thinks issues and loves things only which has Divine's support and transforms all action, all thought and all love into Divine attributes. If the seed of the Godhead can be awakened in men, then all can discover Divine within, above and around. A mere man can become *Dvija*, *Yantra* and *Vibhuti* and finally can attain the consciousness of the *Avatar* in all life.

*Satyavan's* early days in the *Shalwa's* forest land was to think, act, enjoy and breathe like other **mundane**<sup>17</sup> man and yet he had the brief partial glimpse of deeper Self. Then a 'truth was felt' in his moderate life 'that screened its shape from mind.'<sup>16</sup> A moderate is oblivious of future doom and is preoccupied with present moments. An awareness of future doom comes through vision, and by consecration, Divine union is experienced and the doom changes. The **moderate** *Satyavan*, who lived in the illumined Soul ray of God's touch but was not ready to face the eternal Sun of His constant embrace, became **ascetic** *Satyavan*, when this surface concentration of the Divine ray penetrated heart and flesh. This ascetic Divine realisation could not bridge the gulf between Matter and Spirit. When he concentrated on the world, he lost the God and when concentrated on the God lost the world. With *Savitri's* arrival this gulf was bridged and the **consecrated** *Satyavan* became King Child and was able to live and face the Sun light, representing *Vijnana*. And in the cosmic Consciousness of *Vijnana*, the Spirit and Matter are reconciled and Matter's or physical body's fixed death bound destiny and grooves of Iron law are changed into the Spirit's immortal all life. This is a passage from mere mundane man<sup>17</sup> incarnating to the integral ascending Godhead of the race or 'the soul of man climbing to God,'<sup>7</sup> and its destined saviour. *Satyavan's* Godhead status does not prevent him from living 'in one house with the primal beast'<sup>8</sup> in the forest, colloquies with the *Djinn* and *Asuras* of the Subconscient world; thus, in the Divine's single plan 'high meets the low'<sup>8</sup> or 'God's summits look back on the mute Abyss';<sup>8</sup> accepts to be small and human on earth. This is the emergence of **Lord** *Satyavan*, for whom *Savitri* fought with dark Godhead in *Death's* Night. Through this sacrificial action, the highest Divine Consciousness of the *Avatar* is reconciled with lowest consciousness of earth.

*Savitri's* birth mother proposes *Savitri* to follow a secured and well-established middle path of moderate Spirituality:

“The middle path is made for thinking man.  
To choose his steps by reason’s vigilant light,  
To choose his path among the many paths  
Is given him, for each his difficult goal  
Hewn out of infinite possibility.”

Savitri-434

*Narad* further proposes humanity to lead a middle path of moderate Spirituality and suggested to wait all life till the arrival of the last *Avatar* and ‘bear this great world’s law of pain’<sup>21</sup> with the aid of Psychic Being. Thus, *Narad* spoke:

“A little bliss is lent thee from above,  
A touch divine upon thy human days.  
Make of thy daily way a pilgrimage,  
For through small joys and griefs thou mov’st towards God.  
Haste not towards Godhead on a dangerous road,  
Open not thy doorways to a nameless Power,  
Climb not to Godhead by the Titan’s road.”

Savitri-451

*Narad* said “Because thy strength is a part and not God’s whole,  
Because afflicted by the little self  
Thy consciousness forgets to be divine  
As it walks in the vague penumbra of the flesh  
And cannot bear the world’s tremendous touch,  
Thou criest out and sayst that there is pain.” Savitri-454

*Savitri* proposes *Death* that he should offer boons of heavenly joy to tired moderate Souls, because they cannot bear the wounds of time and cannot ‘cross on stones of suffering to’<sup>20</sup> arrive at the goal of Divine Bliss. Thus, *Savitri* said:

“Offer, O King, thy boons to tired spirits  
And hearts that could not bear the wounds of Time,  
Let those who were tied to body and to mind,  
Tear off those bonds and flee into white calm  
Crying for a refuge from the play of God.” Savitri-647

In this Yoga of all life *Savitri* and *Satyavan* had to go through the stages of mundane perfection<sup>17</sup> for a brief period before entering into a life of moderate Spirituality. *Savitri* book further hints that one can begin life from mundane and moderate Spiritual life and this slow evolution must culminate in highest Divine perfection. This can be observed from the following two verses:

“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.”

Savitri-135

“Aspiring he transcends his **earthly self**;  
He stands in the largeness of his soul **new-born**,  
Redeemed from encirclement by mortal things  
And moves in a pure free spiritual realm  
As in the rare breath of a stratosphere;  
A **last end** of far lines of divinity,  
He mounts by a frail thread to his **high source**;  
He reaches his fount of immortality,  
He calls the Godhead into his mortal life.”

Savitri-486

*Sri Aurobindo* nowhere insisted a developing Soul to become developed Soul. He further defined that ‘social duty, family obligation,’<sup>19</sup> profession, service to humanity and service to Nation are binding and are still necessary for a time for the developing Souls or child Souls and they can trace their Godward movement through the passage of partial self-discipline of moderate Spirituality. But with the Soul maturity or with the ‘ripened Soul’ the above ‘work, hope and aspiration’<sup>19</sup> will drop or ‘they will be withdrawn and a divine government will alone abide.’<sup>19</sup> By the pressure of Supramental energy, all the intermediate creations<sup>18</sup> of village community, large and small family life and ascetic unfulfilled life will break and it will pave the passage clear for the Divine collectivity where each individual inmate will have direct contact with the Divine. In a Divine community an individual ‘will be identified with the Divine and with others (fellow brothers) only through the divine consciousness and not through the mental nature.’<sup>19</sup>

### **Emergence of Integral Moderate:**

“The bliss which sleeps in things and tries to wake,  
Breaks out in him in a small joy of life:  
This scanty grace is his persistent stay;  
It lightens the burden of his many ills  
And reconciles him to his little world.”

Savitri-165

“After denial dawned a dubious hope,  
A hope of self and form and leave to live  
And the birth of that which never yet could be,  
And joy of the mind’s hazard, the heart’s choice,  
Grace of the unknown and hands of sudden surprise  
And a touch of sure delight in unsure things:”

Savitri-173

An integral Moderate is concentrated in moving his consciousness from three *Gunas* to higher Psychic and Spiritual state of Consciousness. He will use

all his leisure hours and also hours of action as opportunity of motiveless consecration. There is no rest for his Godward march and by the virtue of his sincerity he will be established in higher planes of Consciousness and he will learn to move his consciousness between Psychic and Spiritual plane. Then he emerges as integral Ascetic.

*The Gita* has identified the Moderate Spiritualists as Sattwic men, *Jijnasu*. *The Life Divine* has identified them as men with reverse or third exclusive concentration; who utilises his faculty of exclusive concentration to discover the subjective inner life and Soul. We find such hints of seekers of truth/*Jijnasu* in *Savitri*:

“He is a smallness trying to be great,  
An animal with some instincts of a god,...  
His hope a star above a cradle and grave.  
And yet a greater destiny may be his,  
For the eternal Spirit is his truth.”

Savitri-78

“A pilgrim of the everlasting Truth,  
**Our measures cannot hold his measureless mind;**  
He (King) has turned from the voices of the narrow realm  
And left the **little lane** of human **Time**.”

Savitri-80

“So must the dim being grow in light and force  
And rise to his higher destiny at last,  
Look up to God and round at the universe,  
And learn by failure and progress by fall  
And battle with environment and doom,  
By suffering discover his deep soul  
And by possession grow to his own vasts.”

Savitri-146

“This is the little surface of man’s life.  
He is this and he is all the universe;  
He scales the Unseen, his depths dare the Abyss;  
A whole mysterious world is locked within.  
Unknown to himself he lives a hidden king  
Behind rich tapestries in great secret rooms;  
An epicure of the spirit’s unseen joys,  
He lives on the sweet honey of solitude:”

Savitri-479

“He is the crown of the martyr burned in flame  
And the glad resignation of the saint  
And courage indifferent to the wounds of Time  
And the hero’s might wrestling with death and fate.  
He is Wisdom incarnate on a glorious throne  
And the calm autocracy of the sage’s rule.”

After exploring the limitation of *tamasic* mind and *rajasic* mind *Savitri* came across 'a brilliant ordered Space' of *Sattwic* mind. Here we observe a reason's balanced reign, 'adamant walls of law,' 'a small world or rule and line,' 'twilight thought' and limited freedom.

Here, the *sattwic* mind is divided into three parts of schoolman mind, fixed mind and outer mind. They three are of having three characteristics of fear, doubt and impatience respectively and through these attributes they limit the Illimitable.

Schoolman mind occupies life's large space, fixed pillars of thought, lives in its dreams. 'Its thoughts (are) an army ranked and disciplined.'<sup>23</sup> It does not dare to pursue 'great and difficult'<sup>23</sup> adventure, does not call down the 'flaming god,'<sup>23</sup> cannot set the world ablaze with the inner Fire. It limits the Soul with narrow ideal, adores an exclusive God, meditation is done to realise a narrow end; shuts its door to Divine Love and dries the heart with a rational religion. Its sacrifice is cold and flameless, *Shastra* is a sealed book devoid of Spiritual influence.

Fixed mind is a quiet country where sense hunger is partly quenched, doubt is replaced with fixed faith. This is a firm and settled space of intelligence<sup>24</sup> where all things are kept in their proper place. This fixed mind appears to be the creator of this apparent world, substitute of the mighty Soul. Aspirant of limited perfection, limited truth and limited harmony. This is the home of elite who are satisfied with their exclusive achievement, victory of single truth, clarity of the sword of limited Light. It does not want to go beyond itself to discover the Psychic being. Fixed mind is satisfied with truth's rounded outcome and ordered knowledge of apparent things. This is the world of artists, scientists, writers, philanthropists who are satisfied with their single achievement and do not show interest to go beyond their exclusive confident life.

Then *Savitri* came to world of outer mind, where all are in haste and all are impatient to save the God's world. Here no Divine Light and mystic Voice are received. Outer mind cannot receive the Divine messengers of subliminal world. It is not aware of waking trance, dreams of unborn Reality and strange goddesses with deep pooled magical eyes. In this outer world one meets crowds of glorious devotees who are hurriedly carry the light to suffering men.

Thus, man can begin climbing from mundane perfection and moderate Spirituality where he can live in the ray and ascend in consciousness to meet the Sunlight of comprehensive Spirituality or as indicated in *Savitri*, "(*King Aswapati*) Climbed through white rays to meet an unseen Sun."<sup>10</sup> Through practice of moderate Spirituality, the seed of static Godhead which sleeps in the

mortal's breast shall be born and raise His head. Thus, an *Avatar's* mission moves towards fulfilment when 'the entire universe becomes the total *Avatar* of the Supreme.'<sup>13</sup>

*The Synthesis of Yoga* book proposes<sup>6</sup> that the Spiritual Teachings need not be left safe in the hands of child Souls;<sup>19</sup> for their incapability to lead a higher life will transform Spirituality into '**hard and fast dogmas,**' dead conventions and countless superstitions of religious living.

*Savitri* book gives the message that those who are deeply dissatisfied with the limitations of schoolman mind, fixed mind and outer mind can trace their Psychic being and subsequently their Spiritual being. This is identified as rebirth of a seeker of Truth (*Jijnasu*) into twice born Soul (*Dvija*) or birth of an integral Ascetic. The office and utility of Moderate Spirituality ends when the need to call the Divine for satisfaction of endless desire<sup>25</sup> is replaced with rejection of all desire<sup>26</sup> and a Divine union is established through motiveless consecration.

OM TAT SAT

References: -

- 1: CWSA-23/The Synthesis of Yoga/23-24,
- 2: The Mother's Agenda/Vol-10/P: 498-499,
- 3: The Mother's Agenda-25.12.1969,
- 4: The Mother's Agenda-6/353,
- 5: Savitri-407,
- 6: "That we turn **always** the few distinct truths and the symbols or the particular discipline of a religion into **hard and fast dogmas,** is a sign that as yet we are **only infants in the spiritual knowledge** and are yet far from the science of the Infinite." CWSA-23/The Synthesis of Yoga-460, "Even if the soul is something created, **an infant being** that has to learn from Nature and grow into immortality, it must be by a larger law of growth and not by some divine code of primitive and barbaric justice." CWSA-22/The Life Divine-837, "In one chapter of *The Synthesis of Yoga*, Sri Aurobindo **says that there is a state of consciousness in which all is from all eternity** –everything, without exception, that is to be manifested here...

Q:- *In detail?*

In a certain state of consciousness (I no longer remember what he calls it—I think it's in the 'Yoga of Self-Perfection'), one is perfectly identified with the Supreme, not in his static but in his dynamic aspect, the state of becoming. In this state, everything is already there from all eternity, even though here it gives us the impression of a becoming. And Sri Aurobindo says that if you are capable of maintaining this state, then you know everything: all that has been, all that is and all that will be –in an absolutely simultaneous way.

But you must have a firm head on your shoulders! Reading some of these chapters in 'Self-Perfection,' **I thought it would be better if it didn't fall into just anyone's hands.**

Anyway, in this state the feeling of uncertainty completely disappears (he explains it very well)." The Mother's Agenda-2/170,

7: Savitri-703,

8: Savitri-541,

9: Savitri-622,

10: Savitri-23,

11: CWSA/22/The Life Divine-903,

12: The Mother's Centenary Works (second edition)/8/242,

13: The Mother's Centenary Works (second edition)/9/334,

14: The Mother's Centenary Works (second edition)/10/34,

15: "Man turns aside or chooses easier paths;" Savitri-449,

16: Savitri-407,

17: "Once were my (Satyavan's) days like days of other men:

To think and act was all, to enjoy and breathe;

This was the width and height of mortal hope:" Savitri-406-7,

"But when she (Savitri) came back to her self of thought,

Once more she was a human thing on earth,

A lump of Matter, a house of closed sight,

A mind compelled to think out ignorance,

A life-force pressed into a camp of works

And the material world her limiting field." Savitri-488

18: "India had three **fortress** of a communal life, the village community, the larger joint family and the order of the *Sannyasins*; all these are broken or breaking with the stride of egoistic conceptions of social life; but is not this after all only the breaking of these imperfect moulds on the way to a larger and diviner communism?" *Sri Aurobindo*, SABCL/17/The Hour of God-118,

19: "It is binding on **the developing (Soul)** but not yet perfectly developed individual in the shape of **social duty, family obligation, communal or national demand**, so long as it is not in conflict with his growing sense of the higher Right. But the *sadhaka* of the *Karmayoga* will abandon this also to the Lord of works. After he has made this surrender, his social impulses and judgments will, like his desires, only be used for their exhaustion or, it may be, so far as they are still necessary for a time to enable him to identify his lower mental nature with mankind in general or with any grouping of mankind in its works and hopes and aspirations. But after that brief time is over, they will be withdrawn and a divine government will alone abide. He will be identified with the Divine and with others only through the divine consciousness and not through the mental nature." CWSA/23/The Synthesis of Yoga-210-11, "Hatred and disliking and scorn and repulsion, clinging and attachment and preference are natural, necessary, inevitable at a certain stage: they attend upon or they help to make and maintain Nature's choice in us. But to the Karmayogin they are a

survival, a stumbling-block, a process of the Ignorance and, as he progresses, they fall away from his nature. The **child-soul** needs them for its growth; but they drop from **an adult** (Soul) in the divine culture.” CWSA/23/The Synthesis of Yoga-223, “The fruit we covet may be a reward of internal pleasure; it may be the accomplishment of some preferred idea or some cherished will or the satisfaction of the egoistic emotions, or else the pride of success of our highest hopes and ambitions. Or it may be an external reward, a recompense entirely material, wealth, position, honour, victory, good fortune or any other fulfilment of vital or physical desire. But all alike are lures by which egoism holds us. Always these satisfactions delude us with the sense of mastery and the idea of freedom, while really we are harnessed and guided or ridden and whipped by some gross or subtle, some noble or ignoble, figure of the **blind Desire** that drives the world.” CWSA-23/The Synthesis of Yoga-102, “There is too, on a higher level, the equality of the stoic, the equality of a devout resignation or a sage detachment, the equality of a soul aloof from the world and indifferent to its doings. These too are insufficient; first approaches they can be, but they are at most early soul-phases only or imperfect mental preparations for our entry into the true and absolute self-existent wide evenness of the spirit.” CWSA-23/The Synthesis of Yoga-103,

20: Savitri-457,

21: Savitri-451,

22: “(Question) Many people say that the teaching of Sri Aurobindo is a new religion. Would you say that it is a religion? (The Mother’s Answer) People who say that are fools who don’t even know what they are talking about. You only have to **read all that Sri Aurobindo has written** to know that it is impossible to have a religion on his works, because he presents each problem, each question in all its aspects, showing the truth contained in each way of seeing things, and he explains that in order to attain the Truth you must realise a synthesis which goes beyond all mental notions and emerge into a transcendence beyond thought....I repeat that when we speak of Sri Aurobindo there can be no question of a teaching nor even of a revelation, but of an action from the Supreme; no religion can be founded on that... But men are so foolish that they can change anything into a religion, so great is their **need of a fixed framework for their narrow thought and limited action**. They do not feel secure unless they can assert this is true and that is not; but such an assertion becomes impossible for anyone who has read and understood what Sri Aurobindo has written. Religion and Yoga do not belong to the same plane of being and spiritual life can exist in all its purity only when it is free from all mental dogma.” Page 18 of The Sunlit Path,

23: Savitri-496,

24: “Your preparation seems to be mainly intellectual and for this Yoga the intellect is not sufficient; relied upon as the chief guide it may become instead a barrier. This Yoga depends upon a supra-intellectual knowledge which can



come only from the soul or psychic being within and the secret spirit above.” CWSA-35/Letters on Himself and the Ashram-529,

25: “**Desire, for example, insistence on one’s likes and conveniences, all movements of hypocrisy and insincerity and falsehood, are great obstacles standing in the way of the Divine’s protection. If you seek to impose your will upon the Divine, it is as if you were calling for a bomb to fall upon you.**” The Mother/ May 25, 1941/ The Mother’s Agenda/ **December 4, 1971,**

26: ““A new consciousness is at work upon earth to prepare the coming of the superhuman being...Open yourselves to this consciousness if you aspire to serve the Divine Work...To come into contact with this new consciousness, the essential condition is no longer to have any desires and to be wholly sincere.” The Mother’s Agenda-April-9, 1969, “It has been best formulated in the already expressed doctrine of the Gita by which a complete renouncement of desire for the fruits as the motive of action, a complete annulment of desire itself, the complete achievement of a perfect equality are put forward as the normal status of a spiritual being. A **perfect spiritual equality** is the one true and infallible sign of the cessation of desire, — to be equal-souled to all things, unmoved by joy and sorrow, the pleasant and the unpleasant, success or failure, to look with an equal eye on high and low, friend and enemy, the virtuous and the sinner, to see in all beings the manifold manifestation of the One and in all things the multitudinous play or the slow masked evolution of the embodied Spirit.” CWSA-23/The Synthesis of Yoga-177,

27: TMCW-8/Questions and Answers-1956/p-246,

28: “It is at this point that religion (representing self-expansion) **must learn to subordinate itself** (to self-concentration of Spirituality), not to insist on its outer characters, but give full scope to the inner spirit to develop its own truth and reality.” CWSA/22/The Life Divine-897,

29: Savitri-186,

30: “When we attain **this perfection** (master of the physical), then action and inaction become immaterial, since neither interferes with the freedom of the soul or draws it away from its urge towards the Self or its poise in the Self. But this state of perfection arrives later in the Yoga and till then the **law of moderation** laid down by *the Gita* is **the best for us**; too much mental and physical action then is not good since excess draws away too much energy and reacts unfavourably upon the spiritual condition; too little also is not good since defect leads to a habit of inaction and even to an incapacity which has afterwards to be surmounted with difficulty.” CWSA/23/The Synthesis of Yoga-348,

# The Transformation of Moderate Spirituality into ‘secure Fortress of ascetic life’<sup>1</sup>

“I would myself say that no man can be **spiritually complete** if he cannot live ascetically or follow a life as bare as the barest anchorites”<sup>2</sup>

**Sri Aurobindo**

“The peculiarity of this (integral) Yoga is that until there is *siddhi* above, the foundation does not become perfect. Those who have been following my course (integral Yoga) had kept many of the old *samskaras*; some of them have dropped away, but others still remain. There was the *samskara* of *Sannyasa*, even the wish to create an *Arabinda Matha* (*Sri Aurobindo* Monastery). Now the intellect has recognised that *Sannyasa* is not what is wanted, but the stamp of the old idea has not yet been effaced from *prana* (breath, life energy). So there was next this talk of remaining in the midst of the world, as a man of worldly activities and yet a man of renunciation. **The necessity of renouncing desire has been understood, but harmony of renunciation of desire with enjoyment of Ananda has not been rightly seized by the mind.**”<sup>3</sup>

**Sri Aurobindo**

“As a matter of fact, when people talk of *Tyaga*, of renunciation, it is always the physical renunciation of the world which they understand by the word or at least on which they lay emphasis, while *the Gita* takes absolutely the opposite view that the real *Tyaga* has action and living in the world as its basis and not a flight to the monastery, the cave or the hill-top. The real *Tyaga* is **action with a renunciation of desire** and that too is the real *Sannyasa*.”<sup>30</sup>

**Sri Aurobindo**

“This kind of spirituality linked on in some way to the demands of the normal mind of man, persuaded to the acceptance of useful social duty and current law of social conduct, popularised by cult and ceremony and image is the outward substance of the world’s greater religions. These religions have their individual victories, call in some ray of a higher light, impose some shadow of a larger spiritual or semispiritual rule, **but cannot effect a complete victory**, end flatly in a compromise and in the act of compromise are defeated by life.”<sup>32</sup>

**Sri Aurobindo**

“The *vairagya* of one who has tasted the world’s gifts or prizes but found them insufficient or, finally, tasteless and turns away towards a higher and more beautiful ideal or the *vairagya* of one who has done his part in life’s battles but seen that something greater is demanded of the soul, is perfectly

helpful and a good gate to the Yoga. Also the sattwic vairagya which has learned what life is and turns to what is above and behind life. By the ascetic *vairagya* I mean that which denies life and world altogether and wants to disappear into the Indefinite and I object to it for those who come to this Yoga because it is incompatible with my aim which is to bring the Divine into life. But if one is satisfied with life as it is, then there is no reason to seek to bring the Divine into life, — so *vairagya* in the sense of dissatisfaction with life as it is is perfectly admissible and even in a certain sense indispensable for my Yoga.’<sup>65</sup>

### Sri Aurobindo

Moderate spirituality is necessary for generalisation of Spirituality in humanity. This is done by giving part time service to the divine, by offering all work of separative identity to the divine and by turning emotions towards divine through Bhakti. Moderate Spirituality cannot resolve the problems of existence. So rigorous self-control through ascetic spirituality is initiated by few fit Souls by exclusively devoting time and space for the increase of power of concentration.

The normal life of a moderate is divided into three parts; (1) he is having strong appetite to earn money; (2) to procreate a family (3) and its maintenance. The Gita issues injunctions<sup>61</sup> that those who are bewildered by three *gunas*, their normal life basis and thought basis must not be disturbed by practice of *Brhmacharya* and *ugra-tapah*. Without disturbing their normal life of world enjoyment, they can concentrate on the highest Spiritual truth available to the human race through *Bhakti* and *Karma*<sup>62</sup> and thus Spirituality is generalised in humanity.

As per *the Gita*, the three kinds of devotees, *arta*, *artharathi* and *jijnasu* or *tamasic*, *rajasic* and *sattwic*, are identified as moderate devotees. They are in their Nature noble, generous, catholic, *udarah*,<sup>4</sup> but out of them emerge a devotee of fourth kind identified as *Jnani*, or Spiritual man or **liberated ascetic**, who is considered very dear to the Divine. *The Gita* also further defines in sixteenth chapter, *daivasurasampad bivaga yogah*,<sup>5</sup> that those who live within the boundaries of three *gunas* are *asuras*, instruments of falsehood and those who go beyond the three *gunas* are *Devas*, instruments of Truth. The Lord of *the Gita* further confirms that He takes human birth as *Avatar*, in order to save the instruments of Truth, *paritranaya sadhunam*<sup>6</sup> and to destroy the instruments of falsehood, *vinasaya duskrutam*.<sup>6</sup> We have to understand the limitation of moderate Spirituality and its unlimited Divine possibility in the above double perspectives of *the Gita*. It insists that since all Souls<sup>45</sup> are eternal portions of the Divine so ‘the steadfast turning of this lower *Asuric* and *Rakshasic* into divine nature is the carefully hidden meaning of human life.’<sup>27</sup>

A moderate adores Divine as the giver of boon and curse and he considers that the Divine is meant to exclusively satisfy his endless desire. A moderate appetite circles around multiple worries and he approaches Divine with the intention to get success in his business or occupation, good health, for a child (preferably a boy!), a good job and good fortune. *Sri Aurobindo* never gave reply to such letters except that of *Sadhana* and that was again restricted to His own disciples. *The Mother* did not want to limit<sup>64</sup> Her action exclusively within moderate Spirituality which accommodates a larger section of suffering humanity and Her reply to all these unknown desire driven letters, “What have you given to *the Lord*, or done for him, that you ask me to do something for you? —I do only the *Lord’s* work!”<sup>7</sup> *The Mother* showed little interest to mix up Spiritual Truth with the falsehood of family, society, nation and religious foundation. Rather She insisted all these half-truths and narrow setups of Divine Reality to choose either the ‘Truth or the abyss.’<sup>31</sup> All human relation has a beginning and an end and hence not trust worthy. If this relation enters subtle physical through vision, then a permanence can be expected. Everything depends on individual, how much his Soul will turn towards Divine and truth or else Soul will turn towards world and conventional life which is identified as abyss.

*The Gita* confirms that those who adore Divine for the satisfaction of their desire do not experience movement in higher planes of consciousness. “The sacrifices offered with a view of getting personal fruit and benefit and also for ostentation, know that to be *rajasic* sacrifice.”<sup>50</sup> “If one does work with attachment to the fruits of work then that sacrifice does not go to the Divine but to the ego, to *Asura*, *Yakshas* and *Rakshasas*.”<sup>51</sup> “They who desire the fulfilment of the fruit of their works, *siddhi*, on earth sacrifice to Gods because by that sacrificial work without knowledge one gets easy and swift result, *kipram siddhirbhavati*,”<sup>52</sup> but these attached Souls cannot ascend in the stairs to the highest Consciousness, *paramapnoti purushah*,<sup>53</sup> and their life may be treated as vain, *mogham partha sa jivati*.<sup>54</sup> Sacrificial work with knowledge of the wheel of Works, *evam pravartitam chakram*,<sup>54</sup> and without attachment leads to higher planes of Consciousness.

*The Mother’s* vision on *Auroville* seems to be generalisation of Yoga through an easily expansible extension of moderate Spirituality but its objective is realisation of self-concentration and self-diffusion of highest Spiritual truth and of becoming cradle of future Superman. Here, She received strong overhead direction and did not wish to begin seeking from religious activity and external mental worship which are identified as first step<sup>49</sup> and dispensable method of integral *Bhakti Yoga* rather ‘an end to religions!’<sup>8</sup> She did not want to transform *Matrimandir* as a religious centre of worship of slow evolution but rather a place where all outer aids are substituted by inner aids of concentration, meditation, silencing of the mind and inner adoration which are

identified as indispensable method and second step<sup>49</sup> of integral *Jnana* and *Bhakti Yoga*. This is further extended as Spiritual experience of Knowledge by identity and Bliss of union and dynamised as pouring down of Divine Knowledge and Love of third and fourth step and the last ascending Spiritual experience of integral Yoga is the highest oneness with greatest possible depth and height of Consciousness. *Matrimandir* is the symbol of *The Mother's* perfect manifestation in the material plane and is the channel of continuous descent of Supreme force. 'A city like *Auroville* has more weight in earth's history than all the groups of the world'<sup>43</sup> because through this manifestation, a best chance is given to mankind, 'to avoid general conflict.'<sup>43</sup>

Similarly, 'all truth and practice too strictly formulated'<sup>20</sup> becomes slow evolutionary movement of dispensable Religion and if it can be constantly renovated then the emergence of indispensable swift evolutionary Spiritual movement becomes practicable. For this reason, Spirituality asks plasticity of law and purity as the condition of acquisition of new life.

The Spiritual energy accumulated through the practice of moderate Spirituality is not sufficient to meet the crisis and critical hour in the destiny of the individual, collectivity and the race because it does not train to lean on the pure Spirit during the hour of extreme adversity. If the pure Spirit dynamises during the period of extreme adversity, then a radical change of fate of individual and the race can be experienced. For such achievement, which appears to be possible by long movement of consciousness between Psychic and Spiritual plane and finally the consciousness has to be universalised and Supramentalised. *Savitri*, after establishing herself in Cosmic and Supramental consciousness, came across the 'tremendous moment'<sup>47</sup> of her life in the form of *Satyavan's* death in the forest. During this critical hour, her Soul spontaneously moved towards the 'luminous Source'<sup>47</sup> or the origin of our existence, which alone can bring sudden change in her fate.

Again, an ascetic escape into static Divinity can provide a momentary elevation without resolving the problem of existence and its large-scale acceptance can disturb the social set up for a brief period. But this *Jivatma's* union with *Paramatma* of static Divinity is identified as beginning of Spiritual life which later culminates with dynamization of Spirit in cosmic plane and reconciliation of Spirit with Matter.

The Mother-nature cannot rest satisfied with the highest achievements of partial Divine union of moderate Spirituality and shall seek some point of exit through its developed Souls to practice later Vedantic Spiritual Self-discipline. On the other hand, if mankind will remain satisfied with the existing achievement of moderate Spirituality, then it cannot open safe passage for high Souls for their exclusive Spiritual pursuit and massive Spiritual experiences.

King Aswapati's entry into hidden inner realm<sup>66</sup> began after exhaustion of his surface action and world enjoyment. World enjoyment is reflected in the form of outer wandering. King Aswapati's outer movement reduced<sup>67</sup> after his consciousness is universalised.

The defect of moderate Spirituality is that it does not preach the 'total rejection'<sup>16</sup> of earthly enjoyment as initial condition of all Spiritual pursuit. It does not reject human love which is vain to 'break earth's seal of ignorance and death.'<sup>33</sup> It creates a 'religious temperament, (and) the most outward form of spirituality'<sup>11</sup> and limits the individual capacity to hold the Divine Force. It is essential that one should clearly discern truth from falsehood, pure Divine Will from desire, inner will to delight from outer lust and craving of mind and body. If one is unable to make this practical distinction then one can 'make a choice between (1) life-killing asceticism and (2) the gross will to live or else (3) try to affect an awkward, uncertain and precarious compromise between them.'<sup>18</sup> So either a life of ethical austerity or a life of temperate indulgence of desiring mental and vital self or a life combining both is perceived as golden means of healthy human living. But none of the above three ways gives the perfection which integral Yoga seeks. It rather seeks a Divine government by possession of Truth, pure action of Divine Will and self-existent Delight by exclusion of untruth, personal will and vital hunger of the flesh. Those who unwisely attempt Yogic practice without sufficient purity and concentration may activate lower nature or injure, crack and damage the earthly vessel by powerful inrush and pressure of Divine force into the recalcitrant nature.

The mass of men live in their physical mind and their initial turning must take the form of adoration, external worship, use of ceremony as mechanical rite and they cannot realise anything except by force of physical symbol and physical action. This moderate set up did not **considered seriously** to realise the Divine in His entirety and reconcile the Divine with His Law and human collectivity because its fragmentary period of evolution in Ignorance was not yet exhausted. When it tries to arrive at any absolute value, it only promotes some partial view of things; thrusts itself into one sided exclusive view points and deprives itself from the catholicity of the all vision of the Infinite. In this period humanity lived by fragments of experience, suffered the fragmentation of integral Divine, integral Knowledge and fullness of Life.

In this set-up training has been implanted to rend the veil between the surface self and the object or to enlarge the surface physical sheath and separate the intellect out of the subjugation of physical mind and sense mind through partial renunciation and partial self-giving and arrives at more supple and more ample self-accommodation to higher faculties. The new ascetic set up of *The Mother's* Mission intends to carry ahead this exercise to its acme by rending<sup>44</sup> the veil between our inner Self and our ignorant surface Self or

similar separation between Intuitive Mind and Intellect and strengthen the higher knowledge-faculty. In ascetic living one meets the conflict between an Intuition intensely aware of an absolute transcendent and inmost subtle physical Reality and a strong intellectual reason regarding the world with a keen and vigorous rational intelligence.

Ascetic practices are born to counter the above defects and limitations of moderate Spirituality. Integral Yoga identifies renunciation as an indispensable negative instrumental means of self-discipline to realise the positive aim of Self-fulfilment. The beginner of this Yoga gives more importance to indispensable inner renunciation of desire, *kama*,<sup>34</sup> attachment, *sangam*,<sup>39</sup> ego, *ahamkara*,<sup>35</sup> dualities,<sup>36</sup> *dwanda*, three *guna*<sup>37</sup> and fruits of all work, *sarva karma phala tyaga*<sup>38</sup> and less importance to dispensable outer renunciation of home/life, *aniketa*<sup>40</sup> subjected to lower nature and outer renunciation of work born out of personal will, *sarbarambha parityagi*;<sup>41</sup> because both the untransformed Nature of life and defect of work can be transformed into Divine Life and Divine Work. To go beyond the influence and attachment of home, family and clan are identified as greater achievement than their physical renunciation.

A traditional ascetic Spirituality may not be able to meet and confront with the negations of life. This has been observed by King *Aswapati* and *Savitri* in the following Spiritual experience:

(King's experience) "All here must learn to obey a higher law,  
Our body's cells must hold the Immortal's flame.  
Else would the spirit reach alone its source  
Leaving a half-saved world to its dubious fate."

Savitri-35

(King's experience) "Heaven's flaming lights descend and back return,  
The luminous Eye approaches and retires;  
Eternity speaks, none understands its word;  
Fate is unwilling and the Abyss denies;  
**The Inconscient's mindless waters block all done.**"

Savitri-371

"Her (Savitri's) self was nothing, God alone was all,  
Yet God she knew not but only knew he was."

Savitri-522

(Savitri's experience) "A consciousness of being without its joy,  
Empty of thought, incapable of bliss,  
That felt life blank and nowhere found a soul,  
A voice to the dumb anguish of the heart  
Conveyed a stark sense of unspoken words;  
In her own depths she heard the unuttered thought  
That made unreal the world and all life meant."

(Savitri's experience) "In that absolute stillness bare and formidable  
 There was glimpsed an all-negating Void Supreme  
 That claimed its mystic Nihil's sovereign right  
 To cancel Nature and deny the soul."

An integral Ascetic<sup>56</sup> has to exceed the traditional Ascetic's limitation (1) of saintly inactivity by dynamisation of Divine will and realise God as the Doer of all action who demands action from all; (2) the traditional ascetic's realisation of God's shadow or brief Spiritual illumination is to be superseded by the Direct uninterrupted contact with the Divine All; (3) the traditional ascetic's recoil from life or killing of life impulse and its native utility and function is transformed into massed concentration of Spiritual Bliss; in ascetism this life and all life are unreal whereas in integral Yoga this life and all life are endless unfolding of truth and endless Yoga; thus the integral ascetic enjoys the Self and the Universe divinely; (4) a traditional Saint or Yogi is not sure of his liberated purity and the trained self-mastery against the intrigue of lower Nature; he 'does not care about that, because it is not his object to perfect the nature, but to separate himself from it.'<sup>58</sup> In integral ascetic this defect of unsaintly movements is corrected through awareness of these limitations and by realising the Spiritual rapture, purity, light and knowledge and by integrating the Personal and Impersonal aspect of the Divine Love and he does not seek perfection, *siddhi* in the lower being by ego but by activating the *Vijnana*, the truth Consciousness of the Gnostic plane and thus Nature is Spiritualised; (5) an integral ascetic rejects 'a severe ascetic insensibility, an aloof spiritual indifference or a strained rugged austerity of self-suppression'<sup>57</sup> and his emotional nature will undergo high liberating transformation by large, universal and equal Divine Love. (6) *Sri Aurobindo* proposes in *The Synthesis of Yoga* that a *Sadhaka* can avoid Spiritual fall and experiences success of Yoga if Divine is the 'one and only aim'<sup>59</sup> of life. And this absolute or total consecration is possible only by practice of reverse exclusive concentration, *samyama*, or rigorous self-control for a long period. Thus, the Spirituality of consecration can stand and survive firmly on the foundation of Spirituality of renunciation. All human endeavour or *Tapasya* is to be combined with the power of consecration and the Divine Grace alone.

### **Self-disciplines of integral Ascetic setup:**

**"(First self-discipline of integral setup)** By the practice of truth, by renunciation of all forms of egoistic seeking, by abstention from injury to others, by purity, by constant meditation and inclination to the divine Purusha who is the true lord of the mental kingdom, a pure, glad, clear state of mind and heart is established.... **(Second self-discipline of integral setup)** Afterwards, the ordinary activities of the mind and sense must be entirely



quieted in order that the soul may be free to ascend to higher states of consciousness and acquire the foundation for a perfect freedom and self-mastery.... **(Third self-discipline of integral setup)** This done, the system proceeds to the perfect quieting of the restless mind and its elevation to a higher plane through concentration of mental force by the successive stages which lead to the utmost inner concentration or ingathered state of the consciousness which is called Samadhi.”<sup>55</sup>

### **Sri Aurobindo**

Therefore attachment which is egoistic distortion of Divine Love and desire which is egoistic distortion of Divine Delight must be utterly cast out from our life; ‘there is nothing in the world to which we must be attached, not wealth nor poverty, nor joy nor suffering, nor life nor death, nor greatness nor littleness, nor vice nor virtue, nor friend, nor wife, nor children, nor country, **nor our work and mission**, nor heaven nor earth, nor all that is within them or beyond them.’<sup>19</sup> And this means we should be attached to pure form of Divine Love and nurture desire to get Divine *Ananda*. *The Gita* does not demand from liberated man ascetic inactivity of pure and spotless Saint nor egoistic mental action which wears the garb of service, altruism and philanthropy rather the Lord asks *Arjuna* to ‘rise beyond the three *gunas* and gain glory, conquer the enemies and enjoy an opulent kingdom.’<sup>21</sup> If one will attempt to enjoy above three attributes within three *gunas* then it will bring ambition, sin and insecurity in the individual life. Integral Yoga does not demand from developed Soul unwounded mortal life ‘untouched with tears’<sup>23</sup> but he must face the fiery test, *agni parikha*,<sup>24</sup> to weigh his Soul’s greatness and ‘must cross on stones of suffering to its goal’<sup>25</sup> of Bliss Oneness.

1) The traditional Asceticism and Illusionism are born when vital and physical nature stands as an impediment to pure Spiritual quest of escape into absolute Reality through successive stages of *Sannyasa*, Renunciation, *Moksha*, Liberation, *Nirvana*, extinction of Self. The final aim of ascetic Yoga is pacification of mind, thought activity and disturbance of heart; one will arrive at entire peace and indifference and final cessation of mechanical action of life and body. Whereas integral Yoga combines perfect outer activity with entire inner passivity, mental silence, cessation of emotion and absence of personal will. The experience of immobile Self, the transcendent immutable Superconscient Reality, One without the second, is considered as starting point, indispensable Spiritual foundation and first object of a Spiritual man. *The Upanishad* describes it as luminous, pure, sustaining the world but inactive in it, without flaw of duality, without scar of division, unique, identical, free from all appearance of relation and of multiplicity, --the pure Self of the *Adwaitins*, the inactive *Brahman*, the transcendent Silence.

2) The new Ascetic set up promises the seekers to change their dim ordinary fate bound earthly life into higher Spiritual destiny or accelerate their

mental evolution by implementing seven immediate reformations in their daily routine life; they are: (a) they will learn lessons from each failure to such extent that this stumble must not repeat itself again and again in their life; (b) from each Spiritual fall of consciousness they will not be discouraged and maintain their persistent effort to remain aware of their occult Source and develop the capacity to discern truth from world falsehood; (c) they will not escape from the difficulties of life, rather they will maintain their struggle against environment and doom with the aid of accumulated Soul Force; (d) physical suffering for them will be an opportunity to discover the deep Soul or the Psychic being; (e) in their contact with the world they will initially follow the principle of true ethics of self-blame and self-condemnation instead of finding fault with others; (f) they will experience true love by establishing a commerce in which the joy of giving is equal to the joy of receiving and tends in the end the joy of giving is even greater than joy of receiving; (g) they seek personal salvation for human fulfilment because without it they cannot liberate others (h) and by rejection of lower nature they will possess, enjoy and dominate the world through intervention of higher Consciousness and will expand themselves into infinity.

3) The new integral Ascetic set up also proposes the seeking devotees to become aware of their final return from the later *Vedantic* influence of giving exclusive importance conferred on the Divine, liberation of Self to the less exclusive and all-inclusive trend of ancient *Vedanta* where God and Man received equal regard and reverence and the sons of Men are also recognised as the children of God. There will be in them 'a certain respect'<sup>26</sup> and reverence for physical things, a worship of Divine, the *Brahman* in what they use, ordered harmony and beauty in the life of Matter.

4) In order to install the living Deity, *the Mother's* Consciousness shall further continue in those who have a pure and glorious material background with ascetic turn of mind in order to participate in the double evolution of Mind and Spirit and learn the lesson (1) of Spiritual liberation, *Brahmic* consciousness of feeling the Self as untouched and pure and (2) of Spiritual transformation which means the Nature is Spiritualised, *madbhava*. They will move Consciousness through its double stair of ascent of Soul and descent of *Shakti*. Through this exercise they will establish their hold on the Divine first and secondly establish their hold on the Nature and lastly reconcile their relation. They will be able to resolve the practical problem of possession of the world by losing contact with the Divine and possession of the Divine by losing contact with the world. They will utilise each moment of their life to increase concentration in order meet the critical moment of their individual and collective destiny. Their nature of becoming the instrument of truth got tested during extreme adversity because during that hour they have to reaffirm their faith and become generator of affirmative vibration instead of falling back into

negations and pessimism. They will detach Soul from body, life and mind to such extent that death of the body will be experienced as change of dress without fear, repulsion and aversion to bodily cessation. They will prepare like *Savitri* to accumulate Spiritual strength through each successive moments towards conquest of Ignorance, Suffering, Falsehood and Death. Secondly they will relinquish attachment to religious dogmas, mental construction and even to the truths they hold most securely,<sup>12</sup> and practice the perfection of equality which *Sri Aurobindo* declared as ‘the first word of the path of works, so also the first word of the path of knowledge’<sup>19</sup> or ‘the first business of the *sadhaka*’<sup>13</sup> and asks him to ‘exercise steadily his will on his nature ...to get rid of the defect and its causes.’<sup>13</sup> Thirdly, they will identify all the norms of integral Yoga and work them out systematically without any compromise, in order to give a boost to *The Mother’s* statement, “If you really want to please Me (I believe you do!),... concentrate on the book on *Sri Aurobindo*.”<sup>14</sup> This exercise later transforms into spontaneous and integral obedience to the Divine with whom one is in conscious union; this is defined by *The Mother* as sincerity or to ‘allow nothing, nowhere, to deny the truth of your being.’<sup>15</sup> A dearest devotee turning into the Divine had happened during exceptional moments in the life of *Sri Chaitanya*,<sup>28</sup> such possibility of permanent ascent and permanent descent of *Purushottama* Consciousness is included in the life of an integral Yogi by possession of integral Divine. These accumulated Spiritual Powers are directed towards the Inconscient and Subconscient planes to confront nether dark forces and continuation of unending work of world transformation.

### **Recapitulation:**

“A new life dawns, he looks out from vistas wide;  
The Spirit’s breath moves him but soon retires:  
His strength was not made to hold that puissant guest.”

Savitri-165

So, the integral Ascetic Fortress of *the Mother’s* Mission is a field of *Karma Yoga* pursued in double seclusion, as indicated in *Savitri*. The value of time and space multiplies in seclusion as one draws down Timeless Eternity into slipping moments and Spaceless Infinity into limited space of our habitation. The two inner solitudes are to renounce the sense enjoyments and to renounce the attraction of outer extrovert life. *Savitri* further issues injunction for seekers of higher life and Soul seekers that for them ‘rest and earthly ease’<sup>46</sup> are forbidden. So tireless and ceaseless consecrated action supported by rigorous self-control are the condition of this integral ascetic set up. An integral Ascetic will overcome following limitations of Moderate Spiritual pursuit, which has now largely dominated the life of men:

- 1) Divine is one of the aims of life and not the only and one aim of life.

- 2) They have separative identity which they do not want to melt fully in the Self, World and Divine.
- 3) They have to be aware that the consciousness must move between three *gunas* of *tamas*, *rajas* and *sattva* consciously and after opening of Psychic and Spiritual Being, consciousness has to move between waking and non-waking trance.
- 4) For them Divine manifestation through Self-expansion is more important than Divine union through Self-concentration. Integral Yoga succeeds when self-expansion becomes a willing subordinate of self-concentration. Integral Yoga further recognises Divine manifestation as outcome of Divine union or activation of Divine Will and not the undivine action by activation of three *gunas*.

A Spiritual man emerges as an integral Ascetic with partial opening of his Psychic Being and Spiritual Being. He will accumulate Spiritual energy by movement of his Psychic and Spiritual being and this densification of Spiritual energy can be measured from the illumination of his eye and power of his voice. These are hinted in *Savitri* as:

“A light was round him (King Aswapati) wide and absolute,  
 A diamond purity of **eternal sight**;  
 A consciousness lay still, devoid of forms,  
 Free, wordless, uncoerced by sign or rule,  
 For ever content with only being and bliss;  
 A sheer existence lived in its own peace  
 On the single spirit’s bare and infinite ground.”

Savitri-297

(King Aswapati’s experience) “He thought and felt in all, **his gaze had power.**”

Savitri-301

(*Savitri*’s experience) “And from her eyes the Eternal’s bliss **shall gaze.**”

Savitri-346

(*Satyavan*’s Experience) “His **eyes** keep a memory from a world of bliss...

His speech carries a light of inner truth,...  
 His sweetness and his joy attract all hearts”

Savitri-430-31

*Death* said to *Savitri* “Who then art thou hiding in human guise?  
 Thy **voice** carries the **sound of infinity,**”

Savitri-663

*The Mother* certified *Sri Aurobindo* as a ‘staunch *Hindu*’<sup>9</sup> by nature and He had developed great regard towards *Sanatana Dharma* (and also for other religious faith) because His comprehensive Spiritual realisations had its root in the ancient teachings of Eternal Religion. He pointed out that if a Religion has to attain popularity it must have a personal Godhead as ‘object of worship.’<sup>10</sup> An *Avatar* cannot become personal God ‘in the sense that no one can become

individually the Lord of all the universes.’<sup>22</sup> He can become at once (1) impersonal, immutable and quiescent of becoming one with the *Nirguna*, qualityless *Brahman*, and (2) of becoming one with the *Saguna*, infinite qualities of *Brahman*, in the liberty of dynamic manifestation measured by Power and achievement of Nature and (3) transcends both the states. ‘...in the *Avatar* there is the special manifestation, the divine birth from above, the eternal and universal Godhead descended into a form of individual humanity, *atmanam srijami*,<sup>48</sup> and conscious not only behind the veil **but in the outward nature**.’<sup>29</sup> This indicates that *The Mother* and *Sri Aurobindo*’s triple Divine Presence is intended for some special invisible Spiritual action of movement of Consciousness covering the whole earth which is other than the visible expansion of a popular Religion<sup>10</sup> and popular Yoga<sup>68</sup> and does not want to limit itself within external religious worship.<sup>42</sup> Integral Yoga does not reject the limiting idea<sup>60</sup> of adoring the Divine as a Person, but it emphasizes more on Divine as a state of widening, deepening and heightening Consciousness and by movement of Consciousness one can grow from partial knowledge on the Divine to comprehensive knowledge on the Divine.

In *The Life Divine*, *Sri Aurobindo* has identified that ‘the ascetic spirit is an **indispensable** element in human perfection’<sup>63</sup> and even its separative identity of *Jivatma*’s union with *Paramtama*, is not universalised, still this discipline of Self-control is an intermediate passage through which Psychic being and Spiritual being are universalised and opens the gate of consecrated living.

*OM TAT SAT*

References: -

- 1: CWSA-24/The Synthesis of Yoga/573-4,
- 2: SABCL-26/On Himself/130,
- 3: The Mother’s Agenda-3/271,
- 4: The Gita-7.28,
- 5: “There are two types of beings created in this world, the *Daivic* and *Asuric*; the *Daivic* has been described at length. Hear now from Me, O *Partha*, about the *Asuric*.” The Gita-16.06, “The evil doers attain not to Me, Souls bewildered by the *Maya* of three *gunas* resort to the nature of being of *Asura*.” The Gita-7.15,
- 6: The Gita-4.8,
- 7: The Mother’s Agenda-4/299,
- 8: “That the Force is now at work is without a shadow of doubt. And there is such a great...a very active will: NO RELIGION, no religion, no religious forms. Quite naturally, people immediately...So that is why I left them (*Aurovillians*) very free. That was why I did not insist on building centre first, because that is fact the cathedral of old, temple of old, the whole thing of old,

then everything gets organised around that: a religion—we want no religion.”  
The Mother’ Agenda-10/498,

9: The Mother’s Agenda-6/45,

10: “*Buddhism* only became a **popular religion** when *Buddha* had taken the place of the supreme Deity as an object of worship.” CWSA/24/The Synthesis of Yoga/556, “Emotionally, the first form which this turning takes **must** be that of adoration. In **ordinary religion** this adoration wears the form of **external worship** and that again develops a most external form of **ceremonial worship**. This element is ordinarily necessary because the mass of men live in their **physical minds**, cannot realise anything except by the force of a physical symbol and cannot feel that they are living anything except by the force of a physical action.” CWSA/24/The Synthesis of Yoga/572, “*Buddha* never said he was an Avatar of a Personal God but that he was the *Buddha*. It is the Hindus who made him an Avatar. If *Buddha* had looked upon himself as an Avatar at all, it would have been as an Avatar of the impersonal Truth.” CWSA-28/Letters on Yoga-I-500,

11: CWSA-23/The Synthesis of Yoga/23-24,

12: CWSA-23/The Synthesis of Yoga-330-31,

13: “The first business of the *sadhaka* is to see whether he has the perfect equality, how far he has gone in this direction or else where is the flaw, and to exercise steadily his will on his nature or invite the will of the *Purusha* to get rid of the defect and its causes.” CWSA-24/The Synthesis of Yoga-722, “The first business of the spiritual seeker is to get away from the outward mind’s outlook and to look at inward phenomena with an inward mind to which they soon become powerful and stimulating realities. If one does that, then one begins to see that there is here a wide field of truth and knowledge, in which one can move from discovery to discovery to reach the supreme discovery of all. But the outer physical mind, if it has any ideas about the Divine and spirituality at all, has only hasty *a priori* ideas miles away from the solid ground of inner truth and experience.” CWSA-30/Letters on Yoga-III/p-19,

14: The Mother’s Agenda-2/156, “Thus, Sri Aurobindo represented a totality of comprehension and knowledge and power; and every one of his books is at once a symbol and a representation. Every one of his books contains symbolically, potentially, what is in him. Therefore, if you concentrate on the book, you can, through the book, go back to the source. And even, by passing through the book, you will be able to receive much more than what is just in the book... There are many explanations in this book [*The Synthesis of Yoga*], so if you tumble into the midst of an explanation... It should be rather a book like *Thoughts and Glimpses*, or *Prayers and Meditations*, or *Words of the Mother*; also *Questions and Answers*.” TMCW-8/Questions and Answers-1956/p-163-164,

15: The Mother’s Agenda-1/212,

16: “It must give up from within everything to which it is attached in order that it may gain that which they are in their reality. The external renunciation is not

the essential, but even that is necessary for a time, **indispensable in many things** and sometimes useful in all; we may even say that **a complete external renunciation is a stage through which the soul must pass at some period of its progress**, --though always it should be without those self-willed violences and fierce self-torturings which are an offence to the Divine seated within us.”

CWSA-23/The Synthesis of Yoga-333,

17: “Secondly development into forms is an imperative rule of effective manifestation; yet all truth and practice **too strictly formulated** becomes old and loses much, if not all, of its virtue; it **must be** constantly renovated by fresh streams of spirit revivifying the dead and dying vehicle and changing it, if it is to acquire a new life.” CWSA/23/The Synthesis of Yoga-5, “In the spiritual life the basis of the act is a spiritual consciousness perennial and renovating, moved to express itself always in new forms or able to renew the truth of a form always by the flow of the spirit, and to so express itself and make every action a living symbol of some truth of the soul is the very nature of its creative vision and impulse. It is so that the spiritual seeker must deal with life and transmute its form and glorify it in its essence.” CWSA-23/The Synthesis of Yoga-164,

18: CWSA/24/The Synthesis of Yoga-658,

19: CWSA-23/The Synthesis of Yoga-329,

20: CWSA-23/The Synthesis of Yoga-313,

21: The Gita-11.33,

22: CWSA-23/The Synthesis of Yoga-380,

23: Savitri-422,

24: Savitri-423,

25: Savitri-457,

26: CWSA/22/The Life Divine/1022,

27: “The growth of the god in man is man’s proper business; the steadfast turning of this lower Asuric and Rakshasic into the divine nature is the carefully hidden meaning of human life. As this growth increases, the veil falls and the soul comes to see the greater significance of action and the real truth of existence.” CWSA-19/Essays on the Gita-327, “To fulfil God in life is man’s manhood. He starts from the animal vitality and its activities, but a divine existence is his objective.” CWSA-21/The Life Divine-41,

28: “But also the higher divine consciousness of the *Purushottama* may itself descend into the humanity and that of the Jiva disappear into it. This is said by his contemporaries to have happened in the occasional transfigurations of *Chaitanya* when he who in his normal consciousness was only the lover and devotee of the Lord and rejected all deification, became in these abnormal moments the Lord himself and so spoke and acted, with all the outflooding light and love and power of the divine Presence.” CWSA/19/Essays on the Gita-163, “Chaitanya’s experience was not that of Supermind, but of a Love and Ananda brought from above into the vital — the response of the vital is an extreme passion and exultation of Godward love and Ananda, the result of

which is these *vikaras*. Chaitanya claimed this supremacy for the Radha experience because Ananda is higher than the experiences of the spiritual mind, Ananda being according to the Upanishads the supreme plane of experience. But this is a logical conclusion which cannot be accepted wholly — one must pass through the supermind to arrive to the highest Ananda and in the supermind there is a unification and harmonisation of all the divine Powers (Knowledge, etc. as well as Love and Ananda). Different sadhanas emphasise one aspect or another as the highest, but it is this union of all that must be the true base of the highest realisation and experience.” CWSA-29/Letters on Yoga-II-466, “But Chaitanya’s case is peculiar; for according to the accounts he ordinarily felt and declared himself a bhakta of Krishna and nothing more, but in great moments he manifested Krishna, grew luminous in mind and body and was Krishna himself and spoke and acted as the Lord. His contemporaries saw in him an Avatar of Krishna, a manifestation of the divine love.” CWSA-28/Letters on Yoga-I- p-485-486,

29: CWSA/19/Essays on the Gita-161,

30: CWSA/19/Essays on the Gita-494,

31: *The Mother’s* New Year declaration of 1967 reads as, “Men, countries and continents! The choice is imperative: Truth or the abyss.” CWM/15/188, *The Mother’s* Agenda-7/302, *The Mother’s* Declaration on the occasion of the events of February 11, 1965, when the Ashram was attacked by rioters and several buildings were looted and set on fire: “We do not fight against any creed, any religion. We do not fight against any form of government. We do not fight against any caste, any social class. We do not fight against any nation or civilisation. We are fighting division, unconsciousness, ignorance, inertia and falsehood. We are endeavouring to establish upon earth union, knowledge, consciousness, truth; and we fight whatever opposes the advent of this new creation of Light, Peace, Truth and Love.” *The Mother’s* Agenda/ February 27, 1965, “A new world, based on Truth and refusing the old slavery to falsehood, wants to take birth. In all countries there are people who know it, at least feel it. To them we call: “Will you collaborate?”” TMCW-15/Words of the Mother-III/p-62

“They (Beings of greater life) call in Truth for their high government...

Or to the truth of Darkness they subscribe” Savitri-185,

32: CWSA/19/Essays on the Gita-567-68,

33: Savitri-315,

34: The Gita-18.53, 16.18, 16.12, 16.16, 2.62, 16.8, 7.20, 9.21, 2.70, 2.71, 16.23, 5.12, 5.26, 5.23, 16.10, 7.11, 17.5, 3.43, 3.39, 4.19, 2.55, 2.43, 18.24, 18.2,

35: The Gita-3.27, 16.18, 18.58, 18.53,

36: The Gita-10.33, 15.5, 7.27, 7.28, 4.22,

37: The Gita-18.19, 13.14, 3.5, 13.23, 4.13, 3.28, 7.13, 7.14, 15.2, 3.29, 18.29, 13.21, 13.14, 14.18, 14.19, 14.20, 13.19, 15.10, 14.25,

38: The Gita-12.11,



39: The Gita-5.10/11.55/12.18/18.23,

40: "...not attached to person or thing, place or home, firm in mind (because it is constantly seated in the highest self and fixed for ever on the one divine object of his love and adoration), that man is dear to Me." The Gita-12.19, "Thus arises the attraction and, it would seem, the necessity of the principle of exclusive concentration which plays so prominent a part in the specialised schools of Yoga; for by that concentration we can arrive through an **uncompromising renunciation of the world** at an entire self-consecration to the One on whom we concentrate." CWSA-23/The Synthesis of Yoga-73

41: The Gita-12.16, 14.25,

42: "In the light of gnosis the many mental idols, constructed principles and systems, conflicting ideals which man has created in all domains of his mind and life, could command no acceptance or reverence; only the truth, if any, which these specious images conceal, could have a chance of entry as elements of a harmony founded on a much wider basis." CWSA/22/The Life Divine-1103,

43: The Mother's Agenda/Vol-8/p-355,

44: "His spirit breathed a superhuman air.

The imprisoned deity **rent** its magic fence." Savitri-82

"**Rent** man's horizons into infinity." Savitri-359,

"To **rend** the veil of the last mysteries." Savitri-360,

"The knot of the two, the higher and the lower hemisphere, is where mind and supermind meet with a veil between them. The **rending of the veil** is the condition of **the divine life** in humanity; for by that rending, by the illumining descent of the higher into the nature of the lower being and the forceful ascent of the lower being into the nature of the higher, mind can recover its divine light in the all-comprehending supermind, the soul realise its divine self in the all-possessing all-blissful Ananda, life repossess its divine power on the play of omnipotent Conscious-Force and Matter open to its divine liberty as a form of the divine Existence." CWSA/21/The Life Divine-279, "An early illumination from above or **a rending** of the upper velamen can come as an outcome of aspiration or some inner readiness, or it may even come uncalled-for or not called for by any conscious part of the mind, — perhaps by a secret subliminal necessity or by an action or pressure from the higher levels, by something which is felt as the touch of the Divine Being, the touch of the Spirit, — and its results can be exceedingly powerful." CWSA-22/The Life Divine-944, "Do not be over-eager for experience, — for experiences you can always get, having **once broken the barrier** between the physical mind and the subtle planes. What you have to aspire for most is the improved quality of the recipient consciousness in you — discrimination in the mind, the unattached impersonal Witness look on all that goes on in you and around you, purity in the vital, calm equanimity, enduring patience, absence of pride and the sense of greatness — and more especially, the development of the psychic being in you — surrender, self-giving, psychic humility, devotion." CWSA-30/Letters on

Yoga-III/p-33, "If it is Thy will it should be so, Thou **must rend the last veil** and Thy splendour in all its purity must come to transfigure the world!" Prayers And Meditations/p-269/TMCW-1/p-223

45: "He (common man) is a smallness trying to be great,  
An animal with some instincts of a god,...

His hope a star above a cradle and grave.

And yet a greater destiny may be his,

For the eternal Spirit is his truth." Savitri-78,

46: Savitri-339,

47: "Then suddenly there came on her the change

Which in tremendous moments of our lives

Can overtake sometimes the human soul

And hold it up towards its luminous source." Savitri-571,

48: The Gita-4.7,

49: "But worship is only the **first step** on the path of devotion. Where external worship changes into (**second step**) the inner adoration, real *Bhakti* begins; (**third step**) that deepens into the intensity of divine love; (**fourth step**) that love leads to the joy of closeness passes into the bliss of union. Love too as well as knowledge brings us to (**fifth step**) a highest oneness and (**sixth step**) it gives to that oneness its greatest possible depth and intensity." Sri **Aurobindo**/CWSA-24/The Synthesis of Yoga-549,

50: The Gita-17.12, "Yet even in the earthward life a higher knowledge is indeed the one thing that is throughout needful, and without it the lower sciences and pursuits, however fruitful, however rich, free, miraculous in the abundance of their results, become easily a sacrifice offered without due order and to false gods; corrupting, hardening in the end the heart of man, limiting his mind's horizons, they confine in a stony material imprisonment or lead to a final baffling incertitude and disillusionment." CWSA-23/The Synthesis of Yoga-141,

51: The Gita-17.4,

52: The Gita-4.12,

53: The Gita-3.19,

54: "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*, *Brahman* is born of Immutable, therefore is the all-pervading *Brahman* Consciousness is established in Matter by continuous sacrifice, *nitya Yajna*. He who follows not here the **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,

55: CWSA-23/The Synthesis of Yoga-36,

56: "It is evident besides that even at the best an intense figure of sainthood clamped in rigid hieratic lines is quite other than the wide ideal of an integral Yoga." CWSA-23/The Synthesis of Yoga/151,

57: CWSA-24/The Synthesis of Yoga-704,

58: CWSA/29/Letters on Yoga-II/p-23,

59: CWSA-23/The Synthesis of Yoga-71, "Our Yoga can succeed only if the external man too changes, but that is the most difficult of all things. It is only by a change of the physical nature that it can be done, by a descent of the highest light into this lowest part of Nature. It is here that the struggle is going on. The internal being of most of the sadhaks here, however imperfect still, is still different from that of the ordinary man, but the external still clings to its old ways, manners, habits. Many do not seem even to have awakened to the necessity of a change. It is when this is realised and done, that the Yoga will produce its full results in the Ashram itself, and not before." CWSA-35/Letters on Himself and the Ashram/p-591,

60: "It is for this reason that the worship of the god, the worship of the idol, the human magnet or ideal are not to be despised; for these are steps through which the human race moves towards that blissful passion and ecstasy of the Infinite which, even in limiting it, they yet represent for our imperfect vision when we have still to use the inferior steps Nature has hewn for our feet and admit the stages of our progress." CWSA-23/The Synthesis of Yoga-159,

61: "Those who are bewildered by three modes of Nature, not knowers of the whole, let not the knowers of the whole, *kritsnabinna*, disturb their mental standpoint." The Gita-3.29,

"And the **slow evolution's** sluggish steps,  
 Lead not the spirit in an ignorant world  
 To dare too soon the adventure of the Light," Savitri-693

62: "*Brahmacharya* (celibacy) is not binding in *bhaktimarga* or *karmayoga*, but it is necessary for ascetic *jnanayoga* as well as for *Raja* and *Hatha yogas*. It is also not demanded from Grihastha yogis. In this (integral) Yoga the position is that one must overcome sex, otherwise there can be no transformation of the lower vital and physical nature; all physical sexual connection should cease, otherwise one exposes oneself to serious dangers. The sex-push must also be overcome but it is not a fact that there can be no sadhana or no experience before it is entirely overcome, only without that conquest one cannot go to the end and it must be clearly recognised as one of the more serious obstacles and indulgence of it as a cause of considerable disturbance." CWSA-31/Letters on Yoga-IV/p-542, "(Question) Am I fit for Sri Aurobindo's Yoga? Will he take me up? (Answer by Sri Aurobindo) If by my Yoga you mean the integral Yoga leading towards the supramental realisation, you have not at present the capacity for it. All you can do at present is some preparation for it by Bhakti and self-dedication through Karma; if into this preparation you put a strong sincerity and a settled psychic aspiration, then one day you will be ready for more." 23 February 1931/CWSA-35/Letters on Himself and the Ashram-544-545,

63: "In practice also the ascetic spirit is an **indispensable** element in human perfection and even its separate affirmation cannot be avoided so long as the race has not at the other end liberated its intellect and its vital habits from subjection to an always insistent animalism." CWSA-21/The Life Divine-27,

64: “It is not possible for the Mother to promise to give help in worldly matters. She intervenes only in special cases. There are some of course who by their openness and their faith get her help in any worldly difficulty or trouble but that is a different thing. They simply remember or call the Mother and in due time some result comes.” “The Mother does not usually give specific advice such as you ask for in regard to the Insurance company. You must learn to get the true inspiration in the mind’s silence.” CWSA-32/The Mother with letters on the Mother-325,

65: CWSA-29/Letters on Yoga-II-389,

66: “He has exhausted now life’s surface acts,  
His being’s hidden realms remain to explore.  
He becomes a mind, he becomes a spirit and self;  
In his fragile tenement he grows Nature’s lord.  
In him Matter wakes from its **long obscure trance**,  
In him earth feels the Godhead drawing near.” Savitri-133,

67: “As so he grew into his **larger self**,  
Humanity framed his movements less and less  
A greater being saw a greater world.” Savitri-26,

68: “All that is popular Yoga. (The correspondent wrote, “It is said that if a disciple receives his Guru’s touch or grace, his main difficulties very often disappear.” ) The Guru’s touch or grace may open something, but the difficulties have always to be worked out still. What is true is that if there is complete surrender which implies the prominence of the psychic, these difficulties are no longer felt as a burden or obstacle but only as superficial imperfections which the working of the grace will remove.” CWSA-29/Letters on Yoga-II/p-197, “You see, the faith of people is a superstition – it’s not faith, it’s superstition. Now there are more and more people who think they have faith, and they ask me ridiculous things! They have superstitions like. Someone brings me a child born with a deformed arm, and the superstition is that if I put my hand on the arm of the child, he’ll be healed.... Things like that. It’s completely stupid. That’s not Power! They need a little miracle, you know, at their level.” The Mother’s Agenda-8.05.1971, Sri Ramakrishna’s saying, “With the Guru’s grace all difficulties can disappear in a flash, even as a long darkness does the moment you strike a match.” This is possible after long tapasya, “This “state of grace” is often prepared by a long tapasya or purification in which nothing decisive seems to happen, only touches or glimpses or passing experiences at the most, and it (decisive change) comes suddenly without warning.” CWSA-29/Letters on Yoga-II/p-195, “For myself it was Ramakrishna who personally came & first turned me to this Yoga. Vivekananda in the Alipore jail gave me the foundations of that knowledge which is the basis of our sadhana. The error of the Mission is to keep too much to the forms of Ramakrishna & Vivekananda & **not keep themselves open for new outpourings of their spirit**, — the error of all “Churches” and organised religious bodies.” CWSA-36/Autobiographical Note/p-177-178

# The Transformation of Ascetic living into the Consecrated Life of the Divine Centre

“The *Vedanta* is the God’s lamp to lead thee out of this night of bondage and egoism; but when the light of *Veda* has dawned in thy soul, then even that divine lamp thou needest not, for now thou canst walk freely and surely in a high and eternal sunlight.”<sup>12</sup>

**Sri Aurobindo**

“There have been hundreds of perfect *Sannyasins*, because *Sannyasa* has been widely preached and numerously practiced; let there be the same with the ideal freedom and we shall have hundreds of *Janakas*... *Vivekananda*, exalting *Sannyasa*, has said that in all *Indian* history, there is only one *Janaka*. Not so, for *Janaka* is not the name of single individual, **but a dynasty of self ruling kings** and the triumph cry of an ideal.”<sup>1</sup>

**Sri Aurobindo**

“We must rest at nothing less than the All, nothing short of the utter transcendence. And if we can thus be free in the spirit, we shall find out all the wonder of God’s workings; we shall find that in **inwardly renouncing everything we have lost nothing**.”<sup>9</sup>

**Sri Aurobindo**

“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 and the Supreme Nature can become total and absolute.”<sup>3</sup>

**Sri Aurobindo**

“This character of our actually realised being and therefore our Yoga imposes on us certain limitations and primary difficulties which can only be overcome by (1) divine help or (2) an arduous practice, and in reality (3) only by the combination of both these aids.”<sup>14</sup>

**Sri Aurobindo**

“It is evident that in a life governed by the gnostic consciousness war with its spirit of antagonism and enmity, its brutality, destruction and ignorant violence, political strife with its perpetual conflict, frequent oppression, dishonesties, turpitudes, selfish interests, its ignorance, ineptitude and muddle could have no ground for existence.”<sup>11</sup>

**Sri Aurobindo**

“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 and the Supreme Nature can become total and absolute.” CWSA-22/The Life Divine-963-964

Integral Yoga identifies moderate adoration of the Divine for the satisfaction of endless desire and the later *Vedantic* approach of living content in a blissful state of higher Consciousness as inferior motive<sup>21</sup> and laziness<sup>22</sup> respectively. If in an integral Ascetic *Sadhaka*, the Psychic being and Spiritual being are partly opened, then in an integral consecrated *Sadhaka*, these Psychic and Spiritual beings are universalised. The central truth of an ascetic living is ‘rigorous self-control’<sup>23</sup> and the central truth of a consecrated living is ‘comprehensive surrender.’<sup>24</sup> With the increase of concentration/self-control of ascetic living the power of consecration multiplies and Spiritual life becomes secured.<sup>8</sup> By exclusive concentration ‘we can arrive through an uncompromising renunciation of the world at an entire self-consecration to the One on whom we concentrate.’<sup>19</sup> “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 (of concentration) 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.”<sup>20</sup> Thus through above formula, a relation between central truth integral Ascetic living and central truth of integral consecrated living is established.

