

THE INTEGRAL YOGA AND SANATANA DHARMA



S.A. MAA KRISHNA
&
SRI BIKRAM PREM SWARUP

“*Sri Krishna* has shown me the true meaning of *the Vedas*, not only so, but he has shown me a new Science of Philology showing the process and origins of human speech so that a new *Nirukta* can be formed and the new interpretation of *the Veda* based upon it. He has also shown me the meaning of all in *the Upanishads* that is not understood either by Indians or Europeans. I have therefore to re-explain the whole *Vedanta and Veda* in such a way that it will be seen how all religion arises out of it and is one everywhere. In this way it will be proved that India is centre of the religious life of the world and its destined saviour through the *Sanatana Dharma*.”

Sri Aurobindo
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The Integral Yoga and Sanatana Dharma

(This book is offered at the Lotus Feet of *The Mother* and *Sri Aurobindo* on the occasion of the *World Hindu Summit-II* to be held at Denpasar, Bali, Indonesia, from 12.06.2013 to 17.06.2013.)

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PUBLISHER'S NOTE

The contents of this book are published in '*THE DESCENT*,' a quarterly magazine of *Sri Matriniketan Ashram Sri Aurobindo Centre* from its inception in the year of October-2000 and continuing onwards. So the first objective of *The Descent* is to restate the Spiritual experience and bridge the gulf between *Sri Aurobindo's* early *sadhana* at Pondicherry and *The Mother's* last cellular transformation experience which is a preliminary effort to accumulate Their vast Spiritual wealth and the utter need to live in the atmosphere of Their Supreme Presence; its second objective is to revise and heighten the already restated statements through fresh instreaming of Spiritual experiences and Wisdom which is extended to overcome the human limitation of fragmentary knowledge in Ignorance, leading towards an integration of Knowledge; its third objective is to identify *The Mother* and *Sri Aurobindo's* established and most concentrated Spiritual experiences and the possible means to repeat those experiences which results in a revolution of our internal being and, through the internal, our external life. Its fourth objective is to establish a strong Spiritual foundation which will serve as a platform for the development and consummation of Their highest hinted Spiritual experiences and utilise that as lever to escape into the still unknown domains of Consciousness and penetrate with Divine Light the untouched nether domain of the dark Inconscient plane.

OM TAT SAT

NOTE FROM THE EDITORS

Sri Matriniketan Ashram Sri Aurobindo Centre is primarily absorbed in Self-concentration and secondarily preoccupied with Self-expansion. One Institution is discerned from another institution from the degree of truth it has worked out from world falsehood and world ignorance through its conscious individuals. Consciousness of an awakened individual is dependent on the degree of consecration he offers to the Divine and His *Shakti* and it is through accumulation of the highest individual Consciousness that humanity can experience the largest benefit. Such is the teaching of our ancient doctrine and it is through the Yoga and Integration of Soul and Nature the all-inclusive truth of the *Sanatana Dharma* is realised.

This book organises anew the highest and best wisdom already available on earth and returns in the end to live in our Soul and its Sun-Word which raises the earthly being to Light and Love. The Soul of the mundane experiences the Divine touch on the surface to become a Soul of the moderate and when this surface concentration consents to penetrate within, the Soul of the ascetic is born. This subliminal Soul expands to realise the cosmic Consciousness through the consecrated Soul and concentrates to realise the transcendent Consciousness through the absolute of virgin Soul state. This expansion and concentration of the Soul lead us towards the realisation of the total Consciousness of the Eternal or *Sri Aurobindo's* Consciousness and the total descent of the Divine Consciousness to the earthly vessel or the realisation of *The Mother's* Consciousness.

The Mother's requirement is that those who intend to collaborate in Her Divine work must have thorough knowledge of *Sri Aurobindo* or must toil to express the One who is All. The manifestation of the One in the Many gives us an entire knowledge of The Mother. Direct Knowledge, *Pratakhyā*, of Them can be gained through Divine union and activating this static Divine *Brahman* state to realise the Dynamic *Shakti*, that can penetrate through the subtle body to compel the unrealised Divine perfection of our mortal state. Indirect Knowledge, *Parokhyā*, of Them is gained through a comprehensive study and practice of Their high concentrated teaching which can prepare our surface nature to plunge within.

Most of the present human mind is closed between the two inverse creative mental firmaments of (1) images and words and (2) surface and brute outsides and is unwilling to plunge into the depth.

Those who have an opening towards the creative movement of the Eternal, can trace in this book an outburst of a flame-wrapped perennial thrill, a recall of the lost Divine Love and the highest Truth.

OM TAT SAT

The Integral Yoga & Sanatana Dharma

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Introduction

“His (the *Sadhaka* of Integral Yoga) Yoga may be governed for a long time by one Scripture or by several successively, --if it is in the line of the great *Hindu* tradition, by *the Gita*, for example, *the Upanishads*, *the Veda*. Or it may be a good part of his development to include in its material a richly varied experience of the truths of many Scriptures and make the future opulent with all that is best in the past. But in the end he must take his station, or better still, if he can, always and from the **beginning** he must live in his own soul beyond the limitation of the word that he uses.”

Sri Aurobindo

Sri Aurobindo re-explained and restated the whole truth of *the Gita*, *the Vedanta* and *the Veda* in such a way that it can be seen that all Religions and Spirituality arise out of the Eternal Religion, *Sanatana Dharma*, and is one in essential truth everywhere. He identified that the greatest unity of all Religions is possible by working out the highest aspect of Knowledge and He sets out in His mission of Divine Life on earth which rests on the foundation of the highest Truth and largest possible Vision hinted in these ancient Scriptures.

All Religions are having three fundamental ways or three essential characteristics of approaching life that can be adopted with regard to our triple existence: Firstly, the belief in the immortality, the eternal persistence of the individual human Spirit apart from the body, that is our **Supra-terrestrial** or other worldly existence; secondly, it is in Heavens beyond that we must seek our entire Divine fulfillment, and their other assertion of the kingdom of God or the kingdom of the perfect upon Earth must be put aside as delusion, or in any case, the Absolute, the *Parabrahman* is the origin and goal of all existence, that is our **Supracosmic** view of things; thirdly, an emphasis on the development of the Ethical and Spiritual being as the means of ascension and therefore the one proper business of this brief life in this world of Matter; during this sojourn from birth to death we have to study the laws of becoming and take the best advantage of them to realise the dynamism and potentiality in us, that is our cosmic and **Terrestrial** existence. It is practically impossible for man taken as a race to guide his life permanently or wholly by the leading motive of any of these three mental attitudes towards life to the exclusion of the other two claims on his nature. Integral Yoga rejects the above three limiting conclusions that after liberating Mind, Life and Soul within one must turn from the unconquerable Material principle and from the intractable and unregenerated Earth to find elsewhere his Divine substance. In Integral Yoga a fourth fundamental theory is developed which is integration,

synthesis and reconciliation of the above three Religious factors which recognize the other states of Matter or an ascending series of the Divine gradations of substance and through acceptance of this higher law, the luminous and puissant material transfiguration is possible. In this last category would fall the view of Integral Spiritual Evolution where Supracosmic is accepted as **source and support**, the Supraterrestrial or other worldly for a **condition and connecting link** and the cosmic and Terrestrial for its **field and circumstance**, and with human Life and Mind for its **nodus, turning point and dynamic mould** into which Divine existence can be poured in for a higher and even highest perfection.

In this sense the central secret of *Buddhist* teaching is an entire motionless impersonality of void calm within, doing the highest works of eternal varieties of Love, Truth, the universal compassion and sympathy for whole humanity (*vasudheiva kutumbakam*, the whole earth is one family) and the extinction of all suffering through the disappearance of ego. The real *Monism*, the true *Adwaita*, is that which admits all things as the one *Brahman* or the individual soul is one with the Supreme and does not seek to bisect it. *Shankara*, standing between the World and Eternal Reality saw the Supracosmic as the source of existence but was unable to comprehend by the intellect, *anirvacaniya*, this inability of reason compelled him to declare the unreality of the world and thus the profound and subtle teaching of Asceticism and Illusionism are born out of the physical and vital nature's impediment to pure Spiritual pursuit and thus it liberates humanity from subjection of insistent animalism. The Christian emphasis on love indicates the dynamic side of its universal action. *Christ* from His cross humanized Europe and purified humanity. *Buddha* arriving at the threshold of the ineffable *Nirvana* beyond this existence, vowed not to cross the irrevocable line till a single individual Soul on earth is left undelivered from the bondage of suffering and ego; *The Gita* directs to the man of Knowledge to preoccupy himself in the doing of good to all creatures, *sarvabhutahite ratah*; *Swami Vivekananda*, after realizing the Absolute felt the call to serve the God, the oppressed, the miserable, the sufferer in all humanity. *Sri Aurobindo* felt a similar call through a reversal and universalisation of Consciousness to extricate the universal Incarnation of Godhead concealed in all humanity.

So the future *Christ* who transforms the cross of crucifixion into a source of infinite Light, Joy and Power or the future Hindu Godhead *Kalki* with His sword destroying opposing *asuric* forces, for which humanity is waiting patiently is foreseen by *Sri Aurobindo* not as PERSON but as condition or the state of Consciousness, to which all humanity can elevate to establish the kingdom of Heaven on Earth. Any free and all-governing personal Godhead was denied by the Buddha who declared that all personality is a creation of Ignorance and construction of mind and subject to *Karma*, but Buddhism became popular after

the *Buddha* was accepted as the Buddhist Godhead. The disadvantage of the adoration of personal Godhead in most of the religious schools is that they create an unbridgeable gulf between God and man, Brahman and the world and the possibility of man ascending to the status of God becomes remote. The justification of current Religious notions about the personal aspect of the Deity is the Omnipotence, Omniscience and Omnipresence which is a vast Consciousness containing all ideas in itself as its own ideas, one vast Will containing all energies in itself as its own energy. The error created by man in his relation with God elevates an actual and practical differentiation in Being, Consciousness and Force into an essential division. If man has to ascend to the status of God, then he has to go beyond the paralysing division of the mind where Knowledge is not self-divided, Force is not self-divided, Being is not self-divided and there will be no ideas that clash with other ideas and no opposition of the will or force with other wills or forces. A *Sadhaka* of Integral Yoga has to realise the Integral Divine primarily as Comprehensive Consciousness, *Vijnana*, the force of Oneness and Order, the harmonious law of guiding truth, impersonal psychological truth of the Divine Consciousness, *Nirguna Brahman* and secondarily as apprehensive Consciousness, *Prajnana*, cosmic differentiation, adoration of personal aspect of monotheistic and polytheistic Deities, *Saguna Brahman* and an infinite multiplicity of ignorant and suffering beings unaware of the Self.

Integral Yoga, as proposed by *Sri Aurobindo*, considers all Religions, all Occult knowledge, all Psychological experience, all Yoga and all Spiritual self-disciplines, as a starting point, sign-posts and directions pointing us upon the progressive unfolding of the Spirit and it accepts adoration of personal God of all Religions as passage of partial realisation of the Divine and their use can be dispensed with by developing its own pure Spiritual truth and an integral method towards the realisation of the Divine in its entirety. Their whole aim and process are change into higher Consciousness or a state of Being and final achievements are spiritual experiences of all kind, perfect unity, fullness of all their complexity and realization of supreme Consciousness and integral Knowledge. Popular new religions raise their head replacing the old when the mankind returns from practical and immediate problems with a more vehement impulse of inquiry or a more violent hunger for an immediate solution. Or popularity of a Religion is dependent on degree of satisfaction it ensures of human want, need, desire and longing and oblivious of the individual true Truth in terms of universal and transcendent and the highest aspiration of the race.

Our ancient doctrine recommends the practice of the high truth of Spirituality in the atmosphere of secrecy, strict spiritual discipline and initiation of a few fit and capable Souls. When this truth attempts to be generalised in humanity it wears the garb of Religion with all its fixed functioning and customary

activities and it is through the influence of the Religious leaders, the common ordinary man is drawn towards Spirit's truth and light.

As with the help of Science and Education, Nature has succeeded to establish a mental life for all mankind, so by Yoga she will succeed to make mankind fit for her Spiritual evolution or reveal God in humanity and it is through the general advancement of the human race the victories of the Spirit can be secured.

OM TAT SAT

Objective

The increasing impulse of all individual life is to know, realize and master its own world and that urge is an essential feature of the growing self-manifestation of the Divine in cosmic existence. All can serve the Divine, but few can dare to pursue *The (Divine) Mother's* unfinished Yoga or the Nature's conscious integral Evolution in its entirety. Among those few who are entirely aware of the whole course of Her Yoga and Evolution, fewer can hold Her Supreme Force or fix the Eternal in time made things and it is still the fewest to whom She reveals Her Integral and absolute Shakti in its entirety, *samagrammam*. The Mother-nature attempts universal Divine Incarnation or progressively manifest God in human body by emergence of concealed Consciousness through diffusion of all Her human vessels but succeeds with the few through concentrated dynamic movement. Success of the few through an intensive and swift evolution is the final promise and completest sanction of Nature towards the success of all or the Divinisation extended to the whole of humanity.

The first object of Integral Yoga is the Divine union and enjoyment in the heart and Psychic transformation of nature in the Ignorance by *Purusha's* suffusion into *Prakriti* and experiencing the first reversal of Consciousness through Divine action, liberation, freedom, creation and *Ananda*; the second object is the Divine union in many sided world action, free enjoyment of cosmic unity and the Spiritual change of nature; thus the second reversal of Consciousness of intense enjoyment through union of *Ishwara* and *Ishwari* is realised; the third object is the Divinization of Nature through inrush of *Para Shakti* and the third reversal of Consciousness through fusion of dual power of the Divine, *Brahman* and *Maya*, leading the creation towards Supramental transformation and the utilization of transformed individuality towards the transformation of human collectivity; the fourth object is the movement of Consciousness towards the source of *Ananda* through the fourth reversal of Consciousness of experiencing the Origin of Existence through intense oneness of *Sat* and *Chit*. Thus the complete realisation of *Sachchidananda* is the highest ascending spiritual experience of Integral Yoga, where the utmost fundamental awareness of identity, mutual inclusion and interpenetration of Consciousness would be inherent and all would be a direct action of Consciousness in Being itself, identical, intimate, intrinsically self-aware and all-aware. To dwell in this last and highest summit permanently is in the end the supreme self-perfection of our evolving human Consciousness. Thus the world moves towards conscious emergence of full *Sachchidananda* in its own creation.

An Integral Yogi or the Divine's dearest Child is at once a child, not doing any *sadhana*, but it is done for him due to his entire reliance on The Mother and the *sadhaka* of Integral Yoga pursuing *sadhana* through effort and askesis and he can serve as a link between the Supreme Mother Consciousness and the earth consciousness. He is outwardly a mere man, *Nara* and inwardly Divine, *Narayana*, shall preoccupy himself in entire effort to reveal God in humanity, *Nara-Narayana*.

The Mother is at once the Supreme Mother, the *Chit Shakti*, the Creatrix of the universe, not doing any *sadhana* and the *Sadhaka* of Integral Yoga pursuing Her *Sadhana* in the body and a Mediatrix in between *Sri Aurobindo's* *sadhana* and the World, and She draws heaven seeking and world shunning liberated Souls earthward to reconcile Self and Nature, fills in them the equal Divine Presence and builds in the abyss of Hell a road to Heaven.

Sri Aurobindo is at once the Supreme *Purusha*, the *Purushottama*, carrying within Him the immutable, the unmanifest Divine, the *Akshara Purusha* and the mutable, the manifest Divine, the *Kshara Purusha*, and an Intermediary, *the Guru*, linking the disciples with the three *Purushas* and fusing Himself with the Supreme *Prakriti*, *The Mother*, for the highest action and delight of the Divine *Lila*.

The Mother is the living representative of Consciousness by whose movement one will arrive at *Sri Aurobindo*, the living representative of the Being, the Self. Their relation is the union between *Sat* and *Chit* leading the creation to Ananda. Supramental Consciousness, *Vijnana*, is the fourth name of the Divine activated through Their supreme relation linking the *Sachchidananda* to the lower triple creation of Mind, Life and Body; if dynamised sufficiently then the lower creation retains its lost Divinity and then the Divine Life becomes practicable.

The Divine attracts all the human beings with four lures that of (1) earthly enjoyments, (2) the attraction towards Heaven beyond and its joy, (3) attraction towards ineffable self-existent play of Ananda, here in this earth, *ihaiva* and (4) attraction of His Supreme reality of Oneness for which He created four Centres though not strictly divided, are that of the World, the Ascetics' Fortress, the Divine Centre or the Ashram and the Virgins' Fortress. They allow us to take into account the total nature of man and recognise the legitimate and right place of this quadruple attraction through which reconciliation of Life and Spirit are worked out from birth to birth and man stands here with his highest aspiration at these four critical turning points to discover an **evolutionary synthesis** with spiritual insight, largeness of view, symmetry and completeness of human life. These are the four stairs of the Soul's great adventure through which *The Mother's* Shapeless Infinite Consciousness lures the Eternal to descend into the arms of Time and dynamises the four kinds of progressive movements that of (1) **moderate Spirituality**

through path of purification of intellect and emotion with the assistance of Science and Religion, (2) **exclusive Spirituality** through the path of indifference and renunciation with the aid of traditional schools of Yoga or later *Vedantic* Saints, (3) **comprehensive Spirituality** through the path of consecration and loss of ego of the Ancient *Vedantic* Seers and (4) **Spirituality of cellular transformation** through the path of annulment of Self and Nature to find the Supreme Light of the *Veda*, *Surya Savitri*, or *Savitri's Yoga*.

The Fortress of Moderate Spirituality:

A mere man can elevate himself to the status of God either by slow evolution through a long succession of rebirths or swift and concentrated evolution in this life, though the former effort always precedes the latter. It is safe for man to begin his conscious God-ward journey through a moderate path which is neither too extreme, dangerous, without the strenuous effort of the Titans or the Gods with their superhuman thought and power nor that of animals and birds that are driven by unthinking will, nor the senseless whirl of the inanimate Matter. So he can experience progress, change, expansion and enlargement by the developmental urge discovered by the Mother-nature either through Religion which is an ignorant Yoga of Nature through devotion or through Science which is an ignorant Yoga of Nature through intellect or through entry into spiritual thought and preparation, which is identified as Integral Yoga for beginners.

Infinite Being, *Sat*, loses itself in the appearance of non-being, Nihil and emerges in the appearance of a finite Soul, the Psychic Being in whom manifestation is felt as a necessity; Infinite Consciousness, *Chit*, loses itself in the appearance of a vast indeterminate Inconscience and emerges in the appearance of a superficial limited consciousness of Mind with inherent will, aim, endeavour and purpose; Infinite self-sustaining Force, *Tapas*, loses itself in the appearance of a chaos of atoms and emerges in the appearance of the insecure balance of a world of Vital with inherent life urge, tendency, desire and seeking; Infinite Delight, *Ananda*, loses itself in the appearance of an insensible Matter with an inherent secret energy and emerges in the appearance of a discordant rhythm of varied pain, pleasure and neutral feeling of indifference in the Physical; Infinite Unity of *Sachchidananda* loses itself in the appearance of a chaos of multiplicity of Mind, Life and Body and emerges in a discord of forces and beings which seek to recover unity by possessing, dissolving and devouring each other. An integral Moderate Soul Seeker is made aware of transforming the apparent negations of Mind, Life and Body through practice of Yoga. The three negations of Mind are identified as limitation of Consciousness (which gave birth to Pleasure, Pain and Indifference), Ignorance and Dualities are transformed in Integral Yoga into Infinite Consciousness, Integral Knowledge and Oneness; of Life are identified as Death, Desire or Hunger and Incapacity are transformed in Integral Yoga into Immortality, satisfied Delight and Omnipotence and of Physical are Ignorance,

Inertia and Division, transformed in Integral Yoga into Omniscience, Divine peace and tranquility and Unity. Every thought and impulse of an integral moderate is reminded in the language of the *Kena Upanishad*, “That is the Divine *Brahman* and not this which men here cherish and adore.” He can enlarge his experience of Existence and its Source through entry into practice followed by experience of all-inclusive Integral Divine and can ignite in him the spirit of Oneness through the triple *Vedantic* formula of *atmani atmanam atmana* of living for the Divine, by the Divine and in the Divine.

The Ascetics’ Fortress:

The Ascetics’ Fortress is born by following the later *Vedantic* doctrine of Illusionism and Asceticism, an impatience of heart and mind which seeks vehemently the One and denies the Many, receives the breath of the Spirit’s height and recoils from the secret of the Matter’s depth; it belittles the individual and the cosmos for the sole escape into Transcendence and neglects the building of the link principles that bridges the lower mental *Maya* with higher Supramental *Maya*. It is the revolt of Spirit against Matter and has dominated the Indian mind for the last two thousand years and all have lived in the shadow of the three great Refusals, of chain of Work, *Karma*, of bondage to the principle of rebirth, *Punarjanma* and of cosmic Illusion of life, *Maya*. Renunciation is identified as the sole path of Knowledge and the ultimate end of life for all is the garb of the Ascetic. A traditional Ascetic is an exclusive Spiritual seeker who returns by inaction and silence to the Spirit’s immobile liberty because of his revolt and disgust with the animal grossness and mud of Matter, impatient of the purposeless stir, trouble and self imprisoned narrowness of Life and is tired out by the goalless running and downward vision of the Mind. He enters into trance through meditation, contemplation, silencing of the mind and awakens in him the Presence of the One. But for him the Matter still sleeps empty of its Lord. He saves his Spirit while the body is lost and mute; lives still with Death, ancient Ignorance and the Inconscient base and he lives in a Void or devastating simplicity of nullification that is his fate.

A traditional Ascetic is exclusively attached to his own individual salvation and regards other souls as figment of his mind and considers their salvation unimportant. He regards his personal escape from bondage as real and does not bother for other brother souls who remain behind in the bondage. The limitation of divided ego builds his individualised personality. These limitations are corrected in Integral Yoga, though the personal salvation remains the primary necessity, pivot and keynote of definitive Divine action. An individual salvation is not sufficient for an integral Ascetic; for he must break through all separative boundaries and narrower intensity of a limited individual fulfillment and open to a cosmic Consciousness and spread himself in the World-nature. Integral Yoga transforms the three Ascetic Negations into three Integral Affirmations- that of

chain of Karma is transformed into liberated worker and the preservation of individual activities is no longer inconsistent with attainment of Cosmic and Transcendent consciousness; **rebirth** is not meant to encircle in the net of desire and ultimate escape into cessation of birth but it is accepted as means of Spiritual evolution and the emergence of the Divine in all creatures must be the high-uptifted goal and the later *Vedantic* mental *Maya* of Illusion of this apparent world-existence with its relation to pure, infinite, indivisible, immutable Existence, which is God's play with division and darkness and limitation, desire and strife and suffering has first to be embraced and accepted as an inverse creative movement of the Divine Consciousness, then to be overcome and transformed by the ancient *Vedantic* Supramental *Maya*, a forward creative Consciousness of the Eternal, which is God's play of the infinities of existence, the splendours of Knowledge, the glories of force mastered and the ecstasies of Love illimitable of all comprehending and all containing Consciousness; thus through *Maya* the static truth of essential being, self-knowledge becomes the all-knowledge or the order truth of the dynamic being or the Illusion-Power of the Divine Knowledge in the world which creates appearances, negations, denial, pessimism and incapacity, works out in lower nature the Truth Power of Knowledge leading the creation towards complete affirmation of Divine *Maya* of conscious Knowledge.

A renunciation of life and release into the Spirit of the Ascetic creates an exaggeration of the impulse of liberation, more complete and more final, but more perilous in its effects on the individuals and collectivities, which had destroyed the symmetry and disturbed the balance of ancient Indian Vedic culture and cut it into two irreconcilable movements of life, the normal life of interests and desires with ethical and religious colouring and supernormal inner life by rejection of surface living. An Integral Ascetic retains the old Aryan synthesis of reconciling human perfection through normal and natural mental development with his Spiritual evolution. The full liberation can come by liberation of all the parts of Soul and Nature, universal detachment from all things, universal awareness of Knowledge and aesthesis and yet opens him to the touch of Spiritual Sympathy, Compassion and Oneness. In Integral Yoga, the Ascetic or the later *Vedantic* formula of attaining the Spirit's height, "One without the second," *ekamevadvitiyam* is sufficiently linked with the other complementary ancient *Vedantic* formula of comprehensiveness and illumining the Matter's depth, "all this is the *Brahman*," *Sarvam Khalu Idam Brahman*. Thus the ascent of Consciousness to explore the height of the Spirit is followed by the descent of Consciousness to explore the depth of Matter is realized.

The Divine Centre:

A **Divine Centre** grows by following the ancient *Vedantic* doctrine, of calm, wise and clear teachings of most ancient Sages who relied for everything on Intuition and Spiritual experience; they had the patience and strength to find and know the secret of Existence and clarity and humility to admit the limitation of existing knowledge. The steady eye of the ancient wisdom promises to know God equally in the One and the Many, in the Spirit and the Matter, a patient search of Truth everywhere without distinction. A Divine Centre is born either by intensification of evolution of a liberated Ascetic Soul or individuals with Gnostic Consciousness decide to live in group as collective soul-power of the Truth-consciousness, to intensify the **double purpose** of liberation of Soul through Divine union and the ascension of Consciousness and transformation of Nature through prolongation of Divine union or through descent of Divine *Shakti*.

The three stages through which the **Divine Centre** extends its influence on the surrounding are that firstly, the Centre would act initially as a **Fortress**, a secured atmosphere for a long period with minimizing its contact and commerce with the outside world which takes up all life and action and offer them to the Divine till a sufficient amount of *Yoga Shakti* is accumulated and self-mastery over lower nature, *swarat*, individual perfection and an inner completeness of being followed by mastery over surrounding atmosphere, *samrat*, are realised by one or some of its central representatives; secondly it would go through the period to build a spiritual wall and admits through its gates only such activities as consent to undergo the law of Spiritual transformation and thus a door towards the outside world is made open, the problems of a part of the surrounding world are accepted, pacified and nullified in the subtle body of its perfected vessels leading towards a complete universality and oneness with all life upon earth; during this intermediate Divine change there can be a beginning of this fundamental ecstasy of being translated into a manifold beauty, love and delight; thirdly, the subtle and causal sheaths are more and more illumined, densified and perfected through the all-embracing Divine contact, the Spirit within becomes powerful enough to receive and transform more and more world influence, admit within its borders as much of human life as is turned towards spirituality and entire range of life's more visible activities, resulting in a new world, a change in the total life of humanity or, at least, a new perfected collective life in the earth nature where none could escape the law of Ecstasy.

This **Divine Centre** is not a religious association. Religious institutions do not insist on the whole change of human nature by an entire self-giving and they enter into ever ambiguous compromises with the lower nature and short-lived enjoyments; they seek to net the human heart with pietistic emotionalism and sensationalism, annexing the vital nature into the fanaticism and homicidal fury, drawing the physical in man towards hollow ceremonies and lifeless rituals. It is

not a monastery, *mattha*, or ascetic retreat of world shunning and heaven seeking discipline of an exclusive quest of the Divine by entire rejection of world existence and its mundane theory, hunger for personal salvation and freedom from rebirth; here this existence is fully embraced and welcomed as the body of the *Brahman* and full of Presence of the Divine, isolated individual liberation is extended to others, “the sum-total of all souls” as our Divine self-interest and rebirth is not considered as the Soul’s circling in the net of desire, but an opportunity of Spiritual evolution and through it the mind, life and body repeat the lesson of manifesting their involved Divinity till the recovery of their complete and undivided Divine Life. It is not a democratic institution where change is enforced through external manipulation of phenomena, here nothing is decided by collective opinion by activating the highest ideology of the mind; nor an autocratic institution with an aggrandizement of individual ego; nor a political institution, here all associations of political, religious, social, family, mental, vital and physical are eschewed and the individual Soul exists in relation to the World, Nature and fellow Beings with an absolute and inalienable Power, Freedom and Self-knowledge, and he would know the intention, scope and inevitable result of every action and would not crave or struggle but put forth an assured force self-limited to the immediate object in view. All his relation with the Divine is culminated by his comprehensive self-knowledge which is the truth of the Infinite in being, the Infinite in consciousness, the Infinite in delight repossessed as his own Self and Reality of which the finite is only a mask and an instrument for various expression; it insists on the emergence of Infinite Consciousness in the true individual Soul, a conscious power of the Eternal, who always recovers the truth of himself by self-realisation, always exists by the law of unity and always capable of mutuality and harmony. This Divine Centre is not a business institution where everything is centered around wealth and profit; here money or wealth is accepted as a subordinate, secondary, dispensable outer support of primary indispensable inner development; it is Nature’s vital force turned into one of the greatest powers of action. Like air, water, fire and ether it cannot be under anybody’s personal possession, nor can there be any inheritor of it, nor can we put a ban on money power with the spirit of an Ascetic shrinking, nor can it be misappropriated for enslaving self-indulgence in our gratification but utilized for the true, beautiful, harmonious divinised vital and physical existence and must be put at the service of the Divine for the highest benefit of humanity. Here everything is centered around the three Divine faculties of Will, Knowledge and Love represented by the Psychic Being in the heart and Spiritual Being above the head. All action, both of the inner and outer life are done here as an offering to manifest the Divine’s Will through its Soul Centre or Central Representative, who is recognised as the purest vessel and fit channel to receive the Divine’s instruction, vision and command, *adesh*.

The individual Soul Centre will be only the upholder of His *Shakti*, recipient, channel, reflector of Her Power and luminous participator in Her Light, Joy and Force.

The Virgins' Fortress:

The Virgins' Fortress is the ultimate dream of the Divine Mother who is symbolized in *the Veda* as the high-bred golden maiden, *Savitri*, present always in earth's atmosphere since the beginning of creation, intends to build her extreme Spiritual and Supramental superstructure and fulfills the deficiencies of all the previous three institutions through **virgin Influence** which draws one irresistibly towards the Divine only. Thus she endlessly unfolds the endless Truth and Timeless mystery.

The first objective of a more concentrated Divine Centre or Virgins' Fortress is to safeguard **the Time's virginity** from invasion of various world forces and universal subconscious and wide open its door for marriage with Eternity or a captive life wedded her conqueror, the Supreme; thus Time is divinized to become Eternity's transparent robe and climbs back into undying Self through a golden ladder. A true virgin is she or he whose mind, life, body and soul are pure enough to be united with the Divine and guards Truth's diamond throne. Its second objective is to bridge the gulf between the dream truth and earth fact through the annulment of manifold void and oblivion in Consciousness that can keep the passage open for **the virgin Fire** or Psychic being. Its third objective is to build a similar bridge between the subtle physical and the Superconscious Bliss sheath through movement of Consciousness that seems to recoil from reaching its Source, **the virgin Sun** or Supramental being. And the last objective is that Earth can be made an equal and peer of Heaven and Heaven's joy could have stabilized here, if Earth can be made pure and virgin. If the dream of the Virgins' Fortress can extend towards the realization of a **virgin Earth**, then through the earth's virgin form the Formless will shine with all its resplendent glory and establish the empire of the Soul and lift earth to the neighbourhood with Heaven. Thus all discords are healed that Time's torn heart has made and Immortality captures Time and carries ahead the Life.

The Synthesis of Evolution:

Man's attraction towards world strengthens the knowledge of the Becoming, this **terrestrial** existence; attraction towards heaven strengthens the knowledge of our Source, the **Supracosmic** origin; attraction of heaven on earth strengthens the knowledge of the intermediate **Supra-terrestrial** link of subtle, superconscious and Supramental plane and attraction towards His oneness transforms Matter into image of the Spirit or **material transfiguration**, eliminating the permanent division between them, the Creation and the Creator.

It is true that the deficiencies of the above four institutions are to be rightly related with the total harmony of the Existence. In the past the above **evolutionary synthesis** had failed due to exaggeration and exclusive importance of either one or another school of thought and now a time has come in the soul history of *Sri Matriniketan Ashram* and its sister Spiritual centers or in the recent development of Integral Yoga, as another opportunity and trying ground of equal importance and regard for all the four schools of thought and their utmost spiritual consummation. The secret truth behind the material existence of physical Science and truth of pure devotion of all Religious movements are to be reconciled with the Ascetic affirmation of a pure Spiritual impulse. The Ascetic or *Sannyasin* aspiration upward to unite with the Divine is to be rightly and sufficiently related with ancient *Vedantic* approach of descending movement of the Divine *Shakti* to embrace its manifestation. The ancient *Vedantic* quest to reconcile Matter and Spirit, One and Many in its comprehensiveness is to be sufficiently related with the *Vedic* representation of the Divine Mother, the daughter of the Sun, *Savitri*, who is concerned with the Divine perfection of material life and physical Immortality of the mutable substance.

OM TAT SAT

The Objective of Sri Matriniketan Ashram Sri Aurobindo Centre

“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

Sri Matriniketan Ashram is a small point of earth whose concentration rests on the conviction that one experiences all Ocean in a drop of water; all of earth's longing can be felt within a whirl of atom and the Eternal can manifest in a time made body.

The Agenda of Mundane Perfection:

The Aim of Mundane Aspiration:

Almost all men normally devote the major part of their energy to the earthly life, terrestrial needs, interests, desires, care of the body, sufficient development and satisfaction of the vital and mental being, expansion and refinement of the intellect and knowledge, of the will and power, of ethical character, of aesthetic sensitivity and creativeness, of emotionally balanced poise and enjoyment, of vital and physical soundness, regulated action and just efficiency. Without these things man could not attain to his full manhood. If we unduly neglect, belittle and condemn these material and mental facts behind our life for some other higher Spiritual truth or merit or utility or suitability to certain individual temperament then we suffer the unfitness of the general and complete rule of human living. The maintenance of material and mental grounds cannot be allowed to go into the background and Mother-nature takes good care so that the human race shall not neglect these aims of terrestrial perfection of mental radiations. These are a necessary part of her evolution to affirm him in Ignorance before he can perfect himself in Knowledge and all that transpires on earth and all that is beyond fall within the total scope and method of the illimitable Divine plan.

The Integral Yoga practiced at *Sri Matriniketan Ashram* does not reject any of the above essential mundane aims but enlarges, heightens and greatens it by finding its true hidden meaning and transfigures it from a limited, earthly and mortal thing to something infinite, eternal and immortal existence.

The Method of Mundane Aspiration:

The self-discipline of mundane aspiration is an intellectual, volitional, ethical, emotional, aesthetic, physical training and improvement which does not travel beyond the ordinary circle of working of mind, life and body. It is still in the obscured and unilluminated preparatory Yoga of Nature and pursuit of an ordinary human perfection which is an increasing littleness of its motives, an absorption in an ordinary surface living oblivious of our natural response to the Divine Being's larger joy in cosmic existence. It does not aspire beyond the mind to that which is purest reason and brightest Intuition and leaves the Spiritual element either undeveloped or insufficiently satisfied or it falls back before the too tense demand of the Spiritual effort. Still the method of mundane existence is unconsciously a heightening of the force of consciousness in the narrow circle of manifested nature.

The Perfection of Mundane Aspiration:

The mundane perfection is conceived of as something outward, social, a thing of action, a more rational dealing with our fellow-men and our environment, a better and more efficient citizenship and discharge of duties, a better and more harmonious associated enjoyment of the opportunities of existence. This growth into the full mental being is the first transitional human perfection which does not liberate the Soul, but it lifts us one step out of the material and vital absorption and subjection and prepares the loosening of the hold of the limited knowledge. But the Mother-nature has implanted in us some urge which goes beyond this first terrestrial perfection of humanity and to limit ourselves to the present formula of an imperfect humanity, is to exclude our Divine potentialities. For this reason the human race cannot accept or follow for a very long time any perfection that ignores the higher and subtler sense and labours to confine us entirely to the purely terrestrial way of living.

Beyond the Mundane Aspiration:

Most of the thinking humanity conceived ideal development as mundane change and approach at least to an ideal standard of perfection which his mind is able to conceive, fix before and pursue. It is only the minority who concern themselves with self-development as one of the most important aim of life. They can arrive at a point when they can open themselves to the power and presence of the Spirit and admit its direct Divine working. *Brahman* is at once the foundation of Supra-mundane Knowledge and self-aware manifestation of mundane Ignorance and by the synthesis of both one arrives at the Integral Knowledge. For the material is not the only truth of our existence; other planes of consciousness there are to which we can attain and not to know and manifest their law in our life is to fall short of the height and fullness of our Being.

The Agenda of Moderate Spirituality:

The First Condition of the Fortress of Moderate Spirituality:

The world itself is identified as the fortress of moderate Spirituality where every individual has the right to serve and adore the Divine in spite of his many lapses in outer living and enormous intellectual and spiritual timidity. An individual is considered fit to pursue moderate Spirituality when his mundane existence begins to recognise the God concealed in His creation. Here, the Spiritual change begins by influence of the inner Being, enlargement of the bounds of surface Knowledge-Ignorance, a growth of religious temperament in the heart and piety in the conduct. He experiences Spiritual upliftment or mental illumination through obedience to **the law of moderation**, and must learn to give full scope to the inner Spirit to develop its own truth and reality and exceeding of our present limited Consciousness.

The Second Condition of the Fortress of Moderate Spirituality:

He chooses the middle path of 'reason's vigilant light' which is neither the entire rejection of the ascetic living, nor the entire surrender of the inner and outer life to consecrated living, nor the calling down of the large Divine Descent of high spirituality. His attraction towards world and earthly enjoyment always predominates over attraction towards the Divine. He is to be made fully aware that his endeavour is not directed to become a witness of the miracles of inferior powers and the Spiritual Powers are not meant to be wrongly utilised towards satisfaction of earthly desires and interests but are intended for rightly utilizing them for the Divine end, for development of subtle faculties and entry into higher planes of Consciousness. An integral Moderate climbs above the mind and lives in the calm vastness of the One and raises the consciousness to the pure unvanquished Spirit and spreads himself to a wide intense calm and arrives slowly into timeless peace.

The Third Condition of the Fortress of Moderate Spirituality:

Sri Aurobindo confirmed that such large communities of moderate Spirituality through Religion have succeeded in India and 'has been one of the greatest triumphs of Spirit over Matter' and moderately practical and scientific societies in Europe with its the habit of conscious change and fixed idea of progress have succeeded and is 'one of the greatest triumphs of Mind over Matter'. Spirituality can be generalised in the mass through practice of moderate Spirituality but its other disadvantage is that its diffusive movement of intellectual formalization of Spiritual knowledge has resulted in materialisation of living practice into a dead mass of cult, ceremony, ritual and mechanisation by which the Spirit is bound to leave in the course of time from its body and structure. Integral Yoga proposes to take this risk of expansive movement as this is an inherent

necessity of the Spiritual urge in evolutionary Nature and through the general advancement of the human race the victories of the Spirit can be secured. The transformation from Mental to Spiritual is the destiny of the race and the immediate need is a general admission of the Spiritual ideal, a widespread endeavour, a conscious awareness and intensification of our concentration, which will carry the stream of man's developing tendency to a definite achievement.

The Fourth Condition of the Fortress of Moderate Spirituality:

Effort has been made to accommodate the moderate seekers in the main streams of Integral Yoga regardless of their past trend, fixed belief and practices. The moderate *Ashramites* and Devotees will be conversant with the many fold aspects of Integral Yoga from the very beginning of their *sadhana* life and make their life opulent with the fresh inflow of Spiritual experiences. They receive the immediate Divine call to liberate the Soul and manifestation of the Divine through customary activities like concentration on written truth, Study Circle, Yoga Sadhana camp and other related associations. The objective of this Centre of Moderate Spirituality is to generalise the highest Spiritual aspiration of Integral Yoga in humanity or organise an evolutionary general progression through the principle of intensive and concentrated evolution emerging from the secret schools of Spiritual fortress. In the past the rare Spiritual perfection of the Mystics were generalised in the men in the mass through principle of expansion and extension or with the help of great Spiritual teachers for liberating others; for it is the **constant upward effort** of some or many towards the vision of this Spiritual change that has kept humanity alive and maintained for it its place in the front of creation.

The Agenda of Ascetics' Fortress:

The First Condition of living in an Ascetics' Fortress:

Four inner rejections of desire, ego, three *gunas* and dualities and two outer rejections of initiation of work and old earth-bound association are binding conditions of sane ascetic living, if practiced sincerely one will arrive at the objective of supernormal energising of Consciousness and Will in order to gain some intense and exceptional Spiritual power and mastery. A developed moderate is considered fit to live in Ascetics' Fortress when he recognises the conquest of lower nature as condition of higher Spiritual life. An Ascetic experiences Spiritual upliftment when his *tapasya* is consistent with **the Law of Renunciation**.

The Second Condition of living in an Ascetics' Fortress:

Individual Soul liberation remains the prime concern of an ascetic *Ashramite* in spite of the limitation of its exclusive seeking. This separate affirmation of the ascetic *Ashramite* is an indispensable element in human perfection in liberating his vital being from insistent animalism. Then to rise

beyond the desire of personal salvation is necessary for the complete rejection of the basis of ego.

The Third Condition of living in an Ascetics' Fortress:

Traditional *Shastra* preaches three doors of escape; firstly, the renunciation of life itself and of our mundane existence, the entire rejection of world-existence as a lie, an insanity of the Soul; secondly, the Soul's hunger for individual salvation by escape into farthest height of unalloyed Bliss, its unwillingness to return from the ecstasy of the Divine embrace into the lower field of work, struggle and service of the inferior nature which is bound down to ego in all its activities, chained triply to the stake of differentiated individuality of the *gunas*; thus the exaggeration of the difficulties of combining life of works with Spiritual realization as impossibility becomes prominent; a selfishness grows which does not care of what becomes of those who are left behind us; thirdly, the traditional Yoga develops a weakness that shrinks from struggle, disgust and disappointment and baffled by the great cosmic labour and the indifference to the cry that rises up from a labouring humanity. In Integral Yoga none of these escape, weakness, and selfishness are valid in its dealings with the surrounding, nor can there grow a mere sympathy, love or the understanding created by mental knowledge, but rather there must be a conscious unity with his fellow-beings, a Divine strength, compassion and helpfulness are the very stuff that an integral Ascetic would take upon himself.

The Fourth Condition of living in an Ascetics' Fortress:

Similarly an integral ascetic *Sadhaka* has to exceed the traditional ascetic's limitation (1) of saintly inactivity by dynamisation of Divine Will and realise God as the Doer of all action who demands action from all; (2) the traditional ascetic's realization of God's shadow, *Brahma satya Jagat mithya*, is first experienced and then superseded by the Direct contact with the Divine All, *Brahma satya Jagat satya*; (3) the integral Ascetic attains the fullness of surrender by realizing the fullness of life and this he realises by accepting and transforming life; (4) he realizes the fullness of Divine Love by integrating the Personal, *Saguna*, and Impersonal, *Nirguna*, aspect of the Divine; (5) in integral Yoga the triune view of mutually contradictory philosophies, *Maya* of the *Mayavadin*, Illusionist, *Prakriti* of the *Sankhya* doctrine and the *Lila*, the Divine Play of the *Bhakti* movement are perfectly consistent with each other, necessary and complementary and must be accepted as the starting-point for all our understanding of the universe; (6) integral Ascetic links the lower deluding mental *Maya* of *Mayavadin* with the Supramental *Maya* of the *Vedic* seers in which all is in each and each is in all for the play of existence with existence, consciousness with consciousness, force with force, delight with delight; (7) those who come to this ascetic Ashram at an earlier age or those who enter *Sannyasa* without exhausting the attraction of the outside world, for them outer wandering become indispensable; so the later *Vedantic* wandering

Eremitic for the search of the Divine truth and Divine manifestation is transformed in Integral Yoga into the spirit of ancient *Vedantic* Seers through inner wandering of Soul and in search of higher planes of Consciousness, and become a manifest and manifold power of the Spirit without dropping back the dynamic parts into the indeterminate stuff of Nature. Or after experiencing the ecstatic Divine union an integral ascetic *Sadhaka* declares in Savitri's language, "Now of wandering it has no need" and he begins to understand that he still lives in Matter empty of its Lord and receives the Divine call of illumining the Matter's depth by manifestation of higher states of Consciousness. His highest Spiritual realisation, while moving towards Supramental status is the entry into the total *Nirvana* of mentality and mental ego, which is a passage into the silence of the Spirit and in the Void he experiences the Omniscience Supreme.

The Agenda of the Divine Centre or the *Ashram*:

The First Condition of true *Ashram* Living:

The right living in the *Ashram* begins when one receives the Divine Call of the double movement of ascent of the Soul and descent of the Divine *Shakti* and gives his whole life towards the intensification of these double movements. A liberated Ascetic is considered fit to live in a Divine Centre when his practice of renunciation or human *Tapasya* paves the passage clear for equality and consecration. A consecrated child experiences Spiritual upliftment through practice of **the Law of Sacrifice** and receives the Divine call to reconcile Matter and Spirit.

The Second Condition of true *Ashram* Living:

Again those who live in the *Ashram* or related with it, without having the above Divine call have two options in their hand, that is either to develop the sense of ownership of the *Ashram* through practice of pseudo *tamasic* and *rajasic* consecration or raise the Being towards The Mother's Infinite Consciousness through true self-giving, though the latter option is difficult to realize than the former and also it is the latter attitude that draws one towards sane *Ashram* living. The sense of ownership in *Ashram* living gives birth to triple internal politics which are internal dialogue between its members by entirely separating themselves from the Divine. Thus in the first category we observe that one lives in the *Ashram* without his Soul's consent but mind, life and body pretend to live a Divine life; in the second category, the Soul has chosen the Divine life but mind, life and body have not wholly consented to such living; in the third category those who support *Ashram* from outside they carry with them always a behind intention which is not meant for the sole satisfaction of the Divine but the satisfaction of their own

desire, ego and interest. So wrong *Ashram* living leaves an impression on them of God as cruel, hard hearted, immoral, merciless and a monster without noticing that they are precisely like that themselves.

The Third Condition of true *Ashram* Living:

The successful *Ashram* living emerges when one gives the first priority to the Divine, the force of unity, with whom he has direct contact; the second priority is given to the obedience towards the Law of Divine living, which makes his life harmonious or he is well informed about the every nook and corner of the norms of integral Yoga, and he can become a child, replacing the outer law by the inner Psychic, Spiritual and Supramental Law and the third priority is given to the fellowship with whom the Law is manifested, the collectivity, the source of mutuality. A true individual has an eternal relation with all other individuals, a practical mutuality founded in essential unity which is the basis of perfect Divine life. Those who compromise or violate the above order or sequence meet on their path endless falsehood and discord. A true and right *Ashram* living leaves an impression on them of God as all-Love, all-Light, all-Good and all-Compassion.

The Fourth Condition of true *Ashram* Living:

The *Yoga Sadhana* in *Ashram* living must first be pursued in secrecy and silence and the high truth of Spirituality need not be brought to the scrutiny before the tribunal of common mentality which has no experience of these things and they consider their incapacity of Spiritual experience as proof of their invalidity and non-existence and demand physically valid proof of Supraphysical facts or what they find difficult to understand or imagine they consider it their right to deny. It has been observed that common men have indulged in the profanation of the Spiritual mysteries and have lost the truth and significance of pure living and their surface nature revolt or deny entry within and reject any inner change. Secondly, a strict mould of Spiritual discipline is enforced on each *Sadhaka* which will prevent him from the misuse of opportunities available in wide and free *Ashram* living and turns the eye inward in continuous search of the Eternal and lastly the Integral Yoga pursued is meant for few fit initiated destined Souls or nameless adventurers in Consciousness and the purity of its motive and special object of extension of inborn Spirituality into various experience need not be popularised or generalised with the help of external machinery because by that 'hundreds and thousands of useless people join in and corrupt the work or reduce it to pompous farce from which the Truth that was coming down recedes into secrecy and silence.' The Influence of the highest perfection of the consecrated child or man of Spiritual attainment need not rest satisfied with some intermediate *tapasya*, no longer confines within the boundary of small collectivity, but he seizes upon one Yogic method after another to realize the single integral Truth and one Supreme experience.

His perfection at a single corner point of *Ashram* can spread across the whole earth and his single disposal towards Truth can change humanity and in order to arrive at the completeness of existence he least depends on external aids.

The Agenda of The Mother's Virgin Fortress:

The First Condition of living in a Virgins' Fortress:

A Virgin's Mind, Life, Body and Soul, seeks only the Divine and she adores the Divine Mother as the Lord and the Protector of her immaculate white virginity. A consecrated individual is considered fit to live in a Virgins' Fortress when her consecration begins to enter Divine union and the sole attraction of the Divine. A virgin Ashramite experiences the Spiritual upliftment through fulfillment of the condition of **the Law of Virginity** and receives the distant Divine call of cellular transformation.

The Second Condition of living in a Virgins' Fortress:

It has been pointed out that the Spiritual disciplines in India have entered corruption and decline through the 'method of self indulgence' and have 'fallen in to discredit' with those who were not *Sadhakas*, or those who were not aware of the truth and practice of original *Shastra*. Again one cannot be a *Sadhaka* by intellectual preparation, understanding and reading of Scriptures; 'for at the end of our long mental labour we might know all that has been said of the Eternal, possess all that can be thought of the Infinite and yet we might not know him (the Divine) at all'. The essential condition of becoming a *Sadhaka* is 'a resolute self consecration from deep within', 'a call from the soul and a sufficient point of support in the mind.' The Virgins' Fortress is born with its extreme Spiritual doctrine to build a strong Spiritual foundation and to meet the inner deficiency and cause of Spiritual fall and a virgin *Sadhaka's* tender purity indulges only in things Divine and Eternal.

