

The Handbook - 1 of The Mother



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The Descent

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(This second revised Hand Book of *The Mother* book is offered at the lotus Feet of *The Mother* and *Sri Aurobindo* on the occasion of Her 97th Anniversary of final arrival in Pondicherry, 24.04.2023. This hand book is a continuation of its earlier effort to link the initial effort of *Sadhana* with the highest hinted Spiritual Wisdom.)

Hand Book-1

“Intellectually, I don’t at all believe in taking others’ misfortunes upon oneself--that’s childish. But certain vibrations in the world must be accepted, exhausted and transformed. Inwardly, that’s the work I have been doing all my life--consciously, gloriously. But now it’s on a purely physical level, independent of all the realities of other worlds: it is in the body, you see. And this has given me a key, one of the necessary keys to the Work.”

The Mother
8th August, 1962

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Introduction

“This (opening of dynamic Spiritual Being) is the second of the three (Psychic, Spiritual and Supramental) transformations; **uniting the manifested existence with what is above it**, it is the middle step of the three, the decisive transition of the spiritually evolving nature.”¹⁵

Sri Aurobindo

All *Shastra* are incomplete account of eternal unfolding of Knowledge. He who knows the Divine in all the principles of His existence is identified as integral Yogi. Integral Yoga explores all the (ten) planes of existence comprehensively. *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 Subconscient and Inconscient Sheaths.

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 some ray of Her Divine Power, Divine Quality and Divine Presence through ‘limited temperament and action’¹⁰ of Divine Workers, illumined Disciples, inner Warriors, ideal *Sadhakas*, good Trustees, Instruments, King Children and Emanations. Through Her help one can ascend in the ladder of Psychic, Spiritual and Supramental plane and can experience largest development in 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*)’³⁴ 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’³⁵ as hinted in *The Synthesis of Yoga* and the unripe child-soul, *bala*,² as hinted in the Gita.

The Mother book seems to be written for the seekers of truth, identified here as *Sadhakas*, who are in the process of becoming Child through practice of this Yoga. *Sadhakas* are they who are established in higher planes of

Consciousness or in contact with higher planes beyond the three *gunas* of Nature. They are also identified as faithful servant, ideal *Sadhaka*, Divine Worker, perfect Worker, selfless worker, illumined disciples of Truth, wise, efficient builder, Instrument and *Vibhuti*s of *Ishwara*, Emanation.³¹ They are identified in *The Synthesis of Yoga* as developed Souls, ripened Souls, adult Souls, high-seated soul, liberated Soul, twice born Soul, Gnostic Soul, Bliss Soul who are primarily free from seven deformations, *vicaras*,³⁶ of Nature. There the Souls, those who are bound to three modes of Nature are identified as developing Soul, unripe Soul, child Soul and once-born Soul. *The Mother* book also identifies developing Souls as separate worker, servant, rich (men), *tamasic* (men), *rajasic* (men), self-sufficient ignorant mind, vital man, harsh ascetic, *asura*, *rakshasa*, *pisacha*, haters of Divine, ignorant, foolish and double minded personality dominated by three *gunas*.

The Mother's mission on earth is to build our Soul and Nature in to the Divine Truth in 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* is 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.

A special chapter is devoted towards money, developed from *Tantric* acceptance of *Artha*, *Kama*, *Dharma* and *Mokha*, as this force is an important means of perfecting and building the material life. Money will have a great role in the Divine work and Supramental manifestation if it can be reconciled with the Divine Power and Divine Love. If developing Souls are allowed to utilise money for the Divine purpose then they can reconcile money with *rajasic* power and human love which can generate *asuric* action. So, it seems that these Souls are unfit to handle money power for Divine purpose and they can adhere to the *Vedantic* self-discipline towards money which insists 'on a complete self-control, detachment and renunciation of all bondage to wealth and of all personal and egoistic desire for its possession. Some even put a ban on money and riches and proclaim poverty and bareness of life as the only spiritual condition.'¹¹ But this rejection, error and limitation of *Vedantic* self-discipline can be corrected by acceptance of more powerful *Tantric* self-discipline or ancient *Vedantic Self-discipline* which is the prerogative of the developed Soul, here identified as *Sadhaka* with Supramental power at his possession. He will reconquer it from the hands of hostile forces for Divine action and uses it for the Divine life. In the Supramental life, World, Self and God are reconciled and also four Divine powers recognised in *Tantra*, that of *Artha*, money power, *Kama*, Divine Love, *Dharma*, the Divine Truth and *Mokha*, liberation of Soul, are reconciled. So those who are

pure, desireless, renounced the result of all action, do all work for the Divine without expecting any favour and in union with the Divine; they can have greater control over the money force for Divine manifestation. Others, even Sadhakas having Psychic and Spiritual opening may also be considered not fit to rightly use the money power because desire can be removed from 'its bleeding roots'⁴⁰ only in Supramental consciousness. The misuse of money power or misuse of opportunities available in Ashram living can make life corrupt and it is warned in *The Synthesis of Yoga* book that the corruption of the best Souls of earth can produce worst result and finally '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.'³⁷ Sri Aurobindo proposes that without 'the preliminary work psychicisation and spiritualisation of the being and nature without which no supramentalisation is possible'³⁸ and '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.**'³⁹

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 **and dynamization** of this Divine union through faith, sincerity and surrender. The fourth chapter stresses Supramental action and manifestation, for which an ideal *Sadhaka* can reconcile the Divine attributes of Power and Wealth with the purity of Divine Love. 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 Mother Powers which is identified as extension of Yoga of Self-perfection hinted in *The Synthesis of Yoga*. This is also the supreme mystery, *the Gita* has hinted as four powers of *Manu*, '*chatvaro manabasthata*'¹ 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 that will connect the static and dynamic Divine. It proposes to initiate transformation of Nature with the aid of *Purusha Yajna* and intensifies and complements this action by more powerful *Prakriti Yajna*. In *Purusha Yajna* or *Vedantic Sacrifice*, the ascent of the Soul is followed by descent of *Shakti* and in *Prakriti Yajna* or *Vedic Sacrifice*, the descent of *Shakti* is followed by ascent of the Soul. This movement between static and dynamic Divine consciousness is the sole subjective Divine action of a *Sadhaka* for which all objective Divine actions are means.

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 of 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*. Fourth chapter is the test of capacity of a developed Soul, here identified as ideal *Sadhaka*. 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 money⁴¹ 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 truth and falsehood 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 doership of work must be rejected. The above law of rejection in the mental, Psychic and Spiritual plane is not applicable in the Supramental Consciousness as its Light and Truth will freely and stupendously penetrate into Ignorance, Falsehood, limited perfection of mind, doubt, insincerity, selfishness, misuse of money,⁴¹ *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 imperfection, 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 transforms them by suffusion of Supramental energy and force. So, all negative energies are automatically rejected, become powerless 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 Gita hints 'soul in union with the Divine through renunciation, *sannyasayoga yuktatma*³³ which receives principal importance in integral Yoga. The first Chapter of The Mother book is linked with the renunciation proposed in the *Gita*. *The Gita* categorically insists the five indispensable inner renunciation, *tyaga*, utterly that of desire, *kama*,¹⁶ attachment, *sangam*,¹⁷ ego, *ahamkaram*,¹⁸ dualities, *dwanda*¹⁹ and the three modes of Nature, *gunas*,²⁰ as starting point of Yoga and two dispensable outer renunciation, *sannyasa*, of home/life, *aniketa*²¹ subjected to lower nature and outer renunciation of work born out of personal will, *sarbarambha parityagi*.²² This renunciation, *vairagya*, is the precondition for self-purification, *atma-visuddhaye*,²³ and again purification stands as a pre-condition of liberation, *mukti*.²⁴ *The Gita* proposes exclusive concentration, *samyama*²⁵ through practice of an uncompromising inner renunciation, *parigraham*²⁶ of the above five faculties to arrive at partial mental consecration which culminates in the 'entire self-consecration to the One.'²⁷ It also proposes renunciation of all desire for the fruit of our works, *sarvakarma phala tyagam*²⁸ as the condition of arriving at equality, *samata*,²⁹ and again equality is the condition of arriving at self-surrender.

The first chapter of *The Mother* book is linked with the renunciation of *The Synthesis Yoga* book. One must be made aware that integral Yoga has accepted ascetic view of renouncing life provisionally without its limiting ‘self-willed violences and fierce self torturings’³⁰ 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...’³⁰ 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.³⁰ But now this is not practicable. ‘He does not abandon the animal reactions and enjoyments, but more lucidly, finely and sensitively mentalises them. This he does even on his normal and his lower levels, but, as he develops, he puts his lower being **to a severer test**, begins to demand from it on pain of rejection something like a transformation: that is the mind’s way of preparing for a spiritual life still beyond it.’⁴²

We can draw largest benefit from Her external *Avatarahood*, if we can accept the significance of Her Divine birth, Divine Action and Divine departure from earthly life in totality. *The Mother* 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 untranslatable³ 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*.⁴ She also puts condition that if anyone wants to satisfy⁵ 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 Mother¹⁴ 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 children and She asks nothing in return of what she pours down of the Divine Love.

Sri Aurobindo clarified that a *Sadhaka’s Yoga* will succeed if he accepts (dynamic) Divine as the ‘one and only aim’⁶ of the life and not one of the aims to be pursued in this life and this Divine must be accepted primarily⁷ as Self-concentration of Divine union and secondarily as subordinate Divine action of self-expansion. He will succeed in own path of Yoga if he follows the self-disciplines of ancient *Vedantic* Seers, psycho-spiritual methods, *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 Supreme optimist and Supreme harmonist but also was against any ‘negative criticism’⁸ 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.’⁹

So, *Sri Aurobindo’s ‘The Mother’* book is identified as the initiator of supreme affirmative energy and through contact with this dynamic Divine realisation the individual, the community and the race can experience supreme Divine transformation. It speaks of triple truth, (1) the truth that rejects falsehood,¹³ (2) the truth that is supremely destructive of all falsehood that are unwilling to transform¹³ and (3) transforms all falsehood that are willing to change; the former is the activation of Psychic and Spiritual energy and the latter two are the result of activation of Supramental energy. **The last one does not wait for rejection of falsehood but the truth force penetrates into falsehood or ‘In that high realm where no untruth can come.’**¹² After *The Mother* and *Sri Aurobindo’s* arrival, a new Consciousness or Supramental Consciousness is already active in earth’s atmosphere very close to material world and more and more young aspirants will be open towards it unknowingly and witness miraculous result. But the flash of this Supreme consciousness can be stabilised after the intermediate Subliminal, Psychic and Spiritual planes are thoroughly explored through prolonged *sadhana*.

OM TAT SAT

References:

- 1: The Gita-10.6,
- 2: The Gita-5.4,
- 3: “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*,
- 4: “...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*,
- 5: “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,

6: CWSA/23/The Synthesis of Yoga-71,

7: “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,

8: The Mother’s Agenda-25.12.1969,

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

10: The Mother-27,

11: The Mother-15,

12: Savitri-301,

13: “When her **strong garbs** are torn away from us, (Rejection of untransformed Nature.)

The soul’s ignorance is slain but not the soul:” (Supramental action) Savitri-311

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

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

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

“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,

“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,

14: “The Mother of all godheads and all strengths
Who, mediatrix, binds earth to the Supreme.” Savitri-313 (The Supreme Creatrix
Mother becomes Mediatrix Mother in Spiritual plane.)

“For the Ishwari Shakti, divine Conscious-Force and World- Mother, becomes a **mediatrix** between the eternal One and the manifested Many. On one side, by the play of the energies which she brings from the One, she manifests the multiple Divine in the universe, involving and evolving its endless appearances out of her revealing substance; on the other by the reascending current of the same energies she leads back all towards That from which they have issued so that the soul in its evolutionary manifestation may more and more return towards the Divinity there or here put on its divine character. There is not in her, although she devises a cosmic mechanism, the character of an inconscient mechanical **Executrix** which we find in the first physiognomy of Prakriti, the Nature-Force; neither is there that sense of an Unreality, **creatix** of illusions or semi-illusions, which is attached to our first view of Maya. It is at once clear to the experiencing soul that here is a conscious Power of one substance and nature with the Supreme from whom she came. If she seems to have plunged us into the Ignorance and Inconscience in pursuance of a plan we cannot yet interpret, if her forces present themselves as all these ambiguous forces of the universe, yet it becomes visible before long that she is working for the development of the Divine Consciousness in us and that she stands above drawing us to her own higher entity, revealing to us more and more the very essence of the Divine Knowledge, Will and Ananda. Even in the movements of the Ignorance the soul of the seeker becomes aware of her conscious guidance supporting his steps and leading them slowly or swiftly, straight or by many detours out of the darkness into the light of a greater consciousness, out of mortality into immortality, out of evil and suffering towards a highest good and felicity of which as yet his human mind can form only a faint image. Thus her power is at once liberative and dynamic, creative, effective, creative not only of things as they are, but of things that are to be; for, eliminating the twisted and tangled movements of his lower consciousness made of the stuff of the Ignorance, it rebuilds and new-makes his soul and nature into the substance and forces of a higher divine Nature.” The Synthesis of Yoga-124-125

15: “A light and power, a knowledge and force are felt which first take possession of the mind and remould it, afterwards of the life part and remould that, finally of the little physical consciousness and leave it no longer little but wide and plastic and even infinite. For this new consciousness has itself the nature of infinity: it brings to us the abiding spiritual sense and awareness of the infinite and eternal with a great largeness of the nature and a breaking down of its limitations; immortality becomes no longer a belief or an experience but a normal self-awareness; the close presence of the Divine Being, his rule of the world and of our self and natural members, his force working in us and everywhere, the peace of

the infinite, the joy of the infinite are now concrete and constant in the being; in all sights and forms one sees the Eternal, the Reality, in all sounds one hears it, in all touches feels it; there is nothing else but its forms and personalities and manifestations; the joy or adoration of the heart, the embrace of all existence, the unity of the spirit are abiding realities. The consciousness of the mental creature is turning or has been already turned wholly into the consciousness of the spiritual being. This is the second of the three transformations; uniting the manifested existence with what is above it, it is the middle step of the three, the decisive transition of the spiritually evolving nature.” CWSA-22/The Life Divine-947,

16: 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,

17: The Gita-5.10/11.55/12.18/18.23,

18: The Gita-3.27, 16.18, 18.58, 18.53,

19: The Gita-10.33, 15.5, 7.27, 7.28, 4.22,

20: 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,

21: The Gita-12.19,

22: The Gita-12.16, 14.25,

23: The Gita-6.12,

24: CWSA-24/The Synthesis of Yoga-675,

25: The Gita-2.61, 2.69,

26: The Gita-18.53,

27: “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,

28: The Gita-12.11,

29: The Gita-10.5,

30: “If the mind of man were not thus ignorant, attached, bound even in its restless inconstancy, deluded by the forms of things, renunciation would not have been needed; the soul could have travelled on the path of delight, from the lesser to the greater, from joy to diviner joy.” CWSA-23/The Synthesis of Yoga-333,

31: “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,

32: “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.” CWSA-24/The Synthesis of Yoga-841,

33: The Gita-9.28,

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

35: “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,

36: “(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* (13.7), 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. (1) In the God-nature to which we have to rise there can be an adamantine, even a destructive severity but not **hatred**, (3) a divine irony but not **scorn**, (4, 2) a calm, clear-seeing and forceful rejection but not **repulsion** and **dislike**. (1) Even what we have to destroy, we must not **abhor** or fail to recognise as a disguised or temporary movement of the Eternal.” (CWSA/23/The Synthesis of Yoga-223) (5) “There can be for the seeker of the integral Yoga no **clinging** to resting-places on the road or to half-way houses; he cannot be satisfied till he has laid down all the great enduring bases of his perfection and broken out into its large and free infinities, and even there he has to be constantly filling himself with more experiences of the Infinite.” (CWSA/24/The Synthesis of Yoga-776) (6) “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) (7) “For the perfect action and experience is not to be determined by any kind of mental or vital **preference**, but by the revealing and inspiring spiritual will which is the Shakti in her direct and real initiation. When I say that as I am appointed, I work, I still bring in a limiting personal element and mental reaction. But it is the Master who will do his own work through myself as his instrument, and there must be no mental or other **preference** in me to limit, to interfere, to be a source of imperfect working.” (CWSA/24/The Synthesis of Yoga-725,

37: “The corruption of the best 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... 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-140-141

38: “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,

39: “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,

40: Savitri-318,

41: “Money belongs to the one who spends it; that is an absolute law. You may pile up money, but it doesn’t belong to you until you spend it. Then you have the merit, the glory, the joy, the pleasure of spending it!

Money is meant to circulate. What should remain constant is the progressive movement of an increase in the earth’s production – an ever-expanding progressive movement to increase the earth’s production and improve existence on earth. It is the material improvement of terrestrial life and the growth of the earth’s production that must go on expanding, enlarging, and not this silly paper or this inert metal that is amassed and lifeless.

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-4.10.1958

42: CWSA-22/The Life Divine-744,

The Message of The Mother book

“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.”⁸

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.”⁹

Sri Aurobindo

‘*The Mother*’ book is recognised by few as 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 dynamic relation with the Divine, through activation of Soul in mind. This discovery of Spiritual Self and dynamise it as four-fold Divine *Mahashakti* paves the passage clear for ‘largest development’ in ‘shortest way’¹ 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 Soul, 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.

This imperishable Yoga of 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 Yoga 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 pursuance of *Karma Yoga* became easier and thus his Psychic being/*Kshara Purusha* was made open and his *Bhakti* or Psychic adoration attained full power with mind going beyond the impersonal status. 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. This is the highest secret, *rahasyam uttamam*, revealed to *Arjuna*. So, the Lord said, “This same ancient Yoga has been today again declared to thee by Me, for thou art My devotee and My friend; this is the highest secret, *rahasyam uttamam*.”²

Now this truth 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 of the Soul in mind or Spiritual being. Next by its descent as dynamic *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 freely descend to the lower nature of mind, life, body, Subconscious and inconscient Sheaths and pursue large transformation action. This truth has been further clarified and simplified in *The Mother* book where the intermediate Spiritual plane is thoroughly dynamised by four mediatrix Mother Powers, who will make Supramental action facile and easy.