The double escapist<sup>28</sup> solution of human love of moderate Spirituality and love of God of ascetic Spirituality as projected by *Death* are not acceptable to *Savitri*. *Savitri* proposes *Death*, the ancient *Vedantic* solution of life where Matter and Spirit got equal acceptance and reverence and one need not leave the body in order to find the Spirit and physical body is considered as important as immortal Spirit. They are:

**Death said:** “What knowst thou of earth’s rich and changing life  
Who thinkst that one man dead all joy must cease?

Hope not to be unhappy till the end:

For grief dies soon in the tired human heart;

Soon other guests the empty chambers fill.” *Savitri*-637 (Moderate solution towards problem of life.)

**Death said:** “Return and try thy soul!

Soon shalt thou find appeased that other men

On lavish earth have beauty, strength and truth,

And when thou hast half forgotten, one of these

Shall wind himself around thy heart that needs

Some human answering heart against thy breast;

For who, being mortal, can dwell glad alone?

Then Satyavan shall glide into the past,

A gentle memory pushed away from thee

By new love and thy children's tender hands,  
 Till thou shalt wonder if thou lov'dst at all.  
 Such is the life earth's travail has conceived,  
 A constant stream that never is the same." Savitri-637-638, (Moderate  
 solution towards life.)  
 Death said 'Leave then thy dead, O *Savitri*, and live.' Savitri-656,  
 (This is Moderate approach towards life as proposed by Death.)  
 (Death said) "Live in thyself; forget the man thou lov'st." Savitri-594, (Later  
 Vedantic solution as proposed by Death.)  
 (Death said) "Death saves thee from this and saves Satyavan:  
 He now is safe, delivered from himself;  
 He travels to silence and felicity.  
 Call him not back to the treacheries of earth  
 And the poor petty life of animal Man.  
 In my vast tranquil spaces let him sleep  
 In harmony with the mighty hush of death  
 Where love lies slumbering on the breast of peace.  
 And thou, go back alone to thy frail world:" Savitri-611-612  
 (Later Vedantic solution as proposed by Death.)  
 (Death said) "He who would turn to God, must leave the world;  
 He who would live in the Spirit, must give up life;  
 He who has met the Self, renounces self." Savitri-635  
 (Later Vedantic solution as proposed by Death.)  
 Death said "**Two** only are the doors of man's escape, (Moderate and later  
 Vedantic approach towards life)  
 Death of his body Matter's gate to peace, (Moderate solution.)  
 Death of his soul his last felicity. (Later Vedantic solution)  
 In me all take refuge, for I, Death, am God." Savitri-635  
 Death said: "Turn then to God, for him leave all behind;  
 Forgetting love, forgetting *Satyavan*,  
 Annul thyself in his immobile peace." Savitri-647,  
 (Later Vedantic solution towards life.)  
 Savitri said "Out of thy shadow give me back again  
 Into earth's flowering spaces Satyavan  
 In the sweet transiency of human limbs  
 To do with him my spirit's burning will.  
 I will bear with him the ancient Mother's load,  
 I will follow with him earth's path that leads to God." Savitri-590  
 (Ancient Vedantic Solution as proposed by *Savitri* where Spirit and  
 Matter receive equal importance.)  
 "For I who have trod with him the tracts of Time,  
 Can meet behind his steps whatever night  
 Or unimaginable stupendous dawn  
 Breaks on our spirits in the untrod Beyond.

Wherever thou leadst his soul I shall pursue.” Savitri-590 (Ancient Vedantic Solution as proposed by Savitri where Spirit and Matter receive equal importance.)

““Give me back Satyavan, my only lord.” Savitri-637 (Ancient Vedantic Solution as proposed by Savitri.)

“But standing on Eternity’s luminous brink

I have discovered that the world was He;

I have met Spirit with spirit, Self with self,

But I have loved too the body of my God.

I have pursued him (Satyavan) in his earthly form.” Savitri-649

(Supramental Mother will descend to Spiritual and Psychic being and perfect their Divine action in Matter.)

*Savitri* book proposes a *Sadhaka* to pursue *Sadhana* in such a manner that he would under no circumstance accept the Moderate and later *Vedantic* solution towards life. Or he will exhaust and overcome his Moderate and later *Vedantic* appetite in order to arrive at ancient *Vedantic* solution towards life.

There are two types of liberated Souls. One may live content in limited action ‘within the old human surroundings which will in no way seek to change their outward appearance.’<sup>13</sup> A later Vedantic *Sadhaka* lives content in the bliss of higher consciousness and is not aware of moving the consciousness to bridge the gulf between the highest *Sachchidananda* Consciousness and the lowest Inconscient plane. He remains indifferent to the world problems and world miseries. The other second type of liberated Soul ‘which will not only alter the forms and sphere of its own external life but leaving nothing around it unchanged or unaffected;’<sup>13</sup> he is able to create new Divine Centre, new world and new world order. To live content with a blissful state of higher Consciousness is forbidden for this integral ancient *Vedantic Sadhaka*; he moves the dynamic Consciousness in order to bridge the gulf between the highest *Sachchidananda* Consciousness and the nether Inconscient plane and thus to resolve the world problems and world miseries becomes practicable.

Out of the practice of the law of sacrifice, (a) the Divine Centres are to be born either ‘of the isolated evolved individuals acting in the unevolved mass’<sup>10</sup> or ‘many gnostic individuals forming a new’<sup>10</sup> life superior to ordinary individual existence; (b) there must be effort of initial and enabling direct contact with the Divine; next directing these gained communion with the Divine towards transformation of our whole being and lastly utilisation of our transformed humanity as a Divine Centre in the world; (c) *The Mother’s* Centre has to emerge as new centre of learning, *shiksha*, askesis, *tapasya*, skill, *kausala* and service, *seva* and we have to be preoccupied with four specific Divine work: (1) exploration of exclusive and comprehensive Knowledge, (2) widening and heightening of Consciousness, (3) efficient exploitation of the world or its surrounding through skilful devising intelligence, technical,



scientific and utilitarian bent of mind and (4) many sided universal action, service, beneficence and enlightened compassion whose only purpose is to cure human suffering that can improve and transform the present human condition.

Consecrated life draws one towards the universalised subtle body action through movement of the sunlit path which is behind the gross physical sheath and below the Spiritual sheath. *The Upanishad* defines subtle Matter, subtle life and subtle mind as the dream Self which takes account of the large supra-terrestrial action behind the physical life. The Subtle mind, subtle vital and subtle physical are fine and pure mentality, vitality and physicality and develop easier contact with Spiritual world. All manifesting work of the Divine takes shape and concrete form here in the subtle world before the actual manifestation in material life.

Those who are preoccupied with subtle physical action in carrying *The Mother's* work ahead shall give stress on purifying their mental, vital and physical sheaths through self-disciplines as stated above. In this state dependency on vision<sup>27</sup> increases, problems are solved which our waking consciousness could not solve, one receives instructions, foresees future dangers, discriminates the vibrations of the people, discerns truth and falsehood, living together of dead and living beings, distinguishes intuitional thought from lower intellectual nature, enters inner contact with *the Mother* and *the Master* and receives Their Divine guidance. All new creation, all new manifestation takes shape in subtle physical and clears the passage of physical manifestation. All Supramental Action enters through subtle body's brilliant shield roof, one experiences not the sudden rain of Divine force but 'bright dews drip from Immortal's sky.'<sup>4</sup> In the subtle body 'matter and soul in conscious union meet like the lovers in a lonely secret place'<sup>5</sup> and by this mingling the high and low worlds become one. Through this experience faculties like the truth thought, truth vision, truth hearing and truth touch are developed and these faculties gradually substitute the external sense organs and also participate in transforming them.

The causal body action or the 'golden path' takes shape above the Spiritual sheath and below the Bliss sheath. *The Upanishad* defines it as Sleep Self, Supramental Self, the supreme origin of all these lower and partial manifestation of dream Self and waking Self. With the purification of mental, vital and physical sheaths the subtle body grows stronger and universalises itself. Then one has to break the golden lid through movement of Consciousness, as indicated in the *Isha Upanishad*, which has covered the face of the Truth. This is the passage through which 'the Truth-Light strikes earth's massive roots of trance and wakes the dumb self in the unconscious depths.'<sup>6</sup> *The Mother* gave maximum importance on It as the time has come now in earth's universal history to build a link between the ordinary and Supramental

Consciousness. This link is built after one is established in Psychic and Spiritual plane and through series of brief Supramental experiences, each representing something special like Truth Supreme, Love Supreme, Delight Supreme, Power Supreme, Light Supreme, Will Supreme, Omniscience Supreme and Word Supreme etc.; each of these experiences draws one towards the Divine Source and calls down their powers to effect the necessary transformation. This action is responsible for building the causal and subtle body. Thus, through movement of Psychic, Spiritual and Universal Being, a direct contact with the Supreme is established.

King Aswapati became the Divine Centre of the world by opening of his universal Self or universal light. He experienced direct contact with the Divine by invasion of Divine Force, Divine Bliss and nameless joy and he was able to ascend his consciousness to nameless Source of *Sachchidananda* Consciousness. His individual transformation was complemented by becoming the centre of world transformation and his subtle body widened to world circumference. Thus, he became aware of his immense Spiritual destiny covering the whole earth. We find such experience in the following verse:

“A universal light was in his eyes,  
A golden influx flowed through heart and brain;  
A Force came down into his mortal limbs,  
A current from eternal seas of Bliss;  
He felt the invasion and the nameless joy.  
Aware of his occult omnipotent Source,  
Allured by the omniscient Ecstasy,  
A living centre of the Illimitable  
Widened to equate with the world’s circumference,  
He turned to his immense spiritual fate.” Savitri-79

The emergence of such Divine Centres was attempted with little success in the past through (1) the guidance of the collectivity by man of Spiritual attainment; (2) unity and acceptance of all of similar faith or discipline through mutual relation of brotherhood and consecrated living and (3) Spiritualisation of life either with the help of established psycho-physical machinery or invention of new psycho-spiritual Science. So, for a radical change, the Divine Centre may not be sufficient, the Divine children may lack a basis of assured knowledge, but what is necessary is the full emergence of the Psychic Being, its Spiritualisation and Supramentalisation through the full descent of the Light and Power of the Spirit, and upliftment of the insufficient mental and vital nature by a Spiritual and Supramental Supernature, which can work out the real evolutionary miracle.<sup>7</sup>

### **Recapitulation:**

“There must be, first, the effort towards at least an initial and enabling self-transcendence and contact with the Divine; next, the reception of that which transcends, that with which we have gained communion, into ourselves for the transformation of our whole conscious being; last, the utilisation of our transformed humanity as a **divine centre** in the world.”<sup>15</sup>

**Sri Aurobindo**

“In the end his (a Sadhaka of integral Yoga) own will and force become one with the higher Power; he merges them in the divine Will and its transcendent and universal Force. He finds it thenceforward presiding over the necessary transformation of his mental, vital and physical being with an impartial wisdom and provident effectivity of which the eager and interested ego is not capable. It is when this identification and this self-merging are complete that **the divine centre** in the world is ready.”<sup>16</sup>

**Sri Aurobindo**

“There lies before him (a Sadhaka of integral Yoga) the possibility of a new birth (of **Divine Centre**); there can be an ascent into a higher and wider plane of being and its descent to transform his members. An enlarged and illumined consciousness is possible that shall make of him a liberated spirit and a perfected force—and, if spread beyond the individual (through universalisation of consciousness), it might even constitute a divine humanity or else a new, a supramental and therefore a superhuman race.”<sup>17</sup>

**Sri Aurobindo**

“The most important thing for an individual is to unify himself around his **divine center**; that way he becomes a real individual, master of himself and of his destiny. Otherwise, he is a plaything of the forces, which toss him about like a cork in a stream. He goes where he doesn't want to, is made to do what he doesn't want to, and finally he gets lost in a hole without any way to stop himself doing so. But if you are consciously organized, unified around the **divine center**, governed and led by it, you are the master of your destiny. It's worth trying....”<sup>2</sup>

**The Mother**

Divine Centre gives the message that one can begin the *sadhana* and askesis of Ancient Vedantic Self-discipline after he has exhausted the perfection and limitation of Moderate and later Vedantic Ascetic Spirituality. An integral Yogi is primarily a King by virtue of practice of Karma Yoga and secondarily a Prophet by virtue of practice of Jnana Yoga and a Lover by virtue of practice of Bhakti Yoga. His outer Kingdom is the outcome of his movement of Consciousness and possession of multiple inner Kingdoms about which he is perfectly aware. As Jnana Yogi he is a Scout guarding the inner and outer Kingdoms from the invasion of falsehood, perversion and Ignorance and as adventurer of Consciousness, he calls down overhead Wisdom, Light and Truth. As integral Bhakti Yogi, ‘His inner self grew near to others’ selves... Yet stood untouched, king of itself, **alone**.’<sup>18</sup> He fulfils life of outer kingdom by manifestation of Beauty, Delight and Love. He enlarges the inner kingdom as

‘the (Divine) Love’s golden wings have power to’<sup>25</sup> bridge the void in Consciousness; ‘The feet of love tread naked hardest (Subconscient and Inconscient) worlds;’<sup>25</sup> Love ‘labours in the depths (of Inconscient), exults on the heights (of *Sachchidananda*)’<sup>25</sup> to divinise life. His seven-fold personality is perfected by Divine union of His seven-fold attributes of Master, Father, Mother, Friend, Teacher, Lover and Playmate.

*Sri Aurobindo* pointed out<sup>7</sup> that Divine Centres through religious movements in the past did not succeed due to the want of complete Spiritual experience and evolved collectivity. This gives birth to a vision ‘Beyond the Divine Centre’ where the change will be neither dependent on the man of Spiritual attainment nor on the truthfulness and honesty of collectivity but on the direct pressure of the Time Spirit<sup>29</sup> that is active on earth’s atmosphere and its crushing circumstances.<sup>26</sup>

*OM TAT SAT*

#### References:

- 1: SABCL-17/The Hour of God/90,
- 2: The Mother’s Agenda/September 7, 1968,
- 3: CWSA-22/The Life Divine/963-64,
- 4: Savitri-104,
- 5: Savitri-105,
- 6: Savitri-72,
- 7: “Another possible conception akin to the religious solution is the guidance of society by men of spiritual attainment, the brotherhood or unity of all in the faith or in the discipline, the spiritualisation of life and society by the taking up of the old machinery of life into such a unification or inventing a new machinery. This too has been attempted before without success; it was the original founding idea of more than one religion: but the human ego and vital nature were too strong for a religious idea working on the mind and by the mind to overcome its resistance. It is only the full emergence of the soul, the full descent of the native light and power of the Spirit and the consequent replacement or transformation and uplifting of our insufficient mental and vital nature by a spiritual and supramental supernature that can effect this evolutionary miracle.” CWSA-22/The Life Divine-1096,
- 8: **“The Divine can give protection only to those who are whole-heartedly faithful to the Divine, who live truly in the spirit of sadhana and keep their consciousness and preoccupation fixed upon the Divine and the service of the Divine. Desire, for example, insistence on one’s likes and conveniences, all movements of hypocrisy and insincerity and falsehood, are great obstacles standing in the way of the Divine’s protection. If you seek to impose your will upon the Divine, it is as if you were calling for a bomb to fall upon you. I do not say that things are bound to happen in this way; but**

they are very likely to happen, if people do not become conscious and strictly vigilant and act in the true spirit of a spiritual seeker. If the psychological atmosphere remains the same as that of the outside world, there can be no wall of security **against the dark Forces** that are working out in it the ordeal of danger, suffering and destruction entering here.” The Mother/ May 25, 1941/ The Mother’s Agenda/ **December 4, 1971,**  
 9: CWSA-23/The Synthesis of Yoga-334,  
 10: CWSA-22/The Life Divine-1067,  
 11: CWSA-22/The Life Divine-1103,  
 12: CWSA-12/Essays Human and Divine-p-472,  
 13: CWSA/23/The Synthesis of Yoga-268,  
 14: CWSA/23/The Synthesis of Yoga-392,  
 15: CWSA/23/The Synthesis of Yoga-58,  
 16: CWSA-23/The Synthesis of Yoga-59,  
 17: CWSA/23//The Synthesis of Yoga-90,  
 18: Savitri-27,  
 19: CWSA/23//The Synthesis of Yoga-73,  
 20: CWSA/23/The Synthesis of Yoga-85,  
 21: “Here in *India*, with the notion of *Guru*, of *Avatar*, you may recognise him, admit him, but he is there exclusively to satisfy all demands- not because he has put on a human body, but because he is the representative of the supreme Power, and you accept the supreme Power, you pretend to obey it, you surrender to it, **but with, at the back of your mind, “He is there to satisfy my desires.”** The quality of desires depends on the individual: for some, it is the most petty personal desires; for others it is big desires for all humanity, or even for greater realisations, but any how it amounts to the same thing. That seems to be the condition of surrendering (!)

To emerge from that one must emerge from the human consciousness, that is, from the active, acting consciousness.

It is so strong that if any one dares say that the world and all creations exist for the Divine’s satisfaction, it immediately raises a violent protest and he is accused of .... they say, “But this Divine is a monster! A monster of egoism,” without noticing that they are precisely like that.” The Mother/ The Mother’s Agenda-9/157,

22: “Actually, we are very lazy...Sri Aurobindo wrote that he was very lazy – that consoled me! We are very lazy. We would like (*laughing*) to settle back and blissfully enjoy the fruit of our labors!...” The Mother’s Agenda/ **July 18, 1961,**

23: “Many times in his writings, particularly in *The Synthesis of Yoga*, Sri Aurobindo warns us against the imaginings of those who believe they can do *sadhana* **without rigorous self-control** and who heed all sorts of inspirations, which lead them to a dangerous imbalance where all their repressed, hidden, secret desires come out into the open under the pretence of liberation from

ordinary conventions and ordinary reason.” The Mother’s Centenary Works (second edition)/10/15,

24: “The means towards this supreme end is a self-giving of all our nature to the Divine. Everything must be given to the Divine within us, to the universal All and to the transcendent Supreme. An absolute concentration of our will, our heart and our thought on that one and manifold Divine, an unreserved self-consecration of our whole being to the Divine alone — this is the decisive movement, the turning of the ego to That which is infinitely greater than itself, its self-giving and indispensable surrender.” CWSA-23/The Synthesis of Yoga-89,

25: Savitri-592,

26: “The only hope for the future is in a change of man’s consciousness and the change is bound to come...But it is left to men to decide if they will collaborate in this change or if it will have to be enforced upon them by the power of crushing circumstances...So, wake up and collaborate.” **The Mother/ The Mother’s Agenda-5/46,**

27: “Our sight and sense are a fallible gaze and touch  
And only the spirit’s vision is wholly true.” Savitri-525,

“She (Mother of Light) came into a high and happy space (of inner mind),  
A wide tower of vision whence all could be seen” Svitri-514,

28: “To be was a prison (of Moderate Spirituality), extinction the escape (of Ascetic Spirituality.” Savitri-288,

29: “Earth’s bodies shall be conscious of a soul;  
Mortality’s bondslaves shall unloose their bonds,  
Mere men into spiritual beings grow

And see awake the dumb divinity.” Savitri-509-510,

# Beyond the Divine Centre

“The work of achieving a continuity which permits one to go up and down (in Consciousness) and bring into the material what is above, is done inside the consciousness. He who is meant to do it, the *Avatar*, even if he were shut up in a prison and saw nobody and never moved out, still would he do the work, because it is a work in the consciousness, a work of connection between the Supermind and the material being. He does not need to be recognised, he need have no outward power in order to be able to establish this conscious connection. Once, however, the connection is made, it must have its effect in the outward world in the form of a new creation, beginning with a **model town** and ending with a **perfect world**.”<sup>1</sup>

## The Mother

“There is no difference between the Mother’s path and mine; we have and have always had the same path, the path that leads to the supramental change and the divine realisation; not only at the end, but from the beginning they have been the same...**The attempt to set up a division and opposition of this kind, putting the Mother on one side and myself on another and opposite or quite different side, has always been a trick of the forces of the Falsehood** when they want to prevent a sadhaka from reaching the Truth. Dismiss all such falsehoods from your mind.”<sup>9</sup>

## Sri Aurobindo

“I wrote once before that these ideas about the separation between the Mother and myself and our paths being different or our goal different are quite erroneous. Our path is the same; our goal too is the same — the Supramental Divine.”<sup>9</sup>

## Sri Aurobindo

“Such isolated realised beings **must** either withdraw into their secret divine kingdom and guard themselves in a spiritual solitude or act from their inner light on mankind for what little can be prepared in such conditions for a happier future.”<sup>2</sup>

## Sri Aurobindo

“In the actual state of humanity, it is the individual who **must climb** to this height as a pioneer and precursor. His isolation will necessarily give a determination and a form to his outward activities that must be quite other than those of a consciously divine collective action.”<sup>3</sup>

## Sri Aurobindo

Living together with holy men in a Divine Centre may not be adequate for the endless Spiritual appetite of a Spiritual man. It asks extremely adverse condition for the dynamization of Supramental energy and *Sri Aurobindo* met such condition in the *Alipore Jail*.<sup>23</sup> The more one will accept world adversity the more Divine Grace and energy will consent to descend and embrace. It also

hints that more adventure into Transcendent plane must comply ‘burning test of the godhead in our parts’<sup>21</sup> or ‘must fire always test the great of soul?’<sup>22</sup>

The *Savitri* book has issued an injunction on the ‘too great souls’<sup>4</sup> to walk alone in ‘mighty solitude’<sup>4</sup> and discourages them to waste time in their self-expansive effort to create a Soul of their own kind. Their own strength of self-concentration is their most faithful and precious companion in the world journey, inner exploration and world transformation. *The Synthesis of Yoga* book further issues injunction on developed Souls that they must not live ‘bound in the slow collective evolution’<sup>7</sup> of the Divine Centre but to pursue, find, know and possess the Eternal through swift individual Spiritual evolution. The *Savitri* book issues a further injunction on developed Souls, not to create any gulf between him and developing Souls but to reconcile his swift individual Spiritual evolution with slow collective evolution by becoming the slave of the latter through *Karma Yoga* or ‘godlike toil.’<sup>10</sup>

*Satyavan*, as the first man/first *Avatar* of the creation experienced first ‘earth-being’s heavenward growth’<sup>8</sup> and *Savitri* as first woman/first *Avatar* of the creation repeated ‘the marvel of the first descent’<sup>8</sup> of *Shakti* and in successive incarnations They reduced the hours spent on outward activities and concentrated more on the double inner movement of Consciousness. Thus, in each birth Their subtle physical union and causal body union increases and gross body acts only as a strong pedestal to hold interfusion of multiple subtle bodies. In a real sense the multiple subtle bodies hold and Divinise the gross body. When They will incarnate as the last *Avatar*, all the evils will be slain in their own inconscient home through invasion of Divine Force and ‘Then shall be ended here the Law of Pain,’<sup>11</sup> the Law of Ignorance, the Law of Falsehood and the Law of Death.

The World-redeemer’s or successive *Avatar*’s heavy and mighty task in Consciousness is to make world-life a bridge between earth and heaven. The Day-bringer must walk in the darkest night of Hell and he who would save the world, must share its pain and misery. His Soul must be wider than the universe to contain all the suffering of earth and calls down greater Power and larger Light to world’s Inconscient abyss and thus by the pressure of the Divine Force considerable number of adverse forces are perished. Still, he ‘must labour on, and his work half done.’<sup>12</sup> The task of the last *Avatar* is to ‘break the Wheels of earth’s doom’<sup>6</sup> and then the last *siddhi* of integral Yoga ‘the Truth supreme (shall) be given to men’<sup>13</sup> and all will turn ahead to Wisdom and Immortality.

Developed human Souls will be aware of the above sequential events of the *Avatars*, and as per their Spiritual capacity they will fit themselves to Their Transcendent action. A revolutionary individual effort in Consciousness can



drag humanity ahead if his subjective and objective preoccupation entirely rests on the highest hinted reconciling, all embracing and all exceeding Wisdom of the past and the present and his centre of living is shifted more and more within and above leaving far behind the recalcitrant surface consciousness to encircle the whole earth and hews a path towards the future Immortality.

In *Savitri* it is hinted that extraneous support of the *Guru*, represented by King *Aswapati* and extraneous support of the God, represented by *Narad* cannot change or alter *Savitri's* destiny;<sup>14</sup> they can only make one aware of the future doom that lies ahead of the human journey of this birth. It is only by the discovery of the inner *Guru* and the greater God represented by her Psychic Being, she can save herself, save *Satyavan* and save the world. Her Psychic being can enter into a strong relation of Divine Love with *Satyavan*, who is at once representative symbol of *Avatar* and human Soul, *Jivatma*. This strong bond of relation 'no power could rend apart'<sup>19</sup> and the 'united Two began a greater age.'<sup>20</sup>

The *Savitri* book instructs the *Sadhaka* to be aware and always prepare himself to meet the most critical hour of the earth's destiny where *Savitri* within 'must stand unhelped on the dangerous brink of the world's doom and hers.'<sup>5</sup> She must cross alone without the aid of collectivity behind her, a perilous bridge in all Time on a last desperate verge, where all must be won by the intervention of total instantaneous dynamic Divine consciousness or all must be lost by the non-intervention and witness state of static Divine Consciousness. She will stand alone in her transaction with Soul, Death and Destiny in an intermediate plane of consciousness between mortal Time and the immortal Timeless state. Here in this transition either the being must end his earthly journey of this birth or life rebuilds its base through rebirth; she arrived in a transitional consciousness where either she must conquer Life through a sudden inrush of mighty Divine energy or must meet the Spiritual fall of the Death through gate of supreme static Divine State. No human being, no armoured God and no Heaven can help her to overcome that transition except the power of her almighty saviour Psychic being. Her Psychic being or the Supreme stationed in the heart centre alone can hold Supramental Love and can battle against doom to save herself and the world.

A *Sadhaka* (of the *Savitri* book) must realise his oneness of Soul with *Satyavan*, the representative symbol of Supreme Self, *Paramatma*, and must realise his oneness of untransformed Nature, *Apara Prakriti* with *Savitri*, representative symbol of Supreme Nature, *Para Prakriti*. Then only he can 'wear the face of *Satyavan*'<sup>15</sup> and his equally divinised and transformed Soul and Nature is fit to hold the dual Godhead in the Psychic heart centre and receives Their (or *Savitri's*) infinite Divine Love.

## Recapitulation:

(Message for a *Sadhaka* of integral *Karma Yoga*) “When he can begin to replace desire altogether by a still greater enlightened thought and sight and will in touch with the Infinite, consciously subject to a diviner will than his own, linked to a more universal and transcendent knowledge, he has commenced the ascent towards the superman; he is on his upward march towards the Divine.”<sup>28</sup>

### Sri Aurobindo

(Message for a *Sadhaka* of integral *Jnana Yoga*) “The human mind is never quite sure of its intuitions until they have been viewed and confirmed by the judgment of the rational intelligence: it is there that it feels most well founded and secure. Man surmounting reason to organise his thought and life by the intuitive mind would be already surpassing his characteristic humanity and on the way to the development of supermanhood.”<sup>29</sup>

### Sri Aurobindo

(Message for a *Sadhaka* of integral *Bhakti Yoga*) “The unsatisfying surface play of our feeble egoistic emotions must be ousted and there must be revealed instead a secret deep and vast psychic heart within that waits behind them for its hour; all our feelings, impelled by this inner heart in which dwells the Divine, will be transmuted into calm and intense movements of a twin passion of divine Love and manifold Ananda. This is the definition of a divine humanity or a supramental race. This, not an exaggerated or even a sublimated energy of human intellect and action, is the type of the superman whom we are called to evolve by our Yoga.”<sup>30</sup>

### Sri Aurobindo

An individual seeker’s Supramental future is dependent on the degree of world adversity he is willing to accept and bear. After the Supramental union at *Alipore Jail*, Sri Aurobindo received the Divine Call to move to Pondicherry in 1910 and there He prepared His vessel for another 16 years through rigorous self-discipline and seclusion, till He arrived at decisive Spiritual realisation of permanent ascent to Supramental Consciousness and permanent descent of Supramental Consciousness. Thus, a Divine Centre was born in His name as ‘*Sri Aurobindo Ashram*’ in 1926 where He experienced absolute liberty in moving the Supramental Consciousness for next 24 years without rest. To live beyond all Laws with the sense of absolute concentration and consecration, *sarva dharman paritejya*,<sup>24</sup> and to live beyond all the laws of written truth, *sabdabrahmativartate*.<sup>25</sup> is identified as an established life in Truth Consciousness and this exercise of comprehensive movement of Consciousness is identified as action ‘Beyond the Divine Centre.’

The Supramental action of a *Sadhaka* is dependent on his persuasion of *sadhana* in past lives, the degree of extreme adversity he has already faced;<sup>31</sup> similarly, it also asks his ceaseless subjective and objective action without rest.

It is understood that *Sri Aurobindo* was not taking rest during night hours (and also during daytime) and He was remaining in intense waking trance of Supramental plane (in which the body was receiving automatic rest) substituting the earlier stand of movement of Consciousness between Psychic and Spiritual plane. From His Teachings it is understood that Supramental Consciousness is dynamised after long years of movement of Consciousness between waking trance of Psychic and non-waking trance of Spiritual planes and subsequently their universalisation. Additionally the Psychic and Spiritual Consciousness are established after Consciousness undulates between three *Gunas* and higher subliminal, Psychic and Spiritual planes for long years. *Arjuna* in *the Gita* asked the Lord to explain amply the nature of three modes, *Gunas*, so that he can pursue in his effort to go beyond them to higher planes. A similar but more vivid Spiritual experience of movement of consciousness in multiple planes is observed in King *Aswapati's* askesis. This movement of ascending and descending Consciousness cannot be imitated<sup>27</sup> and it asks for a special Divine Call of rigorous practice of concentration and consecration.

*The Gita* has identified that the Divine Consciousness can be traced partly with the aid of intelligence, *buddhi grahyam atindriyam*.<sup>26</sup> Modern Science accepts Intelligence as its Mother but refuses to recognise Consciousness as Mother of Intelligence. Hence, we accept Consciousness as a new Science superseding the limitation of modern Science and learning the lesson of movement of Consciousness initially between three *gunas* and finally between Bliss Sheath and Inconscient Sheath is the call of all life extending over many births.

It may be noted that those who have gone through long movement of consciousness between Psychic Being in the heart and Spiritual being above the head for purification and transformation of mind, life and body are symbolically represented in *Savitri* as 'virgin bridals of the dawn.'<sup>34</sup> The vision of *Sri Matriniketan Ashram* is dependent on discovery of a Priestless-shrine<sup>32</sup> or Virgins' Fortress<sup>33</sup> within where the wide range play<sup>20</sup> of *Paramatma Satyavan* and *Paraprakriti Savitri* is established in the Psychic heart centre and is extended towards multiple planes of Consciousness giving a concrete shape of a Virgins' Fortress without.

OM TAT SAT

References: -

- 1: The Mother's Centenary Works/Vol.3/179,
- 2: CWSA-22/The Life Divine-1097,
- 3: CWSA-23/The Synthesis of Yoga-207,
- 4: Savitri-368,
- 5: Savitri-461,

6: “They are caught by the **Wheel** that they had hoped to break,” Savitri-445,  
 “To stay the **wheels** of Doom this greatness rose.” Savitri-19,  
 7: CWSA-23/The Synthesis of Yoga-359,  
 8: Savitri-14,  
 9: CWSA-32/The Mother with Letters on the Mother-81,  
 10: “Thy (King Aswapati’s) soul was born to share the laden Force;  
 Obey thy nature and fulfil thy fate:  
 Accept the difficulty and godlike toil,  
 For the slow-paced omniscient purpose live.” Savitri-335-36,  
 “She made herself the **diligent serf** of all,” Savitri-470,  
 “Thy servitudes (slaves) on earth are greater, King,  
 Than all the glorious liberties of heaven.” Savitri-686,  
 11: Savitri-451.  
 12: Savitri-448-449,  
 13: Savitri-705,  
 14: “Sri Aurobindo wrote somewhere, I don’t remember in what connection,  
 that in a certain state of consciousness one had the power to CHANGE THE  
 PAST. I found that very striking.” The Mother’s Agenda/7/243,  
 15: “If there is a yet happier and greater god,  
 Let him first wear the face of Satyavan  
 And let his soul be one with him (Satyavan) I love;  
 So let him seek me (Para Prakriti) that I (Savitri) may desire.” Savitri-614,  
 This powerful verse is translated into French by The Mother in following  
 words:  
 <<S’il y a dieu encore plus grand et plus heureux,  
 qu’il revête d’abord la figure de Satyavan  
 et que son âme soit une avec celui que j’aime;  
 ainsi, qu’il me recherche pour que je le désire.>> Savitri, Livre X, Cant II,  
 16: CWSA-23/The Synthesis of Yoga-80,  
 17: CWSA-24/The Synthesis of Yoga-850,  
 18: CWSA-23/The Synthesis of Yoga-91,  
 19: “Yet ever they (Savitri & Satyavan) grew into each other more  
 Until it seemed no power could rend apart,  
 Since even the body’s walls could not divide.” Savitri-473,  
 20: “Heart-bound before the sun, their marriage fire,  
 The wedding of the eternal Lord and Spouse  
 Took place again on earth in human forms:  
 In a new act of the drama of the world  
 The united Two began a greater age.” Savitri-411,  
 21: Savitri-14,  
 22: Savitri-423,  
 23: “When I was asleep in the Ignorance, I came to a place of meditation full of  
 holy men and I found their company wearisome and the place a prison; when I  
 awoke, God took me to a prison and turned it into a place of meditation and His

trusting ground.” SABCL-17/The Hour of God-84, (the above two places are Sri Ramakrishna Mission of Dakhineswar and Alipore Jail respectively.)

“(Satprem) What about Sri Aurobindo's experience at Alipore, then? You know, that well-known experience when he saw Narayana in the prisoners, Narayana in the guards, Narayana everywhere?...

(The Mother replied) That is the Supreme. Oneness.

(Satprem) Is it a supramental experience or...

(The Mother replied) It is supramental.

(Satprem) Supramental?

(The Mother replied) Yes, the supramental experience. He called it Narayana because he was Indian.

(Satprem) It's supramental, not overmental?

(The Mother replied) No, no...

(Satprem) Anyway, the important thing is what you told me: the experience at Alipore is supramental.

(The Mother replied) Oh, yes! He used the word Narayana because he hadn't yet developed his own terminology; but he isn't referring to the gods: it's the supramental experience.” The Mother's Agenda-September 26, 1962,

24: The Gita-18.66,

25: The Gita-6.44,

26: The Gita-6.21,

27: “Yoga is a rapid and concentrated conscious evolution of the being, but however rapid, even though it may effect in a single life what in an unassisted Nature might take centuries and millenniums or many hundreds of lives, still all evolution must move by stages; even the greatest rapidity and concentration of the movement cannot swallow up all the stages or reverse natural process and bring the end near to the beginning. A hasty and ignorant mind, a too eager force easily forget this necessity; they rush forward to make the supermind an immediate aim and expect to pull it down with a pitchfork from its highest heights in the Infinite. This is not only an absurd expectation but full of danger. For the vital desire may very well bring in an action of dark or vehement vital powers which hold out before it a promise of immediate fulfilment of its impossible longing; the consequence is likely to be a plunge into many kinds of self-deception, a yielding to the falsehoods and temptations of the forces of darkness, a hunt for supernormal powers, a turning away from the Divine to the Asuric nature, a fatal self-inflation into an unnatural unhuman and undivine bigness of magnified ego. If the being is small, the nature weak and incapable, there is not this large-scale disaster; but a loss of balance, a mental unhinging and fall into unreason or a vital unhinging and consequent moral aberration or a deviation into some kind of morbid abnormality of the nature may be the untoward consequence.” CWSA-23/The Synthesis of Yoga-282,

“There is no perfect answer to our hopes;

There are blind voiceless doors that have no key;

Thought climbs in vain and brings a borrowed light,

Cheated by counterfeits sold to us in life's mart,  
Our hearts clutch at a forfeited heavenly bliss." Savitri-77

28: CWSA-23/The Synthesis of Yoga-80,

29: CWSA-24/The Synthesis of Yoga-850,

30: CWSA-23/The Synthesis of Yoga-91,

31: "Mon petit, that's why we started the Ashram! That was the idea. Because when I was in France, I was always asking myself, "How can people have the time to find themselves? How can they even have the time to understand the way to free themselves?" So I thought: a place where material needs are sufficiently satisfied, so that if you truly want to free yourself, you can do so. And it was on this idea that the Ashram was founded, not on any other: a place where people's means of existence would be sufficient to give them the time to think of the True Thing.

*(Mother smiles)* Human nature is such that laziness has taken the place of aspiration (not for everyone, but still fairly generally), and license or libertinism has taken the place of freedom. Which would tend to prove that the human species must go through a period of brutal handling before it can be ready to get away more sincerely from the slavery to activity." The Mother/September 16, 1964,

32: "A single lamp lit in perfection's house,

A bright pure image in **a priestless shrine**,

Midst those encircling lives her spirit dwelt,

Apart in herself until her hour of fate." Savitri-368,

33: "O soul, my soul, we have created Heaven,

Within we have found the kingdom here of God,

His **fortress** built in a loud ignorant world." Savitri-531,

34: "I witnessed the virgin bridals of the dawn" Savitri- 401,

# The Vision of *Sri Matriniketan* *Ashram*

(In this book six outstanding *Sadhakas* of integral Yoga have been included. This chapter is later added in order to include two more *Sadhakas* which fulfils our eight-fold pursuits of initial objective of integration and pursuance of Yoga of Self-perfection.)

“Those who approach me with the intention of obtaining **favours** will be disappointed, because I have no powers at my disposal.”<sup>20</sup>

## The Mother

“I have quite the feeling that I myself ‘do’ nothing at all, absolutely nothing. The only thing I do is this (*gesture of offering upwards*), constantly this, in everything – in thoughts, feelings, sensations, in the body’s cells, all the time: ‘You, You, You. It’s You, it’s You, it’s You ...’ That’s all. And nothing else. (Her life the altar, herself the sacrifice. Savitri-473)... In other words, a more and more complete, a more and more integral assent, more and more like this (*gesture of letting herself be carried*). That’s when you have the feeling that you must be ABSOLUTELY like a child... If you start thinking, ‘Oh, I want to be like this! Oh, I ought to be like that!’ you waste your time.”<sup>88</sup>

## The Mother

The above message insists that we learn the lesson of loving and serving the Divine without any slightest expectation in return. Not to expect any favour from the Divine and the World is the Spiritual and Supramental approach towards life. The capacity of our existing vessels must be enlarged to give more and more service to the Transcendent and Universal Divine. *The Gita* confirms that he who expects no favour from anybody, *anapekhyah*,<sup>24</sup> and initiates all work without desiring fulfilment of work, *siddhi*, is a dear devotee of the Divine. *The Mother* invites few motiveless instruments ‘who can sacrifice with the knowledge of Godhead’<sup>24</sup> for Her difficult Divine work of movement of Consciousness. Movement in higher planes of consciousness is possible through motiveless sacrifice, without attachment and knowledge of the ‘wheel of works.’<sup>97</sup> She is less concerned about popularising Her teachings related with some intermediate Truth among them who enjoy the ‘swift and easy fulfilment of fruit born of consecrated and sanctified action.’<sup>24</sup> So to pursue the Divine Mother for Her own sake and to pursue the Divine Mother for myriad self-perfection, *siddhi*, for Her Divine manifestation are two complementary evolutionary Spiritual urge of self-concentration and self-expansion and an individual seeker’s Spiritual future is secured if he is rightly linked with each other through subordination of the latter near the former concentration.

Each *Sadhaka* of integral Yoga has his own specialised unique method of *sadhana* to trace a passage to the Divine and he exists on earth to fulfil a special task which is assigned to him out of the Divine Call born out of his partial Divine union. This may be the objective call of the Instrument or subjective call of the Emanation or combination of both and he must be faithful to it. *The Gita* hints of the sevenfold subjective Divine action of *Vibhritis*, *maharsayah saptapurbe*,<sup>25</sup> and the fourfold objective Divine action of Instruments, *catvarah manabastatha*,<sup>25</sup> and these are extensively developed in integral Yoga. These special tasks of Divine action and Divine manifestation are further integrated through integral Divine union.

During the inception of *Sri Matriniketan Ashram*, in the year 2000, all of the above six integral Teachers as mentioned in this book, except *Sri Satprem* had left their earthly bodies. But their subtle presences were deeply felt and they continue to extend their support, guidance and help from beyond. During the preparation of this book they came visibly or subtle physically to interfere where there was any discrepancy in rightly projecting them. The cry of their Soul's unfulfilled mission is still heard in the heart's silence and it is our utmost duty to restate and work them out both subjectively and objectively.

#### **Sri K. Anurakta:**



S.A. Maa Krishna and Sri K. Anurakta

A profound Yogi and Occultist, established himself in Supreme Consciousness, a *Britisher* by birth and yet harmonised and synthesised the



great traditions of the West and the East, universalised all Deities to realise the One; he lived in *Sri Aurobindo Ashram, Pondicherry*. In his little hut inside the *Sri Aurobindo Hand Made Paper Factory*, he was found deeply united with *The Mother* pouring down Her infinite Love, Compassion and Help to the bereaved. Seeing his close relation with *Indian* deities, particularly *Lord Sri Ganesh*, out of curiosity we had asked him long years ago, around the year 2002, whether he is an emanation of *Lord Sri Kartikeya*, he nodded with mono syllable ‘Yes’, and when asked where his Consciousness is actually established, he explained us that it is higher than Overmind; when again asked whether he lived in Consciousness where World, Self and God were reconciled, he confirmed with single syllable ‘Yes.’ His recent state of Consciousness had established in absolute Divine state and when asked about his present state he explained that he was holding together *The Mother* and *Sri Aurobindo* in the heart, who were preoccupied in transforming his physical cells.

*The Mother* gave his name *Anurakta*, which means ‘especially and exceedingly devoted to the Divine;’ he later added the prefix *Kartikeya*, to his name due to his special contact with the south *Indian* deity *Murugan*. He was a part and conscious channel of *The Mother’s* present most difficult action of transforming the earth’s Subconscient hell, ‘where the gods and demons battle in night.’<sup>13</sup> We got the special opportunity to meet in him ‘the Lover’s everlasting Yes’<sup>12</sup> and *Sri Matriniketan Ashram* grows under his all-embracing Compassion and Grace, holding together the Dual Divine Power within him.

Apart from their invisible subtle help, *Sri Matriniketan Ashram* received direct assistance from *Sri K. Anurakta*, recognised as a profound Yogi of *Sri Aurobindo Ashram*, with a predominance of strong *Bhakti* and perfect surrender in his Nature, who lovingly claims that this *Ashram* is the outer manifestation of his inner *Sadhana*. He was a Britisher by birth and education and by Nature and action he was more than a disciplined orthodox *Hindu Brahmin* and representative symbol of highest *Aryan* Spiritual culture. He received the special Divine Call to serve God the oppressed, God the poor, God the weak and God the miserable or ‘service of God in man’<sup>17</sup> in order to ‘complete the realisation’<sup>17</sup> of Divine in all things. Through this motiveless service he called down *the Mother’s* Grace to the bereaved Souls. Thus, it was possible for him to dynamise the all-embracing Supramental Consciousness and established himself in a state which is described in *Savitri* as “the brooding bliss of the Infinite”<sup>14</sup> or “The bliss that made the world in his body lived.”<sup>14</sup> This shifting of the consciousness from Supramental to Bliss Self is the privilege of an integral (*Bhakti*) Yogi. The development of the Bliss personality multiplies a *Sadhaka’s* capacity to hold and bear earth’s suffering.

**Pranab Da:**



Pranab Da

*Sri Matriniketan Ashram* received special grace and attention from *Pranab Da*, who accepted us more through his inner vision than through external contact. Each time we met *Dada*, we found his centre of living changed more and more within and above and his faculty of fatherhood and

deep care for his fellow brothers grew proportionately. The *Sri Aurobindo International Centre of Education* is considered to be the heart centre of *Sri Aurobindo Ashram* and its Physical Education Department is identified as the most disciplined and gathering together of numerous strong Souls. *Pranab Da* is considered the strongest among them and he carries along with him *The Mother's* tremendous force of Truth and Purity.

*Sri Aurobindo* observed that an integral *Karma Yogi* is a King, Leader, Captain of the journey and Commander and *Pranab Da* satisfied these conditions absolutely and till his last breath he was concerned inwardly on the Supramental Transformation and outwardly on harmony and discipline in *Ashram* living. As Integral *Jnana Yogi*, he was a scout, guarding the *Ashram* from within and without, protecting it from evil's hand and path finder through Integral Education in general and pioneer of Integral Physical Education in particular. His message to the world is clear that if we belittle concentration on physical training for any higher Mental and Spiritual quest then we do not attain perfection and fullness of life but shift the position of our imperfection. His strong vessel was equally ready to experience the Supreme Love of integral *Bhakti Yoga* and he must have undergone this experience of boundless Love spreading over all the planes of Consciousness which was reflected from the latter part of his life and action.

### **The Call of the first Spiritual Teacher, Sri Anilbaran Roy:**

*The Mother's* insistence of *India* becoming the *Guru*<sup>57</sup> of the world did not mean the present divided *India* which is slowly emerging out of the mire of falsehood, ignorance and worst difficulties. Her Soul is one but body is mutilated. The cause of this division is the long quarrel, irreconcilable hatred, crippling narrowness and full of bitterness between its different communities. This division created by the physical and vital mind cannot be healed by external manipulation of circumstances or by a claim of supremacy of one community against the other. Through ceaseless invocation of the Soul of *India*, the mother land as the Divine *Shakti*, and calling down the Divine Bliss we can shed the discredit of old hatred and restore the Power of unity and gather together all her children through large catholicity and boundless Love. Any external effort and struggle to realise the above goal of unity without satisfying the subjective Soul integration can be an act of impatience, aggrandisement of ego and a dangerous proposition. So, *India* must first multiply her Soul force and restore the fullness of her eternal heritage through *Sadhana* of her conscious individual Souls and as its consequence must emerge as un-corrupt pure nation through right circulation of wealth and set an example before the world and her citizens must emerge as dedicated hard working nation builder, leader of men and pioneer without which her highest aspiration will remain as remote possibility. *Yoga Shakti* must drive out all *tamasic* forces to eliminate poverty, illiteracy, malnutrition of the body and

*Shudra* trend<sup>77</sup> of the proletariat and must drive out all *rajasic* forces to eliminate discordant human action of violence, destructive aggression, tyranny of beast wrath, hatred, injurious brutality, corruption, bottomless ingratitude that disfigure earth nature and enjoyments of temporal nature. An unconditional and motiveless Spiritual help must trespass the neighbouring states to elevate the general state of the consciousness and as its outcome uplift their social, economic and religious life. The neighbouring Nations must realise that without a Soul, a State has no future and they must feel secured and uplift their inferior existence by merger with the main land. It is by considerable accumulation of *India's* Spiritual force that the adjoining States will become aware of their one common origin or Spiritual force will intensify to work out the means of realising indivisible *India*.<sup>58</sup>

The imperishable highest synthetic Yoga of 'the largest development in shortest possible path' was revealed by *Lord Sri Krishna* to *Vivasvan* (the Sun God) during the beginning of creation. *Vivasvan* gave it to *Manu*, the father of men. *Manu* gave it to *Ikshavaku*, the head of the Solar line. Thus, it came down from royal sage to royal sage till it was lost in the great lapse of Time. This same ancient and original reconciling all Yogic paths was declared again to *Arjuna* by *Lord Sri Krishna* in the war field of *Kurukshetra*. The Lord first asks *Arjuna* to pursue *Sankhya/Buddhi/Jnana Yoga* to open his Spiritual being/*Akshara Purusha*, before beginning the great task of *Karma Yoga* in the war field. With the opening of *Akshara Purusha* of immutable and silent Self, his desire for fruit of the action reduces and hence the pursuance of *Karma Yoga* became easier<sup>112</sup> and thus his Psychic being/*Kshara Purusha* was made open. With mind going beyond the impersonal status, the emotional desire to enjoy life reduces and thus his *Bhakti* or Psychic adoration attained full power. After he is established in *Karma* and *Jnana Yoga* or after he moved a long period between *Kshara Purusha*/waking trance and *Akshara Purusha*/non waking trance, superseding his three *gunas*, the Lord asked him to practice *Bhakti Yoga* and taught that *Bhakti* through which the *Purushottama* Consciousness was made open. Thus, *Arjuna* was able to move his Consciousness between *Kshara*, *Akshara* and *Purushottama* and finally established himself in *Purushottama* Consciousness of intense waking trance. Now this truth of 'the largest development in shortest possible path' or highest secret of *Purushottama* Consciousness and its dynamic state, *Para-prakriti*, is again revealed to *Sri Aurobindo* in *The Synthesis of Yoga*, where he gave importance of opening first<sup>51</sup> of the Soul in mind or Spiritual being. This is the first *siddhi* of integral Yoga. Next by its descent as dynamic Spiritual *Shakti*, the Psychic being in the heart will open and by its ascent as static Spiritual Consciousness, the Supramental Being will open. When the intermediate Psychic and Spiritual planes are thoroughly explored, then the Supramental *Mahashakti* will descend to the lower nature of mind, life, body, Subconscient and Inconscient Sheaths and pursue large transformation action. This truth 'to

arrive by the shortest way at the largest development of spiritual power'<sup>51</sup> has been further clarified and simplified in '*The Mother*' book where the intermediate Spiritual plane is thoroughly dynamised by four mediatrix Overmental Mother Powers, who will make Supramental action facile and easy. *The Lord of the Gita* suggests that this royal Yoga of the highest secret can be pursued by them, those who have failed in pursuing this self-discipline in the past births, *Yoga bhrasta*.<sup>78</sup> A similar conclusion can be drawn for more difficult integral Yoga that those who have attempted and failed to pursue this Yoga in the past birth can again try in this birth with more sincerity and perseverance.



**The Call of the Second Spiritual Teacher, *Sri Dilip Kumar Roy*:**

*The Synthesis of Yoga* book proposes creation of multiple Divine Centres throughout the world. They will be different from a religious centre in the sense that each centre will function through individual Soul centre having direct contact with the Divine. These Soul Centres will have equal contact with the Divine in three stages that of Immanent, Universal and Transcendent

Divine and will realise Their dynamic state which will initially transform their individual Nature and finally they will become centres of world transformation. They will be able to elevate the Divine Love of *Sri Radha* and *Sri Krishna* to the status of Supramental intensity. The present incapacity of Devotees, *Ashramites* and later *Vedantic* integral *Sadhakas* will be superseded by the ancient *Vedantic/Vedic* integral *Sadhakas*<sup>19</sup> with dynamic Divine Power of Supernature at their disposal. They can maintain their effort to transform all difficulties into opportunities, all suffering and miseries into intense Delight and life would reveal her immortality through this dynamic Divine union. They will aspire to be perfect instruments and emanations of the Divine Mother and serve as Leaders of humanity in gathering together the race, *lokasamgraha*,<sup>2</sup> and not to function as ‘principal and separate profiteer in the world commerce’<sup>27</sup> through integral *Karma Yoga*, as liberated illumined Guide, *Jnaninam Tattwadarshinah*,<sup>3</sup> and pioneer of new Consciousness through integral *Jnana Yoga*, as ‘The sweetness of a love that knows not death,’<sup>50</sup> of high and complete affirmation of existence, *suhrudam sarvabhutanam*,<sup>5</sup> through integral *Bhakti Yoga*, as Divine transformer of the world, *Parambhava*,<sup>6</sup> through integral Yoga of Self-Perfection and as dominative, possessive and caring virgin Mother force, *Para-prakriti*,<sup>7</sup> through integral *Tantra Yoga* as revealed in *Savitri*. Integral Yoga does permit a *Sadhaka* to become a nameless invisible world leader and world teacher, not by forming a new sect and new religion but by becoming a ‘slave of all humanity’<sup>8</sup> and by Universalisation and Impersonalisation of his Consciousness and his collective fellow brothers of the *Sangha* will not be less than the whole of humanity supported and subordinated by the aspiration of main collective stream. His Divine action will be mainly a subjective movement or reversal of Consciousness<sup>15</sup> by whose effect humanity will be dragged ahead in evolution and earth around will witness wonderful change, magic charm, unknown joy, sweetness of the All-Beautiful, forget their strife and live at ease. All his capacity and Spiritual perfection must be subordinated to the sense of his Soul’s eternal childhood in the lap of the Divine Mother, the sense of slavehood to the Divine Master and sense of discipleship to the Divine Teacher. All his effort, struggle, achievement and victories are nothing but ‘an infinitesimal grains of dust’<sup>26</sup> before all Infinity and all Eternity.

The second *siddhi*, with which integral Yoga also begins its great enduring journey, is the discovery of the secret woodland in the lotus of the heart where the magic flute of the Eternal Lover is ever heard and the shrine is purified for the wide range play of the *Jivatma* and *Paramatma*, *Shakti* and *Shiva* and *Radha* and *Krishna*. The fullness of such experience comes when the flute of the Lover is echoed in this material world and the subtle worlds beyond. The Psychic being is ‘a sealed identity within’<sup>105</sup> which has to be awakened through sacrifice. The Psychic training is the energising of the Psychic sheath in the heart by opening the Psychic being and leading towards

the emergence of new faculty of law of consecration, awareness of true motive of life, knowledge on past, present and future, limitless expansion of Consciousness to arrive at universality. Psychic opening draws one towards the immortal life, ever progressive change, unbroken continuity in the world of forms, meets the Immanent God dwelling in each form. The true Psychic Soul is the flame of the Godhead, always alight within us, inextinguishable even by that dense unconsciousness which obscures our outward life. It is the flame born out of the luminous Divine inhabitant of the Ignorance, grows in it till it is able to turn the being towards the Knowledge of Self and the Divine, towards the supreme Truth, the supreme Good, the Divine heights and largeness. It can hear the Supreme Word to which our ear is deaf; it can see through the blaze in which our thoughts are blind; it can drink from the necked breasts of glorious Truth and always learns the lesson of the mysteries of Eternity and Infinity.<sup>106</sup> Our true Soul is a pure power of light, love, joy, beauty, harmony and oneness. It is the individual Soul, the *Chaitya Purusha*, supporting Mind, Life and Body and standing behind the subtle mental, subtle vital and subtle physical being, watching and profiting by their development in us. This inmost Psychic entity puts forward a Psychic personality which is in its essence universal as well as individual; it flowers as the Saint, the Sage and the Seer and it changes, grows and develops from life to life; for this is also the traveller from the birth to death and from death to birth and our nature is its manifold changing robe. The Psychical consciousness 'not only acquires its own right order within itself but its right relation with the physical life on one side and with the spiritual truth of being on the other and the whole becomes a harmonious manifestation of the embodied spirit.'<sup>107</sup> 'In this Yoga, the psychic being is that which opens the rest of the nature to the true supramental light and finally to the supreme *Ananda*.'<sup>99</sup> The Psychic being in the heart centre is fulfilled and its power of action multiplied when the Spiritual Mother and Supramental Mother choose it as her permanent shrine and thus Psychic being is Spiritualised and Supramentalised.<sup>79</sup>

### **The Call of the Third Spiritual Teacher, Sri Satprem:**

The Divine Centres can further act to canalise the Vast Truth-Light to earth and men and their Spiritual Influence will spread to *Europe* and *America* and finally the whole earth will be uplifted and possessed by the Spiritual Force which will realise the vision of undivided earth and ideal of human unity. But before this, the difficult and far greater task for a *Sadhaka* is to climb mightily to peaks of Consciousness and from there descend down to pursue Subconscient transformation, which is a thankless job of confrontation with countless dark universal forces without glory, without any visible result and bearing the burden of the earth, bearing earth's suffering, miseries and pain of universal proportion in seclusion and deep internal silence. The further task of integral Yoga is to go beyond these cosmic reactions and is not overpowered or affected by subjection of lower being, and teach the body and mind to obey



utterly the higher law and freedom from ignorant response to cosmic touches. This gives passage towards the development of Spiritual supremacy where all discords, problems and sufferings are healed by opening towards the Supramental Self above and Inconscient Self below.

The advantage and right use of living in complete seclusion is first to develop deeper calm and strong concentration of passive mind and subsequently to enter Subconscient transformation which is a long and arduous action without any visible result and glory. So those who utilise outer and inner seclusion as means of development of Spirit's bare and absolute potencies and large Divine descent are successful integral Yogis. Their task is to bridge the gulf between Supramental and Inconscient world by invasion of the former Power and by opening of Subconscient and Inconscient Self to illuminate the dark energies from its own resource of these Selves.

The special privilege of an integral *Jnana Yogi* or the most difficult task of a Supramental man<sup>83</sup> is to experience Subconscient transformation and its preliminary experiences are a purification of the past by the Spirit travelling backward. Through this journey he will discover '**the secret code of the history of the world.**'<sup>80</sup> Few such Spiritual experiences are hinted in *Savitri*: -

"Her strong far-winged **spirit travelled back,**  
**Back** to the yoke of ignorance and fate,  
**Back** to the labour and stress of mortal days,  
Lighting a pathway through strange symbol dreams  
Across the ebbing of the seas of sleep." Savitri-9,  
"Her mind moved in a **many-imaged past**" Savitri-11,  
"Her witness spirit stood **reviewing Time.**" Savitri-11,  
"A **gap** was rent in the all-concealing vault (of King Aswapati);  
The conscious ends of being went **rolling back**:  
The landmarks of the little person fell,  
The island ego joined its continent." Savitri-25,  
"He Lives in the hush **before the world was born,**" Savitri-80,  
"A fire that seemed the body of a god  
Consumed the **limiting figures of the past**" Savitri-81,  
"A mighty Hand then rolls the **mind's firmaments back**" Savitri-154,  
"A dream disclosed to her the **cosmic past,**" Savitri-477,  
"Her spirit the unending future felt  
And lived with all the unbeginning past." Savitri-716,

The travelling back of the Spirit is the swift illumination and transformation of life's dark and obscure rooms. It will not only memorise the past events of this life and purify them but also travel back to past successive lives in which all the past negative energies/memories/events are stored preventing any Spiritual adventure ahead. These are his immediate tasks of

Subconscious purification and transformation. This Subconscious change will proceed ahead to realise 'He (*King Aswapati*) lives in the **hush before the world was born**,'<sup>84</sup> or the 'day bringer must walk in darkest night'<sup>85</sup> and must 'Know itself **older than the birth of Time**.'<sup>85</sup> These going backward of the Spirit to the beginning of creation and forward to the end of creation where *King Aswapati* 'foresees the coming god'<sup>86</sup> in the worm are Timeless Spirit's capacity to manifest in all Time.

### **The Call of the Fourth Spiritual Teacher, *Sri Prapatti*:**

To discover *Sri Prapatti*, *Sri Babaji Maharaj* and *Sri Champaklal* within in addition to the external memory connecting their deep involvement in *Orissa* are important Soul strengths in guiding the State. Their effort towards large scale transformation through grass root educational movement, of self-surrender through *Japa*, of large and catholic action through institutional activities, of *Bhakti* movement through installation of *Sri Aurobindo's* sacred Relics must proceed ahead towards greater universalisation of the Divinity, greater plasticity towards change and profounder synthesis on Yoga, Evolution, *Shakti* and Education and their effective reconciliation.

The risk *Sri Prapatti* initiated to diffuse Spiritual truth among the dark and ignorant *tamasic* masses needs an absolute fearlessness of the liberated Soul and an infinite dynamic courage to which no peril and opposing force can discourage for pursuing the work of this relentless aspiration. The Mission will further spread by high nobility of Soul which is untouched by any littleness, narrowness and baseness and will move with a certain greatness of Spiritual conquest to confront with universal dark forces attached to present unstable creation and Supramental contagion to enter fierce battle with 'giant sons of Darkness'<sup>81</sup> of Subconscious/Inconscious world and bears 'inner wounds that are slow to heal.'<sup>82</sup> This manifesting action further asks that state of reconciling Wisdom which can perfectly possess all the infinite variety of external circumstances and permeate the Divine Light and Love to all the nether, neglected and less explored domain and thus illumining the whole earth. This endeavour will drive forward towards the realisation of the vision as indicated in *Savitri*, "Mere men into spiritual beings grow And see awake the dumb divinity."<sup>55</sup>

### **The Call of the Fifth Spiritual Teacher, *Sri Babaji Maharaj*:**

We gratefully accept *The Mother's* statement that She liked people of *Orissa*, *priya*, because they are 'simple...of all provinces, they are the ones who seem the most eager to forge ahead, to change something.... they are more practical-they are very generous...they give a lot.'<sup>9</sup> So the present task of *Orissa* is to retain the dear status of the Divine and further pursue to elevate it to the highest Soul status. If *Orissa* or its concentrated individual Soul Centres will be able to open themselves to all kind of revelation, inspiration, intuition,

truth discernment, grasp every form of ecstatic knowledge, Spiritual enthusiasm, bottomless steadiness, illimitable calm to hold all mighty action with equality, un-perturbation and motionless like a rock, then they can bring radical change by upliftment of Consciousness through *Yogic* method of 'simple purity of emptiness.'<sup>10</sup> Then it is possible to pave the passage clear for *India* to become *the Guru* and *the Mother* of the world and its destined saviour.<sup>33</sup> *The Mother* further confirms, 'Yes, in *Orissa*, for example. A large part of *Orissa* is entirely under *Sri Aurobindo's* influence, and another part is in revolt...'<sup>16</sup> This indicates that the collectives of *Orissa* are open towards fragments of Supramental influence and large transformation action. Now *Orissa* is going through the purification of its Subliminal and Subconscient Sheaths and revolt from the nether inconscient Sheath; this action of collaboration of large masses towards concentrated Spirituality in earth's history is very rare and it will bring the path clear for long awaited Truth's final victory.

This partial revolt from *Orissa* can also be linked with *Sri Aurobindo's* comprehensive vision where He had dreamed of a virgin *Earth* through His declaration in *Savitri*, 'Heaven's joys might have been earth's if earth were pure.'<sup>34</sup> The existing *Earth* represented by old and obsolete ordinary earth-bound human consciousness cannot marry with young *Heaven*<sup>39</sup> represented by Supramental Consciousness. It is only by earth's marriage with heaven, Supramental perfection can be annexed to the mortal scheme. Before dreaming of a distant realisation of virgin *Earth* and her marriage with virgin *Heaven* one can dream of a less distant possibility of virgin *India* and virgin *Orissa*. If *Orissa* will oppose such a large movement of entire Subconscient purification, then it can be dreamed from its few daring Divine Centres including this small community of *Sri Matriniketan Ashram* with least opposition. From Spiritual perspective, an individual, state, country and continent are identified as virgin if they live or possessed by the higher Nature of *Para-prakriti*. *Savitri* further hints that those instruments who will expedite *Earth's* purification process are 'virgin fire,'<sup>35</sup> symbol of activation of Psychic energy, 'virgin Time,'<sup>36</sup> experienced through silent mind which can activate Spiritual energy and 'virgin sun'<sup>37</sup> which is the symbol of activation of Supramental energy. The individual, the state and the nation who will shrink and impede earth's purification process by clinging to its past habits and *tamasic* principles is 'destroyed, rots and perishes and out of its debris other nations, communities and races are formed.'<sup>40</sup> The collectivity or the community which does not follow the second evolutionary Spiritual urge of Nature rightly acts as a 'cradle to slay its Divine Children.'<sup>45</sup> The transformation and effort of upliftment of existing *tamasic Orissa* to *sattwic Orissa* will draw large support from moderate Spiritual Seekers and subsequently its elevation to virgin *Orissa* is dependent on the *sadhana* of its consecrated Soul *Sadhakas*. So, we have to wait patiently in

order to see the liberated Mother *Earth*, Mother *India* and Mother *Orissa* witnessing the ecstatic play of her children.

### **The Call of the Sixth Spiritual Teacher, Sri Champaklal:**

*The Mother* discovered the deep Divine Presence that is impregnated in *India's* atmosphere is found nowhere in other countries. This emptiness of the Supreme's Presence She felt intensely while going back to *Europe* in 1915 and subsequently during Her visit to *Japan* and found this 'important Thing'<sup>11</sup> again only when She came back to this lovable *India* permanently in 1920. *Sri Aurobindo* wanted liberation of *India*, not only from yoke of the *British* rule, but her true liberty which will be the emergence of large number of liberated Souls with their multiple impersonal Soul personality, *nirguno guni*, who will be capable of large Divine action and capable of manifesting infinite Divine qualities, *anantaguna*, and it is through their subtle and transcendent Divine action, earth life can be transformed into Divine Life. Now earth needs more and more sincere and faithful devoted instruments in carrying ahead her Mission.

To be exceedingly dear, *atibapriya*,<sup>12</sup> children of *The Mother* is of course an exceptional privilege. This holding together of *The Mother* and *Sri Aurobindo* within the heart may be a difficult task, though not impossible, assigned to all of us for attainment. *Savitri's* supreme relation with *Satyavan* is the symbol of emergence of comprehensive Divine Love and emergence of Virgins' Fortress beyond the Divine Centre. To hold Them together in the heart is the beginning of emergence of Virgins' fortress within and its manifestation without among few perfected vessels is the promise of final emergence of earth as Virgins' fortress.

### **The Call of the Seventh Spiritual Teacher, Sri K. Anurakta:**

A new and important aspect of a Supramental *Yoga* and *Sadhana* is the purification and transformation of Sub-consciousness or Subconscient sheath by drawing back into the Subliminal Self or ascending into the Superconscient Self. *The Mother* is now involved in tremendous and Spiritually wonderful work in purifying it. This awareness and control of subconscious movement is identified as the most important aspect of *Sadhana* of integral *Yoga*. We all carry with us dark shadows of all memories of earlier lives, childhood suffering, past habits, obstinate nature which opposes any great upward change and continues mechanical recurrences of old thoughts, feelings and sensations. This Subconscient plane is "A chaos of disordered impulses In which no light can come, no joy, no peace."<sup>87</sup> Change of functioning of the body, duration of life at will, diminish and finally put an end of the dark powers of Inconscience, release from Subconscient ignorance and disease must be ultimate element of Supramental change. The other necessary conditions for this transformation are unification of the whole being by tearing off the wall between the inner and

surface Nature, change of centre of living from outer to inner self, an opening of individual into cosmic Consciousness, overcoming the predominance of material nature and all action are guided by Intuition, Vision and Spiritual experiences. Entry into Subconscious plane is a terrible battle against the forces of darkness and in *the Mother's* language, "I am given the awareness of how huge this thing (Divine descent) is one drop at a time...so I won't be crushed,"<sup>22</sup> and this Subconscious transformation could be done 'only in deep meditation...and not in any other time, in activity or even in concentration.'<sup>23</sup> For this special Subconscious work Sri Aurobindo insisted, '**It is necessary to stand apart from the rest of the world** so as to separate ourselves from the ordinary consciousness in order to **bring down a new one.**'<sup>103</sup>

### **The Call of the Eighth Spiritual Teacher, *Pranab Da:***

Integral Education is the principal utilitarian aspect of integral Yoga and is the heart of *The Mother's* manifesting action on earth. Education begins before birth as pre-natal education and continues after the death of the physical body as internatal education or this education is further extended by the formula '**All Life is Education,**' a continuation through all Time from beginning of the creation to the end of its self-fulfilment. Physical education recognises Matter as extreme fragmentation of the Infinite and the training of the body is the sure base, starting point and foundation of the Spirit's manifestation. Vital education recognises life as the field of self-fulfilment and training of the vital liberates creative forces of effective dynamism, enthusiasm, delight, love and beauty; the heart and the senses become subtle, intense and large to embrace all existence and their subsequent transcendence in the Divine. Mental education recognises purified intellect as intermediary between the perfect Spirit and imperfect Matter and the mental training liberates the power of concentration, development of capacities, organisation of ideas, control of thought and establishment of the mental silence and admits overhead descended Light and Knowledge. Psychic Education recognises the immortality of Soul and the Psychic training liberates the truth, good, delight, beauty, harmony in things and meets God in His intimate personality. Spiritual Education recognises the impersonal Source of this existence and the Spiritual training liberates the infinite and eternal timeless Consciousness and meets the transcendent God beyond all form. Supramental education recognises a relation between the Knowledge of the One and Knowledge of the Many and the Supramental training establishes a penetration of the Infinite into the finite things. Subconscious and Inconscious education recognise the twilight, obscure and lowest occult province of the Nature and the Subconscious and Inconscious training illumine the riches of the Subconscious cave and nether Inconscious Sheath either by the descent of the Supramental Force from above or by activation of Subconscious and Inconscious Self from below. Thus, an integral Personality emerges by opening of many-fold Selves and their penetration into

many-fold Sheaths; thus, our surface physical personality is infinitely more enriched and fulfilled.