The Third Condition of living in a Virgins' Fortress:

A true Virgin child is she or he in whom the static Divine Union is prolonged and dynamised and the *Ishwara* becomes the *Shakti*. She pours Herself into the material mould in ever growing intensities and she or he no longer feels herself as a different entity but identifies as a part and portion of the virgin *Savitri* or the Divine Mother, one with Her Love, *Ananda* and Consciousness.

The Fourth Condition of living in a Virgins' Fortress:

An integrated Virgin is she or he who is capable to direct the gained Divine Consciousness earthward for Psychic, Spiritual and Supramental transformation of Nature. She is preoccupied in entire effort to reveal *Savitri*, the All Mother in

humanity. She discovers the Divine in the Subconscient Self and Inconscient Self and her material life is full of the Presence of the Lord.

The Agenda of World's (Spiritual) Centre:

1: The First Centre:

The First Centre or the World's Centre in its inception is a deformation of God's Eternity.

2: The Second Centre:

The Second Centre or the World's Centre in its formation is a deformation of God's Capacity.

3: The Third Centre:

The Third Centre or the World's Centre in its making represents God's transparency.

4: The Fourth Centre:

The Fourth Centre or the World's Centre in its developed state channels God's Light, Love and Force to earth and man. It fulfills and completes the objective of the Divine Centre of liberating humanity and of the Virgins' Fortress of transforming humanity.

Sri Aurobindo's Consciousness:

First Condition:

The collective Divine living may not be sufficient for an individual who is destined to become a pioneer and precursor in Consciousness. He can isolate himself from collective Divine action and enter exclusively or his all-inclusive movement of Consciousness will cover vertical heights and depths and horizontal wideness capturing the whole earth and the Transcendence and all the nether planes which are identified as undivine.

Second Condition:

A revolutionary individual effort in Consciousness or a special extreme individual askesis can drag humanity ahead if his subjective and objective preoccupation entirely rests on the highest hinted reconciling, all embracing and all exceeding Wisdom of the past and the present and his centre of living is shifted more and more within and above leaving far behind the recalcitrant surface consciousness to encircle the whole earth and hews a path towards the future.

Third Condition:

The World-redeemer's heavy and mighty task in Consciousness is to make world-life a bridge twixt earth and heaven. The Day-bringer must walk in the darkest night of Hell and he who would save the world, must share its pain. His Soul must be wider than the universe to contain all the suffering of earth and calls down greater Power and larger Light to world's Inconscient abyss. Then he can hope to break the Wheels of earth's doom and then shall be ended here the Law of Pain and all would turn ahead to Wisdom and Immortality.

The Mother's Consciousness:**The First Consciousness:**

The **Observing Consciousness** is defined as many sided movement of effort in Ignorance and **Waking Consciousness** is defined as spontaneous action of the Shakti in Knowledge to arrive at comprehensive Knowledge.

The Second Consciousness:

The normal **Cosmic Consciousness** of liberated man is the state of oneness with the Supreme and with all beings and the bliss of that state of Spiritual atmosphere. He lives in a Consciousness where death is realized as a change of robe in the immortal Life, pain is a violent backwash of the waters of universal delight, limitation is a turning of the Infinite upon itself, evil is a circling of the good around its own perfection. The **Cosmic Consciousness** is a meeting place where Matter is real to the Spirit and Spirit is real to the Matter and Mind, Life and Body are illumined.

The Third Consciousness:

The **Supramental Consciousness** is at once the static self-awareness of the Infinite and Eternal and a dynamic power of self-determination inherent in that self-awareness. In this Consciousness all contradictions are cancelled or fused into each other in higher light of seeing and being, in a unified self-knowledge and world-knowledge.

The Fourth Consciousness:

The Mother's Infinite Consciousness is that which rests on the One and acts in the All and is capable of producing infinite variation and results in the phenomenon and form, transcends All and denies none, sees all but lives for its transcendent task, transcends the Light and the Darkness to merge in the Absolute, becomes All and yet transcends the mystic whole, She is immortal yet suffers the mortal limitation of birth and death, when most unseen She works most mightily, and the whole creation lives in a lonely ray of Her Sun.

The Agenda of Evolutionary Synthesis:

The agenda of above human aspirations can be satisfying if it can be reconciled by giving equal effort, regard and reverence to all the eight institutions. The fundamental urge of mundane perfection to attain harmony in the material existence is to be linked preliminarily with the moderate effort of linking existence with the Source, the Creator. The surface concentration of the Divine touch of the moderate is to be penetrated within by substituting the sole pursuit of the Divine in an Ascetic discipline. The Ascetic ascent of uniting with the Divine is to be rightly related with the descending Shakti in a consecrated Ashram living. The reconciliation of Matter and Spirit in a Divine Centre is to be rightly related with the perfection of material life and quest of cellular transformation of a Virgins' fortress. The individual liberation of Soul in Moderate and Ascetics' Fortress and individual transformation of the Nature of Divine Centre and Virgins' Fortress are to be universalised so that the individual can act as a centre of world liberation and world transformation. The mission of the World Centre to act as a channel of Divine Force in liberating and transforming humanity is concentrated further in a movement towards the realisation of the total Consciousness of the Eternal or what we understand as *Sri Aurobindo's* Consciousness. The descent of total Consciousness is a dynamic state of Brahman, known as *The Mother's* Consciousness, which is responsible of total Divine transformation of humanity.

OM TAT SAT

The Agenda of Mundane Perfection

“Only it hoped for greatness in its den
And pleasure and victory in small fields of power
And conquest of life-room for self and kin,
An animal limited by its feeding-space.
It knew not the Immortal in its house;
It had no greater deeper cause to live.”

Savitri-149

“For most are built on Nature’s early plan
And owe small debt to a superior plane
The human average is their level pitch,
The thinking animal’s material range.”

Savitri-689

The Nature’s first evolutionary basis is the material life and man has to first affirm due importance to his external fact of material and vital existence and the Nature’s force of conservation is secured by abundant multiplication of the physical man. His next greater preoccupation in the evolution is to find himself as a mental being in the material life—as much possible perfected individual and social existence. European civilization moved in this direction through the Hellenic idea and further reinforced by the Romans through the ideal of organized power, the cult of reason, the interpretation of life by intellectual thought, constructive and utilitarian organization and the last outcome of this inspiration was the Government of life by Science. The ancient Indian trend was a pursuit of an ideal truth, good and beauty and moulding of mind, life and body into perfection and harmony by this ideal. As soon as mind is sufficiently developed, there awakens in man the Spiritual preoccupation, the discovery of Self and the inmost truth of Being, perfection of Nature by the Power of the Spirit, the solidarity, unity, mutuality of all beings in the Spirit. This Eastern ideal of love, truth, compassion, altruism, philanthropy and service, carried by Buddhism and other ancient Spiritual disciplines were carried to the coasts of Asia and Egypt and from there poured by Christianity into Europe. The barbaric flood of *tamasic* inertia and *rajasic* vitality created confusion and darkness over Asia and Europe respectively and these religious motives burned for some centuries like dim torch lights and had not succeeded to make this world a little happier, they only gave infinitesimal bits of momentary relief to human suffering till it was abandoned by modern man who has found another light, the light of Science.

In Europe the negation of the materialist that the Matter alone is real and the Spirit is a lie moved towards the fullness of riches and the triumphant mastery of this world's powers and possessions. It has experienced an enormous and indispensable utility for a very brief period of rationalistic materialism through which the human race was passing. The modern dominant trend pushes Religion aside as an out-of date superstition, Spiritual realizations and experiences are discredited as a shadowy mysticism and a sublimated crudity deviating from true human evolution, which should be solely the evolution of physical strength and life-power of practical physical mind, the reason governing thought, conduct and organizing intelligence.

The prevalent mundane existence depends ultimately on the false perception that (1) to cabin ourselves in the acceptance of material life and its experiences as the only reality; (2) outward life is alone important; (3) all our pursuit is directed towards an outwardly acquired or learned knowledge and tied the thought to visible things and rely strictly on the wholesome and nourishing outer source; (4) material energy is ordinarily accepted as the sole cause and mode of things, the sole instrumentation of the World-Force and creator of this universe; (5) the materialist ideal considers the extrovert attitude as the only safety and to go inward and live inward is a difficult task or opposes the introvert action considering it as age-long superstition, entry into darkness, dull emptiness and become morbid and (6) lastly we conclude that the eternal Becoming is the only truth of our existence and the eternal Being is only a hallucination, fiction of our intelligence, undeserving of inquiry, an idea born out of our words and verbal dialectics and non-existent; through this superficial inner look we do not find the Spiritual self but the unhealthy life-ego and the mind-ego; this inward tendency has not solved the problem of life nor any of the problems with which humanity is at grips and hence all the adventure of the Unseen is discouraged and even prohibited.

The consistent materialist is ignorant of inner aim of life that develops inward look and upward gaze; he is aware only of its needs and its desires, seeks a partial and short-lived power, knowledge and happiness and falls into the illusion of the chain of works. Thus the aim of the most mundane philosophy is fulfillment, human perfection, satisfaction of the individual but this can be best assured when we deliver ourselves from the limiting mental and vital ego and command a wider life, a larger existence, a higher consciousness and a happier Soul state.

Most of humanity devotes the major part of their energy to life on earth, to the terrestrial needs, interests, desires, ideals suitable to individual and the race. The law, condition of growth, the natural impulse of rule imposed upon the general humanity is the care of the body, sufficient development and enjoyment of

the vital and mental being, the pursuit of high and large individual and collective ideal of attainable human perfection. Without these things man could not attain his full manhood. Any view, ideology or part knowledge which neglects, unduly belittles and intolerantly condemns them is unfit to be the general and complete law of human living. Nature takes good care so that the race shall not neglect these fundamental necessities; for they are the part and portion of the Divine plan in us and first step of maintenance of their material and mental ground and these are also the foundation and body of her structure.

A considerable part of the race had swerved aside to the real call of the Ascetic life; they adhered to the normal life but with an underlying belief in its unreality, a greyness and restless dissatisfaction to the life in which they must still continue and the poor inconclusiveness of the greatest results they can achieve. This belief can insist to unnerve the life impulse and an increasing littleness of its motives and an absorption in an ordinary narrow living. Thus humanity is deprived of a natural response to the Divine Being's larger joy in cosmic existence and a failure of the great progressive human idealism of collective self-development and a noble embrace of the battle and the labour.

If we push far enough the materialist conclusion that Matter alone is real, then we arrive at the insignificance and unreality of the life of the individual and the race. Thus man is compelled either towards a transient existence of 'live a life' or a dispassionate and objectless service of the race and the individual, with full awareness that the latter is a transient friction of the nervous mentality and the former is only a little more long-lived collective form of same nervous spasm of matter. Thus he works and enjoys under the impulsion of a material energy which deceives him with a brief delusion of life or with a nobler delusion of an ethical aim and a mental consummation.

One high and reasonable aim for the individual human being is to study the law of the Becomings and take the best advantage of their secret. His business is to make the most of such actualities as exist and to seize on or to advance towards the highest possibilities that can be developed here or are in making. His highest thought and largest contribution is towards the present intellectual, moral and vital welfare and future progress of the race. Welfare and progress of humanity during its persistence on earth provide the largest field and the natural limits for the terrestrial aim of his being. The superior persistence of the race and the greatness and importance of the collective life should determine the nature and scope of his ideals. But if the progress or welfare of humanity be excluded as not his highest business or as delusion of ego, the individual is there to achieve his greatest possible perfection or make the most of his life in whatever way his nature demands will then be life's significance.

Since development is clearly the law of the human Soul, it is most likely to be discovered by giving full and legitimate value to each part of his composite being and many-sided aspiration. This finding must be an integration and an evolutionary synthesis. The synthesis of this kind was attempted in the ancient Indian culture and did not succeed due to exaggeration of any of its four motives. It accepted four legitimate motives for integration and fulfillment of human living, -- (1) man's basic needs of food, clothing and shelter, (2) satisfaction of his desires and new wants and enjoyment of maximum opportunities of existence, a period of normal living to satisfy human interests and ego; (3) his ethical and religious aspiration, a period of development of moderate spirituality and (4) his ultimate spiritual realisation of God, Light, Freedom, Bliss and Immortality and an ultimate release from the ordinary mundane existence. In the ancient culture greatest emphasis was laid on fitting of the individual into the community and the individual had to pass first through the social status of the physical, vital, mental being with his satisfaction of interest, desire, pursuit of knowledge and right living before he could reach fitness for a truer self-realisation and free spiritual existence.

It is a fact that it is impossible for all to trace out the whole circle of development in a single short lifetime. So a theory of complete evolution is developed through a long succession of rebirths, or all life, before one could be fit for the ultimate spiritual realisation. Man's failure to reconcile the above synthesis gave birth to two schools in opposition to each other and human thought falls apart towards two opposite extremes, (1) first one is the normal mundane and pragmatic life of interests and desires with an ethical and religious colouring and coating which regards the fulfillment and satisfaction of the mental, vital and physical ego-sense as the object of life and looks no farther while the other is (2) an abnormal or supernormal inner life which begins and is founded on Ascetic renunciation, regards the conquest of ego in the interest of Soul, Spirit or whatever the ultimate reality as one thing supremely worth living. In Europe, the affirmation of the Materialist, directed life towards the fullness of riches and the triumphant mastery of this world's powers and possessions. In India the Ascetic affirmation has resulted in a great heaping up of the treasures of the Spirit. The gulf between the two is to be reconciled through a synthesis of Evolution.

Since life has no Divine significance in the immediate future so the impatience of human intellect searched some shortcut and stumbled on some maimed achievement or recoil towards a past egoistic life and its satisfaction. Life is split between spiritual and mundane and there can only be an abrupt transition and not a harmonious reconciliation of integral human existence.

Man has recently advanced considerably in knowledge of the physical world, in the handling of his surroundings, in his purely external and utilitarian use

of the secret laws of Nature and Science has succeeded in mechanizing the life of the whole of humanity. He continues to manifest the same capacities and incapacities, the same qualities and defects, the same efforts, blunders, achievements, frustrations as that of the early beginnings of the race. If progress there has been, it is at most perhaps in a wider circle. Man today is not wiser than the ancient Seers and Sages and Thinkers, not more spiritual than the great Seekers of old, the first mighty Mystics, not having the more courageous and war loving attitude than the ancient Kings; not superior in arts and crafts to the ancient Artists and Craftsmen; the old races that have disappeared showed as potent an intrinsic originality, invention, capacity of dealing with life. If the present modern man in this respect has gone a little farther, it is because he has inherited the achievements of his forerunners. Nothing warrants the idea that he will ever hew his way out of the half-knowledge and half-ignorance which is the stamp of his type. Even if he develops a higher knowledge he may not be able to break out of the utmost boundary of the mental circle.

Now a stage has been reached in which the human mind has reached in certain direction enormous growth while in the other stands arrested and bewildered and may no longer find a safe exit. Man has raised a huge and complex structure, a huge mechanical organisation and scientific knowledge of external life for the service of his mental, vital and physical claims, urges and enjoyments, a complex, political, social, religious, administrative, economic and cultural machinery, an organized collectivity for his intellectual, sensational, aesthetic and material satisfaction and for the multiplication of new wants and an aggressive expansion of the collective ego. He is a dangerous servant of his blundering ego and unlimited appetites. Yet he is searching for a greater seeing mind beyond the sense knowledge, the rapidity and sureness with which it has embraced the visible universe is only an earnest of the energy and success which we may hope to see repeated in the conquest of what lies beyond, an intuitive Soul of knowledge, discovery of higher truth, good and beauty which could provide the basic fullness of life, the discovery of a greater and diviner Spirit which would intervene and use life for a higher perfection of the being and a condition of free growth that exceeded it. What is necessary now is that there should be a turn in humanity felt by some or many towards the vision of this high change, a feeling of its imperative need, the sense of its possibility, the will to make it possible in themselves and to find the way. Humanity is now at the critical juncture of its world destiny where he will either escape or resolve the problem through Spiritual ascension.

The surface consciousness of a mundane is ignorant of mass relations, separated from each other, rooted in a divided ego and mind's constructed knowledge and must strive some kind of right relation between their embodied ignorance. His relations formed in group are constantly marred by imperfect understanding, gross misunderstanding, strife, discord, unhappiness and the

superficiality of his mind's deceptive constructions is the cause of his frustration. For perfect social living he labours to establish unity, mutuality and harmony and what he builds is a constructed unity, an association of interests and egos enforced by law and social custom and imposes an artificial constructed order in which the interests of some prevail over the interests of others. He is a social being and for its perfection he has to improve ethical and social relation with other men and live for its benefit and utility; the society is also there for the service of all, to give them their right relation, education, training, economic opportunity, right frame of life. Modern spirit has sought a civilization of material order and comfort and generalised the utilitarian rationality through Reason, Science and Education which will make the individual a perfected social being in a perfected economic society. The Spiritual ideal is substituted by mentalised and moralised humanitarianism relieved of all religious colouring and a social ethic. Thus the race is hurried forward by its own momentum into a chaos of its life in which all received values and firm ground of conduct and culture were overthrown and seemed to disappear from its social organisation. These disorders, defects and disharmonies are normal to a status and energy of Ignorance and can only be dissolved by a greater Light than that of mind nature or life nature.

The relation between one mundane community and another mundane community is accommodated with a constant recurrence of strife of collective ego with collective ego and through persistent readjustment of social order one can experience nothing better than an imperfect structure of life, a narrow domain of objective external solidities, a combination of association and regulated conflict, an accommodation of interests grouped or dovetailed into each other to form a society and a consolidation by need and the pressure of struggle with outside forces. An increasing mechanisation, a standardisation, a fixing of all into a common mould in order to ensure harmony is its mental method. The aim which the most mundane philosophy pursues, the fulfillment, perfection, satisfaction of the individual, is best assured not by satisfying the narrow ego but by finding freedom in a higher and larger Self and change by true union of consciousness founded upon a nature of Self-knowledge, entry into inner or subliminal reality, inner realisation of unity, concord of our inner forces of being and inner forces of life; for in that way alone can there come liberation from Ignorance in which our mentality dwells and a release into a complete consciousness, a true and integral self-realisation and self-knowledge.

The outer apparent natural man, the ephemeral being, the son of death subject to constraint of his material embodiment and imprisoned in a limited mentality has to become the real inner Man; he has to recognize himself as the child of Immortality. His first business is to evolve his individual separative personality and its perfect disengagement from the lower subconscious urges in which the individual is overpowered by the mass consciousness of the world and

entirely subject to the mechanical workings of Nature; he has to evolve all his human capacities of power, knowledge and enjoyment so that he may turn them upon the world with more and more self-mastery and force and then his next business is to successfully turn his faculties to higher, larger and greater work, to enlarge his partial being into a complete being, his partial consciousness into an integral consciousness, his self mastery into mastery over environment, world union and world harmony, transform his obscure, erroneous and ignorant mentality into luminous knowledge, will, feeling and action.

OM TAT SAT

The Agenda of Moderate Spirituality

“Nevertheless it is possible to make the material man and his life **moderately** progressive by imprinting on the **material mind** (physical mind) the custom of progress, the habit of conscious change, the fixed idea of progression as a **law of life**... It is possible to give the material man and his life a **moderate spirituality** by accustoming him to regard in a religious spirit all the institutions of life and its customary activities.”

Sri Aurobindo

“Nor can the ideal of human life be simply the animal repeated on a higher scale of mentality. Otherwise, a **moderate mental satisfaction** would have stayed our advance.”

Sri Aurobindo

“In the ancient Indian distinction between the once born and the twice born, it is to this **material man** that the former description can be applied. He does Nature’s **inferior works**; he assures the basis for her higher activities; but not to him easily are opened the glories of her second birth.”

Sri Aurobindo

“When we attain **this perfection** (master of the physical), then action and inaction become immaterial, since neither interferes with the freedom of the soul or draws it away from its urge towards the Self or its poise in the Self. But this state of perfection arrives later in the Yoga and till then the **law of moderation** laid down by *the Gita* is **the best for us**; too much mental and physical action then is not good since excess draws away too much energy and reacts unfavourably upon the spiritual condition; too little also is not good since defect leads to a habit of inaction and even to an incapacity which has afterwards to be surmounted with difficulty.”

Sri Aurobindo

The moderate philosophy considers man as above the brute and below the God and he is given the calm reason as his guide. He chooses a middle path of reason’s vigilant light which is neither that of Gods with their superhuman thought and power nor that of Titans with their furious march to conquer the kingdom of heaven and dash their life against the eternal Law and fall and break by their own violent mass, nor is he driven by an unthinking will of the bird and beast, nor is he moved senselessly by the stark necessity of Inconscient things. The Moderate Spirituality begins when there is an instreaming of exceptional light of experience into the great mass of normal unenlightened human mind, vitality and physicality

which forms the outer self and engrosses the natural preoccupation of a moderate seeker.

Integral Yoga recognizes man's hunger for immediate solutions of all his practical problems and does not rest content with unsolved discord, unilluminated compromise, patched with failure but sets out in its mission to resolve all problems of existence through integral Evolution or existence fully aware of itself. It accepts all life as Yoga of the Mother-nature, evolving through the concentration of the individual or the secret will of *Sachchidanada* appearing as the individual in a world. It uses all the means of Religion, Science, Occult knowledge and Spiritual thought as a starting point and the evolutionary endeavour of Nature has experimented on all lines in order to find her true way and her whole way. It accepts the developmental urge of all Religion as 'a sort of ignorant Yoga of devotion', and Science as 'a sort of ignorant Yoga of intellect'; it is the first approach of mind to the Spirit and Nature's means of slow evolution and are relevant for the beginners. Integral Yoga accepts all Religion as part of the eternal Religion, *Sanatana Dharma*, and adoration of personal God of all Religion as passage of partial realisation of the Divine helping one towards the realisation of the Divine in its entirety. All Science is accepted as part and portion of Supreme Science and the rationalistic Materialism can safely enter the vast field of evidence and experience when the intellect has been severely trained to clear austerity. It served humanity greatly through a clean sweep at once of truth of liberated intelligence, a new departure and a surer advance of perfect experience and liberates humanity from the dualities of the sensational partial conceptions.

Who is a moderate?

“He is satisfied with his common average kind;
 Tomorrow's hopes and his old rounds of thought,
 His old familiar interests and desires
 He has made into a thick and narrowing hedge
 Defending his small life from the Invisible;
 His being's kinship to infinity
 He has shut away from him into inmost self,
 Fenced off the greatness of hidden God.”

Savitri-165-66

“As long as the human animal is lord
 And a dense nether nature screens the soul,
 As long as intellect's outward-gazing sight
 Serves earthy interest and creature joys,
 An incurable littleness pursues his days.”

Savitri-163-164

A moderate's width of life is all that he can think and act and to enjoy and to breathe is the height of his mortal hope. He meets a strange portion of his self that seeks for fragments and lives in the fragments. He lives in himself and for himself alone and with the rest joins only fleeting ties. He passions over his surface joy and grief and is unable to discover the Eternal in his secret house. He pursues the Divine Mother with life's blind desire and claims all of Her as his lonely own and hastens to engross Her sweetness meant for all and hopes to bind Her with his longing cords. He finds Her Divine touch too strong to bear, intolerant of a Force he could not house and shrank into himself as from too bright a Sun. His mind's light hides from him the Eternal's thought; his heart's hope conceals from him the Eternal's will and earthly joy shuts from him the Eternal's Bliss.

The Spirit of a Moderate:

“Man turns aside or chooses easier paths;”

Savitri-449

“Only in limits can man's strength be safe,
Yet is infinity thy spirit's goal,”

Savitri-453

Moderate Spirituality is the first preliminary form of seeking with certain kind of religiosity which is not a pure Spiritual temperament but is of the nature of mind or life finding in itself a Spiritual support. In this stage man is mostly preoccupied with the utilization of such contacts as he can construct with what is beyond him to help or serve his mental ideas or moral ideals or his vital and physical interests and true turn to some Spiritual change has not yet come.

Through small joys and grief he moves towards God. His consciousness forgets to be Divine and cannot bear the Divine's tremendous touch and cannot experience radical transformation of Nature. He experiences God with His cruel indifferent bitter law and pitiless gaze, meets love with his own agony and short-lived passion and an unknown face of Fate visits with ominous terror and shadowy doom. Now he walks in Nature's doubtful ray. If his will could be made one with the Divine will and if his thought could echo the thoughts of God, then he might be all-knowing and omnipotent. If his mind can receive God's light and his force be driven by God's force then he is a miracle doing miracles.

Effort has been made to accommodate the moderate seekers in the main streams of Integral Yoga regardless of their past trend, fixed belief and exclusive methods. They will be conversant with its many fold spiritual practices from the very beginning of their sadhana life and make their life opulent with the fresh inflow of spiritual experiences. Their natural recoil from the difficult road, high truth, concentrated writings, great adventure within and without and practice of

large scale Spiritual disciplines are corrected, enlarged and transcended through practice of inner adoration, sacrifice and consecrated action. An awareness comes of an inner light, of guidance or a communion, a greater control than the mind and will to which something in him obeys but all is not yet recast in the mould of that experience. The final aim of the evolutionary Nature in mental man is Spiritual change by the influence of the inner being and higher Spiritual mind but this by itself can lead to an illumined mental idealism to the growth of a religious mind, a religious temperament and some devotion in the heart and piety in the conduct. It is a first approach of Mind to the Spirit but it cannot enter radical transformation of life and nature. Thus a moderate devotee has more responsibility to live deeper within, to exceed his present consciousness and raise the spiritual aspiration of the heart, its self-offering and its inner seeking.

The Law of Moderation-1:

Or Practice of Moderate Spirituality through Science:

“This is the sign of Matter’s Infinite,
 This the weird purport of the picture shown
 To Science the giantess, measurer of her field,
 As she pores on the record of her close survey
 And mathematizes her huge external world,
 To Reason bound within the circle of sense,
 Or in thought’s broad impalpable Exchange
 A speculator in tenuous vast ideas,
 Abstractions in the void her currency
 We know not with what firm values for its base.”

Savitri-167

“Then science and reason careless of the soul
 Could iron out a tranquil uniform world,”

Savitri-255

Science begins its journey from an obscure and ignorant perception of the hidden realities of Nature and proceeds towards more luminous and more potential vision of the Truth. It is the outcome of the development of man’s faculty of exclusive concentration. Integral Evolution considers Science as a part of occultism as it brings to light the Nature’s hidden formulas and uses its knowledge to set free the operation of her energies and place all its inventions and discoveries at the service of mankind. Science represents a vast system of physical magic through utilization of secret truths of being and secret power and processes of Nature. Integral Evolution further provides this input that completion of physical knowledge of Science can be arrived at by discovery of Supraphysical knowledge because behind the process of physical Nature there is a vast inner kingdom of Supraphysical fact which can be accessed through subliminal and spiritual entry.

Science dreams of physical conquest of death, discovers the necessary conditions or means for an indefinite survival of the body, has insatiable thirst for power and knowledge to capture God's Omnipotence and Omniscience, contracting Space and Time to vanishing point and it strives in a thousand ways to make man the master of the circumstance and it is arriving at the border where material is divided from the immaterial and the highest achievement of utilitarian Science has even reduced the dependency on external aid of machinery to a vanishing point. In the wireless telegraphy and telephonic communication the sensible physical means for the intermediate transmission of the physical force is removed and it is preserved only at the point of transmission and reception. The development of Supraphysical science ensures that dependency even on these machineries will disappear and Mind can directly seize physical energies. If we can recognize this fact then an enormous vistas to the future will wide open through Supraphysical Science.

Since the very soul of scientific enquiry is the search for knowledge, so it cannot cry a halt at sense dominated knowledge and reasoning from sense knowledge and shall strive to go beyond. Science confirms the Vedic and the Upanishadic idea 'of the one essence with its many becomings'. The dualist appearance of Matter and Energy are reconciled in Science as matter is energy or $E = mc^2$ and are reconciled in Vedanta as the Matter is Brahman Energy, *annam brahma*. It is evident that essential Matter is a thing non-existent to senses and is only a conceptual form of substance and a point is reached where the arbitrary distinction in thought divides the form of substance from the form of energy.

With the increase of scientific knowledge man becomes capable of regulating and indefinitely prolonging life, though not capable of an entire conquest of death. Science is capable of envisaging only external or secondary causes of removing death and disease to a distance and is not capable of the root knowledge of eliminating it; it knows the process of things but not the essence, thus it arrives at more powerful manipulation of circumstance without experiencing the essential control. But if we could go behind the surface nature and grasp the essential subtle nature and cause of error, suffering and death, we might hope to arrive at a mastery over them which should be not relative but entire. We can even hope to eliminate them altogether and justify the dominant instinct of our nature by the conquest of that absolute good, bliss, knowledge and immortality which our intuitions perceive as the true and ultimate condition of the human being.

Science is keen to take minute care, intelligent approach and one pointed concentration on smallest and largest of its works. This mighty energy is an equal and impartial mother and its intensity and force of movement is the same in the formation and upholding of a system of suns and the organization of the life of an

ant-hill. We have already seen how greatly and scrupulously Science has served the ends of the Divine and we must preserve all the truths of material Science and its real utilities in the final harmony, even if many or even if all of its existing forms have to be broken or left aside.

Reason corrects the error and limitation of the sense mind and is therefore one of the most powerful faculties developed by Science and that is the chief cause of his superiority among the terrestrial beings. The reason of the enormous success of physical Science is that it works best and with a firm confidence, the truth and potentiality already contained in Nature, when it is given a substance to work or handle the cosmic force through acquired knowledge, deals objectivised actualities with sure steps, erects formulas and standards based on the objective and phenomenal reality and proceeds from them for new invention and new discovery. Physical Science enlarged the discoveries and released the huge secret material energy into action and for it physical alone is real and Mind and Life are only the departmental activities of Matter and material instrumentation and it ignores the Spiritual, considering it as one form and fragment of Mind. Certain scientific discoveries are misused and clumsily used by humanity who are mentally and morally unready to handle powers great and perilous; for it would be an artificial control without any knowledge of the secret energy that underlie and sustain our creation.

The ancient Indian Physicists had identified the hierarchies through which the pure Energy has condensed as pure Matter and the elementary state of material Force is a condition of pure material extension in space. The Material force first modified its ethereal status, *akasha*, and from this vibration the sense of sound is born and it further modified into a second state which is called in the old language the aerial, *vayu*, of which a special property of contact between force and force has emerged and from this vibration of force the sense of touch is born. The third self-modification of the primitive force is the principle of light, electricity, fire and heat. *Agni*, which is again manifested in earth's atmosphere as sight. A fourth state is characterized by diffusion, is termed as water or the liquid state, *jala*, accompanied by the birth of fourth element of sense, the taste and the final modification is termed as earth of the solid state, *bhumi*, accompanying with it the faculty of sense, the smell. This is the attitude of ordinary consciousness towards Matter that in proportion as Matter is more subtle, less densely resistant and enduringly seizable by the sense, it appears to us less material. Thus the ancient thinking satisfied the query of the ordinary human mind, about how these forms which are so real, durable and solid to the sense can be in truth only temporary phenomena and things like pure energy are nonexistent, intangible and incredible to sense organs.

The integral *Vedantic* affirmation of universe confirms that the delight of its existence is at (1) first self-gathered, absorbed, sub-conscious in the basis of the physical universe giving birth to the five states of Matter, *akasha, vayu, agni, jala and bhumi* ; (2) then evolves the five subtle sense of life that of *sabda, sparsa, drusti, rasa and gandha*; this Life is Force and Force is Power and Power is Will and Will is the working of the master Consciousness; (3) then the life of sensation further emerges as growth of mind and ego in the triple vibration of pain, pleasure and indifference which is the limitation of the force of consciousness in the form and from its exposure to shocks of the universal Force which it finds alien to it and out of harmony with its own measure and standard; (4) finally, the distortion of original consciousness emerges as the full *Sachchidananda* consciousness in its creations by (a) universality, (b) by equality, (c) by self-possession and (d) by conquest of Nature. This is the normal course, evolution and movement of the world.

To realize its own power and to master and to know its world is therefore the increasing impulse of all individual life and that impulse is identified as the essential aspect of growing self-manifestation of *Sachchidananda* in cosmic existence or universalization of the individual Being and Nature. His limited mental consciousness has to widen to the superconscient unity in which each embraces all; his narrow heart has to learn the infinite embrace and replace its lusts and discords by universal love; his restricted vital being has to become equal to the whole shock of the universe upon it and capable of universal delight; his recalcitrant physical being has to know itself as no separate entity but as one with and sustaining in itself the whole flow of the indivisible Force that is all things. The Divine Life is born out of the deeper and wider truth of our being which is extended as life of unity, mutuality and harmony, which will again replace the imperfect mental consciousness of artificially arranged and mechanized unity of material life into the oneness-in-all of the supreme Existence-Consciousness-Bliss. Reason and Science bind man within the limitation of Space and Time. The Space is defined as a stable extension measured out by divisibility of substance and mind places itself at certain point in that divisible extension and regards the disposition of substance around it. Time is defined as a mobile extension measured out by succession of the past, present and future in which mind places itself at a certain point from which it can look back and ahead. This experience of space and time in our waking state is what we call as a surface mental consciousness, and is only a small selection from our entire conscious Being. Behind this surface consciousness there is much vaster subliminal and subconscious mind, which is the greater part of our identity and contains height, depth and profundities to which no man can measure or fathom. This knowledge gives us the starting point of the true Science and also starting point of true spirituality. This knowledge will deliver us from the circumscription by the material and illusion of the obvious.

Modern thought is unaware of invisible forces other than those revealed or constructed by Science; it does not believe that Nature is capable of creating any physical, vital and mental beings other than those around us in the physical world, men, beasts, birds, reptiles, fish, insects, germs and animalculae. These cosmic forces whose subtler substance is invisible to us, form conscious beings or use persons to embody them in physical forms and in a physical world and can act upon Matter and through Matter. As there are Powers of Knowledge or Forces of Light and Truth, so there are Powers of Ignorance, tenebrous Forces of the Darkness, Falsehood and Evil whose work is to prolong the reign of Ignorance and Suffering. The transformation of these universal forces attached to present unstable creation is beyond the scope and control of Physical Science. Science is oblivious and unaware of the Being, the Self and it experiences the separateness in the multiplicity and a dwelling or circling in the ill-understood maze of becomings but this limitation can be cured by the soul in the Becoming growing into knowledge, into the awareness of the Being which in the multiplicity holds all these existences and their truth is already there in the Being's timeless existence. The Divine Being is capable of becoming innumerable forms, though He is beyond all form, He does not lose His Divinity in these multitude of forms but pours out in them the delight of His being and glories of his godhead; this Earth-power, principle of all this figured material existence, does not lose her immutable divinity because she forms into habitable worlds, throws herself out in the hills and hollows and allows herself to be shaped into utensils or the hearth and the household or as hard metal into weapon, engine, electrical and electronic appliances. The material substance, either subtle like air, ether, heat, electricity and light or rather denser in water, soil, rock and hard metal, are form and body of the Spirit and would never have been created if it could not be made a basis for the self-expression of the Spirit.

Science itself is a mental construction, a multitude of formulas and devices, masterful in the creation of apt machinery, but is entirely ignorant of the foundations of our Being and of world-Being. It cannot transform and perfect our nature and therefore cannot perfect our life. We do not gain essentially anything most needful by utmost widening of a physical objective knowledge like embracing the most distant solar systems and deepest layers of earth and sea and the most subtle powers of material energy. That is why in spite of the dazzling triumphs of physical Science with all its achievements of making life of humanity materially one, proves itself always in the end a vain and helpless creed by fixing everything into an artificially arranged and mechanised unity of material life and can never achieve happiness and fullness of being for the humanity. Our true happiness and completeness lies in true growth of our whole being and transcendence of our existing Nature. So first we must grow into our full mental being which is the first transitional movement towards human perfection and

freedom; it does not actually liberate the Soul but prepares loosening of the hold of material and vital absorption.

The Integral Yogi's distinction from other mental men is that he lives and acts in a greater vision and vaster spiritual Consciousness that he has to express or rather that presses to express itself through him and moulds his works. After realisation of the Integral Divine, the static highest Oneness and the Dynamic greatest Power, an Integral Yogi returns to intermediate worlds for multiple perfection, *siddhis*, and again returns to earth and its multitude of problems, bears the burden of the world, enjoys Divinely its Self and Universe by renouncing the egoistic sense of desire and possession, *tyaktena bhunjithah* and transforms humanity. His entry in Occultism is not confined to a subordinate action of astonishingly effective use of mind power and life power by mechanisation of latent forces but mind and life forces are made plastic, subtle, variable in their action and have not the material rigidity and they develop a subtle and plastic Intuition in the knowledge for the interpretation of all their action, process and application of established formulas. He enters Arts with the aim of a more glorious and beautiful manifestation; there the delight of the Spirit is ever new, the forms of beauty is innumerable, the godhead adored is ever young and taste of the delight is eternal and inexhaustible and attains to something of this true capacity for variable but universal delight in the aesthetic reception of things. His aim in utilitarian Science is to enter the ways and processes of the Divine, to know the material and means of work to utilize that knowledge for the conscious and faultless expression of the Spirit's mystery, joy and self-fulfilment. His aim in Science is to discover, understand and execute the working of the Divine Consciousness-Puissance in men, creatures and in Nature's myriad manifestations. His aim in medical Science is to discover integral healing through intervention of the Divine Grace or Nature's all-powerful suprarational remedy which can be subordinated by the support of medicines and doctors.

Science discovers the fundamental truth of existence that the Matter resolves itself into form of Energy. Traditional Spirituality discovers the greater and completer fundamental truth that the Matter exists as a substantial appearance of Consciousness and the only reality is a pure Spirit or the Conscious Being. Integral Spirituality finds a link principle of Consciousness which is veiled as subconscious form in Matter and revealed as super conscious form in Spirit. Since to the Science, Matter is the beginning and end of all knowledge so it shows reluctance to accept Consciousness as the mother of intelligence and material Energy is now ordinarily accepted as the sole cause and mode of things and the sole instrumentation of the World-Force. Science has worked marvels by organizing the instrumentation of material forces and created an unlimited prospect of our existence and it does not accept the instrumentation of the powers of Consciousness and Spiritual and Occult forces exceeding and overpassing the

limitation of existing Nature. When Science will be able to mend its earlier stand of recognizing a subconscious mind or intelligence as creator of material universe but accepts an involved Truth Consciousness behind all material existence, then it will be able trace the hierarchies of higher Consciousness and gives way to the higher Spiritual appetite of Integral Yoga and its unconscious wandering within Matter ends and it will recognize life, mind and Supermind as evolution of veiled Consciousness in Matter or different grades of same energy, different organizations of the one conscious force of Existence. Thus we cease to reason and go deep into ourselves by stilling the mind. Knowledge of luminous vastness with illimitable self-vision awaits and is seated beyond mind and intellectual reasoning. Thus we can hope that a great progression of Science starting from the rudimentary beginnings of an awakening of the material forces might lead to another immense development and departure.

The Law of Moderation-2:

Or Practice of Moderate Spirituality through Religion:

“Each soul is the great Father’s crucified Son,”

Savitri-500

“Only religion in this bankruptcy
Presents its dubious riches to our hearts
Or signs unprovisioned cheques on the Beyond:
Our poverty shall there have its revenge.”

Savitri-167

The objective of all Religion is to generalize the highest available Spiritual Truth for the largest benefit of humanity. The objective of all Spirituality is to trace the endless unfolding of the opulence of the Spirit and preserve its highest discovered truth in some secret Schools of Spiritual Fortress for present and future benefit of humanity. In Integral Yoga, both the objectives are reconciled.

But in our separative consciousness we consider each Religion exists as opposites through rituals, ceremony and sacraments; each claims to be the Truth and superior and taxes the others with error and inferior Truth-expressions; each feels impelled to destroy or refuse the others in order that it alone may survive and spread the message of the Truth. The religious emotions are often invaded by turmoil, obscurity, self-assertive narrowness, challenging egoism and are either crude or narrow or fanatical or mixed with movements that are not signs of the Spirit’s freedom and balk religion of its higher spiritual aim and character. The necessity of mutually destructive schools of philosophy arises when human mentality lays an exclusive emphasis on one side of the Spiritual experience, affirms that as the sole eternal Truth of existence and states it in terms of all dividing mental logic. Again if we give support on this play of difference then we assert that the Supreme and the human soul are eternally different and reject the validity of a Spiritual experience which transcends their difference.

The quest of man for God, which becomes in the end most ardent and enthralling of all his quests, begins with his first vague questionings of Nature, thus the primitive form of Religion started from animism, spirit-worship, demon-worship and deification of the natural forces, an obscure and ignorant feeling of hidden influences and incalculable forces, or a vague sense of being, will, intelligence in what seems to us Inconscient, of the invisible behind the visible, of the secretly conscious Spirit in things distributing itself in every working of energy. This obscurity, inferior stage and primitive inadequacy of the first perceptions do not detract from the value of the truth of this great quest of the human heart and mind, and it must start from an obscure and ignorant perception of hidden Realities and proceed to the more and more luminous vision of the Truth and sheer contact of the spiritual Reality which at first comes to us masked, draped, veiled by the mists of the Ignorance.

In India, the age of Intuitive knowledge, Intuitive seeing and Intuitive expression was represented by fathomless thought and profound language of early Vedantic thinking of the Upanishads; the Intuition was unable to give us direct knowledge because the surface nature was not trained and well organized to fully assimilate its messages. In order to organize the surface being the age of Intuitive knowledge had to give place to the age of rational knowledge, inspired Scriptures, intellectual account which made room for metaphysical philosophy and logical justification of what has been found by inner realisation as represented in The Gita and afterwards metaphysical philosophy gave birth to systematized method for realisation and experience through experimental psycho-physical Science of Hathayoga, experimental occult science of Tantra and experimental Psychic Science of Rajayoga. In the West, this synthetic and illumined tendency of consciousness was replaced by the separative and analytic, Spiritual urge parted company from intellectual reason, philosophy took the form of purely intellectual and ratiocinative explanation for things. The dynamic thought and conduct developed a discipline, an effort at inner perfection of the being through systems like the Pythagorean, Stoic and Epicurean; this reached a higher Spiritual plane of knowledge through the later Christian and Neo-pagan thought structures where the Eastern and Western experiences were reconciled.

In the age of rationalistic speculation, the Indian philosophers were respectful of a double attitude, that of (1) inspired revelation through Intuition, an authority superior to reason and (2) testing the result of Intuition through Reason. In this way they avoided the metaphysical sin and the tendency to battle in the cloud. Their speculations proceeded towards the highest spiritual experience by united consent of two great authorities, the Intuition and the Reason. Subsequently in the passage of time the trend of the reason to assert its own supremacy prevailed in effect over the theory of its subordination. So the old catholicity and unity of

intuitive Knowledge which sees things in the whole, suffered through the intervention of reason's analysis and division and natural tendency of the reason to affirm some and negate others which conflict with its own chosen conclusion and hence each schools of thought founded on Vedic or Vedantic theory use its texts as weapons of opposition against others. In the West the later Religion was not supported by philosophy but by credal theology. There Spiritual philosophy emerged by the sheer force of the individual genius and it was observed that the critical control of the intellect over Spiritual experience was hampered and was unreliable due to an inferior light of reason turned upon a field of higher Spiritual illumination.

The real business of Religion is to prepare man's mind, life and bodily existence for a Spiritual evolution and it has to lead him to that point where the inner Spiritual light begins to fully emerge. The Religions in India accepted vast number of difficult formulations and all the elements that have grown in the course of evolution of Religion and refused to ban or excise any. It developed occult Science to its utmost limit, accepted Spiritual philosophies of all kinds, every possible line of highest, deepest and largest Spiritual realisation, Spiritual experience and Spiritual self-discipline; follows all ways of communication between man and the Supreme Divine and every possible way of advance to the goal. Thus a larger psychic and emotional relation, more deep and plastic in its essence and all embracing relation with God became imperative. It is by such plasticity and catholicity that wider aim of the evolution of Religion can work with an unexampled multitudinous richness, impregnable durability, generality, universality, height, subtlety and all possible fullness.

All the post *Buddhistic* era lived in the shadow of the great Refusal and the final end of life for all is the garb of the ascetic. It disturbed two thousand years of old Aryan balance between Matter and Spirit and has increasingly dominated Indian minds for many centuries with the idea that (1) renunciation is the sole path of knowledge, (2) acceptance of life as the act of ignorant *Maya*, (3) the cessation of birth is the right use of human birth, the call of the Spirit to recoil from Matter.

It was in the Integral Yoga, the three great formulas of negations of interim solution, (1) the chain of karma, (2) escape from wheel of rebirth and (3) cosmic illusion, *Maya*, which had permeated and predominated the general conception of the mind of the race through most of the religious and spiritual disciplines of India, were transcended and it was felt necessary to look afresh at the Idea or Truth behind the **negation** of this cosmic existence. In the new orientation, in its ultimate objective the limitations of Universal Illusionism behind these theories were traced and they were transformed to their full significance of a universal Realism, a real universe reposing on a Reality at once Universal, Transcendent and Absolute.

The law or the chain of *karma* is Divine Will acting through the limitation of mind producing mechanised living and bondage. Each being reaps what he sows. *Karma* is further projected as outcome of past good or evil thoughts, feelings and actions which determine and construct his fixed physical fate. They are the chief or the most forceful determinants of his being and his future. This idea of *Karma* is a construction of the narrow but practical human physical mind and vital mind concerned with its petty rules of life and its desires and joys and sorrows and erecting their puny standards into the law and aim of the cosmos. These ignorant notions cannot be acceptable to the human intellect and still less to the law of Divine living.

The true liberating *karma* as proposed in Integral Yoga is the action of direct Divine will received through the Psychic or Spiritual being whose outcome is intense creative joy of Spirit, the harmony of the eternal musician and the play of the Divine. The higher law of *karma* is ultimately the law of Spiritual evolution and with the emergence of our Soul, the primary plan of fixed destiny is partly modified by the intervention of the mind and wholly changed to Psychic and Spiritual destiny and the binding law of *karma* is replaced with the Spiritual freedom or the law of the Self. The past mechanized action of man gives birth to the present man of fixed fate and the present mental action of man gives birth to a future Spiritual man with an unimaginable Spiritual destiny.

Those who are bound to the chain of *karma* are bound to the principle of rebirth and in all traditional schools the freedom from rebirth is projected as the highest and ultimate objective. The methods by which they can escape into the *Purushottama* State and rest there permanently, for that they must satisfy three conditions; **firstly**, they must mould themselves towards this ideal their whole inner life in their earthly living; **secondly**, they must have the capacity to go to the highest state of *Purushottama* either in trance or waking state while continuing in this earthly body and **thirdly**, they must be faithful to this aspiration during the hour of departure of the earthly body. In Integral Yoga, rebirth is not considered as the Soul's circling in the net of desire, but an opportunity of Spiritual evolution and through it the mind, life and body repeat the lesson of manifesting their involved Divinity till the recovery of their complete and undivided Divine life. It is for ever-increasing upward experience of the individual being from life to life, the growth of the Soul is a growth out of darkness into Light, out of falsehood into Truth, out of suffering into its own supreme and universal Ananda. It is through joy and grief, pain and suffering, fortune and misfortune that the Soul enters into rebirth.

The theory of *Maya*, the Illusionist theory, as proposed by Shankara is the sense of illusion or unreality of cosmic existence as formulated by mind; it really

cuts the knot of the world problem; it is an escape, a separation from Nature. This sense of unreality powerfully seizes the consciousness of a Spiritual seeker with great force when the mind withdraws from its constructions, one passes into pure Selfhood void of all sense of individuality and Consciousness is plunged into a trance of pure superconscient existence. Buddha took one step farther to declare the unreality of the Self and God; for they too are constructions of the mind. A real solution of existence and world-existence can only stand upon the truth that accounts for their validity, integralises, harmonises and gathers together all their experience in the supreme all-reconciling Oneness. Still there are other decisive Spiritual experiences that of greater Divine union with the double Spiritual experience of Cosmic Consciousness and Nirvana of world-consciousness which can undo the whole theory of (mental) *Maya*, which can remove Ignorance and Falsehood from material life and this world is experienced as real as Brahman. The illusionist word *Maya*, of the later Vedantist, which means cunning, fraud and illusion has declined from its original meaning of knowledge, skill and intelligence of Ancient Vedantist. Integral Yoga retains the ancient original Vedantic sense of *Maya*, which is all-comprehending, all-containing and all-embracing Consciousness of the Supreme, that affirms and includes the truth of all Spiritual experience, integralises all Knowledge, and experiences That which being known all is known. (Supramental) *Maya* is the supreme and universal Consciousness and Force of the Eternal and Infinite and it is at once transcendental, universal and individual and it can put forth many states of Consciousness at a time. The world appears to be an Illusion, (mental) *Maya* by virtue of the presence of Ignorance and falsehood and they can be removed by the intervention of higher Consciousness and Matter can be the solid ground for manifestation of the highest Divine.

The shadow of the great Refusal or the three formulas of negations of post *Buddhistic* era of the East was reincarnated in the West as Christian negation which was born out of fear of God and long subconscious memory of suppression, oppression, intolerance, use of violence, atrocity and suffering of its religious history and which was further aggravated as religious obscurantism of opposing the enquiry and extension of scientific discovery. The latter limitation was overcome with the advent of Science and the former can be transcended by the advent of spiritual Science and the entry of a caravan of Light into the body of a Spiritual seeker and he will have to fight strongly in order to establish himself in Supreme Bliss from which all creation is born. He will weld strongly the central truth, central dynamic principle, central secret of his Religion with the all truth of Eternal Religion, *Sanatana Dharma*, from which all religions have evolved. He will realise the gospel of Divine love, service, benevolence and action that dominates his outer Christian living which has its Transcendent source in *Sachchidananda*, the triple Divine principle of Existence, Consciousness and Bliss and he will further realise that elevating himself to the Transcendent Source of all

is a more important and relevant issue than the minor factor of serving the individual or the race. The Cross which symbolizes purification and suffering is transformed in Integral Yoga into symbol of strong and perfect union between the Soul and Nature and all that purified humanity is culminated by its fulfillment. The Mother force in virgin Mary is extended in Integral Yoga as virgin Savitri, who promises that earth life can be made an equal and peer of heaven and heaven's joy can be stabilized on earth if earth can be made pure and virgin.