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. 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 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 unflinching human aspiration that calls from 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 in to 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. This will permit the unflinching 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 to *Prakriti* to concentrate more and more around *Purusha* which is identified as sincerity. And 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 consciousness and force. This Spiritual consciousness and force do at each moment transform mind, life and body and shape in the midst of imperfection 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.’ 25-26

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.” 1

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*).” 61

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.” 57
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 Superconscient sheath above. In between these two, the intermediate sheaths of Subconscient, 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,”³ 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,”⁴ are included in its discussion. Cellular transformation is the last transition through which humanity can proceed through development of 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.” 58

(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...” 1-2

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.” **The Mother-53**

“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 (Mediatix) Divine Mother. The (Creatrix) Mother’s (Supramental) power and not any human (Mental) endeavour and (**Psychic** and Spiritual) *tapasya* can alone rend the lid (of Over mind) 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*.” 61-62

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.” CWSA-22/*The Life Divine*/963-64

“The method of detachment from the insistence of all mental and vital and physical claims and calls and impulses, 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*.” CWSA-22/The Life Divine/940

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.” CWSA-23/The Synthesis of Yoga-392

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.”⁵ In integral Yoga, *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 Supramental 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.”⁶ 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*.⁷

OM TAT SAT

References:

- 1: CWSA/24/The Synthesis of Yoga-613,
- 2: The Gita-4.3,
- 3: The Mother-1,
- 4: The Mother-57,
- 5: CWSA/19/Essays on the Gita-556,
- 6: The Mother-2,
- 7: The Mother-61-62,
- 8: CWSA-22/[The Life Divine-1060](#),
- 9: CWSA-22/[The Life Divine-1080](#),

The Injunction issued to the Developing Soul Seekers

The Synthesis of Yoga, the principal *Shashtra* of integral Yoga issues injunctions to developing Soul that ‘each man in this path has his own method of Yoga’¹ or ‘each man is able to follow his own path of Yoga;’² and he can begin and continue this great and difficult integral Yoga through all life or in succession of past and present and future births through ancient *Vedantic* method in order to arrive at *Tantric* aim. He must not misunderstand various diversity of integral Yoga and as a remedy he has to be made aware of the necessity of thorough mental study of *The Mother* and *Sri Aurobindo’s* Teachings. 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 dangers and difficulties of this path. This exercise will be incomplete without Spiritual experience and thorough Spiritual Knowledge on Them.

The Nine Injunctions Issued to the Developing Souls (once born Soul) who are aspiring to become the Beginners (twice born Soul) of integral Yoga:

“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 (Dvija)**.”³

Sri Aurobindo

1: “If we are to attempt an integral Yoga, it will be as **well to start with** an idea of the Divine that is itself integral. There should be an aspiration in the heart wide enough for a realisation without any narrow limits. Not only should we avoid a sectarian religious out-look, but also all one-sided philosophical conceptions which try to shut up the Ineffable in a restricting mental formula. The dynamic conception or impelling sense with which **our Yoga can best set out** would be naturally the idea, the sense of a conscious all-embracing but all-exceeding Infinite.”⁴ “(1) A discovery of the Divinity in oneself is his **first object** (of integral Yoga), (2) (second object of integral Yoga) but a total discovery too of the Divinity in the world behind the apparent denial offered by its scheme and figures and, (3) **last** (third object of integral Yoga), a total discovery of the dynamism of some transcendent Eternal; for by its descent this world and self will be empowered to break their disguising envelopes and become divine in revealing form and manifesting process as they now are secretly in their hidden essence.

This object of the integral Yoga must be **accepted wholly** by those who follow it, but the acceptance must not be in ignorance of the immense stumbling-blocks that lie in the way of the achievement; on the contrary we must be fully aware of the compelling cause of the refusal of so many other disciplines to regard even its possibility, much less its imperative character, as the true meaning of terrestrial existence.”⁵

2: “The Yoga **must start** with an effort or at least a settled turn towards this total concentration. A constant and unflinching will of consecration of all ourselves to the Supreme is demanded of us, an offering of our whole being and our many-chambered nature to the Eternal who is All. The effective fullness of our concentration on the one thing needful to the exclusion of all else will be the measure of our self-consecration to the One who is alone desirable. But this exclusiveness will in the end exclude nothing except the falsehood of our way of seeing the world and our will’s ignorance.”⁶ “Some therefore **must choose as a starting point** (1) a concentration in thought or contemplation or the mind’s one-pointedness to find the eternal reality of the Self in them; (2) others can more easily withdraw into the heart to meet there the Divine, the Eternal: (3) yet others are predominantly dynamic and active; for these it is to best to centre themselves in the will and **enlarge being** through works.”¹⁵

3: “(1) In the first movement of **self-preparation**, the period of personal effort, the method we have to use is this concentration of the whole being on the Divine that it seeks and, as its corollary, this constant rejection, throwing out, *katharsis*, of all that is not the true Truth of the Divine. An entire consecration of all that we are, think, feel and do will be the result of this persistence. This consecration in its turn must culminate in an integral self-giving to the Highest; for its crown and sign of completion is the whole nature’s all-comprehending absolute surrender. (2) In the **second stage** of the Yoga, transitional between the human and the divine working, there will supervene an increasing purified and vigilant passivity, a more and more luminous divine response to the Divine Force, but not any other; and there will be as a result the growing inrush of a great and conscious miraculous working from above. (3) In the **last period** there is no effort at all, no set method, no fixed *sadhana*; the place of endeavour and *tapasya* will be taken by natural, simple, powerful and happy disclosing of the flower of the Divine out of the bud of a purified and perfected terrestrial nature. These are natural successions of the action of the Yoga.”⁷

4: “In the spiritual domain the essence is always one, but there is yet an infinite variety and, at any rate in the integral Yoga, the rigidity of a strict and precise mental rule is seldom applicable; for, even when they walk in the same direction, **no two natures proceed on exactly the same lines**, in the same series of steps or

with quite identical stages of their progress. It may yet be said that a logical succession of the states of progress would be very much in this order. (1) First, there is a large turning in which all the natural mental activities proper to the individual nature are taken up or referred to a higher standpoint and dedicated by the soul in us, the psychic being, the priest of the sacrifice, to the divine service; (2) next, there is an attempt at an ascent of the being and (3) a bringing down of the Light and Power proper to some new height of consciousness gained by its upward effort into the whole action of the knowledge.”⁸

5: “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.”⁹

6: “If any **social law is obeyed**, it will not be from physical necessity or from the sense of personal or general interest or for expediency or because of the pressure of the environment or from any sense of duty, but solely for the sake of the Lord of works and because it is felt or known to be the Divine Will that the social law or rule or relation as it stands can still be kept as a figure of the inner life and the minds of men must not be disturbed by its infringement. If, on the other hand, **the social law, rule or relation is disregarded**, that too will not be for the indulgence of desire, personal will or personal opinion, but because a greater rule is felt that expresses the law of the Spirit or because it is known that there must be in the march of the divine All-Will a movement towards the changing, exceeding or abolition of existing laws and forms for the sake of a freer larger life necessary to the world’s progress.”¹⁰

7: “(1) Hatred and (2) disliking and (3) scorn (extreme contempt) 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. (1) In the God-nature to which we have to rise there can be an adamantine, even a destructive severity but not **hatred**, (3) a divine irony but not **scorn**, (4, 2) a calm, clear-seeing and forceful rejection but not **repulsion** and **dislike**. (1) Even what we have to destroy, we must not **abhor** or fail to recognise as a disguised or temporary movement of the Eternal.”¹¹ (5) “There can be for the seeker of the integral Yoga no **clinging** to resting-places on the road or to half-way houses; he cannot be satisfied till he has laid down all the great enduring bases of his perfection and broken out into its large and free infinities, and even there he has to be constantly filling himself with more experiences of the Infinite.”¹² (6) “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.”¹³ (7) “For the perfect action and experience is not to be determined by any kind of mental or vital **preference**, but by the revealing and inspiring spiritual will which is the Shakti in her direct and real initiation. When I say that as I am appointed, I work, I still bring in a limiting personal element and mental reaction. But it is the Master who will do his own work through myself as his instrument, and there must be no mental or other **preference** in me to limit, to interfere, to be a source of imperfect working.”¹⁴

8: “Even before the tranquillising **purification of the outer nature** has been effected or before it is sufficient, one can still break down the wall screening our inner being from our outer awareness by a **strong force of call and aspiration**, a vehement will or violent effort or an effective discipline or process; but this may be a premature movement and is not without **serious dangers**. In entering within one may find oneself amidst a chaos of unfamiliar and supernormal experiences to which one has not the key or a press of subliminal or cosmic forces, subconscious, mental, vital, subtle physical, which may unduly sway or chaotically drive the being, encircle it in a cave of darkness, or keep it wandering in a wilderness of glamour, allurements, deception, or push it into an obscure battlefield full of secret and treacherous and misleading or open and violent oppositions; beings and voices and influences may appear to the inner sense and vision and hearing **claiming to be the Divine Being** or His messengers or Powers and Godheads of the Light or guides of the path to realisation, while in truth they are of a very different character. If there is too much egoism in the nature of the seeker or a strong passion or an excessive ambition, vanity or other dominating weakness, or a

obscurity of the mind or a vacillating will or a weakness of the life-force or an unsteadiness in it or want of balance, he is likely to be **seized on through these deficiencies** and to be frustrated or to deviate, misled from the true way of the inner life and seeking into **false paths**, or to be left wandering about in an intermediate chaos of experiences and fail to find his way out into the true realisation. These perils were well-known to a past spiritual experience and have been met by imposing the necessity of initiation, 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. These things are the sign that the true will for realisation, for conversion of the consciousness, for transformation is there, the necessary stage of the evolution has been reached: in that condition the defects of nature which belong to the human being cannot be a **permanent obstacle** to the change from the mental to the spiritual status; the process may never be entirely easy, but the way will have been made open and practicable.”¹⁹

9: “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.”¹⁶

Recapitulation:

A *Sadhaka*'s Spiritual life is secured through complete union of Soul with the Divine. His principal motive is to give Them (Divine) consecrated service and this slavehood to the Divine gives him right to enter deep into Their Teachings. Their Teachings contain vast wealth of Spiritual wisdom whose misuse¹⁸ can make life *asuric* and a separative commerce¹⁶ with the world for some personal gain may become predominant. If one accumulates Their Spiritual opulence rightly without ego, *vidhipurbakam*,²⁰ then life will flower unimaginably with

predominance of Truth, Plasticity, Consciousness and Love in his frontal nature and he will serve as Instrument and Child of Her world action and world transformation.

OM TAT SAT

References:

- 1: CWSA-23/The Synthesis of Yoga-46,
- 2: CWSA-23/The Synthesis of Yoga-57,
- 3: CWSA/23/The Synthesis of Yoga-23,
- 4: CWSA/23/The Synthesis of Yoga-82,
- 5: CWSA/23/The Synthesis of Yoga-170,
- 6: CWSA/23/The Synthesis of Yoga-85,
- 7: CWSA/23/The Synthesis of Yoga-87,
- 8: CWSA/23/The Synthesis of Yoga-145,
- 9: CWSA/23/The Synthesis of Yoga-210-211,
- 10: CWSA/23/The Synthesis of Yoga-211,
- 11: CWSA/23/The Synthesis of Yoga-223,
- 12: CWSA/24/The Synthesis of Yoga-776,
- 13: CWSA/23/The Synthesis of Yoga-329,
- 14: CWSA/24/The Synthesis of Yoga-725.
- 15: CWSA/23/The Synthesis of Yoga-279,
- 16: CWSA/19/Essays on the Gita-458.
- 17: “Thy servitudes (slaves) on earth are greater, King,
Than all the glorious liberties of heaven.” Savitri-686,
- 18: “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

- 19: CWSA/22/The Life Divine-938-39.

20: “The sacrifice which is offered by men without desire for the personal fruit, **which is executed according to the right principle**, *vidhi-dristah*, and with a mind concentrated on the idea of the thing to be done as a sacrifice, that is sattwic.” The Gita-17.11,

The Study of *The Mother Book* in the Light of *The Gita*:

“Our Yoga is not identical with the Yoga of the Gita although it contains all that is essential in the Gita’s Yoga. In our Yoga we begin with the idea, the will, the aspiration of the complete surrender; but at the same time we have to reject the lower nature, deliver our consciousness from it, deliver the self involved in the lower nature by the self rising to freedom in the higher nature. If we do not do this double movement, we are in danger of making a tamasic and therefore unreal surrender, making no effort, no tapas and therefore no progress; or else we may make a rajasic surrender not to the Divine but to some self-made false idea or image of the Divine which masks our rajasic ego or something still worse.”¹¹

Sri Aurobindo

“The great Rishis, the seven Ancients of the world, and also the four Manus, *chatvaro manavah*, are my mental becomings; from them are all these living creatures in the world.”

The Gita-10.06

“Along with these are coupled the four eternal Manus, fathers of man, — for the active nature of the Godhead is fourfold and humanity expresses this nature in its fourfold character.”¹²

Sri Aurobindo

With our entry into Spiritual Self or *Akshara Purusha*, it is possible to enter into relation with *the Mother’s* four *Shaktis* of *Maheswari*, *Mahakali*, *Mahalakhmi* and *Mahasaraswati* aspects and thus accelerate the individual transformation of mind, life and body and by down word movement of Spiritual being, the static Psychic Being or *Kshara Purusha* is opened and subsequently the fourfold Soul forces of *Brahma Shakti*, *Kshatra Shakti*, *Vaisya Shakti* and *Shudra Shakti* are dynamised. Similarly through the upward movement of Spiritual being, the Supramental Being is opened and subsequently its dynamic four-fold Supramental *Mahashaktis* resume their transforming action.

‘*Chatvaro manabastatha madbhava manasa jata*,’⁶ the four Manus that of Wisdom, Power, Beatitude and Perfection are of My Spiritual or Overmental becomings. These Spiritual becoming are the four dynamic Spiritual *Shaktis* that work in the universe that of *Maheswari*, *Mahakali*, *Mahalakshmi* and

Mahasaraswati. The function of these four Spiritual Shaktis in Knowledge plane have descended as action of four dynamic Soul/Psychic forces. ‘The fourfold order was created by Me according to the divisions of quality and active function. Know Me for the doer of this (the fourfold law of human workings) who am yet the imperishable non-doer.’ **The four-fold Psychic Mother powers are Brahma Shakti, Kshetra Shakti, Vaisya Shakti and Shudra Shakti** acting in the Planes of Ignorance. The Sadhaka of integral Yoga reconciles all the four Spiritual Mother Powers and **Psychic Mother Powers** and thus he experiences the integration of his personality and moves towards still higher planes of **Truth-Consciousness**.

The highest hinted secret of *the Gita* is liberation of Nature, which is like the Soul is beginningless, *anadi*(13.20) and also the doer of all action, *karta* (13.21, 31). The existence of the dual Godhead *The Mother* and *Sri Aurobindo* can be experienced in the Gita as *Para-Prakriti*, who has become the *Jiva* in the heart, *Paraprakritir Jivabhuta*⁷ and as *Uttama Purusha*, who has become *Jiva* in the heart, *Mamaibansa Jivabhuta*.⁸ So the *Jiva* in the heart is the meeting ground of *Purusha* and *Prakriti* and by this union the Soul ascends in consciousness and experiences *Ishwara* and *Shakti* union in the Spiritual plane above the head which the seat of *Akshara Purusha*. If the Soul further ascends in consciousness then it will experience *Parameswara* and *Parameswari* Divine union in *Purushottama* plane. And if this union is further dynamised to direct the Divine consciousness earthward then as hinted in *The Gita* the fivefold transformation of nature will be experienced which are identified as *Sadharmayam*, *Swaprakriti*, *Madbhava*, *Parambhava* and *juxtaposition of Madbhava and Parambhava* respectively. The Psychic, Spiritual and Supramental consciousness of the integral Yoga are equivalent of the *Kshara*, *Akshara* and *Purushottama* Consciousness of *the Gita*. The highest realisation of *Akshara Purusha* is *Brahma Nirvana*. If one will be able to invert the *Brahma Nirvana* Consciousness earth ward then the Cosmic Divine Being will act as Divine *Shakti* of four-fold characteristic of *Maheswari*, *Mahakali*, *Mahalakhmi* and *Mahasaraswati*. So the lessons learned from *the Gita* to elevate oneself to the *Brahma Nirvana* state becomes the key to the finding of the four *Shaktis* of integral Yoga of *The Mother* book.

The conditions of attaining *Brahma Nirvana* are firstly rejection of seven lower Nature as indicated in *the Gita* that of the desire, *kama*, attachment, *sangam*, ego, *ahamkara*, dualities, *dwanda*, *three gunas*, initiation of work, *sarbarambha parityagi* and old earth-bound association, *aniketa*. These are practiced in order to arrive at equality and the Soul is no longer attached to the enjoyments born of touches of outward things; secondly, mind is established in equality through practice of *titikha*, endurance, *udasinata*, indifference and *nati*, submission to the will of God; *titikha* is to bear in the body the velocity of desire, wrath, passion, cold and heat, pleasure and pain (verse-5.23); *udasinata* is equal in soul to friend

and enemy and neutral and indifferent also to sinner and saint (verse-6.9); *nati* state is that living in God one neither rejoices on obtaining what is pleasant, nor sorrows on obtaining what is unpleasant (verse-5.20); thirdly, ‘by worshipping the feet of the Guru, questioning and by service, thou shalt see all existences first without exception in the *Akshara Purusha*, then in Me, *Uttama Purusha*’(4.34,35); fourthly, food, sleep, action are to be made balanced and moderate; fifthly, one has to practice *samyama*, which is to renounce the residue of all desires born of the desire-will and master the senses by mind as mind is supreme over the senses, then mind is fixed in *buddhi* as supreme over mind is intelligent will and *buddhi* is fixed in the Immutable self as supreme over *buddhi* is *Akshara Purusha*; sixthly, the mind is kept calm and free from fear and the vow of *Brahmacharya* observed and the vision drawn in and fixed between eyebrows, the controlled mentality is thus turned to the *Brahman*. When the mind is thoroughly quieted the *Yogin* enjoys the touch of *Brahman* which is an exceeding Bliss of *Brahmanirvana*. Seventhly, when this state is prolonged, *the Purusha or the Ishwara* becomes active and *Sraddha* is born which is a pouring down of divine *Shakti* into the untransformed Nature. But *the Gita*, instead of transformation of Nature proposes to escape into *Purushottama* state of *Param Dham*, from which few Souls can return. And also in *the Gita*, *Sraddha* is utilised for the ascent of the Soul instead of descent of *Shakti*.