The first Teacher gives this message of *the Gita*, that an earth bound once born Soul can develop its high morality of *sattwic* living which is a prerequisite to begin Yoga; a beginner of Yoga like twice-born *Arjuna* (who later became *Yantra* and *Vibhuti*) can make his Spiritual foundation strong by *Purusha Yajna* and a developed *Karma Yogi* like *Janaka* can concentrate and develop its highest hinted truth or *The Mother's* saying, "Sri Aurobindo said that what He came to bring was already indicated in *the Gita*."<sup>13</sup> *The Lord* gave highest knowledge to *Arjuna*, because he was having no narrow carping, *asuya*, towards fellow brothers (particularly those who are way ahead in consciousness) and was having faith, *sraddha*, towards the embodied Divine. These two attributes are identified as fitness and the starting point of integral Yoga. The second Teacher tempts us to meet *Sri Krishna* who wears *Sri Aurobindo's* Consciousness and this subtle-souled Musician is growing within us to discover the rhythms and lyrics of the summit Word and far-heard entrancing unsung melody of the flute. Entry into the *Indian* tradition of classical Songs is a special boon of an integral *Sadhaka*. If the Soul can merge with this Supreme Lover, then one can also bear and hold the Silence of the Infinite. This Silence and the intensities of living alone with the Divine multiply with the aid of the third Teacher. We learn from him how he was particular in keeping the detailed record of all *the Mother's* Spiritual experience. Spiritual wealth is gained not by gathering together of Spiritual documents alone but by becoming fit to inherit the invisible Spiritual energies of the past and transmitting them to the future. *The (new) Mother's* Centre may not be equipped with infrastructure or energy necessary for a *Sadhaka* for his integral development. Again, for Supramental action a considerable acceptance of myriad diversity in the midst of Oneness is essential which is the characteristic Nature of universalised Psychic being and universalised Spiritual being. These deficiencies can be partly reconciled by accepting world problems in our subtle body as material for sacrifice. The message of the fourth teacher is that the Psychic and Spiritual awakening become meaningless and escapist if they cannot meet and confront the world falsehood. He stresses for bridging the opposition between the world and Spiritual life through contact with the world which is equally important as contact with the Soul and one has to conquer, possess and dominate the world perfectly and entirely with the aid of new Supramental consciousness. The fifth Teacher makes us aware that the flashes of Supramental force and its intermittent action can be stabilised after prolonged *sadhana* in the Psychic and Spiritual plane and by bridging the gulf, void and missing link between Mind and Truth Consciousness. He insists for ceaseless repetition of the Divine's name in waking trance to call down Divine force to physical body and experience cellular transformation.<sup>101</sup> The sixth Teacher calls to become the exceedingly dear child and perfect instrument of

the Divine. His Consciousness was moving in between Supramental and Bliss Self and thus he represents that *Bhakti* which can trace a passage of Creatrix Bliss Mother. The seventh Teacher fulfils our surface personality and draws towards the most difficult Subconscient transformation which is extension of Supramental and Bliss action. He helped us to transform our theoretical knowledge of integral Yoga into living practice. We got the opportunity to meet in him an absolute optimist and ‘the Lover’s everlasting Yes.’<sup>4</sup> The eighth Teacher asks us to become the guardian of Truth, to become aware of our integral Personality and faithfulness towards the *Ashram* law. His disciplined life had its root in a traditional orthodox *Brahmin* background and by exhibiting absolute obedience to the *Ashram* Law formulated by *the Mother*, he emerged as perfect integral *Brahmin*. We also understand him as the fittest instrument to serve the Divine Mother fulfilling the condition as indicated in *Savitri*, “Thy servitudes (slaves) on earth are greater, King, Than all the glorious liberties of heaven.”<sup>38</sup> It is a special privilege the Divine has given us to begin<sup>18</sup> integral Yoga or push forward Spiritual pursuit in eight other different fields with the aid of the above eight great Teachers. To begin Spiritual life without the aid of fosterer/teacher will subject one to experience orphanhood; so, wherever a *Dvija* is born, it is *The Mother’s* responsibility to depute a Spiritual fosterer.

So, in order to make ourselves fit for *Sri Aurobindo’s* work of Supramental descent and sharing the burden of the earth we have to build our subtle and causal body by movement of Psychic and Spiritual Consciousness, in addition to preparation of strong physical structure. The formation of the subtle body helps one to remain established in Subliminal, Psychic and Spiritual Consciousness and causal body formation helps one to remain established in Supramental consciousness in waking state or in waking trance. In order to make ourselves fit for *the Mother’s* work of Supramental transformation, we have to liberate our surroundings and our own physical, vital, mental, Subconscient and Inconscient sheaths from three fundamental limitations of fear, impatience and doubt. In addition to it, two qualities that of unshakable faith which remain unaltered during apparently complete negation and endurance to meet the worst physical suffering are indispensable and crucial for Supramental transformation. From *The Mother’s* life we understand that the greatness of an *Avatar* is generally weighed by the extent of his bearing the burden of earth’s suffering and miseries. She recounts, ‘Well, in that respect (the capacity to endure), it is absolutely undeniable my body has an infinitely greater capacity than *Sri Aurobindo’s* had...And he (*Sri Aurobindo*) replied to me in words: “Your body is indispensable for the (Supramental) Work. Without your body the Work (of physical transformation) cannot be done.”<sup>32</sup> Or ‘your body is better than mine, you can undergo the transformation better than I can do.’<sup>32</sup>

### **The Doctrine of Collective Living:**

“And the effort of transformation limited to a small number becomes something FAR MORE precious and FAR MORE powerful for the realisation. It is as if a choice had been made of those (few) who will be the pioneers of the new creation. And all those idea of “spreading” [the ideal], of “preparation” or churning Matter – childishness. It is human agitation.”<sup>48</sup>

### **The Mother**

“What would it be like, for instance, to have a small supramental creation as a nucleus of action and influence radiating upon earth (to limit it to the earth)? Is it possible? It’s easy to conceive of a superhuman nucleus – a creation of supermen, that is, of men who by virtue of evolution and transformation (in the true sense of the word) have succeeded in manifesting the supramental forces; yet since their origin is human, there is inevitably a contact; even if everything is transformed, even if their organs are transformed into centers of force, a sort of human coloration still remains. These are the beings who, according to tradition, will discover the secret of direct, supramental creation, bypassing the process of ordinary Nature. Then through them the true supramental beings will be born, who will necessarily have to live in a supramental world. But how would contact be made between these beings and the ordinary world? How to conceive of a transformation of nature sufficient to enable this supramental creation to take place on earth? I don’t know.”<sup>54</sup>

### **The Mother**

The vision of collective living foreseen at *Sri Matriniketan Ashram* stands on the following conviction; if persisted then it will help to trace the path of our own which will further insist us to leave no imperfection within and around unchanged. This awareness of the full account of our imperfection can press perfection of all the parts of Nature and Soul to reach their absolute state. This *Ashram* exists solely for the Yoga<sup>116</sup> and dynamic union with the Divine without any social, political, religious and family obligations.

The above message of *the Mother* confirms the benefit and advantage of a small Divine Centre which can stand without corruption, without politics, without short-lived enjoyments, without holidays and persuasion of ceaseless action of its twice-born inmates and there is absolute liberty to adventure into the Unknowable and immense opportunity to utilise time and space exclusively to call down timeless Eternity and Spaceless Infinity. The disadvantage of a small Divine Centre is that it has less diversity, and less infrastructure to accommodate bereaved humanity of *tamasic* and *rajasic* Nature. The more diversity, the more the acceptance of world problems through human representation, the more Divine energy consents to descend. It may be noted that to misuse the opportunities available in the *Ashram* living is identified as corruption and to misunderstand the best standards available for the race



through wrong inner interpretation for the benefit of untransformed divisible physical and vital mind and through wrong outer interpretation with the collective life are identified as politics.<sup>114</sup> He who does not understand and adhere to the doctrine of ceaseless consecrated action without the knowledge of the ‘wheel of works,’<sup>97</sup> *the Gita* identifies him as ‘evil is his being, sensual is his delight, in vain, O *Partha* that man lives.’<sup>97</sup> The new formative *Ashram* is a field of innovation and struggle of survival in the midst of old antagonist world and when any Divine Centre becomes old and established then it may decline as an institution to preserve its rich monuments<sup>110</sup> and guard it from without. Its other responsibility of tireless consecrated action, movement of consciousness, accountability in *sadhana* and adventure into unknown may enter oblivion and it will be replaced by easy and comfortable life which are more satisfying to our physical mind.

*The Mother* indicates that a fixed set of rules and rigid laws<sup>1</sup> are applicable for slow evolutionary change of developing Souls, while for the swift evolutionary Spiritual change all standards are temporary and must be broken constantly to give birth to new plastic laws and rules received from within and above. We believe that if we can follow the best standard of the race (for example *The Synthesis of Yoga*), then it will spontaneously draw our attention and concentration on the best part of Their Teachings.

*Sri Matriniketan Ashram*, is basically a field of practice of traditional schools of Yoga<sup>115</sup> in order to realise an integral aim.<sup>102</sup> It is a limited platform for unlimited flow of Divine energy and we are given a brief opportunity of separative identity to manifest the Divine integrally fulfilling the aspiration, love and hope of our immediate Spiritual predecessors and preparing ourselves to arrive at the farthest foreseen end of integral Yoga, which is a promise of full-bodied descent of the Divine Love hinted in *Savitri* of transforming earth life into the ecstatic playfield of *Para-prakriti*, supreme Nature.<sup>21</sup>

As Devotee we concentrate, contemplate and meditate on the One to the exclusion of the Many and as beginner of integral Yoga, *Dvija*, we wait to overcome a long formative period of *Sadhana* before reconciling them. It makes us aware that a small beginning or pouring in of a little drop of truth can lead towards realisation of a mighty objective. We gratefully consecrate and adore Them within, (which constitute nine tenth of our whole being) as **new outpourings of the opulence of Their Spirit**<sup>115</sup> and for Their large plunge into Infinity and possession of limitless Consciousness for the redemption and transformation of humanity, adore Them without (which constitute one tenth of our whole being) for sole satisfaction of our surface personality. We have a genuine thirst to receive Their personal love through subtle physical contact and an aspiration to register our names as inmates of Their *Ashram* that exists in the subtle physical world. Our all life is an altar of offering and our Self is

recognised as priest of all sacrifice. We accept Their objective action of creation of *Ashram* and *Auroville* as a symbol of mighty banyan tree whose seed is sleeping within<sup>98</sup> us and whose birth and growth are dependent on our faith, sincerity and surrender. We shall realise Them in the indwelling Self as *Paramatma* and *Paraprakriti* and this seed of dual Godhead later flower in the world tree and all things shall be possessed by Their Divine Presence.

The objective of this *Ashram* is neither to 'lead a special life'<sup>47</sup> nor to exercise any separative identity but to become one with the Divine, fellow brothers, the Mission, humanity and all life and the yearning to learn the lesson to move towards the Infinite is predominant over all other appetite and interest. Integral Yoga recognises 'specialised extreme effort'<sup>49</sup> of *sadhana* as 'temporary necessity' which is 'imposed on the individual so as to prepare a greater general possibility for the race.'<sup>49</sup> To constantly hold Her (Their) Presence in the heart centre is the outcome of Psychic realisation. To hold Her (Their) constant impersonal Presence above the head is identified as the outcome of Spiritual realisation. To work out a relation between Her (Their) Personal and Impersonal Presence leads towards Supramental state.

Integral Yoga recognises the Personal and Impersonal aspects of the Divine as 'two wings of Spiritual ascension'<sup>61</sup> and before entering seven-fold personal relation with the Divine 'a seeker of integral Yoga'<sup>61</sup> must enter relation with the impersonal attributes of Divine Light, Force, Bliss, Love, Truth and Right and 'impersonality is only a first means of that expression.'<sup>111</sup> To live alone with the personal Form of the Divine is the condition of both traditional and integral *Bhakti Yoga* and to live alone with the impersonal Form of the Divine is the condition of both traditional and integral *Karma*<sup>113</sup> and *Jnana Yoga*. In order to avoid integral Yoga from distorting into a Religion<sup>30</sup> through developing Soul seekers, (who give much importance to living Form or 'keep too much to the forms,'<sup>115</sup>) the Nameless Impersonal Influence<sup>29</sup> and reversal of invisible Consciousness get precedence over Divine manifestation through name and form. An increased impersonality<sup>28</sup> and universality in the personal life is the sign of true preliminary *Ashram* living. In order to pave the passage, clear for Supramental descent through prolonged Psychic and Spiritual ascension of Consciousness of developed Soul, the Divine's personal manifestation through Name and Form is recognised as more important requisite<sup>31</sup> than adoration of His Impersonal form. 'In the Supermind consciousness **personality** and impersonality are not opposite principles; they are inseparable aspects of one and the same reality. This reality is not the ego but the being, who is impersonal and universal in his stuff of nature, but forms out of it an **expressive personality** which is his form of self in the changes of Nature.'<sup>108</sup>

The need of impersonalised and universalised consciousness in daily life ensures these attributes: “(1) It releases his knowledge from the **narrowness** of personal mind, (2) his will from the clutch of **personal desire**, (3) his heart from the bondage of petty **mutable emotions**, (4) his life from its petty **personal groove**, (5) his soul from **ego**, and (6) it allows them to **embrace calm, equality, wideness, universality, infinity**.”<sup>28</sup>

Here the later *Vedantic* ascetic self-disciplines of renouncing transient earthly relation and an indifference towards (sense) enjoyable world are strongly adhered by excluding its narrow doctrine of saintly inactivity and excessive reliance on supernormal experience of trance. Spiritual energies are drawn inward for the perfection of Soul, known as Self-concentration and drawn outward for perfection of life, known as Self-expansion which is further extended towards perfection of the surrounding world. Asceticism serves as a substitute of strong Spiritual influence and its office and purpose will end with the emergence of efficient instruments. In Supramental Consciousness one will be entirely absorbed in inner aspiration, not dependent on any external things and he is ‘infinitely farther on the path than someone who undertakes ascetic practices with the idea that this will lead him to realisation.’<sup>65</sup>

The principal Teaching, *The Synthesis of Yoga* points out that ‘during a certain stage restrictions in eating and drinking are useful to our inner progress.’<sup>96</sup> Rigorous self-control through food habit and ‘to make the future opulent with all that is best in the past’<sup>41</sup> drives this Ashram living to follow the *Jain* Spirituality. Jain food appears to be a narrow mental doctrine but safe for beginners of Yoga and a confirmation of *sattwic* living. This trend discourages a certain kind of food that depresses the consciousness towards animality. Again, to waste time towards thought of food and depend only on food to draw nourishment of body are ‘very *tamasic* way of absorbing energy’<sup>63</sup> and draws down the consciousness towards Inconscience. So, to reduce food either spontaneously only under Divine impulsion or mechanically through self-control of food recognised by the tradition and to draw universal energies,<sup>104</sup> preferably Psychic, Spiritual and Supramental forces to nourish the body is identified as Spiritual approach towards life. This *Jain* standardisation<sup>42</sup> and mechanisation of food habit seems to limit the plasticity, catholicity and universality of Spiritual law and limit the trend of unity in myriad diversity but purposeful to choose food as secondary means of drawing vital energy and an application of *Vedantic* approach of non-injury and non-violence, *ahimsa*, in everyday activities. This *sattwic* approach towards life is superior to *tamasic* food and *rajasic* food.<sup>100</sup> Out of them *tamas* is identified as accumulated negative energy of the body through many births, the greatest enemy of Spiritual life and to remove them from every nook and corner is the responsibilities of active Psychic and Spiritual energy. The dwarf movement of *tamasic* body, *rajasic* vital and *sattwic* intellect can be accelerated by opening

of the *Annamaya*, *Pranamaya* and *Manomaya Purusha* respectively. In integral Yoga, the rigorous self-control of the *Vedantic* approach of restriction in food and *Tantric* approach of accepting and universalising wide range of food are reconciled and not the ascetic renunciation of food but ‘equanimity and non-attachment’<sup>117</sup> towards all food is the integral attitude. . In higher consciousness, ‘the food we take can be reduced by contrary habit and new relation to a minimum without the mental or vital vigour being in any way reduced.’<sup>96</sup> In Supramental Consciousness ‘to eat or not to eat, to sleep or not sleep, all this has no longer any importance.’<sup>64</sup> In this Consciousness one may even ‘forget to eat.’<sup>64</sup> A similar oblivion may be extended towards narrow objective of money earning, procreation and its maintenance and the whole chemistry of life is extended to utilise time and space exclusively towards (1) *Jivatma’s* union with *Paramatma*, (2) *Jivatma’s* union with *Paraprakriti*, (3) *Paramatma’s* union with *Para-prakriti* in the heart centre and (4) *Para-prakriti’s* union with *Apara-prakriti* in Ignorance. Through these quadruple exercises, the Soul Force multiplies and with the accumulation of Soul Force one can confront Ignorance, Falsehood, Suffering and Death and this Soul Force will accompany him in succeeding births after the fall of the mutable body.

It has identified that the Divine manifestation and perfection in outer life is the reconciliation of right circulation of transparent money and Divine Love.<sup>43</sup> The rich men<sup>46</sup> and those who indulge in human love<sup>46</sup> seem to be unfit but can be included in the collective Divine work and an effort has been made to keep the *Ashram* atmosphere absolutely free from their influence. Through this effort it keeps the aspiration alive to liberate the earth from their control and waits to transform them into Divine opulence and Divine Love. An ideal *Sadhaka*<sup>46</sup> is not only one who is having Spiritual and Psychic realisation but having contact with the Supramental world that can alone<sup>46</sup> utilise wealth for the Divine purpose.

We can draw the largest benefit from *The Mother’s* external *Avatarhood*, if we can accept the significance of Her Divine birth, Divine Action, Divine Play and Divine departure from earthly life in totality. She is a living representative of *Sri Aurobindo’s* Teachings and Her physical formulation of the body is identified as the fittest instrument of cellular transformation. She clarified that those who truly love Her must read Her Teaching in *French*, as the supreme Knowledge descended to Her in original *French* whose Divine vibration is something untranslatable<sup>66</sup> in other languages. The other necessary means of becoming closer and intimate with *The Mother* is to train the body rigorously with physical education and to accept *Karma Yoga* and all action must be supported and subordinated by uninterrupted *Japa*<sup>73</sup> in waking trance. Restoration of cleanliness, order, harmony and beauty in the material life are the means in receiving Her direct Divine Contact. She also puts a condition that if anyone wants to satisfy<sup>67</sup> Her,

he must enter deep inside of *Sri Aurobindo's* writings in *English* and all these developed descended supreme Knowledge has its accurate representation in the ancient *Sanskrit* tongue. Apart from Her Spiritual identity of Mediatrix Mother power revealed in *The Mother* book, Psychic identity of Executrix Mother Power revealed in *The Synthesis of Yoga*, Supramental identity of Creatrix Mother Power revealed in *Savitri* book, Her material existence takes special care of each child and She asks 'nothing in return'<sup>72</sup> of what She pours down of the Divine Love.

*Sri Aurobindo* clarified that a *Sadhaka's* *Yoga* will succeed if he accepts the (dynamic) Divine as the 'one and only aim'<sup>68</sup> of the life and reconciles dynamic four-fold Soul forces of *Brahma Shakti*, *Kshetra Shakti*, *Vaisya Shakti* and *Shudra Shakti*. His Divine must be accepted primarily<sup>69</sup> as a Self-concentration of Divine union and secondarily as a self-expansion of Divine manifestation. He will succeed in his own path of *Yoga* if he follows the self-disciplines of ancient *Vedantic* Seers, psycho-spiritual methods,<sup>95</sup> *antara-avalambana*, subordinated by the psycho-physical methods, *bahya-avalambana*, of the later *Vedantists*, *Tantrics*, *Raja* and *Hatha Yogis*. If this symmetry is altered, then it will give birth to fear, doubt and impatience and the effort of all life will be narrowed to the limitation of this life. *The Mother* observed that *Sri Aurobindo* was not only a Supreme optimist and Supreme harmonist but also was against any 'negative criticism'<sup>70</sup> towards the world and surrounding and one can carefully note the injunction He issued in *The Life Divine* for a *Sadhaka* of integral *Yoga* or the Gnostic Soul that he would under no circumstance 'set the power and knowledge in him against the power and knowledge of others or affirm himself as an ego striving against other egos.'<sup>71</sup> *Sri Aurobindo's* Teachings is the restatement and development of highest hinted truth of traditional *Yoga*. A thorough knowledge on *Sri Aurobindo's* Teachings asks thorough mental and Spiritual knowledge on later and ancient *Vedanta*. *The Mother's* Teaching is identified as restatement of *Sri Aurobindo's* Teachings. A thorough knowledge on *The Mother's* Teachings asks thorough mental and Spiritual knowledge on *Sri Aurobindo's* Teachings.

*Sri Aurobindo* had great respect for His (1) Mother land and eternal Religion, *Sanatana Dharma*,<sup>44</sup> (2) great mastery over traditional Science of *Vedanta* and command over Spiritualised intelligence and (3) due importance and 'to take full account of the potent though **limited revelations of modern knowledge** and seeking.'<sup>109</sup> *The Mother* had (4) direct contact with the Supreme without the aid of Tradition and Religion, (5) great mastery over the Science of Occultism and (6) '**to create something new, to bring down something that will be quite fresh for the earth...** The study of the past has its place, but it must not hamper the work for the future.'<sup>109</sup> To serve Them in all life by reconciling Their double stand in the initial and final journey is identified as principal, active, utilisable and secured waking action<sup>38</sup> supported

by concentration and right entry into the ‘best standard of’ traditional and integral Spiritual Teachings. The advantage of following the former rich cultural heritage of the *Indian* tradition is proper to begin a Spiritual movement and it will prevent anarchy and decline of Consciousness through invasion of modern perversity and advantage of following the latter direct contact with the highest and comprehensive Truth without any intermediate limiting aid<sup>62</sup> of Tradition and Religion and entry into *Tantric* method is proper for developed Souls. In this Spiritual rebirth they will utterly ‘cast away of all ordinary past,’<sup>52</sup> ‘free from every kind of bondage,’<sup>59</sup> save them from the dependency on slow evolutionary outer support and lift them swiftly towards the future opulence and eternal youthfulness.

For integral realisation and total transformation, the essential truth of all the above four lines of developments is to be reconciled. They are: (1) physical habits are to be disciplined and organised through traditional Yoga of Religion. The fixed faith of religion which does not assist in elevation of Consciousness are identified as obscurantist superstition or a crude faith and limitation of sattwic ‘fixed mind.’ The falsehood and dark energies which shelter here can be removed by removal of all twilight thought. (2) Intellect must be trained to hold the Spiritual energy. Intellect is the mother of Modern Science which does not recognise Consciousness as the mother of Intelligence and Intelligence is utilised more for discovery objective secret of existence rather than for the discovery of the subjective Soul. (3) Psychic and Spiritual realisation give deep contact with the Self and Divine. If both the consciousness can be moved consciously then they will be the chief source of new creation and manifestation. (4) The vital must be trained and purified enough to meet the invisible occult forces behind the appearances.<sup>74</sup> ‘In the Supramental creation there will no longer be any Religion,’<sup>75</sup> Occultism, Spiritual thought and there will be perfection of intermediate Psychic and Spiritual action. ‘The whole life will be the expression, the flowering into forms of the divine Unity manifesting in the world.’<sup>75</sup>

The modern mind is attracted to create purely productive, mechanical and commercial society, a *Shudra* civilisation<sup>77</sup> of associated labour, of the proletariat, preoccupied more and more with enjoyments of transient and short-lived nature. This *Ashram* living proposes that before becoming the beginner of the difficult integral Yoga, an *Ashramite* must be familiar of *Aryan* Spiritual heritage and ‘his Yoga may be governed for a long time...in the line of the great *Hindu* tradition, by *the Gita*, for example *the Upanishadas, the Veda*’<sup>56</sup> which will be able to defeat partly the growing *Shudra* trend swallowing the whole earth. We have to note sufficiently our *tamasic* and *rajasic* imperfections and *sattwic* limitation and shall keep the aspiration alive to purify, transform and perfect those negative energies. Thus, an uncultured *Shudra* by birth and profession gets an initial opportunity to raise his *tamasic* and *rajasic* state to

*sattwic* state of consciousness, finally strives to go beyond the three modes of Nature. He becomes at once a Soul Force of consecrated *Shudra*, opulent and self-fulfilled *Vaisya*, courageous *Kshatriya* and cultured *Brahmin*<sup>53</sup> by choice and predilection.

### **Recapitulation:**

“A vast universality of soul and an intense unity with all is the base and fixed condition of the supramental consciousness and spiritual life.”<sup>91</sup>

**Sri Aurobindo**

“Two irrefutable signs prove that one is in relation with the Supramental:

1. A perfect and constant equality: To be perfect, the equality must be invariable and spontaneous, effortless, towards all circumstances, all happenings, all contacts, material or psychological, irrespective of their character and impact.

2. An absolute certainty in the knowledge: The absolute and indisputable certainty of an infallible knowledge through identity.”<sup>92</sup>

**The Mother**

“The capacities required to gain access to the supramental world.

- 1) Capacity for indefinite expansion of consciousness on all planes including the material.
- 2) Limitless plasticity, to be able to follow the movement of becoming.
- 3) Perfect equality abolishing all possibility of ego reaction.”<sup>93</sup>

**The Mother**

**“And actually, to do Sri Aurobindo’s work is to realize the Supramental on earth.”<sup>94</sup>**

**The Mother**

“There is still this problem: is it possible to make use of the notion of space I mean space on the planet earth? Is it possible to find a place where the embryo or **seed of the future supramental world might** be created?”<sup>54</sup>

**The Mother**

In the fittest instruments,<sup>76</sup> the Consciousness will move from less complete to more complete Spiritual realisations, towards the experience of the unrealised subtle and causal body cosmic action, and preoccupy themselves with highest hinted unfinished Subconscient Yoga of *the Divine Mother* and *the Lord Sri Aurobindo*. Thus, the ultimate motive is to prepare, purify and enlarge the existing human vessel to call down the Supreme Mother and the Supreme Lord in Their entirety to the Psychic heart centre and ascent of the Psychic Being permanently to Their dual Divine Supramental Consciousness. This exercise will be followed by discovery of supreme Love and work out

Their supreme Relation in multiple subtle bodies that can draw one towards evolutionary fulfilment and complete Divine living for humanity.

The largest vision of *integral Yoga* recommends an individual to be wise when he shows unwillingness to limit man's avenues towards God and a refusal to put a limit to the Soul's ascension of the Infinite and the Divine manifestation through all the godheads, men, creatures and objects; the wiser drives straight into the Divine realisation and then seizes one after the another methods of Nature's many-sided passage of conscious Evolution and Yoga; gathers together all Spiritual experience and returns either naturally or through concentrated effort to the one Supreme experience of all reconciling Oneness and he learns to overcome all partial and one sided exclusive experience of the *Brahman* and realises the Integral Static and Dynamic *Brahman*; the wisest is able to call down this ultimate Divine Truth to elevate the material things and creatures to their highest and widest Divine manifestation and he can draw humanity towards greatest unity when he is perfectly capable of every kind of Spiritual experience and possesses highest Integral Knowledge.

A supreme Knowledge is that which includes Spiritual experiences of all kinds, gives to each its absolute state of *Brahman* and integralises all Knowledge, neglects nothing, overlooks nothing and leaves no stone unturned. It recognises that the eternal Spirit as the immutable inhabitant of this fit and noble mutable robe, the bodily mansion, out of which the Divine constantly weaves His garbs, builds recurrently the unending series of His All Life. The Spirit born into the material existence is assigned a task to create out of Matter a temple of Divinity. The problems of All Life arise from an unsolved discord and the instinct of an undiscovered unity can be resolved when the fully awakened human mind realises an Omnipresent Reality as the truth of all life and when he accepts this existence freely as the Divine, invades mortality with the immortal's Truth, Light and Beatitude and the redemption comes by the recovery of the universal Consciousness in the individual and of Spiritual term in the physical Consciousness.

*OM TAT SAT*

#### References:

1: "I saw clearly that no rule was vast and supple enough to be perfectly adapted to Thy law, and that the only true solution was to be always in communion with Thee, so that it could be **adapted perfectly** to all the infinite variety of circumstances." Prayers and Meditation-07.02.1914, "I make a habit of doing everything against the rules, otherwise there would be no point in my being here; the rules could just go on and on!" The Mother's Agenda-3/64,



- 2: The Gita-3.20,  
 3: The Gita-4.34,  
 4: Savitri-310,  
 5: The Gita-5.29,  
 6: The Gita-9.11,  
 7: The Gita-7.5,  
 8: SABCL-17/The hour of God/95,  
 9: The Mother's Agenda-9/153,  
 10: Savitri-522,  
 11: "I had this experience very, very strongly. When I left here [Pondicherry in 1915], as I got farther away, I felt as if emptied of something, and once in the Mediterranean, I wasn't able to bear it any longer: I fell ill. And even in Japan, which outwardly is a marvelous country – marvelously beautiful and harmonious (it WAS, I don't know what it is nowadays), and outwardly it was a joy every minute, a breathtaking joy, so strong was the expression of beauty – yet I felt empty, empty, empty, I absolutely lacked ... (*Mother opens her mouth as though suffocating*) ... I lacked the important Thing. And I found it again only when I came back here (Pondicherry)." The Mother's Agenda-6/265,  
 12: The Gita-12.20,  
 13: The Mother's Agenda-3/367,  
 14: Savitri-682,  
 15: "But the solution of the problem which spirituality offers is not a solution by (2) external means (by Psycho-physical machinery), though these also have to be used, but by (1) an inner change (by Psychic, Spiritual and Supramental intervention), a transformation of the consciousness and nature." CWSA-22/The Life Divine-917,  
 16: The Mother's Agenda-12/86,  
 17: CWSA/23/The Synthesis of Yoga-517,  
 18: "A strict obedience to the wise and intuitive leading of a Guide is also **normal and necessary** for all but a **few specially gifted seekers.**" CWSA/22/The Life Divine/941,  
 19: "This seems to have been the method of **the most ancient sages** of which we get some glimpse in *the Rig Veda* and some of *the Upanishads* (Notably, *the Taittiriya Upanishad*). He may, on the other hand, (1) aim straight at the realisation of pure self-existence on the highest plane of mental being and from that secure basis (2) realise spiritually under the conditions of his mentality the process by which the self-existent becomes all existences, (2a) but without that descent into the self-divided egoistic consciousness which is a circumstance of evolution in the Ignorance. Thus (2) identified with *Sachchidananda* in the universal self-existence as the spiritualised mental being, (3) he may then ascend beyond to the Supramental plane of the pure spiritual existence. It is the latter method the stages of which we may now attempt to trace for the seeker by the path of knowledge." CWSA/23/The Synthesis of Yoga-400,

20: “If you approach me in the hope of obtaining **favours**, you will be frustrated, because I have no powers at my disposal.” The Mother’s Agenda-5/250. “No powers – I knew very well I had no powers! And I couldn’t have cared less because I understood perfectly well that what is being attempted now isn’t miraculous events at all, but the LOGICAL and normal and inevitable CONSEQUENCE of the supramental transformation – that is the whole point. That I know and knew, and that’s why I didn’t even bother about powers; anyway it hadn’t even remotely occurred to me that I might work a miracle for the doctor or for this or that other person who approaches me – I didn’t think about it, it didn’t enter my consciousness.” The Mother’s Agenda-21.10.1964, The other complementary passage, “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.” CWSA/24/The Synthesis of Yoga-606, “They (her disciples) gave themselves to her (Savitri) and asked no more.” Savitri-364,

“There was **no strength in her** (Savitri), no pride of force;

The lofty burning of desire had sunk

Ashamed, a vanity of separate self,

The hope of spiritual greatness fled,

Salvation she asked not nor a heavenly crown:

Humility seemed now too proud a state.” Savitri-522,

“For the individual being [Mother], it’s peculiar how both extremes coexist: the individual feels like a **complete cipher** ... a thing with no strength, no force, no power of decision of any kind, but at the same time (*Mother slowly lowers her fist*), through that individuality such a TREMENDOUS Action is taking place! And totally unexpected, you know. Both collective and individual actions, which seem absolutely miraculous because they are like this (same gesture) – all-powerful. And the two extremes are there AT THE SAME TIME.” The Mother’s Agenda-13.05.1972, “And in fact the claim of our being upon the Divine is fulfilled absolutely only then when it ceases at all to be a claim and is instead a fulfilment of the Divine through the individual, when we are satisfied with that alone, when we are content with the delight of oneness in being, content to leave the supreme Self and Master of existence to do whatever is **the will of his absolute wisdom and knowledge** through our more and more perfected Nature. This is the sense of the self-surrender of the individual self to the Divine, *ā tma-samarpaṇ a.*” CWSA-24/The Synthesis of Yoga-766,

21: “I witnessed the virgin bridals of the dawn” Savitri- 401,

22: The Mother’s Agenda, July 15, 1961,

23: The Mother’s Agenda, December 11, 1963,

“But now her spirit’s flame of conscient force

Retiring from a sweetness without fruit

Called back her thoughts from speech to sit within  
In a **deep room in meditation's house**.

For only there could dwell **the soul's firm truth**." Savitri-639,

24: "He who expects nothing, is pure, skilful, indifferent, untroubled, who has given up all initiative, is dear to Me." The Gita-12.16, "They who desire fulfilment of their (four-fold) works (of Brahmana, Kshatriya, Vaisya and Shudra) on earth sacrifice to gods; because the fulfilment that is born of works is **very swift and easy in human world**." The Gita-04.12, "But most men, the Gita goes on to say, **desiring the fulfilment of their works**, sacrifice to the gods, to various forms and personalities of the one Godhead, because the fulfilment (*siddhi*) that is born of works, — of works without knowledge, — is **very swift and easy in the human world**; it belongs indeed to that world alone. The other, the divine self-fulfilment in man by the sacrifice with **knowledge to the supreme Godhead**, is much more difficult; its results belong to a higher plane of existence and they are less easily grasped." CWSA/19/Essays on the Gita-147,

25: "The **seven ancient Rishis** representing sevenfold Integral Knowledge, the four *Manus* or All-Father representing **four Divine Shaktis** are My (Over) Mental becomings, from them are created all these living creatures in the world. Whosoever knows in its right principles these **seven Vibhutis** and **fourfold Yogas**, unites himself to Me by an untrembling Yoga; of this there is no doubt." The Gita-10.6, 7,

26: "Let us understand that however great may have been our efforts, our struggles, even our victories, compared with the distance yet to be travelled, the one we have already covered is nothing; and that all are equal—infinitesimal grains of dust or identical stars—before Eternity." The Mother/Prayers and Meditations-January-8/1914,

"Earthly realisations easily take on a great importance in our eyes, for they are proportionate to our external being with this limited form which makes us men. But what is an earthly realisation beside Thee, before Thee? However perfect, complete, divine it may be, it is nothing but an **indiscernible moment** in Thy eternity; and the results obtained by it, however powerful and marvellous they may be, are nothing but **an imperceptible atom** in the infinite march to Thee. This is what Thy workers must never forget, otherwise they will become **unfit** to serve Thee." **The Mother**/Prayers and Meditations/July-17/1914

27: CWSA/19/Essays on the Gita-458,

28: "Impersonality is a denial of limitation and division, and the cult of impersonality is a natural condition of true being, an indispensable preliminary of true knowledge and therefore a first requisite of true action." CWSA/19/Essays on the Gita-532, "Personality makes its apparition as a creation of consciousness in an impersonal world; it is a limitation by a restricted formation of powers, qualities, habitual forces of the nature-action, an imprisonment in a limited circle of self- experience which we have to transcend, — to lose personality is necessary if we are to gain universality, still

more necessary if we are to rise into the Transcendence.” CWSA-21/The Life Divine-367, “At a lower pitch he still experiences this **fundamental impersonality** as an immense liberating force everywhere. (1) It releases his knowledge from the narrowness of personal mind, (2) his will from the clutch of personal desire, (3) his heart from the bondage of petty mutable emotions, (4) his life from its petty personal groove, (5) his soul from ego, and (6) it allows them to embrace calm, equality, wideness, universality, infinity.” CWSA/23/The Synthesis of Yoga-127, “This predominance of a greater diviner leading, **not personal to ourselves**, indicates the nature’s increasing ripeness for a total spiritual transformation. It is the unmistakable sign that the self-consecration has not only been accepted in principle but is fulfilled in act and power. The Supreme has laid his luminous hand upon a chosen human vessel of his miraculous Light and Power and Ananda.” CWSA/23/The Synthesis of Yoga-88, “The first thing a Yogi should have is a constant inner peace and quiet and no excitement, no clamour of desires which he cannot control. You must arrive at that first. Moreover as I have told you, it is the inner reality of the Mother’s presence and not only of her presence but of her control that must be now the aim of the sadhana. Any insistence on the outer thing is a departure from the true line and can only lead astray. In all these matters it is the Divine Will that must rule and the will of the Guru...Respect always the will and decision of the Mother.” 16 June 1935/ CWSA-32/The Mother with letters on the Mother-519,

“Adored like one who worships **formless God**

The unseen Light she could not claim nor own.” Savitri-522

29: “The Divinity mentioned by *Sri Aurobindo* is NOT A PERSON, but a condition to be shared and lived by all those who prepare themselves for it.”

The Mother’s Agenda-4<sup>th</sup> May-1967, “Sri Aurobindo said when you go beyond the Impersonal, you find the Personal: the Person. I am sure he had the experience...” The Mother’s Agenda-9/209/20.07.1968, “It is immaterial whether he (the Master of Yoga) is **first** seen as an impersonal Wisdom, Love and Power behind all things, as an Absolute manifesting in the relative and attracting it, as one’s highest Self and the highest Self of all, (**secondly**) as a Divine Person within us and in the world, in one of his — or her — numerous forms and names or as the ideal which the mind conceives. In the end (**lastly**) we perceive that he is all and more than all these things together.” CWSA-23/The Synthesis of Yoga-62, “Every thought and impulse has to be reminded in the language of the Upanishad that “That is the divine Brahman and not this which men here adore.” CWSA/23/The Synthesis of Yoga-72,

30: “*Buddhism* only became a **popular religion** when *Buddha* had taken the place of the supreme Deity as an object of worship.” CWSA-24/The Synthesis of Yoga-556, “The inexorable law of *Karma* is irreconcilable with a supreme moral and personal Deity, and therefore the clear logic of *Buddha* denied the existence of any free and all-governing personal God; all personality he declared to be a creation of ignorance and subject to *Karma*.” CWSA/21/The

Life Divine-101, “There is one fundamental perception indispensable towards any integral knowledge or many-sided experience of this Infinite. It is to realise the Divine in its **essential self and truth unaltered by forms and phenomena**. Otherwise we are likely to remain caught in the net of appearances or wander confusedly in a chaotic multitude of cosmic or particular aspects, and if we avoid this confusion, it will be at the price of getting chained to some mental formula or shut up in a limited personal experience.” CWSA/23/The Synthesis of Yoga-114-115,

31: “The Blessed Lord said those who are constantly most united, *nityayukta*, with Me and adore My manifest form, *Saguna Brahman*, emotional mind settled in Me and possessed of supreme faith of *Bhakti Yoga*, I consider them to be **the greatest Yogi**. And those *Jnana Yogis*, who seek after the Immutable, the Infinite, the Unmanifest, *Nirguna Brahman*, the Omnipresent, the Unthinkable, the high-seated Self, the Immobile, the Permanent, all their senses under control, equal visioned everywhere, intent on welfare of all beings, they also attain to My *Purushottama* state.” The Gita-12.2, 3, 4, “Discipleship to God the Teacher, sonship to God the Father, tenderness of God the Mother, clasp of the hand of the divine Friend, laughter and sport with our comrade and boy-Play-fellow, blissful servitude to God the Master, rapturous love of our divine Paramour, these are seven beatitudes of life in the human body. Canst thou unite all these in a single supreme and rainbow-hued relation? Then hast thou no need of any heaven and thou exceedest the emancipation of the *Adwaitin*.” SABCL/17/The Hour of God-137. (Above Aphorism indicates that seven-fold personal relation with the Divine in Supramental plane is more valuable than the realisation of impersonal Divine in Spiritual plane of the *Adwaitin*.) “A supreme divine Love is a creative Power and, even though it can exist in itself silent and unchangeable, yet rejoices **in external form** and expression and is not condemned to be a speechless and bodiless godhead.” CWSA/23/The Synthesis of Yoga-164, “Yes [*surrender to the formless Divine would leave parts of the being subject to the gunas and ego*] — because only the static parts would be free in formlessness, the active nature would be still in the play of the gunas. Many think they are free from ego because they get the sense of the formless Existence, they do not see that the egoistic element remains in their action just as before.” CWSA-29/Letters on Yoga-II/p-194,

32: The Mother’s Agenda/2/261-262, The Mother’s Agenda/10/261, “Sri Aurobindo said to me, “What I see is that your body is the only one that has sufficient endurance to go through the ordeal.” But you understand, this body knew nothing about it, it has no ambitions (!), still less pretensions.” The Mother’s Agenda/8/69,

33: “All the countries live in falsehood. If only one country stood courageously for truth, the world might be saved.” The Mother’s Agenda/11/173,

34: Savitri-123,

35: Savitri-16,

36: Savitri-38

37: Savitri-124,

38: Savitri-686,

39: “Heaven ever young and earth too firm and old” Savitri-603,

40: “Outwardly also, the nation or community or race which shrinks too long from destroying and replacing its past forms of life, is itself destroyed, rots and perishes and out of its debris other nations, communities and races are formed. By destruction of the old giant occupants man made himself a place upon earth. By destruction of the Titans the gods maintain the continuity of the divine Law in the cosmos. Whoever prematurely attempts to get rid of this law of battle and destruction, strives vainly against the greater will of the World-Spirit. Whoever turns from it in the weakness of his lower members, as did *Arjuna* in the beginning, — therefore was his shrinking condemned as a small and false pity, an inglorious, an un-Aryan and unheavenly feebleness of heart and impotence of spirit, *klaibyam, ksudram hridaya-daurbalyam*, — is showing not true virtue, but a want of spiritual courage to face the sterner truths of Nature and of action and existence. Man can only exceed the law of battle by discovering the greater law of his immortality.” CWSA/19/Essays on the Gita-384-85,

41: “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.” CWSA-23/The Synthesis of Yoga-p-55, “That’s what happens! That is to say, in a greater or lesser proportion you swallow along with the meat a little of the consciousness of the animal you eat. It is not very serious, but it is not always very pleasant. And obviously it does not help you in being on the side of man rather than of the beast!” The Mother’s Centenary Works/6/179, “I was personally vegetarian out of taste – everything is out of taste, not on principle. I became vegetarian at the beginning of the century, oh, a long time ago ... (yes, it must have been more than sixty years ago), because in my childhood I was forced to eat meat, and it disgusted me (not the idea: it was the taste I didn't like, it disgusted me!) and the doctor said I should be given *pickles* and all sorts of things to mask the taste. So as soon as I was independent and free, I said, "Finished!..." The Mother’ Agenda/ June 14, 1965,

42: “So also one may say that the 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.” CWSA/23/The Synthesis of Yoga/57, “In a sense, therefore, **each man in this path has his own method of Yoga.**” CWSA/23/The Synthesis of Yoga-46, “Now, it may be said that the need to adopt or follow or participate in a religion as it is found all ready-made, arises rather from the “herd instinct” in human beings. The true thing would be for each one to find that form of adoration or cult which is his own and expresses spontaneously and individually his own special relation with the Divine; that would be the ideal condition.” TMCW-8/Questions

and Answers-1956/p-246, “An increasing mechanisation, a standardisation, a fixing of all into a common mould in order to ensure harmony is the mental method, but that would not be the law of this (Spiritual) living.” CWSA/22/The Life Divine-1068, “The Jain philosophy is concerned with individual perfection. Our effort is quite different. We want to bring down the Supermind as a new faculty. Just as the mind is now a permanent state of consciousness in humanity, so also we want to create a race in which the Supermind will be a permanent state of consciousness ...The Jain realisation of an individual godhead is all right so far as it goes — its defect is that it is too individual and isolated.” CWSA-29/Letters on Yoga-II-428,

43: “Love is not sexual intercourse.  
Love is not vital attraction and interchange.  
Love is not heart’s hunger for affection.  
Love is a mighty vibration coming straight from the One. And only the very pure and very strong are capable of receiving and manifesting it.’ Then an explanation on what I mean by “pure,” the very pure and very strong. ‘To be pure is to be open only to the Supreme’s influence, and to no other.’ Far more difficult than what people consider purity to be! Which is something quite artificial and false.” The Mother/The Mother’s Agenda /4/319-20,

44: “*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 everywhere. In this way it will be proved that *India* is centre of the religious life of the world and its destined saviour through the *Sanatana Dharma*.” Sri Aurobindo/SABCL-27/433-34,

45: ‘And in the cradle slay the divine Child.’Savitri-224,

46: ‘Do not look up to men because of their riches or allow yourself to be impressed by the show, the power or the influence. When you ask for the Mother, **you must feel** that it is she who is demanding through you a very little of what belongs to her and the man from whom you ask will be judged by his response.’ The Mother-17, ‘But like other powers of the Divine it (Money) is delegated here and in the ignorance of the lower Nature can be usurped for the uses of the ego or held by *Asuric* influences and perverted to their purpose. This is indeed one of the three forces –power, wealth, sex – that have the strongest attraction for the human ego and the *Asura* and are most generally misused by those who retain them... But this (rejection of wealth by the

*Vedantists*) is an error; it leaves the power in the hands of the hostile forces. To reconquer it for the Divine to whom it belongs and use it divinely for the divine life is **the Supramental way for the Sadhaka.**' The Mother-15 (Money, (*rajasic*) power and sex or human love are distortion of Divine Perfection, Divine Power and Divine Love which are the Divine Mother's attributes of *Mahasaraswati, Mahakali* and *Mahalakshmi* respectively.)

47: "So people who want to lead a special life or have special organization to have experiences, that is quite silly—the greatest possible diversity of experiences is at your disposal every minute, every minute. Only you must learn not to have a mental ambition for "great" things." The Mother's Agenda-4/388,

48: The Mother's Agenda/27<sup>th</sup> November, 1965,

49: CWSA/23/The Synthesis of Yoga-8,

50: Savitri-51,

51: CWSA/24/The Synthesis of Yoga-612-613,

52: 'For spiritual rebirth means the constant throwing away of our previous associations and circumstances and proceeding to live as if at each virgin moment we were starting life anew... To give you an idea of the final height of spiritual rebirth, I may say that there can be a constant experience of the whole universe actually disappearing at every instant and being at every instant newly created!' The Mother's Centenary Works/3/176-177,

53: The study of Scriptures, calm self-control, purity, a way of truth seeking and capture it for outward use, long suffering, kindness, honesty, aversion to fault finding, *apaisunam*, (The Gita-16.2) ceaseless quest for knowledge, freedom from prejudice, hard-won mind's silence, sweet smiling quietude of life, constant practice of non-attachment towards son, wife and home, high thinking, pure living, free from attachment to action and inaction, detachment of desire-mind and renunciation of its passion, raise the mental consciousness into clarity, fixing the mind in the central vision, nearing of Spiritual truth within by purified *buddhi* and ethical change in the outside surface life are the natural and spontaneous task of the **traditional Brahmin** Soul force. He has the capacity to raise the consciousness from *tamasic* state to *sattwic* state and escape from life of Matter to the extinction in Spirit. Thus, he lives a double life, Spiritual within or above and mental and material in outward active earthly living and is incapable of bridging the gulf between imperfect Matter and perfect Spirit and is incapable to integrate his consciousness to experience a Divine government.

The exclusive nature of the Soul force of the ancient traditional *Brahmin* is extended and enlarged in **integral Yoga** to go beyond the partial views and egoistic motives of human ignorance and becomes the master of own kingdom of life, *swarat*, master over the surrounding world, *samrat*, the fullness of the divine union of Truth-Light, *Brahma-yoga*, Power and glory of Spiritual force, *Brahma-tejas*, comprehensive Knowledge, *Brahma-varcas*, perfection of Spiritual Law, *Dharma*, enlarge and raise the whole seeing and



living of active consciousness by trance, *Samadhi*, the accomplished *Brahminhood* of the complete *Brahmana* and grows into impersonalised universal personality, *sarvabhutatmabhutatma*.<sup>89</sup> The exclusive concentration, *samyama*, pursued by all traditional schools of Yoga is used as temporary instrument in integral Yoga and extended as all-receiving or all-inclusive integral Concentration, *samjnana*.

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

54: The Mother's Agenda/18<sup>th</sup> July 1961,

55: Savitri-709-10,

56: CWSA/23/The Synthesis of Yoga-55, "I may say that the way of the Gita is itself a part of the Yoga here and those who have followed it, to begin with or as a first stage, have a stronger basis than others for this Yoga. To look down on it therefore as something separate and inferior is not a right standpoint... I suggested the Gita method for you because the opening which is necessary for the Yoga here seems to be too difficult for you. If you made a less strenuous demand upon yourself, there might be a greater chance." CWSA-29/Letters on Yoga-II-445,

57: "The future of India is very clear. India is the Guru of the world. The future structure of the world depends on India. India is the living soul. India is incarnating the spiritual knowledge in the world. The Government of India ought to recognise the significance of India in this sphere and plan their action accordingly." **The Mother**/The Mother's Centenary Works/13/353/February 1954, "There is only one country in the world that knows that there is only one Truth to which everything should be turned, and that is India. Other countries have forgotten this, but in India it is ingrained in the people, and one day it will come out... We must all recognize this and work for this. India is the cradle of the Truth and will **lead the world to Truth**. India will find its real place in the world when it realizes this." The Mother's Agenda-19.04.1969, "And this time it is the full light and not a noble part, unlike Buddhism which, expressing Vedantic morality, yet ignored a fundamental reality of Vedanta and was therefore expelled from its prime seat and cradle. The material result was then what it will be now, a great political, moral and social revolution which **made India the Guru of the nations** and carried the light she had to give all over the civilised world, moulding ideas and creating forms which are still extant and a living force. Already the Vedanta and the Yoga have exceeded their Asiatic limit and are beginning to influence the life and practice of America and Europe; and they have long been filtering into Western thought by a hundred indirect channels. But these

are small rivers and underground streams. The world waits for the rising of India to receive the divine flood in its fullness.” Sri Aurobindo/CWSA-13/Essays in Philosophy and Yoga-10-11,

58: “For us the 1<sup>st</sup> November has a deep significance. We have a flag which Sri Aurobindo called the Spiritual Flag of United India. Its square form, its colour and every detail of its design have a symbolic meaning. It was hoisted on the 15<sup>th</sup> August 1947 when India became free. It will now be hoisted on the 1<sup>st</sup> November 1954 when these settlements (French India) get united with India and it will be hoisted in the future whenever India recovers other parts of herself. United India has a special mission to fulfil in the world. Sri Aurobindo laid down his life for it and we are prepared to do the same.” **The Mother**/The Mother’s Centenary Works/13/354/1 *November 1954*,

59: The Mother’s Centenary Works/3/83,

60: The Mother’s Centenary Works/7/60-63,

61: “This extreme opposition of view from the two poles of one Existence creates no fundamental difficulty for the seeker of the integral Yoga; for his whole experience has shown him the necessity of these double terms and their currents of Energy, negative and positive in relation to each other, for the manifestation of what is within the one Existence. For himself Personality and Impersonality have been the two wings of his spiritual ascension and he has the prevision that he will reach a height where their helpful interaction will pass into a fusion of their powers and disclose the integral Reality and release into action the original force of the Divine. Not only in the fundamental Aspects but in all the working of his sadhana he has felt their double truth and mutually complementary working. (1) An **impersonal Presence** has dominated from above or penetrated and occupied his nature; a Light descending has suffused his mind, life-power, the very cells of his body, illumined them with knowledge, revealed him to himself down to his most disguised and unsuspected movements, exposing, purifying, destroying or brilliantly changing all that belonged to the Ignorance... (2) But behind all these and in them he has felt a Divinity who is all these things, a Bringer of Light, a Guide and All-Knower, a Master of Force, a Giver of Bliss, Friend, Helper, Father, Mother, Playmate in the world-game, an absolute Master of his being, his soul’s Beloved and Lover. All (seven) relations known to **human personality** are there in the soul’s contact with the Divine; but they rise towards superhuman levels and compel him towards a divine nature.” CWSA/23/The Synthesis of Yoga-128-129, “There is always the personal and the impersonal side of the Divine and the Truth and it is a mistake to think the impersonal alone true or important — for that leads to a void incompleteness in part of the being while only one side is given satisfaction. Impersonality belongs to the intellectual mind and the static self, personality to the soul and heart and dynamic being. Those who disregard the personal Divine ignore something which is profound and essential.” CWSA-28/Letters on Yoga-I-11,

62: “To adopt a religion because one is born in that religion or because the people one loves and trusts practise that religion or because when one goes to a particular place where others pray and worship, one feels helped in one’s own prayer and worship, is not the sign of a very strong nature; I should say it is rather the sign of a weakness or at any rate of a lack of originality.” **The Mother**/The Mother’s Centenary Works (second edition)/8/246,

63: **The Mother**/The Mother’s Centenary Works/7/60-63,

64: **The Mother**/The Mother’s Centenary Works (second edition)/9/118, “I have a feeling there already exists a certain type of food – an intermediary type of food – which is no longer like the old kind but isn’t yet ... [the direct absorption of energy], and which has a minimal material basis. But we don’t know anything about it, we don’t know, nobody knows, we are still inexperienced; we have to find it – but how?” The Mother’s Agenda/March 29, 1972,

65: **The Mother**/The Mother’s Centenary Works (second edition)/9/119,

66: “So I have said that if people want to read what I have written...**but those who want to read me, well, let them learn French, it won’t do them any harm!...**”

French gives a precision to thought like no other language.

Because it’s something else altogether. Untranslatable, not the same mentality! Like French humour and English humour—so far apart that they are usually impervious to each other!” The Mother’s Agenda-3/347, “Some of you don’t take the trouble of asking your questions in French. As I did not give you notice openly that I would reply only to questions in French, I have translated one or two of them for the moment; but in future, if you want me to consider your questions, they must be expressed in French. Even if there are many mistakes, it does not matter, I shall correct them!” TMCW-8/Questions and Answers-1956/p-247,

67: “If you really want to please Me (I believe you do!),... concentrate on the book on *Sri Aurobindo*—**you can’t imagine how much I am interested!** And as I LOOK, I see into the future (not with this little consciousness), I see that it’s a thing of GREAT importance. It will have a great action. So, I want to clear the way for you now, for us to have time.” The Mother’s Agenda-2/156,

68: CWSA/23/The Synthesis of Yoga-71,

69: “Here, in these **two forms of the spiritual evolution**, the esoteric and the exoteric, the way of the mystic and the way of the religious man, we see a double principle of evolutionary Nature, the principle of intensive and concentrated evolution in a small space and the principle of expansion and extension so that the new creation may be generalised in as large a field as possible.” CWSA-22/The Life Divine-903, “For the methods of the integral Yoga **must be mainly spiritual**, and dependence on physical methods or fixed psychic or **psycho-physical processes** on a large scale would be the **substitution** of a lower for a higher action.” CWSA-23/The Synthesis of Yoga/542, “Formulas and their application, **a mechanisation of latent forces**

(for example of Japa), can be astonishingly effective in the occult use of mind power and life power just as it is in physical Science, but this is only a **subordinate method** and a limited direction.” CWSA-22/The Life Divine/909, “It is at this point that religion (representing self-expansion) **must learn to subordinate itself** (to self-concentration of Spirituality), not to insist on its outer characters, but give full scope to the inner spirit to develop its own truth and reality.” CWSA/22/The Life Divine-897,

70: The Mother’s Agenda-25.12.1969,

71: CWSA/22/The Life Divine-1069,

72: “It is not as a *Guru* that I love and bless, it is as *the Mother* who asks nothing in return for what she gives.” The Mother/The Mother’s Centenary Works/16/207.

73: “...that is the *Japa* I do now—I do it all the time, while sleeping, while walking, while eating, while working, all the time.’ The Mother’s Agenda-4/131,

74: **The Mother**/The Mother’s Centenary Works (second edition)/9/345-346,

75: **The Mother**/The Mother’s Centenary Works (second edition)/9/150,

76: “Men in the world have two lights, duty and principle; but he who has passed over to God, has done with both and replaced them by God’s will. If men abuse thee for this, care not, **O divine instrument**, but go on thy way like the wind or the sun fostering and destroying.” **Sri Aurobindo**/The Mother’s Centenary Works (second edition)/10/285, “Thy nature shall be the engine of his (Divine’s) works,” Saiviti-476,

77: “And in any society we should have all four types, — even, for an example, if we create a purely productive and commercial society such as modern times have attempted, or for that matter a *Shudra* society of labour, of the proletariat such as attracts the most modern mind and is now being attempted in one part of Europe and advocated in others.” CWSA/19/Essays on the Gita-523, “At the beginning of my present earthly existence I came into contact with many people who said that they had a great inner aspiration, an urge towards something deeper and truer, but that they were tied down, subjected, slaves to that brutal necessity of earning their living, and that this weighed them down so much, took up so much of their time and energy that they could not engage in any other activity, inner or outer. I heard this very often, I saw many poor people — I don’t mean poor from the monetary point of view, but poor because they felt imprisoned in a material necessity, narrow and deadening.” The Mother/TMCW-8/Questions and Answers-1956/p-160-161,

78: The Gita-6.41,

79: “At last the **soul** turns to eternal things,  
In every shrine it cries for the clasp of God  
Then is there played the crowning Mystery,  
Then is achieved the longed-for miracle.” Savitri-631,  
“A living image of the original Power,  
A face, a form came down into her **heart**

And made of it its temple and pure abode.” Savitri-528

80: Savitri-74,

81: Savitri-226,

82: Savitri-230,

83: “Ordinarily the supramental knowledge will be organised first and with the most ease in the processes of pure thought and knowledge, *jnana* , because here the human mind has already the upward tendency and is the most free. Next and with less ease it will be organised in the processes of applied thought and knowledge because there the mind of man is at once most active and most bound and wedded to its inferior methods. The last and most difficult conquest, because this is now to his mind a field of conjecture or a blank, will be the knowledge of the three times, *trikaladristi*.” CWSA/24/The Synthesis of Yoga-839,

84: Savitri-80,

85: Savitri-537,

86: Savitri-23,

87: Savitri-491,

88: The Mother’s Agenda/ November 12, 1960,

89: The Gita-5.7,

90: The Gita-8.5, 10.6, 13.19,

91: CWSA-23/The Synthesis of Yoga-204-205,

92: TMCW/15/102,

93: The Mother’s Agenda/January 12, 1962

94: The Mother’s Agenda-10<sup>th</sup> May, 1958,

95: “For the methods of the integral Yoga must be mainly spiritual, and dependence on physical methods or fixed psychic or psycho-physical processes on a large scale would be the substitution of a lower for a higher action.” Sri Aurobindo/The Synthesis of Yoga-p-542, “To discover the spiritual being in himself is the main business of the spiritual man and to help others towards the same evolution is his real service to the race; till that is done, an outward help can succour and alleviate, but nothing or very little more is possible.” CWSA-22/The Life Divine-917-918,

96: CWSA-23/The Synthesis of Yoga-344,

97: “From Matter, *anna*, creatures come into being, from rain is the birth of Matter (food), from sacrifice comes into being the rain (Divine Grace), sacrifice is born of work; work know to be born of *Brahman* (Divine Will), *Brahman* (Divine Will) is born of Immutable (*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,

98: “The One he worshipped was within him now:

Flame-pure, ethereal-tressed, a mighty Face

Appeared and lips moved by immortal words;  
 Lids, Wisdom's leaves, drooped over rapture's orbs." Savitri-334,  
 "The seed of Godhead sleeps in mortal hearts,  
 The flower of Godhead **grows** on the world-tree:  
 All shall discover God in self and things." Savitri-446,  
 "The silent god **grew** mighty and remote  
 In other spaces, and the soul she loved  
 Lost its consenting nearness to her life." Savitri-578,  
 "It bore within itself a seed, a flame,  
 A seed from which the Eternal is new-born," Savitri-291,  
 "All the world's possibilities in man  
 Are waiting as the tree waits in its seed:  
 His past lives in him; it drives his future's pace;  
 His present's acts fashion his coming fate." Savitri-482,  
 "How shall the child already be the man?  
 Because he is infant, shall he never grow?  
 Because he is ignorant, shall he never learn?  
 In a small fragile **seed** a great tree lurks,  
 In a tiny gene a thinking being is shut;  
 A little element in a little sperm,  
 It grows and is a conqueror and a sage." Savitri-623,  
 "O Sun-Word, thou shalt raise the earth-soul to Light  
 And bring down God into the lives of men;  
 Earth shall be my work-chamber and my house,  
 My garden of life to plant a **seed divine**." Savitri-699  
 99: "The soul in direct touch with the divine Truth is hidden in man by the mind,  
 the vital being and the physical nature (*manas, prana, anna* of the Taittiriya  
 Upanishad); one may practise Yoga and get illuminations in the mind and the  
 reason, power and all kinds of experiences in the vital, even physical siddhis,  
 but if the true soul-power behind and the psychic nature do not come into the  
 front, nothing genuine has been done. In this Yoga, the psychic being is that  
 which opens the rest of the nature to the true supramental light and finally to the  
 supreme Ananda. If the soul is awakened, if there is a new birth out of the mere  
 mental, vital and physical into the psychic consciousness, then the Yoga can be  
 done; otherwise (by the mere power of the mind or any other part) it is  
 impossible." CWSA-32/The Mother and Letters on the Mother-161,  
 100: "Yoga, is one of the many absurdities that seem so profusely current  
 among the sadhaks in this Asram about her ways and motives. The Mother is  
 obliged to arrange for neutral (plain and simple), not *tasteless* food, for the  
 reason that any other course has been proved to be impracticable. There are  
 ninety people here, from different countries and provinces whose tastes are as  
 the poles asunder. What is tasty food to the Gujarati is abomination to the  
 Bengali and *vice versa*. The European cannot stand an avalanche of tamarind  
 or chillies; the Andhra accustomed to a fiery diet would find French dishes

tasteless. Experiments have been tried before you came, but they were disastrous in their results; a few enjoyed, the majority starved, and bad stomachs began to be the rule. On the other hand, neutral food can be eaten by all and does not injure the health, — that at least is what we have found, — even if it does not give any ecstasy to the palate.” CWSA-35/Letters on Himself and the Ashram-773,

101: “The body is very conscious of its infirmity – and of the Grace. For instance, there are painful, difficult moments, but it’s perfectly aware that it’s because of its incapacity to open, to give itself, to change. And a profound joy, VERY CALM, but very vast – vast, you know, the cells feel a broadening. That goes on increasing little by little. It’s only when there’s a physical pain or something a little acute that the body is obliged to hang on, otherwise ... And even that comes from this idiotic spirit of self-preservation (Mother laughs) in the depths of any cellular consciousness – it knows that. It knows it. It’s an old habit. But all that, little by little (little by little, but in reality very fast – very fast), is changing... All the groups of cells, all the cellular organizations have to do their ... not “surrender,” a complete self-abandon, in complete trust. That’s indispensable. For some, it’s the spontaneous, inevitable, constant movement; with others, it comes as soon as there’s a difficulty; yet others need to be churned a little in order to learn... So then, the various functions are taken up in turn, in a marvelously logical order, following the body’s functioning. It’s something marvelous, only ... the body is a poor thing, very poor thing – that’s very true... Some even (as I have said) spontaneously repeat the mantra. Spontaneously, the mantra goes on and on being repeated, sometimes with a very great intensity; sometimes there is a sort of ... (do you know the English word shyness?), a shyness to invoke the Divine, so strongly That is felt. But it melts- it melts in an awareness, a conscious perception of such a Clemency! Unbelievable, unbelievable, unthinkable, it’s so wonderful .... (In its very small human manifestation, that’s what has become goodness, but that’s a distortion.) A marvel! The cells are in ecstasy before this vibration .... But then, you see and hear this CLAMOR of protest, misery, suffering – it’s a clamor all over the earth, and that makes the cells feel a little ashamed.” The Mother’s Agenda-February 19, 1969,

102: “The ancient disciplines he will not reject, for they rest upon eternal truths, but he will give them an orientation in conformity with his aim.” CWSA-23/The Synthesis of Yoga-341-342, “Everybody has to deal with the lower nature. No Yoga can be done without overcoming it, neither this Yoga nor any others. A Yogic life means a life in which one tries to follow the law of Yoga, aim of Yoga in all details of life... Here people do not do that, they live like ordinary people, quarrelling, gossiping, indulging their desires, thinking of Yoga only in their spare moments.” Sri Aurobindo/CWSA-35/Letters on Himself and the Ashram, p-603-04,

103: CWSA-35/Letters on Himself and the Ashram- 812-813,

104: “The spiritual seeker often, like the Jain ascetics, seeks refuge in long and frequent fasts which lift him temporarily at least out of the clutch of the body’s demands and help him to feel in himself a pure vacancy of the wide rooms of the spirit. But all this is not liberation and the question may be raised whether, not only at first but always, the divine life also must submit to this necessity. But it could only deliver itself from it altogether if it could find out the way so to draw upon the universal energy that the energy would sustain not only the vital parts of our physicality but its constituent matter with no need of aid for sustenance from any outside substance of Matter. It is indeed possible even while fasting for very long periods to maintain the full energies and activities of the soul and mind and life, even those of the body, to remain wakeful but concentrated in Yoga all the time, or to think deeply and write day and night, to dispense with sleep, to walk eight hours a day, maintaining all these activities separately or together, and not feel any loss of strength, any fatigue, any kind of failure or decadence. At the end of the fast one can even resume at once taking the normal or even a greater than the normal amount of nourishment without any transition or precaution such as medical science enjoins, as if both the complete fasting and the feasting were natural conditions, alternating by an immediate and easy passage from one to the other, of a body already trained by a sort of initial transformation to be an instrument of the powers and activities of Yoga.” CWSA-13/ Essays in Philosophy and Yoga-544-545,

105: Savitri-525,

106, Savitri-627,

107: CWSA-24/The Synthesis of Yoga-881,

108: CWSA-22/The Life Divine-1028, “For, having the knowledge, I have already seized this reality that my true self is the non-ego, so always my greater Self is felt by me either as an impersonal vastness or an essential Person containing yet beyond all personalities or as both these together; but in any case, whether Impersonal or illimitable Personal or both together, it is an ego-exceeding Infinite.” CWSA-23/The Synthesis of Yoga-116, “On one side he is aware of an infinite and self-existent Godhead in being who contains all things in an ineffable potentiality of existence, a Self of all selves, a Soul of all souls, a spiritual Substance of all substances, an impersonal inexpressible Existence, but at the same time an illimitable Person who is here self-represented in numberless personality, a Master of Knowledge, a Master of Forces, a Lord of love and bliss and beauty, a single Origin of the worlds, a self-manifester and self-creator, a Cosmic Spirit, a universal Mind, a universal Life, the conscious and living Reality supporting the appearance which we sense as unconscious inanimate Matter.” CWSA-23/The Synthesis of Yoga-124

109: “In our school I have put French as the medium of instruction. One of the reasons is that French is the **cultural language** of the world. The children can learn the Indian languages at a later stage. If more stress is laid upon Indian languages at present, then the natural tendency of the Indian mind will be to



fall back upon the ancient literature, culture and religion. You know very well that we realise the value of ancient Indian things, but **we are here to create something new, to bring down something that will be quite fresh for the earth.** In this endeavour, if your mind is tied down to the ancient things, then it will refuse to go forward. The study of the past has its place, but it must not hamper the work for the future.” The Mother/TMCW-12/On Education-216, “**A mass of new material is flowing into us;** we have not only to assimilate the influences of the great theistic religions of India and of the world and a recovered sense of the meaning of Buddhism, but to take full account of the potent though **limited revelations of modern knowledge** and seeking; and, beyond that, the remote and dateless past which seemed to be dead is returning upon us with an effulgence of many luminous secrets long lost to the consciousness of mankind but now breaking out again from behind the veil.” CWSA-19/Essays on the Gita-10,

110: “Only those Scriptures, religions, philosophies which can be thus constantly renewed, relived, their stuff of permanent truth constantly reshaped and developed in the inner thought and spiritual experience of a developing humanity, continue to be of living importance to mankind. The rest remain as monuments of the past, but have no actual force or vital impulse for the future.” CWSA-19/Essays on the Gita-5,

111: CWSA-23/The Synthesis of Yoga-127,

112: “(After a silence) Everyone must follow his path in accordance with his own nature, and there is always a preference for one way rather than another. As we read in one of our recent classes, for one who follows the path of action, it is **much more difficult to feel** that the human personality does not exist and that only the divine Force works. For one who follows the path of knowledge it (non-existence of human personality) is relatively very easy, it is something one discovers almost immediately. For one who follows the path of love it (non-existence of human personality) is elementary, since it is by giving himself that he progresses. But for one who follows the path of action it is much more difficult, and consequently for him the first step is to do what is said here in the passage of *The Synthesis of Yoga* which we have just read: to create in himself **this complete detachment from the fruit of action**, to act because this is what must be done, to do it in the best possible way, and not to be anxious about the consequences, to leave the consequences to a Will higher than his own.” TMCW-8/323-324,

113: “A Yoga of works would seem to require Personality as its mainstay, almost its source, but here too the impersonal is found to be the most direct liberating force; it is through a wide egoless impersonality that one can become a free worker and a divine creator. It is not surprising that the overwhelming power of this experience from the impersonal pole of the Duality should have moved the sages to declare this to be the one way and an impersonal Superconscience to be the sole truth of the Eternal.” CWSA-23/The Synthesis of Yoga-127, “It is only in the parts where the little ego is usually too strong

for us, it is only in our emotional or physical joy and suffering, our pleasure and pain of life, before which the desire-soul in us is utterly weak and cowardly, **that the application of the divine principle becomes supreme difficult and seems to many impossible or even monstrous and repellent.** Here the ignorance of ego shrinks from the **principle of impersonality** which it yet applies without too much difficulty in Science, in Art and even in a certain kind of imperfect spiritual living because there the rule of impersonality does not attack those desire cherished by the surface soul and those values of desire fixed by the surface mind in which our outward life is most vitally interested. In the freer and higher movements there is demanded of us only a limited and **specialized equality and impersonality** proper to a particular field of consciousness and activity while the egoistic basis of our practical life remains to us; in the lower movements the whole foundation of our life has to be changed in order to make room for **impersonality**, and this the desire soul finds impossible.” CWSA-21/The Life Divine-237-38,

114: “So long as one is for some and against others, one is necessarily far from the Truth.” The Mother/The Mother’s Agenda-02.08.1967, “Those who serve the Truth cannot take one side or another. Truth is above conflict or opposition. In Truth all countries unite in a common effort towards progress and realisation.” The Mother/The Mother’s Agenda-17th June, 1967, “It is quite elementary: never take notice of evil, never speak of the evil present in others, never perpetuate the vibrations of evil by observation, criticism or giving undue attention to the evil deed. This is what Buddha taught: each time you mention an evil you help spread it.” The Mother’s Agenda-10.01.1961,

115: “Remember also that we derive from Ramakrishna. For myself it was Ramakrishna who personally came & first turned me to this Yoga. Vivekananda in the Alipore jail gave me the foundations of that knowledge which is the basis of our sadhana. The error of the Mission is **to keep too much to the forms** of Ramakrishna & Vivekananda & not keep themselves open for **new outpourings of their spirit**, — the error of all “Churches” and organised religious bodies.” CWSA-36/Autobiographical Note/p-177-178,

116: “The Asram exists solely for Yoga and for a purely spiritual purpose; it is not a political or social or religious institution and it abstains from all these activities, this abstention is necessary for its existence. If any member engages in them, it involves the Asram itself and gives it the appearance of entering into activities which are not proper to it, and if any such impression of that kind is created, **it may have serious consequences.**” CWSA-35/Letters on Himself and the Ashram-p-690, “The Ashram is meant for Yoga, not for musical entertainment or other social activities. Those that live in the Ashram are requested to live quietly and noiselessly and if they are not capable themselves of meditation they must, at least, leave the others to meditate.” TMCW-13/Words of the Mother-I/p-116,

117: CWSA-31/ Letters on Yoga-IV/p-422,

# The Vision of Future *Orissa*

“I saw some twenty people... There was *Orissa's* Chief Minister (*Orissa* is the first province in *India* to give money for a pavilion in *Auroville*: they gave a lakh of rupees). He is a nice man. The people from *Orissa*, they are nice people; of all provinces, they are the ones who seem the most eager to forge ahead, to change something... Those from *Orissa* are more practical – they're generous, a very generous nature: they give a lot... Me, I like simple people.”<sup>1</sup>

## The Mother

“In any country the best education that can be given to children consists in teaching them what the true nature of their country is and its own qualities, the mission their nation has to fulfil in the world and its true place in the terrestrial concert. To that should be added a wide understanding of the role of other nations, but without the spirit of imitation and without ever losing sight of the genius of one's own country.”<sup>46</sup>

## The Mother



Sri K. Anurakta<sup>41</sup>

(“The *sadhaka* of 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 others...” CWSA/23/*The Synthesis of Yoga*-66)

Each Nation/Continent is having its Soul quality<sup>58</sup> about which she must be aware. For example, Europe represents ‘material sincerity and honesty,’<sup>77</sup> Roman empire represents ‘efficiency and administrative organisation,’ Arabians represent ‘passionate and impulsive in Nature’<sup>79</sup> India represents ‘Spiritual heart centre of the world;’ France represents ‘clarity in intellect;’<sup>58</sup>

Japan represents ‘wonderful and unexpected progress through Beauty;’ Germany represents ‘skill and inventiveness;’ Russia represents ‘brotherhood of man;’<sup>58</sup> United States of America represents ‘enthusiasm for adventure and practical organisation;’<sup>58</sup> China represents ‘inventive intellect with creative power and self-expansion;’<sup>31</sup> Ireland represents ‘fine psychic turn and quick intelligence and delicate imagination;’<sup>21</sup> Australia represents ‘emergence of new generous energy and enthusiasm;’ Israel represents ‘intellectuals with an exceptional will and sense of organisation;’<sup>30</sup> Ukraine represents ‘extraordinary Heroism and Nationalism.’