The above Eastern and Western negations are further fragmented through the apparent negations of mind, life and body. The three negations of mind are identified as limitation of Consciousness (which gave birth to Pleasure, Pain and Indifference), Ignorance and Dualities transformed in Integral Yoga into Infinite Consciousness, integral Knowledge and Oneness; of life are identified as Death, Desire or Hunger and Incapacity transformed in Integral Yoga into Immortality, satisfied Delight and Omnipotence and of physical are Ignorance, Inertia and Division transformed in Integral Yoga into Omniscience, Divine peace and tranquility and Unity.

Spiritual experience born out of **World Negation** as developed by *Buddha* and later further extended by the Indian Saint *Shankara* are the *Nirvana* and *Brahma Nirvana* respectively. For the *Buddha*, the world, Self and God are constructions of the mind and by withdrawing from such constructions one arrives at the ineffable Delight of the *Nirvana*. If this experience is further extended one realizes the featureless, immutable, silent and absolute state of One and indivisible *Brahma Nirvana*. And the Ananda becomes so intense and pure that to the mind this phenomenal world seems to be an illusion. The Spiritual experience born out of **Positive Affirmation of World** or considering world as the body of the Divine, *Vasudev Sarvamiti*, is the Cosmic Consciousness which is possible by raising and widening the mind to the state of Truth Thought, Truth Vision, Truth Hearing, Truth Discernment and Truth Touch or developing the faculty of Higher Mind, illumined Mind, Intuitive Mind and finally Mind is universalized to experience Overmind state of Consciousness. In this Cosmic Consciousness of Overmind the Matter is real to the Spirit and Spirit is real to the Matter and their reconciliation is practicable. In this Cosmic consciousness Mind, Life and Body are no longer considered as agents of separation and formenters of an artificial quarrel but as conscious intermediaries and instruments of evolving consciousness, where Mind is self fulfilled when it becomes a pure mirror of the Truth of Being; Life is self fulfilled when it consciously lends its energies to the perfect self-figuration of the Divine in ever-new forms and activities of the universal existence and body is self fulfilled when its substance is plastic and malleable enough to the pure Divine touch and its Light. In Integral Yoga **the negative Spiritual experience** of *Nirvana* and **the positive or affirmative Spiritual experience** of Cosmic

Consciousness are reconciled, where the former asks for the pacification of the Mind and later asks for the activation and illumination of the Mind.

These two Spiritual experiences are the basis of the static and dynamic *Brahman* on which the integral Divine realization stands.

**The Law of Moderation-3:
Or Integral Yoga for the Beginners:**

Apprentice sadhakas will begin this Yoga with the triple wheels of Vedantic method of *Karma, Jnana and Bhakti Yoga* with limited will, intellect and emotion, integral in its aim and process and many sided in progress, but starting from works and proceeding by works aided at each step with more and more illumined Divine knowledge and vivifying Divine love. At the beginning and for a long period on the way limitations and exclusiveness will be there but the integral Yoga will wear them more loosely than the more exclusive ways of seeking and will soon emerge from the limitations of exclusive concentration. And lastly they will keep this in mind that integral Yoga can be further pursued through integral method by activation of Psychic, Spiritual and Supramental self-discipline through dynamisation of an essential, multiple and Integral concentration and they can gradually withdraw dependency from the following eight disciplines of exclusive concentration as soon as higher concentrations intervene; for in higher concentrations these disciplines retain their spontaneous absolute state.

i), All Renunciation, *Sarva Parigraham*:

Renunciation is a self-discipline of negative practice in order to arrive at the positive aim of Integral Yoga. All renunciation includes external and inner renunciation necessary during the formative stage of Integral Yoga and its utility is no longer felt when the Soul no longer seeks pleasure but possesses the delight of the Divine in all things and obeys consciously the will of one Self in all beings.

In Integral Yoga complete external renunciation of life is a stage through which the Soul must pass at some period of its progress. And inner renunciation is experienced in the three stages, that of renunciation of triple attachment in the senses, the heart, the intellect; secondly renunciation of triple self-will or desire in the thought, emotion and action and thirdly, renunciation of triple egoism in the intellect, heart and volition.

So from the very beginning of this Yoga one has to teach oneself to renounce desire in three stages; first, renounce all lower forms of desire and concentrate on the higher desire of passion for the Divine manifested as Purity, Peace, Ananda, Love, Beauty etc.; secondly, one has to be taught not to desire anything for one's own separate sake, not to desire even personal salvation, but for the manifestation of God in the world and for the Divine in ourselves and lastly,

one must learn to desire, not in its own egoistic way, but in the way of the Divine, it must yearn to fulfill a larger and greater Will.

Thus through this training the desire, which is a great harasser of man and cause of every kind of stumbling, can be fit to be transformed into its Divine counterpart.

The will in us takes various forms of will of life, will of intellect, and a will of emotion, covering every part of nature that react with incapacity, limitations, wrong or perverted will. These are to be renounced in order to tune oneself with the Divine will.

Purification of egoism through renunciation is indispensable for inner purity, peace and joy. When one realises that the one Divine power works in his mind and body and the same works in all other men, animals, plants and things animate and inanimate, then one is liberated from egoism,- 'When the human ego realises that its will is a tool, its wisdom ignorance and childishness, its power an infant's groping, its virtue a pretentious impurity, and learns to trust itself to that which transcends it, that is its salvation.'

Through practice of renunciation, falsehood is rooted out and one arrives at desireless state, which is the essential condition at arriving at equality and complete surrender.

ii), All Equality, *Sarva Samata*:

Integral Yoga demands complete equality not only of Nature which constitute our mind, heart and body but also the Self, as first necessity of Spiritual perfection, which can be attained by entire renunciation of desire, attachment and ego. The first obvious step to equality will be purification of the vital and emotional being as they are the sources of greatest trouble, the most rampant forces of inequality, subjection and imperfection. The last and most difficult step is the equality of thinking mind, *buddhi*, the entire purification of it is an indispensable condition for rising to Spiritual and Supramental heights.

All things move towards Divine fulfillment, each experience of suffering and joy, creation and destruction, ignorance and knowledge, hatred and love, is a necessary link in carrying out the universal movement and it is our business here to understand and support it and see all things as the manifestation of the Divine without anger, impatience and trouble; any least revolt or reaction is a violence against the Master of the world and 'this little pebble of imperfection may throw down the whole achievements of Yoga.' Equality in Integral Yoga is a Spiritual way of replying to life and compelling it to become perfect through use of three passive methods and three active methods. The passive equality of *Karma Yoga* is

titiksha, endurance, which is a teaching of the system to bear steadily and calmly of all contacts of pleasant and unpleasant, heat and cold, health and disease etc. The active equality of *Karma Yoga* is *sama bhoga*, which is an equal enjoyment of all things, happenings, experiences, objects etc. The passive equality of *Jnana Yoga* is *udasinata*, indifference, which is a teaching of the system to remain indifferent to all touches of joy and grief, pleasure and pain or to seat above, superior to all physical and mental touches. The active equality of *Jnana Yoga* is *sama rasa*, which is a flow of equal Spiritual, Supramental *rasa* to all things, happenings, experiences and objects. The passive equality of *Bhakti yoga* is *nati*, which is a joyful submission of the Soul to the will of God, it experiences all touches as His ecstatic touch and all experiences as His play. The active equality of *Bhakti Yoga* is *sama ananda*, which is a joy of Unity in everything and with everything. After equality is established the other three *siddhis* of Integral Yoga to which one may pursue are:- *shanti*, peace, *sukha*, spiritual ease in all circumstance and *hasya*, joy and laughter of the Soul.

iii), All Consecration, *Sarva Yajna* :

Integral Yoga insists on the *buddhi*, will and emotion to dwell constantly on the master idea of the surrender and must discourage all other lesser preferences of personal will, desire in the prana and separative ego and teach the whole being that any kind of grief, revolt, fear, impatience and trouble is a violence against the Master of existence.

The act of triple sacrifice has to be practiced every moment and every movement of our action, intellect and emotion, from the smallest, most ordinary, trifling to the greatest and most uncommon and noble acts, and it can begin by offering a flower, a leaf, our food, action, sleep and askesis to the Lord of sacrifice and if there is a resolute self-consecration from deep within with the Soul's awakening, then these inadequate things can be a sufficient instrument for Divine purpose. 'Therefore the wise have always been unwilling to limit man's avenues towards God; they would not shut against his entry even the narrowest portal, the lowest and darkest postern, the humblest wicket-gate. Any name, any form, any symbol, any offering has been held to be sufficient if there is the consecration along with it; for the Divine knows himself in the heart of the seeker and accepts the sacrifice.'

With the growth of surrender one becomes more powerful and all other opposing hostile forces lose their strength and two important inner changes are experienced. The secret inmost Soul in the heart comes to the front which was veiled by the restless activity of mind, the turbulent impulse of vital being and the obscurity of physical consciousness. Secondly, the Spiritual being above the head liberates the Divine Presence and Light and permeates them to our conscious and subconscious nature. The unveiling of the Psychic and Spiritual being paves the

path open for more intense and comprehensive Supramental being. Then Integral Yoga is pursued by the direct interference and guidance of these three beings and the integral method is evolved.

iv), All Purification, *Sarva Suddhi*:

The **object of purification** is to make the whole mental being a clear mirror in which the Divine reality can be reflected, a clear vessel and an unobstructing channel into which the Divine presence and through which the Divine influence can be poured, a subtilised stuff which the Divine nature can take possession of, shape anew and use for Divine issues.

All impurity is a wrong discrimination, a departure from the law of nature, *dharma*, and an ignorant confusion of the disordered being. We have to primarily root out all impurity after a deeper diagnosis and secondarily doctor its symptoms. There are two forms of impurity; (1) one is a defect born of the nature of our past evolution; this defect is a radically wrong and ignorant form given to all the four instrumental beings that of physical, vital, sensory and intellectual mind; (2) the second impurity is born of the successive emergence of evolving faculties like physical, vital, mental, Soul and Supermind and the defect is created by dependence of higher instruments on the lower which add the imperfection of embarrassment, wrong direction and confusion. We have to deal with all these four instruments and set about their purification. The complete purification of one instrument depends on complete purification of other instruments and that is the source of great difficulty. The Integral Yoga proposes to begin with purification and perfection of *Buddhi* which will bring about most easily and effectively or can add with a most powerful rapidity the purification of the rest. **All purification** is a release, a delivery, a throwing away of limiting, binding, obscuring imperfections and confusions of the four instrumental nature that (1) of purification from impatience, fear and doubt brings freedom of physical mind, (2) of purification from desire brings the freedom of the psychic prana, of purification from wrong emotions and troubling reactions the freedom of the heart, (3) of purification from the obscuring limited thought brings freedom of the sense mind and (4) of the purification from thought power and will power subjected to lower mind brings the freedom of the intelligence, freedom from mere intellectuality.

The root source of impurity is in the physical mind in the form of incoherent desire, doubt, narrowness and fear. It is irresponsible and careless of all rules, properties, and harmonies. This tamasic mind adores small earth-gods, aspires for greater comfort, order, pleasure but is skeptical about the direct Spiritual experience and Spiritual deliverance and to enlighten it by higher Spiritual and Supramental planes is one of the difficult objects of the Integral Yoga. Purification of physical mind can be pursued either by passive method of constant concentration of psycho-spiritual *mantra*, constant repetition of psycho-

physical, *Japa*; as the Words have direct harmonious effect on the vibration of the physical substance, or the active method of changing the centre of living above the head and direct the inverted Spiritual force to possess the physical mind. In addition to it Psychic influence can also purify the physical mind. It trains the body to become a passive field and instrument of greater light and force, responds and supports every demand of the Spirit's force and every variety of new Divine experience.

The second cause of impurity, '**the sources of greatest trouble**', is the inter-penetration and mixture of sensational hungering of vital and emotional reaction in the heart in the thinking process, is unable to mirror the real Soul, which creates in man a false soul of desire, the deformed Divine will in dominant bodily life and the physical mind. All indulgence of the emotions of the soul of desire is an impurity and it distorts both knowledge and action. It becomes a hurtling field of joy and grief, love and hatred, likes and dislikes, content and discontent, hopes and disappointments, and all the stupendous play of passion which is the drama of life in the world. Desire is the impurity of prana, the root of all sorrow, disappointment, affliction, a rapid subjection to fatigue, dissatisfaction and early disappointment of all its gains, a ceaseless morbid stimulation, trouble, disquiet, *asanti*. To get rid of the desire soul or emotional mind is one of the firm indispensable negative methods of purification of psychical prana. The vital being must be trained of the positive method of enjoying life out of a right functioning in obedience to the working of Divine Will in order to get rid of its impurity in the form of attachment and craving; heart must be purified from false emotions of fear, wrath, hatred and lust by the touch of Divine love and joy in depth and intensity and the luminous reaching out to fusion and unity with God and our fellow creatures. The tranquillization, *sama*, equality, *samata* and mastery, *dama*, of these members are the essential condition of purification of *buddhi* from error, ignorance and perversion. This purification spells an entire equality in the nervous being and heart. The Gita's rule of purification of the vital being is attained not by mental control but by the strong immobility of an immortal Spirit.

The third cause of impurity is the inter-penetration of pain and pleasure of sense mind into the thinking process in the form of attractions and repulsions, the acceptances and refusals, the satisfactions and dissatisfaction, the capacities and incapacities of the life-energy in the body. Sense mind is a constant blind purposeless repetition in a circle, disorder, restless, unintelligent subjection to habit. With the development of Science, Philosophy and Spiritual knowledge, the limitation of sense mind and its discord of the life in matter are overcome and they can be purified when *buddhi* stands back from the action of sense mind, *sakhi*, then withdraws support, then reducing it to stillness or by concentration on this thought, the alien and confusing elements are rejected. The true function of sense mind or right relation of sense mind with the psychic being is to lie upon

passively, luminously to the contacts of Life and transmit their right taste, *rasa*, and principle of delight in them to higher function.

The fourth cause of impurity has its source in the intellect, *buddhi*, due to (1) inrush of desire into the thinking function, (2) illusion of senses and inrush of the sense mind into thinking functions, (3) improper action of will to know or the disparity between knowledge and will is one of the principal defects of the human *buddhi*. *Buddhi* has the tendency to cling to fragments of truth and knowledge to the exclusion of the whole truth and comprehensive knowledge and hence deprived of the fullness and perfection of life. Its purification is achieved by habit of right thought free from sense error, desire, old association and intellectual prejudice and cultivation of an entire intellectual rectitude and in the perfection of mental disinterestedness.

Purified *Buddhi* does not involve in lower movements of Nature, but stand back from the object, observe disinterestedly, put itself in the right place by force of comparison, contrast, analogy, reason from its rightly observed data by deduction, induction, interference and holding all its gains in memory and supplementing them by a chastened and rightly-guided imagination to view all in the light of a trained and disciplined judgment. Such is the pure intellectual understanding of which disinterested observation, judgment and reasoning are the law and characterising action.

But in order to acquire real knowledge, *buddhi* has to cultivate two different kinds of passivity. Firstly, the intellect has to train to discriminate the true intuition from all other false vibration and open itself upward towards the former true state; secondly to develop complete intellectual passivity, the power of dismissing all thought, *na kinchit api chintayet*. The stilling of this repeating, circling thought mind is one of the most effective disciplines of Yoga. The complete detachment with the aid of (1) an entire self-government, *sama*, (2) equality, *samata*, (3) calm, *santi*, is the surest step of purification of *buddhi*.

Buddhi is one important instrument, if sufficiently purified, then it will most easily and effectively purify other instruments. Once our *buddhi* and will are well purified, then it can open up to perfect illumined discernment, intuitions and revelations of Supermind. To arrive at the whole truth of Integral Yoga must be the object of purification of *buddhi*.

All other methods of purification are as follows:

(1) All pursuit of knowledge, if not vitiated by a too earthward tendency, tends to refine, to subtilise, and to purify the being. (2) In proportion as we become more mental, we attain to a subtler action of our whole nature which becomes more apt to reflect and receive higher thoughts, a purer will, a less physical truth and more

inward influences. (3) The power of ethical knowledge and the ethical habit of thought and will to purify is obvious. (4) Philosophy not only purifies the reason and predisposes it to the contact of the universal and the Infinite, but tends to stabilize the nature and create the tranquility of the sage; and tranquility is a sign of **increasing self-mastery and purity**. (5) The preoccupation with universal beauty even in its aesthetic forms has an intense power for refining and subtilising the nature, and at its highest it is a great force of purification. (6) Even the scientific habit of mind and the disinterested preoccupation with the cosmic law and truth not only refine the reasoning and observing faculty, but have, when not counteracted by other tendencies, a steadying, elevating and purifying influence on the mind and moral nature which has not been sufficiently noticed. (7) The systematic purification of the whole being for an integral reflection and taking in of the Divine reality can only be done by the special methods of Yoga.

v), All Concentration, *Sarva Sanjama*:

The concentration of an enlightened will, thought and heart turned towards one luminous and infinite source of action, knowledge and delight **is the starting point of the Yoga**. There must be a strong and immovable concentration of will on attainment, fulfillment and manifestation of the Divine, a large, many-sided yet single concentration of the thought on the idea, the perception, the vision, the awakening touch, the soul's realisation to the one Divine, a flaming concentration of the heart on the seeking of the All and Eternal and the possession and ecstasy of the All-Beautiful. 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.

In Integral Yoga, purity and concentration are complementary to each other, feminine and masculine, passive and active side and the two must proceed together till we arrive at Integral concentration where the spontaneous, multiple, absolute, all-inclusive state will replace the concentration in thought and effort. Mind is unable to hold at once the unity and multiplicity, but the same is the normal state of integral concentration. Mind has the capacity to dwell on one thing at a time to the exclusion of others, so within this limitation we have to depend on exclusive concentration for development of other higher faculties. Exclusive concentration has three powers by which the aim of Integral Yoga can be effected. Firstly, with the help of concentration we can know the secret behind anything or all things, but here we must use this power to know the **one Thing-in itself**, the Divine; secondly, by concentration the whole will can be gathered up for the acquisition all that are still beyond us, this power in us can be sufficiently trained, single-minded, sufficiently sincere and faithful towards the **acquisition of the One object worthy of pursuit**; thirdly by concentration the mass of weakness,

fear, perversion can become strength, courage, a great purity or a single universal soul of Love; we can use this power to transcend above all things, above all attributes, and **become the pure and absolute Being**. By this exclusive concentration we can arrive through uncompromising renunciation of the lower nature at an entire self-consecration to the One.

The ultimate objective of concentration culminates in *Samadhi*, a settled Divine status. This can be arrived at by (i) strenuous method of **concentrated meditation** on the one subject of Integral Divine either in the mystic syllable AUM with representation of the Brahman in waking, dream, sleep and Turiya state or triple formula of the Brahman, “Brahman is in all things, all things are in Brahman and all things are Brahman”; (ii) the more strenuous method is the **concentrated contemplation**, which is the fixing the whole mind in concentration on the essence of the idea of Integral Divine only; in this process thought ceases and one enters in an inner Samadhi, then subsequently samadhi experience is dynamised in our lower being to shed its power, light and bliss on our ordinary consciousness; (iii) the most strenuous method is the **silencing of the mind** altogether, either by standing back from mental action or by rejecting the thought-suggestions, by this a great peace is unveiled and one experiences the all-pervading Brahman. For integral Yoga these three methods are the most direct and powerful discipline.

vi), All Scripture, *Sarva Shastra*:

All Shastra is the outcome and record of past spiritual exercises on the secrets of Nature and Soul and are helpful for all future exploration. **All the lines of the traditional Yoga** ‘are supposed to be fixed and the Teacher who has received the Shastra by tradition and realized it in practice guides the disciple along the immemorial tracks.’ ‘The written or traditional teaching expresses the knowledge and experiences of many centuries systematized, organized, made attainable to the **beginner**.’ Integral Shastra differs from traditional Shastra in the sense that its method is not an imperative formula and fixed routine.

The seeker of Integral Yoga will accept ancient disciplines, for they rest upon eternal truths. The aims arrived at by the ancient teachings like *Sankhya, Tantra, Karma, Jnana, Bhakti, Hatha and Raja Yoga* are included in Integral Yoga or the seeker will give ‘them an orientation in conformity with his aim’. All Yoga schools of India proposes the psycho-physical methods for practice whereas the method of integral Yoga will be mainly spiritual and for this he can depend on The Gita, the four main Upanishads that of *Isha, Kena, Taitariaya and Aiteriya Upanishads* and the portion of the Vedas where hymns were offered to mystic Fire, *Agni*.

First we can do systematic study of different spiritual experiences and find an inter relation with each other and how these experiences drive towards Supramental realm; thus its various aspects are explored in *The Synthesis of Yoga*. Then the extension of these experiences explored in *The Life Divine* will be worked out. The hierarchies between Ignorance to Integral Knowledge, exclusive concentration to Integral concentration, mind to Supermind, Matter to Spirit, Life as it is to Divine Life that are hinted in *The Synthesis of Yoga*, are sufficiently explored in *The Life Divine*. And also the issues that Sri Aurobindo left unfinished in the unrevised chapters of 'Yoga of Self-perfection' can be further traced and developed from *The Life Divine*. Then finally we will study *Savitri* in search of all missing links and connect them strongly to the point where we can open to the new vistas.

The Supramental principles are shadowed out by *the Gita, the Upanishads* and *the Vedas* in figures, hints and symbols. The envisaging mind can enter into relation with the Supramental in three successive stages. Firstly, with the activation of mental self or *manomaya Purusha*, the mental sheath or the *manomaya kosha* is able to receive into it from above infinite existence, consciousness, bliss of the Supramental plane or *Vijnanamaya Purusha*. The mental perception, ideation, will, pleasure are transformed into radiances of the Divine knowledge, pulsation of Divine will, waves and floods of Divine delight; secondly, *the manomaya kosha* is transformed in to dense self-luminous consciousness, *chaitanyaghana or chidghana*. This Divine Consciousness contains all the immutable and inviolable truths of the Divine being and Divine nature. Thirdly, this luminous *manomaya kosha* is further illumined in the image of Supramental sheath or *Vijnanamaya kosha*. It brings authentic identities of Divine wisdom, movement of Divine will and vibration of the Divine delight intensities.

vii), All Guru Force, Sarva Guru Shakti:

"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."

Sri Aurobindo

"Teaching, example, influence, -- these are three instruments of *the Guru*... The example is more powerful than the instruction... Influence is more important than example. Influence is not the outward authority of the Teacher over his disciple, but the power of his contact, of his presence, of the nearness of his soul to the soul of another, infusing into it, even though in silence, that which he himself is and possesses..."

Sri Aurobindo

The Guru of a traditional school of Yoga is a representative of the Divine with the combination of part Divine realization and ego born of exclusive

knowledge and individual liberation of Soul. *The Guru* of Integral Yoga combines in Him the realization of the Divine in its entirety followed by the annihilation of ego through constant sense of discipleship to the Supreme Master as everything pours in constantly from above without any personal effort and the sense of becoming a slave of God in all humanity through universalization of Consciousness.

For the beginners the aid of *the Guru, Ista Devata* or past *Avataras* in the form of *Buddha, Christ or Sri Krishna* or living influence, a living example and a present instruction is needed and with the development of Psychic, Spiritual and Supramental faculties, the dependency on external aid is reduced and one receives everything directly from the inner Divine in the heart and subsequently from the Integral Divine pervading this existence and beyond this existence.

A Teacher of Integral Yoga does not arrogate himself to Guruhood with his partial realization and in a humanly vain and self-exalting spirit. He will stimulate the aspiration of his disciples through the central Supramental Influence of Divine realization within him governing his whole life which will be subordinated by the less powerful spiritual influence of example and least powerful psycho-physical instructions and help at the growth of faculties and experiences by a natural process and free expansion. His whole business is to awaken the Divine light and set working the Divine force of which he himself is a living channel and representative.

In the preliminary stage as a *sadhaka* of Integral Yoga cannot reject practice of traditional *Shastra*, similarly 'a representative influence occupies a much larger place' in his life. 'This is a narrower practice, but safe and effective within its limits, because it follows a well beaten track to a long familiar goal'. 'In India a great authority, a high reverence even is ordinarily attached to the written or traditional teaching.' So it is an exceedingly good fortune for a *sadhaka* to meet one who has realized That and can utilize that as an opportunity for the repetition of experiences of a similar kind.

A *Sadhaka* can enter relation with *the Guru* or *the Ista Devata* in three successive stages; firstly He is conceived with a particular Divine form or particular Divine qualities of which He is a true and dynamic representative, towards which our nature or personality has affinity; secondly He is considered as one real Person, the All Personality, the *Ananta-guna, the Akshara Purusha*, not divisible by any sect, schools of Yoga or nationality etc; thirdly we go back to the ultimate source of all idea and fact of personality in which the Upanishad and the Veda describe by single word He or the *Purushottama*.

A *Sadhaka* of integral Yoga cannot be satisfied with the one or many Divine qualities of *the Guru* or the personal Deity, but he shall realise Him integrally in all His names and forms and Divine qualities; see and realize his Guru in all other Deities, *Avatars* and ancient *Shastras* and not mistake the front of Him which is prominent in his attitude to the world for all the infinite Godhead. He will shun all sectarian and fanatic attitude of crying, “My *Guru*, my God and my *Avatara*” and leave behind the exclusive and limited tendency of mind in recognizing that aspect of the Divine. For him the experience of Divine Oneness is carried to its extreme, amply fathomed and more deeply embraced to the full experience of the Divine Multiplicity.

viii), All Mother Force, *Sarva Para Shakti*:-

“It is not as a *Guru* that I love and bless, it is as the Mother who asks nothing in return for what she gives.”

The Mother

The adoration to the exclusive Mother can begin with exclusive concentration and shall culminate in identity with the all-inclusive Mother or All Mother in integral Concentration. The Mother as the **nether Executrix Power** works in the Ignorance and Inconscience as the four-fold Soul-force of *Brahma-Shakti*, *Kshetra-Shakti*, *Vaisya-Shakti* and *Shudra-Shakti* in the form of Wisdom, Courage, Opulence and Service respectively. As the **intermediate Mediatrix Power** She works as four-fold Spiritual Powers of *Maheswari*, *Mahakali*, *Mahalakshmi* and *Mahasaraswati*, works in Knowledge, Power, Harmony and Perfection respectively linking the *Sachchidananda* Consciousness with the manifested Many and returns towards Her **Supreme Creatrix Power** of Truth Supreme, Power Supreme, Supreme Delight and Will Supreme respectively through evolving endless appearances out of Her revealing substances. Her Executrix Power in Ignorance of the *Purusha-Prakriti* play ascends to Mediatrix Power in Knowledge of the *Ishwara-Shakti* play culminates in the Creatrix Power in *Vijnana* of the *Brahman-Maya* play for the complete Divine action in all the planes.

The Divine Mother, is the manifesting Power of *Purushottama*, appears in the Play, *Lila* as the dual Power of *Ishwara* and *Shakti*, containing each other in the higher Divine nature, revealed in the lower nature of Ignorance as dual power of *Purusha* and *Prakriti*, separate from each other. The relation between the *Purusha* and *Prakriti* emerges as one advances in the Yoga. The *Sankhya* liberation proposes that, when *Purusha* learns not to identify himself, the *Prakriti* begins to fall away from its impulse of movement and returns towards equilibrium and rest. *Tantra* confirms that worship to *Para-Prakriti* or *Shakti* is the sole effective force for all Spiritual attainment. In *Vedantic* teaching *Prakriti* is considered as the power of illusion, *maya*, and hence search after the silent

inactive *Purusha* is the means towards liberation. In *Karma Yoga*, *Prakriti* is the doer of all work and *Purusha* is the Lord, witness, knower, enjoyer and the source of sanction of her work. *Purusha-Prakriti* realisation in ignorance is the first *siddhi* of *Karma Yoga*, where *Purusha* is liberated and is capable of Spiritual control over the lower nature. The next *siddhi* of *Karma Yoga* is the *Ishwara-Shakti* realisation, which can participate in higher dynamism of Divine work and total unity and harmony of the being in a Spiritual nature. In Integral Yoga, *Purusha* is the Lord and is of the nature of *Sat*, the being of conscious self-existence; *Prakriti* is his executive energy and is of nature of *Chit*. The relation between *Purusha and Prakriti* exists in two states of rest and action. When *Prakriti* is absorbed in the bliss of the *Purusha*, there is rest; When the *Purusha* pours itself out into the *Prakriti*, there is action, creation, enjoyment and Ananda of becoming. And in the Supramental plane, the supreme and universal *Purusha* and the supreme and universal *Prakriti* arrive at their perfect relation. The Supreme Spirit is one as *Purusha* or as *Prakriti*. *Jiva* in the essence of self is one with the Supreme *Purusha*, *mamaibansa jivabhuta*, so on the side of Nature, in the power of self, *Jiva* is one with *Shakti*, *para prakritir jivabhuta*. The realisation of **this double oneness** confirms that *Jiva* is the meeting place of Supreme *Purusha* and Supreme *Prakriti* and is the condition of integral self-perfection.

All the above methods can be utilised in Integral Yoga. There are three successive stages through which the action of the Mother's force is intensified. First, *Jiva* receives the power of the Mother, and the *sadhaka* feels that the Divine *Shakti* is driving behind and shaping all his thought, will, feeling and action. He may feel the Master of the *Shakti*, *Ishwara*, sometimes or continually in three ways to his consciousness; (i) himself as servant to the *Ishwara*, (ii) a great *Shakti* is supplying the energy, shaping the action, formulating the results, (iii) the *Ishwara* above determining by his will the whole action.

In the second stage the individual doer disappears. The *Shakti* possesses his thought, will, feeling, action. The Master of existence appears in three ways, (i) the *Shakti* carrying on all knowledge, thought, will, feeling and action for the *Ishwara* in an instrumental form; (ii) the Master of existence, *Ishwara*, compelling all her action and our Soul enjoys all relation with Him which are created by her workings, (iii) There is the intensest form of realisation of *Jiva* disappearing into the *Shakti* and there is the play of the *Shakti* with the *Ishwara*, *Mahadeva* with *Kali*, *Krishna* with *Radha*.

In the last stage there is increasing manifestation of *Ishwara* in all things and beings, in all thought, will and action. The distinction between *Ishwara* and *Shakti* begins to disappear, the *maya* of the ego is removed, complete joy and presence of the Divine is manifested in the being. This is the highest realisation of perfection and delight of active Oneness.

Recapitulation:

Rejection of lower Nature is defined as withdrawal of support of deformed lower nature, *apara Prakriti*, by the indwelling *Purusha*. The rejection is the condition of arriving at the state of equality and surrender. The equilibrium status of *Purusha* and *Prakriti* is defined as equality. Surrender is defined as the *Prakriti's* submission to *Purusha*. Concentration is born when this submission causes *Prakriti* to merge with *Purusha*. Concentration is defined as gathering back of the thought into the Self. Concentration is the active status of *Purusha*. Purity is the passive status of *Purusha* which witnesses the action of *Prakriti*. Shastra defines the right relation of the *Purusha* and *Prakriti* in Ignorance and their play in higher planes of Consciousness. The *Guru* is the static state of *Purusha* in Ignorance, *Ishwara* in the Knowledge and *Brahman* in Supramental State. *The Mother* is the dynamic state of *Purusha*, revealed as executive power in *Prakriti* and doer of all action in Ignorance, *Shakti* in Knowledge and *Maya* in the Supramental plane.

OM TAT SAT

The Agenda of the Ascetics' Fortress

“I would myself say that no man can be **spiritually complete** if he cannot live ascetically or follow a life as bare as the barest anchorites.”

Sri Aurobindo

“In practice also the ascetic spirit is an **indispensable** element in human perfection and even its separate affirmation cannot be avoided so long as the race has not at the other end liberated its intellect and its vital habits from subjection to an always insistent animalism.”

Sri Aurobindo

“This surrender may take the ascetic form, as when he leaves the ordinary life of men and devotes his days solely to prayer and praise and worship or to ecstatic meditation, gives up his personal possessions and becomes the monk or the mendicant whose one and only possession is the Divine, gives up all actions in life except those only which help or belong to the communion with the Divine and communion with other devotees, or at most keeps the doing from the **secure fortress of the ascetic life** of those services to men which seem peculiarly the outflowing of the divine nature of love, compassion and good.”

Sri Aurobindo

“It secured in India a society which lent itself to the preservation and the worship of spirituality, a country apart in which as in a **fortress** the highest spiritual ideal could maintain itself in its most absolute purity unoverpowered by the siege of the forces around it.”

Sri Aurobindo

“The child of immemorial ages, preserved by its vitality and truth into our modern times, it is now emerging from the secret schools and **ascetic retreats** in which it had taken refuge and is seeking its place in the future sum of living human powers and utilities.”

Sri Aurobindo

There is something in the composition of our Nature which goes beyond the first material need of humanity, of his entire preoccupation in the terrestrial needs, interests, desires, ideals of the individual and the race. So the race cannot accept or follow for a long time to confine us entirely to a purely terrestrial way of living. So the formula of a beyond intellect Intuition and a feeling of a Soul and Spirit return upon us and end by their complete possession. The moderate Soul seeker satisfies this appetite by devoting to it in his leisure moments or exceptional hour or latter part of his life when age shall have dulled the enthusiasm of his earthly

nature or he recognizes it as something behind and above his normal Nature to which he can more or less imperfectly direct his natural being. The Ascetic turns to this supraterrrestrial urge as the one and only aim and law of living by diminishing and mortifying as much as possible his earthly parts in the hope of developing his celestial Nature. There has been a period in which this ascetic view has gained momentum and a part of humanity dwindles between the imperfect moderate living which cannot take a large Spiritual plunge and a sick ascetic longing for celestial living which also cannot acquire in more than the few its best pure and happy movement. Thus in this transition the law of evolutionary capacity is ignored and humanity misses a reconciling equation between the Matter and the Spirit which must exist somewhere in the Divine dispensation of our Nature.

Ascetics' Fortress is the Divine Mother's intermediate perfect shrine of collective living developed through practice of traditional schools of Yoga. An Ascetic is a Soul who has taken retirement from the world and the Divine Mother chooses this state for Her brief felicitous hour in the world's play of joy and strife and discloses some of Her mystic secrets, anchorite solitude, forests with their multitudinous chant, the lurking doors of beauty, sweetness and surprise and masked divinity's door. He is a stranger on the sorrowful roads of Time and immortal under the yoke of death and fate. An Ascetic is a Soul seeker who climbs above his mind and lives in the calm vastness of the One. It offers a severe noble atmosphere to work and thought and measured delight as steps to climb God's far secret height. After this realization our life become a tranquil pilgrimage and we consider each year as a mile upon the heavenly way and each dawn opens into larger light, and waking and sleep are opportunities of Soul flowerings and so can we rise to the pure unvanquished Spirit of wide vesper calm, gentle as sky and soft as flower. Asceticism or rejection of material life is a temporary necessity and a short cut, not the true solution of problem of existence for the ascending Soul because the material life seems so much the negation of all Spiritual existence.

Practice of Integral Yoga begins with the mind's method of abstraction which can be followed by practice of one or many traditional schools of Yoga. Traditional system of Yoga gives exclusive importance to rejection of one part of the lower nature to the exclusion of others and uses that as lever to escape into higher nature.

Brotherhood of Saints:

"The aim of religion may include a social change, but it is then a change brought about by the acceptance of a common religious ideal and way of consecrated living, a **brotherhood of saints**, a theocracy or the kingdom of God reflecting on earth the kingdom of heaven."

Sri Aurobindo

“It is the divine love which so emerges that, extended in inward feeling to the Divine in man and all creatures in an active universal equality, will be more potent for the perfectibility of life and a more real instrument than the **ineffective mental ideal of brotherhood** can ever be.”

Sri Aurobindo

“Another possible conception akin to the religious solution is the guidance of society by men of spiritual attainment, **the brotherhood** or unity of all in the faith or in the discipline, the spiritualization of life and society by taking up of the old machinery of life into such a unification or inventing a new machinery.”

Sri Aurobindo

Brotherhood can be divided into two parts as the brotherhood of Mind and brotherhood of the Spirit; firstly, its mental concept attained momentum in the French revolution which later took refuge in Indian asceticism and Russian Marxism as mere sympathy created by love and understanding of mental knowledge; secondly, brotherhood is a weak binding force invented by the mind and cannot hold the burden of Divine Love; thirdly it does not represent the original seven fold personalities of the Divine, which needs attention for integral human development, rather brotherhood is considered as a derivative of God's original faculty of Fatherhood; fourthly, it was also observed from *The Mother's* writings, that She gave the name of the physical mind or material mind as 'big brother' who has the capacity to turn nectar into poison and crystalline water into muddy water instantly.

In Integral Yoga the mental brotherhood of mere sympathy is to be substituted by the brotherhood of Spirit, or the realization of unity of all, realization of all as brother Soul for a Divine purpose. This significance of brotherhood is heightened in Spirit when the Supreme instructs *Savitri* not to 'shrink from any brother soul' and *Savitri's* extension of hope as 'sister of thy soul' during the critical hour of escape of *Satyavan's* death in the midst of all difficulties. We must arrive at conscious unity with our fellow beings and the fullness of this universal relation of brotherhood is established in Supermind.

The Law of Renunciation or The Law of *Tapasya*-1:

“In her illumined script, her fanciful
Translation of God's pure original text,
He thinks to read **the Scripture Wonderful**,
Hieratic key to unknown beatitudes.”

Savitri-193

“He saw through depths that **reinterpret all**,
Limited not now by the dull body's eyes,
New-found through an arch of clear discovery,

This intimation of the world's delight,
 This wonder of the divine Artist's make
 Carved like a nectar-cup for thirsty gods,
 This **breathing Scripture** of the Eternal's joy,
 This net of sweetness woven of aureate fire."

Savitri-372

The whole effort of the Nature through Philosophy, Religion, Science, Spiritual and Occult Science attempts to get at the right data upon which it will be possible to resolve the all problems of existence as satisfactorily as the best available knowledge. Integral Yoga excludes none of them but rather uncovers their central truth, central purpose, central faith and welds them strongly to the harmony of their eternal Source.

Integral Yoga accepts and recommends the practice of the traditional *Shastra* wholly to experience the basic Divine realization till integral *Shastra* and integral methods are evolved to experience comprehensive, all-inclusive and all the revelatory aspect of Divine realisations.

The advantages of traditional *Shastra* are; firstly, the traditional teachings are supposed to be fixed, gives the name of the high roads of destination and the already explored directions and expresses the knowledge and experiences of many centuries systematized, organized, made attainable to the beginner; secondly, the ancient wisdoms of the East are all the right means of the basic truths of all existence which ought to be the guiding principle of all time; thirdly, the character of the higher states of the Soul and their greater worlds of Spiritual Nature are shadowed in the Gita, the Upanishad and the Veda in figures, hints and symbols and these can be utilized towards the ascension of the Soul from physical into vital, from the vital into the mental Purusha, from mental into Knowledge-Soul and from that Self of Knowledge into the bliss Purusha, thus completing the Soul's ascension; fourthly the Gita declares that the Yogin in his progress must pass beyond the written truth, *sabdabrahmativartate*, beyond all that he has heard and all that he has yet to hear, *srotavyasya srutasya ca*; fifthly, Indian Spiritual writings lay stress upon the quality of the four-fold Soul force from which the action flows, upon its truth, fearlessness, purity, love, compassion, benevolence, absence of will to hurt and upon the actions of their out flowing; sixthly, a sadhaka of Integral Yoga can include a good part of his development a richly varied experience of the truths of many Scriptures and make the future opulent with all that **is best in the past**; lastly, he will accept all the ancient disciplines as they rest upon eternal truths and he will give them an **orientation** in conformity with his integral aim.

The disadvantage of traditional *Shastra* is that, firstly, if we turn always to few distinct truths, symbols or particular discipline into hard and fast dogmas then our Spirituality is arrested in infancy and deprives itself from entry into the science of the Infinite; secondly, a sadhaka of Integral Yoga will use but cannot bind himself to any written truth as all written truth is a partial manifestation of the Infinite knowledge and he organizes it anew for the present and future and the same problem is approached from a new starting point; thirdly, in traditional teaching all the lines of Yoga oppose and object against a new practice, the new Yogic teaching, the adoption of a new formula as it is not consistent with the fixed norms of *Shastra*; so a sadhaka of Integral Yoga must be fully aware of the compelling cause of refusal of so many other schools of self-discipline to regard even the possibility of realizing the object of Integral Yoga wholly; fourthly, there are certain traditional teachings in which Yoga can be used for self-indulgence and hurting others instead of self-conquest and doing of good of all creatures.

The *Shastra* of Integral Yoga recommends that 'each man in this path has his own method of Yoga' or 'each man is able to follow his own path of Yoga'; secondly, there are certain broad catholic norms common for all *sadhakas* which enable us to construct a scientific method of synthetic Yoga and these must take as much as possible the form of general truths, general statements of principle, the most powerful broad directions of effort and development rather than a fixed system which has to be followed as a routine; thirdly, it provides further guideline that all written truth and practices cannot be too strictly formulated and it must be constantly renovated and revived by a fresh instreaming of Spiritual experience and descended knowledge; fourthly Integral Yoga authorizes absolute freedom to each *sadhaka* to restate knowledge in new terms and new combinations and since it not only seeks the Divine but also call upon the Divine to unfold in human life so the *Shastra* of Integral Yoga must provide for an infinite liberty in the receptive human Soul to extend his unending Spiritual experience; fifthly, this *Shastra* 'will not lend itself either to any predilection or distaste for any particular idea or truth, and refuse to be attached even to those ideas of which it is most certain or to lay on them such an undue stress as is likely to disturb the balance of truth and depreciate the values of other elements of a complete and perfect knowledge'; sixthly, all editing work of books intended to pursue Integral Yoga must confirm its norm that emphasizes, "We must hate none, despise none, be repelled by none; for in all we have to see the One disguised or manifested at his pleasure. He is little revealed in one or more revealed in another or concealed and wholly distorted in others according to His will and His knowledge of what is best for that which He intends to become in form in them and to do in works in their nature."; seventhly, the *Shastra* of Integral Yoga will integrate our fragmented personality and fragmented knowledge and discover unity and universalisation of all Deity, *Guru*, *Avataras*, *Shastra* and Teachings by uncovering their central truth, central faith and central dynamic force; it does not cut the roots of the Sciences, the Arts

and the Life but to lift them out of their limitations, supply a new source of creative Spiritual power and illumination by which they can be carried more swiftly and profoundly towards their absolute light in knowledge and their yet undreamed possibilities and most dynamic energy of content and form and practice; eighthly, it reminds us that the Spirit's unending riches, opulences and splendours cannot be exhausted by all the inspired narrations, exulted writings of Seers and Saints of all Time and all the mental formulations of truth born out of exclusive concentration and higher formulations can break down under the test of new suggestions from the Infinite; ninthly the *Shastra* of an Integral Yoga recommends that during this endeavour and *tapasya* the Integral Yogi will transcend all effort, all self-discipline, all set method and it will be replaced by 'natural, simple, powerful and happy disclosing of the flower of the Divine out of the bud of a purified and perfected nature'; he will also transcend all set goals because the progress, the growth and expansion are identified as infinite and lastly in the final journey of the Soul's infinity and freedom all outward standards are replaced or laid aside and there is left only a spontaneous and integral obedience to the Divine with whom he is in conscious union and a spontaneous action fulfilling the integral Spiritual truth of his Being and Nature.

The Law of Renunciation or The Law of *Tapasya* -2:

“A matted forest head invaded heaven
As if a **blue-throated ascetic peered**
From the stone fastness of his mountain cell
Regarding the brief gladness of the days;
His vast extended spirit couched behind.”

Savitri-391

“The strong **king-sages** from their labour done,
Freed from the warrior tension of their task,
Came to her serene sessions in these wilds;
The strife was over, the respite lay in front.
Happy they lived with birds and beasts and flowers
And sunlight and the rustle of the leaves,
And heard the wild winds wandering in the night,
Mused with the stars in their mute constant ranks,
And lodged in the mornings as in azure tents,
And with the glory of the noons were one.”

Savitri-381

“I sat with the **forest sages** in their trance:
There poured awakening streams of diamond light,
I glimpsed the presence of the One in all.
But still there lacked the last transcendent power
And Matter still slept empty of its Lord.”

Savitri-405

All traditional Yoga aims at escape into higher Nature by rejection of lower Nature. Integral Yoga aims at transformation of lower Nature and its elevation into higher Nature. Lower Nature is that which acts through limitation and division and is of the nature of Ignorance and culminates in the life of ego. Higher nature is that which acts by unification and transcendence of limitation and is of the nature of Knowledge and culminates in the Life Divine.

All traditional Yoga aims at individual liberation and perfection through great solitaries and after attaining it we have the great spiritual Teachers who have liberated others. Integral Yoga aims at universalisation of above realization through great dynamic Souls who feel themselves stronger in the might of the Spirit than all the forces of material life and have thrown themselves upon the world, grappled with it in loving wrestle and striven to compel its consent to its own transfiguration. The condition in which all traditional Yoga proceeds is seclusion from ordinary activities, isolation from the mass through the garb of Sannyasin; the condition in which Integral Yoga proceeds by accepting and embracing this garb of the world, its problems and its difficulties and its complexities entirely where seclusion and isolation are provisional necessity. The former culminates in renunciation of life because the ordinary mentalised human-animal life is either demoniac or Divine and undivine mixed whereas the latter culminates in the fulfillment of life, a life released, transformed and uplifted. The difficult and unavoidable task of Integral Yoga differs from other world-shunning or heaven seeking disciplines in the sense that it cannot afford to leave unsolved the problem of outward works of Life and ally it firmly to the divinities of Love and Knowledge.

Hathayoga aims at the conquest of the life and the body by combining the food sheath and the vital sheath whose equilibrium is the foundation of all Nature's workings in the human being. It aims at the supernormal perfection of the physical life and its capacities and goes beyond it into the domain of the mental life. The whole aim of the Hathayoga is the fixed scientific processes to give to the Soul in the physical body the power, the light, the purity, the freedom, the ascending scales of Spiritual experience which would naturally be open to it, if it dwelt here in the subtle and the developed causal vehicle. The object of the *Asana* is to get rid of the restlessness imposed on the body and to force it to hold the Pranic energy instead of dissipating and squandering it. The object of *Pranayama* is to purify the nervous system, to circulate the life-energy through all the nerves without obstruction, disorder or irregularity, and to acquire a complete control of its functioning, so that the mind and will of the Soul inhabiting the body may be no longer subject to the body or life or their combined limitations. *Rajayoga* aims at the liberation and perfection of the mental being, the control of emotional and sensational life, the mastery of the whole apparatus of thought and consciousness.

It aims at a supernormal perfection and enlargement of the capacities of the mental life and goes beyond it into the Spiritual existence which withdraws into a subliminal plane at the back of our normal experiences without descending and possessing our whole outer existence. The object of *Rajayoga* is also to draw away the mind from the outward and the mental world into silent communion of Soul and unity with the Divine and it sometimes deviates from the main purpose to the practice and use of occult powers, *siddhis*. The object of self-discipline *Yama* of *Rajayoga* is to create a moral calm, a void of the passions, and so prepare for the death of rajasic egoism and conquest of passions and desires in the human being. The object of self-discipline *Niyamas* of *Rajayoga* are equally a discipline of the mind by regular practices of which the highest is meditation on the Divine Being, and to create a *sattwic* calm, purity and preparation for concentration upon which the secure pursuance of the rest of the Yoga can be founded. The *Karmayoga* aims at the dedication of every human activity to the Supreme Will. It begins by the renunciation of all egoistic aim for our works, all pursuit of action for an interested aim or for the sake of a worldly result. By this renunciation it so purifies the mind and the will that we become easily conscious of the great Universal Energy as the true doer of all our actions and the Lord of that Energy as their ruler and director with the individual as only a mask, an excuse, an instrument or, more positively, a conscious centre of action and phenomenal relation. The choice and direction of the act is more and more consciously left to the Supreme Will and this universal Energy. To That our works as well as the results of our works are finally abandoned. The object is the release of the Soul from its bondage to appearances and to the reaction of phenomenal activities. The traditional *Jnana Yoga* leads to the rejection of phenomenal worlds from the consciousness as creation of *Maya*, an illusion and the final immergence without return of the individual Soul in the Supreme. This Yoga begins by the method of intellectual reflection, *vicara*, to arrive at right discrimination, *viveka*. The path of Integral *Jnana Yoga* aims at realization and identification with the pure, unique, immutable and imperishable Supreme Self, not only in one's own being but in all beings and, finally, the realization of even the phenomenal aspects of the world as a play of the Divine Consciousness and not something entirely alien to its true nature. The *Bhaktiyoga*, Path of Devotion aims at the enjoyment of the supreme Love and Bliss and utilizes normally the conception of the Supreme Lord in His personality as the Divine Lover and Enjoyer of the universe. The world is then realized as a play of the Lord, with our human life as its final stage, pursued through the different phases of self-concealment and self-revelation. This path, too, as ordinarily practiced, leads away from world-existence to absorption of another kind than the Monist's in the Transcendent and Supra-cosmic. The *Tantric* system aims liberation, full perfection and enjoyment of the Spiritual power, light and joy in the human existence, and experience in which liberation and cosmic action and enjoyment are unified in a final overcoming of all oppositions and dissonances. The aim of Integral Yoga is to make the Spiritual life and its Spiritual experiences fully active

and utilizable in the waking state extending over all the functions of normal life. The perfection of the body, the highest results of *Hathayoga* and the perfection of the mind, the highest achievement of *Rajayoga* and the development of general physical and mental faculties and experiences attainable by humanity are also included in the scope of Integral Yoga.