In *The Mother* book the *Vedantic* Self-discipline is restated as simultaneous effort of triple aspiration, *bhajante mam dridhabrattah*,² or ‘*jatatma dridhanischayah*,² triple rejection, *ahamkaram balam darpam kamam krodham parigraham*,³ and triple surrender, *mam ekam saranam braja*,⁴ of volitional, emotional and intellectual parts, which are demanded from the beginners¹¹ of integral Yoga to experience Spiritual being above the head. Again this static Divine union experienced is prolonged by triple faith, *sraddha*,⁹ and triple sincerity, *nistha*,¹⁰ which activate dynamic Divine union.

The Gita gives importance to surrender to the Divine, *Ishwara*, which is known as *Purusha Yajna* or *Vedantic* Sacrifice, whose formula is ‘*Brahman* is offered to the *Brahman* by the *Brahman*.’ Or in the language of *Savitri*, “Our life is a holocaust of the Supreme’ or ‘*Living for me, by me, in me they shall live*.’¹ *The Mother* book gives importance on this *Vedantic* sacrifice of *Purusha Yajna* or ‘surrender to Divine’ but gives more importance on *Prakriti Yajna*, *Vedic* Sacrifice, the sacrifice of the Divine Mother or ‘the holocaust of *Prakriti*’, whose formula is ‘*Shakti* is offered to the *Shakti* by the *Shakti*.’

The basic difference of *The Gita*, a book of *Purusha Yajna* and *The Mother*, a book of *Prakriti Yajna*, is that apart from rejection of lower nature the latter **insists acceptance of truth and rejection of falsehood** as indispensable condition at each stage and each moment of *sadhana* of integral Yoga. The other difference

is that in the Gita, *tamasic, rajasic and sattwic* faith are fully explained and here the *sattwic sraddha* is utilised for the ascent of Soul in *Vedantic* sacrifice, whereas in *The Mother* book, the double utility of *sraddha* is realised in ascent of the Soul and descent of the *Shakti*.

For the practice of *The Mother* book as *Shastra* of integral Yoga, proceeds through two alternative periods (1) of unilluminated soul season of *Prakriti* or when the *Prakriti* dominates the *Purusha*, or *Prakriti* part is excited through subjection of three *gunas* and (2) the illumined soul season of the *Purusha* or when the *Prakriti* is under the domination of *Purusha* or silent passive state of *Purusha*; during the former state the practice of rejection and sincerity are made active which can be further supported by *japa* and during the latter state the practice of aspiration, surrender and *sraddha* are made active which can be further supported by practice of meditation, contemplation of *mantra*, witness state, *sakhi*, giver of sanction, *Anumanta* and the Master of Nature, *the Ishwara of the Sankhya doctrine*.

OM TAT SAT

References:

- 1: Savitri-699,
- 2: ‘But those men of virtuous deeds, in whom sin is come to an end, they, freed from the delusion of the dualities, worship Me, steadfast in the vow of self-consecration.’ The Gita-7.28, “He who has a desireless content, the steadfast control of self and the firm unshakable will (or aspiration) and resolution of the Yogin and a love and devotion which gives up the whole mind and reason to Me, he is dear to Me.” The Gita-12.14
- 3: “Having put away egoism, violence, arrogance, desire, wrath, the sense and instinct of possession, free from all I-ness and my-ness, calm and luminously impassive – one is fit to become the Brahman.” The Gita-18.53,
- 4: “Abandon all dharmas and take refuge in Me alone. I will deliver thee from all sin and evil, do not grieve.” The Gita-18.66,
- 5: The Gita-4.13,
- 6: The Gita-10.6,
- 7: The Gita-7.5,
- 8: The Gita-15.7,
- 9: The Gita-17.2
- 10: The Gita-17.1, “That's what I call sincerity: if one can catch oneself every minute belonging to the old Stupidity.” The Mother's Agenda-25.09.1965,
- 11: CWSA-29/Letters on Yoga-II-442, SABCL-26/126-127,
- 12: CWSA-19/Essays on the Gita-347,

The Study of *The Mother Book* in the Light of *The Synthesis of Yoga*:

“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.” TMCW/10/15

The Mother

“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.**”

Sri Aurobindo

CWSA/24/The Synthesis of Yoga-668-69

“The Upanishad tells us that the Self-existent has so set the doors of the soul that **they turn outwards** and most men look outward into the appearances of things; only the **rare soul that is ripe** for a calm thought and steady wisdom turns its eye inward, sees the Self and attains to immortality. To **this turning of the eye inward** psychological self observation and analysis is a great and effective introduction.”

Sri Aurobindo

CWSA-23/The Synthesis of Yoga-303

The Mother's four Spiritual powers have been discussed in *The Synthesis of Yoga* in the chapter ‘The Yoga of Self-Perfection’. Yoga of Self-Perfection is that part of Yoga which can be pursued by an individual *Sadhaka* after he **has attained perfection in equality and** is sufficiently established in *Karma, Jnana and Bhakti Yoga*. So, for the beginner of the integral Yoga, the Spirit is considered all important means of finding the *Shakti*. For the *siddha* of integral Yoga, *Shakti* becomes all important means of finding the Spirit. So, this paper identifies *The Synthesis of Yoga* and *The Life Divine* as first and second pillar of integral Yoga which is best for beginners in liberating their Souls **through Purusha Yajna** and *The Mother* and *Savitri* are third and fourth pillar of integral Yoga which is best for liberated Souls in realising the more difficult *sadhana* of liberation and transformation of Nature **through Prakriti Yajna**, though all four books have dealt on *sadhana* of integral Yoga comprehensively.

The Synthesis of Yoga provides sufficient guideline to discover *The Mother's* four Powers through practice of Integral Yoga. *Karma Yoga* is related with Her attribute of youngest and nearest to physical Nature, the *Mahasaraswati*. The Spiritual deity of *Jnana Yoga*, who is seated above thinking mind and will, is *Maheswari*. *Bhakti Yoga* brings contact with *the Mother's* fine and delicate aspect of love, delight and beauty of *Mahalakshmi*. In Yoga of self Perfection, the evolution becomes swift and century's action can be done in a day and this is the nature of *Maha Kali*.¹

The method through which one will arrive at the discovery of the *Shakti* is that first the attachment, desire and ego habit of will, intellect and emotion are rejected through *Karma, Jnana and Bhakti Yoga* to arrive at equality of will, intellect and emotion. Equality is the condition in which surrender is realised and will, intellect and emotion turn god-ward and realise Divine union. As a result purity and concentration increase which further prolongs the Divine union. Prolongation of Divine union gives birth to the *Sraddha* and one discovers *Mahasaraswati* through *Karma Yoga*, *Mahalakshmi* through *Bhakti Yoga*, *Maheswari* through *Jnana Yoga* and *Mahakali*² through *Yoga of self-perfection*.

The five-fold methods of aspiration, rejection, surrender, faith and sincerity of *The Mother* book are the fine flowers of the methods of *Karma, Jnana and Bhakti Yoga* and *the Yoga of Self-perfection*. So with the help of *The Synthesis of Yoga* we can develop four-fold aspiration, surrender, sincerity and faith of the body, vital, mind and soul and four-fold rejection of lower nature of body, vital, mind and desire soul. And also one can experience four-fold purification and transformation of instrumental nature, that of physical mind, vital mind, sensory mind and intellect.

The Synthesis of Yoga does explore the four **Spiritual** Mother Powers and elevates the status of *traditional Brahman* to *Integral Brahmana* by calling down *The Mother's* Cosmic Vastness, Supreme Light and Wisdom; elevates the status of *traditional Kshetriya* to *Integral Kshetriya* by calling down *The Mother's* overwhelming intensity of Power, a mighty passion of force to achieve and a divine violence rushing to shatter every limit and obstacle; elevates the status of *traditional Vaisya* to *Integral Vaisya* by calling down *The Mother's* miracle of eternal beauty, an unseizable secret of divine harmonies, irresistible universal charm and attraction; elevates the status of *traditional Shudra* to the status of *Integral Shudra* by calling down *the Mother's* power of discerning eye of the perfect worker, intuitive mind, intimate and precise knowledge.

The Integral Yoga takes a kinetic turn when the inactive *Purusha* is no longer a witness, but also the master of his *Prakriti*, the *Ishwara*. This ideal of

active self-mastery can become the assenting instrument of the divine *Shakti*. There are four ascending gradations of the action of the *Shakti*; first the *jiva* becomes aware of the supreme *Shakti* and the *Sadhaka* feels that the divine *Shakti* is behind driving all his thought, will, feeling and action; in the second stage the sense of individual doer disappears and all is done by the *Shakti*; and its intensest form of realisation is the disappearance of *jiva* and becomes one with the *Shakti* and there is only the dual play of *Ishwara* and *Shakti*, *Mahadeva* and *Kali*, *Krishna* and *Radha*; in the third stage the distinction between the *Shakti* and the *Ishwara* begins to disappear, there is only the conscious activity of the Divine and the complete Presence of the *Shakti*. This is the highest realisation of active oneness and beyond it there is a fourth stage that of the *Avatara*, the *Ishwara* assuming a human name and form enters the *Lila* of Divine action.

OM TAT SAT

References:

1: “For Sri Aurobindo, the important thing was always the Mother. As he explained it, the Mother has several aspects, and certain aspects are still unmanifest. So if he has represented the Mother by Kali in particular, I believe it’s in relation to all those gods. [73] Because, as he wrote in *The Mother*, the aspects to be manifested depend upon the time, the need, the thing to be done. And he always said that unless one understands and profoundly feels the aspect of Kali, one can never really participate in the Work in the world – he felt that a sort of timid weakness makes people recoil before this terrible aspect.” The Mother’s Agenda--11.02.1961,

2: “Be wide in me, O Varuna; be mighty in me, O Indra; O Sun, be very bright and luminous; O Moon, be full of charm and sweetness. Be fierce and terrible, O Rudra; be impetuous and swift, O Maruts; be strong and bold, O Aryama; be voluptuous and pleasurable, O Bhaga; be tender and kind and loving and passionate, O Mitra. Be bright and revealing, O Dawn; O Night, be solemn and pregnant. O Life, be full, ready and buoyant; O Death, lead my steps from mansion to mansion. Harmonise all these, O Brahmanaspati. Let me not be subject to these gods, O Kali.” Sri Aurobindo/Thoughts and Aphorisms/The Mother’s Agenda-11.02.1961

The Study of *The Mother Book* in the Light of *The Life Divine*:

“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.”²

SRI AUROBINDO

“In men, says the Upanishad, the Self-Existent has cut the doors of consciousness outward, but a **few** turn the eye inward and it is these who see and know the Spirit and develop the **spiritual being**.”¹

SRI AUROBINDO

In *Sankhya* Philosophy, the existence is defined by many *Purusha* who dwells as *Jiva* in each being and one *Prakriti*. The deficiency felt in understanding the fullness of creation by it is corrected by *Vedanta* by modifying it to two *Purusha*, *atma* who lives in all being and *paramatma*, the one all pervading *Brahman*, the source of all being and one *Prakriti* which is considered as illusion, *maya*. Its deficiency in fully defining the existence is further corrected in the Gita by projecting existence as combination of three *Purusha*, *Kshara*, the mutable and multiple Soul, *Akshara*, immutable and all pervading *Brahman* and *Purushottama*, beyond *Kshara and Akshara* and two *Prakriti*, *Para* and *Apara*. *The Mother* book hints many worlds and planes of consciousness but never segregated it. *The Life Divine* treats most comprehensively the planes of Consciousness over which *the Mother's* action is extended. It has identified ten Selves and ten Sheaths surrounding these respective Selves, by which the Divine and His existence seems to be most complete and integral. They are:

- 1, Bliss Self or *Anandamaya Purusha* & Bliss sheath or *Anandamaya kosha*.
- 2, Supramental Self or *Vijnanamaya Purusha* and Supramental sheath or *Vijnanamaya kosha*.
- 3, Higher mental or Spiritual Self or *Manomaya Purusha* & higher mental or Spiritual sheath or *Manomaya kosha*.
- 4, Universal Self or *Viswa atma* and Universal sheath.
- 5, Psychic Being or *Chaitya Purusha* & Psychic sheath, *Chaitya kosha*.
- 6, Lower mental Self or Truth mind & lower mental sheath or subtle mind.
- 7, *Pranamaya Purusha* or True vital & *Pranamaya kosha* or subtle vital.
- 8, *Annamaya Purusha* or True physical & *Annamaya kosha* or subtle physical
- 9, Subconscient Self & Subconscient sheath.
- 10, Inconscient Self and Inconscient sheath.

With the *Sadhana* these Selves open one by one and by its pressure respective sheaths are purified, transformed and perfected. The action of all these Selves over the sheaths is complex phenomena and this exercise over laps or trespass the adjacent sheaths. The higher two sheaths do not require the exercise of purification through rejection **but their causal sheaths re densified through movement of Consciousness**; whereas for the lower eight sheaths purification of untransformed **sheaths are indispensable and which are followed by their transformation and perfection**.

So, the method proposed in *The Mother* book for *sadhana* can be extended in above ten Selves and ten sheaths or *koshas*. So rejection of lower Nature can be extended to eight lower sheaths and aspiration, surrender, faith and sincerity can be extended to all the ten Selves.

Here are some examples of aspiration extending over ten planes of Consciousness borrowed from *Savitri*.

- ‘An aspiration in the Night’s profound,’ (Inconscient Self)
Savitri-50
- ‘For even Ignorance there aspires to know’ (Inconscient Self)
Savitri-184
- ‘Aspiring to heaven she turns her steps towards hell.’(Subconscient Self)
Savitri-118
- ‘The Might that came upon the earth to bless,
Has stayed on earth to suffer and aspire.’ (True Physical)
Savitri-133
- ‘Forces to aspire the inert brute elements;’ (True Physical)
Savitri-354
- ‘**Aspiring he transcends his earthly self;**’ (True Physical)
Savitri-486
- ‘It yearned to know, to aspire, to enjoy, to live.’ (True Vital)
Savitri-129
- ‘**A formless yearning passions in man’s heart,**’ (True Vital Being)

	Savitri-133
‘Aspiring to bring down a greater world.’	(True mental) Savitri-76
‘Built by the aspiring soul of man to live’	(Psychic Being) Savitri-98
‘Our souls forget to the Highest to aspire.’	(Spiritual Self) Savitri-113
‘Aspires in vain to change the cosmic dream.’	Cosmic Self) Savitri-336
‘Aspiring to the monarchy of the sun’	(Supramental Self) Savitri-185
‘An aspirant to supernal Timelessness:’	(Supramental Self) Savitri-26
‘Her aspiration called high destiny down;’	(Supramental Self) Savitri-358
‘Its boughs aspire in hushed felicity.’	(Bliss Self) Savitri-356
‘Self-racked with the pains of hell aspires to joy,’	(Bliss Self) Savitri-371
‘He shall aspire to Truth and God and Bliss.’	(Bliss Self) Savitri-709

The Mother represents the *Prakriti* aspect in Ignorance, *Ishwari* aspect in Knowledge, *Maya* aspect in comprehensive Knowledge and *Chit* aspect in Her absolute state. Her other complementary form with whom Her identity is fulfilled and fully satisfied are *Purusha*, *Ishwara*, *Brahman* and *Sat* respectively. **The self-fulfilment of the Purusha through his Prakriti** is the preliminary right dual *Vedantic* relation of Integral Yoga or *The Mother* book and **the self-fulfilment of Prakriti through her Purusha** is Her higher and powerful *Tantric* method. These techniques take an ascending path or successive reversal of Consciousness in the dual play of *Ishwara-Shakti*, *Brahman-Maya* and *Sat-Chit* union. To our ordinary mind *Prakriti* is the mechanical energy in the cosmos which acts upon Matter. But in Yoga this *Prakriti* is the power of Being, the power of self-expression and power of self-creation of the Self or *Purusha*. This *Prakriti* aspect is divided into twenty-four *tattwas*, that of unmanifest Energy, *mahabhuta*, out of which has come the objective evolution of five elemental states of matter, ten senses, five object of sense and one mind, intelligence and ego. In integral Yoga the embodied Spiritual Mother mediates in between twenty-four *tattwas* of *apara Prakriti* and Supramental Nature of *Para Prakriti*.

OM TAT SAT

References:

1: CWSA-22/The Life Divine-1054,

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

The Study of *The Mother Book* in the Light of *Savitri*:

King Aswapati's exploration of Spiritual Self: -

“He comes unseen into our darker parts
And, curtained by the darkness, does his work,
A subtle and all-knowing guest and guide,
Till they too feel the need and will to change.”

Savitri-35

“It can immortalise a moment's work:”

Savitri-85,

“A formless Stillness called, a nameless Light.
Above him was the white immobile Ray,
Around him the eternal Silences.”

Savitri-102

“His sight, spiritual in embodying orbs,
Could pierce through the grey phosphorescent haze
And scan the secrets of the shifting flux
That animates these mute and solid cells
And leads the thought and longing of the flesh
And the keen lust and hunger of its will.”

Savitri-138

“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.
Then slowly it gathers mass, looks up at Light.”

Savitri-140

“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

“In this passage from a deaf unknowing Force
To struggling consciousness and transient breath
A mighty Supernature waits on Time.”

Savitri-169

“His only sunlight was his spirit's flame.”

Savitri-172

“A spirit was there that sought for its own deep self,
Yet was content with fragments pushed in front
And parts of living that belied the whole
But, pieced together, might one day be true.”