Similarly, each state of *India* represents particular Soul Force about which she must be aware. Bengal is the first state to revive her Soul and it is the birth place of great Spiritual personalities. *Orissa* stands as a symbol of ‘consecrated action through simplicity, purity and emptiness of mind.’<sup>59</sup> Gujerat is the land of *Mahalakshmi*, with inner and outer opulence, order and harmony.

### **The Doctrine of Impatience:**

“It was a **later (Vedantic) impatience** of heart and mind, vehement attraction to an ultimate bliss or high masterfulness of pure experience and trenchant intelligence which sought the One to deny the Many and because it had received the breath of the heights scorned or recoiled from the secret of the depths.”<sup>47</sup>

**Sri Aurobindo**

“The older creeds (Ancient *Vedantic*), **more patient**, more broodingly profound, not touched with the torture and the **feverish impatience of the soul under the burden of the Iron Age (later Vedantic)**, did not make this formidable division; they acknowledged Earth the Mother and Heaven the Father and accorded to them an equal love and reverence;...”<sup>48</sup>

**Sri Aurobindo**

*Orissa* is identified as the land of *Lord Sri Jagannath*. It is identified as land of exceedingly faithful Devotees, Artists, seer Poets, Mother worshipers, traditional *Sadhakas* and Saints who are recognised as worthy descendants of *King Indradyumna*, who served and rightly related with the *Lord Sri Jagannath* as a slave. The *King* stands on earth as parable of supreme sacrifice to the God’s all-pervading Lordship by forfeiting the human ownership through his immediate descendants. Thus, in *Orissa* *King Indradyumna’s* importance is felt whose Soul force is deeply linked with Mother *Orissa* of consecrating life through simple purity of mental emptiness. *Savitri* book recognises the God’s slaves who ask nothing in return of his service as greater Kings<sup>40</sup> on earth than the heaven seeking liberated Saints and Seers. The seed principle of living on earth as consecrated slave of *the Lord* without the sense ownership has been

elevated in integral Yoga for the universal fulfilment of His world vision and integral world action by serving the whole mankind as slave or doing good of all creatures by movement of universal Consciousness. If it is through human impatience or limitation of Consciousness or separative Ignorance, God and His Creation are mutilated, then it is through emergence of Infinite *Mother Consciousness* who has arranged and organised rightly all things from the beginning of the creation, shall push forward to reveal Him in His entirety, *samagram-mam*.<sup>2</sup>

Integral Yoga aspires the permanent and lasting solution of all problems of existence which the *Vedic Rishis* aspired as God, Light, Freedom, Bliss and Immortality; this objective has to be realised not in this birth but in All Life of which the present birth is recognised as brief occasion. It accepts popular religion as ‘a sort of ignorant Yoga of devotion’<sup>13</sup> and its motivated and interested worship is transformed into ‘a principle of motiveless and self-existent love.’<sup>29</sup> A seeker of integral truth must tolerate and must show equal regards<sup>8</sup> towards all the diversity of religious faith; must be well informed about the Spiritual history of earth and its rise and fall of Consciousness and he must not lose sight ‘of the genius of one’s own country.’<sup>46</sup>

The main method or the indispensable self-disciplines of integral Yoga are derived from Ancient *Vedanta* (for example the *Isha*, *Taittiriya*, *Kena Upanishads* etc) with comprehensive concentration as the principal instrument of *sadhana*, whereas the substitute methods or the dispensable self-disciplines of this Yoga are derived from the later *Vedanta* and the *Tantra*, where exclusive concentration is the chief instrument of *Sadhana*. The difference between the two *Vedantic* quest are that in the former two great formula of existence, “One without a second”, *ekamevadvyitiam*<sup>18</sup> and “All this is the *Brahman*”, *sarvam khalu idam brahma*<sup>19</sup> are successfully combined and hence *Brahman* is experienced as That which being known all is known, *yasmin vijnate sarvam idam vijnatam*;<sup>20</sup> whereas in the latter quest exclusive importance is given to the first formula of existence to the total exclusion of the second formula and hence *Brahman* is experienced as That, which being known, all becomes unreal and an incomprehensible mystery, (mental) *Maya*. The exclusive quest of later *Vedanta* was an escapist Spirituality<sup>84</sup> and a departure from the comprehensive quest of the ancient *Vedanta*, and the vehement impatient longing of the former to possess the Divine exclusively gave birth to the psycho-physical methods of *sadhana*, whereas in the latter, integral faith, patience and courage to search the truth equally in Matter and Spirit gave birth to Spiritual methods of *sadhana*. The disadvantage of psycho-physical methods is that it stresses on the rise of the six *Kundalini chakras* from below, where the physical presence of the *guru* is indispensable in order to avoid any Spiritual fall and lower formulations are used for higher Spiritual gain. A dependency on psycho-physical methods only is to subject one-self to

outer nature leading towards mechanised living, artificial constructed unity, can give birth to *tamasic* impatience and *rajasic* ambition of the exclusive kind. But if it can be efficient subordinate of the Psychic, Spiritual and Supramental methods, then it will be the most powerful of all means for physical transformation.

### **The Doctrine of Impatience<sup>63</sup> and the birth of Avatar:**

“The divine manifestation of a Christ, Krishna, Buddha in external humanity has for its inner truth the same manifestation of the eternal Avatar within in our own inner humanity. That which has been done in the outer human life of earth, may be repeated in the inner life of all human beings.”<sup>66</sup>

**Sri Aurobindo**

“The Avatar is always a dual phenomenon of divinity and humanity; the Divine takes upon himself the human nature with all its outward limitations and makes them the circumstances, means, instruments of the divine consciousness and the divine power, a vessel of the divine birth and the divine works.”<sup>67</sup>

**Sri Aurobindo**

“No doubt, too, the inner descent of the Godhead to raise the human soul into himself is the main thing, — it is the inner Christ, Krishna or Buddha that matters. But just as the outer life is of immense importance for the inner development, so the external Avatarhood is of no mean importance for this great spiritual manifestation.”<sup>68</sup>

**Sri Aurobindo**

Our relation with the Divine is conditional. *The Synthesis of Yoga* book proposes the self-discipline of rigorous self-control through which the power of concentration can be increased. With the increase of concentration, the consecration can be increased. Consecration is the condition of entering partial union with the Divine and when our concentration becomes absolute, our consecration attains absolute state and that is the condition of total union with the Divine. *The Life Divine* book proposes that first we have to learn the lesson of movement of Consciousness between three *Gunas* in order to enter brief touch of the Divine. After Psychic and Spiritual opening, Consciousness will move between Personal Psychic and Impersonal Spiritual plane and intensity of Divine union multiplies which paves the passage clear for opening of Supramental plane. Thus, the Divine is recognised not as a Person but as hierarchy of ascending and descending movement of Consciousness. *The Mother* book proposes to enter relation with the Divine Mother by opening our doors constantly towards overhead Truth and close our doors by constantly rejecting falsehood entering from surrounding world and the Subconscient world. *Savitri* book proposes to keep our mind, life and body untouched, pure and empty of all mental action or ‘annul thyself’<sup>65</sup> and they are the conditions of entering direct contact with Divine Mother and her attribute of Divine Love.

*The Gita* hints that Supramental Consciousness or the eternal supreme *Brahman* is neither limited to His manifestation nor limited to His unmanifest form and ‘His hands and feet are extended on every side.’<sup>37</sup> The Nature of Supramental is hinted in *Savitri* as ‘A touch that needs **not hands** to feel, to clasp,’<sup>23</sup> ‘Acts at a distance **without hands or feet.**’<sup>24</sup> Without hands and feet, the Lord *Sri Jagannath* stands here as a symbol of Supramental action of Oneness, Equality, all-embracing, all-exceeding Divine attributes and this Supramental energy ‘moves events by its bare silent will.’<sup>24</sup> As supreme Lover, He needs no hand to extend His universal embrace; as supreme Consciousness He needs no feet to move and act; as supreme Being, *Paramatma*, He is Timeless and Spaceless and pervades all this existence. The Lord’s dwarf Incarnation in the chariot and its great significance is also hinted in *Savitri*. Integral Yoga identifies *tamasic* mind, *rajasic* mind and *sattwic* mind as ‘dwarfish trinity,’<sup>69</sup> or ‘**dwarf three-bodied trinity,**’<sup>70</sup> and ‘there the mind of man is at once most active and most bound and wedded to its inferior methods.’<sup>76</sup> Their transformations are identified as the more difficult task if not the most difficult task<sup>76</sup> of integral Yoga. The Lord puts on the human Ignorance, assumes a human mind and ‘makes himself Dwarf with triple stride’<sup>71</sup> and this *vamana Avatar* can ‘help man to grow into the God.’<sup>71</sup> The saga of human impatience that has maimed *the Lord’s* physical form and putting on the cloak of His dwarf identity is also marked in other religious schools, which reminds us that history repeats itself endlessly until it is corrected by human awareness of conscious Yoga.

The Divine birth of Lord *Christ* was intolerable by the then surrounding ignorant world whose impatience culminated in His crucifixion or as hinted in *Savitri* ‘those he would save are his antagonists’<sup>56</sup> or ‘Gethsemane and Calvary are his lot.’<sup>62</sup> ‘The *Christian* martyrs perish in their thousands, setting soul-force against empire-force that Christ may conquer, Christianity prevail. Soul-force does triumph, Christianity does prevail, — but not Christ; the victorious religion becomes a militant and dominant Church and a more fanatically persecuting power than the creed and the empire which it replaced. The very religions organise themselves into powers of mutual strife and battle together fiercely to live, to grow, to possess the world.’<sup>60</sup> Our interest in integral Yoga is the compassionate Christ whose Divine Presence is reconciled with the Law of the Christian living and the collectivity, the Church. The Consciousness that represents son of Man, *Nara*, can be reconciled with the son of God, *Narayana*, and both the principles are necessary for emergence of complete Christhood, *Nara-Narayana*, and establishment of Divine Life.

The difficult self-discipline of *Buddhism* later became ‘popular religion’<sup>7</sup> after *Buddha’s* principal teaching of attainment of *Nirvana* by considering World, Self and God as unreal, was later amended by His impatient followers by declaring *Buddha* as the *Buddhist* Godhead. The danger of all

popular schools of Religion is that it creates an immeasurable gulf between the Power that is worshiped and the worshiper or Consciousness that has created this existence and the Consciousness that is veiled as unconsciousness of existence and as a result of this religious impatience, the search for immediate and practical solution of the problem of existence becomes vehement to the exclusion of lasting and permanent solution. Thus, relatively new *Buddhistic* Religion replaces the old *Vedic* convention and the former profits by ensuring satisfaction of individual want, need, desire and hunger to the exclusion of individual truth, strict self-discipline and the highest Soul aspiration of the race to bridge the gulf between Matter and Spirit. Our interest in integral Yoga is to recognise *Nirvana*, annulment of all construction of mind and its ineffable *Ananda* as the starting point of Yoga and the impersonal Divine Presence of the *Buddha* fulfils the *Buddhist* law of self-discipline, *Dharma* and the collectivity, *Sangha*.

*Savitri* hints the emergence of first masculine *Avatar* who learned the lesson of first ascent of the Soul and emergence of first feminine *Avatar* who learned the lesson of first descent of Divine *Shakti*. *Savitri* further hints that the last *Avatar* ‘shall take birth in Time,’<sup>72</sup> who will be able to break the last seal of the Inconscient sheath and shall discover ‘the last inviolate secret.’<sup>73</sup> Then the last perfection, *siddhi*, of integral Yoga which is identified as ‘Truth Supreme’<sup>72</sup> will be given to mere common men. ‘Then shall be ended here the Law of Pain,’<sup>74</sup> the Law of Ignorance, the Law of Falsehood and the Law of the Death.

### **The Relation between Traditional and integral Yoga:**

“The psychic and the spiritual opening with their experiences and consequences can lead away from life or to a Nirvana (of traditional Yoga); but they are here (in Integral Yoga) being considered solely as steps in a transformation of the nature.”<sup>55</sup>

#### **Sri Aurobindo**

“Therefore our integral Yoga will take up these various (traditional) disciplines and concentrations, but harmonise and if possible fuse them by a **synthesis** which removes their mutual exclusions. Not realising the Lord and the All only to reject them for silent Self or unknowable Absolute as would an exclusively transcendental, nor living for the Lord alone or in the All alone as would an exclusively theistic or an exclusively pantheistic Yoga, the seeker of integral knowledge will **limit himself** neither in his thought nor in his practice nor in his realisation by any religious creed or philosophical dogma. He will seek the Truth of existence in its **completeness**. The ancient disciplines he will not reject, for they rest upon eternal truths, but he will give them an orientation in conformity with his aim.”<sup>49</sup>

#### **Sri Aurobindo**



“The *Sachchidananda* consciousness may be transcendent of the universe and aloof from it, and to this state of distant Bliss the path is equal indifference; it is the path of the ascetic. Or the *Sachchidananda* consciousness may be at once transcendent and universal; and to this state of present and all-embracing Bliss the path is surrender and loss of the ego in the universal and possession of an all-pervading equal delight; it is the path of the ancient Vedic sages.”<sup>64</sup>

**Sri Aurobindo**

*Orissa's* Spiritual atmosphere is dominated by *Vaishnava Bhakti* movement initiated by *Sri Chaitanya* for few centuries which enriched considerably *Aryan* Aesthetic and Spiritual culture. This exclusive traditional *Bhakti Yoga* is alien from traditional *Karma* and *Jnana Yoga* and these three *Yogas* are exclusively preoccupied with the *Ananda*, *Chit* and *Sat* aspect of the *Sachchidananda* respectively to the exclusion of the many-fold perfection of the Creation. So, the later *Vedantic* limitations of one-sided growth of Truth are projected as whole truth which produces strong light but also strong confusion and error. All their askesis is concentrated not on the perfection of this life but an escape from the present imperfection of life into supreme abode of *Param Dham*. These dominant Spiritual atmospheres of *Orissa* have to be corrected by exhausting above three *Yogas* and have to be transcended by entry into the integral Yoga of Self-perfection where all exclusive and antagonistic truths are reconciled through activation of Supramental consciousness. Through service and slavehood to the Divine's law one enjoys the status of Kingdom on earth. The message of *Orissa* to the world of becoming the consecrated slave of the all-embracing *Lord* has been extended in integral Yoga of becoming consecrated King-child of the all-inclusive Lord through *Vedantic* sacrifice, *Purusha Yajna* and of becoming the consecrated King-child of the all-inclusive Divine Mother through *Vedic* sacrifice, *Prakriti Yajna*, and finally to hold together the dual aspect of the Divine is identified as far greater Divine action in Supramental and Bliss plane. The traditional *Bhakti* of *Vaisnava* movement of turning vital being towards the Divine through psycho-physical means of external worship, devotional song and prayer are extended in integral Yoga of turning Psychic being towards the Divine through Spiritual means of inner adoration, silence, Divine union and Oneness and finally establishment of Psychic and Spiritual Consciousness in the Bliss Self. The deficiency of *Vaisnava Bhakti* movement of saintly inactivity and recoil from heroic action of the inner and outer warrior, *Kshatriya* Soul force is transformed in integral Yoga into consecrated tireless action and movement of adventure of Consciousness whose universalisation and transcendence will equip one to control, regulate and accelerate the earth's evolution and becomes one with Her flame-white Love and creatrix Bliss which caught all into immense embrace. *The Mother's* message to both traditional and integral *Sadhakas*: - “That is why it is always said that, no matter what aspect of the Divine you adore or even

what guide you choose, if you are perfect in your self-giving and absolutely sincere, you are sure to attain the spiritual goal.”<sup>45</sup>

Future *Orissa* is to be built either consciously or unconsciously with the aid of new energy active very close to earth’s atmosphere. This action will be facile and swift if the Psychic (*Kshara*) and Spiritual (*Akshara*) energy are made more active with the aid of traditional Yoga which has long influenced and nourished the race. A *Sadhaka* of traditional or integral Yoga has to move his consciousness between *Kshara* and *Akshara* or Psychic and Spiritual plane for a long period before becoming fit to hold the *Purushottama* or Supramental energies. The new impersonal communities with Love, Light and catholicity will emerge where dispensable method of psycho-physical worship is replaced with indispensable movement of ascending and descending Consciousness and through this movement they will hold the Divine as immanent personal Godhead in the heart, impersonal Spiritual Godhead above the head and beyond them the Supramental Godhead above. This realisation of triple Divine will fulfil and complete the deficiencies of the existing slow evolutionary religious/traditional Centres limiting themselves to adoration of personal Godhead at their centre. Through the motiveless adoration of personal Godhead, the consciousness can ascend as Soul and descend as *Shakti* and a traditional *Sadhaka* of *Bhakti Yoga* can explore the ranges of Consciousness.



(*Orissa* is the old name of *Odisha*)

The existing *Orissa* Government machinery and Politicians are to be transformed into instruments of Truth by the pressure crushing circumstances

and dominant overhead Divine forces. They must be aware of an ‘increasing mechanisation, a standardisation, a fixing of all into a common mould in order to ensure harmony is the mental method,’<sup>50</sup> and this trend would obstruct the evolution of Spiritual Law and higher freedom of the race. The State has to be further liberated from the limiting influence of later *Vedantic* Ascetics with excessive importance on the supernormal experience of *Samadhi*, *Vaishnava Bhakti* Movement with their theory of inaction and motived adoration of personal God which obstructs the expansion of subtle and causal body and traditional *Tantric* misuse of Spiritual Powers, *siddhis*, directed either to hurt others or to gain some ambitious objective. Their strong one-sided truth and exclusive concentration are to be integrated and transcended by growth of the comprehensive truth and integral Concentration.

*The Mother’s* Immaculate Consciousness manifests in *Orissa* through many successive sedimentations of descending Consciousness and it initially emerges through the concentration of the few individual Soul and finally unifies and uplifts many states of distorted Consciousness. Her infinite Consciousness emerges in the creation in ascending order by renunciation, by equality, by self-consecration, by self-possession, by conquest of Nature and by universalisation of Self, *sarvabhutani chatmani*.<sup>3</sup> At present the individual Consciousness of the mass is concentrated within the restriction of the individual formation. As long as the individual is alien to the self-conception of the Infinite or limit the Illimitable through his mind and intellect, absolute completeness is not possible for him. So, the final goal foreseen is to rend the limitation of Consciousness and the emergence of cosmic and infinite Consciousness in the individual form. The individual Divine incarnation in a human body shall further evolve towards universal Divine Incarnation.

A traditional *Sadhaka*, after realisation of *Kshara*, *Akshara* and *Purushottama* consciousness feels that this realisation cannot be reconciled<sup>52</sup> with untransformed nature of three *Gunas*. So, he has no unfinished task left and hence concentrates on the issue of freedom from rebirth and escapes into supreme abode of *param dham* through the passage of *Purushottama* state. In integral Yoga, after realisation of *Kshara*, *Akshara* and *Purushottama* consciousness or after realisation Psychic, Spiritual and Supramental Being, a *Sadhaka’s* difficult task begins of reconciling static Matter with dynamic Spirit and thus Divine *Shakti* pours into the material vessel. His Psychic, Spiritual and Supramental purification, transformation and perfection resume action from firmly established Psychic heart centre and from firmly established *Karma Yoga* where Divine Will, Knowledge and Love are perfectly reconciled. Thus, traditional Yoga promises to save the Soul in this birth and integral Yoga promises to save the Soul in this life and to save the body in all life and further promises to remove the deficiency of ‘Matter still slept empty of its Lord.’<sup>53</sup>

### ***The Mother's Work in Orissa:***

“For *the Gita* insists that we can and should, while we live, be conscious in the self and its silence and yet act with power in the world of Nature. And it gives the example of the Divine himself who is not bound by necessity of birth, but free, superior to the cosmos, and yet abides eternally in action, *varta eva ca karmani*.”<sup>35</sup>

**Sri Aurobindo**

“That is a great secret in *sadhana*, to know how to get things done by the Power behind or above instead of doing all by the mind's effort.”<sup>39</sup>

**Sri Aurobindo**

“The *Avatar* represents this third element, the divine personality, nature and being who is the soul of the *dharma* and the *sanigha*, informs them with himself, keeps them living and draws men towards the felicity and the liberation.”<sup>75</sup>

**Sri Aurobindo**

*The Mother's Work in Orissa* need not exclude<sup>46</sup> the study and exploration of its past genius, the best living Souls, its past Spiritual evolution, its mission and the long *Aryan* Spiritual tradition.

*The Mother's Work in Orissa* is initiated as per the moderate<sup>22</sup> doctrine of *the Gita* issued to the developing Souls, where *the Lord* asks *Arjuna* that if he cannot keep the consciousness steady on the Divine by spontaneous Psychic and Spiritual opening, cannot practice renunciation, equality and consecration of *Karma*, *Jnana* and *Bhakti Yoga*, then the simplest way to turn towards the Divine is do all work/service for His sake.<sup>10</sup> By doing work (external aid, *bahya avalambana*) for Him, he will surely attain liberation, delight and perfection. If he cannot do work and dedicate his life exclusively for the Divine, then he can renounce all fruit of his personal action, *niskama karma*, with the self-controlled because that destroys all disturbances and brings calm and peace of the tranquil Spirit.<sup>25</sup> *The Lord* also gives this assurance to *Arjuna* that he who continually and constantly remembers Him,<sup>11</sup> thinking none else, finds Him easily and enters Divine union. He who chooses Him alone as the whole object of his thought,<sup>12</sup> the Lord brings for him every good and all the inner and outer opulence. Thus, external aid of action combined with self-control, *samyama*, are the chief driving force to initiate Divine work and this action can continue by constant remembrance of the Divine either through concentration, *manana*, or through contemplation, *chintana*, or through *Japa/Mantra* as part of constant sacrifice, *nitya Yajna*,<sup>32</sup> in order to experience constant Divine union, *nitya Yukta*<sup>33</sup> and transformation of Nature, *prakritijairmuktam*.<sup>34</sup>

The grace, support and subtle help of the traditional and integral Teachers and founding Fathers are felt deeply as their Soul forces are the direct

representative of the Divine, responsible for building a strong future. *The Mother* has accepted the calm and peaceful devotees and has taken the 'responsibility and care'<sup>51</sup> to 'make it easier'<sup>14</sup> for them to uplift their existing consciousness bound to triple modes of Nature to Supramental Consciousness of integral Yogi in all life. In this life they have to make imperative choice of either swift Spiritual evolution or the tardy Mental evolution, either 'of truth or of abyss'<sup>9</sup> and either to become instrument of truth<sup>54</sup> or to become instrument of falsehood. In this life they have to be aware of Spiritual energy accumulated from the *sadhana* of past births and to decide how much they will train, discipline and turn their Soul and untransformed Nature towards Divine in this birth and also plan for the pending achievement of liberation of Soul and transformation of Nature in the successive future births.

In this journey one also learns this lesson that if he has received a call to do direct Divine work then he must respond to that call adequately. A little advance towards it will not be effective unless his self-giving and sincerity becomes entire. If he fragments the laws of integral Yoga then he faces the problem of realising the Divine integrally and an insistence of giving more importance to later *Vedantic* quest may prevent him from realising the whole of humanity as collective Godhead and may obstruct him to realise this earth as a field of self-fulfilment. He also learns that provisional seclusion and external movement can be accepted as means of total development; the former may be accepted for the development of the higher and finer faculties of *Jnana* and *Bhakti Yoga* and the latter movement of *Karma Yoga* is directed to manifest Divine action and the more difficult issue of entry into commerce with the world in transforming it.

One also learns that human perfection of a devotee must include self-mastery and mastery of the surrounding, the *Svarat and Samrat* of ancient cult in order to become self-ruler and king. To transcend ego, desire and attachment of lower nature is the condition of self-rule. For mastery of surrounding knowledge, will and harmony are necessary. This mastery is further heightened by disinterested equality and by opening oneself towards the world-truths, world-energies, world-purposes and the universal largeness of higher planes of consciousness. In integral Yoga the aims of *Swarajya* and *Samrajya* are further heightened and widened by ascent of life and mind to higher consciousness, oneness with the Infinite and by a dynamic Spiritual power acting and penetrating upon the finite things. The increase in control of the environment can only be done entirely by universalisation of Consciousness and an individual established in Supramental Consciousness can become real King of earth and he will have the power to fulfil all the deficiencies of men by pouring 'forth abundantly all the force, the light, the power that mankind needs...'<sup>43</sup>

The son of man will ascend to the status of son of God through the intermediate stages of Devotee, *Ashramite*, *Sadhaka*, Child and dearest Child or Servant, Instrument, Slave and *Vibhuti*. Each centre of integral Education will prepare to become pure receiving and transmitting channel of the Divine. It will accord more importance to the perfection of the few<sup>6</sup> subordinated by the large gathering of aspiring Souls and will rely on Spiritual Influence as means of generalisation of Yoga and world transformation. Large collective gathering of devotees for the Divine's work is beneficial as it brings down large amount of Divine force. Gathering together of myriad diversity creates favourable condition for working of Divine Force but they must also be on guard against its other disadvantage of over clouding of Soul by human influence and no accountability is felt of their responsibility of living the truth. A living of man in the static Divine union and a corresponding descent of dynamic Divine *Shakti* into humanity can recompense a large amount of discord in collective living and if these two movements are established then one can heal the opposition between Spiritual life and the World. As a scientist's research work benefits the whole of humanity by creating 'immense new powers and movements in place of old small functioning'<sup>42</sup> and in harmonising the outer material life through new discovery of utilitarian science and technology, similarly in this Yoga one man's perfection through Psychic and Spiritual intervention benefits whole of humanity by inner and direct contact with the Divine and forces at play in the world and in its effort of lifting up the general Consciousness of the mass. Such invisible work of generalisation of Spirituality in humanity through reversal of Psychic and Spiritual Consciousness are further intensified through Supramental Influence and this action is least noisy and needs least propagation.

A few developed devotees have to transcend their earlier status of moderate Spirituality, leaning on shortcut, easy and comfortable method and resolve on themselves to do *tapasya* of its extreme kind in secrecy and silence and effect of their consecrated and sincere *sadhana* will directly influence the world atmosphere. They will put their effort to do *The Mother's Work* in conformity with Her requirement of entire knowledge on *Sri Aurobindo* in complete obedience to His law directed to perfect Her manifestation. They will also develop equal regard and reverence towards the law of the Soul, the law of the Collectivity and the law of the Divine. If the lower nature is thoroughly rejected in the mental plane for pursuance of integral *Vedantic* Yoga by a developing Soul, then the same is accepted, possessed and transformed by the all-embracing Supramental *Mahashakti* by the developed Gnostic Soul. With the dynamisation of Supramental Consciousness, integral *Tantra Yoga* resumes action and a *Sadhaka* need not reject the lower Nature in order to arrive at the higher Nature, rather higher Nature entirely possesses the lower nature and the surface Consciousness is Divinised. So whatever rules and laws are formulated and beneficial in one plane of Consciousness, the same become obsolete and

redundant in another plane of Consciousness. In this sense all outer norms of integral Yoga to harmonise life are temporary defending standards and this protection against Spiritual decline and ruin will be further supported and strengthened by permanent guidance from within and above.

Those who are interested to collaborate in Her Divine manifestation they have to reconcile strongly three elements, (1) the Divine, *Buddha, Christ, Bhagavan*, (2) the Law, *Dharma*, the Law of Christian living, *Bhagavata*, (3) and fellowship of those in whom the Law is manifested, *Sangha, Church, Bhakta*; in the collective living the *Buddha* represents the force of unity, *Dharma* represents the force of harmony and *Sangha* represents the force of mutuality. The study circle is a small collective gathering to resolve the problem of mutuality of a *Sangha*, through intervention of the Divine, the force of unity and *Dharma*, the force of harmony; it is like a temple where one can receive Divine's dynamic touch and harmonise his problems; a true study circle can transform into Divine Centre of the world, a powerful channel to receive and transmit the Divine Grace, where the whole of humanity will be benefited as a *Sangha*. A successful collective living asks strong contact with the Divine, durable adherence to the law of inner Truth and to wage a constant war against outer falsehood, *adharma*. Or the Powers and Potentialities of a *Sangha* can be multiplied and secured by intensifying the Divine union and by obedience to the law of integral Truth.

*The Gita* hints<sup>26</sup> that if a gathering together of devotees whose consciousness and life are full of the Divine and talk with each other about the Divine's Play, *Lila*, or they listen about Him from liberated Soul with rapt emotion; they also go beyond death and attain the Divine status. So, an ideal study circle is identified as illuminating means and sacred collective group for the Divine's manifestation. It is a gathering together of wise devotees complemented by a liberated individual Soul at its centre. His longing to become the leader, teacher and path finder of the limited human Consciousness must be subordinate of his appetite to become the follower of Their limitless Consciousness. His act of giving<sup>4</sup> knowledge to the collective group must be subordinate of his act of self-offering, austerity, service offered to the Divine and act of reception of Divine knowledge from within and above. The *Shastra* or written truth of integral Yoga carries Their living Divine Presence and can serve as a means, outer aid and guiding principle to call down the Divine Grace and the importance of its practice multiplies infinitely when its touch and dominant influence gives birth to realised Souls and their establishment in higher Consciousness. If study circle is centred round a bound Soul, then it will be against the norm of both traditional and integral Yoga. His earthly enjoyments through food, money and senses are not yet exhausted and as its consequence he cannot deliver the right liberating and transformative message to the world. It will also increase the ego of the teacher<sup>28</sup> and hence a false

personality will develop which is injurious to both individual and collective body. *The Gita* authorises ‘the men of knowledge who have seen the true principle of things’<sup>5</sup> can only deliver knowledge to the seekers whereas integral Yoga further recognises that ‘Spiritual Influence’<sup>6</sup> is the more powerful instrument than teaching through outer aids of instructions and examples.<sup>57</sup>

*The Mother’s* future ceaseless work in *Orissa* is a radical shift of Consciousness from a mutilated mental plane to an un mutilated Psychic, Spiritual and Supramental plane and its foundation is secured from a ‘**virgin stuff of mind and matter**’<sup>27</sup> in which a movement towards complete Spiritual transformation will be simple, natural and spontaneous.

### ***The Mother’s Future Vision:***

“The most important point for everyone is to know whether he belongs to the past perpetuating itself, to the present exhausting itself, or to the **future** trying to be born.”<sup>38</sup>

### **The Mother**

“*Sri Aurobindo* shows us that one can be an ascetic by preference and not out of abnegation (or renunciation); and so he makes us understand that to be a servant of the Lord and to act only according to His will is a far higher state than any personal choice, no matter how saintly it may seem.”<sup>44</sup>

### **The Mother**

*The Mother’s* Future Vision will be worked out as per the *Vedantic* doctrine and guideline issued in *The Synthesis of Yoga* for developed Souls, where *the Lord* asks the *Sadhakas* not to limit themselves by the path of ‘shortest possible of short cuts’<sup>15</sup> but ‘to arrive by the shortest way at the largest development of spiritual power and being’<sup>16</sup> and divinise the whole range of human living. It asks the seeker to become inner ascetic and regard Yoga ‘as the one and only aim’<sup>17</sup> of life or ‘must make God-love and God-service our only motive’<sup>36</sup> and discourages the moderate trend of regarding Yoga ‘as one of the aims to be pursued in life’<sup>17</sup> or ‘as an important part of life.’<sup>17</sup> The gulf between the *Sadhaka* and Divine is bridged by entry into conscious Yoga and again by entry into dynamic Divine union, one emerges as consecrated Child of the Divine Mother. The present earth’s Spiritual wealth can be enriched if from *Orissa’s* large pool of Devotees, the passage is paved clear for emergence of few universalised liberated Soul *Sadhakas* with transformed Nature.

*OM TAT SAT*

### References: -

- 1: *The Mother’s Agenda-9/153*,
- 2: “The Blessed Lord said: Hear, O *Partha*, how by practising Yoga with mind attached to Me, and with Me as shelter, thou shalt know Me without any



remainder of doubt, integrally, *samagram mam.*” The Gita-7.1, “The Divine is infinite and a single experience or poise of experience cannot exhaust all the truth of the Divine. The seers have experienced each some aspect or aspects of the Divine Reality. Their mental differences have been illustrated in the apologue of the blind men who all felt the elephant and described it in different figures according to the part they felt. One must go beyond mind altogether, even beyond the spiritualised mind, to have the real complete experience. “Rare”, says Sri Krishna, “are the few among the seekers who know me in my totality in all the truth of my being.” In fact, it is only in the supramental light that all opposition disappears and the aspects are indivisibly united in the Whole. One must go on enlarging knowledge, adding experience to experience till all the limitation disappears.” CWSA-28/Letters on Yoga-7,

3: The Gita-6.29,

4: “That is what I knew of W’s nature: the ego in him is that he likes to be a *guru*—that is when one is quite egoistic, but as one grows less so, there still remains the aspect of the nature that makes one more inclined to give than to receive.” *The Mother’s Agenda*-4/417,

5: The Gita-4.34,

6: “Influence is more important than example. Influence is not the outward authority of the Teacher over his disciple, but the power of his contact, of his presence, of the nearness of his soul to the soul of another, infusing into it, even though in silence, that which he himself is and possesses.” CWSA-23/The Synthesis of Yoga-67, “And the effort of transformation limited to a small number becomes something FAR MORE precious and FAR MORE powerful for the realisation. It is as if a choice had been made of those who will be the pioneers of the new creation. And all those idea of “spreading” [the ideal], of “preparation” or churning Matter – childishness. It is human agitation.” *The Mother Agenda*/27<sup>th</sup> November, 1965, “Besides, it is childishly simple, for mastery means the knowledge of handling certain vibrations; if you know how to handle these vibrations you have the mastery. The best field of experimentation is yourself: first you have the control in yourself and once you have it in yourself you can transmit the vibration to others, to the extent you are capable of identifying yourself with them and of thus creating this vibration in them. And if you cannot handle a vibration in yourself, you don’t even know the procedure; you don’t even know what to do, so how can you manipulate it in others? You may encourage them by words, by an influence over them, to do what is needed to learn self-control, but you cannot control them directly. To control something, a movement, is simply to replace by one’s presence, **without words or explanations**, the bad vibration by the true one. This is what constitutes the power of mastery. It does not lie in speaking, in explaining; with words and explanations and even a certain emanation of force, you may have **an influence** on someone, but you do not control his movement. The control of the movement is the capacity to oppose the vibration of this movement by a stronger, truer vibration which can stop the other one... I could give you an

example, you know, a very easy one. Two people are arguing in front of you; not only are they arguing, but they are on the point of coming to blows; so you explain to them that this is not the thing to do, you give them good reasons for stopping and they come to a stop. You will have had an influence on them. But if you simply stand before them and look at them and send out a vibration of peace, calm, quietude, without saying a word, without any explanation, the other vibration will no longer be able to last, it will fall away of itself. That is mastery.” TMCW-8/Questions and Answers-1956/p-351-352,

7: “*Buddhism* only became a **popular religion** when *Buddha* had taken the place of the supreme Deity as an object of worship.” CWSA-24/The Synthesis of Yoga-556, “The inexorable law of *Karma* is irreconcilable with a supreme moral and personal Deity, and therefore the clear logic of *Buddha* denied the existence of any free and all-governing personal God; all personality he declared to be a creation of ignorance and subject to *Karma*.” CWSA/21/The Life Divine-101,

8: “The *sadhaka* of integral Yoga will make use of all these aids (physical guide or *Guru*, written truth or *Shashtra*) according to his nature; but it is necessary that he should shun their limitations and cast from himself the **exclusive tendency** of egoistic mind which cries, “My God, my Incarnation, my Prophet, my *Guru*,” and opposes it to all other realisation in sectarian and fanatical spirit. All sectarianism, all fanaticism must be shunned; for it is inconsistent with the integrity of the divine realisation.” CWSA-23/The Synthesis of Yoga-66,

9: *The Mother’s* New Year declaration of 1967 reads as, “Men, countries and continents! The choice is imperative: Truth or the abyss.” CWM/15/188, *The Mother’s* Agenda-7/302, “A new world, based on Truth and refusing the old slavery to falsehood, wants to take birth. In all countries there are people who know it, at least feel it. To them we call: “Will you collaborate?”” TMCW-15/Words of the Mother-III/p-62

“They call in Truth for their high government...

Or to the truth of Darkness they subscribe” Savitri-185,

10: “If however, thou art not able to keep the consciousness fixed steadily in Me (by spontaneous Psychic and Spiritual opening), then by Yoga of practice, *abhyasa* and *vairagya*, (psycho-spiritual method) seek after Me, O *Dhananjaya*. If thou art unable to seek by practice, then be it thy aim to do My work; (psycho-physical method) doing all actions for My sake, verily thou shalt attain perfection.” The Gita-12.9-10,

11: “The Yogin, who continually and constantly remembers Me, thinking of none else, O *Partha*, is in constant union with Me and finds Me easy to attain.” The Gita-8.14,

12: “To those men who worship Me making Me alone the whole object of their thought, to those constantly in Yoga with Me, I spontaneously bring every good and all their inner and outer getting and having.” The Gita-9.22,

13: CWSA-24/The Synthesis of Yoga-559,

14: “The *Bulletin* should be calm and peaceful-not violent. We don’t want to demolish any one. We are merely sort of smoothing the way to **make it easier** for people to travel, nothing else. We need not bring avalanches down on people!” The Mother’s Agenda-3/161,

15: “If indeed our aim be only an escape from the world to God, synthesis is unnecessary and a waste of time; for then our sole practical aim must be to find out one path out of the thousand that lead to god, **one shortest possible of short cuts**, and not 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/The Synthesis of Yoga-45,

16: CWSA-24/The Synthesis of Yoga-613,

17: “But if we desire to make the most of the opportunity that this life gives us, if we wish to respond **adequately to the call** we have received and to attain to the **goal** we have glimpsed, not merely advance a little towards it, it is essential that there should be **an entire self-giving**. The secret of success in Yoga is to regard it not as one of the **aims** to be pursued in life, but as the **one and only aim**, not as an important part of life, but as the whole of life.” CWSA-23/The Synthesis of Yoga-71,

18: Chandagyo Upanishad-6.2.1,

19: Chandagyo Upanishad-3.14.1,

20: Sandilya Upanishad-2.2, Munduka Upanishad-1.1.3,

21: CWSA-25/The Human Cycle-517,

22: “When we attain **this perfection** (master of the physical), then action and inaction become immaterial, since neither interferes with the freedom of the soul or draws it away from its urge towards the Self or its poise in the Self. But this state of perfection arrives later in the Yoga and till then the **law of moderation** laid down by *the Gita* is **the best for us**; too much mental and physical action then is not good since excess draws away too much energy and reacts unfavourably upon the spiritual condition; too little also is not good since defect leads to a habit of inaction and even to an incapacity which has afterwards to be surmounted with difficulty.” CWSA/23/The Synthesis of Yoga-348,

23: Savitri-325,

24: Savitri-85,

25: The Gita-12.11, 12,

26: “I am the birth of everything and from Me all proceeds into development of action and movement; understanding thus, the wise adore Me in rapt emotion. Their consciousness full of Me, their life wholly given up to Me, illumining each other, **mutually talking about Me, they are ever contented and joyful**. To these who are thus in a constant union with Me, and adore Me with an intense delight of love, I give **the Yoga of understanding, buddhi Yoga**, by which they come to Me. Out of compassion for them, I, lodged in their self, lift the blazing lamp of knowledge and destroy the darkness which is born of the

ignorance.” The Gita-10.8, 9, 10,11, “The Blessed Lord said: The triple realisation of *Brahman, atmani atmanam atmana* or “of the self by the self in the self” reconciles the relation between *Purusha* (Spirit) and *Prakriti* (Matter); it comes by an inner meditation through which the eternal Self becomes visible, *pasyanti*, to us in our self-existence. Or it comes by the Yoga of the *Sankhyas* (the separation of the soul from nature). Or it comes by the Yoga of works. Others, who are unfit for these *Dhyana, Jnana* and *Karma Yoga*, may hear of the written Truth of *Shastra* from men of Spiritual attainment and mould the mind into the sense of THAT to which it listens with utter faith and concentration. But, however arrived at, it carries us beyond the limitation of death to a vast immortality of Spirit.” The Gita-13.25, 26,

27: “If the spirit could from the first dwell securely in the superior heights and deal with a blank and **virgin stuff of mind and matter**, a complete spiritual transformation might be **rapid, even facile**: but the actual process of Nature is more difficult, the logic of her movement more manifold, contorted, winding, comprehensive; she recognises all the data of the task she has set to herself and is not satisfied with a summary triumph over her own complexities.” CWSA/22/The Life Divine-948,

28: “A TEACHING can be profitable only if it is perfectly sincere, that is, if it is lived while it is being given, and words often repeated, thoughts expressed frequently can no longer be sincere...” The Mother- TMCE/1/Prayers and Mediations-56,

29: CWSA/24/The Synthesis of Yoga-553,

30: The Mother’s Agenda/ June 21, 1967,

31: The Mother’s Agenda/ July 15, 1967,

32: The Gita-3.15,

33: The Gita-7.17/8.14/9.14/12.2/6.10,

34: The Gita-18.40,

35: CWSA/19/Essays on the Gita-440,

36: CWSA-23/The Synthesis of Yoga-104,

37: “His hands and feet are on every side of us, his heads and eyes and faces are those innumerable visages which we see wherever we turn, his ear is everywhere, he immeasurably fills and surrounds all this world with himself, he is the universal Being in whose embrace we live.” The Gita-13.14,

38: The Mother’s Agenda-4/54,

39: The Mother’s Agenda-8/194,

40: Savitri-686,

41: *Sri K. Anurakta* had strong desire to have *Darshan* of *Lord Sri Jagannath* at *Puri* and visit his *Sri Matriniketan Ashram*. For Lord’s *Darshan*, the King of *Puri*, *Sri Gajapati Maharaj* was referred. He expressed his helplessness due to *Sri K. Anurakta’s British* identity. So his wish to come out of the protected boundary of *Sri Aurobindo Ashram, Pondicherry* was never materialised. But after this event, *the Lord Sri Jagannath* came to his Concentration/*Puja* room in the form as shown in this photo.

- 42: CWSA/23/The Synthesis of Yoga-183,  
 43: **The Mother**/The Mother's Centenary Works (second edition)/10/247,  
 44: The Mother's Centenary Works (second edition)/10/300,  
 45: The Mother's Centenary Works (second edition)/8/243,  
 46: **The Mother**/The Mother's Centenary Works (second edition)/13/379,  
 "The child's education ought to be an outbringing of all that is best, most powerful, most intimate and living in his nature; the mould into which the man's action and development ought to run is that of his innate quality and power. He must acquire new things, but he will acquire them best, most vitally on the basis of his own developed type and inborn force." CWSA/19/Essays on the Gita-517,  
 47: CWSA/21/The Life Divine/40,  
 48: CWSA/21/The Life Divine/246,  
 49: CWSA-23/The Synthesis of Yoga-341-342,  
 50: CWSA/22/The Life Divine-1068,  
 51: "And this bond between you and me is never cut. There are people who left the *Ashram* a long time ago, in a state of revolt, and yet I continue to know them and take care of them. You are never abandoned... In truth I feel responsible for everyone, even for people I have met for only one second in my life." The Mother/The Mother's Agenda-1/117,  
 52: "They who with the eye of knowledge perceive this irreconcilable difference, *antaram*, between the Field (Matter) and the knower of the Field (Spirit), and the liberation of the *Purusha* from *Prakriti*, they attain to the Supreme state of *Param Dham* and they shall not be born again." The Gita-13.24, 35,  
 53: Savitri-405,  
 54: "There will be **plenty of stumblings and errors** and imperfections of adjustment of the **instruments** to their new working, but the increasingly equal soul will not be troubled over much or grieve at these things, since, delivered to the guidance of the Light and Power within self and above mind, it will proceed on its way with a firm assurance and await with a growing calm the vicissitudes and completion of the process of transformation." CWSA-24/The Synthesis of Yoga-706,  
 55: CWSA-22/The Life Divine-943,  
 56: Savitri-448,  
 57: "To concentrate most on one's own spiritual growth and experience is **the first necessity of the sadhak** — to be too eager to help others draws away from the inner work. There is also likely to be an overzeal and haste which clouds the discrimination and makes what help is given less effective than it should be. To **grow in the spirit is the greatest help one can give to others**, for then something flows out naturally to those around that helps them." Sri Aurobindo, CWSA-31/Letters on Yoga-IV-317, "As for the people who want to draw others to the Yoga, I should say that if they draw themselves nearer to the inner goal that would be a much more fruitful activity. And in the end it

would “draw” much more people and in a better way than the writing of many letters.” CWSA-31/Letters on Yoga-IV/p-325,

58: “Now, the greater tide tells us that India’s role is to be the spiritual heart of the terrestrial body just as, for example, the role of France is to express clarity of intellect, or that of Germany to express skill, Russia the brotherhood of man and the United States enthusiasm for adventure and practical organization, etc.” Satprem/The Mother’s Agenda/May 15, 1971

59: Savitri-522,

60: CWSA-19/ Essays on the Gita-44,

61: “In him *Nirvana* lives and speaks and acts  
Impossibly creating a universe.” Savitri-453,  
“In vain his heart lifts up its yearning prayer,  
Peopling with brilliant Gods the formless Void;  
Then disappointed to the Void he turns  
And in its happy nothingness asks release,  
The calm *Nirvana* of his dream of self:” Savitri-644,

62: Gethsemane: A garden where Jesus was betrayed; Calvary: Hill top on which Lord Christ was crucified. Savitri-445,

63: “Or to take another example from ancient Indian tradition. It was egoism, it would seem, that drove *Rama*, the *Avatara*, to raise an army and destroy a nation in order to recover his wife from the King of Lanka. But would it have been a lesser egoism to drape himself in **indifference** and misusing the formal terms of the knowledge to say, “I have no wife, no enemy, no desire; these are illusions of the senses; let me cultivate the *Brahman*-knowledge and let *Ravana* do what he will with the daughter of *Janaka*”?” CWSA-23/The Synthesis of Yoga-332,

64: CWSA-21/The Life Divine-117-118,

65: Savitri-538,

66: CWSA-19/Essays on the Gita-160,

67: CWSA-19/Essays on the Gita-164,

68: CWSA-19/Essays on the Gita-167,

69: Savitri-258,

70: Savitri-**245**,

71: “Only if God assumes the human mind  
And puts on mortal ignorance for his cloak  
And makes himself the Dwarf with triple stride,  
Can he help man to grow into the God.” Savitri-488,

72: Savitri-705,

73: Savitri-311,

74: Savitri-451,

75: CWSA-19/Essays on the Gita-173,

76: “(1) Ordinarily the supramental knowledge will be organised **first and with the most ease** in the processes of pure thought and knowledge, *jnana* , because here the human mind has already the upward tendency and is the most

free. (2) **Next and with less ease** it will be organised in the processes of applied thought and knowledge because there the mind of man is at once most active and most bound and wedded to its inferior methods. (3) The last and **most difficult conquest**, because this is now to his mind a field of conjecture or a blank, will be the knowledge of the three times, *trikaladristi*.” CWSA/24/ The Synthesis of Yoga-839,  
77: The Mother’s Agenda/ July 21, 1962,

# The Resurgence of *Indian* Spirituality

“What has ruined *India* is this idea that the higher consciousness knows nothing about the lower things. This error must be completely abolished. It is the highest consciousness that sees the most clearly what the material needs should be. With this, we could try out a new kind of government.”<sup>1</sup>

**The Mother**

“My idea is that chief cause of the weakness of *India* is not subjection nor poverty, nor lack of spirituality or *dharma* (ethics) but decline of thought-power, the growth of ignorance in the motherland of Knowledge. Everywhere I see inability or unwillingness to think... The modern world is the age of the victory of Knowledge. Whoever thinks most, seeks most, labours most, can fathom and learn the truth of the world, and gets so much more *Shakti*...”<sup>2</sup>

**Sri Aurobindo**

The later *Vedantic Ascetics, Tantrics* and *Nirvanist*, who dominated *Indian* Spirituality for last two thousand years suffered impatience by giving exclusive importance to the One supreme Self, Consciousness Force and the ineffable *Ananda* respectively to the exclusion of the Many, the World and the Creation. This tendency of one-sided growth increases the gulf between the Creator and Creation and the possibility of reconciling Spirit and Matter or possibility of resolving the problems of existence becomes remote. To liberate *India* from the influence, limitation and escapist trend of later *Vedantic* exclusive quest of *Jivatma's* union with *Paramatma* and to draw this exercise towards further culmination in comprehensive Spirituality of ancient *Vedanta*, where Matter (*apara Prakriti*) and Spirit (*Paramatma* dynamised as *Paraprakriti*) are reconciled, which is identified as resurgence of *Indian* Spirituality.

All life is a right play of the Soul with Nature known as conscious Yoga or swift Spiritual evolution. If all life is a wrong or egoistic play of Soul with Nature then it is identified as unconscious Yoga or slow mental evolution. **The Spirit** that can invade Matter and transforms it into its own image is identified as strong Spirituality or kinetic Yoga of Nature, which was there as the seed principle in the ancient *Vedanta* and is gradually developing by Spiritual evolution of earth. The resurgence of *Indian* Spirituality is possible by emergence of few universalised liberated individual Soul Centres whose invisible dynamic Spiritual influence can drag humanity ahead. This potentiality is defined as:

“But only when we break through Matter’s wall  
In that spiritual vastness can we stand



Where we can live the masters of our world  
And mind is only a means and body a tool.” Savitri-543

One may also recoil from this difficult issue of ancient Vedantic reconciliation of Spirit with Matter and subsequent cellular transformation and may accept the escapist later *Vedantic* aspiration:

“All here must learn to obey a higher law,  
Our body’s cells must hold the Immortal’s flame.  
Else would the spirit reach alone its source  
Leaving a half-saved world to its dubious fate.” Savitri-35

“An exit is shown, a road of hard escape  
From the sorrow and the darkness and the chain;  
But how shall a few escaped release the world?  
The human mass lingers beneath the yoke.  
Escape, however high, redeems not life,  
Life that is left behind on a fallen earth.  
Escape cannot uplift the abandoned race  
Or bring to it victory and the reign of God.” Savitri-448

The vision of *India’s* strong Spirituality is practicable if we can rightly identify her ancient *Vedic aryan* five-fold Spiritual aspiration of God, Light, Freedom, Bliss and Immortality and their penetration into mortal life through kinetic Yoga. A highly positive and optimistic aim of the integral Yoga has to be approached through positive means and it will be easiest when we can begin to multiply our Soul force, concentrate on the strongest part of our nature which is either a conscious expression of Will or of Knowledge or of Love of Spirit and utilise this advantage in strengthening the immediate and yet less strong areas of our nature. This action attains perfection when the *Prakriti* reveals herself as the *Shakti* of the *Ishwara*.

The Divine Grace can be accumulated by heightening the collective aspiration and for this the harmonised collective living can be maintained by complete eradication of the most crippled disease of *asuya*, fault finding towards the brother Souls and intolerance towards higher Spiritual life and secondly the eradication of most disastrous and transitional situation experienced due to limited consciousness and ‘fragmentary knowledge.’<sup>100</sup> This falsifying knowledge and insufficient query evolve wrong egoistic and separative way of existence. Integral Knowledge, *samagram mam*,<sup>3</sup> is that which takes account of all the planes of existence, unifies their diverse and manifold truth, bridges the gulf between adjacent Sheaths. Integral Knowledge is responsible to integrate one’s experience on the Divine and Life. An integral *Arya*, represented by King *Aswapati* pursued all Knowledge of multiple Selves ‘like a questing hound’<sup>63</sup> and a perfect *Arya* represented by *Satyavan* pursued knowledge of All Nature, *Para-prakriti*, ‘like a lion in the night.’<sup>64</sup>

This paper proposes awareness and eradication of these two deficiencies of narrow carping and part-knowledge by movement of Consciousness which gradually bridges the gulf between the imperfect Matter and the perfect Spirit and this action can be further supported and subordinated through concentration and contemplation of two *Maha Mantras* of *The Life Divine* and *The Synthesis of Yoga* that of ‘all problems of existence are essentially problems of harmony,’<sup>4</sup> and ‘All Life is Yoga’<sup>58</sup> and these two formulas are further extended as ‘Tracing the Root Formula of Divine Life’ and ‘The Main Formula of integral Yoga’ which define, systemise and compress the principal Teachings of integral Yoga.

### **A: Tracing the Root Formula of Divine Life:**

“...the spirit breaks through all formulas to find its self...”<sup>51</sup>

**Sri Aurobindo**

Perfection is the objective of Divine Life. All problems of **Perfections** are essentially the problems of **existence**. Imperfection is the constitution of this existence. A *Sadhaka*’s quest for perfection begins by becoming aware of his present law of imperfection and by keeping full account of it. The perfection he aspires is neither a mundane perfection of outward and social change, nor moderate perfection of gross will to live and temperate indulgence of mental and vital satisfaction of desire, nor an ascetic perfection of trampling down the life instinct and ethical austerity, nor a religious perfection of acceptance of common religious ideal, a brotherhood of saints and a kingdom of heaven on earth but an integral Divine perfection of ‘**the divine government of the will in life.**’<sup>67</sup> ‘It is only by **increasing that (self) control through detachment of lower suggestions**’<sup>67</sup> **of physical and vital mind,... only by developing and accumulating soul-power, only by** ‘the possession of the being, consciousness, delight, power of the Self’<sup>67</sup> that he can reach this integral Perfection.

1) ‘For all problems of **existence** are essentially the problems of **Harmony,**’<sup>4</sup> *Sangati*. All problems are the creation of mental Ignorance and they could not exist with the evolution of Knowledge. An individual limited in ego isolated from its environment feels no longer in unity and harmony with his Self, with God, with universe and with all around him. The secret of harmony is to be in accord with his natural members and surrounding by becoming one with his highest Self, by becoming one with oneself and all beings. All problems would move harmoniously to their right solution if the life-energy could be made to obey their right action offered by Divine Will instead of imposing its own yoke on our existence.

2) All problems of **Harmony** are essentially the problems of **Dharma**, preliminarily obedience to the right law of existence, the law of self-discipline

of written truth and ultimately spontaneous and automatic obedience to the Psychic, Spiritual and Gnostic Law dictated from within and above.

3) All problems of *Dharma* are the problems of **discrimination**, preliminarily right discernment of truth from falsehood, *vivek* and ultimately swift Supramental discernment, *Samjnana*.

4) All problems of right **Discernment** are the problems of *Sraddha*, preliminarily centralised faith and ultimately integral faith, which is again the outcome of *Nistha*, great sincerity.

*The Gita* speaks ‘he who has faith attains knowledge that can discern Truth and Falsehood, Divine and Undivine, Knowledge and Ignorance’, *sraddhavan labhate jnanam*.<sup>5</sup> Right discernment, *vivek*, will lead one towards the fulfilment of the law of the Soul, *Dharma*. It is the law of the Psychic, Spiritual and Supramental being that leads one to total harmony and all the problems of existence are resolved from its root. It is from *asraddha*, doubt and *asuya*, fault finding, *bivranti*, the wrong discernment is born, which leads one to *adharma*, the deceptive law of mind, life and body, is the root cause of disharmony, *asangati*, from which all the problems of existence are aggravated.

This paper proposes some provisional psycho-physical exercises on faith, *Sraddha*, which is meant for educating one to begin, repeat subsequently and end each day with the revival of highest aspiration of the Soul, towards the God, Light, Freedom, Bliss and Immortality. The two imperfections, the sceptical doubt, *samsaya*, which always turns its back on our Spiritual possibilities and the constant carping of the narrow uncreative intellect, *asuya*, which paralyses our collective living, must however be conquered for the Divine perfection by systematic development of *sraddha*.

- a) The first indispensable faith is, “The Divine exists within, above and around me and my meeting with Him cannot fail. I want to meet and adore Him within first and then in all creatures.”
- b) The second indispensable faith is, “There is nothing worth living in my life without Him and He is the only source of all my emotion, thought and action.”
- c) The third indispensable faith is, “He has taken my total responsibility and His sure guidance and protection is present throughout in spite of many dangers, difficulties and failures.”
- d) The fourth indispensable faith is, “He responds to my every call and even to my most external emotional call.”

- e) The fifth indispensable faith is, “What the Divine wills for me or decides for me is the best; He leads me in the shortest possible path towards the ultimate goal.”
- f) The sixth indispensable faith is, “He is all Love, all *Ananda*, all Beauty, all Peace, all Knowledge, all Light and He is ready to pour these faculties when called upon.”
- g) The seventh indispensable faith is, “Divine is All and by His entire descent all the problems of existence can be resolved instantly. But for such a descent to be practicable we have to enlarge the purity of subtle and causal body indefinitely.”

In addition to it we can practice remembering some specialised form of faith or dispensable dynamic faith to remould some of our finest faculty. Once the indispensable faith establishes the Spiritual base, the practice of dispensable faith helps to integrate it.

- a) The first dispensable faith is, “Since I want only the Divine, my success is sure, I have only to walk forward in all confidence and His own Hand will be there secretly leading me to Him by His own way and at His own time.”<sup>6</sup>
- b) When doubt, depression, *tamas* and insincerity predominates over the nature then the *mantra* of repetition is, “Never mind, my aspiration will come back again. Meanwhile I know that *The Mother* is with me even when I do not feel Her, She will carry me through even the darkest period.”<sup>97</sup>
- c) To all suggestions of impurity, unfitness and Spiritual fall repeat the *mantra*, “I am a child of Immortality chosen by the Divine; I have but to be true to myself and Him--the victory is sure; even if I fell, I would rise again.”<sup>7</sup>
- d) The *rajasic* and *sattwic* egoism are eliminated by concentration of the following *mantra*, “A Divine Power works in this mind and body and it is the same that works in all men and in the animal, in the plant and in the metal, in conscious and living things and in things apparently incontinent and inanimate.”<sup>8</sup>
- e) To all suggestions of death, disease and accident repeat the *mantra*, “No part of my being support or dwell upon the disease of the body. All

disease, accident and death are perfect illusion and non-existent to the true consciousness of the body.”

- f) Always we must adhere to the injunction of *the Gita*, “Yoga must be continually practiced without yielding to any discouragement by difficulty or failure until the bliss of *Nirvana* is secured.”<sup>9</sup> Every thought and impulse has to be reminded in the language of the *Kena Upanishad*, “That is the Divine *Brahman* and not this which men here cherish and adore.”<sup>98</sup>
- g) The seventh dispensable faith is, “A wise impersonality, a quiescent equality, a universality which sees all things as the manifestations of the Divine, the one Existence, is not angry, troubled, impatient with the way of things or on the other hand excited, over-eager and precipitate, but sees that the law must be obeyed and the pace of time respected, observes and understands with sympathy the actuality of things and beings, but looks also behind the present appearance to their inner significances and forward to the unrolling of their divine possibilities, is the first thing demanded of those who would do works as the perfect instruments of the Divine.”<sup>10</sup>
- h) The eighth dispensable faith is, always we must repeat to the doubting intellect the promise of the Master of *the Gita*, “I will surely deliver you from all sin and evil; do not grieve.”<sup>11</sup> Or the promise of *Savitri*, “Oh, surely one day He shall come to our cry, one day He shall create our life anew and utter the magic formula of peace and bring perfection to the scheme of things. One day He shall descend to life and earth, leaving the secrecy of eternal doors, into a world that cries to Him for help, and bring the truth that sees the spirit free, the joy that is the baptism of soul, the strength that is the outstretched arm of Love. One day He shall lift His beauty’s dreadful veil, impose delight on the world’s beating heart and bare His secret body of light and bliss.”<sup>12</sup>

Once the centralised faith is established in the Divine, which ‘see only the Divine and seek only after the Divine,’<sup>13</sup> replacing the earlier ordinary faith which concentrate on ‘development and satisfaction and interests in the old externalised order of things,’<sup>13</sup> then an individual’s higher Spiritual life is decreed. Then this faith has to be integralised through Psycho-physical exercise as stated above followed by Spiritual union of *Ishwara and Ishwari* and Supramental union of *Brahman and Maya*. Once the faith is integralised then an individual’s Supramental destiny is decreed. After the centralised faith is established in the Divine, then the centralising thought shuns its former dividing nature and retains its power of Truth and Oneness and once the faith is integralised, then the reconciling wisdom is activated which harmonises all the

inarticulate murmur and disjointed mutterings of the Inconscient and unite Matter and Spirit.

To continue again the root formula:

5) All problems of *Sraddha* are the problem of *Nistha*, Sincerity, preliminarily exclusive sincerity and ultimately integral sincerity. *Apara Prakriti's* concentration around *Purusha* is defined as exclusive sincerity. This concentration extended between *Shakti* and *Ishwara* and between *Maya* and *Brahman* lead towards integral sincerity.

6) All problems of Sincerity are the problem of concentration, *samyama*, preliminarily exclusive concentration and ultimately Integral Concentration.

Integral Yoga proposes to enforce upon 'the whole of life and not merely on a part of life'<sup>62</sup> a concentration of inner spiritual change followed by an outer transformation which is not merely many-fold mental effort, annulment of ego, strong renunciation but evolution of higher concentration beyond exclusive concentration of mind. Integral Yoga proposes seven-fold concentrations in ascending order.

Concentration is defined as 'the bringing to its full intensity and the mastered and self-directed employment of that energy of being in us for a definite end.'<sup>68</sup> To renounce all types of earthly enjoyments is the general cause of increase of concentration power, *samyama*.

### **First Exclusive Concentration:**

The First **exclusive concentration**, is one form of the self-gathering of the power of *Tapas*, which is defined as the complete absorption in the objective world by an entire separation from the true Self. A seeker of Truth utilises the faculty of first exclusive concentration towards calling down the spaceless Infinity to the limited space of his surrounding world.

### **Second Exclusive Concentration:**

Then there is development of **second exclusive concentration**, which is defined as to preoccupy and limit oneself with the mental knowledge of the present which is hurriedly changing from moment to moment in a helpless succession of events, forms, phenomena and actions, oblivious of the successive past and future happenings except that of memory that holds little and vague inference of future; through this concentration the objective experience of the ever-changing present environment is realised through a superficial movement of consciousness. A Sadhaka utilises this second exclusive concentration towards calling down the Timeless Eternity to the slipping moments.