Each schools of Yoga select their own gate of escape by turning certain activities of lower Nature towards the Divine. Hathayoga selects the body and vital functioning, Rajayoga selects *chitta*, psychic *prana*, the triple path of Works, of Knowledge and of Love uses will, intellect and emotion as starting point and seeks by its conversion to arrive at the liberating Truth. The Gita proposes rejection of four things that of desire, *kama*, ego, *ahamkara*, dualities *dwanda* and the three *gunas* as condition of attaining liberation, *mukti*. The Tantric Yogin, instead of rejecting the lower Nature confronts, seizes and conquers it. Integral Yoga in its preliminary state recommends renunciation of three things utterly, that of desire, ego and attachment.

Man in his effort at self-transcendence has to seize on some one spring or some powerful leverage in the complicated and complex instrument of his nature; this spring or lever he touches in preference to others and uses it to set the human machine in motion towards the end he has in view. In his choice it is always the Nature that should be his guide. The lever action of *Japa Yoga* is physical mind, Hathayoga depends on nervous system of vital mind, Rajayoga leans on purification of *chitta*, *Karma*, *Jnana* and *Bhakti Yoga* use will, intellect and emotion, Tantra disciplines desire as her most powerful leverage. The distinct character of man is that he is a mental being and not merely a vital creature and here Nature should turn at her highest and widest in him. Integral Yoga centres its consciousness on the Psychic being, the inner heart of deepest feeling and the Spiritual being, the highest mind of thought and light and will and uses either of it as our leverage to lift the nature wholly towards the Divine.

Each Schools of Yoga has its own method, processes of which *Hathayogic* is of psycho-physical science, *Rajayogic* is that of mental and psychic, its method is the stilling of the waves of consciousness, its manifold activities, *cittvrutti*, first, through a habitual replacing of the turbid *rajasic* activities by the quiet and luminous *sattwic*, then, by the stilling of all activities; the way of *Karma Yoga* is of Spiritual and Dynamic, the way of *Jnana Yoga* is that of Spiritual and Cognitive, the way of *Bhakti Yoga* is that of Spiritual, aesthetic and emotional, the method of *Tantra* is to raise nature in man into manifest power of Spirit and apply the intimate secrets of the Will-in-Power; the way of *Tantric Dakshina marga* is Nature in man liberating itself by right discrimination in power and practice of its own energies, elements and potentialities and the *Tantric Vama marga* is the Nature in man liberating itself by a joyous acceptance in power and practice of its

own energies, elements and potentialities; the method of *Sankhya* is that the *Purusha* learns not to identify himself with *Prakriti*. The Monist fixes his path on the exclusive knowledge; the Dualist or the partial Monist turns to the path of Devotion and directs us to shed the lower ego and material life. The method of Integral Yoga is Psychic, Spiritual and Supramental which is derived from the central principle of *Vedantic* school whose method are in knowledge; it is either knowledge through discernment or knowledge of the heart expressed in love and faith or a knowledge in the will working out through action.

The point of contact of the individual consciousness with the Divine decides the type of Yoga we practice. Yoga is the union of that which has become separated in the play of the universe with its own true self, origin and universality. This contact may take place at any point of the complex and intricately organized consciousness which we call our personality. It may be effected in the physical through the body; in the vital through the action of those functioning which determine the state and the experiences of our nervous being; through the mentality, whether by means of the emotional heart, the active will or the understanding mind, or more largely by a general conversion of the mental consciousness in all its activities. *Tantra* lays its hand firmly on many of the main springs of human quality, desire, action and it subjects them to an intensive discipline. Integral Yoga is accomplished through a direct awakening to the Universal or Transcendent Truth and Bliss by the conversion of the central ego in the mind. Its three progressive stages are that of (1) attempt of ego to enter contact with the Divine through personal effort, (2) laborious preparation and working of the Divine Force in the whole lower Nature to become higher Nature and (3) wholly blissful and rapid eventual transformation.

Integral knowledge unifies *Sachchidananda* in all the manifest planes whereas traditional knowledge admits this truth in theory but practically fails, as if oneness were not equal everywhere. It finds it in the unmanifest Absolute and rejects it in the manifestation; finds it purer in Impersonal than in Personal; complete in *Nirguna* and not so complete in *Saguna*; satisfyingly present in the silent and inactive *Brahman* and not so satisfyingly present in the active *Brahman*. The Integral Yoga of knowledge makes no such division. It finds (1) the same absolute oneness in the Unmanifest and the Manifest (2) in the Impersonal and the Personal, (3) in *Nirguna* and *Saguna*, (4) in the infinite depths of universal silence and the infinite largeness of the universal action, (5) in the *Purusha* and *Prakriti*; (6) in the Divine Presence and the works of the Divine Power and Knowledge; (7) in the eternal manifestness of the one *Purusha* and the constant manifestation of many *Purushas*; (8) in the inalienable unity of *Sachchidananda* keeping constantly real to itself its own manifold oneness and in the apparent divisions of mind, life and body in which oneness is constantly, if secretly real and constantly seeks to be realized; (9) to possess Him and be possessed by Him in ourselves and in all

things in the term of self-mastery, *swarat* and all-empire, *samrat*; (10) to enjoy Him in all experience of passivity and activity, of peace and power, of unity and difference. (11) For it Personality and Impersonality are two wings of its Spiritual ascension. (12) All unity is to it an intense, pure and infinite realisation, all difference an abundant, rich and boundless realisation of the same Divine and Eternal Being. (13) All that is mystic, true and Divine behind polytheism and monotheism falls within the scope of its seeking. (14) It accepts all jarring sects, religions, science and philosophies as one of the faces of the Eternal Reality and discovers the One Truth that binds them together.

All Religions and Yogic Schools in India use largely psycho-physical method or external self-discipline for inner development and depend more or less upon it for their practices. The secret power of *Mantra*, *Japa*, sacred syllable, name of the mystic formula is the central truth of all the complex psycho-physical Science and practice of which *Rajayoga* and *Tantra* give us a comprehensive method. These are preparatory objects of thought concentration, forms, and verbal formulas of thought, significant names all of which have to be used by the mind and transcended. The mystic formula AUM represents the Brahman in three statuses, the Waking Self, the Dream Self, the Sleep Self and the whole potent sound rises to beyond the three states, the fourth of *Turiya*, of which all these are derivations of relative experience. The methods of Integral Yoga 'must be mainly spiritual and dependence on fixed psychic or psycho-physical process on large scale would be the substitution of a lower for a higher action.'

All traditional Yoga proceeds in its method by three principles of practice; first, purification, that is to say, the removal of all aberrations, disorders, obstructions brought about by the mixed and irregular action of the energy of being in our physical, vital, moral, aesthetic, emotional, ethical and intellectual mind; secondly, concentration, that is to say, the bringing to its full intensity and the mastered and self-directed employment of that energy of being in us for a definite end; thirdly, liberation, that is to say, the release of our being from the narrow and painful knots of the individualized energy in a false and limited play, which at present are the law of our nature.

Concentration has two necessities, the first is the one pointed concentration by fixing the will and thought on the Eternal and Real by turning the mind from dispersed movement of thought, running after many branching desires, led away in the track of the senses and the outward mental response to the phenomena; secondly, the inner, hidden and higher truth can only be seized by an absolute concentration of the mind and will on its object and, once attained, to hold it habitually and securely unite oneself with it. *Rajayogic* concentration is divided into four stages; (1) it commences with the drawing both the mind and senses from outward things, (2) proceeds to the holding of the one object of concentration to

the exclusion of all other ideas and mental activities, (3) then to the prolonged absorption of the mind in this object, finally, (4) to the complete ingoing of the consciousness by which it is lost to all outward mental activity in the oneness of Samadhi. The concentration of Integral Yoga is divided into three stages; firstly, with the help of concentration we can know the secret behind anything or all things, but here we must use this power to know the one Thing-in itself, the Divine; secondly, by concentration the whole will can be gathered up for the acquisition of all that are still beyond us, this power in us can be sufficiently trained, single-minded, sufficiently sincere and faithful towards the acquisition of the One object worthy of pursuit; thirdly by concentration the mass of weakness, fear, perversion can become strength, courage, a great purity or a single universal soul of Love; we can then use this power to transcend above all things, above all attributes, and become the pure and absolute Being.

Recapitulation:

“This, the **final aim of the ascetic** Yoga which refuses life, is evidently **not our aim** (aim of Integral Yoga). By alternative choice we can have an activity perfect enough in outward appearance along with an entire inner passivity, peace, mental silence, indifference and cessation of the emotions, absence of choice in the will.”

Sri Aurobindo

“India had three **fortress** of a communal life, the village community, the larger joint family and the order of the Sannyasins; all these are broken or breaking with the stride of egoistic conceptions of social life; but is not this after all only the breaking of these imperfect moulds on the way to a larger and diviner communism?”

Sri Aurobindo

If the humanity aspires to attain the highest state of Godhead, then he has to come across the rigorous training of The Mother’s intermediate station of Ascetics’ Retreat. Ascetics’ Fortress can rightly confront the compromise of insistent animalism of moderate living and give way for consecrated Spirituality of the Divine Centre.

The importance of the Ascetics’ Fortress and its indispensability in the world has to be realized in its own realm of conquest of the Divine by renunciation of all lower and divided consciousness. Apart from the traditional ascetic’s recoil from physical life there is another exaggeration of belittling and degradation of both the individual and the universe and there is a natural consequence of cessation of both cosmos and individuality by attainment of the Transcendent. He is disgusted with the mud of the Matter, revolted by the animal grossness of Life,

impatient of the self-imprisoned narrowness and downward vision of Mind. Integral Yoga of unity of *Brahman* avoids these divisions. Here an Integral Ascetic need not give up bodily and mental life to attain the Spiritual experiences and preservation of individual activities are consistent with his comprehension of Cosmic Consciousness and his attainment of the Transcendent and Supracosmic reality. Similarly he has to exceed the traditional ascetic's limitation (1) of saintly inactivity by dynamisation of Divine will and realise God as the Doer of all action who demands action from all; (2) the traditional ascetic's realization of God's bright shadow or brief illumination in sainthood's brilliant cell is to be substituted by the direct contact with the Divine All; (3) the integral Ascetic will not reject the life of the world but attain the fullness of surrender by accepting, uplifting and transforming life; his realisation involves a complete and absolute recognition of his unity with man; (4) and he regards the world not as an invention of the devil or a self-delusion of the Soul, but as a partial manifestation of the Divine and he will realize the fullness of Divine Love by integrating the Personal and Impersonal aspects of the Divine.

The best and intense figure of sainthood clamped in rigid hieratic lines is not the ideal of an Integral Ascetic and he enters a larger Psychic and Spiritual relation with World, Self and God, more deep and plastic in its essence, more wide and embracing in its movements, awakens himself towards streams of diamond light, glimpses the presence of the One and the extension of his liberty and its results in others and ultimately complete generalization in mankind would be the inevitable outcome as well as the broadest utility of his liberation and perfection.

OM TAT SAT

The Agenda of the Divine Centre

“Into **creation’s centre** he had come.
The spirit **wandering** from state to state
Finds here the silence of its starting point
Into the formless force and the still fixity
And brooding passion of the world of Soul.”

Savitri-294

“He is **the centre of the circle of God**,
He the circumference of Nature’s run.
His slumber is an Almightiness in things,
Awake, he is the Eternal and Supreme.”

Savitri-681

The evolution of sevenfold power (triune glory of *Sachchidananda*, Supermind, Mind, Life and Body) is the Divine destiny of man. The destiny of evolving consciousness must be wholly and perfectly aware of itself, entirely aware of Self and All. An individual seeker’s Psychic and Spiritual destiny is decreed if his centralized faith is established in the Divine, which ‘see only the Divine and seek only after the Divine’¹, substituting the earlier ordinary faith which concentrate on ‘development and satisfaction and interests in the old externalized order of things.’¹ If this faith is integralised then his destiny is decreed for the Supramental action and he experiences the ‘one Self in all through boundless love’². To be more specific one can elevate his destiny towards the Supramental future by learning two lessons systematically; (1) firstly, he will experience love as extended selfishness or of principle of co-operation and mutual help, then it is experienced as psychic love through practice of true association, mutual self-giving and interfusion of inner substances, build his Spiritual destiny to experience complete self-giving and rapturous fusing of Psychic and Spiritual Soul into the One and finally his Love becomes a capacity for indefinite expansion of Consciousness in all planes including the material substance, followed by limitless plasticity to trace the movement of becoming; (2) secondly, he realises initially that his individuality is not a centre of its own universe and is a small fragment and one concentration of the Universal Self, in which and by which he lives, moves and exists in his being and finally his identity with It leads him towards perfect equality. In Supramental life his Oneness with the Supreme and his fusion with the world coexist voluntarily and are free from all disturbances and disharmonies.

An institution is called **the Divine Centre**, when individuals with the above decreed Gnostic Consciousness decide to live in a group as collective soul-power

of the Truth-consciousness, to intensify the double purpose of Divine union through ascension of Consciousness and manifestation of Divine through descent of Divine Consciousness or it is formed when the collectivity, the multiple liberating Souls, the spoke, the radiating bar is rightly and strongly connected to the wheel, **the Divine Centre** and its nave, the Central representative, the individual liberated Soul centre consciously governed by the Infinite, whose Spiritual evolution in an unchanged environmental existence is intensified to experience the double movement of Divine union and transformation of nature or he is a psychological centre related with others through a coexistence of the diversely conscious Many in the universal Being. When the nave becomes the channel of the Divine Consciousness in its entirety that contains all or when his centre of self-vision becomes centre of all-vision, then the limited circumference of the Divine Centre becomes the infinite circumference of the **World's Centre or Creation's Centre**, preoccupied in world transformation action.

The Divine Centre does not stop short of any great labour, high discipline, difficult or noble enterprise related with the individual, collectivity or the race but rises to the status of their Transcendent Source. It does seek that Spirituality which has the capacity to release, uplift, transform and perfect life and the surrounding world. All the problems of existence are accepted, accommodated and resolved in a Divine Centre by objectively subjective action through representative inmates in the form of *tamasic or shudra, rajasic or vaisya, sattwic or kshatriya* and subjectively objective action through *trigunatita Jnani or brahmana* devotees. Works of all types, *sarvakarmani*, must be made a part of God life and the way of action will not be outward and mental, but inward and Spiritual and it will bring into all activities, whatever they are, the spirit of Divine Love, the spirit of adoration and worship, the spirit of dedication, the spirit of happiness and beauty in the Divine and a service of the Beloved.

In a Divine Centre the basis of action is a spiritual Consciousness, perennial, renovating, creative vision, able to renew the truth of form always by the fresh flow of Spirit and make every action a living symbol of some truth of the Soul. The scope of work of the **Divine Centre** is defined through development of four-fold active human personality and nature or fourfold integral action as envisaged in **Integral Yoga**, built out of ancient thought of its four types of the *Brahmana, Kshatriya, Vaisya and Shudra*. The perfection of *Brahmana* comes when one is capable of opening to all kind of revelation, inspiration, intuition, discrimination, synthesis; grasps all knowledge with delight, a spiritual enthusiasm, ecstasy, full spiritual force, illumination and purity. The perfection of *Kshatriya* soul force is infinite dynamic courage to which no opposing force can deter the aspiration imposed by the spirit; a high nobility of soul and will be unaffected by any littleness or baseness and moving with certain greatness of spiritual victory over the Powers of Darkness; a spirit never depressed from the

faith and confidence in the power that works in the being. The ideal character of *Vaisya* soul powers are the instinct of life to produce, exchange, skill, *kausala*, possess, enjoy, contrive, put things in order and balance, work out to the best advantage the active relations of existence, skillful devising intelligence, commercial, technical, scientific and utilitarian mind, bent upon efficient exploitation of the world or its surroundings, skillful in economy, which recognises the great law of interchange and amasses in order to throw out in large return, a power of giving and ample creative liberality, active opulence luxurious of the prolific Ananda of existence. The perfection of *Shudra* soul force is universal love that lavishes itself without demand of return, many sided universal action and service and beneficence guided by Divine Will, absolute self-surrender of the whole being to the Master of our being.

All these four Soul Powers can be developed in a single individual for integral perfection or it stands as an indispensable guideline for perfection of the collectivity. So the Divine Centre pushed towards complete union of the Divine with earth life does give secondary importance to a slow dim long collective preparatory evolutionary action of love and beneficent altruistic service in addition to other three types of work of (1) acts of knowledge, (2) acts of will, endeavour and struggle and (3) acts of power and production and creation; and leans on the swift individual evolution as primary importance to find, know, live and possess the Divine Existence, Consciousness and Bliss.

In the **Divine Centre**, the swift individual evolution is accelerated by concentration on an all-inclusive **Integral Divine** through practice of **Integral Yoga**. Integral Divine consists of the triple realisation indicated in the *Isha Upanishad* that of *Brahman* is in all things, all things are within the *Brahman* and all things are made up of the stuff of the *Brahman* or this realisation in the language of the *Gita*, that it consists of Manifest Divine, *Kshara*, Unmanifest Divine, *Akshara*, and that which exceeds manifest and unmanifest Divine, *the Purushottama, Para Brahman*, or in the language of Integral Yoga, the realisation of Psychic, Spiritual and Supramental Divine. It will not stick to the exclusive importance on the manifest Divine or all one-sided philosophical conception of seeing the Divine in a limited personality which can give birth to monotheistic, polytheistic, sectarian, fanatic and religious institutions; nor can it stick to the exclusive importance on the Impersonal, Unmanifest and Quality-less Divine which may give birth to egoistic and *asuric* or spiritual institution (the desire for personal salvation is the outcome of ego. In spiritual life the gulf between the Matter and Spirit are not bridged and one discovers Spirit and God by renouncing Life and Matter.), but admits both, *Saguna and Nirguna* as supreme aspects of the one Reality and transcends them to that which originates and upholds them to experience the Supramental Divine. Enlarging our Spiritual experience towards complete and many-sided comprehensiveness, our Yoga can best set out to the

sense of a conscious all-embracing but all-exceeding Infinite and see and adore one God in all the godheads, men, creatures and objects.

At present **The Mother's International Centre Trust** is managing *Sri Matriniketan Ashram* consecrated to *The Mother* and *Sri Aurobindo*, where the above vision is on the way of becoming a reality at a very small corner point of the earth that could spread forth, encircle and seize more and more hearts through love to embrace all the worlds. It has identified that one man's perfection or one Soul's specialized extreme effort, *tapasya* is an infinitely valuable resource to draw the race towards greater general possibility and complement all other economic and human strength and it can utilize the least noisy and the least visible triple reversal of Consciousness as the most powerful leverage for world action and transformation. To support and strengthen this inner action it calls very few destined Moderate Souls, Ascetic Souls, Consecrated Souls and Virgin Souls to participate in the Divine Play of *Krishna* and *Kali*, *Shiva* and *Shakti*, *Brahman* and *Maya* and *Sat* and *Chit* of measureless movement or the true Soul is realised as the biune body of the Lord and His Spouse, *Ishwara* and *Shakti*, right half male and the left half female, the *Hara-Gauri* of the Indian iconological symbol.

THEIR *Ashram* is the destined spot of the answering like Souls who meet upon their different paths by travelling across limitless planes of Time or it is meant for them those who are initiated to live only for the Divine with the ideal Integral mantra 'In the world's contacts meet his (Divine's) single touch'⁸, act only for the Divine with the supporting traditional mantra 'Even as I am appointed by Thee seated in my heart, so, O Lord, I act'⁹ and think only for the Divine with the Biblical mantra, 'My zeal for the Lord has eaten me up'¹⁰ and practice either of the Spiritual discipline of 'the Law of Moderation' or 'the Law of *Tapasya*' or 'the Law of Sacrifice' or 'the Law of Virginity' and for others it can be a place of sojourn for inner preparation and progress.

The Mother's Ideal Integral School (Residential) is *Ashram's* immediate gate way to the world which has turned into a hot zone of hurtling ground of truth and untruth, straightforwardness and pretension, dedication and selfishness, Divine and undivine. The children are identified as growing gods and pure vessels, who require care, attention and love integrally without losing contact with the World, Self and the Divine. The first object of Integral Education movement is to accommodate *Sri Aurobindo's* unlimited future vision within the limited format and infrastructure of the School in harmony with the Government norm and guiding principle of **New Life Education Trust**. The second object is to expand the scope of the Integral Education through practice of Integral Yoga and its broad highways and narrow bypaths are evolved to provide a safe corridor for higher and deeper studies and experiences. The third object is to strengthen its research and training activities which include unfolding of both material and spiritual secrets

and update their existing system. The fourth object is insistence on the management *Ashram* trustees and *Ashramite* teaching faculties to become aware of the object of Integral Yoga in its entirety, which is again followed by the insistence on all the outgoing students through training and education, *sikhya*, to enable them to fit and accommodate themselves in the main stream of present world order; some of them receive initiation of the Soul, *dikhya*, to lead an inner disciplined life and few of them realize the Divine and material and spiritual fulfillment through practice of Integral *Yoga*. And the last object is that this present phenomenal surface education system is in the process of change in making the vessel ready to expand, hold and manifest the depth, width, height and catholicity of the Nature's most creative Psychic, Spiritual and Supramental Education and all their inevitable truth of the Idea.

Sri Matriniketan Ashram is attached with a **Medical wing**, whose first objective is to provide necessary infrastructure, skill and knowledge towards an improved health, sound physique and indefinitely prolonging life, if not of effecting the entire conquest of death in this Divine community and its surrounding village; its second objective is to link Integral healing with the Integral Yoga and evolve the essential cause of error, suffering and death, by which we might hope to arrive at a mastery over them which should be not relative but entire and thus we arrive at the essential control of life instead of a more powerful manipulation of circumstances through medical Science; the third objective is an attempt to heal all disease through root knowledge evolved through intervention of Intuition or Divine Grace subordinated by the external or secondary processes developed by doctors and medicines; the last object is to concentrate on the ultimate aim of medical Science of complete eradication and immunization of all disease and to attain physical immortality on earthly body through evolution of faculties that are beyond the cognition of the mind.

Another auxiliary unit is **Natural farming**. The first object of agriculture is to insist on farming with labour-saving appliances and without chemicals, pesticides, improvement of soil fertility and its ability to retain water; the second objective is to relate the natural farming with spiritual health of the community and realizes that the healing of the land and purification of human spirit are single process; the third objective is the acceptance of agriculture as the means of entering into most material domain of life and prepares the foundation for the highest Spiritual knowledge; fourth objective is that it bridges the gulf between the two extreme end of life that of the Matter and the Spirit.

Agriculture, the symbol of basic need of food, clothing and shelter and perfecting of the first instrument of body, Education, the symbol of development and spreading of fine mental, vital and physical faculties, and Health, the symbol of sane material life on which the highest Supra-physical knowledge can rest,

which constitute the basis of sane living of the civilized humanity are identified as the husk of truth of the Divine Centre which is meant for holding strongly its kernel, the accumulated Spiritual concentration directed towards the Supreme and the consequent Divine's descent into the physical. Or here the subjective mind realities and objective physical realities are seen as things phenomenal and secondary, dependent upon the primary truth of the Self and the realities of the Spirit.

The Mother-nature attempts through each individual formation to bridge the gulf between the existing material living and the future Supramental world. She attempted and reattempted this with Her best Master Souls and succeeded with *Sri Aurobindo*. Now it is time for Her to universalize Her success, by providing the best surrounding atmosphere to the receptive human Souls with perfected mind and body who will be able initially to unveil the transcendent activities of the Spirit and finally hold and carry Sri Aurobindo's Consciousness or the total consciousness of the Eternal by the simple formula though difficult to execute that of initially living and experiencing all the norms of Integral Yoga and finally the outer law is substituted by the inner plastic Psychic, Spiritual and Supramental Law. Or this intensive evolution of the individual must be preoccupied in entirely changing the mind, life and body in conformity with the truth of the Spirit. After bridging the gulf between ordinary living and Supramental life, the Mother-nature attempted again to experience cellular transformation of Her animal evolutionary form through *The Mother's* body. This is Her another intermediate victory which has opened for the race another possibility of physical change and a journey towards ultimate victory of Spirit over Matter. The simple formula to repeat *The Mother's* Cellular transformation experience or discovery of immortal principles concealed within the cells of the body, is to purify the physical substance to the extent of bearing the pressure of All Delight and the burden of the earth's Inconscient.

The Evolution of The Mother's International Centre Trust:

1, 'The Mother's International Centre Trust' was registered on the auspicious Darshan Day of 24th November, 1997 and its all necessary form and manifestation was chosen by THEIR Divine Will. The Trust was formed by the pressure of a Supramental vision revealed to its Central representative, *S. A. Maa Krishna*. At the end of the vision a leaf was handed over to her in which it was written 'Mother's International Centre'. *Sri K. Anurakta*, a profound Yogi of Sri Aurobindo Ashram, Pondicherry gave his consent to form a Trust based on this vision by incorporating a small correction, which reads 'The Mother's International Centre Trust'; this vision was followed by successive meeting of Overmental Gods and Goddesses, who are cosmic personalities of the World-Play, promising to extend their help in this Divine work. This vision was further fragmented into Truth Sight of Illumined Mind of multitudes of subtle physical

experiences and Truth Thought of Higher Mind extending its right relation with the outside world. It was also revealed to her that the Spiritual concentration would be accumulated through silence, a mould of spiritual discipline and initiation of few fit souls; it would depend more on the triple reversal of Consciousness which is directed to meet the most difficult issue of resolving the problem of falsehood from within and without and creating a field of protection for the individual's growth of Spirituality. This exercise is less dependent on external machinery and least depends on things and objects that would lead to the subjection of Nature.

2, After the formation of the Trust, the scope of the work and the direction in which the Trust would extend its function was defined by publication of seven volumes of the 'Working Manual of The Mother's International Centre Trust' of around one thousand pages, defining the four different areas in which we can concentrate, understand and execute *The Mother's* work. These are: (1) Divine Action, (2) Identification of the unfinished work of *The Mother* and *Sri Aurobindo* in Consciousness extending over all the manifold planes, worlds and sheaths; *The Mother's* physical embodiment was missioned, 'to bring down something not yet expressed in this material world so as to transform life here'; so to carry The Mother's unfinished work ahead means to enter subtle physical experiences extending its ranges from Bliss Self to Inconscient Self; (3) Knowledge on subtle physical world and higher worlds as passage for Supramental Transformation, (4) Danger of the path and study of the reasons of Their earthly departure and the lessons we have learned.

3, The new land of *Sri Matriniketan Ashram* was registered initially on the *Darshan* day, 21st February, 2000, around eleven kilometers away from Brahmapur, at village Ramachadrapur.

4, From October--2000, a quarterly magazine '**The Descent**' was launched whose objective was to restate the Spiritual experience and establish a link between the *Sri Aurobindo's* early *sadhana* at Pondicherry and *The Mother's* last cellular transformation.

5, The Mother's International Centre Trust (pan card no-AABTT5264G) received tax exemption certificate U/s 80G(5) of the I.T. Act 1961 vide memo no. ITO(Tech)/80G-277/2006-07/5354-57, dated the Bhubaneswar, 06th September, 2007 for the financial year 2008-09, 2009-10, 2010-11, from CIT, Government of India, and this notification require no periodic renewal as one time approval is granted vide circular no. 7/2010 [F.NO.197/21/2010-ITA-1], dated 27.10.2010.

6, The health of any institution is dependent on its expansion of research activity and constant renovation of its existing system and set up. The same

exercise can make up the deficiencies of the Divine Centre, but still greater identity is required for their fulfillment by fresh inflow of Spiritual experiences and wisdom to all the realms of life. So the mental activity of research in Spiritual matters and utilization of this facility as a passage to Spiritual experiences are undertaken here consistent with the norms of Integral Yoga that insists to ‘sum up in himself all its best and completest possibility’ and not to loiter on formative issues, formative writings, mechanized system of mind which cut and select to build all that does not fit within the closed system and ‘truth and practice too strictly formulated’³. It further provides guide line ‘to discover and understand the workings of the Divine Consciousness-Puissance in man and creatures and things and forces... to enter into the ways of the Divine and his processes, to know the materials and means for the work given to us so that we may use that knowledge for a conscious and faultless expression of the spirit’s mastery, joy and self-fulfilment’⁴. Here are some of the following issues of academic interest:

- a. The root knowledge of *the Veda, the Upanishad and the Gita* have been identified as a perennial Source for the ultimate human destiny. Our object is not to develop results arrived at by these ancient *Shashtra*, but to uncover some of their principal conclusions which are considered the best initial foundation in resolving the problem of the Divine Life. These old treasures are recognized as our initial capital, the seed Truth that can most advantageously proceed to accumulate the largest gains in our new commerce with the ever-changeless and ever-changing Infinite.
- b. From these hints of old light assessed how the new light of Integral Yoga would emerge and old expression has to be replaced to a certain extent by new expressions suited to a present mentality, as dawn succeeds dawn.
- c. Identified the areas which *Sri Aurobindo* hinted and developed in His four major works, that of *The Synthesis of Yoga, The Life Divine, The Mother and Savitri*. To restate, synthesize and integrate the highest truth and self-vision of the above four *Shastras*, strongly pave the passage clear for Truth of self-action, new suggestions, new creations and new manifestation in harmony with the Supreme.
- d. Identified the areas which *Sri Aurobindo* hinted but not developed in *The Synthesis of Yoga*, identified the development of these hinted portions from *The Life Divine and Savitri*. Similarly the areas that *Sri Aurobindo* hinted and not developed in *The Life Divine* are identified and its possible developments were traced in *Savitri*. Lastly all that *Sri Aurobindo* hinted but never developed during His life time were identified and kept as a pending issue for concentration and development. Efforts are made to identify how an *Ashram* in the twenty-first century can handle the crisis of

collective living, how all the inmates can be well informed about the every nook and corner of the norms of integral Yoga, dynamise its living force so that crisis of experiment of past collective living will not be applicable to the present condition and the Presence of Their new Divinity will wholly possess the entire atmosphere. Then work out how perfection at a single point can spread across the whole earth so that the effect of the highest achievements of individual perfection will not rest satisfied with some intermediate Godhead, no longer confined within the boundary of a small collectivity. All the above issues are not mental ideas, not according to an imposed law of conduct or a constructive thought but Spiritual experience; each of its steps is dictated by an innate Spiritual vision, a comprehensive and exact penetration into the truth of all and the truth of each thing and one can enter inner or higher ranges of Consciousness in order to discover more secrets behind our creation which is an endless process.

7, Importance is given here on the Psychic Being which can 'set the world ablaze with the inner Fire'¹³. It imposes on life the law of sacrifice on every action and enlarges the smallest action with the sense of the Infinite. We can enter objective action through subjective experience and subjectively objective nature of Supramental action can be pursued through intuitive action, which is activated by the passive silence of the Witness Spirit; it compels all things to travel in Ignorance and division towards a yet unrealized Divine goal of unity. Intuition as our first teacher brings those brilliant messages from the Unknown and Reason as our second teacher gives us what profit it can have of the shining intuitive harvest. Intensification of Intuition is the Supramental Force, which has the capacity to prevent all destruction, heals all disease, transforms all opposition into mutual help, supremely positive and creative and provides the opportunity of the largest development in the shortest path and heals the gulf between the World, Self and God and perfects the creation. There are many stations from which The Mother's work can be pursued and *Sri Matriniketan Ashram* has chosen either to act from Psychic or Spiritual or Supramental station through an imperative vision and revelation, the working and direct intervention of the Supreme Mother-Force with a conviction that all is done for the best, the progress assured, the victory inevitable. It is an action born out of an ascending and descending Divine union fulfilling its own inherent power. Its movement is calm, self-possessed, spontaneous, plastic and a harmonic identity of the truth intimately one with all that is included in its cognition of existence.

8, In *Sri Matriniketan Ashram*, those of us whose destiny are in a preparatory and formative stage of *Sadhana* and are not yet decreed for Spiritual and higher attainment, approach the Divine in objectively-subjective manner and our primary aim is to obey the Divine through external means in the form of the *Guru* and adore and worship Him in the *Avatara* and the Divine Mother. And the secondary

aim is to extend this effort towards inner obedience of the omnipotent Spirit within and inner adoration and consecration to the Divine within. Obedience to the Central representative of the *Ashram* is a dispensable part of our sadhana life, whose variation is dependent on our satisfaction of personal will and interest and subjection to lower Nature.

9, *Vedanta* insists to follow consistently the guideline to know, be and possess the Divine in thyself first, then in others. In *Sri Matriniketan Ashram*, those of us whose destiny are decreed for Spiritual and higher attainment and fulfillment, for us Divine is approached in a subjectively-objective manner and the primary aim is as proposed in Integral *Jnana* Yoga is to know ourselves as ‘the Self, the Spirit, the Eternal’¹¹ by drawing back from mind, life and body or as proposed in Savitri, ‘The One he worshipped was within him now’¹⁴ and the concentration on this life and written truth are shifted to concentration on triple time of all life and the Soul in Mind and Heart. Then we have a secondary aim which is ‘to establish the **true relation** between this eternal self that we are and the mutable existence and mutable world’¹¹. Thus in fulfilling this secondary aim of complete realization of the Divine in all things and to know Him everywhere equally without distinction, we have identified as to enter voluntary ideal right relation with its Central representative, the Soul Centre, as Divine habitant in the human body, *manusim tanumasritam*,¹⁵ and a strict obedience to her wise and intuitive leading is normal and necessary for harmony of outer life; for the fulfillment of universalized living and comprehensive harmony, the right relation is nurtured with its surrounding nature which includes flowers, children, trees, dogs, cows, crows, pigeons and birds as the Self in all Beings, *Sarvabhutastha atmanam*;¹⁶ for the full possession of the Transcendence and the most comprehensive harmony, we enter the true relation with the Mother Soul *Sri Radha* and the Master Soul *Sri Krishna* by whose Grace we have found refuge at the Lotus Feet of Their Supramental Incarnation, *The Mother* and *Sri Aurobindo*, the *Supreme-Mother-Ishwari-Maya-Chit-Shakti* is becoming One with the *Supreme-Purushottama-Ishwara-Sat-Brahman*, descended from the *Sachchidananda* into the lower world as *Paraprakritir Jivabhuta*⁵ and *Mamaibansa Jivabhuta*⁶, and extension of this relation as all pervading *Brahman* in the form of ‘of the Self, by the Self and in the Self’, *atmani atmanam atmana*⁷ or ‘Living for me, by me, in me they shall live.’¹²

To hold together *The Mother* and *Sri Aurobindo* in the heart and all other planes of Consciousness is identified as the highest perfection of this endeavour. THEY have chosen and owned *Sri Matriniketan Ashram* as a field of THEIR direct special Divine transformation work, on whom we can depend totally for our life, action, existence and *Ananda*.

References:

1: CWSA-23/The Synthesis of Yoga-72, 2: Savitri-381, 3: CWSA-23/The Synthesis of Yoga-22 , 4: CWSA-23/The Synthesis of Yoga- 142, 5: The Gita-7.5- this passage indicates that the Divine Mother has become the Jiva in the heart, 6:The Gita-15.7- this passage indicates that the Supreme Purushottama has become Jiva in the heart, 7: The Gita-13.24, 8:Savitri-476, 9: CWSA-23/The Synthesis of Yoga-252, 10: CWSA-23/The Synthesis of Yoga-58, 11: CWSA-23/The Synthesis of Yoga-368, 12: Savitri-699, 13: Savitri-597, 14: Savitri-334, 15: The Gita-9.11, 16: The Gita-6.29.

OM TAT SAT

The Law of Sacrifice Or The Central Truth of Integral Yoga

“Some give their soul to the Divine, some their life, some offer their work, some their money, a few consecrate all of themselves and all they have—soul, life, work, wealth; these are the true children of God. Others give nothing. These, whatever their position, power and riches are for the Divine purpose valueless ciphers.”

The Mother

“Myself and my creed:

I belong to no nation, no civilization, no society, no race, but to the Divine.

I obey no master, no ruler, no law, no social convention, but the Divine.

To Him I have surrendered all, will, life, self; for Him I am ready to give all my blood, drop by drop, if such is His Will, with complete joy; and nothing in His service can be sacrifice, for all is perfect delight.”

The Mother

The highest mystery of **absolute surrender** to the Divine and His Shakti is the first central secret of the Integral Yoga. *The Gita* indicated that the All-Father created these people with sacrifice and self-giving as their companion and acceptance of this law of sacrifice, this sacrifice of the *Purusha* submitting itself to the Force and Matter is a Spiritual necessity and practical recognition of ego towards the descend of a saving Divine power to gradually correct and eliminate the errors of an egoistic and self-divided creation and illuminate them. We can affirm our being rightly through sacrifice and self-giving offered to something larger than our ego and it must be done with a right consciousness and right will founded on true knowledge.

Even if the practice of this consecration is begun without devotion, it leads straight and inevitable towards the highest devotion possible, the completest adoration imaginable and the most profound God-love. There are three stages through which this self-consecration will be effective; firstly, it is the period of self-preparation, personal effort of entire consecration of all that we are, think, feel and do and its turn must culminate in an integral self-giving to the Highest by constant rejection of all that is not the true truth; secondly, during this transition there will supervene an increasing purified and vigilant passivity, the growing inrush of a great and conscious miraculous working of Divine Force from above,

but not any other; and lastly all effort, method and fixed sadhana are transcended by simple, natural, spontaneous, powerful and happy disclosing of the Divine.

Integral Yoga recommends two types of surrender that must be done with a right faith and true sincerity to ignite the *Vedantic* sacrifice, *Purusha Yajna*, which makes us one by identity in our inmost Being and the *Vedic* sacrifice, *Prakriti Yajna*, which makes us one in our Becomings by resemblance to the Divine in our nature.

In *Vedantic* sacrifice *Prakriti* is silenced so that the *Purusha*, the Psychic being ascends and merges with the *Ishwara*, Spiritual being and subsequently *Ishwara* merges with the *Brahman*, Supramental being. Or it is through self-giving or surrender of Soul and nature to the Divine Being that we can attain to our highest self and supreme Reality. This ascension of Consciousness causes the divine Force, *Shakti*, *Maya* to descend into the lower nature of mind, life and body. In *The Synthesis of Yoga* more importance is given to *Vedantic* sacrifice through *Karma*, *Jnana* and *Bhakti Yoga* and hinted little about *Vedic* sacrifice which can be activated by any psycho-physical means.

In *Vedic* sacrifice *Prakriti* is agitated to create a rift in either of the lower mind such as physical mind, sensory mind, emotional mind, intellectual mind etc. or *Prakriti* surrenders to *Shakti*, or the power of *Ishwara*. As a result higher Consciousness or *Shakti* first descends to successive layers of mind, life and body. As a result the *Prakriti* is silenced and experiences ascent of Consciousness through *Purusha's* union with the *Ishwara* and subsequently union with the *Brahman*. In *The Mother* book, more importance is given to *Vedic* Sacrifice, *Prakriti Yajna* than the *Vedantic* sacrifice, *Purusha Yajna* and in *Savitri* both the exercises are widely explored. This experience of *Vedic* Sacrifice can be pursued either in the waking state or in sleep. In waking state one experiences this descent of *Shakti* through *Japa*, loudly chanting Mantra, reading *Shastra*, collective gathering for some Divine purpose, spiritual discourse, through songs, music, play, critical moment of winning or losing a game, critical hours in our individual and collective destiny. During ordinary sleep, when physical and vital mind are active, then during some supernormal activity in dream which breaks down the limit of physical and vital mind, the descent of Divine force is experienced.

So the *Vedantic* sacrifice is identified as indispensable exercise supported by still more powerful dispensable *Vedic* sacrifice. What the *Vedantic Sadhaka* achieves that of transformation of nature through trance, *Samadhi*, subtle physical dream and Superconscious sleep; the same state a *Vedic Sadhaka* arrives through waking trance. The true waking Consciousness is defined as withdrawal from subjective Consciousness, objective consciousness and massed causal consciousness and entry into superconscience superior to all Consciousness. And

the waking union that the Vedic *Sadhaka* will experience is defined as individual *Purusha* enlarging its active experience. When the surrender becomes complete or entire, then the Divine cannot conceal Himself and then we could clasp the body of God and hold between our hands the World-Mother's feet.

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

OM TAT SAT

The Agenda of The Mother's Virgin Fortress

Assailed, surprised in **the fortress** of her self,
Conquered by her own unexpected king,

Savitri-87

As a **fortress** for his undefended heart,

Savitri-145

His **fortress** built in a loud ignorant world.

Savitri-531

All that is sacred in the earth's atmosphere drew near to Savitri's Divine passivity. Her Soul's power was too great for earth, the bliss that lived in her heart was too large for heaven, her love was too boundless and Light was too intense for the thought. Her being rose into unreachable heights and plunged into unfathomable depths and saw there was no end in the Soul's journey and found no end to the silent occult Mystery.

Earth's each grain needs the sap of pleasures and tears and rejects the undying rapture's boon. Savitri permitted earth's children to lend her self and all she was and hoped to implant her greater being in their body's life so that through her pure virgin touch Heaven might grow native on the mortal soil.

The Mother's Fortress evolves through Savitri's sacrifice who toiled to perfect her creation since the earth was made by pointing to the Souls of men the routes to God. And it accommodates four hieratic institutions harmoniously to synthesize its objective world action and subjective movement in the ranges of Consciousness. The God-ward movement begins with the activation of moderate spirituality to include the whole of humanity within its scope who begin to serve the Divine in spite of many lapses in their outer living. Thus earth struggles through a million roads to find the Deity. Then through her Divine call some developed moderate seekers will enter entire renunciation of lower nature by entire consecration of outer life which forms the basis of sane ascetic living. Then out of them few can hold her Divine call to elevate the ascetic living to the gradation of entire consecration of inner and outer life to the Divine. Then fewer can integrate her Divine Call in isolation and prepare themselves to be fit channel of large Divine descent. Then it is the fewest to whom she reveals herself in her entirety.

Moderate Spirituality:

A moderate is an earth bound soul who is built on Nature's early plan and owes small debt to a superior plane. It is safe for man to begin his conscious God-ward journey through a moderate path, the middle way which is neither too

extreme, dangerous, or too strenuous an effort. Those moderate seekers who have come closer to Savitri by attraction of her pure physical form, a reflection of her Divinity, were lit by her touch but were extinguished too soon as their vessels were not so pure to illumine the light and fire constantly; her force was too pure and her demand was too great for them to bear and they looked upon the world and missed the self; she leans down with her strong passionate hands to their littleness, knew by sympathy their needs and wants and bent to heal their sorrow and pride.

Spirituality of Renunciation:

The limitation of animal grossness, self-imprisoned narrowness and downward movement of mind of moderate humanity is corrected in the Spirituality of renunciation as practiced in Ascetics' Fortress where world shunning and heaven seeking Souls dream shut in sainthood's brilliant cell finds the shadow of God or brief Spiritual illumination and Spirit's immobile liberty by losing the world and life; his experience of world and matter is void of its Lord; the Divine Mother chooses this state for Her hard ground of preparation, brief felicitous hour in world's play of joy and strife and discloses some of Her mystic secrets.

Spirituality of Consecration:

The limitation of Ascetic inaction in solitude, belittling of the individual and universe, the Soul's hunger for individual salvation by escape into farthest height of unalloyed bliss, its unwillingness to return from the ecstasy of the Divine embrace into the lower field of work, struggle and service are corrected in the Spirituality of consecration as practiced in a Divine Centre, where inmates are fit to live constantly in Her ray but are unable to face and bear the Power of Her high Sunlight, they have the habit of seeing the Highest in a limiting form and refuse to admit that Truth is wider and greater than Her single form and man adores Her with thousand icons; Her greater self lived alone, unclaimed and within severing a distance from all those who were most close and thus She transcends all but denies none.

High Spirituality:

The deficiency of becoming a forced satellite of Her Sun or illumining the world's darkness by becoming a moon light of consecrated Spirituality is mended, widened, corrected and fulfilled in a more concentrated Divine Centre or an extreme Spirituality of Virgins' Fortress where the consecration and renunciation of virgin Souls reach their absolute state to link the finite and the Infinite and She acknowledges that Her highest and widest seeing are only a partial half-search, Her mighty world action is only a half finished work and to exceed Herself is Her transcendent task. Immaculate in white virginity the nude God children, in self-knowledge and self-power repose on the eternal Will and live in His inalienable

Bliss. They are Her sun-eyed children of God's everlasting Day and Omnipotent's flaming pioneers who count Supreme's law only and obey only His command and they find a passage to meet the Lord in Matter's night.

So in The Mother's Fortress all the above four types of collective aspirations that of serving and seeking the Divine by reason's lamp; entire renunciation of desire, ego, dualities, three *gunas*, initiation of work and old association; triple consecration through mind's method of abstraction of Karma, Jnana and Bhakti Yoga; and Yoga of Self-perfection by a triple swift God-ward Soul movement of will, intellect and emotion are accommodated, harmonized and integrated.

(1) Ambition, the deformation of Divine capacity through interference of mind's ego and impatience, the deformation of Time's eternity through subjection of the hasty mind's desire seems to be the main motive force behind moderate spirituality and when it takes an ascetic turn, the impatience does not leave the earthly scene. (2) When the scope and outcome of the Yoga is extended from this whole life to all life of successive unnumbered past and future births, or shifting of centre of living from surface to inner life, then a *Sadhaka* is liberated from the limitation of Ascetic impatience. (3) When one rises in consciousness uninterruptedly through Spirituality of consecration, the mind's ambition leaves the mortal scene to substitute the Soul's ambition which can lift up the individual and the race. (4) A universalized Consciousness, entirely free from desire and ego, is the normal state of extreme integral Spirituality.

The Divine's Call:

“Only a few responded to her call:
Still fewer felt the screened divinity,”

Savitri-362

“Then kindling the gold tongue of sacrifice,
Calling the powers of a bright hemisphere,
We shall shed the discredit of our mortal state,”

Savitri-171

Savitri's Soul wanders in the lone tremendous woods in this strange, dangerous, sorrowful and beautiful world to find an aim of greater destiny. Immaculate grandeur broods upon her days and Almighty powers are shut in Nature's cells. Somewhere in the longing breast of earth her unknown Lover waits for her the Unknown. Now the destined spot and hour were close and all things happen in the cosmic play at its time and in its foreseen place.

On the life's road the conscious Soul can recognize its answering Soul across the dividing time. The Lovers met upon their different paths by travelling across limitless plains of Time.

Savitri, after the first discovery of her Lord, Satyavan on earth, the comrade of her Soul's high task, in whom Nature and Self equal Presence felt, received the Soul's Call and declared that 'Now of wandering it has no need'²⁵ and now she must hasten back to her father's house for final preparation to begin a life with new Divinity which began in the sylvan forest land and often her conscious Spirit walked with him and knew her vast inner action. A boundless isolation made them one in Spirit and one human moment was eternal made.

Satyavan, 'the Godhead by which all can change,'³⁶ is incarnated here to tempt the God's light for earth and man, his love is meant to fill the hollow in men's heart and his bliss is directed to heal the unhappiness of the world. And Savitri is the sun-gold Godhead of mighty force, she can lift man's soul to God, her will is greater than the Death's law and her Love is stronger than bonds of Fate. She shines as a single lamp lit in perfection's house. Their love is a heavenly seal of the Supreme and Savitri guards that seal against the Death's rending hands.

The Mother, during first meeting with *Sri Aurobindo*, recognized Him as the One for whom Her life has waited long unfulfilled, Her Soul flung wide its inner door to this new Sun and received Her Soul's Divine Call. Her instrumental nature needed six years of inner preparation to dynamise that Call of final arrival of Her future home at Pondicherry. They were the Mother Soul and the Master Soul from the beginning of the creation, born from one undying Fire. In the self-closed solitude of Their past, They were drawn towards a swift rapturous dream of future vision, an intense hour began, the matrix of new Time.

It is only in the Supermind, the outer wandering can be dispensed with and an individual can act as Sun Light, still, motionless and becomes the cause of all movement and all action. *Sri Aurobindo* was able to transcend the habit of wandering of His Spiritual predecessors because the triple experiences of integral Divine that possessed him at Alipore jail were from the Supramental plane, where the reconciliation of World, Self and God are automatic and self-existent. The gospel of 'Universal Incarnation'²⁶ through Supramental action was a remote possibility prior to *Sri Aurobindo* because the doctrine of Individual Divine Incarnation was prevalent through Overmental interference.