Savitri-175

“Almost she nears what never can be attained;
She shuts eternity into an hour
And fills a little soul with the Infinite;
The Immobile leans to the magic of her call;
She stands on a shore in the Illimitable,
Perceives the formless Dweller in all forms
And feels around her infinity’s embrace.”

Savitri-177

“For the spirit is eternal and unmade
And not by thinking was its greatness born,
And not by thinking can its knowledge come.
It knows itself and in itself it lives,
It moves where no thought is nor any form.
Its feet are steadied upon finite things,
Its wings can dare to cross the Infinite.”

Savitri-260

“He stood on a wide arc of summit Space
Alone with an enormous Self of Mind
Which held all life in a corner of its vasts.”

Savitri-283

“He scanned the secrets of **the Overmind,**”

Savitri-302

“An all-revealing all-creating Bliss,
Seeking for forms to manifest truths divine,
Aligned in their significant mystery
The gleams of the symbols of the Ineffable
Blazoned like hues upon a colourless air
On the white purity of the Witness Soul.”

Savitri-328

“A **mind of light**, a life of rhythmic force.”

Savitri-357

Savitri’s exploration of Spiritual Self: -

“Upon her silent heights she was aware
Of a calm Presence **throned above her brows**
Who saw the goal and chose each fateful curve;

It used the body for its pedestal;
The eyes that wandered were its searchlight fires,
The hands that held the reins its living tools;
All was the working of an ancient plan,
A way proposed by an unerring Guide.”

Savitri-378

“Her immobile spirit watched the haste of Time,”

Savitri-468

“**Above her brows** where will and knowledge meet
A mighty Voice invaded mortal space.”

Savitri-474

“A portion of the mighty Mother came (Spiritual Mother)
Into her as into its own human part:
Amid the cosmic workings of the Gods
It marked her the centre of a wide-drawn scheme,
Dreamed in the passion of her far-seeing spirit
To mould humanity into God’s own shape
And lead this great blind struggling world to light
Or a new world discover or create.”

Savitri-486

“In their immensitude signing infinity
They were the extension of **the self of God**
And housed, impassively receiving all,
His figures and his small and mighty acts
And his passion and his birth and life and death
And his return to immortality.”

Savitri-524

“Immobile, self-rapt, timeless, solitary
A silent spirit pervaded silent Space.”

Savitri-544

“They saw a person where was only God’s vast,
A still being or a mighty nothingness.
To all she was the same perfect Savitri:
A greatness and a sweetness and a light
Poured out from her upon her little world.”

Savitri-551

“Only the spirit sees and all is known.
Then **a calm Power seated above our brows**
Is seen, unshaken by our thoughts and deeds,
Its stillness bears the voices of the world:
Immobile, it moves Nature, looks on life.” Savitri-571

“She knew not to what course: her spirit above
On the crypt-summit of her secret form
Like one left sentinel on a mountain crest,
A fiery-footed splendour puissant-winged,
Watched flaming-silent, with her voiceless soul
Like a still sail upon a windless sea.”

Savitri-575

The descent of Divine Love to Spiritual Sheath: -

“The Bliss that is creation’s splendid grain
Or the white passion of God-ecstasy
That laughs in the blaze of the boundless heart of Love.”

Savitri-287

“The Spirit’s white neutrality became
A playground of miracles, a rendezvous
For the secret powers of a mystic Timelessness:
It (Spirit)made of Space a marvel house of God,
It poured through Time its works of ageless might,
Unveiled seen as a luring rapturous face
The wonder and beauty of its Love and Force.”

Savitri-326-327

“A consciousness that saw without a seer,
The Truth where knowledge is not nor knower nor known,
The **Love** enamoured of its own delight
In which the Lover is not nor the Beloved
Bringing their personal passion into the Vast,
The Force omnipotent in quietude,
The Bliss that none can ever hope to taste.”

Savitri-548

“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

“Around him **nameless**, infinite she surged,
Her spirit fulfilled in his spirit, rich with all Time,
As if Love’s deathless moment had been found,
A pearl within eternity’s white shell.”

Savitri-579

“The Love our hearts **call down** to heal all strife,”

Savitri-661

The Mother book gives importance of opening of Spiritual Self which stands as a condition of entering relation with dynamic Divine Mother. This opening of Spiritual Being is found extensively in Savitri book.

The Mother book gives importance to Truth which is supremely destructive of all falsehood or “It (*Savitri*’s heart) bore the stroke of That which kills (falsehood) and saves (truth)”¹⁰ or and *Savitri* book gives importance to virginity which can call down and hold the Divine Love and annul human love. If we reconcile both then truthfulness and virginity are interrelated and a virgin can be entirely truthful or a virgin can guard ‘Truth’s diamond throne.’¹¹ In Spiritual life, those who live in the higher nature of *Para-prakriti*⁹ are identified as virgin. In Spiritual life Truth is not a moral principle but a descending overhead force from Spiritual plane and indwelling Soul force from Psychic plane. Through practice of *sadhana* of both the books a reconciliation of Divine Truth and Divine Love is practicable or the Mediatrix Mother of *The Mother* book paves the passage clear for the emergence of the Creatrix Mother of *Savitri*.

The Mother’s Spiritual identity hinted in *The Mother* book is fulfilled and culminated in *Savitri*. In *Savitri* the Overmental Power of *Maheswari* is culminated in the Supramental experience of Truth supreme, which is identified as highest Spiritual/Supramental experience of *Savitri* book and by its activation *Savitri* can conquer Death. Similarly, the Overmental Power of *Mahakali*, *Mahalakshmi* and *Mahasaraswati* are culminated in Supramental Shakti of Power supreme, supreme Delight and Will supreme respectively. We can find the four-fold Supramental Mother from the following lines:

- “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

Savitri gives a new identity of *The Mother* and *Sri Aurobindo*. She is worshipped¹ on earth not in a single Name and Form but as sum total of dynasty of self-ruling Mothers throughout the ages of which 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 *Avatara* of the creation, ‘the Eternal’s delegate soul in man,’² ‘Man’s representative in the house of God;’³ He carries within Him all the Powers and Personalities of the past *Avataras* and *Vibhutis*, incarnated in this life of 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. The Divine action of Four Overmental *Mahashakti* 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’⁴ of the creation or ‘A force in her that toiled since the earth was made’⁵ as the first dual *Avatara* and when the earth will be ready for supreme transformation after Their successive incarnations, ‘The Mighty Mother shall

(again) take birth in Time'⁶ as the last dual *Avatara*. 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 or **grand creatrix, intense creatrix, creatrix Bliss and Creatrix works**. This exercise also again wants to uncover *The Mother* from 'folds of velvet darkness'⁷ in the Subconscious cave and *the Mother* seated in 'the many petalled lotus throne'⁸ of the thousand pillared temple of Inconscious sheath. Then above the Supramental plane and below the Inconscious plane She is identified as the Bliss Mother, who has pervaded all these worlds, sheaths and planes of Consciousness. These experiences will lead us to the Source of existence where *King Aswapati* witnessed the dual incarnation of multiple planes in vision:

'There he beheld in their mighty union's poise
The figure of **deathless Two-in-One**, (Supramental oneness)
A single being in two bodies clasped, (Spiritual experience)
A diarchy of two united souls, (Psychic experience)
Seated absorbed in deep creative joy;
Their trance of bliss sustained the mobile world.' (Bliss Self
experience)

Savitri-295

Savitri explores substantially Psychic, Spiritual and Supramental Mother Powers which are dynamised after the opening of the Psychic Being, Spiritual Being and Supramental being, either through ascent of Consciousness, *Vedantic* sacrifice or through the descent of Divine Consciousness, *Vedic* sacrifice. Here in *Savitri the Vedic* sacrifice is developed to such extent that it gives birth to Integral *Tantra Yoga*, if rightly pursued then this Supramental Yoga can compress the evolution of many centuries into few years.

OM TAT SAT

References:

- 1: "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,
- 2: Savitri-633,
- 3: Savitri-666,
- 4: "For we were man and woman from the first," Savitri-614,
- 5: Savitri-19,
- 6: Savitri-705,
- 7: Savitri-42,
- 8: Savitri-706,

9: “In spiritual life, one is always a **virgin** every time one awakens to a new love, for in each case it is a new part of the being, a new state of being that awakens to divine Love.” The Mother’s Agenda/6/119-120, “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,
10: Savitri-20, and another complementary line is “Her force that moves, her powers that save (truth) and slay (falsehood),” Savitri-64
11: Savitri-358,

Aim of Integral Yoga as Revealed in The Mother book:

“To see, know, become and fulfil this One in our inner selves and in all our outer nature, was always the secret goal and becomes now the conscious purpose of our embodied existence. To be conscious of him in all parts of our being and equally in all that the dividing mind sees as outside our being, is the consummation of the individual consciousness. To be possessed by him and possess him in ourselves and in all things is the term of all empire and mastery. To enjoy him in all experience of passivity and activity, of peace and of power, of unity and of difference is the happiness which the Jiva, the individual soul manifested in the world, is obscurely seeking. This is the entire definition of the aim of integral Yoga; it is the rendering in personal experience of the truth which universal Nature has hidden in herself and which she travails to discover. It is the conversion of the human soul into the divine soul and of natural life into divine living.”²

Sri Aurobindo

Sri Aurobindo was destined to pursue His unlimited Supramental Vision with the aid of few fit, capable and strong Souls and *The Mother* was destined to further intensify, widen and universalise His Vision through activation of Universal, Supramental and Bliss Self.

Sri Aurobindo observed firstly that, “...object of the integral Yoga must be **accepted wholly** by those who follow it...”¹ This entire thorough knowledge on the object also includes its multitude of aim, dispensable and indispensable methods/self-disciplines, master formulae of all Yoga, dangers and difficulties of the path and the whole scope of Self-perfection. Secondly, He observed that the consciousness must be moved in order to remove the gulfs created between intermediate worlds of subtle physical, subtle vital, subtle mental, Psychic, Spiritual, Universal and Supramental planes. Then the free flow of highest Superconscious energies can invade through all sheaths including Subconscious and Inconscious sheaths. Thirdly, for the perfection of Life, Consciousness and Self, the four dynamic Spiritual Powers must be activated and they shall resume action from both Psychic and Spiritual Centres. Lastly, these actions in Psychic and Spiritual planes are further perfected by intervention of four corresponding Supramental energies of Truth Supreme, Power Supreme, Supreme Delight and Will Supreme.

1) ‘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 unfailing aspiration (of Psychic being) that calls from below and a supreme Grace (Supramental force) from above that answers.’ 1

(The above injunction seems to be issued to the Souls that are in the verge of tracing the Supramental Consciousness. Because in the Psychic and Spiritual plane

aspiration can be constant, unflinching and as its result the descent of the Divine Consciousness can be uninterrupted. So the aim of our endeavour is to reconcile the Spirit and Matter or Spirit's descent into Matter and the Matter's ascent into the Spirit. This is also the experience of complete Divine union of *Kshara Purusha* with *Uttama Purusha* as hinted in the Gita.)

2) 'Regard your life as given you **only for the divine work** and to help in the divine manifestation. Desire nothing but (1) the purity, (2) force, (3) light, (4) wideness, (5) calm, (6) ananda of the divine consciousness and (7) its insistence to transform and perfect your mind, life and body. Ask for nothing but (8) the divine, spiritual and Supramental Truth, (9) its realisation on earth and (10) in you and (11) in all who are called and chosen and (12) the conditions needed for its creation and its victory over all opposing forces.' 11-12 (These are higher desire from Psychic and Spiritual plane which must replace the multiple lower desire of mind, life and body. When the chosen Souls gather together for Divine work, the *Mahalakshmi* force becomes active. Through collective aspiration it is easier to call down Supramental energy. Collective aspiration is identified as more powerful than the aspiration of an *Avatara*.)

3) 'Its (The Divine Mother's Grace) touch can turn difficulties into opportunities, failure into success and weakness into unflinching strength. For the grace of the Divine Mother is the sanction of the Supreme and now or tomorrow its effect is sure, a **thing decreed**, inevitable and irresistible.' 13 (The Divine Mother's touch (not embrace) is the result of dynamic Divine union to resolve all the problems, disorders and disharmonies of existence. Through prolonged dynamic union the course of world event can be changed. This union takes place in the prepared human vessel.)

4) 'If you want to be a true doer of divine works, your **first aim** must be to be (1) totally free from all desire and self-regarding ego. (2) All your life must be an offering and a sacrifice to the Supreme; your **only object** in action shall be (3) to serve, (4) to receive, (5) to fulfil, (6) to become a manifesting instrument of the Divine Shakti in her works. You **must grow** in the divine consciousness till (7) there is no difference between your will and hers, (8) no motive except her impulsion in you, (9) no action that is not her conscious action in you and through you.' 20 (The above nine characteristic in active nature is sign of complete dynamic union with the Divine.)

5) 'Until you are capable of this **complete dynamic identification**, you have to regard yourself as a soul and body created for her service, one who does **all for her sake**. Even if the idea of the **separate worker** is strong in you and you feel that it is you who do the act, yet it must be done for her. All stress of egoistic choice, all hankering after personal profit, all stipulation of self-regarding desire **must be extirpated** from the nature.' 20-21 (The idea of separate worker is initiated as per the moderate 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. (The Gita-12.9-10) By doing work (external aid, *bahya abalambana*) for Him, he will surely attain liberation, delight and perfection. If he cannot do work and dedicate his life for the Divine, then he can renounce all fruit of his personal action, *sakama karma*, with the self controlled because that destroys all disturbances and brings calm and peace of the tranquil Spirit. (The Gita-12.11, 12) The Lord also gives this assurance to *Arjuna* that he who continually and constantly remembers Him, thinking none else, finds Him easily and enters Divine union. He who chooses Him alone as the whole object of his thought, 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*, (The Gita-3.15) in order to experience constant Divine union, *nitya Yukta* (The Gita-7.17/8.14/9.14/12.2/6.10) and transformation of Nature, *prakritijairmuktam*. (The Gita-18.40))

6) ‘There **must be no demand for fruit** and no seeking for reward; **the only fruit for you** is (1) the pleasure of the Divine Mother and (2) the fulfilment of her work, your **only reward** (3) a constant progression in divine consciousness and (4) calm and (5) strength and (6) bliss. (7) The joy of service and (8) the joy of inner growth through works is the sufficient recompense of the **selfless worker**.’ 21

(“The sacrifice which is offered without desire for personal fruit, which is executed as per the natural and right principle and the mind and intellect are concentrated on the truth thought, *vani, adesh*, king idea of the thing to be done as true sacrifice, know that to be *sattwic* sacrifice.” (The Gita-17.11) “Therefore **without attachment**, perform ever the work that is to be done; for by doing work without attachment man attains to the highest Consciousness.” (The Gita-3.19) “When a man liberated, **free from attachment**, with his mind, heart and spirit firmly founded in self-knowledge, does works as sacrifice, all the defect of his work is dissolved.” (The Gita-4.23) “Works fix not themselves on Me, nor have I desire for the **fruits of action**; he who thus knows Me is not bound by his works. So knowing was work done by men of old who sought liberation; do therefore, thou also, work of that more ancient kind done by ancient men.” (The Gita-4.14, 15) “He who, having abandoned attachment, acts reposing his works on the *Brahman*, is not stained by sin even as water clings not to the lotus leaf. Therefore the Yogins having **abandoned attachments** perform works with the body, mind, understanding, or merely with the senses, for self-purification. Having abandoned attachment to the fruits of works, the soul in union (with *Brahman*) attains to

peace of rapt foundation (in *Brahman*), but the Soul not in union is attached to the fruit and bound by the action of desire.” (The Gita-5.10, 11, 12)

7) ‘But a time will come when you will feel more and more that you are the (Divine’s) **instrument** and not the (human) worker. For first by the force of your devotion your contact with the Divine Mother will become so intimate at all times you will have only to concentrate and **to put everything into her hands** to have her present guidance, her direct command or impulse, the sure indication of the thing to be done and the way to do it and the result.’ 21-22

“The Blessed Lord said: I am the Time-Spirit, the Destroyer of worlds, here arisen huge statured for the destruction of the worlds. Even without thee all these warriors, who are ranked in the opposing armies, shall not remain. Therefore, arise (raise your consciousness beyond the *gunas*) thou and gain glory, conquer thy enemies and enjoy an opulent kingdom. By Me already are they slain, do thou become the occasion or instrument, *Yantra*, only, O *Savyasachin*.” The Gita-11.32-33

8) ‘And afterwards you will realise that the divine Shakti not only inspires and guides, but initiates and carries out your works (**King Slave or consecrated Slave**); all your movements are originated by her, all your powers are hers, mind, life and body are conscious and joyful instruments of her action, means for her play, moulds for her manifestation in the physical universe. There can be no more happy condition than this union and dependence; for this step carries you back beyond the border-line from the life of stress and suffering, in the ignorance into the truth of your **spiritual being**, into its deep peace and its intense *Ananda*.’ 22-23

“He makes of her his moment **passion's serf**:
To obey she feigns, she follows her creature's lead:
For him she was made, lives only for his use.
But conquering her, then is he most **her slave**;
He is her dependent, all his means are hers;
Nothing without her he can, she rules him still.” Savitri-65
“She made herself the **diligent serf** of all,” Savitri-470
“Accepting cosmos, binds himself **Nature's serf**
Till he becomes her freedom—or **God's slave**.” Savitri-542
“Thy servitudes (slaves) on earth are greater, King,
Than all the glorious liberties of heaven.” Savitri-686,
“For ever love, O **beautiful slave** of God!” Savitri-702

9) ‘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.' 24-25

“Although she drives him on her fancy's roads,
At play with him as with **her child or slave**,
To freedom and the Eternal's mastery
And immortality's stand above the world,
She moves her seeming puppet of an hour.”

Savitri-65

10) ‘The One whom we adore as the Mother is the divine Conscious Force that dominates all existence, one and so many-sided that to follow her movement is impossible even for the quickest mind and for the freest and most vast intelligence. The Mother is the consciousness and force of the Supreme and far above all she creates. But something of her ways can be seen and felt through her **embodiments** and the more seizable because more defined and limited temperament and action of the goddess forms in whom she consents to be manifest to her creatures.’ 27 (Mind is exclusive concentration and it cannot follow the movement of essential, multiple and integral concentration which are different planes from which the executrix, mediatrix and creatrix Mother function respectively. Those emanations who have attained these higher concentrations can partly understand some of the functioning of the Divine Mother which is beyond the capacity of mind.)