### **Third Exclusive Concentration:**

And then, **the third exclusive concentration** or **reverse movement of exclusive concentration**, which is defined as the complete absorption in the objective means or instruments in finding the subjective Being or concentrates exclusively on the concealed inner being by quieting the frontal active *prakriti* and subjective experience of the ever-modified mental states of its personality.

#### **Fourth Exclusive Concentration:**

This concentration is the outcome of fusion of above three exclusive concentrations. This is a concentration of separative active consciousness in a separative movement and this takes place not in true self, but in the untransformed active *Prakriti*. In this concentration, the present moment is utilised in linking the subjective Time with the objective Space or in this concentration self-concentration and self-expansion are reconciled.

#### **Essential Concentration:**

The second instrument of swift Psychic evolution in Ignorance is the development of **Essential Concentration**, which is defined as the entire self-absorption in the essence of its own Psychic being through deeper self-oblivion of outward things. This concentration gives one the capacity to move consciousness from nether Inconscient Sheath to the highest Bliss Sheath.

#### **Multiple Concentrations:**

The third instrument of swifter Spiritual evolution in Knowledge is the development of **Multiple Concentration**, the method of the totalizing or global overmental awareness, which is defined as a greater concentration or self-absorption in the universalised Self for greater world action. This concentration reconciles all the planes of consciousness from nether Inconscient Sheath to highest Bliss sheath.

#### **All-inclusive Integral Concentration:**

The last instrument of swiftest Supramental Evolution is the development of **Integral Concentration**, which is capable of an integral, comprehensive, multiple, infinite self-concentration. It is further defined as entire absorption in the three poises of Self or a triune realisation; (1) that is Self is in all things which is the basis of our **individuality in the universal**, (2) all things are within the Self which is the basis of our **oneness in difference** and (3) all things are made up of the stuff of Self which is the basis of our **oneness with all**. This concentration purifies, transforms, perfects all the multiple planes of ten Sheaths in large scale.

7) All problems of Concentration are the problem of Surrender, *Yajna*, preliminarily exclusive Self-consecration and ultimately Integral Self-Consecration. '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.<sup>59</sup> With the increase of concentration, the consecration becomes absolute.

Surrender is defined as *Prakriti's* submission to *Purusha*. Concentration is born when this submission causes *Prakriti* to merge with *Purusha*. *Prakriti's* concentration around the *Purusha* is defined as Sincerity. *The Gita* defines *Sraddha* as the original nature of *Purusha*, *Sraddhamayayo Purusha*.<sup>14</sup> So the reverse movement of sincerity or *Purusha* leaning to embrace *Prakriti* is defined as *Sraddha* or *Purusha* pouring its aspect of Love, *Ananda*, Peace, Silence, Force and Wisdom on *Prakriti* is defined as *Sraddha*.

Integral Yoga recommends two types of surrender, one *Vedantic*<sup>70</sup> and the other *Vedic*; the former makes us one by identity in our inmost Being and the latter makes us one in our Becomings by resemblance to the Divine in our nature.

In *Vedantic* sacrifice *Prakriti* is silenced so that the *Purusha*, Psychic being ascends and merges with the *Ishwara*, Spiritual being and subsequently *Ishwara* merges with the *Brahman*, Supramental being. This ascension of Consciousness causes the divine Force, *Shakti*, *Maya*, to descend into the lower nature of mind, life and body. In *The Synthesis of Yoga* more importance is given to *Vedantic* sacrifice; it is fully developed through *Karma*, *Jnana* and *Bhakti Yoga* and hinted little about *Vedic* sacrifice.

In *Vedic* sacrifice, *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* surrenders to *Shakti*, or the power of *Ishwara*. As a result higher Consciousness or *Shakti* first descends to successive layers of mind, life and body. As a result the *Prakriti* is silenced and experiences ascent of Consciousness through *Purusha's* union with *Ishwara* and subsequently union with *Brahman*. In *The Mother* book, more importance is given to *Vedic* Sacrifice, *Prakriti Yajna*<sup>15</sup> than the *Vedantic* sacrifice, *Purusha Yajna* and in *Savitri* both the exercises are widely explored.

So the *Vedantic* sacrifice is identified as indispensable exercise supported by still more powerful dispensable *Vedic* sacrifice. What the *Vedantic Sadhaka* achieves that of change of nature through trance, *Samadhi*, subtle physical dream and Superconscient sleep; the same state a *Vedic Sadhaka* arrives through waking trance. The true waking Consciousness is defined as withdrawal from subjective consciousness, objective consciousness and massed causal consciousness and entry into superconscience superior to all consciousness. Waking union, the *Vedic Sadhaka* will experience is defined as



the individual *Purusha* enlarges its active experience to the highest state of *Turiya*.

Through consecration, one experiences static Divine union known as ascent of Consciousness and dynamic Divine union known as descent of consciousness. Submission of finite dynamic consciousness, *three gunas*, to infinite static consciousness, *Purusha, Ishwara and Brahman* is defined as (*Vedantic*) surrender. And repetition of this submission of untransformed *Prakriti* to infinite dynamic consciousness, *Shakti, Maya*, is defined as (*Vedic*) surrender.

To continue again the root formula:

8) All the problem of consecration is the problem of equality, *samata*. This equality is of six types, *Titiksa*, endurance, *Udasinata*, indifference and *Nati*, submission to the will of God, *sama rasa*, equal sap of nectar, *sama bhoga*, equal enjoyment and *sama ananda*, equal delight.

9) All problem of equality is the problem of renunciation. In integral Yoga renunciation is identified as entire rejection of attachment, desire, duality, ego, initiation of work and three *gunas*. Equality helps to realise complete detachment/rejection of lower nature and discovery of absolute movement of Divine Light, Power and *Ananda* which are indispensable for Divine perfection.

Through increase of renunciation, *tyaga*, on will or physical mind, intellect or sattwic mind and emotion or vital mind one finds equality, *samata*, of triple Yoga; through prolongation of equality one finds peace, *shanti*, through prolongation of peace one finds Spiritual ease and happiness, *sukha*, through prolongation of happiness one discovers the exceeding joy and laughter of the Soul, *hasya, atma prasada*, which is identified as natural state of a fulfilled man.

So, by renunciation one arrives at equality; by *samata* one arrives at the consecration of Self and Nature. Or 'An inner renunciation of personal desire leads to equality, accomplishes our total surrender to the Divine, supports a delivery from dividing ego which brings us oneness.'<sup>69</sup> By practice of consecration one experiences Divine union, as a result concentration and purity grow, each helping the victory of other till eternal calmness is established. Purification of *buddhi* is also possible by detachment/rejection of lower Nature. Concentration subsequently gives birth to sincerity; again, sincerity gives birth to *Sraddha*. *Sraddha* acts as pivot for the perfection of instrumental nature and obedience to the Divine Law, *Dharma*. Obedience to the norms of integral Yoga harmonises all the problems of existence. Total harmony is the condition

of perfection of Divine Life which is attained by total union with the Divine, union with Indwelling, Over-dwelling and Transcendent Divine. Integral Yoga or integral Evolution promises triple perfection of divine life. They are fullness of Being, fullness of Consciousness and fullness of Life.

Consciousness is the central Truth of Divine Life which is a self-aware force of existence extended from Inconscient Sheath to Bliss Sheath. By movement of Consciousness fullness of Being, fullness of Consciousness and fullness of life can be attained. **Harmony** is the inherent Nature of infinite Divine Consciousness and disharmony or limited harmony is the nature of the finite Consciousness of three *gunas*. The Law that descends from Psychic, Spiritual and Supramental Consciousness is known as *Dharma*. The Law that enters the human vessel from tamasic and rajasic mind and from the surrounding world is known as *Adharma*. *Vedantic Sraddha* is the pouring down of Divine attributes of infinite Static consciousness into finite dynamic Consciousness of three *gunas* through *Purusha Yajna*, Vedantic self-discipline. *Vedic Sraddha* is the pouring down of Divine attributes of infinite Dynamic Consciousness into finite dynamic consciousness of three *gunas* by *Prakriti Yajna*. **Sincerity** is the concentration of finite dynamic Consciousness of three *gunas* around the Psychic being. **Exclusive concentration** is a concentration of separative mental active consciousness absorbed in part knowledge or a part action of the being and excluding the rest from its awareness. Submission of finite dynamic consciousness to infinite static Consciousness is defined as (*Vedantic*) **surrender**. Submission of finite dynamic consciousness to infinite dynamic consciousness is defined as (*Vedic*) **surrender**. **Equality** is gained when the Consciousness goes beyond the finite consciousness of three *gunas*. **Renunciation** is the rejection of finite dynamic consciousness represented by three *gunas* of *apara-prakriti*.

### **B: The Main Formula of integral Yoga:**

‘The **earliest formula** of Wisdom promises to be its last, --God, Light, (Bliss),<sup>16</sup> Freedom, Immortality.’<sup>16</sup>

**Sri Aurobindo**

“The Illimitable they measured with number’s rods  
And traced the **last formula** of limited things,  
In transparent systems bodied termless truths,  
The Timeless made accountable to Time  
And valued the incommensurable Supreme.”

Savitri-273

“*tasmat sarvesu kalesu yoga-yukto bhavarjuna*, therefore, O *Arjuna*, at all times of all life be in Yoga.”

The Gita-8.27

“*tasmat sarvesu kalesu mam anusmara yudhya cha. O Arjuna, at all times of all life unite with Me by remembrance of Me and by doing action for Me.*”

The Gita-8.7

The literal meaning of integral Yoga is the union with the total Consciousness of the Eternal. The written truth of integral *Shastra* had descended from above like traditional *Shastra* as formulas, *Sutras* and was further expanded and heightened through ascension and widening of Consciousness. All the (ten) formula of integral Yoga breaks through to uncover the integral Divine which includes integral Divine Law, integral Divine manifestation, integral Divine liberation, integral Divine transformation and integral Divine Perfection.

The first formula of integral Yoga is ‘All life is Yoga’ and the last formula of integral Yoga is complete possession of ‘God, Light, Bliss, Freedom and Immortality.’

1) ‘**All life is Yoga,**’<sup>58</sup> *sarva (ananta) jivanam nitya-yogamastu or sampurnam jivanam yogamayam bhabet.* All life is a secret unconscious and conscious Yoga of Nature intended to become progressively self-conscious, luminous and self-fulfilled. Life develops many initial hints of Divinity and change of nature by liberating them which must be enforced upon the whole of life and not merely on a part of this life. Where effort of this whole of life can become the conscious Yoga of Nature and must extend over to All Life until the recovery of the complete and undivided Divine Life. All Life is defined as subtle link of union that joins succession of past, present and future lives and it is the right play of the Soul with all the possibilities of Nature for manifestation, self-expression, self-experience, self-knowledge and all-knowledge. ‘...the key to life’s hidden secret is the true relation of this Spirit with its own created existences.’<sup>95</sup> The true joy of life can be experienced by profound union of the Self and the Nature. And Yoga is a practical psychology and the central common principle of all *Vedantic* schools of Yoga is defined as the self-fulfilment of the *Purusha*, the Lord of Yoga through the movement of His Energy, Consciousness or *Prakriti*. The central common principle of all *Tantric* school is the self-fulfilment of *Prakriti* by her *Purusha*. In integral Yoga a relation between *Purusha* and *Prakriti* exists whose static union will lead towards Rest, Purification, Freedom and Liberation of Soul and whose dynamic union will lead towards divine Action, new Creation, Delight and change of Nature. Static union will establish the *Ishwara* in the heart as hinted in *the Gita*, “The Lord is stationed in the heart of all creatures”<sup>57</sup> or “the Lord as Self, abides in the heart of all beings”<sup>57</sup> and dynamic union will establish *Ishwari* in the heart as hinted in *Savitri*, ‘A face, a form (of the Divine Mother)

came down into her heart'<sup>54</sup> or as hinted in the Gita, '*Para-prakriti* has become the *Jiva* in the heart,' *paraprakritir Jivabhuta*. When both experiences reconcile, then heart becomes the dwelling place of the 'incarnate dual Godhead'<sup>55</sup> and this experience will repeat in other nine occult centres. So those who lead a surface objective life, for them this whole life can be field of practice of Yoga and those who live an inward subjective life and are established in their consciousness in waking-trance and non-waking trance can extend the experience of whole life into all-life.

2) **All Yoga is compression of one's Evolution by all possible ways of union with the Divine** or all Yoga is a swift and concentrated conscious evolution of Being. *Sarvayogah abhibyaktimastu* or *yogasakalam abhibyakteh sankochanam*. To become aware of the truth of our being and becoming is the object of all Yoga. Or all the revelatory aspects of the Divine must be caught in the wide nets of integral Yoga. All Yoga is in its nature an attempt and an arriving at unity with the Supreme Being, Supreme Consciousness and Supreme *Ananda*. Evolution is defined as the progressive self-manifestation of Nature in man or 'a progressive self-manifestation of the Spirit in a material universe.'<sup>102</sup> The Nature affects her aim of collective slow growth through evolution in Ignorance and the individual experiences rapid revolutionary change through Yoga or spiritual Evolution in knowledge; the former arrives at the Divine through concentration on her own manifestation whereas the latter goes beyond Nature to the Lord of Nature and beyond universe to the Transcendence. Natural evolution in ignorance is an uncertain growth by the pressure of environment, partly by groping education and an ill-lit purposeful effort, partially illumined and half-automatic use of opportunities with many blunders, lapses and relapses, veiling a secret divine intervention and guidance. In Yoga we replace this confused crooked crab-motion by a rapid, conscious, concentrated and self-directed evolution which can compress the growth of many lives into a single birth.

3) **All Evolution is the heightening of force of Consciousness** until it passes from a mental, vital and physical instrumentation into the essence and power of the Spirit. Or All Evolution is the awakener of higher states of Consciousness. *Sarva-abhibyakti cetayanti sumatinam astu* or *Sarva abhibyanjanam sumatinam chetakamastu*. All evolution must move in stages through combination of three ascending gradations that of the **evolution in Inconscient**, a bodily life which the unassisted Nature might take centuries and millenniums or many hundreds of lives to form the basis of our existence; the **evolution in Ignorance**, a mental life into which we emerge and enlarge it into greater completeness and the **evolution in Knowledge**, the greatest rapidity and concentration of movement of divine existence. The essence and true nature of Consciousness are that it is a power to be aware of itself and its object and this power must be direct, self-fulfilled and complete. The destiny of the

evolving Consciousness is to become aware of the Self and aware of all existence which is the body of the greater Self. The practice of movement of Consciousness leads one to the discovery of inner Psychic and higher Spiritual possibility and elevates one to all-retaining Consciousness where past births and future births are contained, present and effective. Integral Yoga aspires for that central change of Consciousness which **rests in the One and acts in the All**. It is a growing direct Spiritual experience, vision, feeling of the Supreme and the cosmic existence, the Divine in itself and the Divine in all things.

4) **All Consciousness<sup>101</sup> is one but in action it involves in manifold concentrated Effort and spontaneous movement of Shakti** to realise every possible line of Spiritual experience. *Sarvachetana bahubidha abhyasam astu or chetana sakalam prakruteh bahubidha chesta*. All Consciousness is the combination of Exclusive Consciousness, the action of surface mind and intellect, Essential Consciousness, the action in the subtle world, the Multiple Consciousness, the universal action and Supramental Consciousness, links highest with the lowest world and achieves indivisible whole. Personal effort is defined as the attempt of the egoistic mind to identify itself in a wrong and imperfect way with the workings of the divine Force. Ego turns into desire, wish and craving of the intellectual, emotional and volitional mind. As we gain clarity through purification, the turmoil of egoistic effort becomes calm self-knowledge and leads us to the source of growing light.

5) **All Effort is the synthesis of all the wide and supple Methods**, *Sarvah abhyasah (avhyasa sakalam) vidhi-purbakam astu*, pursued by the (1) comprehensive Spirituality of ancient *Vedantic* Seers who work out the relationship between *Purusha-Prakriti*, *Ishwara-Shakti* and *Brahman-Maya* by equal regard and reverence towards earth the Mother and heaven the Father, God and Man, Matter and Spirit, *Ishwara* and *Ishwari*, (2) exclusive Spirituality of later *Vedantic* ascetics, the exclusive worshipper of the Being, the *Brahman*, the *Ishwara* and (3) the synthetic Spirituality of *Tantrics*, the exclusive worshipper of the Energy, the Consciousness, *the Mother*, the *Ishwari*. The goal of all effort and all sacrifice is the full recognition of the inner Guide and the Master of the Yoga.

6) **All the method is the synthesis of (central truth of all) self-discipline**, *Sarva vidhi anusashanam astu or vidhi sakalam anusashana samnwitam bhabet*. All Methods are the invention of evolutionary Nature through the synthesis of Indispensable ancient *Vedantic/Vedic* and Dispensable later *Vedantic* self-discipline of integral Yoga. Or all methods, grouped under the common name of *Yoga* are special indispensable Psycho-spiritual and dispensable Psycho-physical processes founded on the fixed truth of Nature.

Indispensable methods are necessary to build the Spiritual foundation and dispensable methods are necessary for Spiritual integration. The method of integral Yoga is a direct commerce between the human *Purusha*, the Psychic being, the *Kshara* in the individual body and the Divine *Purusha*, the Spiritual being, the *Akshara* who dwells in every body and yet transcends all form and name and the Supramental being, the *Purushottama*, the source of all being and existence through the triple Path of Works, of Love and of Knowledge. The method of integral Yoga is to put our whole conscious being into relation and contact with the Divine and direct Him to transform the entire lower nature into His Divine Nature. The *Sadhaka* will take as much care and thoroughness from the most insignificant action to the greatest action as means of self-offering and lifts all into the Light and transforms all. For him in the Yoga there is nothing too small to be used and nothing too great to be attempted. Due to the entire consecration, all the *sadhana* is done for him from above by an impersonal Force so he has no business with ego and pride and he will live like a slave and disciple of the Master with full of gratitude for the Divine Master.

7) **The practice of all self-discipline leads to continuous union with the Self, *Sarvam anusashanam yunjita satatam atmana.*** Or all self-disciplines labour in their different ways to realise the one supreme experience. Integral Yoga is neither exclusive worship of the *Shaktis*, the Energy, the Consciousness, the *Chit* nor the exclusive worship of the *Purusha*, the *Ishwara*, the Being, the *Sat*, but to find a passive and an active relation between Them, the *Purusha* and *Prakriti* relation in ignorance, *Avidya*, *Ishwara* and *Shakti* relation in Spiritual plane, *Vidya*, and *Brahman* and *Maya* relation in Supramental plane, *Vijnana* resulting in *Ananda*. When the *Prakriti*, the *Ishwari*, the *Maya*, the *Chit* are self absorbed in the conscious existence of the *Purusha*, the *Ishwara*, the *Brahman*, the *Sat* respectively, there is rest, the *Nirvana*, the realisation of Oneness. When the *Purusha*, the *Ishwara*, the *Brahman*, the *Sat* pour themselves out in the action of the *Prakriti*, the *Ishwari*, the *Maya*, the *Chit* respectively then there is action, creation and *Ananda* in Ignorance, exclusive Knowledge, comprehensive Knowledge and supreme Knowledge respectively.

8) **All Dispensable self-disciplines are termed as Psycho-physical methods, which mean to pursue inner development with the help of outer aid, support, *Sarva aniyatam anusashanam bahya abalmbana ashritam.*** Or all dispensable self-discipline is defined as finding of the Self by confronting, seizing, conquering the difficulties of nature or agitating and exciting the all Nature. It ensures that lower formulations can also be used for highest Spiritual and Supramental perfection. These lower formulations are having following six disadvantages; firstly dependency on any physical, external and mechanical means can confine life within the limitation of exclusive concentration and subjection to *Prakriti*; secondly, it may awake the *Kundalini Shakti*, which asks

the attention of physical *Guru* and the necessity of pure and strong vessel; thirdly these exercises are separative movements which take place not in the true Self, not in the silence, but in the active *Prakriti*; fourthly these actions are continued in active mind, directly opposes the passive silence which is the condition of full disclosure of Spiritual and Supramental action; fifthly the exclusive quest of psycho-physical methods are born or invented out of the impatience of the later *Vedantic* saints and ascetics to possess the Divine exclusively and too much indulgence in it can create a gulf between the Creator and His Creation resulting in impatience and lastly, the aims of integral Yoga can be arrived at by these methods but there are other means, preferably higher Spiritual formulations, which are more subtle, essential, powerful and pliable.

9) **All Indispensable self-disciplines are termed as Psychic, Spiritual and Supramental methods which mean to pursue inner development with the assistance of inner aid and without the support of any outer aid;** where the higher formulations are used for transformation of lower faculties, *Sarva niyatam anusashanam bahya abalmbana rahitam*. Or all Indispensable self-discipline is defined as finding of the Self by silencing or drawing back from the difficulties of all Nature. It ensures largest possible development in shortest possible path. A Spiritual man needs nothing external for completeness of his existence and he lives one with all existence. Integral Yoga will use fully active or positive methods subordinated by passive or negative methods consistent with the totality of the aim of perfected universalised individual Power, Knowledge and *Ananda*; it will combine passive method of equal endurance with active method of spontaneous possession of universal energy of oneness and *ananda*, passive method of impartial indifference with active method of high-seated impartial acceptance of life strong to transform all experience into greater values of equal spirit, passive method of calm resignation and submission with the active method of full surrender of its personal being to the Divine, passive purity of entire god content with complete silence of vibrant mental and soul concentration, passive state of profound absorbing quietude of impersonal peace with active purity of perfect joy of being and bliss of Divine action. It will combine positive self-discipline of purity and concentration which is identified as right arm of integral Yoga with negative practice of renunciation which is identified as its left arm.<sup>53</sup>

10) **All Dispensable self-disciplines are used to subordinate the all-Indispensable self-discipline** and its indispensability is felt after the Spiritual foundation is established on a secure basis.<sup>17</sup> *Sarva niyatam anusasanam adhinasta sarva aniyatam anusasanam*. All mind or all Nature has the capacity to possess the All Divine partially whereas the All Divine has the capacity to possess the all mind or all Nature entirely; so the latter must be pursued by pacifying the lower mind and the former must subordinate it by activating the all mind or turning the lower mind Godward. All mind consists of lower ranges

of consciousness that of physical mind, vital mind, sensory mind, emotional mind and intellectual mind and higher ranges of Consciousness that of higher mind, illumined mind, intuitive mind and Overmind.

11) In integral Yoga the practice of ‘psycho-physical processes on a large scale’<sup>18</sup> is the direct substitution of spiritual methods; ‘psycho-physical power of vision’<sup>19</sup> is the substitute of ‘the spiritual sight, the pure sense, the Supramental *samjnana*’;<sup>19</sup> Spiritual vision is ‘something much more near, profound and comprehensive than mental vision’;<sup>52</sup> ‘memory is a poverty-stricken substitute for an integral direct abiding consciousness of self’;<sup>20</sup> ego is only an outward false substitute<sup>21</sup> of Psychic entity; ‘false soul of desire’<sup>61</sup> is the substitute of true Psychic Being; individual ego is the ‘subjective substitute’<sup>22</sup> of true self; communal ego is the substitute of ‘collective soul’;<sup>23</sup> ‘this voice of the soul is not what we call conscience — for that is only a mental and often conventional erring substitute’;<sup>60</sup> reason is a substitute of intuitive mind<sup>24</sup> or ‘a delegate or substitute of the Supermind’;<sup>25</sup> mental knowledge is the ‘substitute for the more real and integral knowledge’;<sup>26</sup> pseudo-intuition, which frequently visit man’s mind is the ‘adulterated article or false substitute’<sup>27</sup> of intellect; sense mind is the ‘dumb substitute for thought’;<sup>28</sup> sense organs are the substitute of ‘psychical hearing, touch, smell, taste’<sup>29</sup> which is again the substitute of ‘Supramental sense’;<sup>30</sup> all mind constructed laws and standards like law of truth, law of justice, law of love are the substitute of the liberty in the spirit or the law of the self;<sup>31</sup> mental and vital association are the substitute of Psychic and Spiritual oneness; egoistic life is the substitute of Divine Life;<sup>32</sup> mankind or community or state is the substitute of God;<sup>33</sup> mental law of good is substitute of spiritual change;<sup>34</sup> mental control is the substitute of ‘control of the spiritual Reality’;<sup>35</sup> falsehood is a ‘lurid substitute’<sup>36</sup> of truth; ‘the appreciations of our human mind and desire-soul’<sup>37</sup> is a substitute for the divine values; *titiksa*, the facing, enduring and conquest of all shocks of existence is the substitute for elimination of suffering;<sup>38</sup> equality is the substitute of *Sachchidananda* consciousness<sup>38</sup> which is All-Bliss; ‘there must be an ascent which substitutes the principle of knowledge’;<sup>39</sup> the soul of Matter, *annamaya purusha*, is the substitute of the conscious foundation of being;<sup>40</sup> intellectual logo ‘is only a partial representative and substitute for the greater supramental Logos’;<sup>41</sup> the action of lower *Prakriti* is the dynamically substituted by ‘the action of the supreme and universal divine *Shakti* under the control of *Ishwara*’;<sup>42</sup> the egoistic state always subject to the ignorant and troubled action of the desire soul is substituted by ‘large and luminous static equality which quiets the reason, the emotional mind, the life mind and the physical nature’;<sup>42</sup> prayer is the substitute of ‘the faith, the will, the aspiration’;<sup>43</sup> faith is the substitute of ‘knowledge and perfect experience’;<sup>44</sup> written truth or *Shastra* is the substitute of ‘eternal *Veda* secret in the heart of every thinking and living being’;<sup>45</sup> personal effort is the substitute of divine Will;<sup>46</sup> concentration is the substitute of ‘active oneness’;<sup>47</sup> psychological



observation is the substitute of ‘Supramental cognition;’<sup>47</sup> passive silence is the substitute of ‘Supramental gnosis;’<sup>48</sup> Modern Science is a ‘substitute for eternal mysteries;’<sup>71</sup> Soul is the subordinate term of Divine Bliss; mind is taught to be the obedient subordinate of Supermind<sup>49</sup> and Ignorance and Mind are defined as grandmother and ‘barren mother’<sup>50</sup> respectively of their unreal child, this false world of mental *Maya*.<sup>96</sup> Supramental *Maya*, the power of *Brahman* and *Shakti* are grandmother and virgin mother of their real child, the true world which waits for its self-fulfilment. For a *Sadhaka*, until the higher Psychic and Spiritual faculties have evolved, he can rely on these substitutes as an aid to *sadhana* and wait patiently for emergence of higher instrumentation.

12) Those who practice this *Yoga* must have an integral mental conception of the Divine from the very beginning of their *Sadhana* life that of Divine is in all things; all things are within the Divine and all things are made up of the stuff of the Divine and they must be wholly aware of the entire object of integral *Yoga* and opposition of all other Spiritual disciplines towards its practicality and final outcome. Any partial knowledge can fragment the Divine, Law of Integral *Yoga*, human collectivity and His creation. And lastly, they must strive to attain fullness of Life and Being by perfecting the movement of Consciousness. One can arrive at the fullness of Consciousness only by intensifying the double movement of Consciousness.

The vision of Spiritually strong *India* rests on few individuals who can attain the largest development, widest and deepest movement of Consciousness in shortest possible time. First, there will be emergence of few Spiritual men who will be able to reconcile Spirit and Matter partly then, there will be emergence of Gnostic and Bliss Souls to make this reconciliation entire. And it is through acceptance and consecration of physical work of all types, *sarvakarmani*,<sup>56</sup> not by rejecting action as defective, *dosam*, the highest Spirit must enter contact with the nether imperfect Matter and brings the possibility of Divine Life. That is the promise of the infallible Supramental action on earth through which Matter will reveal the Spirit’s image.

### **India’s True Destiny:**

“*India’s* true destiny is to be the Guru of the world.”<sup>72</sup>

The Mother

“The future of *India* is very clear. *India* is the *Guru* of the world. The future structure of the world depends on *India*. *India* is the living soul. *India* is incarnating the spiritual knowledge in the world. The Government of *India* ought to recognise the significance of *India* in this sphere and plan their action accordingly.”<sup>73</sup>

The Mother

“I do not want hundreds of thousands of disciples. It will be enough if I can get a hundred complete men, purified of petty egoism, who will be the

instruments of God. I have no faith in the customary trade of the *guru*. I do not wish to be a guru. If anybody wakes and manifests from within his slumbering godhead and gets the divine life – be it at my touch or at another's – this is what I want. It is such men that will raise the country.”<sup>74</sup>

### **Sri Aurobindo**

“And this time it is the full light and not a noble part, unlike Buddhism which, expressing Vedantic morality, yet ignored a fundamental reality of Vedanta and was therefore expelled from its prime seat and cradle. The material result was then what it will be now, a great political, moral and social revolution which **made India the Guru of the nations** and carried the light she had to give all over the civilised world, moulding ideas and creating forms which are still extant and a living force. Already the Vedanta and the Yoga have exceeded their Asiatic limit and are beginning to influence the life and practice of America and Europe; and they have long been filtering into Western thought by a hundred indirect channels. But these are small rivers and underground streams. The world waits for the rising of India to receive the divine flood in its fullness.”<sup>99</sup>

### **Sri Aurobindo**

*India* is a land of ancient rich Spiritual heritage. Its air, water and land are full of the Divine Presence and as per *The Mother's* personal experience<sup>77</sup> Indians are ‘heaven-blessed, these people, because it takes very little for them to be oriented in the right way.’<sup>91</sup> No other Nations can compete with them.

*India* is a land where from Sinner to Saint, from the most foolish to the wisest, the people of all faith and religion, atheists, people with modern education and modern Science, Women and Children are permitted to live with equal opportunity, without oppression, with love, dignity and respect.

A Nation will be always surrounded with the animal brutality, division, quarrel and narrowness of the primitive uncultured man and Divine compassion, equality, oneness, Love for all beings of Spiritual man. *India* will be *Guru* of the World through its select individuals through whom incalculable quantum of overhead Divine Love, Wisdom, Peace, Force, Silence, Delight can rush into the world and enrich earth's atmosphere.

Who are these select individuals? Can the Spiritual man of different religions be the Guru of the world? Can the few select proletariat<sup>86</sup> who are dedicated hard working nation builder, leader of men and pioneers in different fields be the *Guru* of the world? Can the women who have renounced sense enjoyment of short-lived kind be the *Guru* of the world? Can the few select rich people and land lords who want to serve the Divine and Humanity be the *Guru* of the world? Can the *Sannyasin*, later *Vedantist*, *Nirvanists* of *India* be the *Guru* of the World? Yes, they are in making.

## **The Four Theories in Support of *India* becoming the *Guru* of the World:**

**First Support:** *Guru* is a Force and personality of the Divine. It is the one of the seven attributes of the Divine. If *India* wishes to be the *Guru* of the world, then this also includes of becoming the seven-fold personality of the Divine of the Creator Father, Creatrix Mother, all-embracing Lover, hidden Master of all works, evolving as child God, the inner Guide and compassionate Friend of all creatures.

**Second Support:** A Spiritual man lives in direct contact and union with the Divine. He sees all creatures of existences with equality and is having sense of oneness with all existence. In his growing union with the Transcendence, the Divine's seven-fold personality manifests in him.<sup>87</sup> If in *India* such type of individual will emerge in each religion<sup>76</sup> and community then it will help to unite the Nation. **Thus, he emerges as a religious Teacher spreading the Spirituality of brotherhood and universal Love.**

**Third Support:** The *Guru* of traditional schools of Yoga initially moves his consciousness between *Kshara Purusha* (*sarvabhutani chatmani*) and *Akshara Purusha* (*sarvabhutastha chatmanam*) and he can gather together the race, *lokasamgraha*, by all possible external aids or by Psycho-physical means. Finally, his consciousness moves to *Purushottama* Consciousness and from there he finds an exit<sup>93</sup> to supreme Abode of *Paramdham*. **Thus, he emerges as a precious distinguished World Teacher.**

**Fourth Support:** An Instrument or nameless *Guru* of integral Yoga initially moves his consciousness between Psychic being in the heart and Spiritual being above the head. After established in waking trance of Psychic plane and non-waking trance of Spiritual plane he universalises the two Selves and does good of all creatures. For the perfection of two Selves and perfection of untransformed Nature he ascends to Supramental plane and Supramentalise and Spiritualise the Psychic Self. **Thus, he emerges as Nameless<sup>92</sup> World Teacher.**

## **The Four Theories in Opposition of *India* becoming the *Guru* of the World:**

**First Obstacle:** *India's* Soul is one but her body is mutilated.<sup>83</sup> So, she must multiply her collective Soul Force and by accumulation of Spiritual energy of her few children she can learn the lesson of becoming one with the Divine and all existence. A boundless overhead Divine Love must dynamise and must capture the mind, life and body of the Indian subcontinent and its citizens must realise the falsity of division, long hatred, narrowness and enmity towards the brother souls and thus the Spirit will work out to retain the unity of her divided

lands. Then *India* can teach the world the lesson of oneness and unity; thus, leading the creation towards **one and united earth**.<sup>88</sup>

**Second Obstacle:** The Government machinery<sup>84</sup> has important role in expediting *Indian* Spirituality to the world. One part of it has entered corruption and another part watch helplessly. Its root is in education. The education *Sri Aurobindo* received in *England* is not the same as the education *Britishers* introduced in *India*. Their motive of education in *India* was to create large number of clerks/employees with the purpose of ruling a big nation. After independence these representative symbols of narrow Consciousness multiplied their numbers in every field right from the highest administrative service to the lowest rung of the ladder. Now the general mind of an average *Indian* is corrupt<sup>75</sup> because he does not find a path to widen his Consciousness. *The Mother* rightly noticed this deficiency and observed “I know the conditions of the country (*India*). Even if one person could put himself faithfully at the disposal of the Truth, he could change the country and the world.”<sup>79</sup> From above message it appears that it is difficult to find a single truthful person in the country with possession of that Truth which is ‘supremely destructive of falsehood.’<sup>78</sup> The purpose of integral Education is to follow the best standard of the race, create employer, leader of men, pioneers and inventors in different fields and finally evolution of Spiritual men. To open constantly towards overhead descending Truth and to reject constantly the falsehood that is invading the human vessel from the surrounding world and from the Subconscious world below are the sign of true uncorrupted life. An emergence of an uncorrupted *India* can work towards the emergence of an **uncorrupted earth**.

**Third Obstacle:** The state of consciousness of *Indian* women will influence this movement. *Sri Aurobindo* kept great hope<sup>103</sup> on women in building the future. Their main objective of life is not procreation, enjoyment of life with men but to accumulate Spiritual energy. The ‘virgin bridals of the dawn’<sup>80</sup> are identified as the future of the Nation and they can keep their mind, life and body untouched and pure to enter union with the Divine in all the ten planes of Consciousness and realise the full delight and perfection of all those planes or ‘virgin who comest perfected by joy.’<sup>81</sup> They are also representative symbol of ‘citizens of that mother state.’<sup>82</sup> Thus *Para-prakriti* dominated *Indian* women can dream of emergence of a **virgin earth**.<sup>90</sup>

**Fourth Obstacle:** Money<sup>85</sup> is not meant to make more money. Money is a power of the Divine necessary for perfection of material and vital life. Few affluent men are willing to collaborate and serve the Divine. They must be aware that apart of outer opulence of outer world, there are nine inner worlds and in those inner worlds inner opulence<sup>94</sup> has to be multiplied through movement of Consciousness. Thus, *India* can dream of an **opulent earth**.<sup>89</sup>

Now this is a period of earth's history, in which movement of Consciousness through Yoga is identified as the crucial and outstanding unfinished task before the whole of humanity. Whoever learns the lesson to move the Consciousness in ten planes from Bliss Self to Inconscient Self, discharges his responsibility of helping humanity in perfecting and Divinising life.

*OM TAT SAT*

References: -

- 1: The Mother's Agenda-9/107,
- 2: The Mother's Agenda-3/274-275,
- 3: The Mother's Agenda-8/172-175,
- 4: CWSA-21/The Life Divine/4,
- 5: SABCL-23/Letters on Yoga/584,
- 6: SABCL-23/Letters on Yoga/584,
- 7: CWSA-29/Letters on Yoga-II-p-99,
- 8: CWSA-23/The Synthesis of Yoga/250,
- 9: The Gita-6.23,
- 10: CWSA-24/The Synthesis of Yoga/700,
- 11: The Gita-18-66,
- 12: Savitri-200,
- 13: CWSA-23/The Synthesis of Yoga/72
- 14: The Gita-17.3,
- 15: "In her deep and great love for her children she has consented to put on herself the cloak of this obscurity, condescended to bear the attacks and torturing influences of the powers of the Darkness and the Falsehood, borne to pass through the portals of the birth that is a death, taken upon herself the pangs and sorrows and sufferings of the creation, since it seemed that thus alone could it be lifted to the Light and Joy and Truth and eternal Life. This is the great sacrifice called sometimes **the sacrifice of the Purusha**, but much more deeply **the holocaust of Prakriti**, the sacrifice of the Divine Mother." The Mother-37,
- 16: CWSA-21/The Life Divine-4, "In that case, the unconquerable impulse of man towards **God, Light, Bliss, Freedom, Immortality** presents itself in its right place in the chain as simply the imperative impulse by which Nature is seeking to evolve beyond Mind, and appears to be as natural, true and just as the impulse towards Life which she has planted in certain forms of Matter or the impulse towards Mind which she has planted in certain forms of Life." CWSA-21/The Life Divine-5,6,
- 17: "In other words **we must** arrive at and use a **psycho-physical knowledge** with a spiritual foundation." CWSA/24/The Synthesis of Yoga-624, "The asanas are one means for control of the body, as is Pranayam for the life-forces, but neither is indispensable." CWSA-29/Letters on Yoga-II/p-439,

- 18: CWSA-23/The Synthesis of Yoga/542,  
 19: CWSA-24/The Synthesis of Yoga/869,  
 20: CWSA-21/The Life Divine/525,  
 21: CWSA-21/The Life Divine/542,  
 22: CWSA-21/The Life Divine/646,  
 23: CWSA-22/The Life Divine/1093,  
 24: CWSA-23/The Synthesis of Yoga/315,  
 25: CWSA-24/The Synthesis of Yoga/828,  
 26: CWSA-24/The Synthesis of Yoga/827,  
 27: CWSA-22/The Life Divine/982,  
 28: Savitri-137,  
 29: CWSA-24/The Synthesis of Yoga/875,  
 30: CWSA-24/The Synthesis of Yoga/862-864,  
 31: CWSA-22/The Life Divine/1038,  
 32: CWSA-21/The Life Divine/59,  
 33: CWSA-22/The Life Divine/1102,  
 34: CWSA-21/The Life Divine/653,  
 35: CWSA-22/The Life Divine-1038,  
 36: CWSA-23/The Synthesis of Yoga/153,  
 37: CWSA-23/The Synthesis of Yoga/224,  
 38: CWSA-21/The Life Divine/117-118,  
 39: CWSA-22/The Life Divine/731,  
 40: CWSA-22/The Life Divine/821-22,  
 41: CWSA-24/The Synthesis of Yoga/796,  
 42: CWSA-24/The Synthesis of Yoga/784,  
 43: CWSA-24/The Synthesis of Yoga/567-68,  
 44: CWSA-21/The Life Divine/37,  
 45: CWSA-23/The Synthesis of Yoga/53,  
 46: CWSA-23/The Synthesis of Yoga/59,  
 47: CWSA-24/The Synthesis of Yoga/858,  
 48: CWSA-24/The Synthesis of Yoga/861,  
 49: CWSA-21/The Life Divine/232,  
 50: CWSA-21/The Life Divine-512,  
 51: CWSA-22/The Life Divine-1038,  
 52: CWSA-24/The Synthesis of Yoga/833-34,  
 53: CWSA-23/The Synthesis of Yoga-326,  
 54: Savitri-528,  
 55: “The incarnate dual Power shall open God’s door,  
 Eternal Supermind touch earthly Time.” Savitri-705, “When in your heart and thought you will make no difference between Sri Aurobindo and me, when to think of Sri Aurobindo will be to think of me and to think of me will mean to think of Sri Aurobindo inevitably, when to see one will mean inevitably to see the other, like *one and the same Person*, — then you will

know that you begin to be open to the supramental force and consciousness.”

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56: The Gita-3.30,

57: “The Lord is stationed in **the heart of all existences**, O *Arjuna*, and turns them all round and round, mounted on a machine by his *Maya*.” The Gita-

18.61, “I, O Gudakesha, as the Self, which abides in the heart of all beings. I am the beginning, the middle and the end of all beings.” The Gita-10.21,

58: CWSA-23/The Synthesis of Yoga-8,

59: CWSA-23/The Synthesis of Yoga-85,

60: CWSA-23/The Synthesis of Yoga-154,

61: CWSA-23/The Synthesis of Yoga-175,

62: CWSA/23/The Synthesis of Yoga-186,

63: “Pursuing all knowledge like a questing hound.” Savitri-39,

64: “How has he (Satyavan) through the thickets of the world

Pursued me (Para-prakriti Savitri) like a lion in the night” Savitri-614,

65: The Gita-7.5,

66: “The Yoga of self-perfection is to make this double movement as absolute as possible... This complete detachment, impossible without an entire self-government, equality, calm, *sama*, *samata*, *santi*, is the surest step towards the purification of the buddhi. A calm, equal and detached mind can alone reflect the peace or base the action of the liberated spirit.” CWSA/24/The Synthesis of Yoga-669,

67: “But whatever his aim, however exalted his aspiration, he has to **begin** from the law of his present imperfection, to take **full account** of it and see how it can be converted to the law of a possible **perfection**.”

CWSA/24/The Synthesis of Yoga-631, “This is in fact what the mass of men do; (1) a small minority trample down the life instinct and strain after an **ascetic perfection**; (2) most obey the gross will to live with such modifications and restraints as society imposes or the normal social man has been trained to impose on his own mind and actions (**moderate perfection**); (3) others set up a balance between ethical austerity and temperate indulgence of the desiring mental and vital self and see in this balance the golden mean of a sane mind and healthy human living. (4) But none of these ways gives the perfection which we are seeking, **the divine government of the will in life**.” CWSA/24/The Synthesis of Yoga-658-59,

“It is only by **increasing that (self) control** that he can move towards **perfection**, — and it is only by **developing soul-power** that he can reach it. Nature-power in him has to become more and more completely a conscious act of soul, a conscious expression of all the will and knowledge of spirit. Prakriti has to reveal itself as shakti of the Purusha.” CWSA/24/The Synthesis of Yoga-631, “But while the possession of the being, consciousness, delight, power of the Self is the condition of perfection, — for it is only by knowing and possessing and living in the truth of itself that the soul can become free and perfect, — we hold that Nature is an eternal

action and manifestation of the Spirit; Nature is not a devil's trap, a set of misleading appearances created by desire, sense, life and mental will and intelligence, but these phenomena are hints and indications and behind all of them is a truth of Spirit which exceeds and uses them." CWSA/24/The Synthesis of Yoga-666-67, "We find that it progresses towards a greater completeness in proportion as we arrive at two kinds of perfection; first, a greater and greater detachment from the control of the lower suggestions; secondly, an increasing discovery of a self-existent Being, Light, Power and Ananda which surpasses and transforms the normal humanity... The Yoga of self-perfection is to make this double movement as absolute as possible." CWSA/24/The Synthesis of Yoga-668-69,

68: CWSA-23/The Synthesis of Yoga-530,

69: CWSA-23/The Synthesis of Yoga-95,

70: "She surrendered to the service of the soul" Savitri-87,

71: Savitri-286,

72: The Mother's Agenda-August-7, 1965 (Addendum),

73: The Mother's Centenary Works/13/353/February 1954,

74: The Mother's Agenda/July21, 1962/Addendum,

75: "Even in India...And I am beginning to believe....That's what I observe when I am put in contact with the outside world, Europe..... But anyway, the Old World is an OLD world in the true sense of the word. India is much, much older, but more alive. Yet now it strikes me as so very rotten! They went rotten. You know what happens when a rotten apple is put next to a good one: England came and stayed much too long. It made things go quite rotten. Very, very rotten; it's difficult to heal. Otherwise, what's not rotten is truly good." The Mother's Agenda/July14, 1962,

"And here, there's TOTAL corruption – total, to such a point that I'll give you an example. The government meddles in everything, you can't move a finger without its permission: you can't leave the country, you can't enter the country, you can't send money out, you can't open a shop, you can't ... nothing, nothing, nothing, not even plow your field without its permission. They meddle in everything, which in itself is pretty stupid. And then they make regulations – the more regulations you make, the more disobedience it creates, naturally... People no longer grow crops because it's too complicated and with all those taxes (they've scores of taxes to pay), it costs them much more than they can earn. And as there isn't enough food, there are naturally individuals who try and hoard as much as they can to sell it for as high a price as possible." The Mother's Agenda-August 14, 1964, "They're mad. No, the English made them thoroughly rotten. Those two hundred years of British rule left them completely rotten. Naturally, another effect is that some people have awakened, but they don't know anything; they know nothing either of administration or of government or anything – they've lost everything, and whatever they know is what they were taught by Britain, which means an absolutely corrupt business. So they don't know anything, they don't even know how to make a



decision.” The Mother’s Agenda-August 12, 1967, “And the government is rotten. People whose very tactics and principle of action are falsehood: to deceive and deceive and deceive. And naturally, to deceive themselves.” The Mother’s Agenda-October 19, 1967

76: “Islam was a return towards sensation, beauty, harmony in the form, and the legitimization of sensations and joy in beauty. From a higher viewpoint, it wasn't quite of a superior quality, but from a vital viewpoint, it was extremely powerful, and that's what gave them so much power to spread, to appropriate, seize, dominate. But what they did is very beautiful – all their art is magnificent, magnificent! It was a flowering of beauty Then there were others – it all comes one after another. And every religion came as a stage in the development and the relationship with the Divine, to lead the consciousness towards a oneness which is a totality and not a removal from a whole reality so as to obtain another. The need for totality, completeness, is what caused those religions to come like that, one after another.” The Mother’s Agenda- August 12, 1967, “To adopt a religion because one is born in that religion or because the people one loves and trusts practise that religion or because when one goes to a particular place where others pray and worship, one feels helped in one’s own prayer and worship, is not the sign of a very strong nature; I should say it is rather the sign of a weakness or at any rate of a lack of originality.” **The Mother**/The Mother’s Centenary Works (second edition)/8/246,

77: “I had this experience very, very strongly. When I left here [Pondicherry in 1915], as I got farther away, I felt as if emptied of something, and once in the Mediterranean, I wasn't able to bear it any longer: I fell ill. And even in Japan, which outwardly is a marvelous country – marvelously beautiful and harmonious (it WAS, I don't know what it is nowadays), and outwardly it was a joy every minute, a breathtaking joy, so strong was the expression of beauty – yet I felt empty, empty, empty, I absolutely lacked ... (*Mother opens her mouth as though suffocating*) ... I lacked the important Thing. And I found it again only when I came back here (Pondicherry).” The Mother’s Agenda-6/265,

78: The Mother’s Agenda/7/265,

79: The Mother’s Agenda/10/148,

80: Savitri-401,

81: Savitri-424,

82: Savitri-262

83: “But only if India is ONE can she fulfill this role (of becoming the Guru of the World), for how can one who is herself divided lead others? Thus the division of India is the first Falsehood that must disappear, for it is the symbol of the earth’s division. As long as India is not one, the world cannot be one. India’s striving for unity is the symbolic drama of the world’s striving for unity.” Satprem/The Mother’s Agenda/May-15, 1971 Addendum,

84: "I (The Mother) tell those who govern (the country):

"You leave free hands to the bandits and take insulting measures against the honest people.

It will be like that so long as the country is not governed by the wisest people.

The wisest people are those who can freely and correctly read the hearts and the minds of men."

It was in the form of a conversation. I (the Mother) tell those who govern (the country):

"You leave free hands to the bandits and take insulting measures against the honest people."

So the reply (from the Government of India):

*"But how can we tell the bandits from the honest people until we see them at work?"*

I (The Mother) said:

"Yes, it will always be like that, you will always commit the same sort of blunder ... until the country is governed by the wisest people."

(The Government of India asked): *"Ah, but how can one know if they are the wisest people?"*

(The Mother replied): "The wisest people are those who can freely and correctly read the hearts and the minds of men." The Mother/The Mother's Agenda/23<sup>rd</sup> June 1965

85: "But no one has yet dared to say: money is a force and belongs to nobody, but it must be used by the most disinterested and clear sighted person (or persons) in the country." The Mother/The Mother's Agenda/**January 31, 1970**, "Money is not meant to generate money; money should generate an increase in production, an improvement in the conditions of life and a progress in human consciousness. This is its true use. What I call an improvement in consciousness, a progress in consciousness, is everything that education in all its forms can provide – not as it's generally understood, but as we understand it here: education in art, education in ... from the education of the body, from the most material progress, to the spiritual education and progress through yoga; the whole spectrum, everything that leads humanity towards its future realization. Money should serve to augment that and to augment the material base for the earth's progress, the best use of what the earth can give – its intelligent utilization, not the utilization that wastes and loses energies. The use that allows energies to be replenished." The Mother's Agenda-04.10.1958, "For in this ideal place, money would no longer be the sovereign lord; individual worth would have a far greater importance than that of material wealth and social position. There, work would not be for earning one's living,

but the means to express oneself and develop one's capacities and possibilities, while at the same time being of service to the group as a whole, which would in turn provide for everyone's subsistence and field of action. In short, it would be a place where human relationships, ordinarily based almost exclusively on competition and strife, would be replaced by relationships of emulation in trying to do one's best, of collaboration and real brotherhood." The Mother's Agenda-18.01.1964

86: "And in any society we should have all four types (Brahmin, Kshatriya, Vaisya and Shudra), — even, for an example, if we create a purely productive and commercial society such as modern times have attempted, or for that matter a **Shudra** society of labour, of the proletariat such as attracts the most modern mind and is now being attempted in one part of Europe and advocated in others." Sri Aurobindo/CWSA/19/Essays on the Gita-523,

"In street and house, in councils and in courts

Beings he (King Aswapati) met who looked like living men

And climbed in speech upon high wings of thought

But harboured all that is subhuman, vile

And lower than the lowest reptile's crawl." Savitri-215

"The ascent to the divine Life is the human journey, the Work of works, the acceptable Sacrifice. This alone is man's real business in the world and the justification of his existence, without which he would be only an insect crawling among other ephemeral insects on a speck of surface mud and water which has managed to form itself amid the appalling immensities of the physical universe." CWSA-21/The Life Divine/p-48,

87: "(The Divine is) the perfect Personality capable of all relations even to the most human, concrete and intimate; for he is friend, comrade, lover, playmate, guide, teacher, master, ministrant of knowledge or ministrant of joy, yet in all relations unbound, free and absolute. This too **the divinised man** becomes in the measure of his attainment..." CWSA/19/Essays on the Gita-141,

88: "August 15, 1947 is the birthday of free *India*... the old communal division into *Hindus* and *Muslims* seems now to have hardened into a permanent political division of the country. It is to be hoped that this settled fact will not be accepted as settled for ever or as anything more than a temporary expedient. For if it lasts, *India* may be seriously weakened, even crippled: civil strife may remain always possible, possible even a new invasion and foreign conquest. *India's* internal development and prosperity may be impeded, her position among the nations weakened, her destiny impaired or even frustrated. This must not be; **the partition must go...** But by whatever means, in whatever way, the division must go; unity must and will be achieved, for it is necessary for the greatness of *India's* future..." Sri Aurobindo/SABCL-26/On Himself/404, "I had the vision that *India* is the place where **the fate of the earth** will be decided." **The Mother/** The Mother's Agenda/10/145-19.04.1969,

89: "Our earth is a fragment and a residue;  
 Her power is packed with the **stuff of greater worlds**" Savitri-99,  
 "A bliss is felt that never can wholly cease,  
 A sudden mystery of secret Grace  
 Flowers goldening our earth of red desire." Savitri-278,  
 "Arisen beneath a triple mystic heaven  
 The seven immortal earths were seen, sublime:" Savitri-672,  
 "In the collective gnostic life the integrating truth-sense, the concurring unity  
 of gnostic nature would carry all divergences in itself as its own opulence and  
 turn a multitudinous thought, action, feeling into the unity of a luminous life-  
 whole. This would be the evident principle, the inevitable result of the very  
 character of the Truth-Consciousness and its dynamic realisation of the spiritual  
 unity of all being." CWSA-22/The Life Divine-1047, "The one rule of the  
 gnostic life would be the self-expression of the Spirit, the will of the Divine  
 Being; that will, that self-expression could manifest through extreme simplicity  
 or through extreme complexity and **opulence** or in their natural balance, — for  
 beauty and plenitude, a hidden sweetness and laughter in things, a sunshine and  
 gladness of life are also powers and expressions of the Spirit. In all directions the  
 Spirit within determining the law of the nature would determine the frame of the  
 life and its detail and circumstance." CWSA-22/The Life Divine-1104  
 90: "Heaven's joys might have been earth's if earth were pure." Savitri-123,  
 "The virgin forms through which the Formless shines," Savitri-327,  
 91: "With Indians, it's very easy – they're heaven-blessed, these people,  
 because it takes very little for them to be oriented in the right way. But there  
 are two types of difficult religion, the Christian religion (especially in the form  
 of Protestantism), and the Jewish religion." The Mother's Agenda- January 25,  
 1964,  
 92: "A dual Power at being's occult poles  
 Still acted, **nameless** and invisible:  
 Her divine emptiness was their instrument." Savitri-553  
 "He (Divine) dwells in me (Savitri), the mover of my acts,  
 Turning the great wheel of his cosmic work.  
 I am the living body of his light,  
 I am the thinking **instrument** of his power,  
 I incarnate Wisdom in an earthly breast,  
 I am his conquering and unslayable will.  
 The formless Spirit drew in me its shape;  
 In me are the **Nameless** and the secret Name." Savitri-634,  
 "One man who earnestly pursues the Yoga is of more value than a thousand  
 well-known men." Sri Aurobindo/CWSA-35/Letters on Himself And The Ashram-  
 691,  
 93: "The psychic and the spiritual opening with their experiences and  
 consequences can lead away from life or to a Nirvana; but they are here being

considered solely as steps in a transformation of the nature.” The Life Divine-943,

94: “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.**” CWSA-23/The Synthesis of Yoga-109,

“Amid the welcome-hum of many bees

Invade our honied kingdom of the woods;

There let me lead thee into an opulent life.” Savitri-402,

95: CWSA/23/The Synthesis of Yoga-115,

96: “The lower, present and deluding mental Maya has first to be embraced, then to be overcome; for it (Maya) is God’s play with division and darkness and limitation, desire and strife and suffering in which He subjects Himself to the Force that has come out of Himself and by her obscure suffers Himself to be obscured... Its literal meaning is cunning, fraud or illusion... an **undivine Maya**, that which creates false mental forms and appearances, -- and hence the later significance of this word which seems to have meant originally a **formative power of knowledge**, the true magic of the supreme Mage, the divine Magician, but was also for adverse formative power of a lower knowledge, the deceit, illusion and deluding magic of the *Rakshasa*.” The Life Divine-126, 109, 507,

97: CWSA-31/Letters on Yoga-IV-676,

98: Kena Upanishada-1.4, CWSA-23/The Synthesis of Yoga-72, CWSA-21/The Life Divine-403,

99: CWSA-13/Essays in Philosophy and Yoga-10-11,

100: “As for spiritual knowledge, it consists of two elements, experience and a direct knowledge which is not mental but is of the nature of a light showing the deeper truth of things, a direct vision and perception of the Truth... The ordinary consciousness is not capable of receiving it as knowledge except in a **fragmentary** way because it belongs to a deeper consciousness within or a higher consciousness above the mind. The ordinary consciousness has therefore to open to the deeper and the higher consciousness. It has to receive the knowledge from within and above. It cannot do this if it does not open. There must, therefore, first necessarily be an opening, however small, before any direct knowledge can come. As the knowledge comes the opening also can widen and so admit a greater and greater direct knowledge and experience. In some, however, the opening comes first very wide and then the knowledge comes afterwards in a great stream, some light of the Truth and many experiences... If one has merely a mental idea about the Divine, that is not knowledge. It is with the experiences and the inner light of knowledge that the realisation of the Divine begins. As for example, one may have the mental

idea of the Divine Peace but that is nothing, only a mental conception. It is only when one has the feeling of the Divine Peace descending from above or in oneself or surrounding one that one begins to know what it is. That is what is called experience. Afterwards one begins to have a direct vision in knowledge of what the Peace is and what is its place in regard to the Divine Realisation; that is direct knowledge.” CWSA-29/Letters on Yoga-II/p-198-199, 101: ‘not merely a state withdrawn from the all consciousness of the outward, withdrawn even from all consciousness of the inward’ CWSA-23/The Synthesis of Yoga-321, “Mind, being an action of the Infinite, depieces as well as aggregates *ad infinitum*. It cuts up being into wholes, into ever smaller wholes, into atoms and those atoms into primal atoms, until it would, if it could, dissolve the primal atom into nothingness. But it cannot, because behind this dividing action is the saving knowledge of the supramental which knows every whole, every atom to be only a concentration of all-force, of **all-consciousness**, of all-being into phenomenal forms of itself. The dissolution of the aggregate into an infinite nothingness at which Mind seems to arrive, is to the Supermind only the return of the self-concentrating conscious-being out of its phenomenon into its infinite existence.” CWSA-21/The Life Divine-178, 102: CWSA-22/The Life Divine-734, 103: “I am beginning to understand why Sri Aurobindo always said it was woman (*Mother caresses Sujata’s cheek with her finger*) that could build a bridge between the two. I am beginning to understand. One day, I’ll explain. I am beginning to understand. Sri Aurobindo used to say: it is woman that can build a bridge between the old world and the supramental world. Now I understand.” The Mother/The Mother’s Agenda-26.04.1972

# The Vision of Divine Perfection Revealed in Humanity

“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.”<sup>87</sup>

**Sri Aurobindo**

“...the extension of our liberty and of its results in others would be the inevitable outcome as well as the broadest utility of our liberation and perfection. And the constant and inherent attempt of such an extension would be towards its increasing and ultimately complete generalisation in mankind.”<sup>86</sup>

**Sri Aurobindo**

“The divine soul **reproduces** itself in similar liberated souls as the animal reproduces itself in similar bodies. Therefore, whenever even a single soul is liberated, there is a tendency to an extension and even to an outburst of the same divine self-consciousness in other individual souls of our terrestrial humanity...”<sup>88</sup>

**Sri Aurobindo**

“So also one may say that the perfection of the 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.”<sup>89</sup>

**Sri Aurobindo**

“The first determining element of the siddhi is, therefore, the intensity of the turning, the force which directs the soul inward. The power of aspiration of the heart, the force of the will, the concentration of the mind, the perseverance and determination of the applied energy are the measure of that intensity.”<sup>107</sup>

**Sri Aurobindo**

The triple dwarfish mind, that of *tamasic* mind, *rajasic* mind and *sattwic* mind are seat of whole human imperfection. They are the chief obstructor of building a golden link between imperfect material life and perfect Supramental life that is waiting to manifest on earth’s atmosphere. For perfection of Being, Consciousness and Life, we have to build a passage in the intermediate world that will link the highest and the lowest plane. This passage is constructed by vertical movement of ascending and descending Consciousness in a pacified triple little mind extending over a long period of time.

*Sri Aurobindo's* teaching profession at *Baroda* and extreme revolutionary activity at *Calcutta* were period of active *Karmayoga* and the latter was considered as dreadful action, *ghorakarmani*,<sup>3</sup> as pursued in the war field of *Kurukhetra*. At *Pondicherry* He was able to build His *Karma Yoga* aspect integral through intensification of Divine Will and activation of dynamic *Brahman* resulting in Supramental world action subordinated by the direct assistance of *The Mother* whose outer manifestation was *Ashram* and by His innate nature of living in inner and outer seclusion established Him as an integral *Jnana Yogi* and His *Bhakti* aspect was integral as He was able to entrench Himself between the Divine Love of *The Mother* in the Personal, Impersonal, Universal and Transcendent Plane and human devotion of His disciples and devotees. Similarly when *Sri Aurobindo* left His earthly body, *The Mother* had established Herself integrally in *Karma* and *Bhakti Yoga* in addition to Her strong foundation of *Tantra* and *Hatha Yoga*<sup>81</sup> and She continued Her effort to make Her *Jnana* integral<sup>94</sup> by entry into *Sri Aurobindo's* writings through translation of *The Synthesis of Yoga*, *Savitri* and study of His other writings; this helped Her to wait another eight years after His departure to plunge into His unfinished work of cellular transformation through inner and outer seclusion,<sup>60</sup> a continuation of '*Yoga of Self-Perfection*' which is activated after the reconciliation of *Karma*, *Jnana* and *Bhakti Yoga* and perfection of equality of Soul and Nature. Here in integral Yoga Soul is identified as the Lord and Nature is his executrix energy. The condition of attaining integral Self-Perfection is to realise the double oneness of (1) *Jiva* as the portion of Supreme Self, *mamaibansa Jivabhuta*,<sup>85</sup> and (2) *Jiva* as one with the *Shakti*, *Para-prakritir Jivabhuta*,<sup>85</sup> and through *Yoga of Self-perfection* a relation between *Purusha* and *Prakriti*, *Ishwara* and *Shakti*, *Brahman* and *Maya*, and *Sat* and *Chit* emerge in *Avidya*, *Jnana*, *Vijnana* and *Sachchidananda* plane respectively. From the above study we understand that in integral Yoga the period of inner and outer seclusion can begin for pursuing the '*Yoga of Self-Perfection*,' which is activated after attaining equal concentration Power on *Karma*, *Jnana* and *Bhakti Yoga* and after attainment of 'equality of intelligence.'<sup>5</sup> And also through continuation of '*Yoga of Self-Perfection*' one can enter direct contact with the four Mediatrix Mother Powers as indicated in the sixth chapter of *The Mother* book. 'It is **necessary for our sadhana that we should thoroughly realise this truth** (of four Mediatrix Spiritual Powers) in order to escape from the pressure of the limiting ego view and universalise ourselves even on these lower levels where ordinarily the ego reigns in full force.'<sup>10</sup>

*Sri Aurobindo* has identified two defects of triple Yoga pursued through *Karma*, *Jnana* and *Bhakti Yoga* that stand against the realisation of integral Perfection. (1) The first defect is that these triple *Yogas* are indifferent towards perfection of mind and body, rather they give importance to purity as condition of entering Divine realisation. (2) The second defect of these triple *Yogas* are



that they are antagonistic towards each other ‘instead of effecting a synthetic harmony of the intellect, the heart and the will in an integral divine realisation.’<sup>84</sup> ‘At any rate a full development of the general mental and physical faculties and experiences attainable by humanity through (Raja and Hatha) Yoga **must be included** in the scope of the integral method.’<sup>86</sup> An integral Yogi’s aim in practical Science like Mental and Psychic Science of Rajayoga, physical Science of Hathayoga, occult Science of Tantra and Spiritual Science of Karma, Jnana and Bhakti Yoga, ‘should be to enter into the ways of the Divine and his processes, to know the materials and means for the work given to us so that we may use that knowledge for a conscious and faultless expression of the spirit’s mastery, joy and self-fulfilment.’<sup>109</sup> Integral Yoga proposes developed Soul Sadhak to practice rigorous self-discipline of above six schools of Yoga.

A traditional Yogi lives constantly in exclusive union with the Supracosmic Divine and an integral Yogi has three aspects<sup>95</sup> of this union, (1) a union of Soul with the transcendent supreme Divine, (2) a union of Soul with dynamic universal Divine and (3) a dynamic Supramental action linking the transcendent origin with the universal Self and individual Psychic Being. He acts as a receiving and transmitting Soul channel, works out integral, all-inclusive and comprehensive Divine perfection. The exclusive transcendent Divine union of the traditional Saint does not transform his nature; so, his manifold unsaintly movements<sup>82</sup> are suppressed and it can be corrected in integral Yoga by the difficult task of integrating his Being and Nature and by integration of his volitional, intellectual and emotional part. If he is more attached to either of the three, *Karma*, *Jnana* and *Bhakti Yogas*, due to his innate nature, *svabhava*, then attainment of equal concentration of three *Yogas* will seem impossible. While reconciling the self-disciplines of the above three *Yogas* he can repeat five specialised methods which are mostly derivative of *Jnana Yoga* or extension of Yoga of Self-perfection. The **first method**<sup>11</sup> is to silence the desire mind, emotional mind, sensory mind, physical mind and intellectual mind and to allow in that perfect silence the disclosure of the ascent of the Self, the Spirit and the Divine. It brings the freedom of Spiritual Silence. The **second method** of Yoga of Self-perfection is to reject the intellect and its action and wait for the impulsion of command, call, *adesh* of the Divine *Purusha* within the heart and above the head. This secret Self is also seated in every centre of our being, Inconscient, Subconscient, the physical, the nervous, the emotional, the volitional, the conceptual or cognitive and higher Spiritual, Universal, Supramental and Bliss centres. And if these Selves are activated the respective instruments of nature and sheaths are transformed and perfected. The **third method** of the Yoga of self-perfection is to open the supreme mental centre, the thousand-petalled lotus above the head and establishes a direct communication in Supramental level. It acts doubly, the descent of *Shakti* from above downward, filling and transforming the mind, life and body and an

action of ascent of Soul from below upwards raising all energies to the transcendence. The **fourth method** is to Spiritualise our intellect,<sup>96</sup> heighten its capacity, light, intensity, degree and force of activity by the pressure of Psychic, Spiritual and Supramental Influence instead of eliminating it. The **fifth method** is not the heightening and greatening of the intellectual activity alone, an attainment of intermediate Spiritualised intelligence alone and subsequently an intervention of the Supramental energy is needed that can light up and get rid of the deficiencies of thought, will and emotion and drag them towards their last Divine perfection. This action must activate more constantly after one is established in Psychic and Spiritual plane and there is seen the full Sun of Truth-Light with 'no cloud to moderate its splendour.'<sup>97</sup> The Divine *Shakti* will choose freely and flexibly one or combine all these methods and change the whole system integrally.

All Life is kinetic Yoga of Self-Perfection for developed Souls to unravel the 'knot of Life's difficulty.'<sup>2</sup> When the *Ishwara* becomes *Ishwari*, or through prolongation of static Divine union, the Yoga becomes kinetic. All life, we have said, is a secret Yoga of Nature; here in this material world life is her reaching out from her first Inconscience towards a return to union with the conscient Divine Source from whom She proceeded. The Yoga of Self-perfection is extended through all life in three stages. **Firstly**, in integral Yoga perfection will mean a union between divine Spirit (*Paramatma*) and a divine Nature (*Paraprakriti*) in different planes of Consciousness resulting in creation of Divine action in the world, Divinising of the whole Nature, total unfolding of the multiple Selves and Cellular transformation.<sup>91</sup> The approach to perfection must be therefore a large and complex movement between multiple Selves and multiple Sheaths and their results and workings will have an infinite and varied scope. Purification, liberation of Spirit and liberation of Nature are indispensable antecedents, essential and fundamental pre-requisites of perfection, *siddhi*; for if these are secured, all the rest will be found to be only their natural outcome. **Secondly**, intellectual, volitional, ethical, emotional, aesthetic and physical training and improvement are all satisfying to limited human perfection and they end only in the constant movement of a mental circle without any last liberating and illumining aim. These training arrive at a point of human perfection where they may open themselves to the power and presence of the static Spirit and by prolongation of this state admits direct dynamic Divine working. This direct Divine working of the *Shakti* effects a conversion and transformation of the whole being which is the indispensable condition of our real and integral perfection. To grow into the truth and power of the dynamic Spirit and by the direct action of that power to be made a fit channel of its self-expression; a living of man in the transcendent Spirit and a Divine descent of the Spirit into the humanity is the principle and the whole object of an integral Yoga of Self-Perfection. **Thirdly**, there are two kinds of perfection; first, detachment and rejection of lower suggestions of instrumental

Nature; secondly, an increasing opening towards self-existent bliss, power, light, knowledge, peace and silence; the conversion action will effect is an integral transformation of our ethical Mind by detaching itself from desire, sense suggestion and customary dictated murmur and by opening itself towards self of Right, Truth, Vast, Purity and Strength of the divine Nature; intellect is perfected by getting away from impression, dogma and mental opinion and by opening towards a Light of Self-Knowledge and Intuition; aesthetic mind is perfected by detaching itself from cruder pleasure and rigidity of aesthetic reason and by opening towards creative enjoyment of Divine Beauty and Delight; the emotional mind is perfected by detaching itself from the limitation of human love and by opening towards imperishable divine Love and Unity; the dynamic and volitional mind is perfected by rejecting all personal will, desire and its customary grooves of effectuation and by opening towards the working of the divine Power and divine Will; the vital mind is perfected by rejecting the limitation and narrowness of *rajasic* mind and by opening towards Divine's kinetic energy of action; physical sheath is perfected by rejecting the limitation of *tamasic* mind and by opening towards Divine Calm, Silence and Tranquillity.