We also observe that *Sri Aurobindo's* Supramental vision has foreseen the emergence of 'nude God-children'²⁷ or 'garbless deity'²⁸ who will unfold the multiple inner suns, whose 'radiance like the suns'²⁷ can alight the heaven and earth around and the dark subconscious cave. The emergence of Supramental Sun on earth's atmosphere is a collective phenomenon though this exercise may begin with an individual incarnating Soul, which can be clear from following lines:

The guardian of the fire that lights the suns,	Savitri-179
Equalled with the godheads of the living Suns,	Savitri-216
Around him was a light of conscious suns	Savitri-234
On an earth which looked towards thousand suns,	Savitri-268
Ablaze the triple heavens revealed their suns,	Savitri-300
The Sun from which we kindle all our suns.	Savitri-314
A wanderer from the occult invisible suns	Savitri-348
Above them blazed eternity's mystic suns.	Savitri-381
Below him circling burned the myriad suns:	Savitri-415
And lives in a great light of inner suns.	Savitri-421

During Savitri's outer wandering in search of her own Self, she came across a crowded place where people were gathered together for spiritual yearning and Savitri felt the impatient longing to 'hasten like them'²⁹ to save God's world. But she 'reined back the high passion in her heart'²⁹ as she knew that those who have found their Soul can only save themselves and save others and those who have found the desire soul but not the true Self can guide the world but they cannot guide themselves; so she took the firm resolution that she must first find her Soul. She also observed that age long grey restraints of earth cannot be broken by the man's slow impatient life which is hurried towards a 'sudden splendid path'³⁴ by the revelation and profound words of 'human gods'³⁴. She was further informed that man's 'mind is closed between two firmaments'³⁵ of seeking truth through (1) images and words, and (2) surface and brute out sides, and is unwilling to plunge into the depth.

So an aspirant Soul of Divine Life must pass through a difficult preparatory period of 'wandering seekers' on the Eternal's path or a traditional Ascetic 'wandered in some lone tremendous wood.'⁴⁰ Outer wandering for the tireless search of truth becomes inevitable till the emerging Consciousness has arrived at its self-existent, self-fulfilling and reconciling oneness of Self and Nature. The Light his Soul has brought, his mind has lost and all he has learned soon becomes a doubt by the pressure of the Inconscient pull and the Sunlight seems to him as the shadow of his own thought and then all becomes shadow and nothing becomes

true. Mind is considered impotent to reconcile the Earth and Heaven and its outer wandering for apparent reconciliation and apparent harmony always precedes the Soul's self-existent oneness and harmony, which seems clear from the following lines:

Mind the thought-driven chariot of the soul
Carrying the luminous wanderer in the night
To vistas of a far unending dawn
To the end of the Spirit's fathomless desire,
To its dream of absolute truth and utter bliss. Savitri-704

Across which mind can step towards the sun. Savitri-245

Shrank into themselves as from too bright a sun Savitri-365

The people of the gulfs despised the sun. Savitri-216

Our mind's unquiet search asks always light, Savitri-153

Ill-lit from clouds by the pale moon of Mind,
Or in devious byways wandering alone,
Or lost in deserts where no path is seen, Savitri-224

Where mind like a moon illumines the world's dark. Savitri-71

Savitri provides us a patient lesson about how outer wandering and the wandering of mind for the search of truth can be shifted to an integration of Divine call of uninterrupted inner wandering in Consciousness for Spirit and Nature's expansion and how mind's faint and pale borrowed moon light status and fragmentary ray can be shifted to an activation of the higher Selves or multiple sun lights.

An earth bound soul can wander away from higher Light forfeiting the grace of the great Mother and the souls, who have not received the Divine's Call are the 'spirits entrapped'²² or 'lost souls'²³ and they 'might wander through all time, yet never find the truth by which they live'²² or they are 'blind wanderers mid the perils of Time'²⁴ and through human fall they are forced 'back to the beast.'³⁸

All can serve the Divine but some are able to listen to the Savitri's Divine Call; few can climb to her un-perishing Sun and channel to earth mind the wizard Ray and still it is fewer who can dare to dynamise her call and trace the path of Immortality uninterruptedly through Matter's Night of abysmal hell and it is still

the fewest who can hope to arrest the Wheels of earth's Doom and universalise her action of Divinising the clay.

A Soul is prepared and made ready through thousands of years of Soul birth to receive initiation into Savitri's Yoga. It is a rare vessel fit to hold the Divine Love, which is as rare as to hold the God's birth. His yearning towards All meets two solitudes (1) that of outcast from the empire of the outer light and (2) lost to the comradeship of sound, touch, sight, taste and smell and to live in the high peopled loneliness of the Spirit. Savitri's Yoga of Sunlit path, Golden path and a passage in Abysmal night asks for 'mind's solitude'¹, 'heart's secluded shrine'², 'sweet honey of solitude'³, 'the inner ear that listens to solitude'⁴, 'a mind remembering ancient silences'⁵, 'great solitary tracts'⁶, 'gleaming borders solitary as sleep'⁷, 'solitude far from the world'⁸, 'forest's bosom of loneliness'⁹, 'pierced its enormous dream of solitude'¹⁰, 'foster child of beauty and solitude'¹¹, 'corner of happy solitude'¹², 'lost in the depths of its own solitude'¹³, 'infinite solitude and sleep'¹⁴, 'the sylvan solitude'¹⁵, 'the night's solitude'¹⁶, 'apart in self, alone'¹⁷, 'seeking loneliness'¹⁸, 'Burn in the solitude of the thoughts of God'³⁷, 'in some deep internal solitude'²¹, environmental isolation that 'greatened her human hour'¹⁹, prohibition from 'public way'²⁰, movement restricted in 'close secluded chamber'²⁰, which culminates in calling down of the Divine Mother into the mortal tenement, God union and His strong embrace.

Inner Wandering of the Soul:

His being lay down in bright immobile peace
And bathed in wells of pure spiritual light;
It **wandered** in the wide fields of wisdom-self
Lit by the rays of an everlasting sun.

Savitri-43

Love passes through his heart, a **wandering guest**.

Savitri-340

A **wanderer** from the occult invisible suns

Savitri-348

I **wandered** in far-off eternities,
Yet still, a captive in her golden hands,

Savitri-723

Savitri in her Spiritual quest was able to overcome the habit of outer wandering to enter the inner world and took a resolution that she must first discover her Self, because by that alone she can save herself and save the world.

Savitri systematically unravels the Divine stationed in the heart by breaking the barrier of multiple layers of desire soul and transcending the attraction of fine

and subtle lure of multiple inner worlds which can enrich our life with intermediate opulence, glory and fame.

The preliminary training to open the Psychic being is to remember first why our Soul came to earth; in silence seek the God's meaning in our depth; open God's door and enter into trance through meditation; in God's tremendous hush still our brain to wake the vast truth within that can know and see; cast from our life the sense that veils the Spirit's sight; in the enormous emptiness of mind we shall see the Eternal's body and hear His voice and in world's contact meet the Divine's single touch.

Man's house of life unfolds subtle worlds. There are occult shadows, tenebrous powers, **dangerous forces, Titans**, Fury, Goblins and Denizens who are inhabitant of life's nether rooms of subconscious pit. They touch all with perverting breath, discolour the walls of upper mind and invite instincts of forbidden joy. The doors of God they have shut with keys of creed, intercept the caravans of light and block the fine entries of celestial fire. His **lower nature** hides these awful guests. Into earth-ways they break out from all doors to slay, massacre, torture, invade with blood-lust and fill with horror and carnage God's fair world. Old rejected nature, slain thoughts, old longings and acts, dead passions live again to recur in sleep, dream and waking. Night is their refuge and strategic base and no wandering ray of Heaven can enter there. All who would raise this fallen world must come under the dangerous arches of giant sons of Darkness. None can reach heaven who has not passed through hell.

She strove to find **the inner vital self** concealed behind the world of sense during her forced journey from body to the Soul through passages of inner Time. Here life deeps into the subconscious dusk or struggles from matter to chaos of mind and cries of life, in which no light, no joy and no peace can come. Her vital godhead wakes within to lift the life to supernal's touch. Out of the dreadful press she dragged her will and fixed her thought on the Name Divine. Then all grew still, empty and free; a large deliverance and vast calm came and she moved awhile through a blank tranquility of naked Light from the invisible sun.

Then after silencing of the vital mind she met the **physical mind** or the material mind. It is an aimless thought and will, a deaf force, a torrent that carries life's hope and fear, a forbidden delight of honey-sweet poison-wine of lust and death, the bottomless danger-pits and swallowing gulfs. It could mingle poison with the wine of God, all contraries meet in the life's nether room and Ignorance is Wisdom's patron here. The souls trapped in the physical mind can never escape.

Then journeying forward beyond the physical mind she reached a space where the **schoolman mind** has captured life's large domain. There, her servant mind and sense governed the house. The Spirit's almighty freedom was not there

in reason's small limiting ideals. The reason's diplomatic balanced reign kept order and peace, disciplined beauty and a harmonic smooth life and she lived in the closed adamant walls of law, ethic's rule and fixed pillars of thought. Its rational religion dries the heart, meditation muses on a narrow seat, worship turns to an exclusive God, worships the God in a chapel whose doors are shut against the universe and offers a cold and flameless sacrifice.

Then she arrived at the quiet country of **fixed mind**, fixed faith and ordered knowledge of apparent things which has the capacity to make the sun invisible. Mind claims to be the Spirit, sole creator of the apparent world and the Soul and Spirit sees itself as a form of mind and loses itself in the glory of the thought and reaches the brilliant air flaming with thought's supreme finality. The few are admitted and register their name in the book of elite. It claims the safety of the ultimate wall, the clarity of the sword of Light, victory of a single Truth, diamond of flawless bliss, bright contented world and lives as favourite of Heaven and Nature.

Savitri did not want to stay there and came to a road thronged with an ardent crowd of **outer mind** where no mystic voice and Light can come. She mingled with the crowd and her mind hastens like them to save God's world and yearns the Spiritual light they bore. She reined back the high passion of her heart as she knew that she must discover her soul and only those who save themselves can save others. So by realizing the hurrying time of the outer world she turns her eyes towards the eternal Source to find the birth place of occult Fire.

Then Savitri came to a narrow path to tread the rare wounded pilgrim feet of first ascent in inner mind and met **the Mother of seven sorrows** who projected herself as Savitri's Soul. A patient prayer has risen from her breast to change this great hard world of pain. She came to share the suffering of this world, draws the children's pangs into her breast. God gave her love and power to solace but not His force and power to save; she has seen the slashed corpse of the slaughtered child, heard the woman's cry ravished and stripped, shared the toil of the yoked animal drudge; she shared the daily life of common man, the unwanted tedious labour without joy, the burden of misery and the strokes of fate and lived with the prisoner in the dungeon cell. In her shoulders she weighs the yoke of Time, watched the nature's cruelty to suffering things without God's help. She hoped to look towards her God who never came to her.

Then Savitri recognized the Mother of seven sorrows, an incarnation of pity as first desire soul of tamasic force and passed ahead in her Spirit's upward route. Next, she met **the Mother of Might**, an incarnation of some intermediate egoistic Power, the second desire soul, the ambitious rajasic force, who sat in a gold and purple sheen, her feet on a couchant lion's back. A formidable smile curled round

her lips, heaven-fire laughed in the corners of her eyes, her body a mass of courage and heavenly strength her speech is like a war cry and her word is of luminous command. She came down into the human world with a faculty which seems to be Almighty to help the unfortunate and save the doomed. She smites the Titan who bestrides the world, slays the ogre in his blood-stained den and tramples the corpses of the demon hordes and guards man from the red wolf and snake. She has the power to guide, save and help the few and the mass fall back unsaved.

Savitri still ascended to find her Soul's upward route and arrived into a high and happy space, a wide tower of vision to see all, a clear and crystal light; there she met **the Mother of Light**, an incarnation of some intermediate sattwic wisdom, the third desire soul whose mission is to lift the human Soul slowly towards the light through error and sin. She represents charity, silence, knowledge, peace, courage and a Power that labours towards the best. With her help man's mind will admit the sovereignty of Truth, heart will at last hold the Divine Love and the body can bear the immense Divine descent.

Onward she moved seeking the mystic cave of the Soul. The mind abolished all its thought and in a simple purity of emptiness she knelt down before the Unknowable. At first she stepped into a night of God and crossed the fathomless impersonal Night in silence. A last change and the Truth's last retreat came with the breaking of the mental emptiness and the blissful inner self became her space. Then she came across the land of marvelous twilight and holy stillness of voiceless space. The two golden serpents curled round the lintel of her body and enveloped it with pure dreadful strength and wisdom. Across the threshold of the sleep state she entered the land with great figures of Gods who are conscious in stone and live without breath. In climbing the planes of consciousness she met numberless worlds and faces of beings representing that world. She reached a point, the meeting place of all the worlds where there was no trace of breathing men, no sound and living nearness of Soul and unimaginable bliss. She met a light which is not born of sun or moon or fire, a light that dwelt within and saw within and made secrecy more revealing than the word and there Spirit's vision is wholly true. Thus she passed in that mysterious place through rooms and rock-hewn doors. A sealed identity in her woke to give the experience of utter Oneness of God and Goddess, the Master and the Mother, Krishna and Radha, and Adorer and Adored. Then she came to the last chamber of golden seat where one sat whose shape no vision can define, formless, pure, bare, only one feels the world's unattainable fount and Power of which she is a straying Force. Then she dug the tunnel of the last rock and came out where there shone a deathless sun. A house was there and all is made of flame and light. And crossing the wall of doorless living fire where she **suddenly met her Soul, the Psychic being.**

Evolution of the Virgins' Fortress:

A single lamp lit in perfection's house,
A bright pure image in a **priestless shrine**,

Savitri-368

The Mother's bare and absolute Power is represented through Savitri's Virgin Force, which burns in the solitudes of the thoughts of God and the whole world lives in the lonely ray of Her sun. She questioned changeless destiny and strove against the immutable Will from the inception of this creation. Her high nude Soul tramples fixed destiny and the groves of mortal law with her living feet.

A virgin is she or he whose mind, life, body and Soul seek only the Divine and the collectivity gathered around her are identified as apprentices of the Virgins' Fortress. When this seeking is culminated in Divine union then a true Virgins' Fortress emerges and it can guard Truth's diamond throne and if the gained Divine Consciousness is inverted earthward then the Integrated Virgins' Fortress is dynamised and it can call down fragments of Truth Supreme or fragments of highest Truth.

Savitri lifts the literal meaning of virginity from its narrow sense to its widest and profoundest significance. In Spiritual sense virginity means the purity, the feminine or passive status of the Self. Its masculine or active status is concentration. Purity is the condition in which concentration becomes entire, rightly effective and omnipotent. Without concentration, purity can become a state of peaceful quiescence of eternal repose. The opposite of purity is identified as impurity which is defined as the confusion of the law of the Soul or a mixed and mutually entangled action of the different parts of the being. And this confusion proceeds towards the absence of right concentration. Concentration is defined as gathering back of the thought into the Self. It has three powers (1) by concentration one can know anything but this power must be utilized to know the Self, the Being, the One; (2) by concentration again the whole will can be gathered up for the knowledge of Self that is not yet grasped and (3) by concentration we can become the Self. Integration of virginity is related with integration of concentration and it is in integral concentration the Supramental is dynamised.

The Law of Virginity:

Incarnate the **white passion** of thy force,
Mission to earth some living form of thee.

Savitri-345

Virgin's Fortress exists on earth since the advent of Savitri as priest-less Shrine, which is entirely sealed from the attack of world influence and it can be invaded and conquered by the Supreme Lord from above and possesses it.

This paper identifies twenty-one distinct characters of Savitri which build the basis of the Law of Virginité. Adherence to this law prevents one from any Spiritual fall and ruin and gives strength to fight against Death and Suffering.

Physical Virginité:

Immaculate with white virginité	Savitri-274
Virgin motions of bacchant innocences	Savitri-677
Missalled in aureate virginité	Savitri-374
Then life beat pure in the corporeal frame	Savitri-232
His transience trembles with the Eternal's touch,	Savitri-339
Her body quivered with eternity's touch	Savitri-671

Savitri searched her integral purity through the first door of entry of physical virginité which is reflected in her outward nature. She awoke among these common tribes like a parable of dawn and lived like a mighty stranger in the human field. Heaven guarded her physical purity till the arrival of some great Soul, her second Self, the Godhead in the form of Satyavan leading her towards comprehensive virginité.

The physical substance can open itself towards the pure Divine touch. Her single glance can make his whole day wonderful. The first sign of Savitri's physical virginité is that she took no interest in small earth bound enjoyments, life's fragile littleness, heaven's brief light, she came to love, help and save all, spoke no word, strong, calm like a hill and a dark foreknowledge separated herself even from those she loved; the second sign is that she had disrupted and dislodged by her Soul's force her past that stood as a block in the immortals path; in her inner adventure of Consciousness, each new height she explored she would completely lay bare and break the system she had reached earlier; or 'A giant dance of Shiva tore the past'³⁰. A fire that seemed the body of the God consumed the limiting figures of the past and made a large room for the new self to live; thirdly, she was never interested in any solitary bliss, her task was to raise the world to God and deathless Light and called down a fire of Eternity to make the body's joy as vivid as the Soul's, earth she would lift to the neighbourhood of Heaven, reconcile the Eternal and the Abyss and her greatness rose to 'stay the wheels' of earth's Doom.

Vital Virginitly:

Her immortality her chastisement,	Savitri-600
A purity of sense we never feel	Savitri-104
Then life beat pure in the corporeal frame;	Savitri-232
A pure celestial joy is the use of sense.	Savitri-663
A purer, fierier sense had there its home, A burning urge no earthly limbs can hold;	Savitri-123

The vital substance and sensory organs can open themselves towards pure Divine Delight which is an inlet of ocean's force and can retain their vital virginitly.

The first sign of Savitri's vital virginitly is that an inner law of beauty shaped her whole life; by the pressure of the Soul force 'the proud ambition and its master lust'³¹ were transformed into instruments of great calm sway; 'daily dwarf desire'³¹ was changed into a sweet and boisterous play; the second sign is that all her sense instincts or organs are in search of beyond sense pure delight; a power within and above shaped and moulded her sense; the body's sense renounced its earthly look and Eternity's contact broke the moulds of sense and kindled a Divine identity; thirdly she gives no interest in human association which generally takes a vitalistic turn. The common earthbound Souls who generally draw irresistibly towards the forbidden fruit of Adam and Eve, the souls tempted by Nature have eaten, which is again mind and body's faltering search through Prakriti's possession of Purusha in Ignorance. A puritan God made pleasure a poisonous fruit or red drug in the market place of Death. Savitri symbolizes all gross enjoyment of life as wine and projects the lord of Death as the 'cupbearer of the wine';³⁹ so in order to fight and conquer against Death one must give up all desire and earthly enjoyment and must turn inward.

Right human relation becomes Godward, pure and virgin when the Prakriti, the Nature is possessed by the Purusha, the Soul. Savitri's Supreme relation with the Satyavan is still in higher Spiritual planes of Ishwara-Shakti oneness, Brahman-Maya oneness in the Supramental plane and Sat-Chit oneness in the Absolute plane resulting in universal Action, Creation and descent of Ananda. This Ananda will not cancel but fulfills the human love and life will house God's Love in Self and Nature.

Mental Virginity:

Or like a highbred maiden with chaste eyes Forbidden to walk unveiled the public ways, She must in close secluded chambers move, Her feeling in cloisters live or gardened paths.	Savitri-496
A pure Thought-Mind surveyed the cosmic act	Savitri-259
His wakened mind became an empty slate	Savitri-81
Apart he lived in his mind's solitude,	Savitri-44
The Spirit's bare and absolute potencies Burn in the solitude of the thoughts of God.	Savitri-57

The surface mind has to open itself towards the Divine wisdom which generally lives far from the authentic light and retains its mental virginity.

The first sign of Savitri's mental virginity is that she loves mind's solitude which remains untouched in the battlefield, mart and crowded places; her mind was an enormously empty sea of white sincerity resulting in the simple purity which knelt down before the seat of the Eternal and all was abolished to save her naked Self. In the still mind a Timeless Ray descends into our heart and we are rapt into her eternity. Secondly, she accepted the earth, the woods, the thatched house, never spared the labour of the broom, the jar and the well and heap the fire and no slight task she allowed to others; thus in the simplest movement she could bring strange Divinity and Oneness with earth's growing robe of Light and Her commonest, smallest and meanest doing welled from an inner Light; the third sign is that she is 'forbidden to walk unveiled in public ways'²⁰ because the mental purity always insists seclusion as the highest and best opportunity to economize the limited and passing Time towards God union.

Psychic Virginity:

An ocean of untrembling virgin fire	Savitri-16
To virgin wonder in her crystal soul	Savitri-422
He dwelt in his self's colourless purity	Savitri-297
On the white purity of the Witness Soul.	Savitri-326

The Psychic being is the perennial virgin stationed in a mutable form, by whose influence the surrounding desire soul can regain its purity and retain the virginity of Psychic sheath.

Savitri in her inner journey in the highway leading to the Soul met at least ten sign posts or ten traps, whose lure she must overcome in order arrive at her Psychic being. They are identified as world of titans and asuras, the world of lower nature of forbidden joy, the world of vital mind surrounding the vital self, the world of physical mind, the world of schoolman mind, the world of fixed mind, the world of outer mind, the mother of seven Sorrows, the mother of Might and the mother of Light respectively. All these domains questioned Savitri's Psychic virginity. They are all fire tests which the greatness of her Soul must overcome.

The first sign of Savitri's Psychic virginity is that Her Psychic being was that half opened lotus bud of the heart which bloomed and stood disclosed to the earthly ray and she called the mighty Mother of the worlds to make this earthly tenement Her house; the waking witness Soul looks at the Truths unseen and scans the Unknown and all assumes a new marvelous face; secondly after the Psychic being is opened, a mighty movement rocked the inner space and out of inconscient's mindless and soulless night a flaming serpent rose and climbed mightily and stormily on its way and touched her six occult centres with its flaming mouth. Those centres, lotus of the head, lotus of the throat, the lotus of the heart, navel lotus and two nether lotus centres bloomed and laughed surcharged with light and bliss and then at the crown of the head they joined the Eternal's space. Thus a firm ground was made for Heaven's descending Might and the third sign is that she surrendered herself entirely into the great World-Mother's hands and she obeyed Her sole supreme command in the enigma of inconscient's world.

The kingdom of this new and marvelous change within and its magic charm was felt by all those who live around her. Beasts and birds forgot their strife and lived at ease, flowers and trees felt unknown joy and mild ascetics of the wood received a sudden greening of their lonely muse.

Spiritual Virginity:

So now his spirit shone out wide, blank, pure:
His wakened mind became an empty slate
On which the Universal and Sole could write.

Savitri-81

A golden virgin in her cavern car

Savitri-384

Virgin conception of a bodiless god

Savitri-609

And objects are its pure spiritual shapes;

Immaculate in the Spirit's deathless air,

Savitri-298

Savitri-109

The Spiritual Being is the eternal virgin whose release can dim the moon and it is stationed in an immutable form, by whose influence the Fate's dark and lethal orb over Satyavan's cherished head was transformed into a golden circle of mystic Sun.

The first sign of Savitri's Spiritual virginity is the grace and beauty of Spiritual light which is a blank pure Consciousness of celestial fire that replaced the mind and ascends to the emptiness of the Supreme so that all in her may reach the absolute; the second sign is that Spiritual virginity opens the doors of sheer truth discernment, sheer truth vision, sheer truth hearing and sheer truth touch, it understood without the aid of thought, uttered what is needed to be said, did what is needed to be done, a pure perception was the only power; she has come down to this suffering world to help a blind and suffering mortal race, to open to Light the eyes that could not see and to bring down bliss into heart of grief; thirdly activation of Spiritual virginity ensures a secured and enlightened earthly life without any danger of Spiritual fall and possession of a Bliss that none can ever hope to taste and experience of a Love without the Lover and the Beloved. So Savitri recommends that 'we must search our nature with spiritual fire'³² and 'must break'³² all earth's smallness. It further asks not to remain content with one conquered realm and adventure all to make the whole world in Her possession.

Supramental Virginity:

And high dependencies of her **virgin sun**

Savitri-124

With violent breaking of its virgin sleep.

Savitri-721

O sunlight moulded like a golden maid?

Savitri-400

A virgin unity, a luminous spouse

Savitri-695

Still rigid in her golden motionless pose,

A statue of the fire of the inner sun.

Savitri-477

A calm slow sun looked down from tranquil heavens.

Savitri-532

The Supramental Being is the virgin Source of all existence, by whose movement this whole existence can retain the integral virginity including the virginity of the Inconscient Sheath. It is this integral virginity that gives birth to

the status of eternal Bride and eternal Bridegroom for which Savitri and Satyavan were destined for the earthly play.

The first sign of Supramental virginity is that in its Truth there is no place of negation and she stands firmly on earth with her status of 'the Lover's everlasting Yes'; an invisible sunlight ran within her veins, flooded her brain with overwhelming light and woke a wider sight than earth could know; a lightning from the height entered the hell of the abyss; it is a flame that cancels death in mortal things and radiates the human limbs that knows not birth and death; her kindly care is a sweet temperate sun which has the capacity to embrace all human contacts without any disturbance, discord and disharmony; the second sign is that she wishes to make all one immense embrace and she might house in it all living things; there are regions where her absolute powers meet and made circle of bliss with married hands, light stood embraced by light and fire wedded fire to find all the world within her lonely breast; thoughts rose in her that no earthly mind can hold; Savitri had developed in her lonely days the inner capacity in Consciousness of serving the earth from above like the strong splendid Sun and lighting around her, she kindles all other suns and the whole world lives in a lonely ray of her sun; thirdly, a mighty transformation came on her as heaven's light consented to descent; her forehead's span vaulted the Omniscient's gaze, the Presence came down and held the lotus centre of her brow and the Divine Force opens the third mysterious eye; when the golden ecstatic light seized the brain then eternal Wisdom and Will captures the mortal being; it stirred in the lotus of the throat the song and in her speech throbbed the immortal Word; the God's sun glided into the lotus of her heart and woke in it the Force that alters the Fate and when it came to the navel lotus centre made desire a pure celestial flame and when it broke into the nether centre where coiled World-Energy sleeps, smote the thousand hooded serpent Force and clasped the World-Self above.

Bliss Virginity:

Virgin who comest perfected by joy	Savitri-424
Some passion of the inviolate purity Broke through, a ray of the original Bliss.	Savitri-123
He is saved by her silence from his rack of self; In her tranquil beauty is his purest bliss.	Savitri-165
A priestess of immaculate ecstasies	Savitri-15
One-pointed to the immaculate Delight,	Savitri-79
The bliss that made the world in his body lived	

	Savitri-682
Her body of beauty mooned the seas of bliss.	
	Savitri-314
Bliss was the pure undying truth of things	
	Savitri-324
O Bliss who ever dwelst deep-hid within While men seek thee outside and never find,	
	Savitri-345
In the soul's unprofaned star-white recess They sojourned with an everliving Bliss;	
	Savitri-381

Savitri had brought with her human form the calm delight that weds one Soul to all and that is the key to the flaming door of ecstasy and the All Blissful smites with rapture the heart's throb.

Bliss Self is the ultimate virgin Power of the existence, the Creatrix, the artist Bride of the Supreme, by whose intervention the whole existence retains its oneness with the Supreme and seeks for forms to manifest the Truth Supreme and sustains all other intermediate worlds for the dynamisation of multiple perfections.

The first sign of all-creating unmanifest Bliss virginity is the manifestation of utter gladness in the trinity of the Enjoyer, the Enjoyed and the Delight that unites them; a giant drop of Bliss unknowable shatters the mortal flesh and with immortal pleasure cleansed and purified the whole Nature and the Soul became a fiery ocean of felicity; His bliss laughs to us or its call concealed like a far-heard unseen entrancing flute from the moonlit branches of the throbbing wood tempting our angry search and passionate cry; the second sign is that it manifested as trinity of the Lover, the Beloved and the Love, where Love has the capacity to heal all disorder and bitter cruelties of earth, turns worst into the best and sustains this creation; her love was not the hunger of the heart, nor was it the craving of a flesh and it came to her from All Bliss and to All Bliss it returns, and the third sign of Bliss virginity is that it is manifested as trinity of possessor of Beauty, the Beauty possessed and the Beauty. In beauty she treasures the sunlight of her smile. The All Beautiful's ray is a miracle in each shape and it is caught and flowered in Art and Life.

The First Object of Virgins' Fortress or the Time's Virginity:

Creating in a young and **virgin Time**.

Savitri-38

A marriage with eternity **divinized Time**.

Savitri-327

Earth keeps for man some short and **perfect hours**

	Savitri-421
His day is a moment in perpetual Time ;	
	Savitri-336
Linger not long with thy transmuting hand Pressed vainly on one golden bar of Time , As if Time dare not open its heart to God.	
	Savitri-345
She has lured the Eternal into the arms of Time .	
	Savitri-178
A timeless Spirit was made the slave of the hours ;	
	Savitri-268
The splendid youth of Time has passed and failed; Heavy and long are the years our labour counts	
	Savitri-345

Time's virginity can be retained by building a protective fence or shield in the subtle body, permitting only the Divine vibrations to enter in. Savitri during her inner journey and sadhana remembered one issue constantly that is Narada's date. This memory helped her not to allow the time to run barren or preoccupied in transient enjoyments, rather she maintained her effort to retain Time's virginity, where the marriage with the Eternity could be possible. This marriage is a constant accumulation of Spiritual strength of the eternal Bride to make her eternal tie strong with her eternal Bridegroom. If Death can break this link then Satyavan must die, otherwise They will enter some tremendous dawn of God and never may part again in Time. Savitri was anxious to compress time so as to experience centuries in one day or shuts eternity into an hour and she was interested to build a little room for timelessness and by deep union shut God as her cherished prisoner.

A Divine force descended in her trailing endless light to link Time's seconds to eternity. The Timeless has stationed Himself in emptiness so that the Soul might adventure in Time to reveal the mysteries of Eternity. Savitri claimed from Time, her will's eternity and God, from His slipping moments.

An inspired Knowledge lit the thought that glow through centuries and sat enthroned within whose seconds illumined more than reason's years. One can attract into time the Timeless Light and imprison eternity in the hours. One moment can fill God's eternity and the might of the Eternal can fill in one human hour and with one gesture change all future time. Such is the promise of Savitri whose great act can unlock the doors of Fate and whose pressure on the golden bar of Time dares to open the Time's heart to God.

Man is a patient trustee of the slow eternal Time and waits for the Eternal's hour of mighty transformation. The Time's traveler of endless pilgrimage must

explore a greater world of Self and Nature and fills his days with her celestial clasp. The world quivers with a God-light at its core and in Time's deep heart high purposes move and life crumbles at its border and joins the infinity. The breath of Godhead in solitude greatens her human hour.

The first objective of a more concentrated Divine Centre or Virgins' Fortress is to safeguard **Time's virginity** from invasion of various world forces and universal subconscious and open wide its door for marriage with Eternity or a captive life wedded her conqueror, the Supreme; thus Time is divinized to become Eternity's transparent robe and climbs back into undying Self through a golden ladder.

The Second Object of the Virgins' Fortress or Virgin Fire:

An ocean of untrembling **virgin fire**

Savitri-16

A fire that seemed the body of a god
Consumed the limiting figures of the past
And made large room for a new self to live.

Savitri-81

A Nature lifted by a larger breath
Plastic and passive to **all-shaping Fire**,
Answers the flaming Godhead's casual touch:

Savitri-112

In us too the **intuitive Fire** can burn;
An agent Light, it is coiled in our folded hearts,
On the celestial levels is its home:
Descending, it can bring those heavens here.

Savitri-112

Then meet a greater god, **thy self** beyond Time.

Savitri-375

Its second objective is to bridge the gulf between the dream truth and earth fact through annulment of manifold void and oblivion and a sharp self-seeking tears the Consciousness that can keep the passage open for the **virgin Fire**. The Spirit in an ignorant world must rescue its prisoned Consciousness. During the period when the inner fires are lit and the life's cherished guests are kept outside, our Spirit sits alone and speaks to its gulfs, a wider Consciousness then opens its doors and leaves a huge white stamp upon our subtle and bright sheaths. Thus the Nature is lifted to a wider breath and becomes plastic and passive to an all-shaping fire and always Heaven's truth brood in life's nether deep and even in her obscurest members burns that fire. If our Souls could see, love and clasp God's

Truth, if His infinite radiance would seize our heart then earthly life becomes the Life Divine.

The Psychic being has more power than the Gods. When Savitri's Mother asked Narad to change the destiny of her daughter, he refused and that is beyond his capacity. Only Savitri's Psychic being has the power to change Satyavan's destiny.

The discovery of the Soul or the virgin Fire is identified as 'one man's perfection' or 'one soul's ambition' that can still save the world and lift up the Consciousness of the whole race. Out of the wood and stone of our nature's stuff a temple is built where the Psychic God can dwell safely with deep agreement between Truth and Life and one needs no outer guidance. He felt the unending future and lived with the unbeginning past and the Soul's experience of time and space changes as one moves in the inner worlds.

The Third Object of the Virgins' Fortress or the Virgin Sun:

And high dependencies of her virgin sun	Savitri-124
And sunlight grows a shadow of thy hue	Savitri-408
The sunlight's radiant blessing clasped my brow,	Savitri-404
Thus lighting earth around her like a sun ,	Savitri-366
But now the gold link comes to me with thy feet And His gold sun has shone on me from thy face.	Savitri-408
His soul, mind, heart became a single sun ;	Savitri-37
O Truth defended in thy secret sun ,	Savitri-345
And the inner sight adored an unseen sun .	Savitri-351

There is a Consciousness to which the mind cannot touch, speech cannot utter and thought cannot reveal. It is the source of all conscious existence, thought and idea. At Savitri's will the inscrutable Supermind leans down inverting the Spirit's apex towards life to control its restless seas; our human ignorance moves towards the Truth to make Nescience the field of Omniscience and Nature climbs towards God's identity and canalises the seas of Omnipotence.

A Divine force flows through tissue, vein and body's cell, all the thought, breath, speech and act shall be glow of the suns, every feeling, tissue and cell took part in beatitude. Often a lustrous inner and greater dawn shall come, common nature and common acts feel a wide uplift and the body's cells must hold the Immortal's flame. The Truth Light strike by surprise the Nature's massive roots of trance and wake the dumb Self in the Inconscient depths and raise the lost power from the python sleep. A golden fire invaded and burned the night's heart, Inconscient grew conscious, Night felt the living touch and transformed till few black remnants stained that Ray.

The third objective of the Virgins' Fortress is to build a similar bridge between the subtle physical and the highest experience of Truth Supreme through movement of Consciousness that seems to recoil from reaching its Source, **the Virgin Sun**. How can one cross the gulf between her dream world and the Truth Supreme whose fragment can light the Soul? When Savitri was able to cross this gulf, the Supramental Light invaded all the occult centres and finally captured and possessed Death, the Godhead of the Inconscient world. A Light like a burning tongue licked up his thought, heart, veins and his darkness perished in her blaze. Her mastering word commanded every limb and left no room for his enormous dark will to activate. His body was eaten by light and the Spirit devoured. In dream twilight of that symbol world, the Death vanished into the Void of Inconscient abandoning the hope to make man's Soul his prey. So it is through activation of Supramental Force that the Death's reign can be annulled from the earthly scene.

The Fourth Object of the Virgins' Fortress or the Virgin Earth:

Earth she would lift to neighbourhood with heaven,
Savitri-196

Heaven's joys might have been earth's if **earth were pure**
Savitri-123

Make earth almost the mate and peer of heaven,
Savitri-706

Earth shall be made a home of Heaven's light,
Savitri-451

Too far thy heavens for me from suffering men.
Imperfect is the joy not shared by all.
Savitri-686

She made earth her home, for whom heaven was too small.
Savitri-275

Earth must transform herself and equal Heaven
Or Heaven descend into earth's mortal state.

Savitri-486

There are brighter earths and wider heavens than ours.

Savitri-111

She conquers earth, her field, then claims the heavens.

Savitri-134

Earth was the comrade of a happy sun.

Savitri-351

The earth could have been made equal and peer of heaven and heaven's joy could have stabilized here, had earth been pure and virgin. If the dream of the Virgins' Fortress can extend towards the realization of a **Virgin Earth**, then through the earth's virgin form the Formless will shine with all resplendence and glory and establish the empire of the Soul and lifts earth to the neighbourhood with Heaven. Thus all discords are healed that Time's torn heart has made and immortality captures Time and carries ahead the Life.

Her Spirit saw this apparent world as the living God and all was He. This wide world was her Spirit's circumference and her Being was a circle without circumference and she surpassed all cosmic bound and more and more spread into infinity. She was the subconscious life of tree and flower who climbed in man to God. The cosmos flowered in her and she was its bed.

This apparent surrounding world and the vast darkness of the Inconscient world have always questioned Savitri's virgin Power and mocked her mighty mortal birth and death. It is easy for the God to build Heaven, Earth is His difficult field. Earth can retain her virginity through the *tapasya* of her fit and high Souls, who can incarnate the white passion of the Divine Mother's force and call down to earth some living form of Her, or Heaven shall lean down from all sides of earth to transform earth life to equal heaven. Supermind shall be his nature's fount and a mightier race shall inhabit the mortal's world. The Eternal Truth shall bring a magic change moulding his thoughts and acts, the Divine harmony, beauty and joy shall mould his life and even the body shall remember the God. The Superman shall be born as Nature's King and make earth almost mate and peer of heaven. His presence shall transfigure Matter's world and light up Truth's fire in Nature's night. Even the multitude shall hear the Divine voice, turn to commune with the Spirit within, enter into light and strive to obey the higher Spiritual law. Mere men into Spiritual being grow; Truth will dictate their life, thought, speech and act; common natures feel the wide uplift, common acts are illumined by the Spirit's ray and Deity will be revealed in common things. Earth can be made a stepping stone to Heaven. The Soul saw Heaven's limiting boundaries and a joy exceeding Earth's and Heaven's poured down. Earth will be a field and camp of God pitched in human time. Seven immortal sublime subtle Earths were seen behind this gross

earth and they arose beneath the triple mystic Heaven of Sat, Chit and Ananda. Thus all Earth becomes the Spirit's manifest home.

Recapitulation:

Iconoclast and shatterer of **Time's forts**,
Overleaping limit and exceeding norm,
It lit the thoughts that glow through the centuries
And moved to acts of superhuman force.

Savitri-259

The string of **forts** that make the frail defence
Safeguarding us against the enormous world,

Savitri-528

Savitri book has issued an injunction on the 'too great'³³ Souls to walk alone in 'mighty solitude'³³ and discourages them to waste time in their effort to create a Soul of their own kind; for an earth-nature-bound Soul cannot bear the Spirit's absolute power. Their own strength is their most faithful and precious companion to tread the difficult and dateless path in the world journey, inner exploration, world transformation and to help humanity's blind and suffering life.

The above injunction can be a little modified and extended to seeking Souls, sadhaka Souls, child Souls and integrated Souls. A moderate seeker of the Virgins' Fortress must first seek protection of his virginity through Savitri's touch and then he must be preoccupied entirely in integrating and strengthening this purity, thus ascending himself to the status of a true virgin Sadhaka. He will adore Savitri as the Protector and Lord of Virginity and shall aspire for her Touch, Influence and Presence wholly. A virgin Sadhaka of the Virgins' Fortress will open himself only towards her Law of Virginity and obey her command alone. He will identify that all the problem of the existence can be resolved by restoring the virgin Consciousness. Thus he will ascend to the status of consecrated virgin Child and will have two realizations simultaneously that of (1) The Mother as the manifestation of Savitri in this life and (2) Savitri as the manifestation of The Mother in all life. Alternatively he will realize that the exclusive Mother has extended Herself as the All Mother of All Life and the All Mother has chosen a mortal birth for diffusion of Her Divinity in this life. He will accept this world as God fulfilled in outwardness and foresees in this half built and half finished world its large virgin future. Thus he can ascend to the status of an Integrated virgin Yogi and will be preoccupied in his entire effort to reveal Savitri, the All Mother in humanity. The True Virgins' Fortress will stand as substitute of The Mother's Fortress of extremist Spirituality and will survive as highest hope of evolutionary accelerator for the whole of humanity.

This world itself is now a fortress of moderate spirituality where men pursue growth, progress and change through the universalisation of Religion and Science. The pace of this growth can take a decisive change when humanity turns towards Spirituality which is a leap of action from the unconscious Yoga of Nature to the conscious Yoga of the Soul. Savitri draws heaven seeking and world shunning liberated Souls earthward to reconcile Spirit and Nature and fills in them the equal Divine Presence and builds in the abyss of hell a road for the Heaven's descent. Thus Earth retains her virginity and becomes a temple ground of self-existent Virgins' Fortress of a great golden dawn.

References:

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OM TAT SAT

The Evolution of World's Centre

“The individual does not owe his ultimate allegiance either to the State which is a machine or to the community which is a part of life and not the whole of life: his allegiance must be to the Truth, the Self, the Spirit, the Divine which is in him and in all; not to subordinate or lose himself in the mass, but to find and express that truth of being in himself and help the community and humanity in its seeking for its own truth and fullness of being must be his real object of existence.”¹

Sri Aurobindo

“An entirely new consciousness in many individuals transforming their whole being, transforming their mental, vital and physical nature-self, is needed for the new life to appear; only such a transformation of the general mind, life, body nature can bring into being a **new worthwhile collective existence.**”⁵⁸

Sri Aurobindo

After *Sri Aurobindo's* arrival, the three necessary elements of the *Avatara's* work took momentum. They are identified as the law of self-discipline, **Integral Yoga**, fellowship of those in whom that law is manifest, *Deva Sangha* and that which draws men towards felicity, liberation and transformation of nature, **the Integral Divine**.

Integral Divine consists of the seven gradations of manifest Divine, *Kshara*, the four gradations of unmanifest Divine, *Akshara*, and that which exceeds the manifest and the unmanifest Divine, *Purushottama, Para Brahman*. Integral Divine is manifested on earth as *Avatara* with His *Lila* of *Krishna and Kali*, further supported by the souls of strong, *Vibhutis, Jnani Bhaktas*; He enters the *Maya* of three worlds of mind, life and body and upbears the *sattwic, rajasic and tamasic men*, further extends Himself in animate and inanimate beings.

Seven-fold personal relation with the manifest Divine can be built for the fulfillment of man's emotional, volitional and intellectual mind. He is adored as the Guru, carrying within Himself the *Kshara, Akshara and Purushottama*, leading the disciples from ignorance to Knowledge by turning their mind and intellect God-ward; as God the Father He enters *Vedantic* experience of oneness with *Atma and Paramatma, Nara and Narayana*; as Divine Mother, She is the nourisher and liberator of the Soul and Nature of all beings; as Divine Friend He is the charioteer and helper of our long and difficult journey; as Child-God, comrade boy Play-fellow, He leads our soul to joy and laughter; as Divine Master, He is the Lord of all action and through His universal action He upholds the whole universe

and as Divine Paramour, He gives the most intense union and joy of oneness between the Lover and the Beloved.

The four gradations of unmanifest Divine are:- **Higher Mind**, which is a more brilliant mind, a higher light, a spiritual idea, a new and superior consciousness, intended for a preliminary and slow transformation of ignorance. This higher mind enters into a foreign and inferior medium of mind, life and body and encounters their incapacities and negations. Truth thought is its chief instrument to enter world action. For greater action of this higher mind, it is necessary to acquire power for quietude, silencing of mind, life and body. The **Illumined Mind** is a Spiritual light, a Spiritual intelligence, a downpour of inwardly visible light, vast descent of peace, intended for swift and rapid transformation. Its action, are guided by vision, Truth-sight and Truth-light and it illumines the thought-mind through direct inner vision. It throws transforming light on the physical mind, emotional mind, intellectual mind etc. and breaks their limitations, conservative inertia and narrow thought-power. The **Intuitive Mind** is a superior light, a stable lightning and it has a fourfold transforming power that of revelatory truth seeing, truth hearing, truth touch and truth discrimination. It enters world relation through right relation of things and right relation of idea with idea. **Overmind** consciousness has great plasticity, multiple possibilities and global knowledge. In this large universality, the separative ego is entirely abolished, the cosmic delight and other cosmic forces become active. Overmind can unite individual mind with cosmic mind and can bring dynamic Spiritual transformation, but it cannot dynamise the Divine in the original Inconscience.

The two dangers here are that exclusive importance given to manifest Divine may lead to sectarianism, fanaticism and the birth of new religion; whereas exclusive importance given to the unmanifest Divine may lead to aggrandisement of ego, creating a permanent gulf between Matter and Spirit, division of things cannot be bridged and Brahman is realised in part excluding life and action. In the continuous pursuance of Divine life a balance between the manifest and unmanifest Divine is worked out; for the loss of this balance can drive the Spiritual quest towards a religious turn, and intensification of both the Psychic and Spiritual experiences will lead to That which exceeds them. In that *Para Brahman* state, the antinomy between the Matter & Spirit, *Purusha* and *Prakriti*, *Brahman* and the World are perfectly reconciled.

With the consideration of the above two dangers, four types of institutions, *Sanghas* can function in the Divine's name. They are related with ascension of Soul growth of individual and the community. The first danger can give birth to *tamasic Sangha*, the second danger can give birth to *rajasic Sangha*, the

elimination of these two dangers can give birth to *sattwic Sangha*, and transcending the above two dangers can give birth to *trigunatita Deva Sangha*.

In the effort to enlarge the experience of Integral Divine union of three Powers that of the Will, *Ichha Shakti*, Knowledge, *Jnana Shakti* and Love, *Prema Shakti* in harmonizing and transforming the earth nature, the Law of the Divine, cosmos, collectivity and individual Soul were evolved which gave birth to the ideals, norms and self-disciplines of Integral Yoga. These laws are temporary higher and higher standards as long as they are needed to serve the Divine in the world march and in the Supramental plane they become free automatic perception of right relations and inevitable execution in the action. Any rigidity of strict imposition, precise mental rules and artificial standards are abrogated because they stand as a barrier to the eternal onflow of Divine opulence. Its method has been the method of evolutionary Nature with many-sided wideness, catholicity, plasticity, universality, followed the outcome of the largest, deepest, widest and highest form of every possible line of Spiritual realisation and Spiritual self-discipline. Around the Integral Divine an **Integral Shastra** is framed, called Integral Yoga of its written as well as unwritten part, as truth of the infinite cannot be circumscribed within written *Shastra*.

A seeker of Integral Yoga develops a strong conviction that all the Divine possibilities are at his reach and all the imperfections of the world that has to be transformed. As a collective group, the *Deva Sangha* grows around the Spiritual experience of the Integral Divine. But the *Deva Sangha* will extend its Spiritual influence towards the perfection of the whole of humanity, as the Integral Divine contains within it self all *Avataras*, all Religions, all Clans, all Nations and the whole Creation and the sadhaka of Integral Yoga will be a possessor of universalized Consciousness preoccupied with the doing good of all creatures, *sarvabhuta hite ratah*^{1a}.

Sectarian and Fanatic Institution or *Tamasic Sangha*:

“The Divinity mentioned by *Sri Aurobindo* is NOT A PERSON, but a condition to be shared and lived by all those who prepare themselves for it.”⁵⁷

The Mother

“Buddhism only became a popular religion when Buddha had taken the place of the supreme Deity as an object of worship.”⁵⁶

Sri Aurobindo

“The *sadhak* of the integral Yoga ...will cast from himself that exclusive tendency of egoistic mind which cries, “My God, my Incarnation, my Prophet, my

Guru,” and opposes it to all other realisation in a sectarian and fanatical spirit. All sectarianism, all fanaticism must be shunned; for it is inconsistent with the integrity of the divine realisation.”²

Sri Aurobindo

“I don’t want to put a photo of *Sri Aurobindo* or books (in Auroville) because it will look as if we want to start a new religion—I don’t want religions, an end to religions!”³

The Mother

“I am not at all anxious for advertisement or publicity for the *Ashram*. It is not necessary at all. It is not necessary to talk about the Ashram—(laughing) the true way to make it ‘occult’ is not to talk about it!”¹⁵

The Mother

““I don’t believe in advertisement except for books etc., and in propaganda except for politics and patent medicines. But for serious work it is a poison. It means either a stunt or a boom—and stunts and booms exhaust the thing they carry on their crest and leave it lifeless and broken high and dry on shores of nowhere or it means a movement. A movement in the case of work like mine means the founding of a school or a sect or some damned nonsense. **It means that hundreds and thousands of useless people join in and corrupt the work or reduce it to pompous farce from which the Truth that was coming down recedes into secrecy and silence. It is what has happened to the ‘religions’ and the reason of their failure.**” 02.10.1934, SABCL/26/375, Sri Aurobindo.

This passage should be typed and put up in Auroville. It is INDISPENSABLE. They all have a false idea about propaganda and publicity. It should be typed in big letters; at the top, “*Sri Aurobindo* said,” then put the quotation, and send it to Auroville.

Say I am the one who’s sending it.”⁴

The Mother

Sri Aurobindo wanted absolutely no propaganda of His teachings because of five specific reasons; firstly, the special Divine work which was entrusted to Him can be accomplished not by initiating, “hundreds and thousands of disciples”⁵, *arta & artharthi bhaktas*⁶, but by the collaboration of “one hundred true instrument of Divine”⁵, *Vibhutis, Jnani bhaktas*, who have all the knowledge and experience of the principles of the Divine, *vetti tatwattah*⁷ and they will be able to transform the whole earth; secondly, ‘He also did not much like attempts to “explain things” to people and make them understand (through mind), because He very well knew how useless it is’^{7a}; the utmost one can understand is through the influence of the pressure of Consciousness force that is at work in the world; thirdly, the people those who are under constant Divine influence and are destined

to do Divine work are from another world; they require no motivation for their assigned task; fourthly, the injunction issued in *the Gita*^{7b} for the man who has Knowledge 'not to disturb the life basis and thought basis of the ignorant; for impelled by his example but unable to comprehend the principle of his action, they would lose their own system of values without arriving at a higher foundation'^{7c}; lastly, there is an injunction issued in *Savitri* for 'too great'⁵⁸ Souls, not to waste their time to change others or 'Vain is his labour to create his kind'⁵⁸; rather they should preoccupy themselves in accumulating their own inner strength for the purpose of world transformation.