11) ‘The one original transcendent Shakti, the Mother stands above all the worlds and bears in her eternal consciousness the Supreme Divine. Alone, she harbours the absolute Power and the ineffable Presence; containing or **calling the Truths** that have to be manifested, she brings them down from the Mystery in which they were hidden into the light of her infinite consciousness and gives them a form of force in her omnipotent power and her boundless life and a body in the universe. The Supreme is manifest in her forever as the everlasting Sachchidananda, manifested through her in the worlds as the one and dual consciousness of Ishwara-Shakti and dual principle of Purusha-Prakriti, embodied by her in the worlds and the Planes and the Gods and their Energies and figured because of her as all that is in the known worlds and in unknown others. All is her play with the Supreme; all is her manifestation of the mysteries of the Eternal, the miracles of the Infinite. All is she, for all are parcel and portion of the divine Conscious-Force. Nothing can be here or elsewhere but what she decides and **the Supreme**

sanctions; nothing can take shape except what she moved by the Supreme perceives and forms after casting it into seed in her creating Ananda.’ 28-29

12) ‘But here where we dwell are the worlds of the Ignorance, worlds of mind and life and body separated in consciousness from their source (Sachchidananda), of which this earth is a significant centre and its evolution (in Ignorance) a crucial process. This (slow evolution) too with all its obscurity and struggle and imperfection is upheld by the Universal Mother; this too is impelled and guided to **its secret aim** by the Mahashakti.’ 31-32

13) “Even the body will awake and unite at last its consciousness subliminal no longer to the Supramental superconscious Force, feel all her (Supramental) powers permeating from above (the head) and below (the feet) and around it (**from within**) and thrill to a supreme Love and Ananda.” 57

14) ‘The Divine Consciousness and Force are there and do at each moment (for Psychically and Spiritually opened Souls) the thing that is needed in the conditions of the labour, take always the step that is **decreed** and shape (Spiritual Evolution) in the midst of imperfection the perfection that is to come. But only when the supermind has descended in you (after prolonged Psychic and Spiritual movement) can she deal directly (swift evolution) as the Supramental Shakti with Supramental natures.’ 60

15) ‘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** (body, life, mind and Psychic being) with a will to recognise and not deny the Light when it comes, and there is needed the sanction of the Supreme from above (static Sat-Chit-Ananda). The power that **mediates** between the sanction (of SAT CHIT and ANANDA) and **the call** (of Mind, Life and Body and Psychic being) is the presence and power of the (Spiritual) Divine Mother. The Mother’s (Supramental) power and not any human (Mental) endeavour and (Spiritual) *tapasya* can alone rend the lid (of Over mind) and tear the 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*.’ 61-62

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References:

1: CWSA/23/*The Synthesis of Yoga-170*,

2: *The Synthesis of Yoga-63*

Indispensable Self-discipline as Revealed in The Mother book:

The passage through which *The Mother* will be discovered is that aspiration is to be intensified which is the flame of Psychic being rising up towards union with the Spiritual being and Supramental being. This flame is obstructed by the cloud of the desire soul and lower nature surrounding the soul. The rejection of lower nature brings equality of nature which is the condition of surrender of our Psychic being. Thus through surrender union with the Divine is realised and gives birth to increase of purification and concentration. From rise of concentration sincerity is born which is the concentration of *Prakriti* around the Soul, *the Purusha*. The reverse movement of sincerity is identified as *Sraddha*. With the increase of Sincerity, *Sraddha* grows which is defined as pouring down of *Purusha* or power of *Ishwara* into the *Prakriti*. Through, faith, *Sraddha* one discovers *Shakti* or four attributes of *the Mother* in the Spiritual plane and the Spiritual Mother pours down Her attributes of Wisdom, Power, Harmony and Perfection into the manifesting Nature. So aspiration grows with rejection, with rejection surrender becomes complete, surrender leads to the Divine union and helps to grow the concentration and sincerity. Sincerity paves the passage clear for *sraddha*, faith and through intensification of *Sraddha* *the Mother's Shakti* is discovered.

1) 'There are the conditions of the Light and Truth (to which Psychic and Spiritual Being are open), 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 (recognition of this Force by mind, life and body) that can victoriously handle the physical Nature and annihilate its difficulties... (1) There **must** be a total and sincere surrender; (2) there **must** be an exclusive self-opening to the divine Power; (3) there **must** be a constant and integral choice of the Truth that is descending, (4) a constant and integral rejection of the falsehood of the mental, vital and physical Powers and Appearances that still rule the earth-Nature.' 1-2

(The above passage seems to be applicable for Souls established in Supramental Consciousness who can open towards the highest Chit Shakti, and through her descent the difficulties of untransformed physical Nature can be victoriously dealt with. In all-inclusive Supramental Consciousness or in integral Concentration these four states of absolute surrender, direct contact with the Divine, descent of integral truth and automatic rejection of falsehood co-exists. In mental consciousness one can experience one of the above four activities imperfectly of partial sattwic surrender, partial Divine touch, partial discernment of truth and its acceptance and mental rejection of falsehood because mind is exclusive in its nature.)

2) 'The surrender **must** be total and seize all parts of the being. It is not enough that the psychic should respond and the higher mental accept or even the inner

vital submit and the inner physical consciousness feel the influence. There **must** be in no part of the being, even the most external, anything that hides behind doubts, confusions and subterfuges, anything that revolts or refuges.’ 2-3

(Mind can exercise partial surrender in sattvic plane and can experience partial Divine union. This partial Divine union can be increased in subtle mental, subtle vital and subtle physical plane. More intense surrender can be experienced in Psychic and Spiritual plane. Absolute surrender is possible only in Supramental Consciousness. So the surrender experienced in the Psychic plane, subtle mental, subtle vital and subtle physical plane are not sufficient for a realised Sadhaka. This surrender must be extended to most external and material plane, which is possible by descent of Supramental Consciousness to material plane.)

3) ‘This (a glad and strong and helpful submission) is the true attitude and only those who can take and keep it, preserve a faith unshaken by disappointments and difficulties and shall pass through the ordeal to the supreme victory and the great transmutation.’ 6

4) ‘In Yoga also it is the Divine who is the *Sadhaka* and the *Sadhana*; it is his *Shakti* with her light, power, knowledge, consciousness, Ananda, acting upon the *adhara* and, when it is opened to her, pouring into it with these divine forces that makes the *Sadhana* possible. But so long as the lower nature is active the personal effort of the *Sadhaka* remains necessary.’ 7 (In the conscious Yoga, not the ego, but the Psychic Being in the heart or the Spiritual Being above the head is the *Sadhaka* or the priest of sacrifice and *Sadhana* is tyaga, vairagya, abhyasa, samyama, [yajna](#) which has its established foundation in the Psychic Being and Spiritual Being. *Sadhana* becomes easy when the Divine Mother pours her attributes of Light, Power, Knowledge, Ananda etc. on the vessel of mind, life and body. But this is not possible for bound Soul as his lower nature closes the door of the Psychic and Spiritual Being. Personal effort is necessary for opening of the Psychic and Spiritual being.)

[The Gita-2.40. On this path no effort is lost, no obstacle prevails; even a little of this dharma delivers from the great fear.](#)

[The Gita-6. 17. Yoga destroys all sorrow for him in whom the sleep and waking, the food, the play, the putting forth of effort in works are all yukta.](#)

[The Gita-6. 36. By one who is not self-controlled, this Yoga is difficult to attain; but by the self-controlled, it is attainable by properly directed efforts.](#)

[The Gita-7. 29. Those who have resort to Me as their refuge, those who turn to Me in their spiritual effort towards release from age and death \(from the mortal being and its limitations\), come to know that Brahman and all the integrality of the spiritual nature and the entirety of Karma.](#)

[The Gita-9. 27. Whatever thou doest, whatever thou enjoyest, whatever thou sacrificest, whatever thou givest, whatever energy of tapasya, of the soul's will or effort, thou puttest forth, make it an offering unto Me.](#)

[The Gita-17. 19. That askesis which is pursued under a clouded and deluded idea,](#)

performed with effort and suffering imposed on oneself or else with a concentration of the energy in a will to do hurt to others, that is said to be tamasic. The Gita-18. 14. These five are the body, the doer, the various instruments, the many kinds of efforts, and last, the Fate.

The Gita-18. 23. All action which is rightly regulated, performed without attachment, without liking or disliking (for its spur or its drag), done by one undesirous of fruit, that is called sattwic.

The Gita-18.24. But that action which a man undertakes under the dominion of desire, or with an egoistic sense of his own personality in the action, and which is done with inordinate effort (with a great heaving and straining of the personal will to get at the object of desire), that is declared to be rajasic.

The Gita-18.25. The action undertaken from delusion (in mechanical obedience to the instincts, impulses and unseeing ideas), without regarding the strength or capacity, without regarding the consequences, the waste of effort or injury to others, that is declared to be tamasic.

“Yoga-siddhi, the perfection that comes from the practice of Yoga, can be best attained by the combined working of four great instruments. There is, first, the knowledge of the truths, principles, powers and processes that govern the realisation — *śāstra*. Next comes a patient and persistent action on the lines laid down by this knowledge, the force of our personal effort — *utsaḥ*. There intervenes, third, uplifting our knowledge and effort into the domain of spiritual experience, the direct suggestion, example and influence of the Teacher — *guru*. Last comes the instrumentality of Time — *kāla*; for in all things there is a cycle of their action and a period of the divine movement..” CWSA-23/The Synthesis of Yoga-53

“But usually the representative influence occupies a much larger place in the life of the sadhaka. If the Yoga is guided by a received written Shastra, — some Word from the past which embodies the experience of former Yogins, — it may be practised either by **personal effort** alone or with the aid of a Guru.” CWSA-23/The Synthesis of Yoga-55

“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

Shastra, the written truth, *Guru*, the extraneous support of Spiritual Influence,⁴² *Pracheta*, personal effort¹⁰⁸ and *Kala*, Time are identified as four dispensable aids of integral (*Karma*) Yoga and can be treated as indispensable³⁸ for the developing Souls and beginners of Yoga. They 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’⁷ 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 effort¹⁰⁸ 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,⁹⁹ 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.¹¹⁰ (Reference: *The Mother’s Manifestation book*)

A developed Soul ‘will not only alter the forms and sphere of its own external life but leaving nothing around it unchanged or unaffected.’¹¹⁶ So one must be established in the Superconscious plane which is ‘not merely a state withdrawn from the all consciousness of the outward, withdrawn even from all consciousness of the inward’²⁹ but a dynamic Consciousness which can penetrate below to transform Subconscious and Inconscious world and penetrate around to transform life and world. But for that the circumconscious or environmental being of Spiritual men ‘must be so steeped in the spiritual light and spiritual substance that nothing can enter into it without undergoing this transformation...’¹³⁶ 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.’¹³⁷ (Reference: *The Mother’s Manifestation book*)

“So long as the contact with the Divine is not in some considerable degree established, so long as there is not some measure of sustained identity, *sa yujya*, the element of **personal effort** must normally predominate. But in proportion as this contact establishes itself, the sadhaka must become conscious that a force other than his own, a force transcending his egoistic endeavour and capacity, is at work in him and to this Power he learns progressively to submit himself and delivers up to it the charge of his Yoga. In the end his own will and force become one with the higher Power; he merges them in the divine Will and its transcendent and universal Force.” *CWSA-23/The Synthesis of Yoga*-58-59

“Our sense of **personal effort** and aspiration comes from the attempt of the egoistic mind to identify itself in a wrong and imperfect way with the workings of the divine Force.” CWSA-23/The Synthesis of Yoga-59

“Progressing, he learns, still using the personal will, **personal effort**, personal energies, to employ them as representatives of the higher Power and in conscious obedience to the higher Influence. Progressing yet farther, his will, **effort**, energy become no longer personal and separate, but activities of that higher Power and Influence at work in the individual. But there is still a sort of gulf or distance which necessitates an obscure process of transit, not always accurate, sometimes even very distorting, between the divine Origin and the emerging human current. At the end of the process, with the progressive disappearance of **egoism and impurity and ignorance**, this last separation is removed; all in the individual becomes the divine working.” CWSA-23/The Synthesis of Yoga-61

“This inner Guide is often veiled at first by the very intensity of our **personal effort** and by the ego’s preoccupation with itself and its aims. As we gain in clarity and the turmoil of egoistic effort gives place to a calmer self-knowledge, we recognise the source of the growing light within us. We recognise it retrospectively as we realise how all our obscure and conflicting movements have been determined towards an end that we only now begin to perceive, how even before our entrance into the path of the Yoga the evolution of our life has been designedly led towards its turning-point. For now we begin to understand the sense of our struggles and efforts, successes and failures. At last we are able to seize the meaning of our ordeals and sufferings and can appreciate the help that was given us by all that hurt and resisted **and the utility of our very falls** and stumblings. We recognise this divine leading afterwards, not retrospectively but immediately, in the moulding of our thoughts by a transcendent Seer, of our will and actions by an all-embracing Power, of our emotional life by an all-attracting and all-assimilating Bliss and Love.” CWSA-23/The Synthesis of Yoga-62

“In the first movement of self-preparation, the period of **personal effort**, the method we have to use is this concentration of the whole being on the Divine that it seeks and, as its corollary, this constant rejection, throwing out, *katharsis*, of all that is not the true Truth of the Divine. An entire consecration of all that we are, think, feel and do will be the result of this **persistence**. This consecration in its turn must culminate in an integral self-giving to the Highest; for its crown and sign of completion is the whole nature’s all-comprehending absolute surrender. In the second stage of the Yoga, transitional between the human and the divine working, there will supervene an increasing purified and vigilant passivity, a more and more luminous divine response to the Divine Force, but not to any other; and there will be as a result the growing inrush of a great and conscious miraculous working from above. In the last period there **is no effort** at all, no set method, no fixed sadhana; the place of endeavour and tapasya will be taken by a natural, simple, powerful and happy disclosing of the flower of the Divine out of the

bud of a purified and perfected terrestrial nature. These are the natural successions of the action of the Yoga.” CWSA-23/The Synthesis of Yoga-87

“Secondly, there are fuller, greater powers belonging to the supramental planes which are the very powers of the Divine in his spiritual and supramentally ideative being. These cannot be acquired at all securely or integrally **by personal effort**, but can only come from above, or else can become natural to the man if and when he ascends beyond mind and lives in the spiritual being, power, consciousness and ideation. They then become, not abnormal and laboriously acquired siddhis, but simply the very nature and method of his action, if he still continues to be active in the world-existence.” CWSA-23/The Synthesis of Yoga-542

“By **personal effort** a precursory change, a preliminary conversion can be effected; it amounts to a greater or less spiritualising of our mental motives, our character and temperament, and a mastery, stilling or changed action of the vital and physical life. This converted subjectivity can be made the base of some communion or unity of the soul in mind with the Divine and some partial reflection of the divine nature in the mentality of the human being. That is as far as man can go by his unaided or **indirectly aided effort**, because that is an effort of mind and mind cannot climb beyond itself permanently: at most it arises to a spiritualised and idealised mentality. If it shoots up beyond that border, it loses hold of itself, loses hold of life, and arrives either at a trance of absorption or a passivity. A greater perfection can only be arrived at by a higher power entering in and taking up the whole action of the being. The second stage of this Yoga will therefore be a persistent giving up of all the action of the nature into the hands of this greater Power, a substitution of its influence, possession and working for the **personal effort**, until the Divine to whom we aspire becomes the direct master of the Yoga and effects the entire spiritual and ideal conversion of the being.” CWSA-24/The Synthesis of Yoga-619

“The method, whether it lays stress on **personal effort** or upon divine influence, on works and knowledge or upon grace, is not like the mundane a development, but rather a conversion; but in the end the aim is not a conversion of our mental and physical nature, but the putting on of a pure spiritual nature and being, and since that is not possible here on earth, it looks for its consummation by a transference to another world or a shuffling off of all cosmic existence.

But the integral Yoga founds itself on a conception of the spiritual being as an omnipresent existence, the fullness of which comes not essentially by a transference to other worlds or a cosmic self-extinction, but by a growth out of what we now are phenomenally into the consciousness of the omnipresent reality which we always are in the essence of our being. It substitutes for the form of religious piety its completer spiritual seeking of a divine union. It proceeds by a **personal effort** to a conversion through a divine influence and possession; but this divine grace, if we may so call it, is not simply a mysterious flow or touch coming from above, but the all-pervading act of a divine presence which **we come to know within as the**

power of the highest Self and Master of our being entering into the soul and so possessing it that we not only feel it close to us and pressing upon our mortal nature, but live in its law, know that law, possess it as the whole power of our spiritualised nature.” CWSA-24/The Synthesis of Yoga-621

“The one remedy is to still the egoistic claim of whatever kind, to lessen persistently the **personal effort** and individual straining which even the sattvic ego cannot avoid and instead of laying hold on the Shakti and using it for its purpose rather to let the Shakti lay hold on us and use us for the divine purpose. This cannot be done perfectly at once — nor can it be done safely if it is only the lower form of the universal energy of which we are aware, for then, as has already been said, there must be some other control, either of the mental Purusha or from above, — but still it is the aim which we must have before us and which can be wholly carried out when we become insistently aware of the highest spiritual presence and form of the divine Shakti. This surrender too of the whole action of the individual self to the Shakti is in fact a form of real self-surrender to the Divine.” CWSA-24/The Synthesis of Yoga-767

“These things are to mind the workings of a power outside or above it in which it is involved and intervenes only with a contributory **personal effort** which partly arrives and succeeds, partly fails and stumbles and which even in succeeding is largely overruled for issues different from or at any rate greater and more far-reaching than its own intention. The will of man works in the ignorance by a partial light or more often flickerings of light which mislead as much as they illuminate. His mind is an ignorance striving to erect standards of knowledge, his will an ignorance striving to erect standards of right, and his whole mentality as a result very much a house divided against itself, idea in conflict with idea, the will often in conflict with the ideal of right or the intellectual knowledge. The will itself takes different shapes, the will of the intelligence, the wishes of the emotional mind, the desires and the passion of the vital being, the impulses and blind or half-blind compulsions of the nervous and the subconscious nature, and all these make by no means a harmony, but at best a precarious concord among discords. The will of the mind and life is a stumbling about in search of right force, right Tapas which can wholly be attained in its true and complete light and direction only by oneness with the spiritual and supramental being.” CWSA-24/The Synthesis of Yoga-791

5) ‘The personal effort required is a triple labour of aspiration, rejection and surrender,--’ 7

6) ‘an aspiration vigilant, constant, unceasing – (1) the mind’s will, (2) the heart’s seeking, (3) the ascent of the vital being, (4) the will to open and make plastic the physical consciousness and nature;’ 7-8 (The triple aspiration of mind, life (vital + heart) and body can be intensified with the opening of the Psychic and Spiritual Being.)