For all perfection, the first pre-requisite is purification, *suddhi* of our untransformed Nature. Mind, heart, the soul of vital desire and the life in the body are the seats of impurity. Purification is a throwing away of limiting, binding, obscuring imperfections and confusions. Purification from inertia, dullness and unwillingness to change brings freedom of the body, subtle physical sheath, *Annamaya Kosha*. Purification from desire, vital craving, hunger, lust and thirst brings the freedom of subtle vital sheath, *Pranamaya Kosha*; purification from wrong emotions and troubling reactions bring freedom of the heart, Psychic sheath; purification from obscuring limited thought of sense mind brings freedom of the subtle mental sheath, *Manomaya Kosha*; purification from mere intellectuality brings the freedom of Spiritual Sheath.

Psychic prana is the combination of tamasic and rajasic mind and **chief natural obstacle** to a greater Divine perfection;<sup>98</sup> The 'purification from desire brings the freedom of the psychic prana.'<sup>99</sup> 'The psychic prana invades the sensational mind and brings into it the unquiet thirst of sensations, invades the dynamic mind with the lust of control, having, domination, success, fulfilment of every impulse, fills the emotional mind with the desire for the satisfaction of liking and disliking, for the wreaking of love and hate, brings the shrinkings and panics of fear and the strainings and disappointments of hope, imposes the tortures of grief and the brief fevers and excitements of joy, makes the intelligence and intelligent will the accomplices of all these things and turns them in their own kind into deformed and lame instruments, the will into a will of craving and the intelligence into a partial, a stumbling and an eager pursuer of limited, impatient, militant prejudgment and opinion.'<sup>100</sup> 'By getting rid of

desire in the psychic prana and its intermixture (intermix) in the emotional mind, we facilitate the correction. For then attachment which is the strong bond of the heart, falls away from the heart-strings; the involuntary habit of *ragadvesa* remains, but, not being made obstinate by attachment, it can be dealt with more easily by the will and the intelligence. The restless heart can be conquered and get rid of the habit of attraction and repulsion.<sup>101</sup> 'Then again there is the psychic prana, pranic mind or desire soul; this too calls for its own perfection. Here too the first necessity is a fullness of the vital capacity in the mind, its power to do its full work, to take possession of all the impulses and energies given to our inner psychic life for fulfilment in this existence, to hold them and to be a means for carrying them out with strength, freedom, perfection. Many of the things we need for our perfection, courage, will-power effective in life, all the elements of what we now call force of character and force of personality, depend very largely for their completest strength and spring of energetic action on the fullness of the psychic prana.'<sup>102</sup> The fourfold perfections of psychic prana are *purvata*, fullness, *prasannata*, clear purity and gladness, *samata*, equality and *bhoga-samarthyā*, capacity for possession and enjoyment.

The purification and perfection of *Buddhi*, which is identified as the discerning intelligence and the enlightened will, can bring most easily, effectively, powerfully and swiftly the perfection of sensory mind, emotional mind, ethical mind, aesthetic mind, psychic prana and volitional mind. The *Buddhi* or intellect can arrive at two kinds of perfection; 'first, a greater and greater detachment from the control of the lower suggestions; secondly, an increasing discovery of a self-existent Being, Light, Power and Ananda which surpasses and transforms the normal humanity. The **ethical mind** becomes perfect in proportion as it detaches itself from desire, sense suggestion, impulse, customary dictated action and discovers a self of Right, Love, Strength and Purity in which it can live accomplished and make it the foundation of all its actions. The **aesthetic mind** is perfected in proportion as it detaches itself from all its cruder pleasures and from outward conventional canons of the aesthetic reason and discovers a self-existent self and spirit of pure and infinite Beauty and Delight which gives its own light and joy to the material of the aesthesis. The **mind of knowledge** is perfected when it gets away from impression and dogma and opinion and discovers a light of self-knowledge and intuition which illumines all the workings of the sense and reason, all self-experience and world-experience. The **will** is perfected when it gets away from and behind its impulses and its customary ruts of effectuation and discovers an inner power of the Spirit which is the source of an intuitive and luminous action and an original harmonious creation. The movement of perfection is away from all domination by the lower nature and towards a pure and powerful reflection of the being, power, knowledge and delight of the Spirit and Self in the *buddhi*.'<sup>51</sup>

Purification is the condition of liberation, *Mukti*. The *Mukti* of traditional Yoga is a release of self-extinction, a self-drowning in the Absolute, a dissolution of natural existence into some indefinable Absolute, *Moksha*. One attains entire Spiritual freedom when inner passivity becomes independent of outer action. *Mukti* of the integral Yoga in negative sense is to be desireless, egoless, equal of mind, soul and Spirit and freedom from *gunas*, *nistraigunya*; its positive sense of freedom is to be universal in Soul, transcendently one in Spirit with God and possessed of highest Divine Nature. Thus, in integral Yoga the liberation from untransformed impure Nature in a quiescent bliss of the Spirit and a farther liberation and change of Nature by supreme kinetic Bliss, Power and Knowledge are indispensable and a Divine unity of Supreme Spirit and Supreme Nature is integral liberation,<sup>66</sup> *Purna Mukti*.

*Mukti* is the condition of *Siddhi*, perfection. ‘Among thousands of men one here and there strives after perfection, and of those who strive and attain to perfection one here and there knows Me in all the principles of My existence.’<sup>4</sup> *The Gita* reminds that those who strive and attain perfection among them very few know Divine in all the principles of His Existence, *Jatatam api siddhanam kaschinnam betti tatwatah*.<sup>4</sup> Thus very few can attain integralised Perfection. Perfection is defined as a growth out of a lower undivine into a higher Divine nature. The first determining factor of Perfection, *siddhi* is the intensity of the Soul turning inward which can be activated and renewed either by the aspiration of the Soul or by the force of the will or by the concentration of the mind or by the devotion and persistence of the heart. Integral perfection is founded on a certain free universality of being, outgoing power of being, of love and joy, of play of knowledge and of play of will in power and will in unegoistic action.

Integral Yoga proposes six elements of perfection which starts from basic equality of Soul and mounts through Divine action to arrive at the largeness of *Brahmic* unity. They are perfection (1) of equality, *samata*, *Shantichatushtayam*, (2) of Power, *Shakti*, *Shakti-chatushtayam*, (3) of evolution of mental into Gnostic being, *Vijnana-chatusthayam*, (4) of evolution and perfection of the physical body, *Sharira-chatushtayam*, (5) of action and enjoyment, *Karma-chatushtayam* and (6) of *Brahmic* unity, *Brahma-chatushtayam*.

So here the perfection of *The Mother's* Consciousness is divided into six elements that of (1) **Equality** is the perfection of **power of consciousness** which brings into the whole of our Nature and Being the sense of eternal tranquillity of Self which is the normal state of an infinite Spiritual Consciousness. (2) *Shakti*: perfection of **dynamic state of Consciousness** known as *Prakriti*, *Shakti*, *Maya* and *Chit*; ‘The object of this cultivation is to

make the nature a fit instrument for divine works.”<sup>70</sup> (3) Perfection of **mental consciousness**, Intellect and Reason or Supramentalisation of mental state of consciousness which is aware of things and forces in their apparent division and opposition to each other but not in their real unity, reflects new ideas as facts of life, modifies comfortably the internal and the external existence of the being, delivers out of its imprisonment but it is not yet master of the act and form and is aware therefore only of a fragmentary movement of its own total progressive activities; (4) Cellular transformation<sup>92</sup> or perfection of **physical consciousness** which is a submerged consciousness, self-oblivious, and is lost in the form; this **body consciousness** is a patient servant and what it craves for is long life, good health, physical strength and comfortable easy life and the right action of the physical consciousness is distorted by the pressure of separative consciousness of physical mind; (5) perfection of **ecstatic action** which is a **consciousness of Divine Will** applying itself to the work and result and perfection of Delight which is the outcome of interaction and union of Knowledge and Will or *Sat* and *Chit*; (6) perfection of **static state of Divine Consciousness** known as *Purusha*, *Atman*, *Ishwara*, **Brahman** and *Sat*.

**The first element of Perfection of Equality:** Equality is the symbol of oneness and unity with the Self, *kutastha*, of becoming the Self, *Brahmahbhuta*, of growing into undisturbed Spiritual poise of the Being in the infinite Consciousness, *samam brahma*, and of going beyond the nature of ego, duality and *gunas*, *nistraigunya*. The perfections of equality are of six types, three passive equality that of endurance, *titiksa*, indifference, *udasinata* and submission, *nati*, and three active equality that of equal taste of enjoyment, *sama rasa*, equal enjoyment of life, *sama bhoga* and equal delight, *sama ananda*. After firm establishment of equality, one gets peace, *shanti*; after establishment of peace one feels Spiritual ease in all circumstances known as *sukha*; after establishment of Spiritual ease one experiences exceeding bliss or the joy and laughter of the Soul, *hasya*. This is the normal state of a Spiritual man, *siddha*.

**The second element of Perfection of Shakti:** The Perfection of *Shakti* are of four type that (1) of perfection of four-fold Soul force, *virya*, (2) of perfection of four instrumental Nature, *Prakriti*, (3) of perfection of four-fold Spiritual force, Divine *Shakti*, *daivi Prakriti* and (4) of perfection of four-fold faith, *sraddha*.

1) The Perfection of first element of *Shakti*, the soul Power, *Virya*: The perfection of fundamental Soul powers, *virya or atmasiddhi* are of four types that of *Brahmana*, *Khyatria*, *Vaisya*, *Shudra*. ‘But neither priest, king, merchant nor labourer is the true governor of humanity.’<sup>57</sup> The greater perfection of man comes when the egoism dies and he enlarges himself to include all these four Soul powers and open his nature towards the rounded

fullness and universal capacity. Our life is at once an inquiry after truth and knowledge, a battle and adventure of consciousness, a constant production, and adaptation, application of skill to material life and a sacrifice and service and doing of good of all creatures. The Yoga of Self-perfection gives these four-fold Soul-forces their largest scope and develops integral Spiritual dynamism. Their full consummation come initially in greatest Souls most capable of perfection of Divine Government and can be attained by all who practice integral Yoga.

1a) The perfection of *Brahmana* Soul-force is perfection of soul power of knowledge which is open to every kind of revelation, inspiration, intuition, Supramental discrimination, Supramental word, Supramental love, Supramental Delight, Supramental Peace and Silence.

1b) The perfection of *Kshatriya* Soul-force is a high nobility of soul and untouched by any littleness or baseness and moving with a certain greatness of step to Spiritual victory or the success of the God given work through whatever temporary defeat or obstacle, a Spirit never depressed or cast down from faith and confidence in the power that works in the being.

1c) The perfection of *Vaysya* Soul-force is a Soul-power of mutuality, a free self-giving and spending of gift and possession in the work to be done, a skill that observes the law and adopts the relation and keeps the measure, a divine commerce, a large enjoyment of the mutual delight of life.

1d), The perfection of *Shudra* Soul-force is the universal love that lavishes itself without demand of return, the embrace that takes to itself the body of god in man and works for help and service, the abnegation that is ready to bear the yoke of the Master and make the life a free servitude to Him and under his direction, the self-surrender of the whole being to the Master of our being and his work in the world.

2) The perfection of second element of *Shakti*: The perfection of right *Shakti* is the perfection of essential modes of self-existence, *tattvasiddhi* which is of four types of instrumental Nature that of perfection of (1) body, (2) vital or psychic *prana*, (3) heart, *citta* and (4) intelligence, *buddhi*. It must be remembered that the purification of instrumental Nature must precede its perfection.

2a) The first element of perfection of instrumental Nature, the body: the perfection of body is of four types that of a greatness of sustaining force, *mahattva*, an abounding strength, energy and puissance of outgoing and managing force, *bala*, a lightness, swiftness and adaptability of the nervous and physical being, *laghuta* and a holding and responsive power in the whole physical machine and its driving springs, *dharana-samarthya*.

2b) The second element of perfection of instrumental Nature, the vital: the perfection of psychic *prana* are of four types that of fullness, *purvata*, clear purity and gladness, *prasannata*, equality, *samata*, capacity for possession and enjoyment, *bhoga-samarthya*.

2c) The third element of perfection of instrumental Nature, the heart: the perfection of *chitta* is of four types that of sweetness and mildness, *saumya*, strength and force, *raudra*, faith, *kalyana-sraddha*, illimitable widest and intensest capacity for love, *prema-samarthya*.

2d) The fourth element of perfection of the instrumental Nature: the perfection of *buddhi* is of four types that of purity, *visuddhi*, clear and strong radiance emanating from the sun of the Truth, *prakasha*, capable of variety of understanding, supple, rich, flexible, brilliant with all the flame and various with all the colours of the manifestation of the Truth, *vichitra-bodha* and integral capacity to hold all kind of exclusive and comprehensive knowledge, *sarva-jnana-samarthya*.

3) **The Perfection of the third element of *Shakti, Daivi Prakriti*:** The perfection of four instrumental nature that of intellect, heart, vital and body and of four Soul nature that of *Brahmana, Khyatria, Vaisya* and *Shudra* will grow depending on our surrender and activation of dynamic Divine *Shakti*, which are direct action of four Spiritual Mother Powers, *chatwaro manabastatha*,<sup>39</sup> that of *Maheswari, Mahakali, Mahalakshmi* and *Mahasaraswati*.

3a) *Maheswari*: She is the Goddess of supreme knowledge, calm and passion of Supramental largeness. **She** is the mediatrix universal Mother that draws her child to her arms to link earth consciousness with supreme Truth Consciousness and we adore her as Mother of all Godheads, ancient Mother, infinite Mother, a wonderful Mother of unnumbered species and an embodiment of mighty Mother. A force in her toiled since the beginning of creation to reverse the destiny's cold dead turn, forced to open the door of multiple Selves that are denied and closed and when earth will be ready, she shall again take birth in Time as last *Avatar* to vanquish Fate and Death and establish Truth's victory.

3b) *Mahakali*: She is the Goddess of supreme Strength, power of swift Spiritual evolution, destroyer of all Falsehood. She holds her perennial child upon her knees and we meet **her** warrior mood, overwhelming turbulent will, terrible in love, sovereign gaze, all-seeing Power to trace its path, impetus swiftness, flaming silence of her heart of violent Love, her mind free from all twilight thought and her world-shaking force that can transform Time's black dragon base of Inconscient Sheath and can trample the Nature's Iron Law of



Death. Her unerring golden Hand can lift our Being and Nature to unimaginable height and calls down her infinite Ray. Her Timeless mighty action accomplishes centuries' toil in a day and if she is allowed to intervene in her almighty strength, then in one moment she slays many longing desires, destroys all that are false and obscure, saves all that are pure and true and Divinises all Time and all Space.

3c: *Mahalakshmi*: She is the Goddess of supreme Delight, Love, Harmony and Beauty. **Her** worshiped feet have the power to heal the pain of life, breaks the seal of Ignorance to kindle rapturous Psychic fire, transforms earth's floor into her sweetness' home and one human moment is drawn towards all eternity. Her single glance makes the whole day marvellous; a strange new world peeps in her look; her clasp transforms all pain into ecstasy, fills our limbs with rapture of things, lifts wisdom, strength and perfection to pinnacles of wonder, builds a golden passage to our heart and brings into life's closed and obscured room a sense of Infinite Beauty and Harmony.

3d: *Mahasaraswati*: She is the Goddess of supreme Divine skill, material perfection of all works and executrix power of Divine Will. **Her** sacred voice is attuned with the harps of the perfect and rhythms of infinity, her sight breaks the transient sense to liberate the inner Godhead; her outstretched Hand of protection and ever-present help is extended over all life; she is the Mother of our longing Nature, the Mentor who insists even after repeated and prolonged failure, sister of our ascending Soul, comrade of our undying hope and golden Messenger to untransformed Nature. She claims from all Time her Will's eternity overruling cosmic Law and manifestation of complete Godhead from passing and fleeting moments. For the fullness and perfect perfection of this blind struggling creation she is ready for arduous labour, long suffering and waits patiently for all eternity.

4) **The Perfection of fourth element of *Shakti, Sraddha***: The perfect faith is an ascent of the whole being to the truth seen by it and descent of the Divine *Shakti* to untransformed mind, life and body. 'And we shall then find that our faith is justified by an increasing experience and a greater self-knowledge, — a spirit using the mind, life and body for an individual and a communal experience and self-manifestation in the universe.'<sup>2</sup>

4a) First we have to keep this faith that nothing done in us or around us is in vain; all happenings are the workings under the universal condition of supreme self-Knowledge and Divine Will.

4b) All things are possible when the *Ishwara* as our supreme Self takes up the action and all that had taken place before and all that will be done here after

was and will be part of Divine's infallible and foreseeing guidance, intended for the fruition of our Yoga and perfection of our life.

4c) He holds us always during our Spiritual rise and even during our Spiritual fall His hand still holds us tightly but He makes our Spiritual fall an occasion of greater rise of Consciousness. There is no human being, *Yantra*, *Vibhuti* and *Avatar* on earth who do not experience 'Spiritual fall'<sup>6</sup> followed by Spiritual rise of Consciousness.

4d) The highest state of *Sraddha*, helps us towards permanent ascent of Consciousness to supreme state and permanent descent of supreme Consciousness towards nether untransformed domains.

### **The third element of Perfection of evolution of mental into Gnostic being:**

The limitation of mind is that firstly, it is a habituated divider of the Indivisible; secondly; the diseases of mind are fear, desire and sorrow; thirdly, it is difficult for the mind to realise all existence as *Sachchidananda* and the last difficulty of mind is to 'unify without losing'<sup>8</sup> the multiplicity and 'integralise without rejecting'<sup>8</sup> the lower Nature. The mind has two possibilities; firstly, it can rise beyond itself to the highest Supramental plane to become partly Divine and secondly, it can call down Supramental Force to entirely Spiritualise the waking mentality. So in waking *Samadhi*, a positive transformation and not merely a negative silencing of waking mentality is affected and it is possible to derive stream of influences from the higher planes to transform the waking surface existence.

Truth Consciousness is the infinite self of Knowledge, Power of Knowledge and Delight of Knowledge. Here the One fundamental Being and the Many effectual becomings meet. By its possession the opposition between the higher and lower existence breaks down entirely. Thus the false gulf created by Ignorance between the infinite and the finite, God and Nature, the One and the Many opens towards the Divine. It transforms the present thinking mind into immensely larger knowledge by identity, knowledge by total comprehension and knowledge by detailed intimate perception.

The intellect is an intermediary between higher consciousness beyond mind and the physical life of human mind evolves in the body. The whole of mind and intellect are trained to become the passive, clear and pure channel of the Supramental activities. When the Supramental possesses the purified intellect, the powers and personalities of *buddhi* do not perish but transforms into to their greatest values.

Therefore the next step of perfection will be the evolution of the mental into the Gnostic being through intermediate higher stairs of Consciousness.

This evolution is effected by a breaking beyond the boundary of mind, an upward march into the next higher plane of our being hidden from us at present by the shining lid of the mental obstructions and a conversion of all the mental limitation into the terms of this highest Consciousness. The four-fold perfections of mind are Jnanam, trikaladristi, samadhi and astasiddhi.

### **The fourth element of Perfection of the body or Cellular Transformation<sup>93</sup>:**

“Now, I think that doing *japa* with the will and the idea of getting something out of it spoils it a little. You spoil it. I don’t much like it when somebody says, “Do this and you will get that.” It’s true –it’s true –it’s true, but it is a bit like baiting a fish. I don’t much like it.

**...For me, you know, *japa* means a moment when all physical life is EXCLUSIVELY for the Divine. A moment when nothing but the Divine exists—every single cell of the body, each second, is EXCLUSIVELY for the Divine, there is nothing but the Divine.”<sup>7</sup>**

### **The Mother**

The body<sup>59</sup> is made a conscious channel of Supramental downflow and the same force outflows towards the outward world, the material existence. There is accordingly a profound transformation in the physical sense, a supramentalising of the physical sight, hearing, touch, smell and taste, that reveals to us something quite different view, develops behind them the inner and deeper senses which are hidden from physical organs and farther transforms them to completely new powers in all the senses, acquires an extraordinary totality of light and force of Spiritual substance from which it is made, an extension of range and stretching out of the physical consciousness to an undreamed Soul quality in which one sees, hears, feels, touches, smells and tastes in every way the supreme *Sachchidananda* consciousness only. Thus the Supramental Consciousness removes the physical limitation of falsehood in a very material way of experience and enlarges the physical consciousness far beyond the limit of the body. Thus the physical organs instead of becoming instruments of vital and mental senses gradually become total sense consciousness representing ascending subtle senses of Subliminal, Psychic, Spiritual and Supramental sense, *samjnana*. This will be the highest descending reach of self-perfection.

‘The supramental body which has to be brought into being here has four main attributes: lightness, adaptability, plasticity and luminosity. When the physical body is thoroughly divinised, it will feel as if it were always walking on air, there will be no heaviness or *tamas* or unconsciousness in it. There will also be no end to its power of adaptability: in whatever conditions it is placed it will immediately be equal to the demands made upon it because its full consciousness will drive out all that inertia and incapacity which usually make

Matter a drag on the Spirit. Supramental plasticity will enable it to stand the attack of every hostile force which strives to pierce it: it will present no dull resistance to the attack but will be, on the contrary, so pliant as to nullify the force by giving way to it to pass off. Thus it will suffer no harmful consequences and the most deadly attacks will leave it unscathed. Lastly, it will be turned into the stuff of light, each cell will radiate the supramental glory.’<sup>56</sup>

The four-fold perfections of the body are *arogyam, utthapana, soundaryam and vividhanandah*.

**The fifth element of Perfection of perfect action and enjoyment:** If the *Purusha* is accepted fully as upholder of *Prakriti*, then out of their Divine union, identification with active *Brahman* and the joy of cosmic Being is realised. A truly perfect enjoyment of the existence can only come when one enjoys the action of the world and things as the dynamisation of Self and Spirit and *ananda* of the Spirit in things. In Supramental Consciousness all the activities of the play of perfected *iccha Shakti, jnana Shakti and prema Shakti* are raised to a state much higher than mental, vital and physical level. If Will and Knowledge are the twin powers of the actions of Consciousness then the power of action of *Ananda* is the natural result of their interaction. They are restrained from their full and proper action and their oneness break up when they descend to lower planes of mind, life and body in which they suffer limitation, division and at odds with each other. These triple forces of the Supramental Consciousness are the driving accelerators of Yoga of Self-perfection which are often misused in the lower planes for egoistic satisfactions. Traditional Yoga rejects them considering them as ‘stumbling blocks and diversions from true seeking after the Divine.’<sup>9</sup> In integral Yoga these are accepted as normal play of super Nature and life becomes constant flowering of natural miracles.

The proper action of **Psychic prana** is the pure taste, *rasa grahana*, pure possession and enjoyment of what is given to it by the indwelling Divine, *bhoga*. The proper action of **sense mind** is to lie open passively, luminously to the contacts of life and transmit their sensations to the higher function of delight in them. The true action of **emotional mind** is to become pure, calm, free of bodily reaction of anger, hatred, grief and suffering and entirely liberated from passions, lust and greed. The proper action of **thought mind** is to observe, understand and judge with dispassionate delight in knowledge and opens itself towards messages and illuminations of intuition. The proper action of purified *buddhi* is transformation of inferior mental intelligence and will into the greater action of Spiritual will and knowledge. The proper action of **intuition** is sure and infallible within its limit, swift revelatory vision, self-luminous truth discernment, freely self-acting and illumines the intelligence. In the Gnostic consciousness it is entirely possible to act and enjoy perfectly. The

*Purusha* enters union with *Prakriti* in cosmic manifestation for variations of his infinite existence, for knowledge, action and enjoyment. By this realisation the being can liberate himself from the mechanical action of Nature. This separative relation in Ignorance is uplifted in Knowledge as *Krishna* and *Kali* or *Ishwara* and *Shakti* union where *Ishwara* is *Purusha* who contains *Prakriti* and rules by the power of *Shakti* within him and it can participate in a higher dynamism of Divine work and can bring total unity and harmony of the being in the Spiritual nature. But neither action nor enjoyment will be the lower action of the three *gunas* and consequent egoistic enjoyment mostly of the satisfaction of *rajasic* desire which is our present way of bounded living. There will remain one desire in the free living, the desire to possess the Divine, the delight of *Purusha* enjoying the action and play of *Prakriti*. The action of three *gunas* which claim, “I think, act, desire and feel” is transformed into “As appointed by Thee seated within my heart and above the head, I think, feel, act and enjoy.”

The four-fold perfections of action are *Krishnah*, *Kali*, *Kamah* and *Karma*.

**The sixth element of Perfection of *Brahmic* Unity:** The *Siddha* of perfected Soul will live in union with the *Purushottama* in this *Brahmic* Consciousness; he will be conscious in the *Brahman* that is the All, *Sarvam Brahma*, in the *Brahman* infinite in being and infinite in quality, *Anantam Brahma*, in *Brahman* as self-existent consciousness and universal knowledge, *Jnanam Brahma*, in *Brahman* as the self-existent bliss, love and beauty and its universal attributes of being, *Anandam Brahma*. He will experience the entire universe as manifestation of the One, all quality and action as the play of his universal and infinite energy, all knowledge and conscious experience as the out flowing of that consciousness, and all in terms of that one *Ananda*. This will be the highest ascending reach of self-perfection.

### **Recapitulation:**

“So you may come across some passages (*The Mother’s* translation of *The Synthesis of Yoga*) that are not all that legible.

But the last part (The Yoga of Self-Perfection) is the longest, and it’s difficult, too.

He (*Sri Aurobindo*) did not complete it.

He never completed the last chapter, he told me, “You will complete it when I have completed my Yoga,” and then he went, left everything.

Afterwards, several times, he told me that I should be the one to complete it—I answered him that I did not have the brain for it. Or else I would have to write it in a mediumistic way, but I am not a good medium, I am too conscious—the consciousness is immediately awake in the background and watches the phenomenon, so it stops working.

*Q: But your (The Mother's) Agenda is the end of the "Yoga of Self-Perfection"!*

Well, it will be a long end! (*Mother* laughs) In other words, when it's over (we must first wait for it to be over), when it's over, with these notes, we could establish something—you will have to wait for some time! There are still several years to go."<sup>1</sup>

**The Mother**

"I am continuing *The Yoga of Self-Perfection*. It is really something... I shall never tire of saying it's 'fabulous.' Everything, absolutely everything, in detail, everything is there. And He (Sri Aurobindo) foresaw—foresaw, gave the remedy..."<sup>58</sup>

**The Mother**

"Then I thought: now, *Sri Aurobindo*, it is quite clear; for him, the goal was Perfection. Perfection not in the sense of a summit but of an all-inclusive totality in which everything is represented, has a place. And I saw that this Perfection would come—must come—in stages. He announced something the realisation of which will stretch over thousands of years. So it must come in stages."<sup>71</sup>

**The Mother**

"These are the three fundamental realisations (1. Brahma Satya Jagad Mithya, 2. Brahman is the Source and creator of the Jagat, 3. Brahman Satya Jagat Satya), so fundamental that to the Yogin of the way of Knowledge they seem ultimate, sufficient in themselves, destined to overtop and replace all others... Other realisations there are that are imperatively needed and must be explored to the full limit of their possibilities... All the revelatory aspects of the Divine must be caught in the wide net of the integral Yoga."<sup>83</sup>

**Sri Aurobindo**

*The Gita* confirms that if the ripened Souls, *Punditah*,<sup>37</sup> rightly and integrally perform either of the *Karma*, *Jnana* and *Bhakti Yoga*, in higher planes of consciousness, then they will arrive at the perfection of all the three *Yogas*. It recognises sacrifice of Knowledge greater than sacrifice of Works and sacrifice of Love is the greatest one and identifies *Akshara Purusha* greater than *Kshara Purusha* and *Uttama Purusha* greater than *Akshara Purusha*. Integral Yoga accepts fully above understanding and gives more importance to *Karma Yoga*, which can be utilised as means of arriving at the highest objective of *Jnana* and *Bhakti Yoga* and gives more importance of Psychic Being or *Kshara Purusha* and the Psychic heart centre in the body can be utilised as centre of Spiritual and Supramental action. Integral Yoga further proposes that 'a more difficult, complex, wholly powerful process would be to start'<sup>38</sup> the Yoga 'on three lines (triple Yoga) together, on a triple wheel of soul-power'<sup>38</sup> and this preparation will pave the passage clear for pursuance of a fourth Self-discipline named as 'Yoga of Self-Perfection' whose perfections are as hinted below.

**Forty *atma-siddhis*, self-perfection of traditional Yoga:** (1) ***Brahma Nirvana***, extinction in the *Brahman*; it is ‘not the negative self-annihilation of the *Buddhist*, but the immergence of the separate personal self into the vast reality of the one infinite impersonal Existence.’<sup>40</sup> (2) ***Nirvana***, extinction of ego, desire, egoistic action and mentality, (3) ***Buddhist Nirvana***, it is a blissful negation of being, (4) ***the Gita’s Nirvana***, it ‘is clearly compatible with world consciousness and with action in the world. For the sages who possess it are conscious of and in intimate relation by works with the Divine in the mutable universe; they are occupied with the good of all creatures, *sarvabhuta-hite ratah*,’<sup>41</sup> (5) ***Brahmi Sthiti***, abiding in the consciousness of the *brahman*, or the firm standing status of the *Brahman*. ‘It is a reversal of the whole view, experience, knowledge, values, seeing of earth-bound creatures.’<sup>42</sup> (6) ***Brahmabhuta***, has become the *brahman* or ***Brahmabhuyaya***, arriving at *brahmic* status, ‘It is to put off the lower mental, vital, physical existence and to put on the pure spiritual being. This can best be done by the intelligence and will, *buddhi*, our present topmost principle.’<sup>43</sup> (7) ***Trikaladristi***, ‘I know all the past and all the present and the future existences, O *Arjuna*, but Me none (deluded petty mind) yet knows,’<sup>44</sup> ‘The Blessed Lord said: Many are My lives that are past, and thine also, O *Arjuna*; all of them I know, but thou knowest not, O scourge of the foe.’<sup>44</sup> (8) ***Samahita***,<sup>45</sup> concentrated in its own being; it is ‘not only in the trance of the inward-drawn consciousness, but always, in the waking state of the mind as well, in exposure to the causes of desire and of the disturbance of calm, to grief and pleasure, heat and cold, honour and disgrace, all the dualities,’<sup>46</sup> (9) ***Jivanmukta***, living liberated man, who is entirely free even without dissolution of the bodily life in a final Samadhi,<sup>47</sup> (10) ***Kutastha***, stable, high seated *Akshara Purusha*, ‘which stands above the changes and the perturbations of the natural being; and the Yogin is said to be in Yoga with it when he also is like it, *kutastha*, when he is superior to all appearances and mutations, when he is satisfied with self-knowledge, when he is equal-minded to all things and happenings and persons.’<sup>48</sup> (11) ***Purushottama***, the supreme Soul, the supreme Being, the supernal Person of whom all self and nature, all being and becoming in this or any universe are the self-conception and the self-energising; the highest *purusha*, who manifests himself in the *akshara* (immutable) and the *kshara* (mutable), as *purusha* poised in himself and *purusha* active in *prakriti*, (12) ***Madbhava***, this assumption into the self of eternal silence, *brahma bhuya*, is not all our objective, but only the necessary immense base for a still greater and more marvellous divine becoming, *madbhava*, (13) ***Param bhava***, the ultimate becoming of the Soul, (14) ***Sva Prakriti***, the Divine Nature, (15) ***Para Prakriti***, ‘But in *the Gita’s* path of *Tyaga* it is a preparation rather for the turning of our whole life and existence and of all action into an integral oneness with the serene and immeasurable being, consciousness and will of the Divine, and it preludes and makes possible a vast and total passing upward of the soul out of the lower ego to the

inexpressible perfection of the supreme spiritual nature, *para prakriti*.<sup>49</sup> (16) *Sayujya mukti*, the freedom born of unbroken contact and identification of the individual being in all its parts with the Divine,<sup>47</sup> or ‘a self-oblivious abolition of Soul’s personal being in the absorption of the One,’<sup>50</sup> or ‘There is an entire unification with the supreme Godhead in essence of being and intimacy of consciousness and identity of bliss,’<sup>50</sup> (17) *Sadharmya mukti*, the acquisition of the divine nature by the transformation of this lower being into the human image of the Divine,<sup>47</sup> ‘This perfection, then, this *sadharmya* is the way of immortality and the indispensable condition without which the soul cannot consciously live in the Eternal.’<sup>51</sup> ‘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.’<sup>52</sup> ‘*sadharmya-gati*, a coming to be one in law of being with the supreme, universal and indwelling Divine.’<sup>2</sup> (18) *Sadrisyā*, ‘There is an identity of soul’s liberated nature with the Divine nature,’<sup>50</sup> ‘The Yoga of works leads to oneness in power of being and nature,’<sup>50</sup> ‘*sadr.s’ya-mukti*, a liberation into the divine resemblance out of the bondage of the human seeming.’<sup>2</sup> (19) *Salokya mukti*, by which the whole conscious existence dwells in the same status of being as the Divine, in the state of *Sachchidananda*,<sup>47</sup> ‘There is an eternal ecstatic dwelling in the highest existence of the Supreme,’<sup>50</sup> (20) *Samipyā*, ‘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,’<sup>50</sup> (21) *Naishkarmya siddhi*, complete inner quietism, supreme perfection of inner inactivity of *Jnana Yoga*, (22) *Vasudeva Sarvamiti*, Cosmic consciousness, ‘After many births of preparation, a traditional *Yogi*, *Jnani*, attains My *Purushottama* state of Consciousness. Before realisation of this highest Consciousness, he also realises the intermediate stair that all this existence is Divine, the Cosmic Consciousness, *Vasudeva sarvamiti*. Such great Soul with realisation of *Vasudeva sarvamiti* or integral *Yogi* is very rare, *samahatma sudurlava*.’<sup>61</sup> (23) *Mokshya*, ‘Its (The Gita’s) initial object was not precisely to propose a way of liberation, *moksha*, but rather to show the compatibility of works with the soul’s effort towards liberation and of spiritual freedom itself when once attained with continued action in the world, *muktasya karma*.’<sup>53</sup> (24) *sthita prajna*, stable in intelligence, (25) *Viswarupa Darshan*, vision of the universal *Purusha*, (26) *Param Dham*, final rest of the Soul in *Purushottama* consciousness, (27) *atma jnata isvarah*, the gnosis of the Spirit is the master of its own cosmos, ‘As it knows itself, so too it knows all things — for all are only becomings of itself — directly, totally and from within outward, spontaneously in detail and arrangement, each thing in the truth of itself and its nature and in its relation to all other things.’<sup>54</sup> (28) *daivi Prakriti or sarvakarma-samarthya*, a rapid and divine capacity for all kinds of action that may be demanded from the instrument, (29) *mayyeva nivasisyasi*, ‘To raise our whole existence to the Divine Being, to dwell in him (*mayyeva nivasisyasi*), to be at one with him, unify our consciousness with his, to make our fragmentary



nature a reflection of his perfect nature, to be inspired in our thought and sense wholly by the divine knowledge, to be moved in will and action utterly and faultlessly by the divine will, to lose desire in his love and delight, is man's perfection,'<sup>55</sup> (30) *Samsiddhi*, absolute Spiritual perfection, (31) *atmani atmanam atmana*, of the Self in the Self and by the Self, (32) *Divyam Chaksuh*, the Divine eye, the subtle vision, the third eye through which one can see the supreme Godhead in all the myriad form unified in His single body. (33) *Sankhya liberation*, 'He may try to live more and more as the witness Purusha, regarding the action of Nature, without interest in it, without sanction to it, detached, rejecting the whole action, withdrawing into pure conscious existence.'<sup>62</sup> (34) *Swarat*, self-knower and self-ruler, 'To be active master of the nature he must evidently rise to some higher supramental poise where there is possible not only a passive, but an active identity with the controlling spirit. To find the way of rising to this greater poise and be self-ruler, Swarat, is a condition of his perfection.'<sup>63</sup> 'But to be self-ruler is not possible for him if he is subject to the attack of the lower nature, to the turbulence of grief and joy, to the violent touches of pleasure and pain, to the tumult of his emotions and passions, to the bondage of his personal likings and dislikings, to the strong chains of desire and attachment, to the narrowness of a personal and emotionally preferential judgment and opinion, to all the hundred touches of his egoism and its pursuing stamp on his thought, feeling and action.'<sup>68</sup> (35) *Samrat*, knower and master of the surrounding world; 'As man aims at knowledge and mastery of his own being, so also he aims at knowledge and mastery of the environmental world of nature, its objects, its instrumentation, its beings.'<sup>64</sup> (36) *Jnata Isvarah*: to become the Lord and knower of Self and Nature; 'Partially this may be done on a higher level of mind where it responds directly to supermind, but really and completely this perfection belongs not to the mental being, but to the ideal or knowledge Soul, *vijnanamaya purusha*. To draw up the mental into the greater knowledge being and that into the Bliss-Self of the spirit, *anandamaya purusha*, is the uttermost way of this perfection.'<sup>63</sup> (37) *Mukti*, purification is the condition of liberation; 'for to be desireless, ego-less, equal of mind and soul and spirit and *nistraigunya*, is in the idea of the Gita to be free, *mukta*.'<sup>65</sup> (38) *Samata*, even here on earth they have conquered creation whose mind is established in equality; 'The first necessity is some fundamental poise of the soul both in its essential and its natural being regarding and meeting the things, impacts and workings of Nature. This poise we shall arrive at by growing into a perfect equality, *samata*.'<sup>67</sup> (39) *samam Brahman*, they who realise *Brahman* equally everywhere find no fault in the creation; 'The self, spirit or Brahman is one in all and therefore one to all; it is, as is said in the Gita which has developed fully this idea of equality and indicated its experience on at least one side of equality, the equal Brahman, *samam brahma*; the Gita even goes so far in one passage as to identify equality and yoga, *samatvam yoga ucyate*. That is to say, equality is the sign of unity with the *Brahman*, of becoming *Brahman*, of

growing into an undisturbed spiritual poise of being in the Infinite. Its importance can hardly be exaggerated; for it is the sign of our having passed beyond the egoistic determinations of our nature, of our having conquered our enslaved response to the dualities, of our having transcended the shifting turmoil of the *gunas*, of our having entered into the calm and peace of liberation.’<sup>67</sup> (40) ***Yatha Prayuktosmi (niyuktosmi) tatha karomi***, as I am appointed by Thee, I work, ‘Then there can come the living reality of the perception that all in us is done and directed by the Master of our being, *yatha prayuktosmi tatha karomi*, which was before only a strong idea and faith with occasional and derivative glimpses of the divine action behind the becomings of our personal nature.’<sup>69</sup>

**The thirty-six *siddhis* of Yoga of Self-perfection as hinted in *The Synthesis of Yoga*:** (1) ***samata***, equality, equanimity, the capacity of receiving with a calm and equal mind all the attacks and appearances of outward things, ‘freedom from mental, vital, physical preferences, an even acceptance of all God’s workings within and around him;’<sup>73</sup> (2) ***shanti***, Spiritual calm, peace, consisting of “a vast passive calm” based on *udasinata* or “a vast joyous calm” based on *nati*, ‘a firm peace and absence of all disturbance and trouble;’<sup>73</sup> (3) ***sukha***, Spiritual ease and happiness, ‘a positive inner spiritual happiness and spiritual ease of the natural being which nothing can lessen,’<sup>73</sup> (4) ***atma prasada or hasya***, joy and laughter of the Soul, ‘a clear joy and laughter of the soul embracing life and existence;’<sup>73</sup> (5) ***viryam***, dynamic Spiritual force and energy of the Divine temperament, (6) ***shaktih***, the self-existent, the self-cognitive, self-effective Power of the Lord which expresses itself with the working of *Prakriti*, (7) ***chandibhavah***, the force of *Kali* manifest in temperament, (8) ***sraddha***, faith, ‘it —is in reality an influence from the supreme Spirit and its light a message from our supramental being which is calling the lower nature to rise out of its petty present to a great self-becoming and self-exceeding.’<sup>72</sup> (9) ***Jnanam***, that power of direct and divine law of Truth and a luminous growth into higher state of being which works independently of the intellect & senses or uses them only as subordinate assistants, (10) ***trikaladrstih***, the vision of three times, a special faculty of wisdom by which their details of event, tendencies in the past, present and future of the world as it exists, has existed and will exist in Time, “The supermind has the vision of the three times, *trikaladrsti*; it sees them as an indivisible movement and sees too each containing the others.”<sup>74</sup> (11) ***samadhi***, yogic trance in which the mind acquires the capacity of withdrawing from its limited waking activities into freer and higher states of consciousness; it is the calm, desireless, griefless fixity of the *buddhi* in the Self, ‘For in a (integral) Yoga which embraces all life completely and without reserve, the full use of *Samadhi* comes only when its gains can be made the normal possession and experience for an integral waking of the embodied soul in the human being,’<sup>76</sup> (12) ***vyapti***, the power of receiving other men’s thoughts, powers and feelings and projecting one’s own

thoughts etc. or personality into others, (13) *prakamya*, absolute keenness of the mind and senses, (14) *aisvarya*, control over events, lordship, wealth and all objects of desire, effectiveness of Will acting on object or event, without the aid of physical means, (15) *isita*, perfect control over the powers of nature and over things inert and intelligent, effectiveness of will acting not as command or through the ignorant thought but through the heart and temperament (*chitta*) in a perception of need or pure *lipsa*, (16) *vasita*, the power of exacting obedience to written or spoken word, the control of the object in its nature so that it is submissive to the spoken word, receptive of the thought conveyed or sensitive and effective of the action suggested, (17) *mahima*, greatness, (18) *laghima*, lightness, a power of lightness, that is to say of freedom from all pressure or weighing down in the mental, pranic or physical being by which it is possible to get rid of weariness and exhaustion and to overcome gravitation, (19) *anima*, fineness, subtlety, a physical *siddhi* that frees the body from the limitations ordinarily imposed by the gross materiality of its substance, such as subjection to stiffness, strain and pain resulting from exertion, (20) *garima*, the power of becoming heavy at will, the power of increasing the size and weight of the body, (21) *arogyam*, diseaselessness, health, ‘If a sadhak can call down the force to cure him without need of medical treatment, that is always the best, but it is not always possible, so long as the whole consciousness mental, vital, physical down to the most subconscious is not opened and awake,’<sup>90</sup> (22) *utthapana*, levitation, ‘The lightening of the heavy hold of the latter (body), of which the overcoming of fatigue is the first sign and the phenomenon of *utthapana*,’<sup>75</sup> (23) *saundaryam*, beauty, the universal Beauty which we feel in Nature and man and in all that is around us, reflecting some transcendent Beauty of which all apparent beauty here is only a symbol, (24) *vividhanandah*, manifold delight, the total physical delight experienced when Spiritual *ananda* can flow into the body and inundate cell and tissue; *ananda* manifesting in the body in the five forms called *kamananda*, *visayananda*, *tivrananda*, *raudrananda* and *vaidyutananda*, (25) *Krishnah*, as an Incarnation, *Avatar*, he manifests the union of wisdom and works and leads the earth’s evolution through this towards Divine union of *Ananda*, the eighth *avatar* of *Vishnu* in the *Hindu* tradition, regarded by *Sri Aurobindo* as an embodiment of “the complete divine manhood”<sup>12</sup> and as the *avatar* who opened the possibility of overmind in the evolution of consciousness on earth; a name of the universal Deity (*deva*) and supreme Being (*Purushottama*) who is the fourfold *Isvara* and also “the Destroyer, Preserver, Creator in one” (*Rudra*, *Vishnu*, *Brahma*), manifesting “through the Vishnu aspect as his frontal appearance”; “the Ishwara taking delight in the world” (*anandamaya Isvara* or *Lilamaya purusha*), realisation of oneness is seen in all things and beings in the several intensities and degrees, (26) *Kali*, the mother of all and destroyer of all, the Goddess (*devi*) into whose undivided consciousness-force (*chit-sakti*) our divided & unequal individual force of action & thought is to be renounced in order to replace our egoistic activities by the play in our body of the universal

*Kali* and thus exchange blindness & ignorance for knowledge and ineffective human strength for the divine effective Force, (27) *kamah*, a divine desire of delight other than the vital craving, a God-desire of which this other and lower phenomenon is an obscure shadow and into which it has to be transfigured, (28) *karma*, action in the world based on *vijnana* and which is born from the union of *Krishna* and *Kali*, (29) *sarvam brahma*, *Brahman* is the All, all the universe as the manifestation of the One, (30) *anantam brahmah*, infinite *Brahman*, all quality and action as the play of his universal and infinite energy, (31) *jnanam brahmah*, *Brahman* as self-existent consciousness and universal knowledge, all knowledge and conscious experience as the outflowing of that consciousness, (32) *anandam brahmah*, the *Brahman* as self-existent bliss and its universal delight of being, all in the terms of that one *Ananda*, (33) *suddhi*, purification, which is ‘the removal of all aberrations, disorders, obstructions brought about by the mixed and irregular action of the energy of being in our physical, moral and mental system;’<sup>77</sup> ‘**All purification** is a release, a delivery; for it is a throwing away of limiting, binding, obscuring imperfections and confusions;’<sup>78</sup> (34) *mukti*, liberation, which is ‘the release of our being from the narrow and painful knots of the individualised energy in a false and limited play;’<sup>77</sup> (35) *bhukti*, enjoyment of our liberated being which brings us into unity or union with the Supreme, (36) *siddhi*, perfection, fulfilment, accomplishment of the aims of self-discipline of Yoga and possession of extraordinary occult power; the **two kinds of perfection are:** ‘(1) first, a greater and greater detachment from the control of the lower suggestions; (2) secondly, an increasing discovery of a self-existent Being, Light, Power and *Ananda* which surpasses normal humanity... The Yoga of self-perfection is to make this **double movement as absolute as possible.**’<sup>79</sup>

**The fifty-one sub-siddhis of Yoga of Self-perfection as hinted in *The Synthesis of Yoga*:** (1) *titiksa*, endurance, one should endure transient material touches which cause heat and cold, happiness and pain, (2) *udasinata*, indifference, (3) *nati*, submission of the Soul to the will of the Divine, (4) *sama rasah*, equal *rasa*; the equal perception by the mind of the true essential taste of the inalienable delight of existence in all its variations which comes by the elimination of imperfect and perverse forms of *rasa* when one can be entirely disinterested in mind and heart and impose that detachment on the nervous being, the upflow of essential being in the form, that which is the secret of its self-delight, (5) *sama bhoga or priti*, the pleasure of mind in the *rasa* of all experience or mental seizing of the principle of delight in all things takes the form of a strong possessing enjoyment which makes the whole life-being vibrate with it and accept and rejoice in it, (6) *sama anandah*, a profound concentrated intense self-existent bliss extended to all that our being does, envisages, creates, a fixed divine rapture or perfect enjoyment of existence that comes when it is not things, but the *Ananda* of the spirit in things that forms the real, essential object of our enjoying and things only as form and symbol of the

spirit, waves of the ocean of *Ananda*, (7) *jnanalipsa*, the urge towards knowledge, (8) *jnanaprakasho*, clearness of mind and its tendency to be easily illuminated by ideas and to receive the truth, (9) *brahmavarcasyam*, Spiritual force which comes from knowledge and purity, (10) *sthairyam*, the capacity of fixity in *jnana*, (11) *abhayam*, freedom from fear which with a bold calmness meets and receives every menace of danger and shock of misfortune, (12) *sahasam*, active courage and daring which shrinks from no enterprise however difficult or perilous, (13) *yasolipsa*, the urge towards glory and victory, (14) *atmaslagha*, the high self-confidence of power, capacity, character and courage indispensable to the man of action, (15) *danam*, pours himself out on the world in order to get back what he has given increased a hundredfold, (16) *vyayah*, capacity to spend freely, (17) *kausalam*, the dexterity and skill which is able so to arrange the means, the equipment, the action as to produce the greatest results possible and the best arranged results, (18) *bhokalipsa*, the urge towards enjoyment, (19) *kamah*, a divine delight, love and beauty other than the vital craving, a God-desire of which this other and lower phenomenon is an obscure shadow and into which it has to be transfigured, (20) *prema*, the love which consecrates service, a love which asks for no return but spends itself for the satisfaction of that which we love, (21) *dasyalipsa*, the desire to serve, which in the perfect man becomes the desire to serve God-in-all, (22) *atma-samarpanam*, self-surrender, the giving of one's self without demanding a return, (23) *adinata*, non-depression, (24) *kshiprata*, swiftness, (25) *sthairyam*, steadiness, (26) *Ishwarabhava*, mastery, (27) *mahattva-bodhah*, the sense of a greatness of sustaining force, (28) *balaslagha*, assertion of strength, (29) *laghuta*, lightness, (30) *dharanasamarthyam*, the capacity of the body to contain without strain or reaction any working however intense and constant, of Divine energy however great and puissant, (31) *puernata*, fullness of vital force, (32) *prasannata*, clear purity and gladness, "Purity is to accept no other influence but only the influence of the Divine"<sup>80</sup> (33) *samata*, the capacity of receiving with a calm and equal mind all the attacks and appearances of outward things, (34) *bhogasamarthyam*, the capacity to take all enjoyment of the world without desire but also without exhaustion and satiety, (35) *snigdghata*, richness of feeling, (36) *tejahslagha*, assertion of Psychic force, (37) *kalyanasraddha*, faith that all is for the best, the sense of a divine power making for good behind all experiences, (38) *premasamarthyam*, capacity of unbounded love for all beings, (39) *visuddhata*, purity of thinking faculty, (40) *prakasah*, transparent luminousness, clarity of thinking faculty, (41) *vichitrabodhah*, richness, great variety and minuteness of the perceptions, (42) *jnana dharanasamarthyam*, the power of the mind to receive and adapt itself to any kind of knowledge without feeling anywhere a limit or an incapacity, (43) *saktyam*, faith in the Lord, (44) *bhagavati*, faith in the Divine Power, (45) *dristih*, the truth-seeing faculty of *jnana* whose nature is a direct inner seizing or a penetrating and enveloping luminous contact of the spiritual consciousness with its object, (46) *sritih*, a faculty of *jnana* which "is of the nature of truth

hearing: it is an immediate reception of the very voice of the truth, it readily brings the word that perfectly embodies it and it carries something more than the light of its idea; there is seized some stream of its inner reality and vivid arriving movement of its substance,<sup>14</sup> (47) *smritih*, the faculty of *jnana* by which true knowledge hidden in the mind reveals itself to the judgment and is recognised at once as the truth, (48) *viveka*, discrimination, discernment of truth, (49) *pratibodha*, perception, inner awakening, experiential knowledge, realisation, (50) *varta eva cha karmani*, 'I abide verily in the path of action and do not leave it as *sannyasin* thinks himself bound to renounce the work,'<sup>13</sup> (51) *satyadharmā*, the law of the truth, knowledge in action.

**The eighteen Supramental *siddhis*, Perfection as hinted in *Savitri***:- (1) 'Life supreme,'<sup>15</sup> (2) 'Omniscience supreme,'<sup>16</sup> (3) 'Trinity supreme,'<sup>17</sup> (4) 'occult Supreme,'<sup>18</sup> (5) 'supreme Intelligence,'<sup>19</sup> (6) 'Voice supreme,'<sup>20</sup> (7) 'word supreme,'<sup>21</sup> (8) 'all negating Void supreme,'<sup>22</sup> or 'emptiness of the Supreme,'<sup>23</sup> (9) 'silent still Supreme,'<sup>24</sup> or 'still Supreme,'<sup>25</sup> (10) 'supreme epiphany,'<sup>26</sup> (11) 'touch supreme,'<sup>27</sup> (12) 'things supreme,'<sup>28</sup> (13) 'power supreme,'<sup>29</sup> (14) 'supreme delight,'<sup>30</sup> (15) 'supreme identity,'<sup>31</sup> (16) 'Light supreme,'<sup>32</sup> or 'supreme light,'<sup>33</sup> (17) 'Will supreme'<sup>34</sup> and (18) 'Truth supreme.'<sup>35</sup>

The different Supramental perfections are studied as below:

**Supramental reason:**

"Thought lay down in a mighty voicelessness;  
The toiling **Thinker** widened and grew still,  
Wisdom transcendent touched his quivering heart:"

Savitri-33

"Abandoning the tardy limp of the hours  
And the inconstant blink of mortal sight,  
There where the **Thinker** sleeps in too much light  
And intolerant flames the lone all-witnessing Eye  
Hearing the word of Fate from Silence' heart  
In the endless moment of Eternity,  
It saw from timelessness the works of Time."

Savitri-343

"In waking Mind, the **Thinker** built his house."

Savitri-622

"The Immanent shall be the witness God  
Watching on his many-petalled lotus-throne  
His actionless being and his silent might  
Ruling earth-nature by eternity's law,  
A **thinker** waking the Inconscient's world,  
An immobile centre of many infinitudes  
In his thousand-pillared temple by Time's sea."

Savitri-706

It is not a higher logical intellect, but a directly luminous organisation of intimately subjective and intimately objective knowledge, the higher *buddhi*, and a higher action in the Truth Consciousness that sees all things in the unity and infinity of the Divine consciousness and self existence. The Supramental reason does all the work of the reasoning intelligence and does much more, but with a greater power and accuracy, harmony and efficiency. It is then itself taken up into a higher range of the power of knowledge and in that too nothing is lost, but all farther heightened, enlarged in scope, transformed in power of action. Its function is not to test or scrutinise, to support and prove or to detect and eliminate error. Its function is simply to link Knowledge with Knowledge, to discover and utilise harmonies and arrangement and relations, to organise the movement of Supramental knowledge. This it does not do by any formal rule or construction of inferences but by a direct, living, spontaneous and immediate seeing and placing of connection and relation.

**Supramental word:**

“At once **she was the stillness and the word**,  
A continent of self-diffusing peace,  
An ocean of untrembling virgin fire;  
The strength, the silence of the gods were hers.”

Savitri-16

“In an outbreak of the might of secret Spirit,  
In Life and Matter’s answer of delight,  
Some face of deathless beauty could be caught  
That gave immortality to a moment’s joy,  
**Some word** that could incarnate highest Truth  
Leaped out from a chance tension of the soul,  
Some hue of the Absolute could fall on life,  
Some glory of knowledge and intuitive sight,  
Some passion of the rapturous heart of Love.”

Savitri-175-176

He (Supermind) is the Wisdom that comes not by thought,  
His wordless silence brings the immortal word.”

Savitri-681

The Supramental word may descend as inspiration from above the head or as voice of the Self or of the Spirit, *vani, adesh*. It manifests inwardly with a light, a power, a rhythm of thought and a rhythm of inner sound that make it the natural and living body of the Supramental thought and vision. It pours into the plastic language and speech which is other than the limited intellectual, emotional and sensational significance. The Word is formed and heard initially in the intuitive mind and subsequently in the Supermind. So this can be revealed by highly gifted developed Souls through speech and writing, whose

physical consciousness and its organs have gone through long training of purification, transformation and perfection.

**Supramental Thought:**

“Thought lay down in a mighty voicelessness;  
The toiling Thinker widened and grew still,  
Wisdom transcendent touched his quivering heart:  
His soul could sail beyond thought’s luminous bar;  
Mind screened no more the shoreless infinite.”

Savitri-33

“His privilege regained of shadowless sight  
The Thinker entered the immortals’ air  
And drank again his pure and mighty source.”

Savitri-263

“There Knowledge called him to her mystic peaks  
Where thought is held in a vast internal sense  
And feeling swims across a sea of peace  
And vision climbs beyond the reach of Time.”

Savitri-299

“A Power arose out of my slumber’s cell.  
Abandoning the tardy limp of the hours  
And the inconstant blink of mortal sight,  
There where the Thinker sleeps in too much light  
And intolerant flames the lone all-witnessing Eye  
Hearing the word of Fate from Silence’ heart  
In the endless moment of Eternity,  
It saw from timelessness the works of Time.”

Savitri-343

“The knowledge of the thinker and the seer  
**Saw the unseen and thought the unthinkable,**  
**Opened the enormous doors of the unknown,**  
Rent man’s horizons into infinity.”

Savitri-359

The Supramental thought receives new light and power from above, organises the harmony of manifested existence of the Supramental being, discovers it on eternal principles, casts it upon the right lines of the truth that is to be manifested, keeps sounding as characteristic notes the recurrence of the constant elements in the experience and the action which are necessary to constitute the harmony. It does not follow the habitual mind’s action of assimilating all new thought and experience to a fixed customary mould of thinking, taking that rigidity for its basis. The basis of action of Supramental thought is above the head, *upari budhne*, in the largeness of the self, in the supreme foundation of the Supramental truth, *budhne ratasya*. All thought in



the Truth Consciousness is in the nature of intuition, inspiration or revelation and all deficiency of knowledge is to be supplied by a farther action of these powers; error is prevented by the action of a spontaneous and luminous discrimination; the movement is always from Knowledge to higher and more luminous Knowledge.

**Supramental observation:** The act of observation is a movement towards bringing out latent knowledge. The Truth Consciousness sees everything in the self and its observation must therefore be subjectively objective and are capable of knowing them even as we know ourselves by the force of that oneness and much nearer to, though not the same as the observation of our own internal movements regarded as an object of knowledge.

**Supramental memory:**

“A shapeless memory lingers in us still  
And sometimes, when our sight is turned within,  
Earth’s ignorant veil is lifted from our eyes;  
There is a short miraculous escape.”

Savitri-47

“At last he wakes to a memory of Self:  
He sees within the face of deity,  
The Godhead breaks out through the human mould:  
Her highest heights she unmask and is his mate.”

Savitri-65

“In dream and trance and muse before our eyes,  
Across a subtle vision’s inner field,  
Wide rapturous landscapes fleeting from the sight,  
The figures of the perfect kingdom pass  
And behind them leave a shining memory’s trail.”

Savitri-120

“Amidst earth’s mist and fog and mud and stone  
It still remembers its exalted sphere  
And the high city of its splendid birth.  
A memory steals in from lost heavens of Truth,  
A wide release comes near, a Glory calls,  
A might looks out, an estranged felicity.”

Savitri-262-263

“In trance they gathered back their bygone selves,  
In a background memory’s foreseeing muse  
Prophetic of new personality  
Arranged the map of their coming destiny’s course:”

Savitri-293

“Overpowered were form and memory’s limiting line;  
The covering mind was seized and torn apart;

It was dissolved and now no more could be,  
The one Consciousness that made the world was seen;  
All now was luminosity and force.” Savitri-319  
“A divinity and kingliness gird his brow;  
His eyes keep a memory from a world of bliss.”

Savitri-430

The Supramental memory is different from the mental memory, not a storing up of past knowledge and experience, but an abiding presence of knowledge that can be brought forward or, more characteristically, offers itself, when it is needed: it is not dependent on attention or on conscious reception, for the things of the past not known actually or not observed can be called up from latency by an action which is yet essentially a remembrance.

**Supramental Imagination:**

“The rapid footsteps of her fantasy,  
Amid whose falls wonders like flowers rise,  
Are surer than reason, defter than device  
And swifter than Imagination’s wings.” Savitri-84  
“There none was weak, so falsehood could not live;  
Ignorance was a thin shade protecting light,  
Imagination the free-will of Truth,  
Pleasure a candidate for heaven’s fire;  
The intellect was Beauty’s worshipper,  
Strength was the slave of calm spiritual law,  
Power laid its head upon the breasts of Bliss.”

Savitri-124

“Imagination called her shining squads  
That venture into undiscovered scenes  
Where all the marvels lurk none yet has known:”

Savitri-242

“A seeing will pondered between the brows;  
Thoughts, glistening Angels, stood behind the brain  
In flashing armour, folding hands of prayer,  
And poured heaven’s rays into the earthly form.  
Imaginations flamed up from her breast,  
Unearthly beauty, touches of surpassing joy  
And plans of miracle, dreams of delight:”

Savitri-540

The imagination transformed in the Supermind acts on (1) one side as a power of true image and symbol, always an image or index of some value or significance or other truth of being, (2) on the other as an inspiration or

interpretative seeing of possibilities and potentialities not less true than actual or realised things.

**Supramental judgment:** The Supramental judgment acts inseparably from the Supramental observation and Supramental memory, inherent in it as a direct seeing or cognition of values, significances, antecedents, consequences, relations, etc.; or it supervenes on the observation as a luminous disclosing idea or suggestion; or it may go before, independent of any observation, and then the object called up and observation confirms visibly the truth of the idea.

**Supramental Law:**

“Meanwhile you two shall serve the dual law  
Which only now the scouts of vision glimpse  
Who pressing through the forest of their thoughts  
Have found the narrow bridges of the gods.” Savitri-684  
“The Immanent shall be the witness God  
Watching on his many-petalled lotus-throne  
His actionless being and his silent might  
Ruling earth-nature by eternity’s law,  
A thinker waking the Inconscient’s world,  
An immobile centre of many infinitudes  
In his thousand-pillared temple by Time’s sea.”

Savitri-706

“Then in the process of evolving Time  
All shall be drawn into a single plan,  
A divine harmony shall be earth’s law,  
Beauty and joy remould her way to live:  
Even the body shall remember God,  
Nature shall draw back from mortality  
And Spirit’s fires shall guide the earth’s blind force;  
Knowledge shall bring into the aspirant Thought  
A high proximity to Truth and God.”

Savitri-707

“He shall light up Truth’s fire in Nature’s night,  
He shall lay upon the earth Truth’s greater law;  
Man too shall turn towards the Spirit’s call.  
Awake to his hidden possibility,  
Awake to all that slept within his heart  
And all that Nature meant when earth was formed  
And the Spirit made this ignorant world his home,  
He shall aspire to Truth and God and Bliss.  
Interpreter of a diviner law  
And instrument of a supreme design,  
The higher kind shall lean to lift up man.”

Savitri-709

“Even the multitude shall hear the Voice  
And turn to commune with the Spirit within  
And strive to obey the high spiritual law:  
This earth shall stir with impulses sublime,  
Humanity awake to deepest self,  
Nature the hidden godhead recognise.”

Savitri-709

Supramental Law is a process of innate Knowledge, a Knowledge inherent in existence so as to allow progression and its motion is directed towards a Divinely foreseen goal. Supramental is the Source, keeper of Law and guiding Truth in the world which is the expression of a self-nature determined by the compelling truth of the real idea that each thing is in its inception. Therefore, from the beginning of the creation the whole development is predetermined in its self-knowledge and at every moment in its self working it must be original inherent Truth and at the end it will be what was contained and intended in its seeds.

**Supramental sense:**

“The All-Wonderful makes a marvel of each event,  
The All-Beautiful is a miracle in each shape;  
The All-Blissful smites with rapture the heart’s throbs,  
A pure celestial joy is the **use of sense.**”

Savitri-663

“All here but passionate hint and mystic shade  
Divined by the inner prophet who perceives  
The spirit of delight in **sensuous things**,  
Turned to more sweetness than can now be dreamed.”

Savitri-675

“There was a greater tranquil sweetness there,  
A subtler and profounder ether’s field  
And mightier scheme than heavenliest **sense** can give.”

Savitri-677

Supramental sense is fundamentally not the action of certain physical organs, but the contact of Consciousness with its objects, *samjnana*. It is a contacting of existence, presences, things, forms, forces, activities, but a contacting of them in the stuff of the Supramental being and energy, not in the divisions of Matter and through the physical instruments, that creates the Supramental sense, *samjnana*. The state described in *the Upanishad* in which one sees, hears, feels, touches, senses in every way the *Brahman* and the *Brahman* only, for all things have become to the consciousness only that and have no other, separate or independent existence, is not mere figure of speech,

but the exact description of the fundamental action of the pure sense, the spiritual object of the pure *samjnana*. All sense and sensation of touch, physical sight and hearing become full of the divine light, the divine power and intensity of experience, a divine joy, the delight of the *Brahman*.

**Supramental intelligence:**

“All the grey inhibitions were torn off  
And broken the intellect’s hard and lustrous lid;  
Truth unpartitioned found immense sky-room;  
An empyrean vision saw and knew;  
The bounded mind became a boundless light,  
The finite self mated with infinity.”

Savitri-25

“A difficult evolution from below  
Called a masked intervention from above;  
Else this great, blind inconscient universe  
Could never have disclosed its hidden mind,  
Or even in blinkers worked in beast and man  
The Intelligence that devised the cosmic scheme.”

Savitri-146-147

“On earth by the will of this Arch-Intelligence  
A bodiless energy put on Matter’s robe;  
Proton and photon served the imager Eye  
To change things subtle into a physical world  
And the invisible appeared as shape  
And the impalpable was felt as mass:”

Savitri-241

“In dark inconscient realms once void of thought,  
Missioned by a supreme Intelligence  
To throw its ray upon the obscure Vast,  
An imperfect light leading an erring mass  
By the power of sense and the idea and word,  
She ferrets out Nature’s process, substance, cause.”

Savitri-250

“An unintelligible Intelligence  
Invents creation’s paradox profound;  
Spiritual thought is crammed in Matter’s forms,  
Unseen it throws out a dumb energy  
And works a miracle by a machine.”

Savitri-600

“Yet in the exact Inconscient’s stark conceit,  
In the casual error of the world’s ignorance  
A plan, a hidden Intelligence is glimpsed.”

Savitri-658

“His is the dumb will of atom and of clod;  
A Will that without sense or motive acts,  
An Intelligence needing not to think or plan,  
The world creates itself invincibly;  
For its body is the body of the Lord  
And in its heart stands Virat, King of Kings.”

Savitri-680

The Supramental intelligence is of the nature of a truth seeing, truth hearing and truth remembering and, though capable of being sufficient to itself in a certain way, still feels itself more richly fulfilled by the thought and word that give it a body of expression. It is a self-aware Truth of being in which self-knowledge is inseparable from self-existence. This Truth-consciousness does not think out things but works them out with knowledge according to the impeccable self-vision and the inevitable force of a sole and self-fulfilling Existence.

**Supramental sound:**

“Attentive to an unseen Truth they seize  
A **sound** as of invisible augur wings,  
Voices of an unplumbed significance,  
Mutterings that brood in the core of Matter’s sleep.  
In the heart’s **profound audition** they can catch  
The murmurs lost by Life’s uncaring ear,  
A prophet-speech in Thought’s omniscient trance.”

Savitri-54

“A summons from her being’s summit came,  
A sound, a call that broke the seals of Night.  
Above her brows where will and knowledge meet  
A **mighty Voice** invaded mortal space.”

Savitri-474

“A **voice** comes down from mystic unseen peaks:  
A cry of splendour from a mouth of storm,  
It is the voice that speaks to night’s profound,  
It is the thunder and the flaming call.”

Savitri-627

All sounds become to the Supramentalised ear the voice of the Divine, himself born into sound, and a rhythm of the concord of the universal symphony.

**Supramental Love:**

“When unity is won, when strife is lost

And all is known and all is clasped by Love  
Who would turn back to ignorance and pain?"

Savitri-633

"The supermind shall claim the world for Light  
And thrill with love of God the enamoured heart  
And place Light's crown on Nature's lifted head  
And found Light's reign on her unshaking base.  
A greater truth than earth's shall roof-in earth  
And shed its sunlight on the roads of mind;  
A power infallible shall lead the thought,  
A seeing Puissance govern life and act,  
In earthly hearts kindle the Immortal's fire."

Savitri-707

The power of Love Supramentalised can take hold of all living relations without hesitation or danger and turn them God-ward delivered from their crude, mixed and petty human settings and sublimated into the happy material of a Divine life. It automatically rejects and waits patiently to destroy the limitation of human love and transforms the human love into Divine Love. The Divine Love is a direct stroke from the transcendence which can save the Truth and can slay the falsehood.

#### **Supramental Touch:**

"In sudden moments of revealing flame,  
In passionate responses half-unveiled  
He reached the rim of ecstasies unknown;  
**A touch supreme** surprised his hurrying heart,  
The clasp was remembered of the Wonderful,  
And hints leaped down of white beatitudes."

Savitri-236-237

"Awakened by the **touch of the Unseen**,  
Deserting the boundary of things achieved,  
Aspired the strong discoverer, **tireless Thought**,  
Revealing at each step a luminous world."

Savitri-277

"A heavier tread is mine, **a mightier touch**.  
There where the gods and demons battle in night  
Or wrestle on the borders of the Sun,  
Taught by the sweetness and the pain of life  
To bear the uneven strenuous beat that throbs  
Against the edge of some divinest hope,  
To dare the impossible with these pangs of search,  
In me the spirit of immortal love  
Stretches its arms out to embrace mankind.  
Too far thy heavens for me from suffering men.