The all-pervading *Brahman* is fragmented through limited reception of mind. Advertisement and propaganda are mental means to retain the Divine in totality. It is more satisfying to man's religious appetite. But the totality of the Divine can be regained by holding the unity and multiplicity of creation at a time, to which mind is incapable. So man has to go beyond mind. The birth of various sects is the product of this limited mind.

The sectarian institution is born around the *tamasic* devotees, *arta*⁶, who call the Divine during the moment of crisis and distress, unable to possess Him but entirely possessed by forces of ignorance, *pretan bhutaganam*^{18a}; it binds them by fear, negligence and indolence. They feel themselves insecure if the greatness of their Deity or Guru is not sufficiently advertised; or if there were not considerable expansion of devotees, study centres and institutions. They succeed to represent the Deity or the Guru as supreme over all other teachings and as a subject of entry into academic and institutional dispute, *buddhibheda*^{7d}. Large scale or small-scale conversion of devotees is attempted through various lures and the Deity is represented to exclusively serve the interest of the devotees.

Tamasic devotees prefer to trace a shortcut path to the Divine and their nature revolt against the many sided Spiritual developments leading to integration of the being. Work, *Japa* and other askesis are performed for the emancipation of Soul and Nature, but the practice of such Spiritual disciplines are without any higher knowledge, not in the true order, *avidhi purvakam*⁸, without referring to the norms imposed by the *Shastra*; they even interpret *Shastra* to arm untruth. The descending truth is turned in to a creed and invading falsehood is turned into Soul slaying word and hence they are deprived from God's constant Grace. Similarly all their works are deluded by the *maya*⁹ of the three *gunas* and they miss the true law, aim and utility of life.

The above attitudes are justified in the preliminary stages of Soul evolution in ignorance. *The Gita* accepted all the four kinds of devotees including these *tamasic* devotees as noble Souls, *udarah*^{9a}, and declared 'if they take refuge with Me, they too cross beyond the *maya* of three *gunas* and attain the highest goal.'¹⁰

Man is the first son of earth who has become vaguely aware of the Divine within him, of his need of freedom and immortality, and the knowledge is a whip to purify. The organized religion has not fulfilled this human aspiration or changed human life and society because it has compromised with the lower parts of life and does not insist on the whole change of Nature. It could insist only on a credal adherence, a pursuit of piety, righteousness, virtue, a formal acceptance of its ethical standards or religious code of conduct in conformity with the law, ceremony and ritual. It can generalize to some extent an incomplete Spiritual tendency; but it does not transform the race, it cannot create a new principle of the human existence. The universalization or generalization of true Christianity, the true Religion revealed in the heart of every man, *Sanatana Dharma*, is possible, which can be initiated through the reversal of Consciousness of a few individuals, *kaschit jatati siddhaye*⁷, who will pave the passages clear for the return of the Christ, the complete Godhead, *samagram-mam*^{11a} to the aspiring humanity and He holds together the whole race, *lokasangraham*,¹² through His Divine birth and Divine action. The Holy Spirit, the pure *Brahmic* Consciousness which descended on the Son of God, *Jesus Christ*, who is also the son of Man, *Manusim tanumasritam*,¹³ shall repeat in the numberless souls to Divinise humanity. The mental action of publicity and expansion will be overruled by the action of all pervading *Brahman*, an ordering self-Knowledge of the Truth-Consciousness, which is active in earth's atmosphere from its inception, can alone lift humanity beyond itself. Its harmonious Self-vision and compelling truth of its real Idea puts pressure on all the institutions, *Sanghas* of the world of all religious, political, economic, scientific, academic, industrial, agricultural community and forces them towards their self development through new creation and brings the necessary transformation there.

The errors made by *tamasic Sangha* can be further corrected if the devotees recognize their deficiencies of impatience and grow their Spiritual appetite by opening their doors towards the unmanifest Divine and relate themselves with the manifest Divine by turning their emotion God-ward. They will maintain their effort to overcome the fivefold *tamas*, inertia of mind, life, body, subconscious and inconscient domains through sacrificial work in the right order, *vidhi purbakam*, and enjoy all the opulence through this sacrifice. Thus they can ascend to the next step of the ladder, the *rajasic Sangha*.

Egoistic and Asuric Institution or *Rajasic Sangha*:

“Just between eleven and twelve (night of April 2-3, 1962) I had an experience by which I discovered that there is a group of people—purposely their identity was not revealed to me—wanting to create a kind of religion based on the revelation of *Sri Aurobindo*. But they have taken only the side of power and force, a certain kind of (part) Knowledge and all of which could be utilized by *Asuric*

forces. There is a big *Asuric* being that has succeeded in taking the appearance of Sri Aurobindo... What the *Asuric* Force that has succeeded in taking the appearance of *Sri Aurobindo* (and with whole group organised around him—people, ceremonies and so on) will create is a new religion or thought, perhaps cruel and merciless, in the name of the Supramental Realisation. But everybody must know that it is not true, it is not *Sri Aurobindo's* teaching, not the truth of his teaching. The truth of Sri Aurobindo is a truth of love and light and mercy. He is good and great and compassionate and divine. And He will have the final victory.”¹⁴

The Mother

(The above passage confirms that a man with comprehensive knowledge can only lead himself or an institution or a State towards perfection. This passage also warns that the thorough knowledge of *Sri Aurobindo* is the condition of participating in Her Divine action.)

“One must accept infirmity and even accept looking like an imbecile, one must accept everything, and there is not one person in fifty millions who has the courage to do it (*Sri Aurobindo* told me I was the only one!...*[laughing]* It may be so!). Many have also gone off elsewhere, into other, more or less subtle worlds—you see, there are millions of ways to escape, but only one way to stay: that is to have courage and endurance, to accept all the appearances of infirmity, powerlessness, ignorance—the appearances of the very negation of truth. But if one does not accept that, nothing will ever change. **As for those who want to go on being great, luminous, strong, powerful and so on and so forth, well, let them stay where they are, they cannot do anything for earth.**”^{14a}

The Mother

(The above passage indicates that those who have Supramental force at their disposal can enter the Inconscient domain to face all infirmity, powerlessness and negations and transform them. Others will be ambitious of their outer glory and cannot extend any real benefit to humanity.)

“They had wanted to give the Nobel prize to *Sri Aurobindo*, but He left the year before the decision was to be made. And as they don't give the prize to “dead” people, He never got it. Then they wanted to transfer it to me, and I wrote this note, **because the last thing I want is name and fame.**”¹⁶

The Mother

The all-pervading *Brahman* is manifested in the world through a heightening of individual capacity, which is deformed by the ego to take the shape of ‘name and fame’. Any effort to recoil from this egoistic effort of Nature may lead humanity towards the worst consequence of inertia, confusion and

destruction. In this egoistic phase of the individual evolution, the world and others are less important and even God too is less important and He is treated as if He existed for man, as a supreme instrument for satisfaction of his needs, wants and ambitions.

The egoistic and *asuric* institution is born around opulent and ambitious devotees, *arthartha*⁶, whose capacity to possess the Divine are restricted as they offer sacrifice to keepers of wealth and *Rakshasic* forces, *yajante yaksharakshyansi rajasah*^{18a}. All their askesis are directed to 'get honour and worship from men, for the sake of outward glory and greatness and for ostension.'^{18b} They take hold of part of man's life and mind and draw them God ward, a portion of Divine knowledge is adhered to the exclusion of Divine Love, Ananda and Light. Thus these institutions generate excellent talent in exclusive field like good artists, musicians, speakers, writers, athletes and expert professionals; they become successful in manipulating the creative activities of the past. They even seem to be actuated and vitiated by this soul of desire even those that wear the guise of altruism, philanthropy and service in order to ignite the cold flame of universal love.

These successes are fine flowers of mental plane and are a specious failure of Soul from integral point of view. Because people who have perfection in one field, their concentration are specialized and limited and have developed fixity in their mind. In integral development nothing should be set, definitive, a great suppleness is to be nourished which rejects nothing as useless and bad and sets nothing as truly superior and beautiful; but remains ever open to That which ever exceeds this manifestation. In the continuous persuasion of the unmanifest Divine one may come across all the above virtues successively or simultaneously; but that cannot cut short his goal or bring a halt to the continuous manifestation of new things. Ascension, widening of the field or base and integration are his continuous subject of preoccupation.

The leader of men who has not realised and seen 'the One and Eternal'⁶⁰ in all things, may be eminent in a larger and lesser circle and feels himself full of power, extraordinary increase of mentality and vitality which drives his thought and action and builds his life as a phenomenon of creative genius. He can act as a scourge, bringer of light, healer, a creator of beauty or the messenger of the knowledge, a prolific writer, a server of humanity and the cosmic force which seeks to move him, seems often to surpass the measures of human relativity. When he speaks of God, he erects an image of Him which is a huge shadow of his nature, will, thought, quality and force. He serves the Master as his glorified ego and in Spiritual life this leadership turns towards ambition, pride, desire of greatness and a magnified individual personality. He has a larger sight than the ordinary men and advances a step beyond the limited physical and vital

intelligence, a divided individualized life and force prevents him from really becoming master of the world, a light of superior consciousness acts within his narrow mental limits, but not open towards the plenary Light, Vision and Power and direct Divine realization, nor '**comes face to face with the Master**'⁶⁰ and the Lord, nor capable of vast and multitudinous field of mystic and Spiritual experience. The Divine force acts in his imperfect nature more intensely than in others and still an exalted ego stands between him and the Integral Truth. So a leader who has less purity can use too often Divine's Name and may become His instrument but serves unconsciously His black Masks and the powers of Darkness or he assumes a Divine Name to guide and rule others.

These aspirants of *rajasic sangha* are able to maintain the vigour and spirit of the growing disciples through organised ceremonies of various kinds and the felicity and strength they receive from Divine Grace are diluted through mental and vital association. All these exercises strengthen the mind's outward movement and all their ideas have turned into an excuse for the service and gratification of human ego. The untransformed *rajasic* urge, stands as an *asura*, who opposes all real Divine action, he becomes the leader of religious and spiritual institutions, repeats the Divine's name but the mind is exclusively preoccupied with soul slaying lower enjoyments, *mithyachara*¹⁷; associates with fellow beings with jealousy, *asuya*, and ill will etc.

Asuras are they whose minds and reasons are trained to serve the ego and desire without having any inclination towards higher life or higher nature. The Mother's above vision in the subconscious plane is instructive and numbers of Supramental encounter are necessary to succumb the forces of darkness. Man's incapacity to realise the Divine integrally leaves him helpless in the hand of the *Asura*. In order to keep the individual and community free from *asuric* influence, fulfillment of two minimum requirements are envisaged; firstly there must be considerable integral purity of mind, life and body and secondly, there must be comprehensive study and practice of *Shastra*, Their writings. Any piecemeal reading and practice of *Shastra* is good to begin with but this exercise is not sufficient to resist the pressure of falsehood; this part concentration strengthens the church like activities of dull convention, routine and soul slaying laws but what the *jiva* aspires is the strengthening of *svabhava and svadharma* of the individual and the race and conversion of whole life into a conscious Yoga.

The error made by the *rajasic sangha* can be corrected if devotees' ambitions turn Godward, towards Souls' ambition of all high ascent to unmanifest Divine plane and its subsequent descent of Divine force to the manifested world. They can overcome their fivefold ego of mind, life, body, subconscious and

inconscious domains through action without desire and attachment. Thus the ground is prepared for entry into higher planes of Consciousness.

Transparent Institution or *Sattwic Sangha*:

“In transparent systems bodied termless truths,”

Savitri-273

“The indispensable basis of our Yoga is sincerity, honesty, unselfishness, disinterested consecration to the work to be done, nobility of character and straight forwardness. They who do not practice these elementary virtues are not Sri Aurobindo’s disciples and have no place in Ashram.”¹⁹

The Mother

Transparent Institution grows at its centre with *Sattwic* seekers, *jijnasu*⁶, who receive surface contact of the Divine through exclusive concentration of the Soul in the heart and Spirit above the head.

Our egoistic dwelling in Ignorance, approach everything by a broken, partial and personal standard of knowledge and limited consciousness and are unable to give a Divine response or set the true value upon any part of the cosmic experience. The unripe Soul or the developing Soul is bound to social duty and family obligation like his unpurified desire and they can be used for their exhaustion for a brief time, after that they will be withdrawn and a Divine government will alone abide. The child Soul or infant Soul or its raw adolescence cries, condemns, revolts against suffering, failure and incapacity and exhibits its violence against the Master of the Being and marches ahead stumblingly in the decreed Divine development by turning its door of consciousness outward into appearances of things and it is not surprising that mind can also claim to be the leader of the journey and the only available guide or at least lead towards the direct and innermost door of the temple through its faculty of exclusive concentration. The *Sattwic* Mind has two possibility; the first possibility is that the mind can ascend into Divine planes in waking state and derive from them a stream of influences and experiences which can transform his nature; secondly the mind can call down Divine through its power of pure, clear and passive reflection, so that its mentality is changed in to the image of the Divine.

The askesis of *sattwic* men, are service offered to the *Guru Shakti and Matri Shakti* through consecrated action, cleanliness, candid dealing, sexual purity, avoidance of injury to others, study of scripture, gladness of mind, silence,

constant remembrance of the Divine, self-control and purification of whole temperament.

Individuals or institutions can never maintain transparency in all their activities unless they have three inner weapons of Psychic, Spiritual and Supramental force at their disposal. But this achievement is difficult to attain, that is why most of the sincere individual and collective efforts end in dispute, corruption and division.

The error made in *Sattwic Sangha* can be corrected by development of four Spiritual perspectives towards the world, which can be extended towards these three ascending hills of institutions. Firstly, the original force that drives these institutions are *Para Prakriti* of the Divine Mother and the Mother's force has entered into the *asuric* ignorant world who are to be 'conquered on their own terms in their own long-conquered fief and province'^{20a}, for the redemption of the individual and collectivity; secondly, it is not necessary to give too much importance to the surface perversions and imperfections of the individuals concerned because behind these surface instincts there still dominates a vast Spiritual force for its manifestation; thirdly all sincere effort towards the growth of institutions of all types are to be encouraged and strongly supported as they are part of the exercise of the Divine manifestation; fourthly, big gatherings for meditation and spiritual discourses, cultural and athletic demonstrations or other creative demonstrations are recognised as occasions of descent of vast Divine Force, Love and Ananda.

If tolerance and fellowship can be developed through practice of above four Spiritual guidelines, then it is possible to unite *arta, artharhi, jijnasu and jnani* devotees for a single Divine work and all these institutions can perfect their activities by drawing force from a single Divine Source.

The Divine Centre or *Trigunatita Deva Sangha*:-

“As if the **world's centre** was her very soul”

Savitri-664

“**A splendid centre** of infinity's whirl
Pushed to its zenith's height, its last expanse,
Felt the divinity of its own self-bliss
Repeated in its numberless other selves:”

Savitri-323

“**A living centre** of the Illimitable
Widened to equate with the world's circumference,
He turned to his immense spiritual fate.”

Savitri-79

“The process of integral Yoga has three stages, not indeed sharply distinguished or separate, but in a certain measure successive. There must be, first, the effort towards at least an initial and enabling self-transcendence and contact with the Divine; next, the reception of that which transcends, that with which we have gained communion, into ourselves for transformation of our whole conscious being; last, the utilization of our transformed humanity as a **divine centre** in the world.”^{20b}

Sri Aurobindo

“If on the other hand the soul moves in its impulse of freedom towards the discovery of another and **divine centre of control** through which the Infinite can consciously govern its own action in the individual, it is moving towards the gnosis where that **centre** pre-exists, **the centre of an eternal harmony and order.**”

Sri Aurobindo

“There are **four main standards** of human conduct that make an ascending scale. The **first** is the personal need, preference and desire; (which gives birth to *tamasic sangha*) the **second** is the law and good of the collectivity; (which gives birth to *rajasic sangha*) the **third** is an ideal ethic; (which gives birth to *Sattwic Sangha*) the **last** is the highest divine law of the nature. (which gives birth to *Deva Sangha*)”

Sri Aurobindo

In the past, Spiritual Centres had evolved without much success with the triple religious solution that of (1) guidance through the man of Spiritual attainment, the Guru, the man of knowledge, *Jnani*; due to the one pointed devotion, *ekabhakti*²¹, and union with *Purushottama*, the *Jnani* is dear to the Godhead; His leadership will liberate humanity through extension of Spiritual influence born from exclusive knowledge, *Jnana* and comprehensive knowledge, *Vijnana*; (2) unity of the same faith through brotherhood, (3) Spiritualisation of life replacing the old ordinary, mechanized, ethical and religious life. Initially they will be exposed to the ‘love of solitude’²⁰ for disposition towards knowledge and finally arrive at ‘a settled perception of solitude in the crowd, in the battle and in the mart.’²⁰ They will prepare themselves as stations of powerful Soul forces from which Divine chooses to watch, receive and execute His own creation.

The future Spiritual Centre will succeed in transforming humanity if it recognizes the two deficiencies of its Spiritual predecessors. Firstly the Spiritual growth of the individual liberated Soul Centre of the Divine Centre will be universalized and secondly after universalisation of the Self for liberating humanity he will act as a centre of individual transformation of Nature followed

by universalisation of Nature to act as centre of world transformation. Thus he acts as a channel of invisible Omnipotent and Omniscient Spiritual Influence without depending much on the external aid and machinery.

The *Naimisaranya*, the ancient Spiritual Centre, a forest land was famous for its accumulation of *Yoga Shakti* to such degree that even the *Yama*, the king of Death was unable to enter that protected forest. All remained ever young including birds and animals and there was no disharmony, violence, suffering, old age, decay and death.

If a number of *Deva Sanghas* will emerge from *Sri Aurobindo's* vision, then it can be centred around the Integral Divine, represented by the man of Spiritual realisation at its centre or 'virgin bridals of the dawn'²², and they shun all compromise with the lower nature as it is inconsistent with the normal functioning of Supramental consciousness. They will manifest the Mother's force through three successive realisations of INCLUSION, which means to realise the Mother in the heart centre; INDWELLING, of realising the whole creation within the Mother and IDENTITY, of oneness with the Supreme Mother.

The central Divine representative's relation with the own Self, with the World and with the Divine are perfected through the triple realisation indicated in *the Isha Upanishad* of, all things are in *Brahman*, *Brahman* is in all things and all thing are *Brahman* or this identity with the Divine in *the Gita's* term of, 'of the self, in the self and by the self', *atmani atmanam atamna*. There will be no more division between the knower, knowledge and the known, *jnata, jnanam, jneyam* and there will be no division between the Lover, the Beloved and the Love.

A Supramental community is practicable if the Gnostic individual finds others who have the same kind of inner life and form with them a group. Or Gnostic individuals at different places of the world will enter subtle physical relation and their collective force will have domination over earth life. A perfect community is practicable through the perfection of its individuals and this perfection can only come by the discovery of their Spiritual being and the discovery of their Spiritual unity and as a result the unity of life.

The Central Representative of the Divine Centre will fulfill the following three norms:

1, Development of own path and Direct Contact with the Divine:-

"So also one may say that the perfection of integral Yoga will come when each man is able to follow his own path of Yoga, pursuing the development of his own nature in its upsurging towards that which transcends the nature."²³

Sri Aurobindo

“Long and narrow is the ancient Path, --I have touched it, I have found it, -- the Path by which the wise, knowers of the Eternal, attaining to salvation, depart hence to the high world of Paradise.”

Brihadaranyaka Upanishad-4.4.8

“But he who sees everywhere the Self in all existences and all existences in the Self, shrinks not thereafter... He in whom it is the Self-Being that has become all existences that are Becomings, for he has the perfect knowledge, how shall he be deluded, whence shall he have grief who sees everywhere oneness?”

Isha Upanishad-6, 7

“That in which the mind becomes silent and still by the practice of Yoga; that in which the Self is seen within in the Self by the Self, *atmana atmanam atmani*, and the soul is satisfied.”

The Gita-6.20

“This knowledge of the Self that has become all things, the Self is in all things and all things are in the Self, *atmani atmanam atmana*, comes by an inner meditation. Or it comes by Yoga of *Sankyas*. Or it comes by the Yoga of works.”

The Gita-13.25

“The Blessed Lord said: The greater form of *Viswa rupa* that thou hast seen is only for the rare highest souls. The Gods themselves ever desire to look upon it. Nor can I be seen as thou hast seen Me by the study of scriptures (Veda) or austerities or gifts or sacrifice, It can be seen, known, entered into only by that *bhakti* which regards, adores and loves Me alone in all things.”

The Gita-11.52-54

The Divine exists and the secret formulae of meeting Him, are indicated in our ancient *Shastras*. A path is traced by entering contact either with our spiritual being above the head or with the psychic being within the heart. This contact with the Divine is first intermittently felt and then subsequently established.

A comprehensive contact with the Divine is pursued through fourfold relation, that of seeing the Divine form or the vision of Truth seeing, hearing Divine voice or Truth hearing, receiving Divine's touch or Truth touch and accumulation of Divine wisdom or Truth discrimination. In Integral Yoga the Divine is extended in the ten worlds, represented by the ten Purushas or the ten selves for the purpose of totality and the fourfold Divine relation can be experienced distinctly over ten worlds. Thus we have Divine contact scattered

over forty domains with various intensities which can be repeated till the Oneness is achieved in all its totality.

The Truth seeing, universalises the individual consciousness by the extension of the vision of Godhead in all things. The mortal eye cannot bear the Spirit's absolute potencies. Beyond this external sight, there is an inner eye which awakens in the voiceless heights of trance and looks towards greater heights and 'eyes with their closed lids see all things'. We have to develop that vision which can at once see all the ten worlds and successive visions of the *Purusha*, for fulfilling His comprehensive mission on earth. These are Bliss vision, Supramental vision, Spiritual vision, Universal vision, Psychic vision, Mental vision, Vital vision, Physical vision, Subconscient vision and Inconscient vision. These visions of the Selves are related with transformation action. Some of these visions of ten selves in ascending order are hinted below:

The inconscient seal is lifted from our eyes	Savitri-108
God's summits look back on the mute Abyss	Savitri-541
In the deep subconscient glowed her jewel lamp;	Savitri-41
In our body's cells there sits a hidden Power That sees the unseen and plans eternity.	Savitri-169
In days when yet his sight looked clear on life	Savitri-403
All things the eye had caught in coloured lines Were seen anew through the interpreting mind	Savitri-404
It was sight and thought in one all seeing Mind,	Savitri-555
Her fathomless soul looked at him from her eyes;	Savitri-409
Unsealed was Nature's great spiritual eye,	Savitri-382
And guards the world with its all seeing gaze	Savitri-317
And see in a single glance the Infinite's whole.	Savitri-252
And from her eyes the Eternal's bliss shall gaze.	Savitri-346

Truth discrimination helps towards the assimilation of Integral Truth that is constantly descending through the tenfold selves and the integral rejection of falsehood that rules the fivefold nature of earth, *Apara Prakriti*. The comprehensive action of Truth force from Inconscient self to Bliss self, which strengthens our ten sheaths of *Para* and *Apara Prakriti*, are hinted below:

The Truth above shall wake a nether truth;
Savitri-709

With Truth-Light strike earth's massive roots of trance,
Wake the dumb self in the inconscient depths
And raise a lost Power from its python sleep
Savitri-72

The ordeal he suffered of evil's absolute reign
Yet kept intact his spirit's radiant truth
Savitri-230

At last clutched passionately the body of Truth,
Savitri-89

Truth made the world, not a blind Nature-Force
Savitri-484

Life would reveal her true immortal face
Savitri-201

A truth mind could not know unveils its face,
Savitri-48

Or stretched to find Truth-mind's divining rod,
Savitri-361

And bring the truth that sets the spirit free
Savitri-200

A greater Mind may see a greater Truth,
Savitri-256

In all things she sought their slumbering mystic truth,
Savitri-222

The Truth is known only when all is seen
Savitri-257

A Truth supreme has forced the world to be;
Savitri-658

Bliss was the pure undying truth of things
Savitri-324

Truth hearing helps to identify oneself with the Divine will, and acts, not by the prompting of desire will but by the command, *adesha* of the indwelling Deity. The most captivating Divine voice to which our souls are drawn helplessly are:

Although are witnessed there the joys of Time,
Pressed on the bosom the Immortal's touch is felt,
Heard are the flutings of the Infinite.

Savitri-279

His bliss laughs to us or it calls concealed
Like a far-heard unseen entrancing flute
From moonlit branches in the throbbing woods,
Tempting our angry search and passionate pain.

Savitri-614

An infant nursed on Nature's covert breast,
An infant playing in the magic woods,
Fluting to rapture by the spirit's streams,
Awaits the hour when we shall turn to his call.

Savitri-169

Truth hearing can also be extended over the ten planes of consciousness and some of them are as follows:

Heard the disjointed mutterings in sleep;
It grouped the golden links that they had lost
And showed to them their divine unity,

Savitri-90

A whisper falls into life's inner ear
And echoes from the dun subconscious caves,

Savitri-162

Voice of the Eternal in the temporal spheres,

Savitri-271

Heaven's raptures whisper to her heart and pass,

Savitri-195

To music that can immortalise the mind
And make the heart wide as infinity

Savitri-235

Can there be heard the Eternal's firm command
That joins the head of destiny to its base.

Savitri-694

Then a Voice was heard that seemed the stillness' self

Savitri-665

Lips chanting an unknown anthem of the soul,

Savitri-344

I hear the murmur of the cosmic Voice	Savitri-594
Sound of Wisdom's murmur in the Unknown	Savitri-264
Hear in thy life the beauty of my laugh,	Savitri-701

Truth touch is indispensable for the transformation of lower nature and the building of various sheaths from Inconscient sheath to Bliss sheath for Divine perfection. Some of these experiences are hinted below:

The poised inconscience shaken with a touch	Savitri-129
Mortality bears ill the eternal's touch:	Savitri-7
His transience trembles with the Eternal's touch	Savitri-339
An unseen Presence moulds the oblivious clay.	Savitri-60
At his touch life's tired heart grew glad and young;	Savitri-352
And uplift to heavenly scale by the touch of mind	Savitri-215
But the god touched in time her conscious soul.	Savitri-395
The superconscient beam shall touch men's eyes	Savitri-451
And never lose the white spiritual touch	Savitri-636
Calling his honeyed touch to thrill the worlds,	Savitri-123
A touch supreme surprised his hurrying heart.	Savitri-237
A touch of God's rapture in creation's acts,	Savitri-139
And a touch of sure delight in unsure things	Savitri-173

2, Transformation of Individual Nature:

“But this is not what WE want, not this (individual contact with the Divine); what we want is the direct and integral contact between the manifested universe and the Infinite out of which this universe has emerged. So it is no longer

an individual or personal contact with the Infinite, it is a total contact. And *Sri Aurobindo* insists on this, He says that it is absolutely impossible to have the transformation (not the contact, but Supramental transformation) without becoming universalized—that is the first condition. You cannot become supramental before being universal. And to be universal means to accept everything, be everything, become everything—really to accept everything. And as for all those who are shut up in a system, even if it belongs to the highest regions of thought, it is not THAT.”²⁴

The Mother

If we accept the fact that the individual Supramental transformation can be pursued after the universalisation of the individual Consciousness, then the narrow doctrine of individual sadhana and individual salvation are superseded in the cosmic Consciousness of the Divine. In this context large transformation action can begin consciously after individual Consciousness is established in Overmind.

The three successive states of universalization can be experienced, in which individual is identified with the universal miseries, sufferings etc. and a part of world suffering is experienced in his own body; next the universalization of Ananda will predominate over the dark things of creation and partly transform them and lastly a substantial base is established in Ananda to such extent that the individual remains untouched of earth miseries during the transformation of these dark and ignorant universal problems.

The complex nature of transformation can be identified by following hierarchies of the Yoga.

A dedicated *Ashramite* turns into a *Sadhaka* in whom the Law of Integral Yoga is intensified in its process of manifestation. Each *Sadhaka* in this path is preoccupied with his own scientific method of Yoga developed and confirmed by regular experiment, practical analysis, psychological observation, constant revelatory results, verified spiritual experiences and profounder understandings. He does not act according to a construction of fixed and routine system but with a sort of free, scattered and gradually intensive purposeful working based on his temperament, helpful material his nature offers and obstacles which he experiences to purification and perfection. An integral aim is pursued through integral and synthetic method to arrive at the result of integral purification, realization, liberation, perfection, Delight and Divine manifestation. In a *Sadhaka* the waking consciousness is extended to **Cosmic Consciousness** by an inner enlargement from individual into universal existence.

A growing *Sadhaka* through arduous *tapasya* emerges into a consecrated **Child**, no longer cherishes a duality between a *Sadhaka* and *the Mother*, but

identifies as a part and indispensable portion of Her Divine Consciousness. This working of Her **Consciousness-Force**, *Shakti*, in Knowledge through Her children is defined as possession of Calm within to accommodate the fine entries of celestial Fire into the manifesting Nature and welling out from its silence the perennial source of inexhaustible Action, Creation and *Ananda*. His action is appreciated by entire consecration of inner and outer living.

An Integral Yogi is at once a consecrated Child and a *Sadhaka* of arduous effort.

Of all the Yogins, **the greatest Yogi**, *yoginam api sarvesam*²⁵...*yogi paramo*⁵⁹, as indicated in *the Gita*, is a state in which he lives, acts in perfect union with the Divine, *mayi nivasyasi*, in all possible human conditions, in all possible world action his Consciousness does not fall from the oneness and constant communion with the Divine. The largest formulation of this spiritual change is a total liberation of soul, mind, heart and action, a casting of them all into the sense of the cosmic Self and the Divine Reality.

In this established state a traditional Yogi can pursue Integral Yoga by inverting the gained Supreme Divine Consciousness earthward. An Integral Yogi lives in the great totality of Truth of Universal Consciousness, a totality, which is capable of infinite enlargements as there is no end to the extension of Divine Will, Knowledge, Love and Delight, *nastyanto vistarasya me*²⁶. Through intensification of Psychic and Spiritual contacts, he becomes able to enter the lower realms of Supermind and inverts this gained Divine State towards lower sheaths of individual and universal Mind, Vital and Physical sheaths and transforms them.

The **great Integral Yogi**, due to his integral surrender of most of the dark domains of Inconscient and Subconscient sheaths, integral *Sraddha* of pouring down of Divine Supramental attributes of Light, Love, Ananda, Force, Wisdom and Truth and direct them to the yet untouched realm of Subconscient and Inconscient sheaths and continue transformation action there.

The **greater Integral Yogi** is able to trace the Supermind concealed in the Inconscient and Subconscient sheath and activates the Inconscient and Subconscient Selves; as a result the source of Supramental Force and Delight can burst open and spread from Inconscient and Subconscient selves towards the untransformed Inconscient, Subconscient, Physical, Vital and Mental sheaths for large transformation action.

The **greatest Integral Yogi** is he, who is able to activate the Supermind concealed in all the sheaths, identified as ten *koshas*, builds, transforms and perfects them and there is penetration of Supramental force from all the multiple

source of the **ten Selves**; first intermittently, then constantly becomes a normal issue.

3, Transformation of the World:

“Ourselves are **citizen of that mother state**”

Savitri-262

“A deeper consciousness welled up in her:
A citizen of many scenes and climes,
Each soil and country it made its home;
It took all clans and peoples for her own,
Till the whole destiny of mankind was hers.”

Savitri-377

“The old forest-dwelling anchorites even are described continually as busily engaged in doing good of all creatures. This can only be done in the spiritual realization, not by an effort, for effort is a diminution of freedom, but by a spiritual influence or by a spiritual mastery over the minds of men and workings of Nature, which reflects the divine effective immanence and the divine effective mastery.”²⁷

Sri Aurobindo

Much importance is given on “one man’s perfection” to control, guard, protect and harmonise world event through extension of Spiritual and Supramental faculties.

The central representative of the Divine Centre will enter relation with the world in three successive stages. Firstly, a subjective Spiritual life can be established by refusing or minimizing the commerce with the world by shielding the circumconscient sheath; this sheath is located at the border of the subliminal and universal sheath. In the past Rishis were conversant with this process and kept themselves immune from disease, decay, disharmony invading from the subconscious or universal sheath; secondly if the inner Spirituality is to be objectivised in the form of world action, this can be done dynamically by receiving world influences and as soon as they enter the circumconscient sheath they either become obliterated without any result or their negative influences are nullified and lastly the circumconscient sheath is so steeped with light that the world influence is received through its thick Spiritual layer and returned with a transforming power on world event.

For building the circumconscient sheath, to be steeped with the light, this sheath has to be more and more exposed to the Spiritual, Universal, Supramental and Bliss selves. If this layer is weak or hazy then world influence may affect the

physical, vital and mental organs and make them susceptible to the attack of all kind of negative influence of lower sheaths.

This is the hardest of all work, to force the conversion of negative and dark universal forces, who are attached to the present unstable creation through Supramental invasion and reversal of consciousness and the Divine truth must be established in all its plentitude in the Inconscient sheath.

The citizens of mother-state will renounce all laws of mind, life and body and take refuge in the highest law of Divine consciousness. The two opposing norms of (1) deep isolation from all external contact for Divine union and (2) uniting with the Divine through all external contacts are reconciled in their *svabhava and svadharma* for their individual transformation and world action are self explanatory from the following two verses:

- 1, “Or like a high-bred maiden with chaste eyes
Forbidden to walk unveiled the public ways,
She must in close secluded chambers move,
Her feeling in cloisters live or gardened paths.”
Savitri-496

- 2, “‘In the world’s contacts meet his (Divine’s) single touch;”
Savitri-476
“All contacts it assumes into its trance,”
Saviri-356

A *Deva Sangha* will be the play field of high Souls and interpenetration of Spiritual faculties of various intensities and high creations are constant phenomena; their exposure to the external world can be restricted, although they have realised the concealed Divinity through all external contact. They will meet all contacts of the world and men with a purified flame force as a part of world transformation exercise.

The earlier exercise of Psychic training through Psychic being’s entry into ignorance of the vast diversity of external world will be further concentrated towards the development of Spiritual and Supramental faculties through subjective plunge into the unknown depths of Consciousness. Thus the responsibility of harmonisation of the diversities of the world, their unification and integration are truly worked out in an extended Divine Centre or the World’s Centre.

The *Shastra* of Integral Yoga:-

“He who, having cast aside the rules of the *Shastra*, followeth the promptings of desire, attaineth not to perfection, *siddhi*, nor happiness, nor the

highest soul status. Therefore let *Shastra* be thy authority in determining what ought to be done or what ought not to be done. Knowing what hath been declared by the rules of the *Shastra*, thou oughtest to work in this world.”

The Gita-16.23-24

“And several times I thought how unfortunate it was that I had never studied or pursued certain ancient Indian disciplines.”²⁸

The Mother

“For the sadhaka of the integral Yoga it is necessary to remember that no written *Shastra*, however great its authority or however large its spirit, can be more than a partial expression of the eternal Knowledge. He will use, but never bind himself by the greatest Scripture. Where the Scripture is profound, wide catholic, it may exercise upon him an influence for the highest good and of incalculable importance. It may be associated in his experience with his awakening to crowning varieties and his realisation of the highest experiences. His Yoga may be governed for a long time by one Scripture or by several successively,—if it is in the line of the great Hindu tradition, by *the Gita*, for example, *the Upanishads*, *the Veda*. Or it may be a good part of his development to include in its material a richly varied experience of the truths of many Scriptures and make the future opulent with all that is best in the past. But in the end he must take his station, or better still, if he can, always and from the beginning he must live in his own soul beyond the limitations of the word that he uses. *The Gita* itself thus declares that the Yogin in his progress must pass beyond the written Truth,—*sabdabrahmativartate*—beyond all that he has heard and all that he has yet to hear, —*srotavyasya srutasya ca*. For he is not the sadhaka of a book or of many books; he is a sadhaka of the Infinite.”²⁹

Sri Aurobindo

The secret formula of the Soul's ascent to supreme Consciousness and the descent of supreme Consciousness to lower sheaths of mind, life and body are recorded in the *Shastra*. No written *Shastra* is necessary for a Soul established in *Brahman* state as he will receive the necessary guidance from within, but for further exploration in his own line of Spiritual experience, *Shastra* will act as an important aid. As our Yoga is concerned with a many sided Spiritual ascent and many sided Spiritual realisation and each ascent is followed by respective descent to our complex system of mind, life and body, so with the advance of Spiritual experience, which can extend itself to cover the highest height of Supramental realm and lowest depth of Inconscient sheath for the purpose of transformation,

and the record of this exercise is an important contribution to the yet unwritten part of the Integral Yoga.

Four approved *Shastra* of Integral Yoga:-

“And if you really want to please me (I believe you do!), if you want to please me, concentrate on the book on *Sri Aurobindo*—you cannot imagine how much I am interested! And as I LOOK, I see into the future (not with this little consciousness), I see that it is a thing of GREAT importance. It will have a great action...”³⁰

The Mother

“The best thing is for them to translate for themselves. That is the best way of reading; when you really want to understand a book, you should translate it.”³¹

The Mother

The Synthesis of Yoga is the principal *Shastra* because by development of *Yoga Shakti* one can alone hold *Prema shakti* of Savitri, *Jnana shakti* of The Life Divine, *Artha Shakti* and *the Mother's* four aspects represented in *The Mother* book. In this path each man has his own method of Yoga depending on his *svabhava and svadharma*. Integral Yoga does not propose a fixed routine of specialised methods of Yoga, but there are certain broad lines of working common to all and gradually intensive and purposeful working of a many sided synthetic Yoga. Thus the seeker is exposed towards myriad *siddhis* of exclusive kind, which have been increased to eighty-two (36+46) in numbers. These exclusive *siddhis* of heightening of individual capacity have directed towards the all-inclusive *siddhis* of Supramental planes. All those experiences hinted in *The Synthesis of Yoga* can be further clarified by referring to *The Life Divine*. And for more experience than whatever hinted in *The Life Divine*, one can refer to *Savitri*. From the method of beginning the Yoga to the highest secrets are accommodated in *The Mother* book.

The fourfold Divine contact that we have discussed earlier can be pursued by any of these four *Shastras*. But if we identify each *Shastra* with one particular aspect of the Divine, then *The Life Divine* can be used for Divine contact through truth discrimination; it proceeds by the methods of intellectual reflection to arrive at right discrimination. Divine is known integrally through exclusive knowledge, *Jnanam* and all-inclusive Knowledge, *Vijnanam* and emergence of the seven-fold knowledge out of seven-fold ignorance. The truth hearing or the Divine *adesh* or, “Her direct command or impulse, the sure indication of the thing to be done and the way to do it and the result,”³² can be pursued through the sadhana of ‘*The Mother*’ book. The truth seeing or the vision of the Godhead can be pursued through practice of *Dhyana yoga, Karma, Jnana and Bhakti yoga* which are amply represented in *The Synthesis of Yoga*. And the most important contact of Divine

touch can be received through entry into Savitri's influence, the Divine Mother's love.

1, *The Synthesis of Yoga*:-

“And no change can be more radical than the revolution attempted in the integral Yoga.”³³

Sri Aurobindo

“Personally, of all those I have read, it's the book (*The Synthesis of Yoga*) that has helped me the most. It comes from a very high and very universal inspiration, in the sense that it will remain new for a long time to come.”³⁴

The Mother

“So now I don't mind finishing *The Synthesis*. I was little bothered because I have no other books by *Sri Aurobindo* to translate that can help me in my sadhana: There was only *The Synthesis*.”³⁵

The Mother

This book proposes that the Integral Yoga, “starts from the method of *Vedanta* to arrive at the aim of the *Tantra*.”³⁶ The secret formula of ascension of consciousness is recorded in *the Veda, the Upanishad, the Gita, the Sankhya and Patanjali's Yoga Sutra*. The infinite variety of Soul ascension will be used for the descent of the *Shakti* to the untransformed domain of mind, life and body in order to fulfill the four objectives of *Tantra*, that of *suddhi*, purification, *siddhi*, perfection, *bhukti*, delight and *mukti*, liberation.

The *trimarga*, triple path of works, knowledge and devotion are the three principal means of sadhana out of which *Karma Yoga* is recognised as the base, starting point, continuation and culmination of Integral Yoga with *Jnana and Bhakti Yoga* as two powerful aids for the integral liberation of our dynamic, intellectual and emotional parts. Through this triple path, Integral Yoga ensures triple purity, that of purification of will and desire, purification of mind and reason and purification of emotions; confirms the triple perfection that of physical, mental and emotional faculties; descends triple Ananda to the physical, mental and vital part of the being; adheres triple liberation, *sadharmya mukti*, which is to put on the Divine nature, *sayujya mukti*, which is an identity with the Divine and *salokya mukti*, which is to live in proximity with the Divine; realises triple equality, that of *titikha*, which is the firm bearings of all pleasant and unpleasant contacts, *udasinata*, which is a type of indifference to all dualities of pain and pleasure, liking and disliking, joy and grief and lastly *nati*, which is joyful submission of the

soul to the will of God; enjoys triple sacrifice, that of surrender of dynamic and volitional part, surrender of intellect and mind and surrender of emotional part.

Karma Yoga is pursued for exclusive release of Soul from the bondage of appearances and to the reaction of phenomenal activities followed by all-inclusive realisation of equality towards all, a perception of Divine in all things, in all happenings and in all activities and unegoistic participation of Soul in cosmic action. *Jnana Yoga* is pursued for the triple exclusive realisation of internal vision, complete internal experience and identity, followed by active conquest of the cosmic existence for the Divine and perception of oneness of all existence. *Bhakti Yoga* is pursued through triple exclusive realisation of emotional experience of Self through Love, aesthetic experience of Self through beauty and sensational experience of Self through Delight. The exclusive love experienced between the individual self and the Supreme self is extended to realisation of Divine object of Love in all beings and all things.

The Yoga of Self-Perfection is regarded as the extension of three paths of Works, Knowledge and Love, and here thirty-six exclusive *siddhis* and forty-six sub-*siddhis* are concentrated followed by all-inclusive *siddhis* in the Supramental plane. As Yoga of Self-Perfection is an incomplete exercise of Sri Aurobindo, so more experience in these lines are explored in *Savitri*, *The Life Divine* and the *Mother's Agenda*.

The thirty-six *siddhis* are: *samata, shanti, sukha, hasya, viryam, shaktih, chandibhavah, sraddha, Jnanam, trikaladristih, samadhi, vyapti, prakamya, aisvarya, isita, vasita, mahima, laghima, anima, garima, arogyam, utthapana, saundaryam, vividhanandah, krishnah, kali, kamah, karma, sarvam brahma, anantam brahmah, jnanam brahmah, anandam brahmah, suddhi, mukti, bhukti and siddhi.*

The forty-six sub-*siddhis* are: *titiksa, udasinata, nati, rasah, priti, anandah, jnanalipsa, jnanaprakasho, brahmovarcasyam, sthairyam, abhayam, sahasam, yasolipsa, atmaslagha, danam, vyayah, kausalam, bhogalipsa, kamah, prema, dasyalipsa, atmasamarpanam, mahattva-bodhah, balaslagha, laghuta, dharanasamarthyam, purnata, prasannata, samata, bhogasamarthyam, snigdhatata, tejahslagha, kalyanasraddha, premasamarthyam, visuddhata, prakasah, vichitrabodhah, jnana dharanasamarthyam, sakyam, bhagavati, dristih, srutih, smritih, pratibodha, vrutte tu karmani, satyadharmah.*

Concentration in all these faculties, integralises the whole being and these exclusive *siddhis* are lifted up and universalised to their all-inclusive aspects.

The Mother had translated this book into French in order to pursue Her own sadhana after *Sri Aurobindo's* departure. There is no harm if each serious *Sadhaka*

will either take this project of translation, not for publishing books but to pursue one's own sadhana or restate this book as all truth and practice must be constantly renovated for the highest benefit of the individual and the race.

Accumulation of *Yoga Shakti* is recognised as the highest means to help humanity invisibly in resolving their problems.

2, The Life Divine:-

The study of *The Life Divine* helps us to grow our God from the prison of narrowness and sectarian limitations to the comprehensive realisations of Integral Divine. The most important exercise of this book is, the gulf between the Matter and the Spirit is bridged through hierarchies of Consciousness and man has the capacity to explore the still missing planes of Consciousness that can Divinize his present material life. The lower hemisphere of physical, vital, soul and mind are separated from the higher hemisphere of Supermind, Bliss, Consciousness and Existence and by tearing the lid of Mind, a link is established and the influence of the higher hemisphere can penetrate the lower hemisphere for the transformation of nature.

The opposition of Existence to Spirit is identified by three difficulties of mind, life and body. The first difficulty is that mind, life and body are only aware of their small surface personality and are not aware of the vaster and more potent domain of subtle mind, subtle vital and subtle physical substance; they hold and govern the small surface personality. The second difficulty is that mind, life and body are separated from their universal mind, universal life and universal body; thus they are not aware of their universal Source. The third difficulty of mind, life and body are that they are divided from each other and are divided from the soul. To change the centre of living from surface to the subtle domain where mind, life and body are related with their subtle and universal counterparts, is the beginning of true life on earth. From here the door opens to Superconscient, Supramental, Subconscient, Inconscient and Universal worlds.

The book gives ample scope to explore more on the fourfold concentration that of exclusive concentration, essential concentration, multiple concentration and Integral concentration and the fourfold knowledge that of separative indirect knowledge, separative direct knowledge, direct knowledge and knowledge by identity. These concentrations and knowledge are developed to come out of the sevenfold Ignorance and enter into the sevenfold integral Knowledge. This integral Knowledge helps to eliminate the four problems of existence that of Ignorance, Falsehood, Suffering and Death.

The future Divine communities that will evolve through four stages of Nature's attempt are religion, occultism, spiritual thought and an inner spiritual

realisation. In the last two chapters the scope of action of Supramental man and Supramental communities are worked out. Here the antinomy between inner life and outer life, self and the world are perfectly reconciled. The Supramental manifestation will be the unveiling of the unending opulence of the Divine Presence, Love, Truth, Light and Power of that identity and oneness.

3, *Savitri*:

“I am not doing it (translation of *Savitri*) to show it to people or to have anyone read it, but to remain in Savitri’s atmosphere, for I love that atmosphere.”³⁵

The Mother

From the study of *Savitri* we get an opportunity to experience the Divine Mother as ‘high-bred maiden’³⁸, ‘immaculate in her white virginity’⁵¹, ‘a single lamp lit in perfection’s house’⁵², is also the *Avatara* of the time, who is present in earth’s atmosphere physically always, since the beginning of creation, as *Vibhuti*, to carry her evolution to the point of completion where no human being is left untransformed. Here the *Lila* of *Radha and Krishna* is repeated again for a Supramental purpose and for full transformation of the race.

She declared that those who ‘wear the face of *Satyavan*’³⁹ deserve Her love, care and protection. To possess the nature of *Satyavan* is to keep open the door towards Savitri’s fathomless Love.

The Divine’s touch demands substantial purity of mind, life and body in order to hold the Divine *Soma*, the nectar of Divine delight, love and beauty, and love force is considered the greatest of all Divine aspects missioned for the swiftest development of the individual and collectivity.

Savitri’s touch can make the difficult and complex nature of Integral Yoga easy, because Her protection to the virgin stuff of our mind, life and body drive our Soul towards the greatest adventure of Consciousness in the Inconscient and Subconscient sheath.

It is difficult to keep this love force unalloyed that is why many people are deprived of the ‘Golden Path’⁴⁰. Only the pure in Soul can walk in light, and this ‘sunlit path’ is followed by building ‘a golden passage’⁴⁶ where the Mother’s direct leading will take the responsibility of the whole course of Yoga.

King Aswapati’s entry into the darker world, where he met ‘harlot Power’⁴¹ who can ‘slay the living soul’ is instructive in pursuing the Yoga of Love. In order to liberate oneself from her clutch, Savitri’s virgin influence is felt necessary and inevitable. In Spiritual life, the spiritual fall is avoided by opening towards the

Divine Mother's force of purity. If earth has to be made equal and peer of heaven to hold the Divine Love then the whole of the humanity are to be made aware of Savitri's virgin influence and a few can call down her Divine Love.

Savitri's Power is represented through Psychic, Spiritual, Universal and Supramental Love with its source form Bliss Self. These fivefold Love forces can possess and transform fivefold sheaths of *Apara Prakriti*. Apart from Divine Love, all other Divine faculties are also sufficiently experienced in order to lead humanity towards its 'last salvation'⁵³.

If Divine Love of Savitri is our subject of concentration, then various manifestations of Love will visit not only the thought, but in the heart, vision and various sheaths of the seeker. Thought, experience and knowledge come one by one and finally it becomes constant experience, *dharma* or law of being.

To repeat Savitri's Spiritual experience is the greatest opportunity before the individual and the race and from this point of view the present hour is more gracious than all previous occasions. It teaches us this lesson that the motherhood is the prerogative of a virgin and Savitri's virgin influence can draw one irresistibly towards the Divine only.

4, The Mother:

Integral Yoga can begin with the aid of this book. Here simultaneous growth of triple aspiration, triple rejection and triple surrender of *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 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.

Prakriti's concentration around the *Purusha* is defined as Sincerity, similarly *Prakriti's* submission before *Purusha* is defined as surrender. *Purusha's* manifestation in *Prakriti* is supported by faith. The withdrawal of deformed nature of *Apara prakriti* by the indwelling *Purusha* is defined as rejection. Aspiration is the unveiling of the pure flame of the *Purusha*.

Aspiration, rejection and surrender are related with ascending movement of consciousness and a contact with the Divine is established. Similarly faith, sincerity and surrender are related with manifestation of 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 of Integral Yoga.

Absolute surrender to the Divine *Shakti* is identified as the right condition to live in Divine's absolute Presence.