7) ‘rejection of the movements of the lower nature—(1) rejection of (i) the mind’s ideas, (ii) opinions, (iii) preferences, (iv) habits, (v) constructions, so that the true

knowledge may find free room in a silent mind, -- (2) rejection of the vital nature's (i) desires, (ii) demands, (iii) cravings, (iv) sensations, (v) passions, (vi) selfishness, (vii) pride, (viii) arrogance, (ix) lust, (x) greed, (xi) jealousy, (xii) envy, (xiii) hostility to the Truth, so that the true power and joy may pour from above into a calm, large, strong and consecrated vital being, (3) --rejection of the physical nature's (i) stupidity, (ii) doubt, (iii) disbelief, (iv) obscurity, (v) obstinacy, (vi) pettiness, (vii) laziness, (viii) unwillingness to change, *tamas*, so that the true stability of Light, Power, Ananda may establish itself in a body growing always more divine;' 8-9 (Here the rejection of mind, life and body are defined. There is also rejection of lower Nature rising from Subliminal, Subconscious and Inconscious sheaths which can be experienced during waking and non-waking trance.)

8), 'surrender of oneself and all one is and has and every plane of the consciousness and every movement to (1) the Divine and (2) the *Shakti*.' 9 (Here the surrender is to be done in all the (ten) planes of consciousness through both Vedantic and Vedic consecration or *Purusha Yajna* and *Prakriti Yajna*.)

9) 'In proportion as the surrender and self-consecration progress the Sadhaka becomes conscious of the Divine *Shakti* doing the *Sadhana*, pouring into him more and more of herself, founding in him the freedom and perfection of the Divine Nature. The more this conscious process replaces his own effort, the more rapid and true becomes his progress. But it cannot completely replace the necessity of personal effort until the surrender and consecration are pure and complete from top to bottom.' 9-10 (surrender is to be practiced rigorously)

10) 'To walk through life armoured against fear, peril and disaster, only two things are needed, two that go always together – (1) the Grace of the Divine Mother and (2) on your side an inner state made up of faith, sincerity and surrender.' 11

11) 'Let your faith be (1) pure, (2) candid and (3) perfect. An egoistic faith in the mental and vital being tainted ambition, pride, vanity, mental arrogance, vital self-will, personal demand, desire for the petty satisfactions of the lower nature is a slow and smoke-obscured flame that cannot burn upwards to heaven.' 11

12) 'Let your sincerity and surrender be genuine and entire. When you give yourself, give completely, (1) without demand, (2) without condition, (3) without reservation so that all in you shall belong to the Divine Mother and nothing be left to the ego or **given to any other power**.' 12 (partial surrender is dangerous.)

13) 'The more complete your faith, sincerity and surrender, the more will grace and protection be with you. And when the grace and protection of the Divine Mother are with you, what is there that can touch you or whom need you fear? A little of it even will carry you through all difficulties, obstacles and dangers; surrounded by its full presence you can go securely on your way because it is hers, careless of all menace, **unaffected by any hostility however powerful**, whether from this world or from worlds invisible.' 12-13 ("On this path no effort is lost, no

obstacle prevails; even a little of this dharma delivers from the great fear.” The Gita-2.40)

14) ‘Money is the visible sign of a universal force, and this force in its manifestation on earth works on the vital and physical planes and **is indispensable** to the fullness of the outer life.’ 14

15) ‘You **must neither** turn with an ascetic shrinking from the money power, the means it gives and the object it brings, nor cherish a rajasic attachment to them or a spirit of enslaving self-indulgence in their gratifications. Regard wealth simply as a power to be **won back** for the Mother and placed at her service.’ 15-16 (By giving money to the Divine and His work, its value becomes infinite.)

16) ‘All wealth belongs to the Divine and those who hold it are trustees, not possessors. It is with them today, tomorrow it may be elsewhere. All depends on the way they discharge their trust while it is with them, in what spirit, with what consciousness in their use of it, to what purpose.’ 16 (A trustee must live in higher consciousness beyond the three gunas and he must be desireless, egoless and motiveless in faithfully discharging his duties. The purpose, consciousness and spirit in which money must be used is as per the Divine Will, Divine Direction, *adesh.*)

17) ‘In your personal use of money look on all you have or get or bring as *the Mother’s*. Make no demand but accept what you receive from her and use it for the purposes for which it given to you. Be (1) **entirely selfless**, (2) **entirely scrupulous**, (3) **exact**, (4) **careful in detail**, (5) **a good trustee**; (6) always consider that it is her possessions and not your own that you are handling. On the other hand, what you receive for her lay religiously before her; turn nothing to your own or anybody else’s purpose.’ 16 (Offering of all money before the Divine Mother is to be rigorously practiced.)

18) ‘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.’

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.)

19) ‘If you are free from the money-taint but without any ascetic withdrawal, you will have a greater power to command the money for the divine work. (1) Equality of mind, (2) absence of demand and (3) the full dedication of all you possess and

receive and (4) all your power of acquisition to the Divine Shakti and her work are signs of this freedom.’ 17 (A Sadhaka’s command over money force is dependent on his Psychic, Spiritual and Supramental realisation.)

20) ‘The **ideal Sadhaka** in this kind is one who if required to live poorly can so live and no sense of want will affect him or interfere with the full inner play of the divine consciousness, and if he is required to live richly, can so live and never for a moment fall into desire or attachment to his wealth or to the things that he uses or servitude to self-indulgence or a weak bondage to the habits that the possession of riches creates. The **divine Will is all for him** and the divine Ananda.’ 17-18

“The ideal *sadhaka* should be able to say in the *Biblical* phrase, “My zeal for the Lord has eaten me up.” It is this zeal for the Lord, —*utsaha*, the zeal of the whole nature for its divine results, *vyakulata*, the heart’s eagerness for the attainment of the Divine, — that devours the ego and breaks up the limitations of its petty and narrow mould for the full and wide reception of that which it seeks, that which, being universal, exceeds and, being transcendent, surpasses even the largest and highest individual self and nature.” CWSA/23/The Synthesis of Yoga-58

21) ‘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. But first **it must** be conquered back for her and those will be strongest for the conquest who are in this part of their nature (1) **strong and** (2) **large** and (3) free from ego and (4) surrendered without any claim or withholding or hesitation, (5) pure and (6) powerful channels for the Supreme Puissance.’ 18-19 (A sadhaka’s Soul power must multiply and his nature must enlarge with above six qualities and he must be established in Supramental consciousness in which he will draw largest command over money force and rightly use it for the Divine purpose.)

22) ‘There are **three ways of being of the Mother** of which you can become aware when you enter into touch of oneness with the Conscious Force that upholds us and the universe. (1) Transcendent, the original supreme Shakti, she stands above the worlds and links the creation to the ever unmanifest mystery of the Supreme. (2) Universal, the cosmic Mahashakti, she creates all these beings and contains and enters, supports and conducts all these million processes and forces. (3) Individual, she embodies the power of these two vaster ways of her existence, makes them living and near to us and **mediates** between the human personality and the divine Nature.’ 27-28 (The manifested individualised Avatara mediates between the transcendent Mother and universal Mother and calls down the transcendent energy to the earth and humanity.)

23) ‘For when her Personalities are all gathered in her and manifested and their separate working has been turned into a harmonious unity and they rise in her to their Supramental godheads, then is the Mother revealed as the Supramental

Mahashakti and brings pouring down her luminous transcendences from their ineffable ether. Then can human nature change into dynamic divine nature because all the elemental lines of the Supramental Truth-consciousness and Truth-force are strung together and the harp of life is fitted for the rhythms of the Eternal.' 54-55 (In Yoga of self-perfection, the separate working of the four Mother powers are united and their harmonious working pave the passage clear for the working of the Supramental Mother. If a *Sadhaka's* Vijnanamaya Purusha is open, then the Mother will be no longer revealed as Psychic and Spiritual Mother but as Supramental Mother and pours down Her Light, Love and Delight stupendously. In this state a *Sadhaka's* personal relation with the Divine Mother becomes strong.)

24) 'If you desire this transformation, put yourself in the hands of the (Spiritual) Mother and her (four) Powers without cavil or resistance and let her do unhindered her work within you. (This is possible by opening and prolonging the Spiritual being) Three things you must have, **consciousness, plasticity, unreserved surrender**. For you must be conscious in your mind and soul and heart and life and the very cells of your body, aware of the Mother and her Powers and their working; for although she can and does work in you even in your obscurity and your unconscious parts and moments, it is not the same thing as when you are in an awakened and living communion with her.' 55 (Unconscious Yoga is a slow evolution and conscious Yoga is a swift Spiritual evolution. Divine Mother works slowly in the Ignorance and swiftly with greater intensity in Knowledge. One can put oneself in the hand of the Spiritual Mother by silencing mind. In the silent mind one experiences virgin time and meets the Spiritual being. On prolongation of virgin time, Spiritual being Dynamises into Spiritual Mother. If Spiritual Mother is dynamised through Karma Yoga, then one meets Mahasaraswati. If she is dynamised through Jnana Yoga then one meets Maheswari, if she is dynamised through Bhakti Yoga then one meets Mahalakshmi. If she is dynamised through Yoga of self-perfection, then one meets the working of swift Mahakali force who can do centuries work in a day.)

25) 'The unreserved surrender of your inner and outer being will bring this plasticity into all the parts of your nature; consciousness will awaken everywhere in you by constant openness to (1) the Wisdom and Light, (2) the Force, (3) the Harmony and Beauty, (4) the Perfection that come flowing down from above.' 56 (There are ten Selves and ten Sheaths or ten *Koshas*. These sheaths constitute all the parts of Nature. Plasticity is dependent on their purification, transformation and perfection. Through surrender, divine union is experienced whose dynamic side is the descent of Divine Shakti into all the parts of Nature and will bring purification, transformation and perfection and thus all rigidity of nature is transformed into plasticity and openness towards Divine Shakti.)

OM TAT SAT

The Danger and Difficulties as revealed in The Mother book:

“Our **purpose in Yoga** is to exile the limited outward-looking ego and to enthrone God in its place as the ruling Inhabitant of nature. And this means, first, to disinherit desire and **no longer accept the enjoyment of desire as the ruling human motive**. The spiritual life will draw its sustenance not from desire but from pure and selfless spiritual delight of essential existence. And not only the vital nature in us whose stamp is desire, but the mental being too **must undergo a new birth** and a transfiguring change. Our divided, egoistic, limited and ignorant thought and intelligence **must disappear**; in its place there **must stream in** the catholic and faultless play of a shadowless divine illumination and which shall culminate in the **end** in a natural self-existent Truth-consciousness free from groping half-truth and **stumbling error**. Our confused and embarrassed ego-centred small-motived will and action **must cease** and make room for the total working of a swiftly powerful, lucidly automatic, divinely moved and guided unfallen Force. There **must be implanted** and activated in all our doings a supreme, impersonal, unfaltering and **unstumbling will** in spontaneous and untroubled unison with the will of the Divine. The unsatisfying surface play of our feeble egoistic emotions **must be outsted 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.” The Synthesis of Yoga-90-91

Sri Aurobindo

In our effort to discover the Spiritual Mother we must know that ‘...on the hostile she imposes the consequence of their hostility; the ignorant and foolish she leads according to their blindness. ...Even her rejections are only postponement, even her punishments are a grace.’ ‘Terrible is her face to the Asura, dangerous and ruthless her mood against the haters of the Divine; for she is the Warrior of the Worlds who never shrinks from the battle. Intolerant of imperfection, she deals **roughly with all in man** that is unwilling and **she is severe to all that is obstinately ignorant and obscure**; her wrath is immediate and dire against treachery and falsehood and malignity, ill-will is smitten at once by her scourge. Indifference, negligence and sloth in the divine work she cannot bear and she smites awake at once with sharp pain, if need be, the untimely slumberer and the loiterer.’ ‘But all that is ugly and mean and base, all that is poor and sordid and squalid, all that is brutal and coarse repels her advent. Where love and beauty are not or reluctant to be born, she does not come; where they are mixed and disfigured with baser things, she turns soon to depart or cares little to pour her riches. If she finds herself in men’s hearts surrounded with selfishness and hatred

and jealousy and malignance and envy and strife, if treachery and greed and ingratitude are mixed in the sacred chalice, if grossness of passion and unrefined desire degrade devotion, in such hearts the gracious and beautiful Goddess will not linger. A divine disgust seizes upon her and she withdraws, for she is not one who insists or strives; or, veiling her face, she waits for this bitter poisonous devil's stuff to be rejected and disappear before she will found anew her happy influence. Ascetic bareness and harshness are not pleasing to her nor the suppression of heart's deeper emotions and the rigid repression of the soul's and life's parts of beauty.' 'Carelessness and negligence and indolence she abhors; all scamped and hasty and shuffling work, all clumsiness and *à peu près* (vague approximation) and misfire, all false adaptation and misuse of instruments and faculties and leaving of things undone and half done is offensive and foreign to her temper... for a double mind she will not tolerate and her revealing irony is merciless to drama and histrionics and self-deceit and pretence.'

1) 'But the supreme Grace (Supramental Force) will act **only in the conditions of the Light and the Truth (of Psychic and Spiritual being)**; it will not act in conditions laid upon it by the Falsehood (rajasic mind) and Ignorance (tamasic mind). For if it were to yield to the demands of the Falsehood, it would defeat its own purpose.' 1 (If one clings to the demand of his own will, then the Divine Will will not work. So those who live in ordinary consciousness of three gunas are far from the Supreme Grace.)

2) 'If part of the being surrenders, but another part reserves itself, follows its own way or makes its own conditions, then each time that that happens, you are yourself **pushing the divine Grace away from you.**' 3 (Sattwic surrender is partial surrender, rajas and tamas does not surrender rightly, thus man loses the Divine Grace.)

3) 'If behind your devotion and surrender you make a cover for your desires, egoistic demands and vital insistences, if you put these things in place of the true aspiration or mix them with it and try to impose them on the Divine Shakti, then it **is idle to invoke the divine Grace to transform you.**' 3

"Wherever love and light and largeness lack,
 These crooked fashioners take up their task.
 To all half-conscious worlds they extend their reign.
 Here too these godlings drive our human hearts,
 Our nature's twilight is their lurking-place:
 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-153

"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 ofthey 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

“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,**

4) ‘If you open yourself on one side or in one part to the Truth and on another side are constantly opening the gates to hostile forces, **it is vain to expect that the divine Grace will abide with you.** You **must** keep the temple clean if you wish to install there the living Presence.’ 3-4 (sattwa is opened towards truth **partly**, rajas and tamas are opened towards hostile forces. The movement of three gunas cannot keep the Divine Grace. One must live in constant sattwa, nitya sattwa **of Psychic plane**, in order to hold the Divine grace.)

5, ‘If each time the Power intervenes and brings in the Truth, you turn your back on it and call in again the falsehood that has been expelled, it is not the divine Grace that you must blame for failing you, **but the falsity of your own will and the imperfection of your surrender.**’ 4 (When the Divine grace descends, the mind becomes active and one is opened towards all kinds of false and ignorant suggestions forcing the withdrawal of descent of the Divine force. For prolongation of the Divine force the tamasic and rajasic mind must be **silenced**, purified and perfected of their own nature.)

6) ‘If you call for the Truth and yet something in you chooses what is false (rajasic mind), ignorant (tamasic mind) and undivine or even simply is unwilling to **reject**

it altogether, then always you will be open to attack and the Grace will recede from you. **Detect first what** is false (countless rajasic imperfection) or obscure (countless tamasic imperfection) in you and persistently reject it, then alone can you rightly call for the divine Power to transform you.’ 4 (persistent rejection of falsehood and ignorance is the beginning of right living, beginning of higher life. It is the right condition of silencing the mind, right condition of opening towards Divine grace.) “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 “If we allow a falsehood, however small it may be, to find expression through our mouth or our pen, how can we hope to become the perfect messenger of Truth? The perfect servant of the Truth must abstain from even the slightest inexactitude, exaggeration or deformation.” The Mother/24th November-1933 “Two rules alone there are that will diminish the difficulty and obviate the danger. One must reject all that comes from the ego, from vital desire, from the mere mind and its presumptuous reasoning incompetence, all that ministers to these agents of the Ignorance. One must learn to hear and follow the voice of the inmost soul, the direction of the Guru, the command of the Master, the working of the Divine 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 unilluminated 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.” The Synthesis of Yoga-187

“Terms in *The Mother book*: (*Falsehood and Ignorance*) Ignorance means Avidya, the separative consciousness and the egoistic mind and life that flows from it and all that is natural to the separative consciousness and the egoistic mind and life. This Ignorance is the result of a movement by which the cosmic Intelligence separated itself from the light of Supermind (the divine Gnosis) and lost the Truth, — truth of being, truth of divine consciousness, truth of force and action, truth of Ananda. As a result instead of a world of integral truth and divine harmony created in the light of the divine Gnosis, we have a world founded on the part truths of an inferior cosmic Intelligence in which all is half truth, half error. It is this that some of the ancient thinkers like Shankara, not perceiving the greater Truth-Force behind, stigmatised as Maya and thought to be the highest creative power of the Divine. All in the consciousness of this creation is either limited or else perverted by separation from the integral Light; even the Truth it perceives is only a half knowledge. Therefore it is called the Ignorance. Falsehood, on the other hand, is not this Avidya, but an extreme result of it. It is created by an Asuric power which intervenes in this creation and is not only separated from the Truth and therefore limited in knowledge and open to error,

but in revolt against the Truth or in the habit of seizing the Truth only to pervert it. This Power, the dark Asuric Shakti or Rakshasic Maya, puts forward its own perverted consciousness as true knowledge and its wilful distortions or reversals of the Truth as the verity of things. It is the powers and personalities of this perverted and perverting consciousness that we call hostile beings, hostile forces. Whenever these perversions created by them out of the stuff of the Ignorance are put forward as the truth of things, that is the Falsehood, in the Yogic sense, *mithya, moha*.” CWSA-28/Letters on Yoga-I-451, “And Death's deep falsity has mastered Life.” (Savitri-629)

7) ‘Do not imagine that the truth and falsehood, light and darkness, surrender and selfishness can be allowed to dwell together in the house consecrated to the Divine. The transformation **must be integral**, and integral therefore the rejection of all that withstands it.’ 4-5 (the delusion of ordinary mind is to mix truth and falsehood and does not reject the latter. In the Supramental life there is not rejection of falsehood as truth penetrates into falsehood and transforms it. Rejection is necessary in the intermediate intellect, Psychic and Spiritual world. And this rejection can be integral in the Psychic and Spiritual plane and it can be partial in the Sattwic plane.)