Imperfect is the joy not shared by all.”

Savitri-686

“Often a lustrous inner dawn shall come  
Lighting the chambers of the slumbering mind;  
A sudden bliss shall run through every limb  
And Nature with a **mightier Presence** fill.”

Savitri-710

The Supramentalised touch also contacts or receives the touch of the Divine in all things and knows all things as the Divine through the conscious self in the contact: and there is too the same totality, intensity, revelation of all that is in and behind the touch to the experiencing consciousness.

### **Supramental vision:**

“The supermind has the vision of the three times, *trikaladrsti*; it sees them as an indivisible movement and sees too each containing the others. It is aware of all tendencies, energies and forces as the diverse play of unity and knows their relation to each other in the single movement of the one spirit.”<sup>104</sup>

“It is therefore only by going back from the surface physical mind to the psychic and spiritual consciousness that a vision and knowledge of the triple time, a transcendence of our limitation to the standpoint and view range of the moment, can be wholly possible.”<sup>105</sup>

“Meanwhile there are certain doors opening from the inner on to the outer consciousness which make an occasional but insufficient power of direct retro-vision of the past, circumvision of the present, prevision of the future even in the physical mind at least potentially feasible.”<sup>105</sup>

“So according to the degree to which you are conscious and the extent to which you see, you perceive images, see events that are more or less near, and you see them more or less accurately. The only vision that is true and sure is the vision of the divine Consciousness. So the problem is to become aware of the divine Consciousness and to keep this consciousness in all details all the time.”<sup>106</sup>

“As an occult vision opens in him, he becomes aware of worlds behind in which consciousness and personality hold an enormous place and assume a premier value; even here in the material world to this occult vision the inanimation of Matter fills with a secret pervading consciousness, its inanimation harbours a vibrant life, its mechanism is the device of an indwelling Intelligence, God and soul are everywhere.”<sup>108</sup>

“On life’s thin border awhile the Vision stood  
And bent over earth’s pondering forehead curve.”

Savitri-4

“Here too the **vision** and prophetic gleam  
Lit into miracles common meaningless shapes;”

Savitri-5

“But wisdom comes, and **vision** grows within:



Then Nature's instrument crowns himself her king;  
He feels his witnessing self and conscious power;  
His soul steps back and sees the Light supreme."

Savitri-20

"All the grey inhibitions were torn off  
And broken the intellect's hard and lustrous lid;  
Truth unpartitioned found immense sky-room;  
An empyrean **vision** saw and knew;  
The bounded mind became a boundless light,  
The finite self mated with infinity."

Savitri-25

"Yet a foreseeing Knowledge might be ours,  
If we could take our spirit's stand within,  
If we could hear the muffled daemon voice."

Savitri-52

"He crosses the boundaries of the unseen  
And passes over the edge of mortal sight  
To a new vision of himself and things."

Savitri-71

"There is a deeper seeing from within  
And, when we have left these small purlieus of mind,  
A greater vision meets us on the heights  
In the luminous wideness of the spirit's gaze.  
At last there wakes in us a witness Soul  
That looks at truths unseen and scans the Unknown;  
Then all assumes a new and marvellous face:  
The world quivers with a God-light at its core,  
In Time's deep heart high purposes move and live,  
Life's borders crumble and join infinity."

Savitri-168

"Overtaken by the spirit's sudden spell,  
Smitten by a divine passion's alchemy,  
Pain's self compelled transformed to potent joy  
Curing the antithesis twixt heaven and hell.  
**All life's high visions** are embodied there,"

Savitri-235

"Arriving into his ken a wonder space  
Of great and marvellous meetings called his steps,  
Where Thought leaned on a **Vision** beyond thought  
And shaped a world from the Unthinkable.

Savitri-260

"All that is made and once again unmade,  
The calm persistent **vision of the One**  
Inevitably re-makes, it lives anew:

Forces and lives and beings and ideas  
Are taken into the stillness for a while;  
There they remould their purpose and their drift,  
Recast their nature and re-form their shape.”

Savitri-294

“An invisible sunlight ran within her veins  
And flooded her brain with heavenly brilliances  
That woke a wider sight (Supramental vision) than earth could know.”

Savitri-356

‘But just as anyone can with some training learn science and do things which would have seemed miracles to his forefathers, so almost anyone, if he wants, can with a little concentration and training develop the faculty of **supraphysical vision**. When one starts Yoga, this power is often though not invariably — for some find it difficult — one of the first to come out from its latent condition and manifest itself, most often without any effort, intention or previous knowledge on the part of the sadhak. It comes more easily with the eyes shut than with the eyes open, but it does come in both ways. The first sign of its opening in the externalised way is very often that seeing of “sparkles” or small luminous dots, shapes etc. which was your first introduction to the matter; a second is, often enough, the seeing of circles of light or colour round objects, most easily round luminous objects like a star; seeing of colours is a third initial experience — but they do not always come in that order. The Yogis in India very often in order to develop the power use the method of *tratak*, concentrating the vision on a single point or object — preferably a luminous object.’<sup>110</sup>

Supramental vision is a secondary part of Supramental Knowledge that need not depend on support of superficial mental image; it concretises all mental abstractions and has the character of sight and its object is an invisible and formless truth which is something much more near, profound and comprehensive than the mental vision. The truth of the thing known is subjectively seen in the Self or a direct seizing or penetrating luminous contact of Spiritual consciousness, *dristi, pasyati*, the Spirit that sees faultlessly through knowledge by identity. It surpasses the indications of thought, does not need the aid of thought and makes the truth of thing directly evident, *pratakhyā*. So, Supramental vision is a complementary and supplementary experience of Supramental touch and Supramental sound and there is a retaining of movement, vibration, rhythm, presence and contact of the Spirit.

### **Supramental Time and Space:**

“August and few the sovereign Kings of Thought  
Have made of **Space** their wide all-seeing gaze  
Surveying the enormous work of **Time**:  
A breadth of all-containing Consciousness  
Supported Being in a still embrace....

A great all-ruling Consciousness is there..."	Savitri-271
"Its inexhaustible acts in a <b>timeless Time</b> , A <b>space</b> that is its own infinity."	Savitri-298
"One <b>moment</b> fill with thy eternity, Let thy <b>infinity</b> in one body live, All-Knowledge wrap one mind in seas of light, All-Love throb single in one human heart."	Savitri-345
"The Immortal bound to earth's mortality Appearing and perishing on the roads of Time Creates God's moment by eternity's beats."	Savitri-447
"She passed beyond <b>Time</b> into eternity, Slipped out of <b>space</b> and became the Infinite;"	Savitri-555
"She was <b>Time</b> and the dreams of God in Time; She was <b>Space</b> and the wideness of his days. From this she rose where Time and <b>Space</b> were not; The superconscient was her native air, Infinity was her movement's natural <b>space</b> ; Eternity looked out from her on <b>Time</b> ."	Savitri-557
"The <b>infinite</b> holds the finite in its arms, <b>Time</b> travels towards revealed eternity."	Savitri-623
"All means are held good to catch a single beam, Eternity sacrificed for a moment's bliss:"	Savitri-629
"All <b>Time</b> is one body, <b>Space</b> a single look: There is the Godhead's universal gaze And there the boundaries of immortal Mind: The line that parts and joins the hemispheres Closes in on the labour of the Gods Fencing eternity from the toil of Time."	Savitri-660-61
"The Truth supreme, vast and impersonal Fits faultlessly the <b>hour</b> and <b>circumstance</b> , Its substance a pure gold ever the same But shaped into vessels for the spirit's use, Its gold becomes the wine jar and the vase."	Savitri-662-63
"There <b>Time</b> dwelt with eternity as one;	

Immense felicity joined rapt repose.”

Savitri-678

“But when the phantom flame-edge fails undone,  
Then never more can **space** or **time** divide  
The lover from the loved; **Space** shall draw back  
Her great translucent curtain, **Time** shall be  
The quivering of the spirit’s endless bliss.”

Savitri-684

The eternal Self within us has thrown itself out as the adventurer in Time and Space, limiting itself to flow of dynamic movements in the succession of moments of seeking and divisibility of objective field of substance so that they may win back again from imperfect and developing awareness, the infinite possibilities of lost Self-knowledge and All-knowledge. The right and ideal relation of the individual with the Time is to bring down Timeless Eternal into the slipping moments or to link Time’s second to infinity by endless descent of Divine force or the moments stretched into eternity, failing which gives birth to the wrong mental relation resulting in impatience and appearance of a continuous succession of moments of being in an eternal Time. Similarly the right relation of the individual with the Space or the small span of life and surrounding to which we are mentally and sensorially conscious is to call down God’s Spaceless Omnipotence into fragmented atmosphere or ‘lost in the depths of its own solitude’ and recalls the Soul’s adventure into Space, failing which gives birth to wrong relation resulting in incapacity. So a true law of living must be evolved which can help us soonest to get back to the Self-knowledge which experiences Conscious Being subjectively as Time whose fundamental truth is the eternity of the Eternal and objectively as Space whose fundamental truth is the infinity of the Infinite or self-conceptive extension of one Being; where former is the mobile self-extension of passing succession of moments in which the mind experiences itself at a certain point whence it looks back and ahead and the latter is only a coexistence of things or a static self-extension measured out by mind through divisibility of substance and all things stand or move together in fixed order. Time-Space as a whole is eternal in their essential power of manifestation in which there is a movement of Consciousness and Spiritual Existence displaying the field of movement of its Conscious-Force to newly create and manifest things and happenings and must therefore be temporary in their appearance on the surface. Each state of Consciousness has its own Time and Space and they change with the change of Consciousness. Space is a property of Matter which is a creation of Energy in movement. Time is a dimension of Space for complete action of this Energy. To relate rightly, steadily and wholly of the entire extension of the conceptual Reality of Time and Space is not practicable by limited mental consciousness but is possible in Timeless and Spaceless static self-aware Supramental Consciousness who comprehends all things in

dynamic Knowledge and governs their objective manifestation in Space and Time. To understand truly the significance of Space and Time, the consciousness must pass beyond the finite reason and the finite sense to a larger Spiritual sense. In Supermind, the continuously momentary conscious being of Time and divisibility of Space are annulled and the burden of Time and Space disappears completely in the coexistent inner tranquil immobility and infinite immobile mobility and things become vast, calm, luminous, self-existent, immense and full of joy.

The Supramental time consciousness is different from mental experience of time. Mind is swept helplessly on the stream of moments and each passing moment are swiftly disappearing into the unknown. So Supramental time consciousness is (1) founded on eternal identity beyond the changes of time; (2) in this eternity of time past, present and future co-exist; (3) this total movement of three time is realised as single and indivisible movement even in their succession of stages, periods and cycles; (4) through the succession of moments step by step evolution in ignorance is experienced.

**The vision of Supramental Community:**

“One soul’s ambition lifted up the race;”

Savitri-45

“Above stood ranked a **subtle archangel race**  
With larger lids and looks that searched the unseen.  
A light of liberating knowledge shone  
Across the gulfs of silence in their eyes;  
They lived in the mind and knew truth from within;  
A sight withdrawn in the concentrated heart  
Could pierce behind the screen of Time’s results  
And the rigid cast and shape of visible things.”

Savitri-268

“At once she seemed to found a **mightier race.**”

Savitri-355

“A **mightier race** shall inhabit the mortal’s world.”

Savitri-706

The **Divine Centres** consisting of few collective Souls all over the world can grow when an individual or a group enters sufficiently strong direct Divine descent from higher plane and utilise that Influence initially as transformation of his whole nature and finally as a centre of world transformation. Firstly, there will be prolonged, tedious and painful period of preparation, sincere practice and purification of all our Being and Nature till it is ready and fit for opening towards secret inmost Soul, the Psychic being in the heart or opening of Spiritual being above the head, a Divine Influence and Presence; secondly, all the conflicting members and elements of our

personality consent to bear the difficult and exacting process of transformation and it would not be easy to arrive at a complete change while still enclosed in the life of the lower nature; lastly, the hardest of all is the invisible occult war and struggle we have to carry through against the universal dark forces attached in their root nature to ignorance, to misuse of force, to perversity of delight and to present unstable creation when we seek to make the final Supramental conversion and reversal of Consciousness by which the Divine Truth must be established on the earth's atmosphere in all its plenitudes. We have to grow aware of the interventions, suggestions and impulsions of cosmic forces which oppose the increase of harmony, truth and good and have disguised themselves as original movement of our own mind and life and wage battle against them. We have to realise ourselves as embodied Soul through which cosmic Nature seeks to fulfil itself and emerges out of the powers of universal Nature antagonist to the Light of Knowledge. A new Heaven on earth could descend; a world of Truth Light could be created in the midst of receding darkness of this terrestrial existence by stilling or transcending of the temporal activity of our conscious mind. In the Supramental Era, or entry into silence of conscious Eternity, *Satya Yuga*, Unity, Universality, Perfection, Harmony, Freedom and Truth of order would be the Consciousness of the race. There Life would repose on a realisation of great varieties; Love would be all-inclusive, motiveless, a union of Soul with Soul and a joy of identity; Justice would be absolutely secured by opulent management and spontaneous action of being in harmony with truth of things; Law of Supermind is unity fulfilled in diversity, a complete dynamism of return to ourselves; it would be self-existent and spontaneous in their self-fulfilment, an inevitable self-development of the truth of thing and the process of innate Knowledge, a Knowledge inherent in existence so as to allow progression and its motion is directed towards a Divinely foreseen goal; Equality would be consistent with hierarchy and perfect difference; artificial standards and rigid standardisation would be replaced by infinitely plastic harmonious principle and free automatic perception of right relations and their inevitable execution of truth of idea, action and creation.

The relation between one-community with the other would assure harmonious diversity, mutuality and oneness. There would be a considerable free diversity in the self-expression of the individuals of a single community and between different Gnostic communities which would create their own body of the life of the Spirit. The greatest richness of diversity and liberty of self-expression based on an underlying oneness and stability in utmost mutability are the law of the Supramental perfected community and there the perfected individual's self-expression and self-realisation need not be a long white monotone. He would not be cast according to a single moulded fixed pattern of personality or insist on sameness of action or fixed law in all circumstances or subordinate himself to mass consciousness, but there would be the union of

freedom, order of conscious unity, universality, integral self-awareness, plasticity, infinite variation and harmonious diversity of action and expression of the collective life in its manifestation of Gnostic Consciousness. This Gnostic community will ensure a luminous integral unity with its greatest completeness in the common life of Gnostic beings, and it will also ensure and impose similar dominating harmony, right relation and order upon the life of surrounding ignorant mundane community within the boundary of certain limitation. It will surely admit within its border as much of human life as is turned towards Spirituality leaving the rest to function on the mental self-sufficiency of old foundation.

These are some of the perfections of integral Yoga studied that will come in stages in one or many successive births or in all life. The integral perfection of Being and Nature in their infinite essence ‘must combine **many different strands of divine experience**’<sup>36</sup> and this pursuit of perfection must be many-fold through activation of integral Consciousness, not the single line of exclusive pursuit of mental Consciousness and must harmonise many aspects of the Divine.

*OM TAT SAT*

References: -

- 1: The Mother’s Agenda-4/435,
- 2: CWSA-24/The Synthesis of Yoga-623-624,
- 3: The Gita-3.1,
- 4: The Gita-7.3,
- 5: “He (An equal seeker of truth) must accept everything, but cling to nothing, be repelled by nothing however imperfect or however subversive of fixed notions, but also allow nothing to lay hold on him to the detriment of the free working of the Truth-Spirit. This **equality of the intelligence** is an essential condition for rising to the higher supramental and spiritual knowledge.” CWSA-24/The Synthesis of Yoga-718,
- 6: “Distrust a man who has never failed and suffered; follow not his fortune, fight not under his banner.” Sri Aurobindo/SABCL/17/The Hour of God/115, “Equally a man who sets out to be a Yogi or Guru and has no spiritual consciousness or no power in his spiritual consciousness — a Yoga force or spiritual force — is making a false claim and is either a charlatan or a self-deluded imbecile; still more is he so if having no spiritual force he claims to have made a path others can follow.” CWSA-29/Letters on Yoga-II/p-179, “Help men, but do not pauperise them of their energy; lead and instruct men, but see that their initiative and originality remain intact; take others into thyself, but give them in return the full godhead of their nature. He who can do this is the leader and the guru.” Sri Aurobindo/CWSA-13/Essays in Philosophy and Yoga-p-208, “It has always been said that to take disciples means to take upon yourself the difficulties of the disciples as well as your own. Of

course, if the Guru does not identify himself with the disciple, does not take him into his own consciousness, keeps him outside and only gives him *upadesa*, leaving him to do the rest himself, then the chance of these effects is much diminished, made practically nil.” CWSA-29/Letters on Yoga-II/p-197,

7: The Mother’s Agenda-3/70-71,  
8: CWSA-23/The Synthesis of Yoga-399,  
9: CWSA-23/The Synthesis of Yoga-496,  
10: CWSA-24/The Synthesis of Yoga-762,  
11: CWSA-24/The Synthesis of Yoga-802-07,  
12: CWSA/19/Essays on the Gita-166,  
13: The Gita-3.22,  
14: CWSA/24/The Synthesis of Yoga-815,  
15: Savitri-197,  
16: Savitri-76,  
17: Savitri-89,  
18: Savitri-331,  
19: Savitri-250,  
20: Savitri-694,  
21: Savitri-405,  
22: Savitri-545,  
23: Savitri-536,  
24: Savitri-533,  
25: Savitri-497, 333,  
26: Savitri-663,  
27: Savitri-237, 145, 706, 329,  
28: Savitri-123, 238,  
29: Savitri-542,  
30: Savitri-120, 200, 124, 325,  
31: Savitri-579,  
32: Savitri-20,  
33: Savitri-484,  
34: Savitri-378,  
35: Savitri-44, 658, 659, 661, 662, 663, 705,  
36: CWSA/23/The Synthesis of Yoga-114,  
37: “Children, *bala*, speak of *Sankhya* and *Yoga* apart from each other, not the wise, *Punditah*; if a man applies himself integrally to one, he gets the fruit of both.” The Gita-5.4,  
38: CWSA/24/The Synthesis of Yoga-615,  
39: The Gita-10.6,  
40: CWSA/19/Essays on the Gita- 104,  
41: CWSA/19/Essays on the Gita-237,  
42: CWSA/19/Essays on the Gita-103,  
43: CWSA/19/Essays on the Gita-530,  
44: The Gita-7.26, The Gita-4.5,



- 45: The Gita-6.7,
- 46: CWSA/19/Essays on the Gita-240,
- 47: CWSA/23/The Synthesis of Yoga-48,
- 48: CWSA/19/Essays on the Gita-241,
- 49: CWSA/19/Essays on the Gita-535,
- 50: CWSA/19/Essays on the Gita-398,
- 51: CWSA/19/Essays on the Gita-424,
- 52: CWSA/19/Essays on the Gita-421,
- 53: CWSA/19/Essays on the Gita- 450,
- 54: CWSA/24/The Synthesis of Yoga-799,
- 55: CWSA/19/Essays on the Gita-132,
- 56: The Mother's Centenary Works/3/175-176,
- 57: **Sri Aurobindo**/The Mother's Centenary Works (second edition)/10/312-313,
- 58: The Mother's Agenda-1/407,
- 59: "And finally the body **must develop** a perfect power to hold whatever force is brought into it by the spirit and to contain its action without spilling and wasting it or itself getting cracked. It must be capable of being filled and powerfully used by whatever intensity of spiritual or higher mind or life force without any part of the mechanical instrument being agitated, upset, broken or damaged by the inrush or pressure, --as the brain, vital health or moral nature are often injured in those who **unwisely attempt Yogic practice** without preparation or by undue means or rashly invite a power they are intellectually, vitally, morally unfit to bear, --and, thus filled, it must have the capacity to work normally, automatically, rightly according to the will of that spiritual or other now unusual agent without distorting, diminishing or mistranslating its intention and stress. This faculty of holding, *dharana-sakti*, in the physical consciousness, energy and machinery is the **most important siddhi of the perfection of the body.**" CWSA/24/The Synthesis of Yoga-731,
- 60: "Its solitude greatedened her (Savitri's) human hours" Savitri-14  
 "Apart he (King) lived in his mind's solitude," Savitri-44,  
 "A breath of Godhead **greaten human time.**" Savitri-366
- 61: The Gita-7.19,
- 62: CWSA-24/The Synthesis of Yoga-635,
- 63: CWSA-24/The Synthesis of Yoga-637-38,
- 64: CWSA-24/The Synthesis of Yoga-640,
- 65: CWSA-24/The Synthesis of Yoga-675,
- 66: "The way proposed for the integral Yoga is a lifting up and surrender of the whole being to him, by which not only do we become one with him in our spiritual existence, but dwell too in him and he in us, so that the whole nature is full of his presence and changed into the divine nature; we become one spirit and consciousness and life and substance with the Divine and at the same time we live and move in and have a various joy of that oneness. This integral liberation from the ego into the divine spirit and nature can only be relatively

complete on our present level, but it begins to become absolute as we open to and mount into the gnosis. This is the liberated perfection.” CWSA-24/The Synthesis of Yoga-678-79,

67: CWSA-24/The Synthesis of Yoga-692,

68: CWSA-24/The Synthesis of Yoga-701,

69: CWSA-24/The Synthesis of Yoga-725,

70: CWSA-24/The Synthesis of Yoga-729,

71: The Mother’s Agenda-4/101,

72: CWSA/24/The Synthesis of Yoga-774,

73: CWSA/24/The Synthesis of Yoga-722,

74: CWSA/24/The Synthesis of Yoga-792,

75: CWSA/23/The Synthesis of Yoga-533,

76: CWSA/23/The Synthesis of Yoga-526-27,

77: CWSA/23/The Synthesis of Yoga-530,

78: CWSA/24/The Synthesis of Yoga-674,

79: CWSA/24/The Synthesis of Yoga-668-69,

80: SABCL/23/Letters on Yoga-645,

81: “There are successive curves, each second of which would have to be noted down; and in the course of one of these curves, something is suddenly found. For example, at the beginning of *The Yoga of Self-Perfection*, Sri Aurobindo reviews other yogas, beginning with Hatha Yoga. I had just translated this when I remembered Sri Aurobindo saying that Hatha Yoga was very effective but that it amounted to spending your whole life training your body, which is an enormous time and effort spent on something not essentially very interesting. Then I ‘looked’ at it and said to myself, ‘But after all,’ (I was looking at life as it is, as people ordinarily live it) ‘one spends at least 90% of one’s life merely to PRESERVE one’s body, to keep it going! All this attention and concentration on an instrument which is put to hardly any use.’ Anyway, I was looking at it with that attitude, when suddenly all the cells of my body responded, in such a spontaneous and WARM way.... How to say it? Something so ... so moving. They told me, ‘But it’s the Lord who is looking after Himself in us!’ Each one was saying: ‘But it’s the Lord who is looking after Himself in us!’” The Mother/ **May 19, 1961**,

82: “Sense hunger does not cease with the mental self-control, *samyama*, it ceases when the Supreme is seen. So even the mind of the wise man, *yatatah*, who labours for self-perfection **is carried away by vehement insistences of senses**. Having brought all the senses under control, *samyama*, he must sit firm in Yoga, wholly given up to Me; for whose senses are mastered, of him the intelligence is firmly established (in its proper seat). The enjoyments born of external touches of things are the causes of sorrow, the sage, the man of awakened understanding, *buddhah*, does not place his delight in these senses.” The Gita-2.59, 60, 61/5.22, “The wise are not always or wholly wise, the intelligent are intelligent only in patches; **the saint suppresses in himself many unsaintly movements** and the evil are not entirely evil: the dullest has

his unexpressed or unused and undeveloped capacities, the most timorous his moments or his way of courage, the helpless and the weakling a latent part of strength in his nature.” CWSA-23/The Synthesis of Yoga-235,

83: CWSA/23/The Synthesis of Yoga-118,

84: CWSA/23/The Synthesis of Yoga-38,

85: “It is **an eternal portion of Me as *Purushottama* that has become the *Jiva*** in the world of *Jivas* and draws to itself the six senses, including the mind, that abide in the *Prakriti*.” The Gita-15.7, “This is the lower nature, *apara Prakriti*. Know too, O mighty-armed, My Supreme Nature, *Para Prakriti*, different from this *apara Prakriti*; **this supreme *Prakriti* has become the *Jiva*** by which this world is upheld.” The Gita-7.5,

86: CWSA/23/The Synthesis of Yoga-49, “Purna Yoga means (1) that instead of approaching the Divine through the mind alone (Jnana) or the heart alone (Bhakti) or through will and works alone (Karma Yoga), one seeks the Divine with all the parts and powers of the consciousness and the being, uniting these three ways and **many others in a single Yoga** (way of union with the Divine) and receives the Divine in His presence, consciousness, force, light and bliss in all the consciousness and the being.” CWSA-29/Letters on Yoga-II-373,

87: CWSA-23/The Synthesis of Yoga-29,

88: CWSA/21/The Life Divine-45,

89: CWSA-23/The Synthesis of Yoga-57,

90: CWSA-35/Letters on Himself and the Ashram-p-784-785,

91: “Yet the cells sense so perfectly that... All the experiences in the subconscious at night are quite clear proofs that a ... a **WORLD** of things and vibrations is being cleaned out – all the vibrations opposed to **the cellular transformation**. But how can one poor little body do all that work! The body is quite aware of being a sort of accumulation and concentration of things (yet there is inevitably a selection – *Mother laughs* – because if everything had to be worked out in one center like this [her body] it would be ... it would be impossible!). Oh, if you knew how deeply and perfectly convinced these cells are, in all their groups and sub-groups, each one individually and within the whole, that everything is not only decreed but executed by the Divine, everything! They have a kind of constant awareness so filled with... a conscious faith in His infinite wisdom, even when there is what the ordinary consciousness calls suffering or pain. That’s not what it is for the cells – it’s something else! And the result is a state of ... yes, a state of peaceful combat. There is a sense of Peace, the vibration of Peace, and simultaneously an impression of being ... (how to put it?) on the alert, in constant combat. Taken all together it creates a rather odd situation.” The Mother’s Agenda-March 14, 1961,

92: “But to be able to observe (this is something being worked out on a parallel line), to observe exactly what goes on in this cellular realm, one must be perfectly free from and independent of other human beings’ influence. And this is extremely difficult because of that habit of mixture. It’s the sensitiveness of the cells which has difficulty. So constant care must be taken to fasten all that sensitiveness on to the aspiration for the Supreme alone; that’s the only way, the solution. You have to do that constantly, every time you feel the influence

of others' contact. In ordinary life, of course, to get rid of influences you cut off the contact; well, that movement of withdrawal, recoil, isolation, all those psychological movements (through material isolation in the physical; in the vital, in the psychic, in the mind, everywhere, it always consists in cutting oneself off, in separating oneself), all that is false; it's contrary to the truth. The truth is to *(outspread gesture)* to feel the union. And yet, for the cellular work of **cellular transformation**, an isolation must be reached that isn't a contradiction of the essential unity. And that's a little difficult; it makes for a very delicate, very painstaking, very microscopic work which somewhat complicates matters. But it's possible, for instance, to touch someone, to take someone's hand, and for union to be achieved only in the deeper truth, while outwardly there is just a bringing together of cells." The Mother's Agenda-August-3, 1966,

93: "There is something interesting in this cellular consciousness: they have a sense of sincerity which is much sharper, and what they call in English *exacting*, than in the vital and the mind (even the material vital and mind). There is a sort of absoluteness in the sincerity which is very remarkable, and they have a severity towards each other which is quite wonderful. It's extremely interesting. If anything, any part, any movement, tries to cheat, they catch it like this (*gesture of nipping it and wringing its neck*), and in such a sharp and precise way.... In all vital or mental movements, there is always a kind of (*sinuous gesture*) suppleness, something that tries to adapt itself – while here, oh ... it's like this (*inflexible gesture*). So when there is invocation, prayer, self-giving, surrender, trust, all those things become so pure – so pure, so crystalline, you know, that ... oh! And there is a growing conviction that a perfection realized in this very Matter is a FAR MORE perfect perfection than anywhere else. That's what gives it a stability it has nowhere else. When there is the great offering and also the joyous self-giving, joyous surrender, if something comes in with even a very slight self-interest – for instance, a suffering in some little corner (a pain or disorder), which hopes for or wishes or expects some improvement – then it gets caught like this (*same gesture of nipping and wringing its neck*) and it's told, "Oh, insincere one! Give yourself without condition." Then it's magnificent." The Mother's Agenda-April 13, 1967,

94: "(Question) After reading a chapter in *The Synthesis of Yoga* I wrote to you the other day about the strong mental realisation of cosmic oneness; now I find that that state has disappeared. Was there anything wrong in writing about it? Is it that the Mother does not like this sort of Yoga of Knowledge? Or is it that one should always write about the darker side and never mention the other side? (Answer) Why should Mother dislike Yoga of Knowledge? The realisation of self and of the cosmic being (without which the realisation of self is incomplete) are essential steps in our Yoga; it is the end of other Yogas, but it is, as it were, the **beginning of ours**, that is to say, the point where its own characteristic realisation can commence. The disappearance of a realisation

when it is spoken of is an experience some people have, but it is not likely to be the case with you. To write only of the dark side would be to overemphasise it and not to give a chance to the other. It is probable that the realisation comes only as a first touch; it comes often like that and afterwards repeats itself until the consciousness is able to hold it as its normal state.” CWSA-32/The Mother with letters on the Mother-334, “In our Yoga the Nirvana is the **beginning** of the higher Truth, as it is the passage from the Ignorance to the higher Truth. The Ignorance has to be extinguished in order that the Truth may manifest.” CWSA-28/433

95: The Divine includes not only the supracosmic but the cosmic and the individual — not only Nirvana or the Beyond but Life and the All.” Sri Aurobindo/CWSA-28/Letters on Yoga-I/p-442, CWSA-35/Letters On Himself and the Ashram-p-94 “These three elements, a union with the supreme Divine, unity with the universal Self, and a supramental life action from this transcendent origin and through this universality, but still with the individual as the soul-channel and natural instrument, constitute the essence of the integral divine perfection of the human being.” CWSA-24/The Synthesis of Yoga-622,

96: “But still this line of development too is necessary, because there must be a bridge between the spirit and the intellectual reason: the light of a spiritual or at least a spiritualised intelligence is necessary for the fullness of our total inner evolution, and without it, if another deeper guidance is lacking, the inner movement may be erratic and undisciplined, turbid and mixed with unspiritual elements or one-sided or incomplete in its catholicity. For the transformation of the Ignorance into the integral Knowledge the growth in us of a spiritual intelligence ready to receive a higher light and canalise it for all the parts of our nature is an intermediate necessity of great importance.” CWSA-22/The Life Divine-913,

97: CWSA-24/The Synthesis of Yoga-807,

98: “Every fibre of the sense mind and basic consciousness is shot through with the action of this psychic prana, it is a nervous or vital and physical mentality. Even the buddhi and ego are overpowered by it, although they have the capacity of raising the mind beyond subjection to this vital, nervous and physical psychology. This combination creates in us the sensational desire-soul which is the **chief obstacle** to a higher human as well as to the still greater divine perfection.” CWSA-24/The Synthesis of Yoga-647, “But this purification cannot be effected without a preliminary clearing of its natural obstacles in the other lower parts of the *antaḥ karaṇa*, and the **chief natural obstacle** running through the whole action of the *antaḥ karaṇa*, through the sense, the mental sensation, emotion, dynamic impulse, intelligence, will, is the intermixture and the compelling claim of the psychic prana.” CWSA-24/The Synthesis of Yoga-655,

99: CWSA-24/The Synthesis of Yoga-674,

100: CWSA-24/The Synthesis of Yoga-656,

101: CWSA-24/The Synthesis of Yoga-660,

- 102: CWSA-24/The Synthesis of Yoga-735,
- 103: CWSA/24/The Synthesis of Yoga-668-669,
- 104: CWSA/24/The Synthesis of Yoga-792,
- 105: CWSA/24/The Synthesis of Yoga- 892
- 106: The Mother/TMCW-10/126,
- 107: CWSA-23/The Synthesis of Yoga-58,
- 108: CWSA-23/The Synthesis of Yoga-127,
- 109: CWSA-23/The Synthesis of Yoga-142,
- 110: CWSA-30/Letters on Yoga-III-89-90,

# The Post Script-I

“It is very easy to be a saint! Oh, even to be a sage is very easy. I feel I was born with it—it is spontaneous and natural for me... but Supramental transformation is another thing altogether, oh!... No one has ever followed that path; *Sri Aurobindo* was the first, and He left before telling us what He was doing, I am literally carving out a trail through the virgin forest—worse than a virgin forest...I am given the awareness of how huge this thing is one drop at a time...so I won't be crushed (or 'Light conquered now even by that feeble beam:' Savitri-601). It has reached a point where all Spiritual life, all those people and races that have tried since the beginning of the earth, all that seems like nothing, **like child's play** in comparison. And it is a work without glory: you have no results, no experiences filling you with ecstasy or joy—none of that, it is a hideous labour.”<sup>19</sup>

## The Mother

Integral Yoga proposes the developing Soul to concentrate, contemplate, meditate and adore the One or the highest embodied Consciousness to the exclusion of the Many, representing distorted consciousness and asks the developed Souls to reconcile them. It further defines *Purusha*, *Ishwara*, *Brahman* and *Sat* as static Consciousness in ascending order and *Chit*, *Maya*, *Shakti* and *Prakriti* as dynamic Consciousness in descending order. A right play of *Purusha* with *Prakriti* in Ignorance makes one fit to ascend in Consciousness to be a part of the play of *Ishwara* with *Shakti* in Knowledge. This Spiritual Consciousness when further established through the right play of *Ishwara* with *Shakti*, makes one fit to further ascend in Consciousness to be part of the play of *Brahman* with *Maya* in comprehensive Knowledge. This established play in the Supramental plane makes one fit to ascend into the *Ananda* plane and be a part of the play of indeterminable *Sat* with *Chit*. Earth life is accepted as playfield of the Divine Playmate where Consciousness is revealed through right play of *Purusha* with *Prakriti* and Consciousness is veiled through their wrong play. *The Mother's Manifestation* is a conscious play of the indeterminable and unmanifest *Sat* and *Chit* leading the creation towards new Creation, Action and *Ananda*. This Play will further continue in three intermediate planes for equal manifestation of Divine in *Purusha* and *Prakriti*, *Ishwara* and *Shakti* and *Brahman* and *Maya*. They are further intensified as a fusion between Inconscient Self and Inconscient Sheath, Subconscient Self and Subconscient Sheath, true physical and subtle physical, true vital and subtle vital, true mental and subtle mental, Psychic Self and Psychic Sheath, Spiritual Self and Spiritual Sheath, universal Self and universal Sheath, Supramental Self and Supramental Sheath and Bliss Self and Bliss Sheath. A play and union of the respective Self with respective sheath calls down the Divine energy to material plane and the Divine life becomes practicable.

If it is the responsibility of the developed Soul to reconcile the Supreme Consciousness revealed in Spirit with the Supreme Consciousness veiled and distorted in Matter (The Inconscient is the Superconscient's sleep.' Savitri-600) then he will have to go through a series of successes and failures, succession of Spiritual rise and fall of Consciousness in all Life and all Time till the full Divinity is retained. If a developed Soul is an *Avatar*, as hinted in *Savitri*, then he would bear 'million wounds'<sup>1</sup> in his secret heart. After being established in the highest Consciousness of *Turiya*, the everlasting Day, *Savitri* has to fight 'million battles'<sup>2</sup> on earth through successive births and bodies. This indicates that after established in supreme Consciousness, a developed Soul has to concentrate, contemplate and meditate on the problem of Existence, adore and consecrate the Divine veiled and concealed in the Multiplicity of creation and become a part of *The Mother's* world transformation action. The greatness of his fiery Spirit is always subjected to supreme test by recalcitrant Matter.

When *Sri Aurobindo* arrived on *Indian* soil on 6<sup>th</sup> February, 1893, after fourteen years study in *England*, the Divine gave Him the **first blow** as His father left his earthly body before His arrival and His ailing mother was unable to recognise Him. Thus, He was deprived of parental love and care during the whole of His childhood beginning from the age of seven. The Divine rewarded Him with a Spiritual experience of deep silence and peace or vast calm descended upon Him as He first touched *Indian* soil at the *Apollo* Sea Port, Bombay. This is also recognised as beginning of first Divine Call related with the 'realisation of the silent spaceless and timeless *Brahman* gained after a complete and abiding stillness of the whole consciousness.'<sup>65</sup> The Divine gave Him the **second blow** by sending Him to *Alipore* jail through violation of *British* law on 5<sup>th</sup> May, 1908 and rewarded Him with comprehensive and integral Spiritual experience of '*Vasudevah Sarvamiti*,<sup>17</sup> of realisation 'of the cosmic consciousness and of the Divine as all beings' and attainment of *Purushottama* Consciousness. Thus, the call received for the freedom of Nation due to His partial Divine union was superseded by far greater integral Call to work out means of redemption of humanity.<sup>60</sup> An *Avatar's* subtle and causal body are well developed by virtue of evolution of His past successive births about which He might not be aware during the early formative period of His life and this integral Divine union was turning point of His life and awareness about His integral Divine existence. This is also recognised as the period of reception of second Divine Call of Jivatma's union with four dynamic Divine Shakti and initial contact with the dynamic Supramental plane. The **third blow** came to him in the form of demise of His spouse, *Mrinalini Devi*, an emanation of Divine Mother on 17<sup>th</sup> December, 1918, about whom He hinted in the epic *Savitri*,<sup>47</sup> she sacrificed her life and gave way for the arrival of the Divine Mother's incarnation in the physical embodiment of *The Mother* on 24<sup>th</sup> April, 1920. In *Sri Aurobindo's* life the motiveless, self-existent, all embracing, all



compassionate, universal, eternal and unparalleled intensity of absolute vibration of Divine Love<sup>21</sup> was initiated from the virgin physical form of *Mrinalini Devi*. This sublimation of exclusive human love into all-inclusive Divine love took another decisive change through *the Mother's* immaculate Consciousness which was far more superior 'prepared vessel'<sup>23</sup> than the physical virginity of the emanate Mother. *The Mother* was born with a Consciousness which had the double capacity of playing the game of Soul's (*Jivatma*) union with the Divine (*Paramatma*) and *Para-prakriti* invading *Apara-prakriti*. So, Her all life (*The Mother* and *Sri Aurobindo* were born free) was the Divine Birth, Divine Play and Divine Action, *janma karma cha me Divyam*,<sup>33</sup> from the beginning of the creation (or 'She atoned for all since the first act whence sprang' Savitri-599) and was very far from the influence of the ordinary human birth of *Apara-prakriti* of three modes of Nature. In *Savitri*, *Sri Aurobindo* gave a hint of the emergence of limitless 'comprehensive virginity' extending over multiple (or ten) subtle bodies which form the secured basis of integral Yoga. The dual *Avatars'* interfusion of subtle body and causal body mark the grandeur of Their new creation and world action. This is also recognised as period of establishment of third Divine Call of *Paramatma's* union with *Paraprakriti* or fusion of static and dynamic *Brahman* in the heart centre and permanent opening of God's Supramentalised Psychic door. The **fourth and last blow** the Divine gave Him during the period of difficult Subconscient transformation, on 24<sup>th</sup> November, 1938 in the form of breaking of His right leg while walking and contemplating in His room through a hostile attack<sup>46</sup> and by this blow the Divine reminded Him to complete and wind up the *Avatar's* work He began in the subtle and causal world. This was also the period in which the golden era of Their dual *Sadhana* was disturbed and His personal life was intruded by a greater number of disciples who wanted to extend their service to Him. This is also recognised as the period of receiving the fourth Divine Call of *Para-prakriti's* descent into *Apara-prakriti* and of experiencing violent battle against the dark and nether Forces of Subconscient and Inconscient Sheath with conscious Supramental Light in the frontal nature. In *Savitri* it is hinted that He was a unique treasure loaned by the Gods for a brief period or 'heaven lent to earth'<sup>24</sup> and men and this sovereign glory, splendour and heaven's greatness was too great to stay on this mortal soil for longer period or 'earth could not keep too long from heaven'<sup>24</sup> this rare Divine stuff. Thus, He took twelve more years to complete the vast inner Subliminal and Superconscient action in Consciousness whose external manifestation was the complete revision of the books *The Synthesis of Yoga* and *The Life Divine*. He also forced His way towards the completion of His major epic work, *Savitri*, which is a continuation of His unending Spiritual adventure extending over the last fifty years, right from His stay at *Baroda*. So, on this day, 5<sup>th</sup> December, 1950, He left His earthly body or as hinted in *Savitri*, 'This day returning *Satyavan* must die.'<sup>24</sup> His death marks the beginning of greater Psychic, Spiritual and Supramental life on earth and few of the humanity are

privileged to arrive at Supreme state of Consciousness with lesser effort than the Spiritual predecessors. This is also recognised as the fifth Divine Call, which only the *Avataras* enjoy and He pays God's debt to earth with his large suffering, 'million wounds,'<sup>1</sup> and the body's death. Through each blow and reward Divine made Him aware of His large integrated Divine action on earth. Thus, from the above series of outer events we glimpse little about how the *Lord* suffered for humanity, paid the debt of God for its redemption and transformation.

The above study indicates that 'supreme Diplomat'<sup>27</sup> gives blow and forces all the developing and developed Souls to experience Spiritual fall of Consciousness and He gives reward in the form of 'greater rise'<sup>27</sup> of Spiritual Consciousness after each blow. The time period of oblivion in between the Spiritual fall and rise of Consciousness becomes short/brief in the greatest Souls. But when a Developing Soul, *jijnasu*, experiences Spiritual fall on the Eternal's road, *yogabhrasta*,<sup>31</sup> his period of oblivion<sup>45</sup> related with his highest Divine mission becomes long and even in this life he forfeits 'the spirit's lonely chance in Time.'<sup>28</sup> The accumulation of his Spiritual energy of past and present birth is not lost and in the next birth he again engages in assiduous endeavour<sup>29</sup> and attains highest Spiritual goal. In the earth's Spiritual history, whenever an *Avatar* decides to leave His earthly body which is identified as 'giant Spiritual fall,'<sup>27</sup> of Consciousness, is always preceded by a 'huge descent'<sup>27</sup> of Divine force through His instrumental Divine action.

*The Gita* further issues an injunction to earth bound Souls that it is better to experience Spiritual fall while the individual Soul is pursuing the Divine, *svadharme nidhanam sreyah*,<sup>30</sup> than to follow an alien law of worldly life and separative identity, which in spite of its noble appearance and good result can raise fear in the being and this fear will be accumulated in the passage of time to take the worst shape, *paradharmo bhayabahah*.<sup>30</sup> So a seeker of truth, *jijnasu*, who has experienced Spiritual fall in a past life, *Yogabhrasta*, his Spiritual effort is not lost or destroyed; rather the memory of his past askesis recovers his mental state of Divine union in the next birth and he endeavours for perfection through practice of *Shastra* and finally goes beyond the written truth. In one birth through persevering endeavour, he can cross the askesis of many births<sup>48</sup> and attains the highest goal.

Integral Yoga further ensures this hope to developing Souls that those seekers who have 'complete sincerity and perfect self-giving'<sup>44</sup> will not have to go through the experience of Spiritual fall. If they have sincerity and no desire then they can ascend from the ordinary state of consciousness of three *gunas* to Psychic and Spiritual state of Consciousness. The possibility of Spiritual fall of developed Souls during Subconscient transformation cannot be ruled out. They are identified as:

“Our past lives still in our unconscious selves  
 And by the weight of its hidden influences  
 Is shaped our future’s self-discovery. ...  
 Our dead past round our future’s ankles clings  
**And drags back the new nature’s glorious stride,**  
 Or from its buried corpse old ghosts arise,  
 Old thoughts, old longings, dead passions live again,  
 Recur in sleep or move the waking man...  
 An old self lurks in the new self we are;  
**Hardly we escape from what we once had been:**  
 In the dim gleam of habit’s passages,  
 In the subconscious’s darkling corridors  
 All things are carried by the porter nerves  
 And nothing checked by subterranean mind,  
 Unstudied by the guardians of the doors  
 And passed by a blind instinctive memory,  
 The old gang dismissed, old cancelled passports serve.  
**Nothing is wholly dead that once had lived;**  
 In dim tunnels of the world’s being and in ours  
 The old rejected nature still survives;  
**The corpses of its slain thoughts raise their heads**  
 And visit mind’s nocturnal walks in sleep ...  
**The seeds of sins renounced sprout from hid soil;**  
 The evil cast from our hearts once more we face;  
**Our dead selves come to slay our living soul.”** Savitri-483-484

Those who want to collaborate in this movement of Consciousness are represented in ascending order in Ashram living.

A moderate developing nature of a **Devotee** is at once a seeking after truth, light and knowledge, a struggle and war against lower desire driven own Nature and the surrounding world, a constant production, adaptation and skill applied to the gross material life and a life dedicated for part self-giving and partial service to the Divine. A **true or ideal Devotee** is he who has transcended all enjoyments through outer aids and searches the inexhaustible source of delight through inner movement. His life is fulfilled with his new birth of *Ashramite* and he can prevent integral Yoga from transforming into a religion by giving more importance to the *Avatar’s* impersonal form<sup>25</sup> than His personal manifestation.<sup>26</sup> An ideal devotee is at once a student of *French* in order to enter *The Mother’s* Teachings and its original Divine Presence, a student of *The Life Divine* in order to pursue Her uninterrupted and laborious large-scale Divine Work, a student of *The Synthesis of Yoga*, in order to practice rigorously integral Yoga, a student of *The Mother* book in order to open himself towards intermediate Spiritual plane and perfect his life with the

aid of four-fold Mediatrix Mother powers, a student of *Savitri*, in order enter relation with the incarnating dual Godhead. If we want to universalise the narrow identity of a devotee then regardless of his religion, nationality and faith, if he is truthful and virgin or if he has renounced rest and earthly enjoyment, then he is recognised as the true Mother's devotee.

An ideal moderate Ashramite turns his emotions towards the Divine through Bhakti Yoga and consecrates all his action through Karma Yoga. An '*ideal Ascetic Ashramite*'<sup>6</sup> practice rigorous self-control through the path of renunciation of desire and ego and he should neither be attached to the Divine work, *na mam karmani limpanti*,<sup>7</sup> nor attached to initiation of ordinary work, *sarvarambhaparityagi*,<sup>8</sup> nor attached to his home or home state, *aniketa*,<sup>9</sup> nor attached to any *Shastra* or written truth, *sabdabrahmatibartate*,<sup>10</sup> nor attached towards His devotees, *madbhakta sanga barjitah*,<sup>11</sup> nor attached to the sect, community<sup>16</sup> and limitation of religious activities, *sarvadharmam paritejya*,<sup>12</sup> but attached alone to the Divine,<sup>20</sup> *Majyasakta*,<sup>13</sup> who is All, with the knowledge of All Life and All Time, *veda sarvani*.<sup>14</sup> All his thought, impulses, feelings are to be referred constantly to the Divine for His approval or disapproval. He will do all action by uniting with the Divine, *yogasthah kuru karmani*.<sup>15</sup> True *Ashramites* are they whose mind, life, body and Soul are perfectly satisfied<sup>49</sup> with pursuit of higher life from the first day of entry and stepping into *Ashram* living. They will declare firmly that 'They have come to do something entirely new and very difficult'<sup>62</sup> without claiming any ownership<sup>64</sup> of *Ashram* living.

An immaculate *Ashramite* can step into a *Sadhaka* if he can reconcile the dispensable Psycho-physical methods of the developing Souls with the indispensable Psychic and Spiritual methods of developed Souls. He realises Divine in the One and does not succeed immediately to realise Him in the Many; he finds Divine in the unmanifest Absolute and rejects Him in the myriad manifestation of lower nature; finds Divine more pure in Impersonal than in Personal, more complete in *Nirguna* than in *Saguna*; satisfyingly established in the silent and passive *Brahman* and not so satisfyingly established in the dynamic *Brahman*. He is closer to realisation of *Vedantic* object of Supreme Self and not conversant enough with the *Tantric* objective of multiple perfections, *siddhis*. His concentration on the enormous vision of integral Yoga will drive him towards unfolding of Their limitless consciousness.

A *Sadhaka* can successfully step into status of **Child** if his will, intellect, *buddhi* and emotion dwell constantly upon the master idea of surrender<sup>50</sup> for a long period by renouncing the egoistic sense of desire and attachment. A point is reached where all his thoughts, feelings, actions and impulses begin to flow from the Divine Mother and change them from some Divine seed to the flower

of world tree till there will be no division between his mutable this life and Her eternal all life. He realises the equal Divine Presence in the Unmanifest and the Manifest, in the Impersonal and the Personal, in *Nirguna* and *Saguna*, in the timeless Silence and the time possessing joy of Activity, in the *Purusha* and *Prakriti* and becomes the growing vessel of *the Mother's* Infinite Consciousness. He receives the greatest benefit from Divine's external *Avtarahood* to trace a passage towards Supreme change.

A Child can successfully step into status of **integral Yogi** if he can reconcile the mutually antagonist *Karma*, *Jnana* and *Bhakti Yoga* to intensify the Soul in mind and rises beyond it to the Divine oneness. He will reconcile *Vedantic*, *Tantric* and *Buddhist* objective of absolute Self, multiple *Siddhis* of *Chetana Shakti* and *Nirvana* respectively to arrive at the highest ascending *Sachchidananda* Consciousness and dynamises the highest descending *Sachchidananda* Consciousness.

The benefit of integral *Karma Yoga* is that it reconciles the opposition between Spiritual life and the world and one need not abandon the world and outer wandering in order to possess the Divine. *Sri Prapatti* cultivated the hard soil of earth's Subconscience which was complemented by *Sri Babaji Maharaj's* perfection of Divine Work and both of them contributed in the extension of inner and outer Spiritual Empire, *Swarajya* and *Samrajya* of integral Yoga.

The benefit of integral *Jnana Yoga* is that it brings stability in constant union with the Divine, multiplies immensely the power of concentration, liberates mind from all twilight thought, dynamises waking trance, a scout and adventurer of Consciousness and opens the passage of willed death of traditional Yoga and un-willed death of integral Yoga. *Sri Anilbaran Roy* and *Sri Satprem* worked out the indivisible *Brahma-Nirvana* of traditional Yoga and indivisible Truth Consciousness of integral Yoga respectively in seclusion and deep silence.

The benefit of integral *Bhakti Yoga* is that it brings joy to Divine action and ecstasy to adventure of new Consciousness and paves the passage open towards the discovery of Bliss Self beyond Supramental Self. *Sri Dilip Kumar Roy* was hounded by indivisible *Krishna* Consciousness of traditional *Bhakti Yoga* and *Sri Champaklal* extended his exceeding faith, devotion and service to the Divine Master which later culminated in diffusive Spiritual manifestation. As integral (*Bhakti*) *Yogi* he had developed more capacity to bear earth's suffering through activation of Bliss Self.

The benefit of integral *Tantra*<sup>63</sup> *Yoga* is the realisation of kinetic Divine to resolve all problems of existence. *Sri K. Anurakta's* perfection in

consecrated *bhakti* had also established him in Occultism and in working out the well being of all creatures. Integral Yoga identifies *Tantric Siddhi* of four-fold Mother Powers, *Shakti Chatustayam*, as one of the six elements of perfection of *Yoga of Self-perfection*.

The benefit of integral *Hatha Yoga* is to equip the *annamaya Purusha* with power, freedom, purity and light. It maintains improved eternal youthfulness of the physical body, ensures immense power of health and greater power of longevity. *Pranab Da's* perfection in *Karma Yoga* is extended towards perfection of physical education which is felt as an indispensable foundation of all higher Spiritual pursuit. Integral Yoga identifies *Hathayogic Siddhi* of four-fold perfection of body, *Sharira Chatustayam*, as one of the six elements of perfection of *Yoga of Self-perfection*.

The 'right relation of the individual with the collectivity'<sup>16</sup> is to pour on the surrounding what is the best, the profoundest and the completest in him in order to fulfil his universal existence and cosmic necessity and true relation with the world of which he is a part. The future of the individual, the community, the religion, the state and the nation are very much secured, bright and optimistic if they accept this subordinate law of self-expansion as outcome of their principal activity of self-concentration.

Integral Yoga is primarily a swift Spiritual evolution<sup>5</sup> meant for a few developed Souls and secondarily slow collective evolution of Nature meant for large number of developing Souls; its method is primarily Psychic, Spiritual and Supramental and secondarily Psycho-physical; its centre of action is primarily through direct Divine contact from a Divine Centre and secondarily through indirect or intermittent Divine Contact from a moderate Spiritual Centre. This Yoga is primarily 'Yoga of Self-perfection' of developed Souls and secondarily *Karma*, *Jnana* and *Bhakti Yoga* of developing and developed Souls. Out of these triple paths, integral Yoga is primarily *Karma Yoga* and secondarily the subordinate action of *Jnana and Bhakti Yoga*. Integration comes by reconciliation of triple Yoga and practice of the fourth 'Yoga of Self-perfection.' The Consciousness in which an integral Yogi is established is primarily waking trance or entry into multiple subtle bodies/*koshas* in waking state and secondarily dream trance, sleep trance and absolute trance of *Turiya*, 'to which few can attain and from which not all can return'<sup>4</sup> to the body.

So, in integral Yoga, *The Mother's* manifesting action can be pursued by Divine union and activation of three Powers of Work/Will, Wisdom/Truth and Love/Delight/Beauty. If a *Sadhaka* will pursue integral *Karma Yoga* rightly, then he will enjoy a Spiritual Kingdom within and a Material Kingdom without and his frontal Nature is possessed by *Mahasaraswati* aspect of the Divine Mother. If he will pursue integral *Jnana Yoga* rightly then he will be able to

guard the Kingdom from invasion of Ignorance, Falsehood, Suffering and Death and his frontal Nature is possessed by *Maheswari* aspect of the Divine Mother. If he will pursue the integral *Bhakti Yoga* rightly, then he will be able to manifest Divine Love, Beauty and Delight in abundance in his Kingdom and his frontal Nature is possessed by *Mahalakshmi* aspect of the Divine Mother. If he can dynamise the Supramental Self and Bliss Self then his capacity of bearing earth's burden and suffering multiplies. If he will pursue Yoga of Self-perfection rightly then he will be able to reconcile the antagonism between triple Yoga, dynamise the Divine *Shakti* of integral *Tantra Yoga* and perfect and educate the body/material vessel for cellular transformation. And his frontal Nature is possessed by *Mahakali* aspect of the Divine Mother.

All of our eight integral Teachers are Emanations, *Vibhutis* of the Divine Mother due to Their Psychic and Spiritual opening. They live in the Overmental consciousness and one of the four Overmental Mother Powers<sup>51</sup> are active in their frontal nature. Thus, the frontal nature of Sri Anilbaran Ray and Sri Satprem are dominated by Maheswari. The frontal nature of Sri Babaji Maharaj and Prapatti are dominated by Mahasaraswati. Frontal nature of *Sri Dilip Kumar Ray*, *Sri Champaklal* and *Sri K. Anurakta* are dominated by *Mahalkashmi*. The frontal nature of *Sri Prapatti* and *Pranab Da* are dominated by *Mahakali*. In the life of *Sri Prapatti*, *Karma* and *Jnana Yoga* are reconciled and integral Yoga proposes that if these two Yogas can be reconciled then the possibility of Spiritual fall<sup>57</sup> will reduce. In the life of *Sri Dilip Kumar Roy and Sri Champaklal*, *Karma* and *Bhakti Yoga* are reconciled and integral Yoga proposes ceaseless action and ceaseless devotion through its declarations that for a truth seeker '**rest and earthly ease**'<sup>56</sup> are forbidden. In the life of *Sri K. Anurakta*, the static Divine union of *Bhakti Yoga* is reconciled with the dynamic Divine union of *Tantra*<sup>63</sup> *Yoga* and integral Yoga proposes<sup>55</sup> that this dual Divine union opens God's Supramental gate. In the life of *Pranab Da* *Hatha* and *Karma Yoga* are reconciled and integral Yoga proposes that the perfection of body is the first condition through which physical mind collaborates<sup>58</sup> to hold Supramental energy and the possibility of cellular transformation wide opens. In *Sri Babaji Maharaj*, the ceaseless action is reconciled with ceaseless *Japa* through reconciliation of *Karma Yoga* and *Japa Yoga* and he fulfils the declaration of the Lord in the Gita, '*tasmat sarvesu kalesu mam anusmara yudhya cha, O Arjuna, at all times of all life unite with Me by remembrance of Me and by doing action for Me.*'<sup>53</sup> In *Sri Anilbaran Roy*, we observe a reconciliation of self-discipline of *the Gita* with the objective of integral Yoga. Thus, *the Gita's* method of self-control, renunciation and self-surrender are utilised for arriving at the objective of integral Yoga which is a reconciliation of Spirit with Matter.

After established in Overmental state of consciousness a passage is opened towards Supramental Consciousness where four of the Overmental

Mother Powers<sup>52</sup> are reconciled. This Truth vibration is marked in the life of *Sri Babaji Maharaj*, *Sri Satprem* and *Pranab Da*. Beyond it is the Bliss vibration<sup>54</sup> which is the prerogative of integral Bhakti Yogi, which we notice in the life of *Sri Champaklal* and *Sri K. Anurakta*.

So an integral Yogi is at once a **Devotee**, whose adoration of the Creator, the fundamental Being, will be incomplete without adoration of Him ‘wherever He manifests (as effectual Becoming) or wherever even he hides his godhead—in man and object and every creature;’<sup>3</sup> as **developing Soul** he is follower of all those who are ahead of him in cognition and Their limitless Consciousness; as **developed Soul** he is a teacher of all those who are behind him in consciousness; as **Slave of all mankind** he is fit to become its nameless master and continually engaged in well-being of all creatures; as **Monotheist** and **Polytheist** he has to know Divine entirely in His single and myriad Form; as **universal Man** he is one and in sympathy with fellow human brothers and accepts them as his own self in many minds, lives and bodies; as **Vedantist** he realises the Divine as Creator Father and Master of this existence and liberates humanity; as **Occultist** he is both left hand *Tantric* representing the way of Divine Love and right hand *Tantric* representing the way of Divine Knowledge; realises Divine as Creatrix Mother of universe and he emerges as centre of world transformation; as **Nirvanist** he experiences the ineffable *Ananda* of the existence by annulling the construction of the mind; as **Ashramite** he has regard and absolute obedience<sup>59</sup> towards all *Ashram* rules<sup>22</sup> formulated by *the Mother* and enjoys Spiritual protection; as **Sadhaka** of integral Yoga, all outer norm supports the discovery of Her subtler norm in higher planes of Consciousness and the protection sheath is sealed against any hostile intrusion; as consecrated **Child** he is one and indivisible portion of Her supreme Consciousness and as **integral Yogi** he calls down large Divine descent for earth and men. He is fit to wear the crown<sup>66</sup> of rich *Aryan* culture known as integral Yoga and can liberate men from the one-sided growth, exclusive pursuit, fragmentary knowledge and ‘maimed achievement’<sup>18</sup> of modern Science, popular Religion and traditional Yoga and lead them towards many-sided all-inclusive growth, integral concentration, comprehensive knowledge, total purification, transformation and perfection.

The Spiritual identity of *the Divine Mother* and *the Lord Sri Aurobindo* are here again recapitulated. She is worshipped<sup>36</sup> on earth not in a single Name and Form but as a sum total of the dynasty of self-ruling Mothers throughout the ages of which the present incarnation is a special manifestation related with cellular transformation. Similarly *Sri Aurobindo* is not the name of a single individual, but as hinted in *Savitri*, He is the first man or first *Avatar* of the creation, ‘the Eternal’s delegate soul in man,’<sup>34</sup> ‘Man’s representative in the house of God;’<sup>35</sup> He carries within Him all the Powers and Personalities of the past *Avatars* and *Vibhutis*, incarnates in this life for fulfilling the special task of



bridging the gulf between the Spirit and the Matter through mighty Supramental action and of revealing the concealed Godhead in humanity. *Sri Aurobindo* is also a representative symbol of the comprehensive movement of Divine Consciousness. If the Mother Nature has succeeded in creating a single *Sri Aurobindo*, then her next task is to reproduce, multiply and universalise ‘the same divine self-consciousness in other individual souls of our terrestrial humanity’<sup>32</sup> and finally the same Divine Consciousness will descend to the whole of humanity in large scale. The Divine action of the Four Overmental *Mahashakti, Maheswari, Mahakali, Mahalakshmi* and *Mahasaraswati* of *The Mother* book is also to be linked with *the Mother* of All Life as hinted in *Savitri*, ‘For we were (first) man and woman’<sup>40</sup> of the creation or ‘A force in her that toiled since the earth was made’<sup>41</sup> as the first dual *Avatar* and when the earth will be ready for supreme transformation after Their successive incarnations, ‘The Mighty Mother shall (again) take birth in Time’<sup>42</sup> as the last dual *Avatar*. She is also to be strongly linked with the four Psychic Mother Power of *Brahma Shakti, Kshetra Shakti, Vaisya Shakti* and *Shudra Shakti* as hinted in *The Synthesis of Yoga* and the Supramental Mother known as *Maya*, or the power of the *Brahman* as hinted in *The Life Divine* and the four attributes of the Supramental Mother as indicated in *Savitri* that of Truth Supreme, Power Supreme, Supreme Delight and Will Supreme<sup>37</sup> or **grand creatrix, intense creatrix, creatrix Bliss and Creatrix works**.<sup>37</sup> This exercise also again wants to uncover *The Mother* from ‘folds of velvet darkness’<sup>43</sup> in the Subconscient cave and *the Mother* seated in ‘the many petalled lotus throne’<sup>38</sup> of the thousand pillared temple of Inconscient sheath. Then above the Supramental plane and below the Inconscient plane She is identified as the Bliss Mother, who has pervaded all these worlds, sheaths and planes of Consciousness.

OM TAT SAT

References: -

- 1: “A million wounds gape in his secret heart.” *Savitri*-446,
- 2: “Are there not still million fights to wage?” *Savitri*-687, “A line from *Savitri* constantly haunts or assails me—it is when the Lord proposes that she come live a blissful life above, and she replies, “No, there are still too many **battles** to wage on earth.” That went deep into me, and it returns each time difficulties arise, as if to say, “Don’t complain.” And there are plenty!...” *The Mother’s Agenda*-3/85, 17<sup>th</sup> February, 1962,
- 3: *CWSA*-23/*The Synthesis of Yoga*-159-160,
- 4: *CWSA*/23/*The Synthesis of Yoga*-395,
- 5: “It is by the pursuit of the eternal and not by living bound in the slow collective evolution of Nature that we can best assure even that evolutionary, collective, altruistic aim our modern thought and idealism have set before us.” *CWSA*/23/*The Synthesis of Yoga*-359,

6: "...there are a **good third** who are here only because they are comfortable: you work if you want to, you don't work if you don't want to, you always eat, you always have shelter and clothes, and, ultimately, you sort of do as you please (you pretend to obey, that's all). And if you are denied a convenience, you start grumbling—Yoga is simply out of picture! It is a hundred thousand miles away from their consciousness (their mouths are full of words, but it is only lip service). Sometimes you have a little scruple in order to appear to be doing some work. And some have grown very old or come here because they have become unfit for life outside...so we cannot send them away! (It was wrong to accept them—I must say I have little to do with that acceptance: I will say no, and ninety-nine times out of hundred, they (Secretaries) will pretend they heard yes, but any way... that is life.) So I cannot send them away. But I am going to **make life ascetic for them**: one won't be here to be comfortable anymore—then for what?" The Mother's Agenda-5/36,

7: The Gita-4.14,

8: The Gita-14.25, 12.16,

9: "Take advantage of the circumstances to **get rid of all attachment** to the members of your family. You must learn that you have no more brothers, sister, father, mother, except *Sri Aurobindo* and myself, and you must feel free and unconcerned whatever happens to them. We are your whole family, your protection, your all in all." The Mother's Centenary Edition/14/305, "He is equal to praise and blame, who is silent, content with whatever comes, **with no attachment of home**, *aniketa*, firm in mind, full of devotion, is dear to Me."

The Gita-12.19,

10: The Gita-6.44,

11: The Gita-11.55,

12: The Gita-18.66,

13: The Gita-7-1,

14: The Gita-4.5,

15: The Gita-2.48,

16: "Therefore **attachment and desire must be utterly cast out**; there is nothing in the world to which we must be attached, not wealth nor poverty, nor joy nor suffering, nor life nor death, nor greatness nor littleness, nor vice nor virtue, nor friend, nor wife, nor children, nor country, **nor our work and mission**, nor heaven nor earth, nor all that is within them or beyond them. And this does not mean that there is nothing at all that we shall love, nothing in which we shall take delight; for attachment is egoism in love and not love itself, desire is limitation and insecurity in a hunger for pleasure and satisfaction and not the seeking after the divine delight in things." CWSA-23/The Synthesis of Yoga-329-30,

17: The Gita-7.19,

18: "A Yoga of works, a union with the Divine in our will and acts---and not only in knowledge and feeling---is then an **indispensable**, an inexpressibly **important element** of an integral Yoga. The conversion of our thought and

feeling without a corresponding conversion of the spirit and body of our works would be a **maimed achievement**.” CWSA-23/The Synthesis of Yoga-91-92, 19: The Mother’s Agenda, July 15, 1961, 20: “Ninety-nine out of a hundred people come here to be comfortable and do nothing; one in a hundred comes with a Spiritual aspiration, and even then...it is mixed.