If we take care to understand *The Mother* in the light of *the Gita* where emphasis is given on triple *Purusha*, of *Kshara*, *Akshara* and *Uttama* and double *Prakriti* of *Apara* and *Para*, we will be able to go deeper in this direction. Here the aspiration of *Purusha* are three fold that of Psychic or *Kshara*, Spiritual or *Akshara* and Supramental or *Uttama*. Thus we are aware of sixfold aspiration of our being. Since rejection is the subject of *apara prakriti*, so the rejection of lower nature will remain as it is, that of threefold in nature. Surrender is connected with *Prakriti's* sacrifice before the *Purusha*, so we have threefold surrender of *Para Prakriti*, that of psychic, spiritual and Supramental, thus we have sixfold surrender of *Para and apara Prakriti*. Similarly we have to grow sixfold *Sraddha*, faith and sixfold *Nistha*, sincerity.

If we study *The Mother* in the light of *The Synthesis of Yoga and The Life Divine*, then here the *Purusha* and *Prakriti* are divided into tenfold aspects.

The fivefold *Apara Prakriti* are Inconscient Sheath, Subconscient Sheath, Physical Sheath, Vital Sheath and Lower Mental Sheath. The fivefold *Purushas* or Selves or Divine contained within these sheaths are Inconscient Self, Subconscient Self, Physical Self or True Physical, Vital Self or True Vital, Mental Self or Truth Mind. Similarly fivefold *Para Prakriti* is Psychic Sheath, Higher Mental Sheath or Spiritual Sheath, Universal Sheath, Supramental Sheath and Bliss Sheath. And the *Purusha* or the Divine within these Sheaths are Psychic Self, Mental Self or Spiritual Self, Universal Self, Supramental Self and Bliss Self. In Integral Yoga we have to develop simultaneously tenfold aspiration of the tenfold *Purushas*, fivefold rejection of fivefold *Apara Prakriti*, tenfold surrender of tenfold *Prakriti*, as it is *Prakriti* who surrenders herself near the *Purusha* or *Shakti's* surrender near the *Ishwara*; tenfold *sraddha* of tenfold *Purusha*, as *sraddha* is the original nature of the *Purusha*, *Sraddhamayoyam Purusha*⁴, and tenfold sincerity of *Prakriti* concentrated around the tenfold *Purusha*.

The aspiration, rejection of lower nature and surrender in the inconscient and subconscient sheaths can be pursued either in waking state or in trance or in dream vision. Similarly aspiration, surrender, sincerity and faith of the fivefold *para prakriti* can be pursued in deep meditation.

Through practice of these fivefold austerities scattered over forty-five zones, it is possible to activate and enter into relation with the three *Purushas* and double *Prakriti* of *the Gita* or the ten-fold *Purushas* and the tenfold *Prakritis* of integral Yoga.

Here we can concentrate on aspiration spreading over ten different planes of Consciousness:

An aspiration in the Night's profound,	Savitri-50
For even Ignorance there aspires to know	Savitri-184
Aspiring to heaven she turns her steps towards hell.	Savitri-118
The Might that came upon the earth to bless, Has stayed on earth to suffer and aspire.	Savitri-133
It yearned to know, to aspire, to enjoy, to live.	Savitri-129
Aspiring to bring down a greater world.	Savitri-76
Our souls forget to the Highest to aspire.	Savitri-113
Aspires in vain to change the cosmic dream.	Savitri-336
Aspiring to the monarchy of the sun	Savitri-185
An aspirant to supernal Timelessness:	Savitri-26
Her aspiration called high destiny down;	Savitri-358
Its boughs aspire in hushed felicity.	Savitri-356
Self-racked with the pains of hell aspires to joy,	Savitri-371

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 it strengthens the Psychic being, *Kshara Purusha* and the fourfold Soul forces of *Brahmana, Kshyatriya, Vaisya and Shudra*.

With the deeper entry in to Spiritual Self, one comes in contact with the Universal Self and Supramental Self, in these domains The Mother's Supramental Mahashakti resumes its transforming action.

A special chapter is devoted towards money, as this force is an important means of building the material world and money will have a great role in the Divine work and Supramental manifestation. Those who are pure, desireless, renounced the result of all action, do all work for the Divine; they can have greater control over the money force for Divine manifestation.

In this book, the first secret of transformation action, "a fixed unflinching aspiration that calls from below and a supreme Grace from above that answers,"⁴³ 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,"⁴⁴ are included in its discussion. Cellular transformation is the last transition through which humanity can proceed through practice 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.

It asks the seekers to fulfill at least four conditions for the constant flow of Divine Grace that can annihilate all difficulties of Physical nature. These four conditions are, "total and sincere surrender," "exclusive self opening to the divine Power," "constant and integral choice of the Truth that is descending," and "integral rejection of falsehood of the mental, vital and physical Powers and Appearances that still rule the earth Nature."⁴⁵ The highest declaration with which it confirms the transformation action is to depend on "The Mother's Power"⁴⁷ alone in preference to "any human endeavour and tapasya"⁴⁷ 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."⁴⁷

Integral Divine or Samagram Mam:-

"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...Not only should we avoid a sectarian religious outlook, 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 naturally be the idea, the sense of a conscious all-embracing but all-exceeding Infinite."⁴⁸

Sri Aurobindo

"It is not usual to use the word *Guru* in the supramental Yoga, here everything comes from the Divine himself. But if anybody wants it he can use it for the time being."⁴⁹

Sri Aurobindo

“On the contrary, the *sadhaka* of the integral Yoga will not be satisfied until he has included all other names and forms of Deity in his own conception, seen his own *Ishta Devatta* in all others, unified all Avatars in the unity of Him who descends in the *Avatara*, welded the truth in all teachings into the harmony of the Eternal Wisdom.”⁵⁰

Sri Aurobindo

In order to live in the Integral Divine, Integral Yoga proposes the *Sadhaka* to get himself established in an all-inclusive Integral Concentration. The present faculty of exclusive concentration of mind with its sectarian and asuric approach towards Divine life can be corrected by personal effort of triple concentration, that of strenuous method of meditation, strenuous method of contemplation of one object of thought vision and stilling of the mind either by standing back from mental action or by rejecting thought suggestions, thus establishing a firm quietude of mind and settled peace. Exclusive concentration can dwell on one thing at a time; this concentration will drive the surface instincts of mind, life and body, inward and the centre of living changes from surface to the subliminal self. Then the essential concentration becomes active and the consciousness undulates in between the Superconscious sheath and Inconscious sheath with its triple concentration of subtle physical, subtle vital and subtle mental planes. With the activation of essential concentration we begin to remove our constitutional ignorance, which is related with *Para and Apara Prakriti's* part transformation; psychological ignorance is removed through partial activation of the tenfold *purushas*; temporal ignorance is removed through full activation of the psychic being and contact with our eternal becoming is retained. With the intensification of essential concentration it is possible to move in different hierarchies of higher plane such as higher Mind, illumined Mind, intuitive Mind and Overmind planes. Overmind plane is the highest range of lower hemisphere and the border of the higher hemisphere, and once this consciousness is established, the multiple concentrations becomes active and the universalisation of Consciousness resumes action and the centre of living is shifted from subliminal Self to Spiritual Self. In this concentration, the egoistic ignorance and cosmic ignorance are removed by activation of the universal Self and the spiritual Self respectively. Its influence can partly illumine the subconscious and inconscient sheath and for full action of illumination, the Integral concentration can resume its action. This concentration can build all the hierarchies of sheaths from bliss sheath to inconscient sheath and lead the individual and universe towards the perfection. Still there are varying intensities of Integral concentration, which have to be explored for greater manifestation of Divine in the material life. Once this concentration is established the centre of living is shifted from Spiritual self to Supramental self and one lives

in comprehensive knowledge and remains preoccupied with the transformation of the world. The Original ignorance is removed by entry in to the Source of our existence related with the activation of Bliss Self and Supramental Self. All the ten-fold Selves are fully activated in Integral Concentration and one comes out of Practical ignorance.

Recapitulation:

The *Avatara's* main work of bringing down this New Consciousness to earth's atmosphere is already dynamised. The next work is to retain the New Consciousness by pure vessels and then the retention of the same by the whole of humanity. Humanity will arrive at Divine Life by generalisation of Yoga as Science seeks to make all mankind fit for mental life. The pressure of indwelling, overdwelling and universal Deity will help mankind to raise themselves from the perfection of mental life to the higher evolution of Spiritual and Supramental existence. World Centres will evolve, scattering over different parts of the world where the Individual Soul Forces are concentrated to burst the bounds of Divine ascending Consciousness or experience a Supramental explosion and assist the transformation of humanity.

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OM TAT SAT

Sri Aurobindo's Consciousness

“...what *Sri Aurobindo* represents in the world's history, is not a teaching, not even a revelation; it is a **decisive action** direct from the Supreme.

And I am just trying to fulfill that action.”

The Mother

Sri Aurobindo represents, the Being, the Spirit, the *Sat*, initially the static state of Consciousness and finally the total Consciousness of the Eternal, which gathers together all experience in the truth of a supreme and all-reconciling Oneness; this Consciousness is at once the *Purusha's* possession and the full conscious control of the *Prakriti* and by its pressure the transformation of Soul and Nature in Ignorance is experienced; increasing manifestation of *Ishwara* in the cosmic Being who dynamises out of Himself as increasing manifestation of *Ishwari* in the cosmic Nature and distinction between *Ishwara* and *Shakti* begins to disappear to support Their Divine union and universalised individuality and possession of complete Power and Presence of the Divine in every cell of the body and beyond it there could be the Consciousness of the *Avatara*, assuming a human name and form for the Transcendent Action, Supreme Creation, Delight of active oneness of *Brahman* with *Maya* leading one to the origin of the Existence and *Sachchidananda* Consciousness of the Divine *Lila*.

This evolving Divinity is paralysed when approached wrongly through the limitation of consciousness. To limit the Illimitable is identified as the sin of a Spiritual man. His sin seems to become great when instead of becoming a channel and instrument he attempts to correct the imperfection of the God's unfinished world manifestation, who works out the distorting *Maya* through wisdom which went forth since the beginning of creation. His greater sin is when he strives to become¹ something exclusive, excluding Divine's all-inclusive totality. The greatest sin of an Integral Yogi is identified as the 'spiritual pride'¹ which prevents him from embracing the whole of existence through some exclusive preoccupation and restricts his relation with the all-inclusive, all-embracing and all-exceeding Divine through some partial divine union.

Active mind has the capability of possessing the Divine partly whereas through the passive mind the Divine is capable of possessing the mind entirely. Similarly Integral Yoga confirms that truth and practice of the greatest *Shastra* or written truth, which is a preoccupation of active mind, can lead one to the 'partial expression of the eternal Knowledge'³ and for entire knowledge one must lean on the Soul, the seat of supreme *Shastra* and 'the eternal *Veda*'⁹ and the former confirms that a *Sadhaka* may follow one or many *Shastras* to awaken in him a

crowning varieties of highest Spiritual experiences and the latter confirms that this must culminate by becoming 'a *Sadhaka* of the Eternal'³ beyond all written truth.

The study and practice of *Sri Aurobindo's* writings can be used as means of a double evolution, mental as well as a decisive direct Supreme Action in three ascending stages through the development of Intellect and Intuition. (1) Firstly, if this effort is utilised for exclusive development of the intellect then even a severely trained intellect is considered as an inexhaustible source of distortion and its critical control over spiritual experience can be hampering and unreliable. In spite of the above limitation Intellect can help in the evolution of the outward nature and the evolution of mind to its greatest possible range, height and subtlety, which is necessary for the unveiling an entirely intuitive intelligence. (2) Secondly, if this exercise is used as a means of exclusive development of Intuition, then there will be the evolution of the Spiritual being but this development is a world escaping and heaven seeking spirituality. (3) And lastly, if this exercise is used as means of developing both Intuition and Intellect with Intellect granted a subordinate status of only verifying the rich harvest of Intuitive truth, then a comprehensive change of double evolution of outer and inner nature becomes practicable.

The Supreme Truth revealed to *Sri Aurobindo* through His writings is divided into two parts, that of (1) firstly, the truth and practice descended sufficiently through His *sadhana* which is necessary for a *Sadhaka* to build his strong Spiritual foundation and (2) secondly, the highest descended truth hinted in one book is either developed in another book or not developed during His life time and these hints are necessary for a *Sadhaka* for integration and perfection of his whole being and nature. So this double utility in practice of Integral Yoga can open a passage towards *Sri Aurobindo's* Supreme Influence.

The Highest Hinted Truth of *The Synthesis of Yoga*:

The main contribution of *The Synthesis of Yoga* to the world is that it universalizes the individual consciousness and helps to resolve the most difficult problem of integration of the human and Divine personality through the middle or link plane of *Vijnana* which interposes the triune glory of the utter Spirit, the Infinite Existence, Consciousness and Bliss of the Eternal and our lower triple nature of Mind, Life and Body. *The Gita* developed sufficiently the divine mystery of *Purusha Yajna* and hinted little about *Prakriti Yajna*. *Sri Aurobindo* was able to go beyond *the Gita* by developing and exploring the highest secret hinted in it, which is through pursuance of Integral *Karma Yoga*, Integral *Jnana Yoga*, Integral *Bhakti Yoga* and the Integral Yoga of Self-perfection one arrives at the dynamisation of four Divine *Shaktis*, *chatwara manabastatha*⁶, that of *Mahasaraswati*, *Maheswari*, *Mahalakshmi* and *Mahakali* respectively leading a liberated Soul towards the liberation of Nature. This exercise in *The Synthesis of*

Yoga is further complemented by developing the highest truth of *Purusha Yajna* hinted in *the Upanishads* resulting in *The Life Divine* and developing the highest truth of *Prakriti Yajna* hinted in *the Veda* resulting in *The Mother* and the *Savitri* books.

The Integral *Shastra* provides similar opportunity and absolute liberty to identify and restate the highest secrets hinted in *The Synthesis of Yoga* and explore the possible means to extend these experiences which need not be restricted within the limitation of intellectual exercise but a subject of profound and deep spiritual experience.

The highest secret, hinted in *The Synthesis of Yoga*, is identified as the basis of its self-exceeding. First it declared that the synthesis is possible not by including all the methods of traditional Yoga schools but by discovering their central secrets, central faith, central dynamic process and directing them to move towards the Source, *the Sachchidananda*. So an evolution of integral method is recommended in which all the faculties related with integral perfection is included. Integral method itself is a progressive and evolving method which are initially dynamised with the three *Purushas*, that of Psychic, Spiritual and Supramental Being and finally a more comprehensive approach of entering all the planes of Consciousness through the ten *Purushas* that of Inconscient, Subconscient, Physical, Vital, Lower Mental, Psychic, Higher Mental or Spiritual, Universal, Supramental and Bliss Self. The uncovering of the ten *Purushas* and perfection of their encircling ten *koshas*, sheaths, subtle bodies are the subject of our final concern. *The Synthesis of Yoga* has hinted that we are surrounded with many subtle bodies but never got the opportunity to develop them elaborately. It also hinted about the absolute trance into which few can enter but all cannot return to earthly existence. The other criteria and utility of absolute trance in Integral Yoga was beyond its scope. It spoke elaborately about exclusive concentration to which all traditional schools of Yoga lean but developed little about Integral Concentration in which Integral Yoga must proceed and still less developed about the intermediate stairs between exclusive and Integral Concentration. Similarly it maintains silence or hinted little about intermediate planes of Consciousness like Higher Mind, Illumined Mind and Overmind and proposes to leap from ordinary mind to Intuition and from Intuitive mind to Supermind. So the study and practice of *The Synthesis of Yoga* will be considered incomplete without similar study and practice of its three complementary books, *The Life Divine*, *The Mother* and *Savitri* in which many of the uncovered realms of Consciousness are restated, systematized, extensively developed and made available for further exploration to the human race.

Beyond *The Life Divine*:

Can one imagine beyond *The Life Divine*? It is beyond our mental capacity, but that can only come to our necessity when we have sufficiently evolved in the whole range of Consciousness to see it as our principal endeavour. But going beyond *The Life Divine* also asks more effort than Sri Aurobindo's forty years of concentrated *Tapasya* in isolation. Those who have approached Sri Aurobindo with their active mind gained little of His vast Spiritual wealth and those who have approached Him in passive or silent mind can become His spiritual successor in carrying ahead of His mission. The first part of this effort asks that we must dare to go below the clear surfaces of things on which the mind loves to dwell, to tempt the vast and obscure fields of Inconscient world towards the Divine Light, to penetrate the unfathomable depths of consciousness and identify ourselves with states of being that will lead us towards an infinite series of Spiritual experiences which can build a strong Spiritual foundation; the second part of the effort identifies the highest spiritual experiences hinted in *The Life Divine* and the last part of the effort their full development and consummation.

In *The Life Divine*, the knowledge hinted but not sufficiently developed in *The Synthesis of Yoga* is restated again, with greater intensity, finer precision, larger universal approach and clearly spelt hierarchies between the Matter and the Spirit, seven-fold Ignorance and seven-fold Integral Knowledge, Exclusive Concentration and Integral Concentration, Separative Knowledge by indirect contact and Knowledge by Identity, Higher Mind and Supermind, Inconscient self and Bliss self; gives us ample opportunity to go beyond *Buddha, Shankara and the Gita*; defines Religion and Occultism in their evolutionary context and possible emergence of Divine community, for the wider and total benefit of the humanity; so the norms imposed by *The Synthesis of Yoga* for the *Sadhakas* of Integral Yoga and the norms imposed by *The Life Divine* for the comprehensive growth and intense evolution of the individual and the race are almost same. And again in *Savitri*, the issues that are hinted but not sufficiently developed in *The Life Divine*, are profoundly experienced which are identified as the Presence of Divine in the Inconscient sheath, the passage through which ordinary destiny of man can be shifted to higher Spiritual and Supramental destiny, the finding of the soul through movements of successive layers of desire souls and intermediate soul forces, the secret of true association of the incarnating dual Power where the **law of departure** is applicable, which means the evolutionary leap can be experienced without undergoing through the experience of successive stages of ascending evolution, the experience of transforming Divine force in the different sheaths without experiencing any actual feeling of Divine descent, adhering to psycho-physical method of sadhana through *japa* and cataleptic trance during difficult journey in the inconscient realm and critical stages of sadhana like conquest of physical death etc. *Savitri* also hints about five gradations of transformation of Nature that of slow, constant, high, comprehensive and instantaneous change that

reinforced the triple transformation hinted in *The Life Divine* that of Psychic, Spiritual and Supramental.

The Life Divine provides opportunity for five gradations of ascending humanity to arrive at the Divine Life which is at once the mundane Ignorance and the Supra-mundane Knowledge and their effective reconciliation. The **sons of Death** have ascended through these gradations to become the **children of Immortality**.

1, Mundane: A mundane renounces the inner subjective life of the Spirit and concentrates on the outward material life to arrive at the highest human perfection.

2, Moderate: Moderate spirituality provides material man the means to enter the secrets of existence through Religion, which is an 'unconscious Yoga of Nature through devotion' and through Science, which is an 'unconscious Yoga of Nature through Intellect'.

3, Ascetic or Later Vedantic Saint: The path of the Ascetic is the path of an equal indifference and renunciation leading to the distant Bliss of the *Sachchidananda* consciousness, transcendent of the universe and aloof from outer life. *The Life Divine* declares, "In practice also the ascetic spirit is an **indispensable** element in human perfection;"¹² which liberates humanity from the subjection "to an always insistent animalism."¹²

4, Consecrated Individual or Ancient Vedantic Seer: The path of a consecrated individual is the path of surrender and loss of ego leading to the all-embracing Bliss of the *Sachchidananda* consciousness which is at once individual, universal and transcendent and possession of an all-pervading equal delight; it is the path of the ancient Vedantic sages who affirmed that the perfect and the liberating knowledge excludes neither the Self nor its Creations and he is preoccupied in organising the world and its objects.

5, Virgin or High-bred golden Maiden of the Veda, *Surya Savitri*: *The Life Divine* declares that difficult ascension in the path of the Divine Life becomes easy and facile to those who dwell from the beginning on a 'virgin stuff of mind and matter'⁷ and they act upon the world from the 'fortress'⁸ of their inner spiritual being and in the inmost sanctuary of this inner world they are alone with the Divine and one with the supreme Existence. This highest hinted secret for collective living of *The Life Divine* is further developed in *Savitri*, where this Supreme *Shashtra* promises that the earth life can be made equal and peer of heaven and heaven's joy can be stabilized on earth if earth can be made pure and virgin. That is the condition of the complete descent of the Unknowable of which

the individual is a channel and centre of the universe, collectivity is a condition and field and humanity is a mould and circumscription.

A similar five-fold ascension of consciousness is also observed in *Savitri*, where Death is projected as the Mundane Godhead who has spread his net of death over the whole world to easily catch the weaker section of the humanity and he understands world through mundane eye. King Aswapati's wife, the Queen of Madra, represents the moderate Spiritualist who has realised God but ignorant of God's power that can transform human nature and subsequently human destiny. King Aswapati represents the concentrated effort, *Tapasya*, askesis aspect of the hard ascetic living and he was capable of bringing down the Divine Mother to earthly tenement through his spiritual Power. Satyavan represents the fit vessel of consecration by loss of ego at the feet of the Divine Mother and has the spirit of the ancient Vedic *Rishi* who has equal regard and reverence for both Matter and Spirit to find their reconciliation. And lastly we find the Virgin Savitri, a concentration of the universal Mother for earth's salvation, whose path was to annul herself to find the Supreme alone and her strong subtle physical Presence could not be caught by the Death's net and she further extended her power to save her consecrated child, Satyavan, who is at once the Godhead, the doomed husband and the representative soul of the whole of humanity. So to escape from the death, a mundane has to shun attachment to outward living and outward enjoyment and enter inner life to realise God. Then this realisation is to be universalized and transcended through increase of concentration or *tapasya* which will culminate in total consecration to call down the entire presence of the Divine Mother. The more one enters the subtler world the more it becomes difficult for Death to catch in his world spreading death-trap. Death is conquered through the complete possession of the Divine Mother which is an unfolding of the unending mystery of the Spirit. Those who want to go beyond or develop the highest hinted secret of *The Life Divine*, of arriving at fullness of Being, fullness of Consciousness and fullness of Life can receive Savitri's assistance.

The Highest hinted Truth of *The Mother Book* developed in *Savitri*:

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 Mother's Mediatrix identity hinted in *The Mother* book is fulfilled and culminated as Supreme Creatrix identity 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 the *Savitri book* and by its activation Savitri could 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.

The Divine action of *The Mother* as the Four Overmental *Mahashaktis* of *The Mother* book is also to be related with the Mother of All Life extending from ‘a force in her that toiled since the earth was made’¹⁰ to the final promise of Savitri that ‘The mighty Mother shall (again) take birth in Time’¹¹. She is also to be strongly related with the four Psychic Mother Powers that of *Bhahma Shakti*, *Kshatriya 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*. This exercise also again wants to uncover The Mother from ‘folds of velvet darkness’ in the Subconscient cave and the Mother seated in the many petalled lotus throne of the thousand pillared temple of Inconscient sheath. Then above the Supramental plane and below the Inconscient plane She is identified as the Bliss Mother, who has pervaded all these worlds, sheaths and planes of Consciousness. These experiences will lead us to the Source of existence where King Aswapati saw:

“This world of bliss he saw and felt its call,
But found no way to enter into its joy;
Across the conscious gulf there was no bridge.”

Savitri-128

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

Savitri-295

Savitri fully explores 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 the *Sadhaka* of Integral Yoga can compress his evolution of many centuries into few years.

The Highest Hinted Spiritual and Supramental experience in *Savitri*:

The highest hinted Spiritual secret of *Savitri* is the entire descent of the Supreme Mother and the Supreme Lord with all their attributes of Truth Supreme, Love Supreme, Delight Supreme, Knowledge Supreme, Beauty Supreme, Power Supreme, Life Supreme, Light Supreme, Silence Supreme, Peace Supreme, Word Supreme, Voice Supreme and Void Supreme, followed by the discovery of the Divine in the Subconscient and Inconscient Self and entry into the virgin forest of

multiple subtle bodies and sheaths to which no one has ever trod. A part of the highest hinted truths of Savitri are segregated into five parts, that of Morning Prayer, Noon Prayer, Evening Prayer, Night Prayer and General Prayer, so that it can be concentrated and contemplated on.

Morning Prayer (Her Future Task)

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

Savitri-18

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

Savitri-82

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

Savitri-256

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

Savitri-278

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

Savitri-345

A Magician's formulas have made Matter's laws...
All here can change if the Magician choose.

Savitri-457

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

	Savitri-719
A Power arose out of my slumber's cell.	
	Savitri-343
Almighty powers are shut in Nature's cells	
	Savitri-370
Achieve perfection by the magic throb	
	Savitri-112
Of Beauty's touch transfiguring heart and sense	
	Savitri-195
And could in a moment dangerously change.	
	Savitri-206
And the world change with the beauty of a smile.	
	Savitri-290
Even a brief nearness has reshaped my life	
	Savitri-406
Because of change within me by thy look.	
	Savitri-408
Although her kingdom of magic transformation within Remained unspoken in her secret breast, All that lived round her felt its magic's charm:	
	Savitri-532
Then suddenly there came on her the change Which in tremendous moments of our lives Can overtake sometimes the human soul And hold it up towards its luminous source.	
	Savitri-571
All the world's values changed heightening life's aim;	
	Savitri-42
All's miracle here and can by miracle change.	
	Savitri-85
Where all seems sure and, even when changed, the same,	
	Savitri-69
All is a miracle of symmetric charm, A fantasy of perfect line and rule.	
	Savitri-113
And when that greater Self comes sea-like down To fill this image of our transience, All shall be captured by delight transformed.	

Savitri-171

Proclaiming a panacea for all Time's ills

Savitri-198

Healed were all things that Time's torn heart had made

Savitri-232

And the almighty source of cosmic change.

Savitri-298

He had reached the top of all that can be known:

Savitri-300

All he had been and all towards which he grew
Must now be left behind or else transform
Into a self of That which has no name.

Savitri-307

Noon Prayer (Her Unfinished Work)

A whisper lures to evil the human heart,
It seals up wisdom's eyes, the soul's regard,
It is the origin of our suffering here,
It binds earth to calamity and pain.

Savitri-448

Our souls can visit in great lonely hours
Still regions of imperishable Light,
All-seeing eagle-peaks of silent Power
And moon-flame oceans of swift fathomless Bliss
And calm immensities of spirit space.

Savitri-47

I keep my will to save the world and man;
Even the charm of thy alluring voice,
O blissful Godhead, cannot seize and snare.
I sacrifice not earth to happier worlds.

Savitri-692

In me the spirit of immortal love
Stretches its arms out to embrace mankind.
Too far thy heavens for me from suffering men
Imperfect is the joy not shared by all.

Savitri-686

A last and mightiest transformation came.
His soul was all in front like a great sea
Flooding the mind and body with its waves;

His being, spread to embrace the universe,
United the within and the without
To make of life a cosmic harmony,
An empire of immanent Divine.
In this tremendous universality
Not only his soul-nature and mind-sense
Included every soul and mind in his,
But even the life of flesh and nerve was changed
And grew one flesh and nerve with all that lives;
He felt the joy of others as his joy,
He bore the grief of others as his grief;
His universal sympathy upbore,
Immense like ocean, the creation's load
As earth upbears all beings' sacrifice,
Thrilled with the hidden Transcendent's joy and peace.
There was no more division's endless scroll;
One grew the Spirit's secret unity,
All Nature felt again the single bliss.

Savitri-318-19

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

Savitri-334

Lightnings of glory after glory burned,
Experience was a tale of blaze and fire,
Air rippled round the argosies of the Gods,
Strange riches sailed to him from the Unseen;
Splendours of insight filled the blank of thought,
Knowledge spoke to the inconscient stillnesses,
Rivers poured down of bliss and luminous force,
Visits of beauty, storm-sweeps of delight
Rained from the all-powerful Mystery above.

Savitri-37

Its saviour light the inconscient universe.
And when that greater Self comes sea-like down
To fill this image of our transience,
All shall be captured by delight, transformed:

In waves of undreamed ecstasy shall roll
 Our mind and life and sense and laugh in a light
 Other than this hard limited human day
 The body's tissues thrill apotheosised,
 Its cells sustain bright metamorphosis.

Savitri-171

The Inconscient found its heart of consciousness,
 The idea and feeling groping in Ignorance
 At last clutched passionately the body of Truth,
 The music born in Matter's silences
 Plucked nude out of the Ineffable's fathomlessness
 The meaning it had held but could not voice;
 The perfect rhythm now only sometimes dreamed
 An answer brought to the torn earth's hungry need
 Rending the night that had concealed the Unknown,
 Giving to her her forgotten soul.
 A **grand solution** closed the long impasse
 In which the heights of mortal effort end.

Savitri-89

Evening Prayer (Her Mighty Task)

A mystery wakes in our inconscient stuff,
 A bliss is born that can remake our life.

Savitri-397

All underwent a high celestial change:
 Breaking the black Inconscient's blind mute wall,
 Effacing the circles of the Ignorance,
 Powers and divinities burst flaming forth;
 Each part of the being trembling with delight
 Lay overwhelmed with tides of happiness
 And saw her hand in every circumstance
 And felt her touch in every limb and cell.

Savitri-529

The truth above shall wake a nether truth,...
 The Spirit's tops and Nature's base shall draw
 Near to the secret of their separate truth
 And know each other as one deity.

Savitri-709

To meet me in the abyss and on the height...

And love me in the noble and vile,
In beautiful things and terrible desire.

Savitri-700

This too the supreme Diplomat can use,
He makes our fall a means for greater rise.
For into ignorant Nature's gusty field,
Into the half-ordered chaos of mortal life
The formless Power, the Self of eternal light
Follow in the shadow of the spirit's descent;
The twin duality for ever one
Chooses its home mid the tumults of the sense.
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-34-35

'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

Two golden serpents round the lintel curled,
Enveloping it with their pure and dreadful strength,
Looked out with wisdom's deep and luminous eyes.

Savitri-524

Assailed by my infinitudes above,
And quivering in immensities below, ...
A swimmer lost between two leaping seas
By my outer pains and inner sweetnesses
Finding my joy in my opposite mysteries
Thou shalt respond to me from every nerve.

Savitri-700

Two powers from one original ecstasy born ...
One leans to earth, the other yearns to the skies:

Savitri-684

If the chamber's door is even a little ajar,
What then can hinder God from stealing in
Or who forbid his kiss on the sleeping soul?

Savitri-649

And bear the splendour of the Divine's rush
And his impetuous knock at unseen doors.

Savitri-709

Break into eternity thy mortal mould;
Melt, lightning, into thy invisible flame!

Clasp, Ocean, deep into thyself thy wave,
Happy for ever in the embosoming surge.
Grow one with the still passion of the depths.
Then shalt thou know the Lover and the Loved,
Leaving the limits dividing him and thee.
Receive him into boundless Savitri,
Lose thyself into infinite Satyavan.

Savitri-691-92

Housing a multitudinous embrace
To marry all in God's immense delight,
Bearing the eternity of every spirit,
Bearing the burden of universal love,
A wonderful mother of unnumbered souls.

Savitri-695

Yet were there regions where these absolutes met
And made a circle of bliss with married hands;
Light stood embraced by light, fire wedded fire,
But none in the other would his body lose
To find his soul in the world's single Soul,
A multiplied rapture of infinity.

Savitri-282

Aspiring to the monarchy of the sun
They call in Truth for their high government,
Hold her incarnate in their daily acts
And fill their thoughts with her inspired voice
And shape their lives into her breathing form,
Till in her sun-gold godhead they too share.

Savitri-185

Night Prayer (The Unfinished Story of Her Soul)

A treasure was found of a supernal Day.
In the deep subconscious glowed her jewel-lamp;
Lifted, it showed the riches of the Cave
Where, by the miser traffickers of sense
Unused, guarded beneath Night's dragon paws,
In folds of velvet darkness they sleep
Whose priceless value **could have saved the world.**

Savitri-42

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

Savitri-295

A giant drop of Bliss unknowable
Overwhelmed his limbs and round his soul became
A fiery ocean of felicity;
He foundered drowned in sweet and burning vasts:
The dire delight that could shatter mortal flesh,
The rapture that the gods sustain he bore.
Immortal pleasure cleansed him in its waves.
And turned his strength into undying power.
Immortality captured Time and carried Life.

Savitri-237

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 taste.

Savitri-525

My Love is stronger than the bonds of Fate:
Our love is the heavenly seal of the Supreme.
I guard the seal against thy (Death's) rending hands.
Love must not cease to live upon the earth;
For Love is the bright link twixt earth and heaven,
Love is the far Transcendent's angel here;
Love is man's lien on the Absolute.

Savitri-633

He who would save the world must be one with the world,

Savitri-537

One man's perfection still can save the world.

Savitri-531

One soul's ambition lifted up the race;

Savitri-44

And guards the world with its all seeing gaze.

Savitri-317

- He mastered the tides of Nature with a look:
Savitri-219
- Her aspiration called high destiny down;
Savitri-358
- It bore the stroke of That which kills and saves
Savitri-20
- A strong Descent leaped down. A Might, a Flame,
A Beauty half-visible with deathless eyes,
A violent ecstasy, a Sweetness dire,
Enveloped him with its stupendous limbs
And penetrated nerve and heart and brain
That thrilled and fainted with epiphany:
His nature shuddered in the Unknown's grasp.
In a moment shorter than death, longer than Time,
By a Power more ruthless than love, happier than Heaven,
Taken sovereignly into eternal arms,
Haled and coerced by a stark absolute bliss,
In a whirlwind circuit of delight and force
Hurried into unimaginable depths,
Upborne into immeasurable heights,
It was torn out from its mortality
And underwent a new and bourneless change.
Savitri-81
- His brain was wrapped in overwhelming light,
An **all-embracing knowledge** seized his heart:
Thoughts rose in him no earthly mind can hold,
Mights played that never coursed through mortal nerves:
He scanned the secrets of the Overmind,
He bore the rapture of the Oversoul.
Savitri-302
- A Heart was felt in the spaces wide and bare,
A burning Love from white spiritual founts
Annulled the sorrow of the ignorant depths;
Suffering was lost in her immortal smile.
A Life from beyond grew conqueror here of death;
To err no more was natural to mind;
Wrong could not come where all was light and love.
Savitri-313-14
- All underwent a high celestial change:
Savitri-529

General Prayer (The World's Enormous Task)

Impenetrable, a mystery recondite
Is the vast plan of which we are a part;
Its harmonies are discords to our view
Because we know not the great theme they serve.

Savitri-160

Aspiring to the monarchy of the sun
They call in Truth for their high government,
Hold her incarnate in their daily acts
And fill their thoughts with her inspired voice
And shape their lives into her breathing form,
Till in her sun-gold godhead they too share.

Savitri-185

Only to attract her veiled companion
And keep him close to her breast in her world-cloak
Lest from her arms he turn to his formless peace,
Is her heart's business and her clinging care.

Savitri-181

As yet thought only some high spirit's dream
Or a vexed illusion in man's toiling mind,
A new creation from the old shall rise,
A Knowledge inarticulate find speech,
Beauty suppressed burst into paradise bloom,
Pleasure and pain dive into absolute bliss.

Savitri-330

For since upon this blind and whirling globe
Earth-plasm first quivered with the illumining mind
And life invaded the material sheath
Afflicting Inconscience with the need to feel,
Since in Infinity's silence woke a word,
A Mother-wisdom works in Nature's breast
To pour delight on the heart of toil and want
And press perfection on life's stumbling powers,
Impose heaven-sentience on the obscure abyss
And make dumb Matter conscious of its God.

Although our fallen minds forget to climb,
 Although our human stuff resists or breaks,
 She keeps her will that hopes to divinize clay;
 Failure cannot repress, defeat o'erthrow;
 Time cannot weary her nor the Void subdue,
 The ages have not made her passion less;
 No victory she admits of Death or Fate.
 Always she drives the soul to new attempt;
 Always her magical infinitude
 Forces to aspire the inert brute elements;
 As one who has all infinity to waste,
 She scatters the seed of the Eternal's strength
 On a half-animate and crumbling mould,
 Plants heaven's delight in heart's passionate mire,
 Pours godhead's seekings into a bare beast frame,
 Hides immortality in a mask of death.

Savitri-353-54

But **few** can look beyond the present state
 Or overleap this matted hedge of sense
 All that transpires on earth and all-beyond
 Are parts of **an illimitable plan**
 The One keeps in his heart and knows alone.
Our outward happenings have their seed within,
 And even this random Fate that imitates Chance,
 This mass of unintelligible results,
 Are the dumb graph of truths that work unseen:
 The laws of the Unknown create the known.

Savitri-52

Yet a **foreseeing Knowledge might be ours,**
 If we could take our spirit's stand within,
 If we could hear the muffled daemon voice.

Savitri-52

For through a dress of blind and devious chance
 Is laid upon the work of all-wise Fate,
 Our acts interpret an omniscient Force
 That dwells in the compelling stuff of things,
 And nothing happens in the cosmic play
 But at **its time and in its foreseen place.**

Savitri-389

O Aswapati, random seem the ways
 Along whose banks your footsteps stray or run
 In casual hours or moments of the gods,
 Yet **your least stumblings are foreseen above. ...**

Heaven's wiser love rejects the mortal's prayer;
Unblinded by the breath of his desire,
Unclouded by the mists of fear and hope
It bends above the strife of love with death;
It keeps for her her privilege of pain.

Savitri-456-57

Fate is Truth working out in Ignorance.
O King, thy fate is a transaction done
At every hour between Nature and thy soul
With God for its foreseeing arbiter.
Fate is a balance drawn in Destiny's book.
Man can accept his fate, he can refuse.
Even if the One maintains the unseen decree
He writes thy refusal in thy credit page:
For doom is not a close, a mystic seal...
Thy fate is a long sacrifice to the gods
Till they have opened to thee thy secret self
And made thee one with the indwelling God.

Savitri-458

Time's unforeseen event, **God's secret plan.**
This world was not built with random bricks of Chance,
A blind god is not destiny's architect;
A conscious power has drawn the plan of life,
There is a meaning in each curve and line.

Savitri-459

A worshipped empress all once vied to serve,
She made herself the diligent serf of all,
Nor spared the labour of broom and jar and well,
Or close gentle tending or to heap the fire
Of altar and kitchen, no slight task allowed
To others that her woman's strength might do.
In all her acts a strange divinity shone:
Into a simplest movement she could bring
A oneness with earth's glowing robe of light,
A lifting up of common acts by love.

Savitri-470

Then with a magic transformation's speed
They rushed into each other and grew one

Savitri-527

The voice that **only by speech** can move the mind
Became a silent knowledge in the soul;
The strength that only in action feels its truth

Was lodged now in a mute omnipotent peace. Savitri-32

Her shining minutes of **celestial speech**,
 Passed through the masked office of the occult mind,
 Transmitting gave to prophet and to seer
 The inspired body of the mystic Truth. Savitri-39

Savitri's World Conquering Impossible Task

Writing the **unfinished story** of her soul...
 Her single will opposed the comic rule.
 To stay the wheels of Doom this greatness rose. Savitri-19

Moveless upholds the world's **enormous task**, Savitri-58

He is a spirit in an **unfinished world** Savitri-71

There work was play and play the only work,
 The **tasks of heaven** a game of god like might: Savitri-126

In nescience began her **mighty task**,
 In Ignorance she pursues **the unfinished work**, Savitri-135

Her **task no ending knows**; she serves no aim
 But labours driven by a nameless Will Savitri-177

This is her **secret and impossible task**
 To catch the boundless in a net of birth,
 To cast the spirit into the physical form,
 To lend speech and thought to the ineffable ;
 She is pushed to reveal the ever Unmanifest.
 Yet by her skill the impossible has been done: Savitri-177

The **unfinished creation** of a changing soul Savitri-178

And the hope dead **she needed for her task**, Savitri-180

They were figures crowding an **unfinished sum**. Savitri-187

Always **a farther task** was left to do

Savitri-197

To teach the Ignorance is **her difficult charge**,
Her thought starts from an original nescient Void
And what she teaches she herself **must learn**
Arousing knowledge from its sleepy lair.

Savitri-243-44

For knowledge comes not to us as a guest
Called into our chamber from the outer world;
A friend and inmate of our secret self,
It hid behind our minds and fell asleep
And slowly wakes beneath the blows of life;
The mighty daemon lies unshaped within,
To evoke, to give it form is **Nature's task**.

Savitri-244

But knew the power behind the face of Time
She **did the task**, obeyed the knowledge given,

Savitri-256

Something thou can'st do from the Unknown,
But **nothing is finished** and the world goes on
Because **only half God's cosmic work** is done.

Savitri-310

A **mightier task** remained than all he had done.

Savitri-317

His **work unfinished** he claims a heavenly prize.

Savitri-338

She took again her **divine unfinished task**:

Savitri-353

Although our fallen minds forget to climb,
Although our human stuff resists or breaks,
She keeps her will that hopes **to divinise clay**;
Failure cannot repress, defeat o'erthrow;
Time cannot weary her nor the Void subdue,
The ages have not made her passion less;
No victory she admits of Death or Fate.
Always she drives the soul to new attempt;

Savitri-354

Nowhere she found her partner of **high tasks**,

Savitri-366

And went impelled on her **unfinished way**

Savitri-385

He beheld the **cosmic Being at his task**,

Savitri-416

One voice that **questioned** changeless destiny,

A will that strove against the immutable Will.

Savitri-437

Hard is the **world-redeemer's heavy task**...

Those he would save are his antagonists:...

He still must labour on, his work half done. ...

The world's blows cannot bend his victor head; ...

Fate's deaf resistance cannot break his will. ...

He has broken into the Inconscient's depths

That veil themselves even from their own regard: ...

He must call light into its dark abysses, ...

He must pass to the other shore of falsehood's sea,

He must enter the world's dark to bring their light.

The heart of evil must be bared to his eyes,

He must learn its cosmic dark necessity, ...

He must know the thought that moves the demon act ...

He must enter the eternity of Night

And know God's darkness as he knows his Sun.

For this he must go down into the pit,

For this he must invade the dolorous Vasts. ...

He still must travel Hell the world to save.

Into the eternal light he shall emerge ...

Then shall the **world-redeemer's task be done**.

Savitri-448-51

Alone she is equal to her **mighty task**.

Savitri-460

Think not to turn her from her **heaven-sent task**,

Savitri-461

Our tasks are given, we are but instruments;

Nothing is all our own that we create:

Savitri-542

Darkness below, a fathomless Light above,

In Light are joined, but sundered by severing Mind

Stand face to face, opposite, inseparable,

Two contraries needed for his **great World-task**,

Two poles whose currents wake the immense World-Force.

Savitri-656-57

In vain thou tempest with solitary bliss

Two spirits saved out of a suffering world;

My soul and his indissolubly linked

In **the one task** for which our lives were born,

To raise the world to God in deathless Light,

To bring God down to the world on earth we came,

To change the earthly life to life divine.

Savitri-692

Beyond *Savitri*

“The lyric of love that waits through Time
And the mystic volume of **the book of Bliss**
And the message of the superconscient Fire.”

Savitri-232

“If Divine Love were to manifest now in all its fullness and totality, not a single material organism would but burst”¹⁴

Sri Aurobindo

There are still streams of the Divine love that have not yet manifested in the earth's atmosphere and shall manifest when earth and its prepared individuals are ready to hold it. The *Savitri* book hints that there is still a subtle Savitri emerging from the secret subtle, superconscient and Supramental world from which the inexhaustible source of Knowledge, Love and Delight can pour in to bring completion and fullness of earth's Divine manifestation. Those words can be recorded in 'The Book of Bliss', which is hinted as knowledge beyond *Savitri*.

Savitri hints that Death can be conquered by increasing the Love force that binds earth to the Supreme. For such Divine Love to manifest upon earth, earth must be capable of holding the Divine Love in its entirety. *Savitri* indicates sufficiently that the present humanity is satisfied with its mundane and moderate existence and is not ready for physical immortality and conquest of death. Its mental development is closed between the two firmaments of brute outwardness and subjection of word and images or sound and sight and refuses to plunge within. In this slow evolution the Death acts as a guardian of Truth and devours all that cannot stand the pressure of the change and transformation.

Death was able to see a fragment of Truth supreme in Savitri which made him powerless and he managed to escape into his inconscient home. The slaying of Death in his Inconscient home was left as an issue for the future incarnation of the Divine Mother or future Savitri who will be able to possess the highest *siddhi* or perfection of Truth supreme entirely to conquer and eliminate Death from earth's scene. The present earth is an unfinished story of Savitri, the all Mother and the present Savitri has extended herself through future incarnations of her mortal form.

***The Mother's*¹³ Highest Hinted Spiritual and Supramental Experience:**

The Mother's major Spiritual experiences are listed below with brief descriptions. The dates of these important realizations are mentioned here so that we can celebrate these days in our inner Spiritual journey. Attempts were made to find similar spiritual experiences in Savitri. These words can be used as means of entering contact with Her and a passage towards the cellular transformation opens wide.

These experiences make us aware of the variety of multitudes of Supramental states of consciousness that wait to possess the physical substance to change their physical constitution. Those who are destined for cellular experiences will find immense support from *the Mother's* word and are verifiable in their inner journey.

29th February, 1956: FIRST SUPRAMENTAL MANIFESTATION (*During the common meditation on Wednesday, the 29th February, 1956 at Ashram Playground*)

This evening the Divine Presence, concrete and material, was there present amongst you. I had a form of living gold, bigger than the universe, and I was facing a huge and massive golden door which separated the world from the Divine.

As I looked at the door, I knew and willed, in a single movement of consciousness, that 'THE TIME HAS COME', and lifting with both hands a mighty golden hammer I struck one below, one single blow on the door and the door was shattered to pieces.

Then the Supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow.

(A parallel of *The Mother's* above experience is observed in *Savitri and Isha Upanishad*:-)

“The **great hammer-beats** of a pent-up world-heart
Burst open the narrow dams that keep us safe
Against the forces of universe.”

Savitri-83

“The face of the Truth or the Supramental world is covered with a brilliant **golden lid**, that do thou remove, O Fosterer, for the law of the Truth, for sight.”

Isha Upanishad-15

3rd July 1957: VISION OF IMMENSE HOTEL

This vision took place early in the night and woke me up with a rather unpleasant feeling. It was a kind of an immense hotel where all the terrestrial possibilities were lodged in different apartments. And it was all in a constant state of transformation: parts or entire wings of the building were suddenly torn down and rebuilt while people were still living them in them, such that if you went off somewhere within the immense hotel itself, you ran the risk of no longer finding your room when you wanted to return to it, for it might have been torn down and was being rebuilt according to another plan! It was orderly, it was organised ...yet there was this fantastic chaos which I mentioned...It went something like this: somewhere, in the centre of this enormous edifice, there was a room reserved—as it seemed in the story—for a mother and her daughter. The mother was a lady, an elderly lady, a very influential matron who had a great deal of authority and her own views concerning the entire organisation. Her daughter seemed to have a power of movement and activity enabling her to be everywhere at once while at the same time remaining in her room, which was...well, a bit more than a room—it was kind of apartment which, above all, had the characteristic of being very central. But she was constantly arguing with her mother. The mother wanted to keep things ‘just as they were,’ with their usual rhythm, which precisely meant the habit of tearing down one thing to rebuild another, then again tearing down that to build still another, thus giving the building an appearance of frightful confusion. But the daughter did not like this, and she had another plan. Most of all, she wanted to bring something completely new into the organisation: a kind of super-organisation that would render all this confusion unnecessary. Finally, as it was impossible for them to reach an understanding, the daughter left the room to go on a kind of general inspection... She went out, looked everything over, and then wanted to return to her room to decide upon some final measures... She clearly remembered where her room was, but each time she set out to go there, either the staircase disappeared or things were so changed that she could no longer find her way! So she went here and there, up and down, searched, went in and out... but it was impossible to find the way to her room! Since all of this assumed a physical appearance, as is always the case in these symbolic visions—there was somewhere (how shall I put it?) the hotel’s administrative office and a woman who seemed to be the manager, who had all the keys and who knew where everyone was staying. So the daughter went to this person and asked her, ‘Could you show me the way to my room?’ –‘But of course! Easily!’ Everyone around the manager looked at her as if to say, ‘How can you say that?’ However, she got up, and with authority asked for a key –the key to the daughter’s room –saying, ‘I shall take you there.’ And off she went along all kinds of paths, but all so complicated, so bizarre! The daughter was following along behind her very attentively, you see, so as not to lose sight of her. But just as they should have come to the place where the daughter’s room was supposed to be, suddenly the manageress, both the manageress and her key...vanished! and the sense of this vanishing was so acute that...at the same time, everything vanished!

So to help you understand this enigma, let me tell you that the mother is physical Nature as she is, and the daughter is the new creation. The manageress is the world's organizing mental consciousness as Nature has developed it thus far, that is, the most advanced organising sense to have manifested in the present state of material Nature. This is the key to the vision... the vanishing of the manageress and her key was obvious sign that she was altogether incapable of leading what could called 'the creative consciousness of the new world' to its true place.

3rd FEBRUARY 1958: EXPERIENCE OF SUPRAMENTAL SHIP.