8) ‘**Reject the false notion** (of rajasic mind) that the divine Power will do and is bound to do everything for you at your demand and even though you **do not satisfy the conditions** laid down by the Supreme. Make your surrender true (sattwic) and complete (Psychic), then only will all else be done for you.’ 5

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

9) ‘**Reject too the false and indolent expectation** (of rajasic mind) that the divine Power will do even the surrender for you. The Supreme demands your surrender to her, but does not impose it; you are free at every moment, till the irrevocable transformation comes, to deny and to reject the Divine or to recall your self-giving, if you are willing to suffer the spiritual consequence. Your surrender **must** be (sattwic) self-made and free; it **must** be the surrender of a living being, not of an inert **automation** or mechanical tool (not a tamasic surrender).’ 5-6

“The Lord is not an all-powerful **automation** that the human beings can move by the push-button of their will—and yet most of those who surrender to God expect that from Him.” The Mother’s Agenda-4/184

10) ‘An inert passivity (tamasic surrender) is constantly confused with the real surrender, but out of an inert passivity nothing true and powerful can come. It is the inert passivity of the physical Nature (tamas) that leaves it at the mercy of **every obscure or undivine influence**. A glad and strong and helpful submission

(sattwic surrender) is demanded to the working of the Divine Force, the obedience of the illumined disciple of the Truth, of the inner Warrior who fights against obscurity and falsehood, of the faithful servant of the Divine.’ 6 (Tamasic surrender goes to ghosts, bhutas and pretas. Rajasic surrender is offered to Asuras and Rakhasa and Sattwic surrender goes to (partial) Godhead. Psychic surrender is received by the integral Godhead.)

11) ‘In all that is done in the universe, the Divine through his Shakti is **behind all action** but he is veiled by his **Yoga Maya** and works through **the ego** of the Jiva in the lower Nature.’ 7 (The Divine Mother is the doer of all action done either in the Ignorance of three gunas or in the knowledge of the higher planes of consciousness. The three gunas are known as svabhava of the bound Soul and the Jivatma is known as swadharma who is veiled by Mental Maya of desire Soul and ego. Yogamaya is having double meaning that of firstly it veils the Divine and secondly it is the Divine Mother’s Supramental consciousness put out in self-manifestation.)

“Nor am I revealed to all, enveloped in My Yoga-maya; this bewildered world knows Me not, the unborn, the imperishable.” The Gita-7. 25
“He is self-enveloped in this immense cloak of Maya, that Maya of his Yoga, by which he is one with the world and yet beyond it, immanent but hidden, seated in all hearts but not revealed to any and every being. Man in Nature thinks that these manifestations in Nature are all the Divine, when they are only his works and his powers and his veils.” CWSA-19/Essays on the Gita-28, “For though the transcendental Divine is already here as the Purushottama in the secret heart of our mystery, he is veiled by many coats and disguises of his magic world-wide **Yoga-Maya**; it is only by the ascent and victory of the Soul here in the body that the disguises can fall away and the dynamis of the supreme Truth replace this tangled weft of half-truth that becomes creative error, this emergent Knowledge that is converted by its plunge into the inconscience of Matter and its slow partial return towards itself into an effective Ignorance.” CWSA-23/The Synthesis of Yoga-255, “The Brahman alone is, and because of It all are, for all are the Brahman; this Reality is the reality of everything that we see in Self and Nature. Brahman, the Ishwara, is all this by his **Yoga-Maya**, by the power of his Consciousness- Force put out in self-manifestation: he is the Conscious Being, Soul, Spirit, Purusha, and it is by his Nature, the force of his conscious self-existence that he is all things; he is the Ishwara, the omniscient and omnipotent All-ruler, and it is by his Shakti, his conscious Power, that he manifests himself in Time and governs the universe.” CWSA-21/The Life Divine-339

“But Maya is a veil of the Absolute;

A Truth occult has made this mighty world:” Savitri-600

12) ‘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.’ 10 “You are always expecting the Mother to do it [*remove vital dissatisfaction and revolt*] — and here again the laziness and *tamas* come in — it is the spirit of *tamasic* surrender. If the Mother puts you back into a good condition, your vital pulls you down again. How is that to stop so long as you say Yes to the vital and accept its discouragement and restlessness and anguish and the rest of it as your own? Detachment is absolutely necessary.” CWSA-29/80, “Active surrender is when you associate your will with the Divine Will, reject what is not the Divine, assent to what is the Divine. Passive surrender is when everything is left entirely to the Divine that few can really do, because in practice it turns out that you surrender to the lower nature under pretext of surrendering to the Divine.” CWSA-29/79,

(The Gita points out that if one calls the Divine during the period of difficulties and crisis then he is identified as *arta/tamasic* devotee. If one calls the Divine to get the Divine’s opulence then he is identified as *athartha/rajasic* devotee. If one calls the Divine without any motive or desire, that devotee is identified as *jijnasu/sattwic* devotee. So the devotee of first two types deceive themselves and their consecration is not received by the Divine but received by the dark powers and asuras respectively. Only the *sattwic* surrender is received by the Divine partly and from this partial surrender one will move towards total surrender which is possible only in higher/highest plane of consciousness.)

13) ‘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. 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*. For this reason most spiritual disciplines insist on a complete self-control, detachment and renunciation of all bondage to wealth and of all personal and egoistic desire for its possession. Some even put a ban on money and riches and proclaim poverty and bareness of life as the only spiritual condition. But this 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.**’ 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.) “The first time I came here and spoke with Sri Aurobindo about what was needed for the Work, he told me (he also wrote it to me) that for the secure achievement of the Work we would need three powers: one was the power over health, the second was the power over government, and the third was the power over money...Health naturally depends

upon the sadhana; but even that is not so sure: there are other factors. As for the second, the power over government, Sri Aurobindo looked at it, studied it, considered it very carefully, and finally he told me, 'There is only one way to have that power: it is TO BE the government. One can influence individuals, one can transmit the will to them, but their hands are tied. In a government, there is no one individual, nor even several who is all-powerful and who can decide things. One must be the government oneself and give it the desired orientation.'

For the last, for money, he told me, 'I still don't know exactly what it depends on.' Then one day I entered into trance with this idea in mind, and after a certain journey I came to a place like a subterranean grotto (which means that it is in the subconscious, or perhaps even in the inconscient) which was the source, the place and the power over money. I was about to enter into this grotto (a kind of inner cave) when I saw, coiled and upright, an immense serpent, like an all black python, formidable, as big as a seven-story house, who said, 'You cannot pass!' – 'Why not? Let me pass!' – 'Myself, I would let you pass, but if I did, "they" would immediately destroy me.' – 'Who, then, is this "they"?' – 'They are the asuric' powers who rule over money. They have put me here to guard the entrance, precisely so that you may not enter.' – 'And what is it that would give one the power to enter?' Then he told me something like this: 'I heard (that is, he himself had no special knowledge, but it was something he had heard from his masters, those who ruled over him), I heard that he who will have a total power over the human sexual impulses (not merely in himself, but a universal power – that is, a power enabling him to control this everywhere, among all men) will have the right to enter.' In other words, these forces would not be able to prevent him from entering.

A personal realization is very easy, it is nothing at all; a personal realization is one thing, but the power to control it among all men – that is, to control or master such movements at will, everywhere – is quite another. I don't believe that this ... condition has been fulfilled. If what the serpent said is true and if this is really what will vanquish these hostile forces that rule over money, well then, it has not been fulfilled.

It has been fulfilled to a certain extent – but it's negligible. It is conditional, limited: in one case, it works; in another, it doesn't. It is quite problematic. And naturally, where terrestrial things are involved (I don't say universal, but in any case terrestrial), when it is something involving the earth, it must be complete; there cannot be any approximations.

Therefore, it's an affair between the asuras and the human species. To transform itself is the only solution left to the human species – in other words, to tear from the asuric forces the power of ruling over the human species." The Mother's Agenda-22.06.1958

14) 'Any perturbation of mind with regard to money and its use, any claim, any grudging is a sure index of some imperfection or bondage.' 17 (The tamasic and rajasic mind are having thousand imperfection and cannot rightly utilise money)

15) '(1) While this transformation is being done it is more than ever necessary to keep yourself free from all taint of the perversions of ego. (2) Let no demand or insistence creep in to stain the purity of the self-giving and the sacrifice. (3) There must be no attachment to the work or the result, (4) no laying down of conditions, (5) no claim to possess the Power that should possess you, (6) no pride of the instrument, (7) no vanity or arrogance. (8) Nothing in the mind or in the vital or physical parts should be suffered to distort to its own use or seize for its own personal and separate satisfaction the greatness of the forces that are acting through you. (9) Let your faith, your sincerity, your purity of aspiration be absolute and pervasive of all the planes and layers of the being; then every disturbing element and distorting influence will progressively fall away from your nature.' 23-24

16) 'The Mother not only governs all from above (as Spiritual Mother) but she descends into this lesser triple universe (as Psychic Mother or executrix Mother). Impersonally, all things here, even the movements of the Ignorance, are herself in veiled power and her creations in diminished substance, her Nature-body and Nature-force, and they exist because, moved by the mysterious fiat of the Supreme to work out something that was there in the possibilities of the Infinite, she has consented to the **great sacrifice** (of Psychic Mother) and has put on like a mask the soul and forms of the Ignorance. But personally too she (as external Avatarhood) 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 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.' 34-35

17, 'But human nature bounded, egoistic and obscure is inapt to receive these great Presences or to support their mighty action. **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.' 54 (This indicates that a Sadhaka's Supramental possibility begins after he is able to dynamise the four Mother

powers and permit them to freely function in his mind, life and body and experiences for a long period their transformation action.)

18) 'All your nature must be plastic to her touch, (1) --not questioning as the self-sufficient ignorant mind questions and doubts and disputes and is the enemy of its enlightenment and change; (2) not insisting on its movements as the vital in man insists and persistently opposes its refractory desires and ill-will to every divine influence; (3) not obstructing and entrenched in incapacity, inertia and tamas as man's physical consciousness obstructs and clinging to its pleasure in smallness and darkness cries out against each touch that disturbs its soulless routine or its dull sloth or its torpid slumber.' 55-56 (These sattwic, rajasic and tamasic mind are to be sufficiently trained before it can open themselves towards the Divine Mother. They compel men to become dwarf and obstruct their true growth.)

19) 'But be on your guard and do not try to understand and judge the Divine Mother by your little earthly mind (physical mind) that loves to subject even the things that are beyond it to its own norms and standards, its narrow reasonings and erring impressions, its bottomless aggressive ignorance and its petty self-confident knowledge. The human mind shut in the prison of its half-lit obscurity (of exclusive concentration) cannot follow the many-sided freedom of the steps of the Divine Shakti (of multiple and integral concentration).' 57

20) 'Avoid also the error of the ignorant mind's demand on the Divine Power to act always according to **our surface notions of omniscience and omnipotence**. For our mind clamours to be impressed at every turn by miraculous power and easy success and dazzling splendour; otherwise it cannot believe that here is the Divine. *The Mother* is dealing with the Ignorance in the fields of the Ignorance; she has descended there and is not all above. Partly she veils and partly she unveils her knowledge and her power, often holds them back from her instruments and personalities and follows that she may transform them the way of the seeking mind, the way of the aspiring psychic, the way of the battling vital, the way of the imprisoned and suffering physical nature. There are conditions that have been laid down by a Supreme Will, there are many tangled knots that have to be loosened and cannot be cut abruptly asunder. The *Asura* and *Rakshasa* hold this evolving earthly nature and have to be met and conquered on their own terms in their own long-conquered fief and province; the human in us has to be led and prepared to transcend its limits and is too weak and obscure to be lifted up suddenly to a form far beyond it.' 59-60 (the transformation from the *Asura* of three *gunas* to the establishment in the beyond *gunas* is a long process. Mind cannot recognise the Divine vibration, it can only delude itself with asuric power, asuric knowledge and asuric miracle and asuric success.)

21) 'If you follow your mind, it will not recognise the (Psychic and Spiritual) Mother even when she is manifest before you. Follow your soul and not your mind, your soul that answers to the (Psychic and Spiritual) Truth, not your mind that leaps at appearances; trust the Divine Power and she will free the godlike

elements in you and shape all into an expression of Divine Nature.’ 61 (physical mind and vital mind cannot discern truth from falsehood and hence cannot completely reject falsehood. Mind divides Indivisible and it cannot recognise the Psychic and Spiritual Mother. Or as indicated in the Gita, “Deluded mind, *mudha*, despise Me lodged in human body, because they are unaware of My Supramental Consciousness.” (verse-9.11) In Supramental Consciousness, the Mother’s Supramental Force, Light and Love will penetrate into the most recalcitrant vessel and one is bound to recognise the Divine Mother. Mind can recognise the Supramental Mother, because Supramental force will entirely possess the mind, life and body. We can meet the Supramental form of Savitri revealed to Death who is identified as the most stubborn and recalcitrant stuff of the inconscient world in the following lines:

“A pressure of intolerable force
Weighed on his 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.
Her mastering Word commanded every limb
And left no room for his enormous will
That seemed pushed out into some helpless space
And could no more re-enter but left him void.” Savitri-667)

OM TAT SAT

The Svadharma and Svabhava of The Mother in Spiritual plane:

“During the whole time *Sri Aurobindo* was here, the four entities he speaks of, the four aspects of *The Mother*, were always present. And I was constantly obliged to tell one or other of them, “Now keep calm, now, now, calm down”—they were always inclined to intervene!”

The Mother

27th June-1962

“But the perfection sought in the integral Yoga is not only to be one with her in her highest spiritual power and one with her in her universal action, but to realise and possess the fullness of this Shakti in our individual being and nature.”

Sri Aurobindo

CWSA-24/The Synthesis of Yoga-760

The one whom we adore as the Divine Mother in Her physical form is at once the **individual embodied Mother** who mediates between the human personality of the untransformed Prakriti of twenty-four *tattwas*, and the Divine Nature and embodies within Her the **Universal Mother**, who embraces the Divine in Her own play and creations and works out the transcendent consciousness of the Supreme, enters into the world She has made, fills in it the divine all sustaining force and ananda and She is the **Transcendent Mother** holding all the worlds and this gross physical world and links all these worlds and planes of the Consciousness to the ever unmanifest mystery of the Supreme Being. If we make any attempt to divide these triple identities of the embodied Mother through our mind, sense and body then we suffer the division of Consciousness of the Indivisible and fragmentation of the comprehensive Knowledge. The perfection sought by us is to combine the experience of Oneness of Her highest spiritual and universal action with the possession of the fullness of Her Shakti in our individual life.

1) ‘The four powers of *the Mother* are four of her outstanding Personalities, portions and embodiments of her divinity through whom she acts on her creatures, orders and harmonises her creations in the worlds and directs the working out of her thousand forces. For the Mother is one but she comes before us with differing aspects; many are her powers and personalities, many her emanations and *Vibhutis* that do her work in the universe.’ 26

2) ‘The *Mahashakti*, the universal Mother, works out whatever is transmitted by her transcendent consciousness from the Supreme and enters into the worlds that she has made; her presence fills and supports them with the divine spirit and the divine all-sustaining force and delight without which they could not exist. That which we call Nature or Prakriti is only her **most outward executive aspect**; she marshals and arranges the harmony of her forces and processes, impels the

operations of Nature and moves among them secret or manifest in all that can be seen or experienced or put into motion of life. Each of the (ten) worlds is nothing but one play of the *Mahashakti* of that system of worlds or universe, who is there as the cosmic Soul and Personality of the transcendent Mother. Each is something that she has seen in her vision, gathered into her heart of beauty and power and created in her Ananda.’ 29-30

3) ‘But there are many planes of her creation, many steps of the Divine *Shakti*. At the summit (Bliss Self) of this manifestation of which we are a part there are worlds of infinite existence, consciousness, force and bliss over which the Mother stands as the unveiled eternal Power. All beings there live and move in an ineffable completeness and unalterable oneness, because she carries them safe in her arms for ever.’ 30-31

4) ‘(Below the Bliss world) Nearer to us are the worlds of a perfect Supramental creation in which the Mother is the Supramental *Mahashakti*, a Power of divine omniscient Will and omnipotent Knowledge always apparent in its unfailing works and spontaneously perfect in every process. There all movements are **the steps of the Truth**; there all beings are souls and powers and bodies of the divine Light; there all experiences are seas and floods and waves of an intense and absolute Ananda.’ 31 (In the Supramental plane there exists no Ignorance, no falsehood, no suffering and no death. So there exists no necessity of rejection of lower nature, rather higher Nature invades into the lower nature and transforms it.)