The three conditions: (A set of rules for admission to *Ashram*)

a: The sole aim of life is to dedicate oneself to the Divine realisation.

b: *Sri Aurobindo’s* absolute authority (represented by *The Mother*) (through inner contact) is recognised.

c: To those who want to practice the integral Yoga, it is strongly advised to abstain from three things. So the three things ([laughing] you put your fingers in your ears): sexual intercourse (it comes third) and drinking alcohol and...[whispering] smoking.” The Mother’s Agenda-6/128-129,

21: “It is that which the spirit in Love is seeking here in the darkness of the Ignorance and it is that which it finds when **individual human love** is changed into the love of the Immanent Divine incarnate in the material universe.” CWSA/23/The Synthesis of Yoga-160 “In that larger play of the Divine the joy of the relations of divine love also is possible without the lapse into the ego-sense, —just as the supreme state of **human love** likewise is described as the unity of one soul in two bodies.” CWSA/23/The Synthesis of Yoga-367 “And since love is the effective power and soul-symbol of bliss-oneness he will approach and enter into this oneness by the gate of universal love, a sublimation of **human love** at first, a divine love afterwards, at its summits a thing of beauty, sweetness and splendour now to us inconceivable.” CWSA/23/The Synthesis of Yoga-509 “There is a movement of (Divine) love, as in the aspiration of **human love**, to separate the lover and the loved in the enjoyment of their exclusive oneness away from the world and from all others, shut up in the nuptial chambers of the heart. That is perhaps an **inevitable movement of this path**. But still the widest love fulfilled in knowledge sees the world not as something other and hostile to this joy, but as the being of the Beloved and all creatures as his being, and in that vision divine works find their joy and their justification.” CWSA/24/The Synthesis of Yoga-551 “This is in essence the power of love itself in the heart and soul turning from earthly objects to the spiritual source of all beauty and delight. There live in this seeking all the sentiment and passion, all the moods and experiences of love concentrated on a supreme object of desire and intensified a **hundredfold** beyond the highest acme of intensity possible to a **human love**.” CWSA/24/The Synthesis of Yoga-575,

22: “I saw clearly that no rule was vast and supple enough to be perfectly adapted to Thy law, and that the only true solution was to be always in communion with Thee, so that it could be **adapted perfectly** to all the infinite variety of circumstances.” The Mother’s Centenary Edition/Vol-1/Prayers and Meditaion-07.02.1914,

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

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

And with that preparation... It is eighty-six years since I came here, mon petit! For thirty years I worked with *Sri Aurobindo* consciously, without letup, night and day... We shouldn’t be in a hurry.” The Mother, 28<sup>th</sup> March-1964, The Mother’s Agenda-5/100,

24: Savitri-431,

25: “The Divinity mentioned by *Sri Aurobindo* is NOT A PERSON, but a condition to be shared and lived by all those who prepare themselves for it.” The Mother’s Agenda-4<sup>th</sup> May-1967, “Every thought and impulse has to be reminded in the language of the Upanishad that “That is the divine Brahman and not this which men here adore.” CWSA/23/The Synthesis of Yoga-72,

26: “*Buddhism* only became a **popular religion** when *Buddha* had taken the place of the supreme Deity as an object of worship.” CWSA-24/The Synthesis of Yoga-556, “The inexorable law of Karma is irreconcilable with a supreme moral and personal Deity, and therefore the clear logic of *Buddha* denied the existence of any free and all-governing personal God; all personality he declared to be a creation of ignorance and subject to *Karma*.” CWSA/21/The Life Divine-101,

27: “This too the supreme **Diplomat** can use,

He makes our fall a means for greater rise.” Savitri-34,

“A god come down and greater by the fall.” Savitri-343,

“The spirit rises mightier by each defeat;

Its godlike wings grow wider with each fall.” Savitri-458,

“A huge descent began, (followed by) a giant fall:” Savitri-456,

“All stumbled on behind a stumbling **Guide,**

Yet every stumble is a needed pace

**On unknown routes to an unknowable goal.” Savitri-625,**

“There is a purpose in each stumble and fall;” Savitri-658,

“The Divine holds our hand through all and if he seems to let us fall, it is only to raise us higher. This saving return we shall experience so often that the

denials of doubt will become eventually impossible and, when once the foundation of equality is firmly established and still more when the sun of the gnosis has risen, doubt itself will pass away because its cause and utility have ended.” CWSA/24/The Synthesis of Yoga-775, “It is the difficulty of this wholesale conversion that is the source of all the stumblings in the path of Yoga.” CWSA/23/The Synthesis of Yoga-72,

28: Savitri-210,

29: “A few are saved (experience of Spiritual rise), the rest strive on and fail (experience of Spiritual fall).” Savitri-448,

30: The Gita-3.35,

31: The Gita-6.41,

32: CWSA/21/The Life Divine-45, “We are entitled to see in this general fact the proof of a conscious Force at work in the animal and the insect which is more intelligent, more purposeful, more aware of its intention, its ends, its means, its conditions than the highest mentality yet manifested in any individual form on earth. And in the operations of inanimate Nature we find the same pervading characteristic of a supreme hidden intelligence, “hidden in the modes of its own workings”.” CWSA-21/The Life Divine-96,

33: “He who knoweth thus in its right principles My born free status of Divine birth and My Divine work, when he abandons his body, comes not to rebirth, he comes to My *Purushottama* state, O *Arjuna*.” The Gita-4.9,

34: Savitri-633,

35: Savitri-666,

36: “These Emanations are the many divine forms and personalities in which men have worshipped her under different names throughout the ages.” SABCL/25/The Mother-23,

37: “It left mind’s distance from the **Truth supreme**” Savitri-44,  
 “A **Truth supreme** has forced the world to be;” Savitri-658,  
 “Fragments of **Truth supreme** have lit his soul,” Savitri-659,  
 “All-ruler, ruled by none, **the Truth supreme**,” Savitri-661,  
 “The **Truth supreme**, vast and impersonal” Savitri-662,  
 “O Death, if thou couldst touch the **Truth supreme**” Savitri-663,  
 “If **Truth supreme** transcends her shadow here” Savitri-663,  
 “Then shall the **Truth supreme** be given to men:” Savitri-705,  
 “This independent, once a **power supreme**,” Savitri-542,  
 “The quintessence glowed of Life’s **supreme delight**.” Savitri-120,  
 “Only to be was a **supreme delight**,” Savitri-124,  
 “In the deep breast of God’s **supreme delight**.” Savitri-200,  
 “Happy to **enjoy** one touch of **things supreme**,” Savitri-238,  
 “There leaps out unity’s **supreme delight**” Savitri-324,  
 “Yet are they instruments of a **Will supreme**,” Savitri-378,  
 “The **grand creatrix** with her cryptic touch” (of wisdom) Savitri-122,  
 “The **intense creatrix** in his stillness wrought;” Savitri-38,  
 “The eyes of the **creatrix Bliss** are closed” Savitri-628,

“In the creature the unveiled **Creatrix works:**” Savitri-24,  
 38: Savitri-706,  
 39: “..so the right relation of the individual with the collectivity is neither to pursue egoistically his own material or mental progress or spiritual salvation without regard to his fellows, nor for the sake of the community to suppress or maim his proper development, but to sum up in himself all its best and completest possibilities and pour them out by thought, action and all other means on his surroundings so that the whole race may approach nearer to the attainment of its supreme personalities.” CWSA/23/The Synthesis of Yoga-22,  
 40: “For we were man and woman from the first,” Savitri-614,  
 41: Savitri-19,  
 42: Savitri-705,  
 43: Savitri-42,  
 44: “These perils (of Spiritual fall) were well-known to a past spiritual experience and have been met by imposing the necessity of initiation (of fit Souls), of discipline, of methods of purification and testing by ordeal, of an entire submission to the directions of the path finder or path-leader, one who has realised the Truth and himself possesses and is able to communicate the light, the experience, a guide who is strong to take by the hand and carry over the difficult passages as well as to instruct and point out the way. But even so the **dangers** will be there and can only be surmounted if there is or there grows up a **complete sincerity**, a will to purify, a readiness for obedience to the Truth, for **surrender to the Highest**, a readiness to lose or to subject to a divine yoke the limiting and self-affirming ego.” Sri Aurobindo/CWSA/22/The Life Divine-939, “That is why it is always said that, no matter what aspect of the Divine you adore or even what guide you choose, if you are perfect in your self-giving and absolutely sincere, you are *sure* to attain the spiritual goal.” **The Mother**/The Mother’s Centenary Works (second edition)/8/243, “A new consciousness is at work upon earth to prepare the coming of the superhuman being...Open yourselves to this consciousness if you aspire to serve the Divine Work...To come into contact with this new consciousness, the essential condition is no longer to have any desires and to be wholly sincere.” The Mother/9<sup>th</sup> April, 1969/The Mother’s Agenda-10/123,  
 45: “But the oblivion that succeeds the (Spiriutal) fall,” Savitri-3,  
 46: “In footless battlefields of the Abyss  
 Fought shadowy combats in mute eyeless depths,  
 Assaults of Hell endured and Titan strokes  
 And bore the fierce inner wounds that are slow to heal.” Savitri-230,  
 47: “A **virgin unity**, a luminous spouse,  
 Housing a multitudinous embrace  
 To marry all in God’s immense delight,  
 Bearing the eternity of every spirit,  
 Bearing the burden of universal love,  
 A wonderful mother of unnumbered souls.” Savitri-695,

“And sighing she laid her hand upon her bosom” Savitri-9,  
48: “The *Shakti*, the power of the Infinite and the Eternal descends within us, works, breaks up our present psychological formations, shatters every wall, widens, liberates, presents us with always newer and greater powers of vision, ideation, perception and newer and greater life-motives, enlarges and new-models increasingly the soul and its instruments, confronts us with every imperfection in order to convict and destroy it, opens to a greater perfection, does in a brief period the work of many lives or ages so that new births and new vistas open constantly within us.” CWSA-23/The Synthesis of Yoga-183,  
49: “So many people are satisfied with their falsehood, their ugliness, their narrowness, all of it. They’re quite satisfied. When they’re asked to be Something else ... This realm that I’m now investigating, oh! ... I spend whole nights visiting certain places, and there I meet people I know here materially [in the Ashram]. So many are PERFECTLY satisfied with their ... their infirmities, their incapacities, their ugliness, their powerlessness... And they protest when you want them to change!” The Mother’s Agenda/17.12.2960,  
“The only thing in the world that still appears intolerable to me now is all physical deterioration, physical suffering, the ugliness the powerlessness to express this capacity of beauty inherent in every being. But this, too, will be conquered one day. Here, too the power will come one day to shift the needle a little. Only, one has to climb higher in consciousness: the deeper into matter you want to descend, the higher must you ascend in consciousness... It will take time. Sri Aurobindo was surely right when he spoke of a few centuries.” The Mother’s Agenda/25.02.1958,

50: “You find yourself facing a so-called problem: "What am I to say? What am I to do? How should I act?..." There is nothing to do! Nothing but to say to the Lord, "**You see, here's the situation.**" That's all. And then keep very still. And spontaneously, without thinking about it, without reflecting, without calculating, without doing anything, anything whatsoever, without the slightest effort ... you do what must be done. But it's the Lord who does it, it's no longer you. He does it, He arranges the circumstances, He arranges the people, He puts the words in your mouth or under your pen – He does it all, all, all, all, and you have nothing more to do, nothing but let yourself live in bliss.” The Mother’s Agenda-October 12, 1962,

51: “If you mean the divine personalities of the Mother — the answer is yes. It may even be said that each Vibhuti draws his energies from the Four, from one of them predominantly in most cases, as Napoleon from Mahakali, Rama from Mahalakshmi, Augustus Caesar from Mahasaraswati.” CWSA-35/Letters on Himself and the Ashram-113,

52: “Only when the Four have founded their harmony and freedom of movement in the transformed mind and life and body, can those other rarer Powers manifest in the earth movement and the supramental action become possible.” CWSA-32/The Mother-24,

53: The Gita-8.7,

54: “In this Yoga, the psychic being is that which opens the rest of the nature to the true supramental light and finally to the supreme Ananda. If the soul is awakened, if there is a new birth out of the mere mental, vital and physical into the psychic consciousness, then the Yoga can be done; otherwise (by the mere power of the mind or any other part) it is impossible.” CWSA-32/The Mother and Letters on the Mother-161,

55: “The incarnate dual Power shall open God’s door,  
Eternal supermind touch earthly Time.” Savitri-705,

56: “An Influx presses from the closed Beyond  
Forbidding to him **rest and earthly ease**,  
Till he has found himself he cannot pause.” Savitri-339,

57: “Happy the worlds that have not felt our (Spiritual) **fall**,  
Where **Will** is one with **Truth** and Good with Power;” Savitri-281,

58: “It was certainly a true dream of the lower vital or perhaps subtle physical plane, where the laziness, indifference, frivolity of the sadhaks is a fact and the chief obstacle to the supramental descent into Matter.” CWSA-32/ The Mother with Letters on the Mother-282,

59: “You have promised that you would obey the orders of the Mother in the work. Mother has sent you herself the typed instructions for the work with her signature and statement that it was in accordance with her orders. You have returned them to X after cutting off the Mother’s statement and signature with a note saying that you do not want this literature. This is a direct act of defiance and disobedience to the Mother. You have either to respect or obey the orders of the Mother or you cannot be allowed to continue the work.” 18 July 1938/CWSA-32/The Mother with letters on the Mother-411,

60: “My own life and my Yoga have always been, since my coming to India, both this-worldly and other-worldly without any exclusiveness on either side. All human interests are, I suppose, this-worldly and most of them have entered into my mental field and some, like politics, into my life, but at the same time, since I set foot on Indian soil on the Apollo Bunder in Bombay, I began to have spiritual experiences, but these were not divorced from this world but had an inner and intimate bearing on it, such as a feeling of the Infinite pervading material space and the Immanent inhabiting material objects and bodies. At the same time I found myself entering supraphysical worlds and planes with influences and an effect from them upon the material plane, so I could make no sharp divorce or irreconcilable opposition between what I have called the two ends of existence and all that lies between them. For me all is the Brahman and I find the Divine everywhere.” CWSA-29/Letters on Yoga-II-374,

61: “My yoga begun in 1904 had always been personal and apart; those around me knew I was a sadhak but they knew little more as I kept all that went on in me to myself. It was only after my release that for the first time I spoke at Uttarpara publicly about my spiritual experiences. Until I went to Pondicherry I took no disciples; with those who accompanied me or joined me in Pondicherry I had at first the relation of friends and companions rather than of a guru and



disciples; it was on the ground of politics that I had come to know them and not on the spiritual ground. Afterwards only there was a gradual development of spiritual relations until the Mother came back from Japan and the Ashram was founded or rather founded itself in 1926. I began my yoga in 1904 without a guru; in 1908 I received important help from a Mahratta yogi and discovered the foundations of my sadhana; but from that time till the Mother came to India I received no spiritual help from anyone else. My sadhana before and afterwards was not founded upon books but upon personal experiences that crowded on me from within. But in the jail I had the Gita and the Upanishads with me, practised the yoga of the Gita and meditated with the help of the Upanishads; these were the only books from which I found guidance; the Veda which I first began to read long afterwards in Pondicherry rather confirmed what experiences I already had than was any guide to my sadhana. I sometimes turned to the Gita for light when there was a question or a difficulty and usually received help or an answer from it, but there were no such happenings in connection with the Gita as are narrated in the book. It is a fact that I was hearing constantly the voice of Vivekananda speaking to me for a fortnight in the jail in my solitary meditation and felt his presence, but this had nothing to do with the alleged circumstances narrated in the book, circumstances that never took place, nor had it anything to do with the Gita. The voice spoke only on a special and limited but very important field of spiritual experience and it ceased as soon as it had finished saying all that it had to say on that subject.”

CWSA-36/Autobiographical Notes-98-99

62: The Mother’s Agenda-14.08.1962,

63: “There is yet another, the Tantric, which though less subtle and spiritually profound, is even more bold and forceful than the synthesis of the Gita, — for it seizes even upon the obstacles to the spiritual life and compels them to become the means for a richer spiritual conquest and enables us to embrace the whole of Life in our divine scope as the Lila of the Divine; and in some directions it is more immediately rich and fruitful, for it brings forward into the foreground along with divine knowledge, divine works and an enriched devotion of divine Love, the secrets also of the Hatha and Raja Yogas, the use of the body and of mental askesis for the opening up of the divine life on all its planes, to which the Gita gives only a passing and perfunctory attention.”

CWSA-19/Essays on the Gita-9-10,

64: “Everything in the Asram belongs to the Teacher; the sadhaks (those who practise under him) have no claim, right or voice in any matter. They remain or go according to his will. Whatever money he receives is his property and not that of a public body. It is not a trust or a fund, for there is no public institution. Such Asrams have existed in India since many centuries before Christ and still exist in large numbers. All depends on the Teacher and ends with his life-time, unless there is another Teacher who can take his place.” CWSA-36/Autobiographical Notes/p-530,

65: “*Sri Aurobindo* had already realised in full two of the four great realizations on which his Yoga and his spiritual philosophy are founded. (1) The first he had gained while meditating with the *Maharastrian Yogi Vishnu Bhaskar Lele* at *Boroda* in 1908; it was the realization of the silent spaceless and timeless *Brahman* gained after a complete and abiding stillness of the whole consciousness and attended at first by an overwhelming feeling and perception of the total unreality of the world, though this feeling was disappeared after his (2) second realization which was that of the cosmic consciousness and of the Divine as all beings and all that is, which happened in the *Allipore jail* and of which he has spoken in his speech at *Uttarapara*. To the other two realizations, (3) that of the supreme Reality with the static and dynamic *Brahman* as its two aspects and (4) that of the higher planes of consciousness leading to the Supermind he was already on his way in his meditations in the *Alipore jail*.” Sri Aurobindo/SABCL/Vol-26/p-64,

66: “To bring the Divine Love and Beauty and Ananda into the world is, indeed, the whole crown and essence of our Yoga. But it has always seemed to me impossible unless there comes as its support and foundation and guard the Divine Truth — what I call the Supramental — and its Divine Power.” CWSA-35/Letters on Himself and the Ashram/p-837,

# The Post Script-II

“... I am waiting—I am millions of years old and I am waiting (to complete the Divine task).”<sup>1</sup>

**The Mother**

“Since the beginning of the earth, wherever and whenever there was the possibility of manifesting a ray of the Consciousness, I was there.”<sup>2</sup>

**The Mother**

“And it was Madame Théon who told me, "It is your light." Madame Théon was the first to tell me what I was, what she saw: **the crown of twelve pearls** over the head. As for me, I had the experience of it, after which I could simply use it at will: I just had to summon it. And I would see it just as I see you, in a perfectly objective way.”<sup>16</sup>

**The Mother**

“Throughout all this life, knowingly or unknowingly, I have been what the *Lord* wanted me to be, I have done what the *Lord* wanted me to do. That alone matters.”<sup>18</sup>

**The Mother**

*The Mother* and *Sri Aurobindo* represent the dual *Avatar*, who strive to move the ascending and descending Consciousness towards totality from the beginning of creation. In each birth, They accumulate Spiritual energy in order to pay the Supreme's debt to earth and men. The memory of Their million wounds while waging million wars against the universal dark forces are slowly healed by intervention of All Bliss of Superconscient planes. An *Avatar's* mission is fulfilled when the humanity arrives at a Consciousness<sup>13</sup> in which He is fully established or ‘the entire universe becomes the total *Avatar* of the Supreme.’<sup>4</sup>

As per King Aswapati's directive, Savitri's outer wandering began in order to trace her own Lord who had taken human birth. She was able to recognise each soil and country as her own home in past births and strangers of this birth are recognised as comrades of her past emanations. During the search of her own Lord she met twelve types of liberated Souls who are identified as ‘few and fit inhabitants.’<sup>20</sup>

*The Synthesis of Yoga* book speaks of two types of liberated Souls; one who does not leave the society and home and his Spiritual influence is unable to change the surrounding world and other who lives in new centre of action and vision and he leaves nothing unchanged within and without. The first type of liberated Soul is defined as: “Hard is it to be in the world, free, yet living the life of ordinary men; but because it is hard, therefore it must be attempted and accomplished.”<sup>19</sup> The second type of liberated Souls are of twelve types, each having some unique character of his own. (1) Savitri came across few King

sages who were perfect Karma Yogis and adventurers of Consciousness. They lived happily with birds, beasts, flowers, sun lights and rustles of leaves. (2) Some plunged deep inside by renouncing earthly joy; they lived in the soul's unprofaned star-white recess, ever living Bliss, all-revealing Light and realised the one Self in all or Spiritual Being through boundless Divine love. Every day they climbed to new Spiritual heights and their Spiritual eye opened to penetrate inside untransformed Nature. Above these Spiritual realms were Supramental Sunlight. (3) She met nameless austere Ascetics without home, world-naked hermits; they sat absorbed alone by renouncing desire, speech, and motion and arrived at the immaculate tranquil heights of the Self and concentration's voiceless peaks. (4) She met ancient Vedantic Seers and their young grave initiated disciples with action as the chief means of Yoga to reconcile Matter and Spirit. They transformed the world through contact with universal Divine will. (5) She met far wandering truth seekers on Eternal's path; their Spirit's thirst met the quiet fountains, treasure of silent hours, peace and ways of calm, bathed in the purity of mild gaze and descent of Divine force. (6) She met infants of the monarchy of the world, king-children, and adventurous leaders of future time who were plastic and firm beneath the Eternal hand. In them Matter and Spirit were perfectly reconciled through dynamic Divine realisation. (7) She met sages who breathed God's delight in things along with their young disciples in whom great truths are sowed. These sages opened the gates of freedom to few disciples. Their speech and silence were great help to humanity. From them one Mother's Divine Love flowed in order to heal the hard and wounded world. (8) She met other Souls carrying the silent mind and they were fit to call down Divine force into the body and were capable to experience cellular transformation. Their speeches are vibrant with overhead intuitive knowledge. They sang infinity's name which was known as *Japa* and called down Spiritual powers. (9) Some lost themselves in the ocean of motionless impersonal Powers. They are comrades of everlasting Will, visioned with the infinity's Light and surveyed the plan of past, present and future time. (10) Some winged like bright birds out of cosmic sea and vanished into featureless Vast. They silently watched to the world dance and were indifferent to world movements. (11) Some arrived at the absolute trance of *Turiya* from which few Souls can return to the body. (12) Some reached the Alone and the Ineffable and she meditated with these hermits in the forest.

But none of these twelve types<sup>20</sup> of noble liberated Souls are fit to hold *Savitri's* comprehensive Divine Love which is again the outcome of her comprehensive virginity extending over multiple planes. Her Divine Love asks integration of all the above twelve faculties manifested in a single body.

**The Mother's Twelve Manifesting Action:**

“What I want to bring about in the material world, upon the earth.

- I. Perfect Consciousness.
- II. Integral Knowledge, omniscience.
- III. Power invincible, irresistible, ineluctable; omnipotence.
- IV. Health, perfect, constant, unshakable; perpetually renewed energy.
- V. Eternal youth, constant growth, uninterrupted progress.
- VI. Perfect beauty, complex and total harmony.
- VII. Inexhaustible unparalleled riches, control over all the wealth of this world.
- VIII. The gift of healing and giving happiness.
- IX. Immunity from all accidents, invulnerability against all adverse attacks.
- X. Perfect power of expression in all fields and all activities.
- XI. The gift of tongues, the power of making oneself understood perfectly by all.
- XII. And all else necessary for the accomplishment of Thy work.

I wish:

- 1. Personally to be eternally the perfect expression<sup>9a</sup> of the Supreme Divine.
- 2. That the Supramental victory, manifestation and transformation should take place at once.<sup>9b</sup>
- 3. That all suffering should disappear for ever<sup>9c</sup> from the world('s) present and future."<sup>12</sup>

### **The Mother**

This paper pushes forward *The Mother's* manifesting action in twelve fields which insist to allow nothing around it fixed, unchanged and imperfect. This asks collaboration of few liberated Souls. The first type of liberated Souls 'may be content with a subtle and limited action within the old human surroundings which will in no way seek to change their outward appearance.'<sup>3</sup> The second type of liberated Souls who 'will not only alter the forms and sphere of its own external life but, leaving nothing around it unchanged or unaffected, create a new world or a new order.'<sup>3</sup> The latter liberated Souls are of twelve types<sup>20</sup> symbolising twelve Divine attributes,<sup>17</sup> whose reconciliation will lead to emergence of integral Godhead.

#### **I: Perfect Consciousness:**

"There is a **consciousness** mind cannot touch,  
 Its speech cannot utter nor its thought reveal.  
 It has no home on earth, no centre in man,  
 Yet is the source of all things thought and done,  
 The fount of the creation and its works,  
 It is the origin of all truth here," Savitri-705  
 "Calling the adventure of **consciousness** and joy  
 And, conquering Nature's disillusioned breast,  
 Compelled renewed consent to see and feel." Savitri-2-3

“In this passage from a deaf unknowing Force  
 To **struggling consciousness** and transient breath  
 A mighty Supernature waits on Time.” Savitri-169  
 “Insignificant her means, infinite her work;  
 On a great field of **shapeless consciousness**  
 In little finite strokes of mind and sense  
 An endless Truth she endlessly unfolds;  
 A timeless mystery works out in Time.” Savitri-178  
 “A **consciousness** lit by a Truth above  
 Was felt; it saw the light but not the Truth:  
 It caught the Idea and built from it a world;  
 It made an image there and called it God.” Savitri-183  
 “A **consciousness** that yearned through every cry  
 Of unexplored attraction and desire,  
 It found and searched again the unsatisfied deeps  
 Hunting as if in some deep secret heart  
 To find some lost or missed felicity.” Savitri-674  
 “He (King) neared the still **consciousness** sustaining all.” Savitri-32  
 “The one **Consciousness** that made the world was seen;” Savitri-319

The Consciousness is defined as many sided purposeful efforts of emotional, intellectual and volitional mind in Ignorance and spontaneous Intuitive action of the *Shakti* in Knowledge in order to arrive at apprehensive Consciousness, *Prajnana*<sup>10</sup> and comprehensive Consciousness, *Vijnana*.<sup>11</sup> The Mother defined it as: “Consciousness is the breath that makes everything live.”<sup>22</sup> The task before The Mother was ‘How far we’ll go, I don’t know. I feel that if I last up to my hundredth birthday, that is, another six years, much will be accomplished – much. Something significant and decisive will be accomplished. I am not saying that the body will be able to get transformed ... I have no such signs, but the consciousness– the physical, material consciousness becoming... “supramentalized.”

## II. Integral Knowledge and Omniscience:

“A reconciling Wisdom looked on life;  
 It took the striving undertones of mind  
 And took the confused refrain of human hopes  
 And made of them a sweet and happy call;  
 It lifted from an underground of pain  
 The inarticulate murmur of our lives  
 And found for it a sense illimitable.” Savitri-90  
 “A wisdom waiting on **Omniscience**  
 Sat voiceless in a vast passivity;  
 It judged not, measured not, nor strove to know,  
 But listened for the veiled all-seeing Thought

And the burden of a calm transcendent Voice.” Savitri-300  
“Our greater **self of knowledge** waits for us,  
A supreme light in the truth-conscious Vast:  
It sees from summits beyond thinking mind,  
It moves in a splendid air transcending life.  
It shall descend and make earth’s life divine.” Savitri-484

Through this movement of Consciousness exclusive Knowledge, *Jnana*, and integral Knowledge, *Samjnana* can be gained. This includes synthesis of all exclusive developmental methods discovered by the Mother-nature through age-long many-fold effort of Science, Arts, Religion, Ethics, Occultism, Spiritual thought and Spiritual experiences and their existing limitations are transcended by intervention of all-inclusive Knowledge.

### III. Integral Action and Omnipotence:

“In knowledge to sum up omniscience,  
In action to erect the Omnipotent,  
To create her Creator here was her heart’s conceit,  
To invade the cosmic scene with utter God.” Savitri-195  
“The labour to know seemed a vain strife of Mind;  
All knowledge ended in the Unknowable:  
The effort to rule seemed a vain pride of Will;  
A trivial achievement scorned by Time,  
All power retired into the Omnipotent.” Savitri-305  
“A **strength** he sought that was not yet on earth,  
Help from a **Power** too great for mortal will,  
The light of a **Truth** now only seen afar,  
A sanction from his high omnipotent Source.” Savitri-317  
“Above blind fate and the antagonist powers  
Moveless there stands a high unchanging Will;  
To its omnipotence leave thy work’s result.  
All things shall change in God’s transfiguring hour.” Savitri-341  
“A Magician’s formulas have made Matter’s laws...  
All here can change if the Magician choose.  
If human will could be made one with God’s,  
If human thought could echo the thoughts of God,  
Man might be all-knowing and **omnipotent**...  
Then is he a miracle doing miracles.” Savitri-457-58

Consciousness can move forward by serving the Divine tirelessly without rest and without motive. A *Sadhak* will serve the Divine as Follower, seeker of Truth, Disciple, Servant, Slave, Instrument and Child.

### IV. Perpetually renewed energy and restoration of good health:

“He draws sometimes around his aching brow  
 Nature’s calm mighty hands to heal his life-pain.” Savitri-165  
 “In death, her bed, she waits the hour to rise.” Savitri-180  
 “Even grief has joy hidden beneath its roots:” Savitri-194  
 ‘Proclaiming a **panacea** for all Time’s ills’ Savitri-198,  
 “Annulled were the tables of the law of Pain,” Savitri-232  
 “Healed were all things that Time’s torn heart had made” Savitri-232  
 “A burning Love from white spiritual founts  
 Annulled the sorrow of the ignorant depths;  
 Suffering was lost in her immortal smile.” Savitri-314  
 “To heal with her feet the aching throb of life” Savitri-314  
 “Her clasp shall turn to ecstasy our pain.” Savitri-314  
 “He felt the extinction of the world’s long pain, Savitri-322,  
 “There was no sob of suffering anywhere;  
 Experience ran from point to point of joy:  
 Bliss was the pure undying truth of things.  
 All Nature was a conscious front of God:” Savitri-324,  
 “Self-racked with the pains of hell aspires to joy” Savitri-371  
 “Annulled were the transient values of the mind,  
 The body’s sense renounced its earthly look;  
 Immortal met immortal in their gaze.” Savitri-373  
 “Heal with her bliss the tired breast of earth” Savitri-422,  
 “It takes the world’s grief and transmutes to strength,” Savitri-633  
 “The Love our hearts **call down** to heal all strife,” Savitri-661

“...but, fundamentally, all pain and suffering are the result of an insufficient consciousness-force in the surface being which makes it unable to deal rightly with self and Nature or unable to assimilate and to harmonise itself with the contacts of the universal Energy; they would not exist if in us there were an integral presence of the luminous Consciousness and the divine Force of an integral Being.”<sup>5</sup>

#### V. **Eternal Youth:**

“Exalted and swift her **young** large-visioned spirit” Savitri-14  
 “Her **youth** sat throned in calm felicity.” Savitri-16  
 “A repetition of God’s **first** delight  
 Creating in a **young and virgin Time**.” Savitri-38  
 (Higher) “Worlds were there of a childlike mirth and joy;  
 A carefree **youthfulness** of mind and heart” Savitri-126  
 “Still thrilling with the first creation’s bliss,  
 They (the nude god-children) steeped existence in their **youth** of soul.” Savitri-127  
 “Playmates of **youthful** Nature and child God,” Savitri-266  
 “**King-children** born on Wisdom’s early plane,



Taught in her school world-making's mystic play...  
 This wide world-kindergarten of **young souls**  
 Where the **infant spirit** learns through mind and sense" Savitri-266  
 "Heavy unchanged weighs still the imperfect world;  
**The splendid youth of Time has passed and failed;**  
 Heavy and long are the years our labour counts  
 And still the seals are firm upon man's soul  
 And weary is the ancient Mother's heart." Savitri-344-345  
 "At his touch life's tired heart grew glad and young;" Savitri-352  
 "His (Satyavan's) look was a wide daybreak of the gods  
 His head was a **youthful Rishi's** touched with light,  
 His body was a lover's and a king's." Savitri-393  
 "His (Divine's) **young unaging look** on deathless things,  
 His joy in our escape from death and Time," Savitri-484  
 "The **young divinity** in her (Savitri's) earthly limbs  
 Filled with celestial strength her mortal part." Savitri-573  
 "Heaven ever young and earth too firm and old" Savitri-603

Capacity to call down and hold the Divine *Shakti* in the cells of the body makes one young. Incapacity to hold this Divine force makes life old and obsolete.

#### VI. Perfect Beauty and Total Harmony:

"Or Beauty shines on them like a wandering star;  
 Too far to reach, passionate they follow her light;  
 In Art and life they catch the All-Beautiful's ray  
 And make the world their radiant treasure house:" Savitri-185  
 "One day he (Divine) shall lift his beauty's dreadful veil,  
 Impose delight on the world's beating heart  
 And bare his secret body of light and bliss." Savitri-200  
 "Immortal, treading the earth with mortal feet  
 All heaven's **beauty** crowd in earthly limbs!  
 Omnipotence, girdle with the power of God  
 Movements and moments of a mortal will,  
 Pack with the eternal might one human hour  
 And with one gesture change all future time." Savitri-345  
 "**All contraries** heal their long dissidence." Savitri-450-51  
 "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." Savitri-532  
**All contraries** were true in one huge spirit" Savitri-555  
 "All here shall be one day her sweetness' home,  
 All contraries prepare her **harmony**;"

Towards her our knowledge climbs, our passion gropes;  
 In her miraculous rapture we shall dwell,  
 Her clasp will turn to ecstasy our pain.” Savitri-314  
 “All contraries are aspects of God’s face.” Savitri-656  
 “Then in the process of evolving Time  
 All shall be drawn into a single plan,  
 A **divine harmony** shall be earth’s law,  
**Beauty** and joy remould her way to live:  
 Even the body shall remember God,  
 Nature shall draw back from mortality  
 And Spirit’s fires shall guide the earth’s blind force,  
 Knowledge shall bring into the aspirant Thought  
 A high proximity to Truth and God.” Savitri-707

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

#### **VII. Supramental approach of controlling Money Power of the World:**

“Lightnings of glory after glory burned,  
 Experience was a tale of blaze and fire,  
 Air rippled round the argosies of the Gods,  
 Strange **riches** sailed to him from the Unseen;  
 Splendours of insight filled the blank of thought,  
 Knowledge spoke to the inconscient stillnesses,  
 Rivers poured down of bliss and luminous force,  
 Visits of beauty, storm-sweeps of delight  
 Rained from the all-powerful Mystery above.” Savitri-37  
 “None truly knew himself or knew the world  
 Or the Reality living there enshrined:  
 Only they knew what Mind could take and build  
 Out of the secret Supermind’s huge store.” Savitri-187

In order to control and master the power of wealth, Consciousness must transcend the three *gunas* and one must be sincere and desireless. All wealth belongs to the Divine and can be rightly utilised by opening oneself towards Divine Will.

#### **VIII. Gift of giving motiveless Joy and of healing the surrounding:**

“A light was with him, an invisible hand  
 Was laid upon the error and the pain  
 Till it became a quivering ecstasy,  
 The shock of sweetness of an arm’s embrace.” Savitri-231

“All contraries heal their long dissidence.  
 There meet and clasp the eternal opposites,  
 There pain becomes a violent fiery joy;  
 Evil turns back to its original good,  
 And sorrow lies upon the breasts of Bliss:  
 She has learned to weep glad tears of happiness;  
 Her gaze is charged with a wistful ecstasy.  
 Then shall be ended here the Law of Pain.” Savitri-451

“Man, human, follows in God’s human steps.  
 Accepting his darkness thou must bring to him light,  
 Accepting his sorrow thou must bring to him bliss.  
 In Matter’s body find thy heaven-born soul.” Savitri-488

“Thou hast come down into a struggling world  
 To aid a blind and suffering mortal race,  
 To open to Light the eyes that could not see,  
 To bring down bliss into the heart of grief,  
 To make thy life a bridge twixt earth and heaven;  
 If thou wouldst save the toiling universe,  
 The vast universal suffering feel as thine:  
 Thou must bear the sorrow that thou claimst to heal;  
 The day-bringer must walk in darkest night.  
 He who would save the world must share its pain.” Svitri-536-37

“When unity is won, when strife is lost  
 And all is known and all is clasped by Love  
 Who would turn back to ignorance and **pain**?” Savitri-633

“I quiver no more with the assault of grief;  
 A mighty calmness seated deep within  
 Has occupied my body and my sense:  
 It takes the world’s grief and transmutes to strength,  
 It makes the world’s joy one with the joy of God.” Savitri-633

“Our lives are God’s messengers beneath the stars;  
 To dwell under death’s shadow they have come  
 Tempting God’s light to earth for the ignorant race,  
 His love to fill the hollow in men’s hearts,  
 His bliss to **heal** the unhappiness of the world.” Savitri-633

“A marvellous form responded to her gaze  
**Whose sweetness justified life’s blindest pain;” Savitri-679**

“Thou shalt bear all things that all things may change,” Savitri-699

With the opening of the Psychic being, *Chaitya Purusha*, in the heart centre through the *sadhana* of the individual Soul seeker and by its Spiritual Influence, the humanity will be dragged ahead in swift evolution and earth around will witness wonderful change, magic charm, unknown joy, sweetness of the All-Beautiful, forget their strife and live at ease.

**IX. Immunity from all accidents, decay, death and dark hostile forces:**

“Wherever love and light and largeness lack,  
These crooked fashioners take up their task.” Savitri-153  
“Wrong could not come where all was light and love.” Savitri-314  
“Conquer thy heart’s throbs, let thy heart beat in God:  
Thy nature shall be the engine of his works,  
Thy voice shall house the mightiness of his Word:  
Then shalt thou harbour my force and conquer Death.” Savitri-476  
“Thou shalt bear my ruthless beauty unabridged  
Amid the world’s **intolerable wrongs**,  
Trampled by the violent misdeeds of Time  
Cry out to the ecstasy of my rapture’s touch.” Savitri-701

Integral Yoga aims at a comprehensive solution of all the problems of existence through complete immunisation of disease, decay and death and the process of inoculation begins at individual and collective level depending on the degree of restoration of harmony and opening towards a comprehensive Concentration.

**X. Power of perfect expression in all fields:**

“Let a great word be spoken from the heights  
And one great act unlock the doors of Fate.” Savitri-345  
“The superconscient Mystery through that Void  
Missioned its word to touch the thoughts of men.  
As yet this great impersonal speech was rare.” Savitri-553  
“To interpret his inexpressible mystery  
In a heavenly alphabet of Divinity’s signs.” Savitri-705

Spiritual experience of self-concentration can be stabilised ‘by **noting it down in writing**,’<sup>8</sup> ‘restatement of the written truth’<sup>7</sup> and ‘translation of Their Teachings’<sup>6</sup> in mother tongue. Spiritual action of Self-expansion through prayer can be perfected by opening oneself towards inexpressible endless Divine mystery.

**XI. Gift of tongue through descent of overhead word:**

‘Thy voice shall house the mightiness of his **Word**:’ Savitri-476  
“Only was missing the sole **timeless Word**  
That carries eternity in its lonely sound,

The Idea self-luminous key to all ideas,  
 The integer of the Spirit's perfect sum  
 That equates the unequal All to the equal One,  
 The single sign interpreting every sign,  
 The absolute index to the Absolute." Savitri-97  
 "The Timeless looks out from the travelling hours;  
 The Ineffable puts on a robe of speech  
 Where all its words are woven like magic threads  
 Moving with beauty, inspiring with their gleam,  
 And every thought takes up its destined place  
 Recorded in the memory of the world." Savitri-662

Through *sadhana* of language, words can attain absolute *Brahman* Consciousness. A thorough knowledge on traditional Yoga and integral Yoga can lead towards *sadhana* of language and perfection of Sanskrit and English. Similarly, a thorough knowledge on The Mother's Yoga will lead towards *sadhana* and perfection of French language. If these supreme Knowledge can be translated into mother tongue, then that will lead towards *sadhana* and perfection of mother tongue and this exercise will drive swiftly the mother tongue towards absolute *Brahman* Consciousness.

## **XII. Reconciliation of all the above eleven faculties or total perfection:**

"To seize the absolute in shapes that pass,  
 To fix the eternal's touch in time-made things,  
 This is the law of all perfection here." Savitri-108  
 "Each part in us desires its absolute." Savitri-170  
 "For by the form the Formless is brought close  
 And **all perfection** fringes the Absolute." Savitri-179  
 "**All objects** were to her shapes of living selves" Savitri-357  
 "Fear not to be nothing that thou mayst be all;  
 Assent to the emptiness of the Supreme  
**That all in thee may reach its absolute.**" Savitri-536  
 "Since in Infinity's silence woke a **word**,  
 A Mother-**wisdom works** in Nature's breast  
 To pour **delight** on the heart of **toil** and want  
 And press **perfection** on life's stumbling powers,  
 Impose heaven-sentence on the obscure abyss  
 And make dumb Matter conscious of its God." Savitri-353-54

Reconciliation of all the above eleven faculties through double movement of Soul's, *Jivatma*, union with Spirit, *Paramatma*, and the Spirit's descent into Matter. Through this double movement of Consciousness, the equal realisation of Divine Presence and perfection in Soul and Nature are realised.

The whole effort of this book is to understand partly Their teachings and the whole effort of this chapter is to understand the Mother's manifesting action extending over twelve worlds<sup>14</sup> or twelve planes of consciousness.<sup>15</sup> The first word of this manifestation is movement of Consciousness and through this movement the last word of manifestation which is identified as total perfection is realised.

OM TAT SAT

#### References:

- 1: The Mother's Agenda-6/347,
- 2: The Mother's Centenary Works/13/37, The Mother's Agenda-3/222, The Mother's Agenda-1/28,
- 3: Sri Aurobindo/CWSA/23/The Synthesis of Yoga-268,
- 4: The Mother's Centenary Works (second edition)/9/334,
- 5: The Life Divine-621-22,
- 6: "The best thing is for them to translate for themselves. That's the best way of reading; **when you really want to understand a book, you should translate it.**" The Mother's Agenda-5/151, "In fact, if we wanted to be really good, we would try to translate the whole of *Savitri*, wouldn't we? What we are doing now with the end [book-X], we would do with all the rest. There is a part I tried to translate all alone, but it would be fun to do it together. We could try. **Not for publication!** Because there is immediately a debasing: everything that is published is debased, otherwise people don't understand. We would do it for ourselves." The Mother's Agenda-6/237, (The above passage hints that translations and restatement of Spiritual documents should be utilised for sadhana through self-concentration rather than motive of self-expansion through publication. Publication of book can be pursued if there is a Divine Support and help and for the purpose of accountability of our Sadhana to the Self, World and Divine.) "Until 1958, three times a week, in another class, (the) Mother used to translate into French certain books of Sri Aurobindo: *The Ideal of Human Unity*, *The Human Cycle*, the last six chapters of *The Life Divine* and the first part of *The Synthesis of Yoga.*" TMCW-8/Questions and Answers-1956/p-321
- 7: "An integral and synthetic Yoga...embraces the knowledge received from the past, it seeks to organise anew for the present and the future. An absolute liberty of experience and of the **restatement** of knowledge in new terms and combinations is the condition of its self-formation." Sri Aurobindo/ CWSA-23/The Synthesis of Yoga-56, "...all truth and practice too strictly formulated becomes old and loses much, if not all, of its virtue; it must be constantly **renovated** by fresh streams of the spirit revivifying the dead or dying vehicle and changing it, if it is to acquire a new life." CWSA-23/The Synthesis of Yoga-5, "In the spiritual life the basis of the act is a spiritual consciousness perennial and renovating, moved to express itself always in new forms or able to renew the truth of a form always by the flow of the spirit, and to so express

itself and make every action a living symbol of some truth of the soul is the very nature of its creative vision and impulse. It is so that the spiritual seeker must deal with life and transmute its form and glorify it in its essence." CWSA-23/The Synthesis of Yoga-164,

8: "These were two sentences I wrote yesterday by a kind of absolute necessity. The first, as though the power of the prayer would not be complete unless it were **traced on paper**. The second, as though the stability of the experience could not be had unless I unburdened my mind of it by **noting it down in writing**." The Mother/Prayers & Meditations/17<sup>th</sup> May, 1914,

9: The Mother's three declarations are also observed in Savitri:

9a: "There the perfection born from eternity  
Calls to it the perfection born in Time,  
The truth of God surprising human life,  
The image of God overtaking finite shapes." Savitri-661,

"There comes no close to the finite's boundlessness,  
There is no last certitude in which thought can pause  
And no terminus to the soul's experience.

A limit, a farness never wholly reached,  
An unattained perfection calls to him  
From distant boundaries in the Unseen:  
A long beginning only has been made." Savitri-69,

"One day I shall behold my great sweet world  
Put off the dire disguises of the gods,  
Unveil from terror and disrobe from sin.  
Appeased we shall draw near our mother's face,  
We shall cast our candid souls upon her lap;  
Then shall we clasp the ecstasy we chase,  
Then shall we shudder with the long-sought god,  
Then shall we find Heaven's unexpected strain." Savitri-613,

9b "Awake not the immeasurable descent,  
Speak not my secret name to hostile Time;  
Man is too weak to bear the Infinite's weight.  
Truth born too soon might break the imperfect earth." Savitri-335,

"Omnipotence, girdle with the power of God  
Movements and moments of a mortal will,  
Pack with the eternal might one human hour  
And with one gesture change all future time." Savitri-345,

9c: "Amidst his harassed toil and welter of cares,  
Pressed by the labour of his crowding thoughts,  
He draws sometimes around his aching brow  
Nature's calm mighty hands to heal his life-pain." Savitri-165,

"Passed was the heaviness of the eyeless dark  
And all the sorrow of the night was dead." Savitri-602,  
"When unity is won, when strife is lost

And all is known and all is clasped by Love  
 Who would turn back to ignorance and pain?” Savitri-633,  
 “The Love our hearts call down to heal all strife,  
 The Bliss for which the world’s derelict sorrows yearn:  
 Thence comes the glory sometimes seen on earth,  
 The visits of Godhead to the human soul,  
 The Beauty and the dream on Nature’s face.” Savitri-661,  
 10: “It (Prajnana) is a mentality which quite ceases to act consciously, yet the  
 work of the body and the nerves and the sense-mind goes on unnoticed but  
 constant and perfect; it has all become subconscious and only in one activity or  
 chain of activities is the mind luminously active... apprehending consciousness  
 in which knowledge centralizes itself and stands back from its works to observe  
 them.” CWSA/21/The Life Divine-195, 149,  
 11: “The Truth-Consciousness is everywhere present in the universe as an  
 ordering self-knowledge by which the One manifests the harmonies of its  
 infinite potential multiplicity. Without this ordering self-knowledge the  
**manifestation** would be merely a shifting chaos... A Supramental Truth-  
 consciousness is at once the self-awareness of the Infinite and Eternal and a  
 power of self-determination inherent in that self-awareness... The gnostic  
 consciousness is a consciousness in which **all contradictions are cancelled or  
 fused** into each other in higher light of seeing and being, in a unified self-  
 knowledge and world-knowledge.” CWSA/21-22/The Life Divine-142, 327,  
 1102,  
 12: The Mother/TMCW/13/41-42,  
 13: “A diversity in oneness is **the law of the manifestation**; the supramental  
 unification and integration must harmonise these diversities, but to abolish  
 them is not the intention of the Spirit in Nature.” CWSA-22/The Life Divine-  
 921,  
 14: “All these zones, these planes of reality, received different names and  
 were classified in different ways according to the occult schools, according to  
 the different traditions, but there is an essential similarity, and if we go back  
 far enough into the various traditions, hardly anything but words differ,  
 depending upon the country and the language. The descriptions are quite  
 similar. Moreover, those who climb back up the ladder – or in other words, a  
 human being who, through his occult knowledge, goes out of one of his  
 ‘bodies’ (they are called *sheaths* in English) and enters into a more subtle  
 body – in order to ACT in a more subtle body – and so forth, twelve times  
 (you make each body come out from a more material body, leaving the more  
 material body in its corresponding zone, and then go off through successive  
 exteriorizations), what they have seen, what they have discovered and seen  
 through their ascension – whether they are occultists from the Occident or  
 occultists from the Orient – is for the most part analogous in description.  
 They have put different words on it, but the experience is very analogous.”  
 The Mother/ November 4, 1958, “There is also what Theon and Madame



Theon used to say. They never spoke of ‘Supermind,’ but they said the same thing as the Vedas, that the world of Truth must incarnate on earth and create a new world. They even picked up the old phrase from the Gospels, ‘new heavens and a new earth,’ which is the same thing the Vedas speak of. Madame Theon had this experience and she gave me the indication (she didn’t actually teach me) of how it was to be done. She would go out of her body and become conscious in the vital world (there were many intermediary states, too, if one cared to explore them). After the vital came the mental: you consciously went out of the vital body, you left it behind (you could see it) and you entered the mental world. Then you left the mental body and entered into.... They used different words, another classification (I don’t remember it), but even so, the experience was identical. And like that, she successively left twelve different bodies, one after another. She was extremely ‘developed,’ you see – individualized, organized. She could leave one body and enter the consciousness of the next plane, fully experience the surroundings and all that was there, describe it ... and so on, twelve times.” The Mother/November 7, 1961,

15: “The tantrics recognize seven chakras, I believe. Theon said he knew of more, specifically two below the body and three above. That is my experience as well – I know of twelve chakras. And really, the contact with the Divine Consciousness is there (*Mother motions above the head*), not here (*at the top of the head*). One must surge up above.” The Mother’s Agenda/ October 11, 1960,

16: “The deeper significance of figures ... There are countless traditions, countless scriptures ... which I took great care not to follow. But the deeper significance of figures came to me in Tlemcen, when I was in the Overmind. I don’t remember the names Théon used to give to those various worlds, but it was a world that corresponded to the highest and most luminous regions of Sri Aurobindo’s *Overmind*. It was above, just above the gods’ region. And it was something in accord with the Overmind creation – the earth under the gods’ influence. That was where figures took on a living meaning for me – not a mental speculation: a living meaning. That was where Madame Théon recognized me, because of the formation of **twelve pearls** she saw above my head; and she told me, “You are That because you have this. Only That can have this!” (*Mother laughs*) It hadn’t even remotely occurred to me, thank God!” The Mother’s Agenda/May 11, 1963, “Well, that’s very good. You are a good clairvoyant, so of course you have seen it. But I myself saw it, you know, as if it were someone else’s light – it’s my nature. I was using it even before meeting Théon: I knew nothing, of course, nothing, but I used to see it. And it was Madame Théon who told me, “It is your light.” Madame Théon was the first to tell me what I was, what she saw: **the crown of twelve pearls** over the head. As for me, I had the experience of it, after which I could simply use it at will: I just had to summon it. And I would see it just as I see you, in a perfectly objective way.” The Mother’s Agenda/July 10, 1965,

17: “Last time I told you I was looking for the twelve attributes (*Mother takes out a sheet of paper*). Here they are, someone found this.  
Sincerity, Humility, Gratitude, Perseverance, Aspiration, Receptivity, Progress, Courage, Goodness, Generosity, Equanimity, Peace  
The first eight concern the attitude towards the Divine, and the last four towards humanity.” *The Mother’s Agenda*/January 19, 1972,  
18: *The Mother/TMCW/Vol-13/p-45*,  
19: SABCL/17/*The Hour of God*-91,  
20: *Savitri*-381-384,  
21: *The Mother’s Agenda*-26.4.1972,  
22: *The Mother’s Agenda*-29.06.1966,

The End

# The *Bibliographical Note*

“If the supreme consciousness is incarnated and **manifests** itself in this body, all the denials in the world cannot prevent it from being so.

And if it is not so, my physical existence can be useful only to those who have faith and who, with the help of this faith, can, through me, enter into contact with the Supreme Consciousness.”<sup>1</sup>

## The Mother

“(Q) Is there any difference between **the Mother’s manifestation** and the descent of the supramental?

(Ans:) The Mother comes in order to bring down the supramental and it is the descent which makes her **full manifestation** here possible.”<sup>2</sup>

## Sri Aurobindo

23 September 1935

‘*The Mother’s Manifestation*’ book is basically a utilitarian interpretation of the book *The Synthesis of Yoga* and a partial fulfilment of the myriad directives issued in this principal Teaching for a *Sadhaka* of integral Yoga. It insists a *Sadhaka* to become accountable<sup>8</sup> for his *sadhana* to his own Self, to the World and to the Divine in three stages. Firstly, he will trace a path of his own *sadhana* by constantly renewing, reshaping, reliving and restating the best written standard available to the race and by noting the full account of his human imperfection and Self-perfection. Secondly, during the concentration, contemplation and meditation of these formative truths extending over decades, he receives new overhead Divine Wisdom,<sup>11</sup> Divine Will and Divine Love and the unending instrumental exercise of a *Sadhaka* is to learn this lesson of the Infinite which gets precedence over all other appetite and interest. Lastly, he will be a Divine Centre of the world by receiving the Divine energies, of holding them in the purified and transformed human vessel, of transmitting them to the surrounding world and of fulfilling the deficiencies of men.<sup>16</sup> His Soul strength is weighed and augmented from his capacity to do ceaseless action, capacity to concentrate ceaselessly, capacity to hold and transmit ceaseless Divine Love, Delight and Beauty and capacity to remember the Divine uninterruptedly, *Japa*. Or in *the Mother’s* language, he ‘must have done much for *Sri Aurobindo*.’<sup>18</sup>

The contents of this book were published in *Sri Matriniketan Ashram’s* quarterly journal ‘*The Descent*’ from 2008 and onwards under Spiritual guidance and blessings of *Sri K. Anurakta*. The objective was to develop an understanding on the diversity of integral Yoga and Divine action, preferably their application in a limited space earth where Her Consciousness is most active. The present book (a partial account of Her endless manifestation) is a rigorous effort to live the Soul saving truth in three stages that of (1) ‘the most thorough and acute surface scrutiny and manipulation’<sup>6</sup> cannot control, deliver

and perfect life; (2) above our human mind there exists Superconscious energies; if they are called down in their fullness to the subliminal, surface and Subconscious planes then that **'could altogether alter the whole make and economy of life in the material universe;**<sup>6</sup> and lastly (3) the real and effective way of helping men is to raise their consciousness towards the Divine's infinite Perfection, eternal Harmony and the unity of many-sided Divine manifestation, not by mechanised way of moral law, external rule, spread of mental idea but 'only through a Spiritual Influence,... can it be extended to others.'<sup>7</sup> Thus three-fourth<sup>13</sup> of time can be devoted to self-concentration through activation of ten Selves and ten Sheaths and one-fourth of time to self-expansion through initial activation of three *Gunas* and final activation of universal Self. This also suggests devoting one tenth of the time towards development of objective life and this life and nine-tenths<sup>14</sup> of the time is to be devoted towards concentration on subjective all life and subjective ten Selves. *Jnana* and *Bhakti Yoga* are utilised to establish the consciousness in the inner life which is linked with past and future births of all life and *Karma Yoga* is utilised to reconcile inner life and outer life and thus perfection of outer life is ensured. Thus, subjective Time is utilised as a bank to accumulate Spiritual energy and objective Space of his little habitation of *Sri Matriniketan Ashram* is utilised for Divine manifestation.

The present book is the outcome of a small inception of writing (of around eighteen pages) offered to *Sri Babaji Maharaj*, known as Mentor and Collaborator of *Sri Prapatti* on occasion of his birth centenary celebration in the year 2008, published in '*The Descent.*' *Sri K. Anurakta* had agreed to correct this paper and expressed his satisfaction as at different places of this thesis *the Bhagvad Gita* had been referred and he recollected that when he joined *Sri Aurobindo Ashram* in 1960, *the Mother* told him to first read '*Essays on the Gita.*' From the above observation we understand that without familiarisation of the *Aryan* Spiritual synthesis, creed<sup>5</sup> and culture of *the Gita* if one will attempt to leap from *unaryan*, narrow, weak hearted, impotent, *Shudra* way of life to the most matured, profound and comprehensive *Aryan* culture represented through integral Yoga then it may end in a Spiritual blunder. Or long practice of *Aryan Shastra of the Veda, the Upanishad and the Gita*, can bridge the gulf between *unaryan tamasic Shudra* and *integral Arya*. As an addition to this thesis *Sri K. Anurakta* further dictated some lines (Refer- The Call of the seventh Spiritual Teacher) related to the present *The Mother's* action in the Subconscious plane which is identified as the most difficult part of Her transformation action.

We have recognised all the eight Spiritual Teachers as our secondary Source without whose support our approach to the primary Source (*The Mother* and *Sri Aurobindo*) would have been an incomplete and an unfulfilled achievement. They have helped us to study the full account of our

imperfection, whose right recognition and sincere effort to overcome them can drive us towards integral Perfection. They have agreed to liberate us from eight deficiencies that of (1) unaryan *Shudra* way of life, (2) of life devoid of beauty, delight, aesthesis and love, (3) of life without deep internal solitude, (4) of isolation from large section of unblest humanity and hence losing the possibility of oneness with all existence, (5) of oblivion of ceaseless action and *japa* in waking trance, (6) of inability to be extremely faithful to our primary Source, (7) of incapacity to be exceedingly devoted to the Divine and (8) of our imperfection in physical and vital education and the most difficult task of liberation from the influence of *tamasic*, *rajasic* and *sattwic* mind. Thus, our aspiration to become a *Sadhaka* of the principal *Shashtra*, '*The Synthesis of Yoga*' is partly satisfied and this life is accepted as small fragment of measureless All Life and scope of this life is accepted 'As a child who learns to walk can walk not long.'<sup>15</sup>

The prevalent idea of developing exclusive direct contact only with the indispensable Primary Source appears to be good and beneficial for developing Souls (in practice they are rather open towards satisfaction of desire and lower nature), practicable for few rare developed Souls but for a beginner of integral Yoga, *dvija*, the subtle Presence of Primary Source may appear difficult and 'is not enough; a living influence, a living example, a present instruction is needed.'<sup>10</sup> So, subordination of dispensable Secondary Source is to a *Sadhaka* 'his exceedingly good fortune'<sup>9</sup> and a rare privilege.

*Sri Aurobindo* had observed that the two words 'Supermind' and 'transformation of nature' have been widely misunderstood and misused by His devotees and disciples. Care has been taken to restrict and limit their use in this book and His further insistence of 'Deserting the boundary of things achieved'<sup>12</sup> have been identified as difficult self-discipline of silencing the satisfied physical mind, which is to be put into practice. All the materials of its writings have attempted to follow the guideline issued in the principal teaching '*The Synthesis of Yoga*.' Any presentation by the aid of physical mind, vital mind and intellect are identified as triple falsehood or triple negative inconscient energies and effort has been made through concentration and contemplation in the still mind to amend/revise the presentation with only intention to minimise their harsh influence on this book or 'To the physical mind only the words and facts and acts of a man matter; to the inner mind it is the spiritual happenings in him that matter.'<sup>17</sup>

This bibliographical note is an occasion of expressing our intense gratitude to all our predecessors and elders who have extended their Material and Spiritual help and we promise to live the Truth that has manifested through this book in order to pay the debt that has bound us through successive births.

The *Editor* of this book is an infant apprentice and a mere *Visitor* of *Sri Aurobindo Ashram, Pondicherry* and has received Their direct Divine Grace in abundance. It is deeply felt that there is no other hope and joy other than Their Divine Presence received by giving Them equal service and equal entry into Their Teachings. Their Teachings insist to remain Truthful under all circumstance and to keep mind, life and body untouched from world perversion and invasion of Subconscient impurity; They further insist to realise total consecration through rigorous Self-control/concentration extending over long period and to move the Consciousness vertically by activation of double consecration of *Vedantic* and *Vedic* sacrifice. From Them she understands that what she has known is nothing in comparison to what remains to be known and her service to the Divine is just the starting point and her manifesting action, a mere ripple in the Infinite representing the whole quantum of Divine Mission. All her perception revealed through '*The Mother's (Divine) Manifestation*' book is a long beginning of tracing of one's own unique path in *Sadhana*, the 'first stammerings of a novice,'<sup>3</sup> an infant longing, a forceful determination to leave nothing unchanged within and without and offered this limited understanding of Their vast and catholic Teachings<sup>4</sup> at Their Lotus FEET.

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#### References:

- 1: TMCW/Vol-13/p-48,
- 2: CWSA-32/The Mother with Letters on The Mother-p-33-34,
- 3: The Mother's Agenda-6/322,
- 4: "Who can understand Sri Aurobindo? He is as vast as the universe and his teaching is infinite...The only way to come a little close to him is to love him sincerely and give oneself unreservedly to his work. Thus, each one does his best and contributes as much as he can to that transformation of the world which Sri Aurobindo has predicted." The Mother/TMCW/12/397, 2 December 1964,
- 5: "It is the creed of the *Aryan* fighter. "Know God," it says, "know thyself (O Arjuna), help man; protect the Right, do without fear or weakness or faltering thy work of battle in the world. Thou art the eternal and imperishable Spirit, thy soul is here on its upward path to immortality; life and death are nothing, sorrow and wounds and suffering are nothing, for these things have to be conquered and overcome. Look not at thy own pleasure and gain and profit, but above and around, above at the shining summits to which thou climbest, around at this world of battle and trial in which good and evil, progress and retrogression are locked in stern conflict. Men call to thee, their strong man, their hero for help; help then, fight. Destroy when by destruction the world must advance, but hate not that which thou destroyest, neither grieve for all those who perish. Know everywhere the one self, know all to be immortal souls

and the body to be but dust. Do thy work with a calm, strong and equal spirit; fight and fall nobly or conquer mightily. For this is the work that God and thy nature have given to thee to accomplish.” CWSA/19/Essays on the Gita-66

6: “It is only when we go **behind, below, above into the hidden stretches of our being** that we can know it; the most thorough and acute surface scrutiny and manipulation cannot give us the true understanding or the completely effective control of our life, its purposes, its activities; that inability indeed is the cause of the failure of reason, morality and every other surface action to control and deliver and perfect the life of the human race...Yet again, above our human mind are still greater reaches superconscient to it and from there secretly descend influences, powers, touches which are the original determinants of things here and, if they were called down in their fullness, could altogether alter the whole make and economy of life in the material universe. It is all this latent experience and knowledge that the Divine Force working upon us by our opening to it in the integral Yoga, progressively reveals to us, uses and works out the consequences as means and steps towards a transformation of our whole being and nature. Our life is thenceforth no longer a little rolling wave on the surface, but interpenetrant if not coincident with the cosmic life. Our spirit, our self rises not only into an inner identity with some wide cosmic Self but into some contact with that which is beyond, though aware of and dominant over the action of the universe.” CWSA/23/The Synthesis of Yoga-181 to 183,

7: CWSA/23/The Synthesis of Yoga-204,

8: “She (life) wrote the **account** of all that she had lost,” Savitri-117, (Accountability to the Self.)

“The Voice replied: “Is this enough, O spirit?

And what shall thy soul say when it wakes and knows

The work was left undone for which it came?

Or is this all for thy being born on earth

Charged with a mandate from eternity,

A listener to the voices of the years,

A follower of the footprints of the gods,

To pass and leave unchanged the old dusty laws?” Savitri-475 (Accountability to the Self)

“To account for the Actual’s unaccountable sum,” Savitri-269, (Accountability to the Divine.)

“Is this then the report that I must make,

My head bowed with shame before the Eternal’s seat, —

His power he kindled in thy body has failed,

His labourer returns, her task undone?” Savitri-476 (Accountability to the Divine.)

“And in the transactions of our positive consciousness, even Unity has to make its **account** with Multiplicity; for the Many also are *Brahman*.” CWSA/21/The Life Divine-39 (Accountability to the world)

“In transparent systems bodied termless truths,  
 The Timeless made **accountable** to Time” Savitri-273,  
 “He (Avatar) has given his life and light to balance here  
 The dark **account** of mortal ignorance...  
 Pays with the body’s death his soul’s vast light...  
 He dies that the world may be new-born and live.” Savitri-445-447 (An  
 Avatar’s accountability to the world.)  
 “We must fill the immense lacuna we have made,” Savitri-56  
 “But whatever his (Sadhaka’s) aim, however exalted his aspiration, he has to  
 begin from the law of his present imperfection, to **take full account** of it and  
 see how it can be converted to the law of a possible perfection.” CWSA-24/The  
 Synthesis of Yoga-631, “So each one must find those activities which increase  
 his aspiration, his consciousness, his deeper knowledge of things, and those  
 which, on the contrary, mechanise him and bring him back more thoroughly  
 into a purely material relation with things.” TMCW-8/Questions and Answers-  
 1956/159, “But he (Sadhaka) has to take account of the world and its activities,  
**learn** what divine truth there may be behind them and **reconcile** that apparent  
 opposition between the Divine Truth and the manifest creation which is the  
 starting-point of most spiritual experience.” CWSA-23/The Synthesis of Yoga-  
 119, “The mind therefore must try to give to itself **some account** of this  
 decisive transformation of the embodied consciousness, this radiant  
 transfiguration and self-exceeding of our ever aspiring nature. The description  
 mind can arrive at, can never be adequate to the thing itself, but it may point  
 at least to some indicative shadow of it or perhaps some half-luminous image.”  
 CWSA-23/The Synthesis of Yoga-474, “The ordinary man who wishes to  
 reach God through knowledge, must undergo an elaborate training. He must  
 begin by becoming absolutely pure, he must cleanse thoroughly his body, his  
 heart and his intellect, he must get himself a new heart and be born again; for  
 only the **twice born** can understand or teach *the Vedas*. When he has done this  
 he needs yet four things before he can succeed, (1) **the Sruti or recorded  
 revelation**, (2) the Sacred Teacher, (3) the practice of Yoga and (4) the Grace of  
 God.” CWSA-18/Kena and other Upanishads/p-169,  
 “He (Death) said, “Art thou indeed so strong,  
 O heart, O soul, so free?  
 And canst thou gather then  
 Bright pleasure from my wayside flowering boughs,  
 Yet falter not from thy hard journey’s goal,  
 Meet the world’s dangerous touch and never fall?  
 Show me thy strength and freedom from my laws.” Savitri-636  
 (Accountability to the Death God.)  
 (Death said) “So prove thy absolute force to the wise gods,  
 By choosing earthly joy! For self demand  
 And yet from self and its gross masks live free.  
 Then will I give thee all thy soul desires,



All the brief joys earth keeps for mortal hearts.” Savitri-636 (Accountability to the Death God.)

“A mass of **new material** is flowing into us; we have not only to assimilate the influences of the great theistic religions of India and of the world and a recovered sense of the meaning of Buddhism, but to take **full account** of the potent though limited revelations of modern knowledge and seeking; and, beyond that, the remote and dateless past which seemed to be dead is returning upon us with an effulgence of many luminous secrets long lost to the consciousness of mankind but now breaking out again from behind the veil.” CWSA-19/Essays on the Gita-10, “When one takes sincerely to surrender, nothing must be concealed that is of any importance for the life of the sadhana. Confession helps to purge the consciousness of hampering elements and it clears the inner air and makes for a closer and more intimate and effective relation between the Guru and the disciple.” CWSA-29/Letters on Yoga-II/p-193 (Accountability of sadhana to Guru through confession..)

9: “This will be to him his exceeding good fortune if he can meet one who has realised or is becoming That which he seeks for and can by opening to it in this vessel of its manifestation himself realise it.” CWSA-23/The Synthesis of Yoga-130,

10: CWSA-23/The Synthesis of Yoga-65, “The ordinary man who wishes to reach God through knowledge, must undergo an elaborate training. He must begin by becoming absolutely pure, he must cleanse thoroughly his body, his heart and his intellect, he must get himself a new heart and be born again; for only the **twice born** can understand or teach *the Vedas*. When he has done this he needs yet four things before he can succeed, (1) *the Sruti* or recorded revelation, (2) **the Sacred Teacher**, (3) the practice of Yoga and (4) the Grace of God.” CWSA-18/Kena and other Upanishads/p-169,

11: “There will be needed an admission of new truth, an entire turn and giving of your mind to a new knowledge of self and others and world and God and soul and Nature, a knowledge of oneness, a knowledge of universal Divinity, which will be at first an acceptance by the understanding but must become in the end a vision, a consciousness, a permanent state of the soul and the frame of its movements.” CWSA-19/Essays on the Gita-575,

12: Savitri-277,

13: “In the ordinary human existence an outgoing action is obviously **three-fourths** or even more of our life. It is only the exceptions, the saint and the seer, the rare thinker, poet and artist who can live more within themselves; these indeed, at least in the most intimate parts of their nature, shape themselves more in inner thought and feeling than in the surface act.” CWSA-23/The Synthesis of Yoga-91,

14: “Partial itself, the mind rides on a part of the machine, unaware of **nine-tenths** of its motor agencies in Time and environment, unaware of its past preparation and future drift; but because it rides, it thinks that it is directing the machine.” CWSA-23/The Synthesis of Yoga-96, “He (mental man) bases

himself on the actualities of the earthly existence, first on the facts of the outward world, — to which he is ordinarily in the habit of relating **nine tenths** if not the whole of his inner thinking and experience, — then on the changing actualities of the more superficial part of his inner being. As he increases in mind, he goes more freely beyond these to potentialities which arise out of them and pass beyond them; his mind deals with a larger field of possibilities: but these for the most part get to him a full reality only in proportion as they are related to the actual and can be made actual here, now or hereafter.”  
CWSA/24/The Synthesis of Yoga-837-838,

15: Savitri-34,

16: “(1) To give oneself to the Divine, (2) to receive and be the Divine, (3) to transmit and spread forth the Divine: these are the three simultaneous movements which constitute our total relation with the Divine.” The Mother/TMCW-14, p-22,

17: CWSA-28/Letters on Yoga-I-479,

18: “(Question) *Somebody wants to visit Sri Aurobindo’s room again and sit there to meditate for some time. (The Mother’s Answer):* What are his qualifications and titles to such a great privilege?...Visiting again is all right. People can come to Sri Aurobindo’s room. But to be allowed to sit and meditate there, one must have done much for Sri Aurobindo. (11 June 1960) (Question): *Sweet Mother, You have said that to be allowed to sit in Sri Aurobindo’s room and meditate there, “one must have done much for Him”. What do you mean by that, Mother? What can one do for the Lord which will be this “much”?* (The Mother’s Answer): To do something for the Lord is to give Him something of what one has, or of what one does, or of what one is. That is to say, to offer to Him one part of our goods or all of our possessions, to consecrate to Him one part of our work or all our activities, or to give ourselves to Him totally and without reserve so that He may take possession of our nature in order to transform and divinise it. But there are many people who, without giving anything, always want to take and to receive. These people are selfish and unworthy to meditate in Sri Aurobindo’s room. (17 August 1960)”  
TMCW-13/Words of the Mother/p-29-30,



# THE MOTHER'S MANIFESTATION

*The Mother's* Consciousness is that which rests on the One and acts in the All and is capable of penetrating upon the finite things, phenomena and forms to produce infinite harmony, freedom and perfection.

She manifests on earth through the pursuance of *Sri Aurobindo's* Teachings, known as integral Yoga. It is primarily a swift Spiritual evolution meant for a few developed Souls and secondarily slow collective evolution of Nature meant for large number of developing Souls; its method is primarily Psychic, Spiritual and Supramental and secondarily Psycho-physical; its centre of action is primarily through direct Divine contact from a Divine Centre and secondarily through indirect or intermittent Divine Contact from a moderate Spiritual Centre. This Yoga is primarily 'Yoga of Self-perfection' of developed Souls and secondarily *Karma, Jnana and Bhakti Yoga* of developing and developed Souls. Out of these triple paths, integral Yoga is primarily *Karma Yoga* and secondarily the subordinate action of *Jnana and Bhakti Yoga*. Integration comes by reconciliation of triple Yoga and practice of the fourth 'Yoga of Self-perfection.' The Consciousness in which an integral Yogi is established is primarily waking trance or entry into multiple subtle bodies/*koshas* in waking state and secondarily dream trance, sleep trance and absolute trance of *Turiya*, 'to which few can attain and from which not all can return' to the body.

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