5) ‘The Mother as the (Spiritual) *Mahashakti* of this triple world (of mind, life and body) 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. Determining all that shall be in this universe and in the terrestrial evolution by what she sees and feels and pours from her, she (the Mediatrix Mother) stands there above the Gods and all her Powers and Personalities are put out in front of her for the action and **she sends down emanations of them** into these lower worlds to intervene, to govern, to battle and conquer, to lead and turn their cycles, to direct the total and the individual lines of their forces. These Emanations are the many divine forms and personalities in which men have worshipped her under different names throughout the ages. But also she prepares and shapes through these Powers and their emanations the minds and bodies of her *Vibhutis* of the *Ishwara*, that she may manifest (as Incarnation) in the physical world and in the disguise of the human consciousness some ray of her power and quality and presence. (The Divine Mother’s physical incarnation must be surrounded and supported by numbers of *Vibhutis*.) All the scenes of the earth-play have been like a drama arranged and planned and staged by her with the cosmic Gods for her assistants (in the form of *Vibhuti*) and herself as a veiled actor (Incarnation).’ 32-34

6) ‘Four great Aspects of the Mother, four of her leading Powers and Personalities have stood in front in her guidance of this Universe and in her dealings with the terrestrial play. (1) (*swadhama* of *Maheswari*) One is her personality of (i) calm wideness and (ii) comprehending wisdom and (iii) tranquil benignity and (iv) inexhaustible compassion and (v) sovereign and surpassing majesty and (vi) all-ruling greatness. (2) (*swadhama* of *Mahakali*) Another embodies her (i) power of splendid strength and (ii) irresistible passion, (iii) her warrior mood, (iv) her overwhelming will, (iv) her impetuous swiftness and (v) world-shaking force. (3) (*swadhama* of *Mahlakshmi*) A third is (i) vivid and sweet and (ii) wonderful with her deep secret of beauty and (iii) harmony and (iv) fine rhythm, (v) her intricate and subtle opulence, (vi) her compelling attraction and (vii) captivating grace. (4) (*swadhama* of *Mahasaraswati*) The fourth is equipped with her (i) close and profound capacity of intimate knowledge and (ii) careful flawless work and (iii) quiet and exact perfection in all things. Wisdom, Strength, Harmony, Perfection are their several attributes and it is these powers that they bring with them into the world, manifest in a human disguise in their *Vibhutis* (a man whose Spiritual being is open is recognised as *Vibhuti*) and shall found in the divine degree of their ascension in those who can open their earthly nature to the direct and living influence of the (Spiritual) Mother.’ 36-37

7) (twenty-eight swabhava of Maheswari) ‘(1) Imperial **MAHESWARI** is seated in the wideness above the thinking mind and will and (2) sublimates and greatens them into wisdom and largeness or floods with a splendour beyond them. (3) For she is the mighty and wise (4) One who opens us to the Supramental infinities and the cosmic vastness, to the grandeur of the supreme Light, to a treasure-house of miraculous knowledge, to the measureless movement of the Mother’s eternal forces. (5) Tranquil is she and wonderful, great and calm for ever. (6) Nothing can move her because all wisdom is in her; (7) nothing is hidden from her that she chooses to know; (8) she comprehends all things and all beings and their nature and (9) what moves them and **the law of the world** and its times and (10) how all was and is and must be. (11) A strength is in her that meets everything and masters and none can prevail in the end against her vast intangible wisdom and high tranquil power. (8) Equal, patient and unalterable in her will she deals with men according to their nature and (12) with things and happenings according to their Force and **the truth** that is in them. (13) Partiality she has none, but **she follows the decrees of the Supreme** and (14) some she raises up and some she casts down or puts away from her into the darkness. (15) To the wise she gives a greater and more luminous wisdom; (16) those that have vision she admits to her counsels; (17) on the hostile she imposes the consequence of their hostility; (18) the ignorant and foolish she leads according to their blindness. (19) In each man she answers and handles the **different elements of his nature** according to their need and their urge and the return they call for, (20) puts on them the required pressure or leaves them to their cherished liberty to prosper in the ways of the Ignorance or to perish.

(21) For she is above all, bound by nothing, attached to nothing in the universe. (22) Yet has she more than any other the heart of the universal Mother. (23) For her compassion is endless and inexhaustible; all are to her eyes her children and portions of the One, even the Asura and Rakshasa and Pisacha and those that are revolted and hostile. (24) Even her rejections are only a postponement, even her punishments are a grace. (25) But her compassion does not blind her wisdom or turn her action from the **course decreed**; (26) for the Truth of things is her one concern, (27) knowledge her centre of power and (28) to **build our soul and our nature** into the divine Truth her **mission and her labour.**' 37-40

8) (twenty-eight swabhava of Mahakali) 'Mahakali is of another nature. Not wideness but height, not wisdom but force and strength are her peculiar power. There is in her (1) an overwhelming intensity, (2) a mighty passion of force to achieve, (3) a divine violence rushing to shatter every limit and obstacle. (4) All her divinity leaps out in a splendour of tempestuous action; (5) she is there for swiftness, (6) for the immediately effective process, (7) the rapid and direct stroke, (8) the frontal assault that carries everything before it. (9) Terrible is her face to the Asura, dangerous and ruthless her mood against the haters of the Divine; (10) for she is the Warrior of the Worlds who never shrinks from the battle. (11) Intolerant of imperfection, she deals **roughly with all in man** that is unwilling and (13) **she is severe to all that is obstinately ignorant and obscure**; (14) her wrath is immediate and dire against treachery and falsehood and malignity, (15) ill-will is smitten at once by her scourge. (16) Indifference, negligence and sloth in the divine work she cannot bear and (17) she smites awake at once with sharp pain, if need be, the untimely slumberer and the loiterer. (18) The impulses that are swift and straight and frank, the movements that are unreserved and absolute, the aspiration that mounts the flame are the motion of *Mahakali*. (19) Her spirit is tameless, her vision and will are high and far-reaching like the flight of an eagle, her feet are rapid on the upward way and her hands are outstretched to strike and to succour. (20) For she too is the Mother and her love is as intense as her wrath and she has a deep and passionate kindness. (21) When she is allowed to intervene in her strength, then in one moment are broken like things without consistence the obstacles that immobilize or the enemies that assail the seeker. (22) If her anger is dreadful to the hostile and the vehemence of her pressure painful to the weak and timid, she is loved and worshipped by the great, the strong and the noble; for they feel that her **blows beat what is rebellious in their material** into strength and perfect truth, hammer straight what is wry and perverse and expel what is impure or defective. (23) But for her what is done in a day might have taken centuries, (24) without her Ananda might be wide and grave or soft and sweet and beautiful but would lose the flaming joy of its most absolute intensities. (25) To knowledge she gives a conquering might, (26) brings to beauty and harmony a high and mounting movement and imparts to the slow and difficult labour after perfection an impetus that multiplies the power and shortens the long way. (27) Nothing can

satisfy her that falls short of the supreme ecstasies, the highest heights, the noblest aims, the largest vistas. (28) Therefore with her is the victorious force of the Divine and it is by grace of her fire and passion and speed if the great achievement can be done now rather than hereafter.' 40-43

9) (twenty-eight swabhava of Mahalakshmi) 'Wisdom and Force are not the only manifestations of the supreme Mother; there is a subtler mystery of her nature and without it Wisdom and Force would be incomplete things and without it perfection would not be perfect. (1) Above them is the miracle of eternal beauty, (2) an unseizable secret of divine harmonies, (3) the compelling magic of an irresistible universal charm and attraction that draws and holds things and forces and beings together and (4) obliges them to meet and unite that a hidden Ananda may play from behind the veil and make of them its rhythms and figures. (5) This is the power of *MAHALAKSHMI* and there is no aspect of the Divine *Shakti* more attractive to the heart of the embodied beings. (6) *Maheswari* can appear too calm and great and distant for the littleness of earthly nature to approach or contain her, *Mahakali* too swift and formidable for its weakness to bear; but all turn with joy and longing to *Mahalakshmi*. (7) For she throws the spell of the intoxicating sweetness of the Divine: to be close to her is a profound happiness and to feel her within the heart is to make existence a rapture and a marvel; (8) grace and charm and tenderness flow out from her like light from the sun and (9) wherever she fixes her wonderful gaze or lets fall the loveliness of her smile, the soul is seized and made captive and plunged into the depths of an unfathomable bliss. (10) Magnetic is the touch of her hands and their occult and delicate influence refines mind and life and body and wherever she presses her feet course miraculous streams of an entrancing Ananda. (11) And yet it is not easy to meet the demand of this enchanting Power or to keep her presence. (12) Harmony and beauty of the mind and soul, (13) harmony and beauty of the thoughts and feelings, (14) harmony and beauty in every outward act and movement, (15) harmony and beauty of the life and surroundings, this is the demand of *Mahalakshmi*. (16) Where there is affinity to the rhythms of the secret world-bliss and response to the call of the All-Beautiful and concord and unity and the glad flow of many lives turned towards the Divine, in that atmosphere she consents to abide. (17) But all that is ugly and mean and base, all that is poor and sordid and squalid, all that is brutal and coarse repels her advent. (18) Where love and beauty are not or reluctant to be born, she does not come; where they are mixed and disfigured with baser things, she turns soon to depart or cares little to pour her riches. (19) If she finds herself in men's hearts surrounded with selfishness and hatred and jealousy and malignance and envy and strife, if treachery and greed and ingratitude are mixed in the sacred chalice, if grossness of passion and unrefined desire degrade devotion, in such hearts the gracious and beautiful Goddess will not linger. (20) A divine disgust seizes upon her and she withdraws, for she is not one who insists or strives; or, veiling her face, she waits for this bitter poisonous devil's stuff to be

rejected and disappear before she will found anew her happy influence. (21) Ascetic bareness and harshness are not pleasing to her nor the suppression of heart's deeper emotions and the rigid repression of the soul's and life's parts of beauty. (22) For it is through love and beauty that she lays on men the yoke of the Divine. (23) Life is turned in her supreme creations into rich work of celestial art and all existence into a poem of sacred delight; (24) the world's riches are brought together and concerted for a supreme order and even the simplest and commonest things are made wonderful by her intuition of unity and the breath of her spirit. (25) Admitted to the heart she lifts wisdom to pinnacles of wonder and reveals to it the mystic secrets of ecstasy that surpasses all knowledge, (26) meets devotion with the passionate attraction of the Divine, (27) teaches to strength and force the rhythm that keeps the might of their acts harmonious and in measure and (28) casts on perfection the charm that makes it endure for ever.' 43-48

10) (twenty-eight swabhava of Mahasaraswati) '(1) Mahasaraswati is the Mother's Power of Work and her spirit of perfection and order. The youngest of the Four, she is the most skilful in executive faculty and nearest to the physical Nature. (2) *Maheswari* lays down the large lines of the world-forces, *Mahakali* drives their energy and impetus, *Mahalakshmi* discovers their rhythms and measures, but *Mahasaraswati* presides over their detail of organization and execution, relation of parts and effective combination of forces and unfailing exactitude of result and fulfilment. (3) The science and craft and technique of things are *Mahasaraswati's* province. (4) Always she holds in her nature and can give to those whom she has chosen the intimate and precise knowledge, (5) the subtlety and patience, (6) the accuracy of intuitive mind and conscious hand and (7) discerning eye of the perfect worker. (8) This Power is the strong, the tireless, the careful and efficient builder, organizer, administrator, technician, artisan and classifier of the worlds. (9) When she takes up the transformation and new-building of the nature, her action is laborious and minute and often seems to our impatience slow and interminable, but it is persistent, integral and flawless. (10) For the will in her works is scrupulous, unsleeping, indefatigable; (11) leaning over us she notes and touches every little detail, (12) finds out every minute defect, gap, twist or incompleteness, (13) considers and weighs accurately all that has been done and all that remains still to be done hereafter. (14) Nothing is too small or apparently trivial for her attention; nothing however impalpable or disguised or latent can escape her. (15) Moulding and remoulding she labours each part till it has attained its true form, is put in its exact place in the whole and fulfils its precise purpose. (16) In her constant and diligent arrangement and rearrangement of things her eye is on all needs at once and the way to meet them and (17) her intuition knows what is to be chosen and what rejected and (18) successfully determines the right instrument, the right time, the right conditions and the right process. (19) Carelessness and negligence and indolence she abhors; (20) all scamped and hasty and shuffling work, all clumsiness and *à peu près* and misfire, all false adaptation

and misuse of instruments and faculties and leaving of things undone and half done is offensive and foreign to her temper. (21) When her work is finished, nothing has been forgotten, no part has been misplaced or omitted or left in a faulty condition; (22) all is solid, accurate, complete, admirable. (23) Nothing short of a perfect perfection satisfies her and she is ready to face an eternity of toil if that is needed for the fullness of her creation. (24) Therefore of all the Mother's powers she is the most long-suffering with man and his thousand (tamasic and rajasic) imperfections. (25) Kind, smiling, close and helpful, not easily turned away and discouraged, insistent even after repeated failure, her hand sustains our every step on condition that we are single in our will and straightforward and sincere; (26) for a double mind she will not tolerate and her revealing irony is merciless to drama and histrionics and self-deceit and pretence. (27) A mother to our wants, a friend in our difficulties, a persistent and tranquil counselor and mentor, chasing away with her radiant smile the clouds of gloom and fretfulness and depression, reminding always of the ever present help, pointing to the eternal sunshine, she is firm, quiet and persevering in the deep and continuous urge that drives us towards the integrality of the higher nature. (28) All the work of other Powers leans on her for its completeness; for she assures the material foundation, elaborates the stuff of detail and erects and rivets the armour of the structure." 48-53

11) 'The rapidity and complexity of her vision and action outrun its stumbling comprehension; the measures of her movement are not its measures. Bewildered by the swift alteration of her many different personalities, her making of rhythms and her breaking of rhythms, her accelerations of speed and her retardations, her varied ways of dealing with the problem of one and of another, her taking up and dropping now of this line and now of that one and her gathering of them together, **it (mind) will not recognise the way of the Supreme Power** when it is circling and sweeping upwards through the maze of the Ignorance to a supernal Light. 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.' 57-58

(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*.)

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Recapitulation:

“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,
31st July, 1965

The Life Divine, *The Mother* and *Savitri* book are the complementary *Shastra* of *The Synthesis of Yoga*, identified as the principal *Shastra* of integral Yoga. The defect/deficiency of the complementary *Shastra* is that if it is referred without the assistance of the principal *Shastra*, then one may firstly, misunderstand the vast Spiritual opulence revealed through them and secondly, one may misuse the Spiritual capacity gained through entry into them.

The supremacy of the principal *Shastra* is that firstly, the misunderstanding of its comprehensive knowledge can be prevented by entry into the root and exclusive knowledge of *the Vedas*, *the Upanishadas*, *the Gita*, *the Sankhya* and *the Tantra*; secondly, the vast Spiritual opulence concealed in this book can be rightly accumulated by giving Them service entirely in this life. A separate worker or part time service to the Divine cannot prevent one from utilising Their Teachings ‘**as a principal and separate profiteer in the world commerce.**’⁶ So those who serve them entirely and this Soul’s slavehood and childhood authorise them to enjoy rightly the vast opulence of Their great Teachings and become Instrument and Emanation of Their great world action.

The Synthesis of Yoga insists a *sadhaka* to pursue Yoga, with declaration that ‘All Life is Yoga.’³ *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.’⁴ *The Mother* book insists a *Sadhaka* to ‘persistently reject what is false and obscure’⁵ in him with declaration that ‘the supreme Grace will act only in the conditions of Light and Truth.’ *Savitri* insists a *Sadhaka* to maintain virginity with the declaration ‘Virgin who comest perfected by joy’¹ or “The virgin forms through which the Formless shines.”² To reconcile, a virgin *Sadhaka* is capable to receive and hold *The Mother’s* Power of Truth in building our Soul and Nature in different planes of Consciousness, consistent with integral Yoga and integral Spiritual Evolution.

The Mother book hints of becoming a true doer of divine work, whose full development is observed in *The Synthesis of Yoga*. It also hints planes of consciousness and different worlds including this physical world over which *the Mother’s* action is extended, whose full development is worked out in *The Life Divine*. It also hints about the Supramental Mother whose four attributes are developed but not fully in *Savitri* and also it hints about the *ananda* aspect, *Chit*

Shakti, of the Supreme Mother that holds the key of a wonderful divinest Life and this Creatrix Bliss Mother aspect is developed but not fully in *Savitri*.

The identity of the embodied Mother of this life will be incomplete if we exclude her all-inclusive identity of All Life extending over All Time. So this paper proposes that those who have accepted *The Mother* book for *Sadhana* purpose they can take the assistance of other three complementary books and realise *The Mother* through movement of *Yoga Shakti* or Yogic Power, *Chetana Shakti* or Consciousness Power, *Savitri Shakti* or the Virgin Power and dynamise the *Matri Shakti*, the Mother Power, the four *Mahashaktis* and realise the fullness of Divine Truth, Fullness of Power, fullness of Ananda, full Divinised control of money power and fullness of perfect Divine Life. This quest also includes richly varied material of *the Gita* for the root knowledge and for the bound souls the liberation of Soul becomes a precondition for liberation of Nature. If *the Gita* has the responsibility to liberate humanity *The Mother* book has the responsibility of transforming humanity. When Her Divine Consciousness possesses body, life, mind and soul, man elevates himself to the new wonder of beauty, delight and love supported by wisdom, power and perfection. And this immaculate Supramental Consciousness can alone rend the lid and tear the covering of (Over) Mind and calls down large Divine descent and Immortal's Ananda and transforms life.

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 it seems to be easy but practicable for high and strong Souls.

So a *Sadhaka's* study and practice of *The Mother* book will be considered complete when he will be able to dynamise all the four mediatrix Mother Powers at will, reconcile and harmonise their full Divine personality in the existing human vessel and develop the passage of tracing the Supramental *Mahashaktis* and the Creatrix Bliss Mother. A *Sadhaka's sadhana* is generally weighed 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 Mother* book asks reconciliation of three complementary *Shastras* of *The Synthesis of Yoga*, *The Life Divine* and *Savitri* and similar quantum of 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.

OM TAT SAT

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- 1: Savitri-424,
- 2: Savitri-327,
- 3: CWSA/23/The Synthesis of Yoga-8,
- 4: CWSA.22/The Life Divine-1107,
- 5: The Mother-4.
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