...I found myself upon an immense ship, which is the symbolic representation of the place where this work is being carried out. This ship, as big a city, is thoroughly organized, and it had certainly already been functioning for quite some time, for its organization was fully developed. It is the place where people destined for the Supramental life are being trained. These people (or at least a part of their being) had already undergone a Supramental transformation because the ship itself and all that was aboard was neither material nor subtle-physical, neither vital nor mental: it was a Supramental substance. This substance itself was of the most material Supramental, the Supramental substance nearest the physical world, the first to manifest. The light was a blend of red and gold, forming a uniform substance of luminous orange. Everything was like that—the light was like that, people were like that—everything had this colour, in varying shades, however, which enabled things to be distinguished from one another. The overall impression was of a shadowless world: there were shades, but no shadows. The atmosphere was full of joy, calm, order; everything worked smoothly and silently. At the same time, I could see all the details of education, the training in all domains by which people on the board were prepared....

(Similar experience in *Savitri*:-)

“A sailor on the Inconscient's fathomless sea,
He voyages through a starry world of thought
On Matter's deck to a spiritual sun.”

Savitri-71

1st May 1958: DESCENT OF SUPRAMENTAL SUBSTANCE INTO MATTER.

The Divine has become the body. Impossible to have the least disorder in all the surrounding matter. Automatically every object around obeys: a divine harmony in everything. If that is established in a permanent way, there can no longer be illness or accident – all the objects of bathroom obeyed. It is Matter becoming the Divine. A thing happening first time upon earth.

1st October 1958: EXPERIENCE OF BEING THE SUPREME LORD.

Before, I always had the negative experience of the disappearance of the ego, of the oneness of Creation, where everything implying separation disappeared

– an experience that, personally, I would call negative. Last Wednesday, while I was speaking (and that is why at the end I could no longer find my words), I seemed suddenly to have left this negative phenomenon and entered into the positive experience: the experience of BEING the Supreme Lord, the experience that nothing exists but the Supreme Lord –all is the Supreme Lord, there is nothing else. And at that moment, the feeling of this infinite power that has no limit, that nothing can limit, was so overwhelming that all the functions of the body, of this mental machine that summons up words, all this was...I could no longer speak French... For example, the volume of Force that was to be expressed in the voice was too great for the speech organ. So I had to be a little attentive—that is, there had to be a kind of filtering in the outermost expression, otherwise the voice would have cracked. But this is not done through the will and the reason, it's automatic. Yet I feel that... the capacity of Matter to contain and express is increasing with phenomenal speed. But it's progressive, it can't be done instantly. There have often been people whose outer form broke because the Force was too strong; well, I clearly see that is being dosed out. After all, this is exclusively the concern of the Supreme Lord, I do not bother about it – it is not my concern and I do not bother about it—He makes the necessary adjustments. Thus it comes progressively, little by little, so that no fundamental disequilibrium occurs. It gives the impression that one's head is swelling so tremendously it will burst! But then if there is a moment of stillness, it adapts; gradually, it adapts.

Evening of 7th November 1958: AN ALMIGHTY SPRING.

At the very bottom of the inconscience most hard and rigid I struck upon **an almighty spring** that cast me up forthwith into a formless, limitless vast, generator of all creation.

I was descending into a crevasse between two steep rocks, rocks that appeared to be made of something harder than basalt, BLACK, but metallic at the same time, with such sharp edges—it seemed that a mere touch would lacerate you. It appeared endless and bottomless, and it kept getting narrower, narrower and narrower, narrower and narrower, like a funnel, so narrow that there was almost no more room –not even for the consciousness –to pass through. And the bottom was invisible, a black hole. And it went down, down, down, like that, without air, without light, except for a sort of glimmer that enabled me to make out the rock edges. They seemed to be cut so steeply, so sharply...

And as soon as I had uttered, 'What is there at the bottom of this hole?' I seemed to touch a spring that was in the very depths—a spring I didn't see but that acted instantly with a tremendous power –and it cast me up forthwith, hurled me out of this crevasse into... (arms extended, motionlessly) a formless, limitless vast, but it gave a feeling of ease and of an intimate warmth.

And it was all-powerful, with an infinite richness. It did not have ... no, it didn't have any kind of form, and it had no limits (naturally, as I was identified with it I knew there was neither limit nor form). It was as if (because it was not

visible), as if this vast were made of countless, imperceptible points –points that occupied no place in space (there was no sense of space), that were of a deep warm gold – but this is only a feeling, a transcription. And all this was absolutely LIVING, living with a power that seemed infinite. And yet motionless.

(Similar experience in *Savitri*:-)

“His grasp surprised her **mightiest energies’ spring**;
He spoke with the unknown Guardians of the worlds,
Forms he descried our mortal eye sees not.”

Savitri-44

“A living robot moved by her **energy’s springs**,
He acts as in the movements of a dream,”

Savitri-65

“This **master-spring** of a delicate enginery,
Aspired to enlighten its user and refine
Lifting to a vision of the indwelling Power
The absorbed mechanic’s crude initiative:”

Savitri-158

“Our **springs** are kept close hid beneath, within;
Our souls are moved by powers behind the wall.”

Savitri-161

Night of 24th and 25th July 1959: SUPRAMENTAL LIGHT ENTERED THROUGH FEET.

First penetration of Supramental force into the body. Sri Aurobindo alive in a concrete and permanent subtle physical body. Supramental Light entered through feet.

...For the first time the Supramental light entered directly through the feet (a red and gold colour—marvellous, warm, intense), and it climbed up and up. And as it climbed, the fever also climbed because the body was not accustomed to this intensity. As all this light neared the head, I thought I would burst and that the experience would have to be stopped. But then, I very clearly received the indication to make the Calm and Peace descend, to widen all this body-consciousness and all these cells, so that they could contain the Supramental light. So I widened, and as the light was ascending, I brought down the vastness and an unshakable peace. And suddenly there was a second of fainting.

(Similar experience in *Savitri*:-)

“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

“Two golden serpents round the lintel curled,

Enveloping it with their pure and dreadful strength,
Looked out with wisdom's deep and luminous eyes."

Savitri-524

"Assailed by my infinitudes above,
And quivering in immensities below,...
A swimmer lost between two leaping seas
By my outer pains and inner sweetnesses
Finding my joy in my opposite mysteries
Thou shalt respond to me from every nerve."

Savitri-700

"Two powers from one original ecstasy born...
One leans to earth, the other yearns to the skies:"

Savitri-684

29th February 1960: A GOLD KRISHNA

Fabulous experiences. A gold Krishna came. During the Darshan I was gone, perhaps everywhere: no more physical centre! **Annul oneself so that the Supreme Lord may be.**

(Similar experience in *Savitri*:-)

"Consent to be nothing and none, dissolve Time's work,
Cast off thy mind, step back from form and name.
Annul thyself that only God may be."

Savitri-538

24th May 1960: DISINTEGRATION OF PHYSICAL EGO.

For the first time, for approximately three hours, the physical ego disintegrated: the Sachchidananda spreading in a constant flood through the universe. Even the body consciousness was different. Something which was everything at once. No division. A variety of colours, vibrations, powers, and everything was within it. A universal vastness that kept going on and on... It moves and does not move. It was neither mysterious nor incomprehensible: it was absolutely obvious; though untranslatable. Contradictory things that nevertheless all existed simultaneously.

(Similar experience in *Savitri*:-)

"Thus was she lost within to separate self;
Her **mortal ego** perished in God's night.
Only a body was left, the ego's shell
Afloat mid drift and foam of the world-sea,
A sea of dream watched by a motionless sense
In a figure of unreal reality."

Savitri-552

"A greater Personality sometimes

Possesses us which yet we know is ours:
 Or we adore the Master of our souls.
 Then the **small bodily ego** thins and falls;
 No more insisting on its separate self,
 Losing the punctilio of its separate birth,
 It leaves us one with Nature and with God.”

Savitri-47

“The landmarks of the little person fell,
 The **island ego** joined its continent.
 Overpassed was this world of rigid limiting forms:
 Life's barriers opened into the Unknown.”

Savitri-25

“Abolished is the burdening need of life
 Thought falls from us, we cease from joy and grief;
 The **ego is dead**; we are freed from being and care,
 We have done with birth and death and work and fate.”

Savitri-310

Night of 21st and 22nd January 1961: EXPERIENCE OF PRE VEDIC AGE OF PINK MARBLE BATHTUB.

It was a kind of artificial hurricane created by semi human beings. They created the storm to cut me off from 'my home'. Material Mother Nature offering Mother ancient facilities (the pink marble bathtub)... Yes, I am disrupting their work –I know perfectly well that I am disrupting their domination of the world! All these vital beings have taken possession of the whole Matter, (*The Mother touches her body*) life and action –and have made it there domain, this is evident. But they are beings of lower vital, for they seemed artificial –they do not express any higher form, but an entire range of artificial mechanism, artificial will, artificial organization, all deriving from their own imagination and not at all from a higher inspiration.

Night of 23rd -24th January 1961: TOTAL PRESENCE OF SUPRAMENTAL FORCE IN THE BODY. REACTIVATION OF ENERGY CENTRES.

I was not in trance. Then, lying flat, my entire body (but a slightly enlarged body, exceeding the purely physical form) became ONE vibration, extremely rapid and intense but immobile. I don't know how to explain this, because it did not move in space but was a vibration (that is, it wasn't motionless), yet it was motionless in space. And the exact form of my body was absolutely the most brilliant white Light of the supreme Consciousness, the consciousness of the Supreme. The whole body consciousness, without moving, without shifting began

consciously to rise up towards the supreme Consciousness—and the junction was made. An absolutely awake junction, no trance. An eternity in the body. Then I began to come back down and realized that all the difficulty I had been fighting the other day and which had created this illness was absolutely ended, ANNULLED –mastered. Actually it was not even mastery but the non existence of anything to be mastered: simply THE vibration from top to bottom; yet here was neither high nor low nor any direction. Then without moving this supreme Consciousness began to **reactivate different centres**. I saw with a new consciousness, a new vision and above all a new power –the entire Work. It was the power that was no longer the same! A truly essential change in the body: it will have to accustom itself to this new Power. It is the conscious and the total presence of the Supramental Force in the body. A feeling that a certain omnipotence is not far away. Still a long, long way to go, but the first step on the way has been taken.

(A Similar experience in *Savitri*:-)

“Even the body shall remember God,
Nature shall draw back from mortality”

Savitri-707

(Example of the *Vedic* descent followed by ascent:-)

“The Power that from her being’s summit reigned,
The Presence chambered in **lotus secrecy**,
Came down and held the **centre in her brow**
Where the mind’s Lord in his control-room sits;
There throned on concentration’s native seat
He opens that **third mysterious eye** in man,
The Unseen’s eye that looks at the unseen,
When Light with a golden ecstasy **fills his brain**
And the Eternal’s wisdom drives his choice
And eternal Will seizes the mortal’s will.
It stirred in **the lotus of her throat** of song,
And in her speech throbbed the immortal Word,
Her life sounded with the steps of the world-soul
Moving in harmony with the cosmic Thought.
As glides God’s sun into the mystic cave
Where hides his light from the pursuing gods,
It glided into **the lotus of her heart**
And woke in it the Force that alters Fate.
It poured into her **navel’s lotus depth**,
Lodged in the little life-nature’s narrow home,
On the body’s longings grew heaven-rapture’s flower
And made desire a pure celestial flame,
Broke into **the cave where coiled World-Energy sleeps**

And smote **the thousand-hooded serpent Force**
 That blazing towered and clasped the World-Self above,
 Joined Matter's dumbness to the Spirit's hush
 And filled earth's acts with the Spirit's silent power."

Savitri-665

(Example of the *Vedantic* ascent followed by descent:-)

"Out of the Inconscient's soulless mindless night
 A **flaming Serpent rose** released from sleep.
 It rose billowing its coils and stood erect
 And climbing mightily, stormily on its way
 It touched her centres with its flaming mouth;
 As if a fiery kiss had broken their sleep,
 They bloomed and laughed surcharged with light and bliss.
 Then at the crown it joined the Eternal's space.
 In the flower of the head, in the flower of Matter's base,...
 In the country of **the lotus of the head**
 Which thinking mind has made its busy space,
 In the castle of **the lotus twixt the brows**
 Whence it shoots the arrows of its sight and will,
 In the passage of **the lotus of the throat**
 Where speech must rise and the expressing mind
 And the heart's impulse run towards word and act...
 In the kingdom of **the lotus of the heart**
 Love chanting its pure hymeneal hymn
 Made life and body mirrors of sacred joy
 And all emotions gave themselves to God.
 In the **navel lotus'** broad imperial range
 Its proud ambitions and its master lusts
 Were tamed into instruments of a great calm sway
 To do a work of god in earthly soil.
 In the narrow nether centre's petty parts
 Its childish game of daily dwarf desires
 Was changed into a sweet and boisterous play,
 A romp of little gods with life in Time."

Savitri-528-30

1st June 1961: THE EXPERIENCE OF CRYSTALLINE OR MUDDY RIVER.

Both were together, like two rooms. It was enough to say, "I want to go there." This interference of "big brother" who wanted to cross the water by his own method: the water grows muddy again. The "big brother" –the physical mind. A crystal clear, imperative will: "I want to go there."

(A Similar experience in *Savitri*:-)

“Heaven’s flaming lights descend and back return,
 The luminous Eye approaches and retires;
 Eternity speaks, none understands its word;
 Fate is unwilling and the abyss denies;
 The Inconscient’s **mindless waters** block all done.”

Savitri-371

Night of 2nd -3rd April 1962: THE FIRST TURNING POINT LEADING TO TOTAL CARDIAC ARREST.

...A group of people wanting to create a new religion based on the revelation of *Sri Aurobindo*. A big *Asuric* being has taken the appearance of *Sri Aurobindo* and declared that I have been a traitor to his work –I did not reject it, because of the infinity of *Sri Aurobindo*. Vision of true *Sri Aurobindo*: he showed me that still he was not master of the physical realm. This group of people has wanted to take my life several times, they would like me dead: as long I am in a body upon Earth their purpose cannot succeed... I am no more in my body. Now is the last fight. If the body has to be dissolved, humanity will pass through a critical time. This *Asuric* force will create a new religion, cruel and merciless. The truth of *Sri Aurobindo* is a truth of love and light and mercy. And he will have the final victory.

(Similar experience in *Savitri*:-)

“This evil Nature is housed in human hearts,
 A foreign inhabitant, a dangerous guest:
 The soul that harbours it it can dislodge,
 Expel the householder, possess the house.
 An opposite potency contradicting God,
 A momentary Evil’s almightiness
 Has straddled the straight path of Nature’s acts.
**It imitates the Godhead it denies,
 Puts on his figure and assumes his face.**
 A Manichean creator and destroyer,
 This can abolish man, annul his world.
 But there is a guardian power, there are Hands that save,
 Calm eyes divine regard the human scene.”

Savitri-482

(Similar Experience in *The Life Divine*:-)

“It is possible to receive help or guidance or harm or misguidance from these beings; it is possible even to become subject to their influence, to be possessed by their invasion or domination, to be instrumentalised by them for their good or evil purpose. At times the progress of earthly life seems to be a vast field of battle between supraphysical Forces of either character, those that strive to uplift, encourage and illumine and those that strive to deflect, depress or prevent

or even shatter our upward evolution or the soul's self-expression in the material universe. Some of these Beings, Powers or Forces are such that **we think of them as divine**; they are luminous, benignant or powerfully helpful: there are others that are Titanic, gigantic or demoniac, inordinate Influences, instigators or creators often of vast and formidable inner upheavals or of actions that overpass the normal human measure. There may also be an awareness of influences, presences, beings that do not seem to belong to other worlds beyond us but are here as a hidden element behind the veil in terrestrial nature."

The Life Divine-806

"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."

The Life Divine-938-39

Night of 12th -13th April 1962: THE MANIFESTATION OF SUPREME LOVE.

Suddenly in the night (of April 12-13, the experience lasted at least four hours) I woke up with the full awareness of what we could call the Yoga of the world. The Supreme Love was manifesting through big pulsations, and each pulsation was bringing the world further in its manifestation. It was the formidable pulsations of the eternal, stupendous Love, only Love: each pulsation of Love carrying the universe further in its manifestation.

And the certitude that what is to be done is done and the Supramental Manifestation is realized... All the results of the Falsehood had disappeared: Death was an illusion, Sickness was an illusion, Ignorance was an illusion—something that had no reality, no existence... Only Love, and Love, and Love, and Love –immense, formidable, stupendous, carrying everything.

But then it came: “You have accepted that this world should know the Supramental Truth,... and it will be expressed totally, integrally.” Yes, yes ...And the thing is DONE.

(Similar experience in *Savitri*:-)

“A strong Descent leaped down. A Might, a Flame,
A Beauty half-visible with deathless eyes,
A violent ecstasy, a Sweetness dire,
Enveloped him with its stupendous limbs
And penetrated nerve and heart and brain
That thrilled and **fainted with epiphany**:
His nature shuddered in the Unknown’s grasp.
In a moment shorter than death, longer than Time,
By a Power more ruthless than love, happier than Heaven,
Taken sovereignly into eternal arms,
Haled and coerced by a stark absolute bliss,
In a whirlwind circuit of delight and force
Hurried into unimaginable depths,
Upborne into immeasurable heights,
It was torn out from its mortality
And underwent a new and bournless change.”

Savitri-81

15th August 1962: SRI AUROBINDO SITTING UPON ASHRAM COMPOUND.

Sri Aurobindo sitting upon the *Ashram*, upon the *Ashram* compound I felt the friction of this presence in subtle physical. A sense of absoluteness, as if all were fulfilled. The most beautiful August-15 we had ever had. All his power was there, far stronger and clearer than when he was in his body.

24th November 1962: A CUBE OF CONCENTRATED WHITE LIGHT.

...an immensity of light, like gold becoming white by its intensity, absolutely immobile, containing an infinite Power. At the centre of that immensity: a cube of concentrated white light, tremendously active, and all that immensity converged there without moving. A cube enveloped in pale gray tulle expressing perfect humility that abolishes the ego. The cube represented my physical being and through it I could discern all the action being done for the whole earth. Things from the past and things far into the future. At the moment, it was nothing but *Sat*: an immobile existence. An absolute certainty that things are like that, although the appearances may seem altogether different. The gray tulle, like the little wild grass I have named "Humility." I said to myself, "That is why I named it Humility!" And the sense of the separate bodily form had completely vanished. And it was ONE moment of the Manifestation. All we see, think, understand was nothing, unsubstantial, but THAT! ...The body feels how artificial all life's complications and problems are, how different it could be! There are just bad habits, fading away, losing their force, becoming more and more unreal. Like a machine that takes time to run down. In the other consciousness everything is so obvious: that is IT. It is not something you are looking at: it's like that. All life's misfortunes: a bad habit—the time has come to change habits... Still in a transitional period when the true thing is getting established but the tail of the old thing trails behind. The habit of not understanding something unless it can be mentally explained is disastrous. To live THAT spontaneously, all the time, how wonderful it would be!

6th June : EXPERIENCE OF SUPRAMENTAL POWER.

In the night of 6th, for three hours, everything was at a standstill: only the sensation of a stupendous Force. It was spherical. It was going out in innumerable directions. An incalculable mass. I suppose that if the mind had been associated with the experience, it would have gone mad! But there was in the physical centre an ecstasy that sparkled like a diamond to reassure the body: "Don't be afraid, don't worry." Only universal forces in action, and a sparkling, ecstatic point in that immensity. It is the first time: it was everywhere at the same time. It was something happening for the earth (the earth was very small). And no psychological perception (peace, love, knowledge etc.): a pure vibratory sensation on a colossal scale. When I woke up, my head felt inordinately swollen –but the clear-headedness is the same as ever.

(Similar experience in *Savitri*:-)

"This independent, once **a power supreme**,
Self-born before the universe was made,

Accepting cosmos, binds himself Nature's serf
Till he becomes her freedom – or God's slave.”

Savitri-542

9th December 1963: THE BATTLE IN THE SUBCONSCIENT.

On December 9, a frightful battle in the Subconscient, like a return of the 1958 attack: the same origin of forces. It went on during the meditation. It stops the heart, so it was unpleasant.

Q:- Was there no human instrument?

No, but plenty of spots to which that force clings: it clings to certain tendencies, attitudes, reactions.

During the meditation: a grating in the cells. A very aggressive ill will which belongs to **a dark age**... A victory of that very black force over the one that tries to follow more harmonious paths...

(Similar experience in *Savitri*:-)

“He saw the **city of ancient Ignorance**

Founded upon a soil that knew not Light.

There each in his own darkness walked alone:

Only they agreed to differ in Evil's paths,

To live in their own way for their own selves

Or to enforce a common lie or wrong;

There Ego was lord upon his peacock seat

And Falsehood sat by him, his mate and queen:

The world turned to them as Heaven to Truth and God.”

Savitri-208-9

29th February 1964: SPARKLING OF WHITE STARS.

During the meditation of 29th I noticed (I looked), I noticed that for about two days, the atmosphere had been a full of a sparkling of white stars, like dust – a twinkling dust of white stars. I saw it had been there for three days. And at the time of meditation, it became extremely intense. But it was widespread, it was everywhere. ...There seemed to be nothing but sparkling diamond everywhere, absolutely everywhere. And it had a tendency to come from above downward. It lasted not just hours, but days... But there was nothing stunning or magnificent or astounding about it: nothing of the kind, nothing spectacular, nothing to give the feeling of a “great experience” –very quiet, but very, very self assured. Very quiet.

Night of 6th -7th March 1964: THE EXPERIENCE OF ANANDA OF PROGRESS.

Something has begun to permeate this terrestrial consciousness: a power of transformation, the ananda of progress, of the animal becoming man, of man becoming superman, what a force, what a power—I had never felt that intensity in the material world. And no resistance anywhere: everything was enthusiastically

participating. ...The return to ordinary consciousness: a sort of superficial bark, something very artificial, then, dry. ... The experience of the Ananda of progress gave a TERRESTRIAL meaning to all those scattered little promises. The earth – a little thing which my consciousness dominated, but which was an exclusive object of my concentrations. The present imperfections of the body are tolerated: the “obvious” transformation –something secondary and not urgent in the overall vision of the Work. But soon, the body could be entirely driven by the direct Will. The feeling that a corner has been turned for the earth. This morning I noted the experience through the same process – ‘the penetration and permeation into material substance of the Ananda of the power of progress in Life.’ The whole material substance of the earth received this ananda of the power of progress. Even plants participated. ...A power that can crush everything and rebuild everything. Only when the flash of the mental transformation through the Supramental descent joins the ananda of Power will there occur things that will be a bit... indisputable. For the moment, only those who have can see: they see examples of tiny miracles multiply. ... During the experience, I knew there would be **another one**, which is yet to come, which would join with this one to form **a third**, and that junction will change something in the appearances. I do not know when it will come.

(Similar experience in *Savitri*:-)

“This world of bliss he saw and felt its call,
But found no way to enter into its joy;
Across the conscious gulf there was no bridge.”

Savitri-128

24th March 1964: THE SUBSTITUTION OF TRUE VIBRATION.

...(on this day) again, the experience was quite concrete and powerful: it is not necessary to move, or to move anything, for this Truth Consciousness to replace the consciousness of deformation or distortion. In other words, the capacity to live in and be this true Vibration –essential and true –seems to have the power to SUBSTITUTE this Vibration for the vibration of Falsehood and Distortion, to such an extent that... For instance, the outcome of Distortion or of the vibration of distortion should naturally have been an accident or catastrophe, but if, within those vibrations, there is a consciousness that has the power to become aware of the Vibration of Truth and therefore manifest the Vibration of Truth, it can –it must –cancel the other vibration. Which would be translated, in the external phenomenon, by an intervention that would stop catastrophe... There is a growing feeling that the True is the only way to change the world; that all other process of slow transformation are always a tangent (you draw nearer and nearer but you never arrive) and the last step must be this --the substitution of the true vibration.

(Similar experience in *Savitri*:-)

“A slowly changing order binds our will.

This is our doom until our souls are free.
A mighty Hand then rolls mind's firmaments back,
Infinity takes up the finite's acts
And Nature steps into the eternal Light.
Then only ends this dream of nether life."

Savitri-154

25th March 1964: THE DESCENT OF TRUTH POWER.

Two or three nights ago, something like that occurred: in the middle of the night, early morning, there was a descent of this Force, a descent of this Truth Power; and this time it was everywhere (it's always everywhere), but with a special concentration in the brain –not in this brain: in THE brain (The Mother's experiences are not individual experiences, but experiences of the earth-consciousness). And it was so strong, so strong, so strong! The head felt as if it were about to burst – so that for about two hours I simply had to keep calling for the widening of the Lord's Peace: "Lord, Your widening, Your peace," like that in the cells. And with the consciousness (which is always conscious, of course [gesture above]) that the descent into an unprepared brain would be enough to drive you completely mad or absolutely daze you (at the very best), or else you would burst ... This experience, like the other one (Experience of 7th March), hasn't left. ...And I saw (because I wanted to see, and I saw) that the other experience was still there but it was beginning to be almost habitual, almost natural, while this one was new. It was the result of my old prayer: "Lord, take possession of this brain." ...Well, that's what is happening—happening everywhere, all the time. So if it happens in a large enough aggregate, it gives the appearance of a miracle – but it is a miracle of the whole EARTH.

30th September 1964: A VERY MATERIAL POWER EXERTING PRESSURE.

It is like beginning of a new phase. For a few days now, whenever something or other goes wrong, when, for instance, people don't do what they should or their reactions are wrong or when they are difficulties..., now there come into me a sort of Power, a VERY MATERIAL Power, which goes like this (gesture of pummeling), which goes at things and pushes terribly hard –oh, what a pressure it makes! ... And it comes without my willing it, it goes without my knowing it. ...Naturally, the inner Power is put into action (that Power which obviously is always increasing), but it never used to be exerted in that way, in detail, on tiny things of that sort, like someone's wrong attitude of an action that doesn't confirm to the Truth, anyway lots of things... pitiable things, which I used to watch: I would smile, put the Truth-Light on them (gesture from above) and would leave them. But now, it's not that way: "that" comes, and it's like something that comes and says to people, things, circumstances and individuals (in an imperative tone): "You shall do what the Lord wills – you shall do what He

wills. And beware! You shall do what He wills.” ...It makes me laugh, it must be having some effect!

3rd November 1964: EXPERIENCE OF SUPREME'S PRESENCE IN A PERSONAL FORM.

For the first time..., I had in a flash – it lasted just a flash – for the first time in my life, I had the PHYSICAL experience of the Supreme's Presence in a personal form.

It was not a defined form, but it was a personal form. And it came in the wake of a series of experiences in which I saw the different attitudes of different categories of people or thinkers, according to their conviction. It came as if that form were saying to my body (it was PHYSICAL presence), as if it were saying, really with words (it was a translation; the words are always a translation—I don't know what language the Supreme speaks (!), but it's translated, it must be translated in everyone's brain according to his own language) as if He were telling me, “through you” (that is through this, the body) “I am charging...” (it was like a conquest, a battle), “I am charging to conquer the physical world.” That is how it was. And the sensation was really of an all powerful Being whose proportions were like ours, but who was everywhere at once.

(Similar experience in *Savitri*:-)

“An incense floated in the quivering air,
A mystic happiness trembled in the breast
As if the invisible Beloved had come
Assuming the sudden loveliness of a face
And close glad hands could seize his fugitive feet
And the world change with the beauty of a smile.”

Savitri-290

7th November 1964: EMPTY HEAD.

For the past three days there has been a constant phenomenon: something... I don't know what it is... as if the whole head were being emptied (The Mother shows the blood going downward). Physically that is what you feel before fainting, as if all the blood were leaving the head: the head empties, and then you faint.

(Similar experience in *Savitri*:-)

“Banish all thought from thee and be God's void.
Then shalt thou uncover the Unknowable”

Savitri-537

“In the absolute stillness bare and formidable
There was glimpsed an all-negating Void Supreme
That claimed the mystic Nihil's sovereign right

To cancel Nature and deny the soul.”

Savitri-545

11th February 1965: THE ASHRAM ATTACKED BY RIOTERS

I had for the first time the consciousness of the physical Truth of the earth, that is, the quality of the vibration of Truth in the physical earth consciousness. A stillness unknown to the physical: the whole attack seemed like an absolute Falsehood, but I saw all the points of falsehood in the Ashram’s atmosphere that made the contact possible,... The true Vibration of Peace can cure everything. Now I have caught hold of it... “The power of discrimination between the impulses that come from the Truth and those that come from the falsehood is one of the first effects of the Advent of the Truth’s Light in the earth’s atmosphere.”... “Behind all the destructions of Nature or the human destructions there is always *Kali’s* power. Whatever is Divine in its essence cannot be touched by these destructions. The extent of the damage gives the measure of the imperfection.”

(Similar experience in *Savitri*:-)

“I wear the face of *Kali* when I kill,
I trample the corpses of the demon hordes.”

Savitri-509

“All reeled into a world of *Kali’s* dance.”

Savitri-255

5th December 1965: THE BLACK MAGIC.

On 5th December I saw it (black magic), and afterwards I understood. It was extremely interesting, but it was impossible to repeat. On the 5th, at meditation, I knew what it was. ... On the afternoon of the 5th, after I had understood clearly and seen everything and done everything, suddenly ... (you know how *Sri Aurobindo* used to take away illnesses: it was like a hand that came and took away the disease), it went away just like that, it was taken away, literally taken away like that, and the body was INSTANTLY fine. Oh, you know, I am still flabbergasted.

(Similar experience in *Savitri*:-)

“Looking for the **golden Hand** that never came,
The advent for which all creation waits,
The beautiful visage of Eternity
That shall appear upon the roads of Time.”

Savitri-199

2nd June 1966 (two nights ago): ANANDA IN THE CELLS.

A new experience: the whole cellular consciousness shot through by a material power of a fantastic velocity –light is slow and unhurried in comparison.

As if carried away by a movement so fast that the cells felt suffocated. Three hours. For the first time in my life I felt the *Ananda* in the cells. Previously, the body's whole existence was based on surrender and endurance; but "that" was so innocent and pure a joy, and I was shown: there isn't one vibration that isn't vibration of joy. Light, so light. It wasn't flowing through the cells: they were IN movement, they were moving with that same fantastic velocity, felt materially.

(Similar experience in *Savitri*:-)

"A giant drop of the Bliss unknowable
Overwhelmed his limbs and round his soul became
A fiery ocean of felicity;
He foundered drowned in sweet and burning vasts:
The dire delight that could shatter mortal flesh,
The rapture that the gods sustain he bore."

Savitri-237

11th June 1966: THE MIND, AN IMMENSE BALOON.

This morning, I had, for instance, a whole series of experiences regarding the notion of selfishness. *Sri Aurobindo* said, '...the most selfish of all is the Divine, since everything belongs to Him and He sees everything in relation to Himself!' A moral atmosphere so far from the Truth. The Mind: an immense balloon, as large as the earth. As soon as you get out of it, an immensity of such living light! All the rest becomes so paltry. The ultimate outcome of this Yoga is something so wonderful that even the most unique experience are insipid in comparison. The body feels it's not too high a price to pay for that. A fullness of experience that can be known only in the body. An absoluteness of sincerity in the body: YOU ARE.

31st August 1966: THE BODY LIVED THE TRUTH.

The body lived the Truth this morning several times for a few seconds (which might have been eternities). But it is obvious that if everything were ready for "that" to be established, it would mean omnipotence. ...I mean it abolishes nothing of the Manifestation; you don't even feel that Falsehood is abolished: it doesn't exist, it isn't. Everything can remain exactly as it is; it becomes only a question of choice: you choose this way, choose that way... And a splendour of joy, of beauty, of harmony, plentitude of luminous consciousness in which there is no darkness anymore: it no longer exists. And it truly is the choice between life and death. A tiny nothing which changes everything, lived at the very heart of the cells. That is how a dead man can come back to life: through that change. The certitude that everything was necessary, from the most marvelous for the human consciousness to the most horrible. ... Even physical suffering, material suffering, which is one of the things most difficult to feel as illusory: a lamentable act you

put on for yourself, for the cells. And I am speaking from experience, with convincing examples.

Night of 13th – 14th November 1966: SRI AUROBINDO IN SUBTLE PHYSICAL.

I spent the whole night with *Sri Aurobindo*, at least four hours in that subtle physical world. He has quite a beautiful abode there! It is magnificent –And it's not fluid: it's very concrete, yet at the same time not fixed! It has a suppleness that adapts to all necessities. It is really interesting. ... but it's still a phase of preparation and adaptation: it is not final. It is not final: there are experiments, trials. It's extremely supple, it's in a phase of formation, as though it were preparing for a manifestation, or rather, "learning" to be what it must be. It's very interesting.

(Similar experience in *Savitri*:-)

“A fine degree of wonder's hierarchy,
The kingdom of subtle Matter's faery craft
Outlined against a sky of vivid hues,
Leaping out of a splendor-trance and haze,
The wizard revelation of its front.
A world of lovelier forms lies near to ours,
Where, undisguised by earth's deforming sight,
All shapes are beautiful and all things are true.”

Savitri-103

24th April 1967: INTERPENETRATION OF VIBRATION OF HARMONY.

A constant interpenetration of the vibration of Harmony and the general vibration of disorder; a simple movement of consciousness sends you to one side or the other. The descent of vibration of Harmony: a power capable of crushing an elephant. The body loses the sense of its own existence, the time flashes by in a second. The first time my body has had that sort of Samadhi. Sri Aurobindo said he never had a Samadhi in his body; neither did I ... a light like molten gold: very thick, a weight. No more body, nothing but That. And an action that does not cause any movement: a sort of pressure which displaces nothing... Sri Aurobindo said: when the Supramental force is there you get a sense of unconditioned all-powerfulness.

4th May 1967 (4.5.67): YEAR OF COMPLETE REALISATION, THE GOVERNMENT WOULD OBEY THE SUPRAMENTAL INFLUENCE.

On the morning of 4th, when I got up (it was 4.30), suddenly I seemed to be sent ... well, it was as if I were sent a ball of lightning like this (The Mother strikes her head). I said, “Ah, very well!” (The Mother laughs) But it shook me! It

was so strong that it shook me. Then came the explanation of the “message” for 4.5.67. It came in English... It was *Sri Aurobindo* speaking to me, but He said it like that! “The Divinity mentioned by *Sri Aurobindo* is NOT A PERSON, but a condition to be shared and lived by all those who prepare themselves for it.”

(Similar experience in *The Life Divine*:-)

“A Consciousness-Force, everywhere inherent in Existence, acting even when concealed, is **the creator of the worlds**, the occult secret of Nature.”
CWSA-21/The Life Divine/309

“But since this **consciousness is creatrix** of the world, it **must be** not only a state of knowledge, but power of knowledge, and not only a Will to light and vision, but a Will to power and works.” CWSA-21/The Life Divine/131

Night of 26th August 1968: SUPRAMENTAL PRESSING FROM EVERYWHERE.

Powerful and prolonged penetration of the Supramental forces into the body, everywhere at the same time... Penetration into the body: Yes, penetrations of currents I had had several times, but that night, what came all of a sudden was as though there was nothing anymore except a Supramental atmosphere. Nothing remained except that. My body was in it. And it was pressing to enter, from everywhere, but everywhere at the same time – everywhere: You understand, it was not a current flowing in, it was an atmosphere penetrating from everywhere. It lasted for at least four or five hours. And there was only one part that was BARELY penetrated: it was from here to here (gesture between the throat and the top of the head). Here it seemed gray and dull, as if the penetration were less... My teeth are in a dreadful state, my head is in a dreadful state –I tell you, I can't see any more, can't hear anymore, can't ...All this (from head to throat) is in need of a great transformation. But apart from it, all the rest without exception – it was pouring and pouring and pouring in... I had never, never seen that before, never! It lasted for hours –hours. Perfectly consciously.

(Similar experience in *Savitri*:-)

“Heaven's leaning down to embrace from all sides earth,
A quiet rapture, a vast security.”

Savitri-716-17

1st January 1969: SUPRAMENTAL PERSONALITY.

On the 1st, something really strange took place: something very material, a golden light with a smiling benevolence. It had a taste, so concrete was it. The impression was that of an immense personality, so very benevolent, and coming to help. Was it a Supramental personality which will manifest later in the material forms? It came directly into the body, not through some inner being. Now there is a sort of certitude. I feel it is the formation that's going to permeate and express

itself in what will be the bodies of the Supramental. May be the superman? But a human of divine proportions: without weakness and shadows.

24th March 1972: EXPERIENCE OF A COMPLETELY NEW BODY.

For the first time, early this morning, I saw myself: my body. I don't know whether it's the Supramental body or... (what shall I say?) a transitional body, but I had a completely new body, in the sense that it was sexless: it was neither woman nor man... that's the first time. It was around four in the morning, I think. And perfectly natural. I only remember what I saw (*gesture from chest to waist*). I was covered only with veils, so I only saw... What was very different was the torso, from the chest to the waist: it was neither male nor female... But it was lovely, my form was extremely svelte and slim –slim but not thin. And the skin was very white, just like my skin. A lovely form. And no sex –you couldn't tell: neither male nor female. The sex has disappeared... The same here (*The Mother points her chest*), all that was flat. I don't know how to explain it. There was an outline reminiscent of what is now, but with no forms, not even as much as man's. a very white skin, very smooth. Practically no abdomen to speak of. And no stomach. All that was slim.

Night of 3rd -4th May 1972: EXPERIENCE OF A GOLDEN FORCE PRESSING DOWN.

Strange feeling ...Since last night, a strange impression that the Divine has become... (*how to formulate it?*) like a golden Force pressing down like this (*gesture of pressure on the earth*). They alone, who by their aspiration are able to pass through to the Divine Origin, will escape catastrophes... Only those who have an aspiration, a sincere and unconditional aspiration towards the Divine, only they will escape –they will stand in a golden glory.

(Similar experience in *Savitri*:-)

“A **gold supernal sun** of Timeless Truth
Poured down the mystery of the eternal Ray
Through a silence quivering with the word of Light
On an endless ocean of discovery.”

Savitri-264

10th January 1973: THE HEART HAD STOPPED BEATING.

...Yesterday or the day before, I don't remember, all of a sudden, for two or three minutes my body was seized by the horror of death –the idea of being put like this (*gesture of being tossed into a hole*) in a tomb was so horrifying! Horrifying... I couldn't have stood that more than a few minutes. It was HORRIFYING. Not because I was buried alive, but because my body was conscious. It was considered “dead” by everybody for the heart had stopped beating –yet the body was conscious ...that was a horrible experience... I was

displaying all the signs of “death,” you know, the heart was not working, nothing was working –but I was conscious. The body was conscious.

(Similar experience in *Savitri*:-)

“Even if he seems to leave her to her lone strength,
Even though all falters and falls and sees an end
And **the heart fails** and only are death and night,
God-given her strength can battle against doom
Even on a brink where alone seems close
And no human strength can hinder or can help.”

Savitri-661-62

24th November, 1926: THE OVERMENTAL SIDDHI of Sri Aurobindo

(The Mother said on 2nd August, 1961) Except for Krishna.... .In 1926, I had begun a sort of overmental creation, that is, I had brought the *Overmind* down into matter, here on earth (miracles and all kinds of things were beginning to happen). I asked all these gods to incarnate, to identify themselves with a body (some of them absolutely refused). Well, with my very own eyes I saw Krishna, who had always been in rapport with *Sri Aurobindo*, consent to come down into his body. It was on November 24th, and it was the beginning of ‘Mother.’

Q:- Yes, in fact I wanted to ask you what this realization of 1926 was.

It was this: Krishna consented to descend into *Sri Aurobindo's* body-to be FIXED there; there is a great difference, you understand, between incarnating, being fixed in a body, and simply acting as an influence that comes and goes and moves about, the gods are always moving about, and it's plain that we ourselves, in our inner beings, come and go and act in a hundred or a thousand places at once. There is a difference between just coming occasionally and accepting to be permanently tied to a body-between a permanent influence and a permanent presence.

These things have to be experienced.

Q:- But in what sense did this realization mark a turning point in Sri Aurobindo's sadhana?

No, the phenomenon was important FOR THE CREATION; he himself was rather indifferent to it. But I did tell him about it.

It was at that time that he decided to stop dealing with people and retire to his room. So he called everyone together for one last meeting. Before then, he used go out on the verandah every day to meet and talk with all who came to see him (this is the origin of the famous ‘Talks with *Sri Aurobindo...Mother is about to say something severe, then reconsiders-anyway ...*) I was living in the inner rooms and seeing no one; he was going out onto the verandah, seeing everyone, receiving people, speaking, discussing-I saw him only when he came back inside.

After a while, I too began having meditations with people. I had begun a sort of ‘overmental creation,’ to make each god descend into a being—there was an extraordinary upward curve! Well, I was in contact with these beings and I told Krishna (because I was always seeing him around *Sri Aurobindo*), This is all very fine, but what I want now is a creation on earth—you must incarnate.’ He said ‘Yes’ Then I saw him, with my own eyes (inner eyes, of course), join himself to *Sri Aurobindo*.

Then I went into *Sri Aurobindo*’s room and told him, Here’s what I have seen.’ ‘Yes, I know!’ he replied (*Mother laughs*) ‘That’s fine; I have decided to retire to my room, and you will take charge of the people. You take charge.’ (There were about thirty people at the time.) Then he called every one together for one last meeting. He sat down, had me sit next to him, and said, ‘I called you here to tell you that, as of today, I am withdrawing for purposes of sadhana, and Mother will now take charge of everyone; you should address your selves to her; she will represent me and she will do all the work.’ (He hadn’t mentioned this to me!—*Mother bursts into laughter*)

These people had always been very intimate with *Sri Aurobindo*, so they asked: Why, why, why?’ He replied, ‘It will be explained to you.’ I had no intention of explaining anything, and I left the room with him, but Datta began speaking. (She was an English woman who had left Europe with me; she stayed here until her death—a person who received ‘inspiration.’) She said she felt *Sri Aurobindo* speaking through her and she explained everything: that (Sri) *Krishna* had incarnated and that *Sri Aurobindo* was now going to do an intensive sadhana for the descent of the Supermind; that it meant *Krishna*’s adherence to the Supramental Descent upon earth and that, as *Sri Aurobindo* would now be too occupied to deal with people, he had put me in charge and I would be doing all the work.

This was in 1926.

It was only ... (how can I put it?) a participation from *Krishna*. It made no difference for *Sri Aurobindo* personally: it was a formation from the past that accepted to participate in the present creation, nothing more. It was a descent of the Supreme, from... some time back, now consenting to participate in the new manifestation.

24th November, 1926: THE OVERMENTAL SIDDHI of Sri Aurobindo

(*The Mother* said on 2nd August, 1961) *Shiva*, on the other hand, refused. ‘No,’ he said, ‘I will come only when you have finished your work. I will not come into the world as it is now, I am ready to help.’ He was standing in my room that day, so tall (*laughing*) that his head touch the ceiling! He was bathed in his own special light, a play of red and gold ... magnificent! Just as he is when he manifests his supreme consciousness—a formidable being! So I stood up and ... (I

too must have become quite tall, because my head was resting on his shoulder, just slightly below his head) then he told me, 'No, I'm not tying myself to a body, but I will give you ANYTHING you want.' The only thing I said (it was all done wordlessly, of course) was: 'I want to be rid of the physical ego.'

Well, *mon petit* (*laughing*) it happened! IT was extraordinary!... After a while, I went to find *Sri Aurobindo* and said, 'See what Has happened! I have a funny sensation (*Mother laughs*) of the cells no longer being clustered together! They're going to scatter! He looked at me, smiled and said, *Not yet*. And the effect vanished.

But *Shiva* had indeed given me what I wanted!

Not yet, *Sri Aurobindo* said.

No, the time wasn't ripe. It was too early, much too early.

(Similar experience in *Savitri*:-)

"A giant dance of *Shiva* tore the past;"

Savitri-343

"On *Shiva's* breast is stayed the enormous dance."

Savitri-247

"World-existence is the ecstatic dance of *Shiva* which multiplies the body of the God numberlessly to the view: it leaves that white existence precisely where and what it was, ever is and ever will be; its **sole absolute object** is the joy of the dancing."

The Life Divine-85

24th November, 1926: THE OVERMENTAL SIDDHI of Sri Aurobindo

(*The Mother* said on 22nd December, 1962) In the end *Sri Aurobindo* told me it was an overmental creation, not the (Supramental) Truth. These were his very words: "Yes, it is an overmental creation, but that is not the truth we are seeking; it is not the truth, the highest truth," he said.

I made no reply, not a word: in half an hour I had undone everything –I undid it all, really everything, cut the consciousness between the gods and the people here, demolished absolutely everything. Because you see, I knew it was so attractive for people (they were constantly seeing the most astonishing things) that the obvious temptation was to hang on to it and say, "We will improve on it" – which was impossible. So I sat down quietly for half an hour, and I undid it all.

We had to start over again with something else.

But I said nothing, I told no one about it except *Sri Aurobindo*. At the time I let no one know, because they would have been completely discouraged.

(Similar experience in *Savitri*:-)

"He scanned the secrets of the Overmind,

He bore the rapture of the Oversoul.
 A borderer of the empire of the Sun,
 Attuned to the supernal harmonies,
 He linked creation to the Eternal sphere.”

Savitri-302

SRI AUROBINDO'S FOUR MAJOR SPIRITUAL EXPERIENCES¹⁷

“*Sri Aurobindo* had already realized in full two of the four great realizations on which his Yoga and his spiritual philosophy are founded.

(1) The first he had gained while meditating with the Maharastrian Yogi Vishnu Bhaskar Lele at Boroda in 1908; it was the realization of the silent spaceless and timeless Brahman gained after a complete and abiding stillness of the whole consciousness and attended at first by an overwhelming feeling and perception of the total unreality of the world, though this feeling was disappeared after his (2) second realization which was that of the cosmic consciousness and of the Divine as all beings and all that is, which happened in the *Allipore jail* and of which he has spoken in his speech at *Uttarapara*. To the other two realizations, (3) that of the supreme Reality with the static and dynamic Brahman as its two aspects and (4) that of the higher planes of consciousness leading to the Supermind he was already on his way in his meditations in the *Alipore jail*.”

Recapitulation:

Sri Aurobindo's Consciousness is at once a vast universality of Soul and an intense unity of all. His universal and infinite Consciousness can always surround and seize on the mind of the aspiring destined individual with certain continuity, persistence and frequency and can most easily transform it into Intuitive mentality and subsequently through arduous training to Supramental movement.

He was able to identify the highest hinted Spiritual experiences of His Spiritual predecessors and transcended them. This paper identifies partly His highest hinted Spiritual realisations and proposes to use them as lever action towards the extension of unfolding the ceaseless miracle of the Infinite and ever extended mystery of the Eternal and lift the nature wholly towards the Divine.

The Synthesis of Yoga provides some clue of building a passage in arriving and establishing oneself in Sri Aurobindo's Consciousness. First, it proposes that a (1) *Sadhaka* must go beyond the human virtue of prescribed moral formulas, rules and laws and beyond the human sin² born out of vital impurity, desire and wrong impulse and instincts and shall govern all his life by the light and truth of the Spirit; secondly, (2) he must go beyond Divine collective action² to become a precursor and pioneer of New Consciousness and this isolation from collectivity will necessarily give a determination, manifestation and creation of new inward

and outward form and standard and lastly, (3) he must go beyond all written truth³, *sabdabrahmativartate*⁴, must go beyond all truth heard through past Spiritual exercise and all truth yet to hear through future Spiritual exploration, *srotabyasya srutasya cha*⁵ and live in his triple Soul of Psychic, Spiritual and Supramental Being and thus become the *Sadhaka* of the Eternal. *The Life Divine* provides a further clue that such isolated seekers of the Divine Life 'must...withdraw into their secret divine kingdom and guard themselves in a spiritual solitude'¹⁵ and lead humanity towards a happier future through action from their inner Light and Love on mankind. The *Savitri* book issues further injunction on 'too great'¹⁶ Souls to walk alone in 'mighty solitude'¹⁶ and discourages them to waste time in their effort to create a soul and mind of their own kind. Their own strength is their most faithful and precious companion in the world journey, inner exploration and world transformation. This injunction in pursuing *Sri Aurobindo's* concentrated Consciousness is complemented by *The Mother's* expansive Consciousness in which She gives Her all-embracing Divine Contacts to liberate and transform humanity.

References:

1: Savitri-599, 2: The Synthesis of Yoga/CWSA/23/207, 3: The Synthesis of Yoga/CWSA/23/55-56, 4: The Gita-6.44, 5: The Gita-2.52, 6: The Gita-10.05, 7: The Life Divine/CWSA/22/948, 8: The Life Divine/CWSA/22/1013, 9: The Synthesis of Yoga/CWSA/23/61, 10: Savitri-19, 11: Savitri-705, 12: The Life Divine/CWSA/21/27, 13: These experiences are collected from the Mother's Agenda, 14: Mother's Agenda/Vol-1/477, 15: CWSA-22/The Life Divine/1097, 16: Savitri-368, 17: SABCL/Vol-26/p-64.

OM TAT SAT

The Mother's Consciousness

“There is one divine Force which acts in the universe and in the individual and is also beyond the individual and the universe. *The Mother* stands for all these, but She is working here in the body to bring down something not yet expressed in this material world so as to transform life here—it is so that you should regard her as the Divine Shakti working here for that purpose.”

Sri Aurobindo

“A **consciousness** that yearned through every cry
Of unexplored attraction and desire,
It found and searched again the unsatisfied deeps
Hunting as if in some deep secret heart
To find some lost or missed felicity.”

Savitri-674

The one whom we adore as *The Mother* is the original *Chit-Shakti* descended from the Supreme *Sachchidananda*; She is indeed One without the second Mother to substitute Her, *ekamevadvitiam*¹ and She has extended Herself into the universe, made Her stuff as the body of the world, pursues, labours and strives to fulfill Her through universalization of Her Consciousness, reveals Herself as ‘Motherhood in all’ *sarvam khalu idam Brahman*².

The unmanifest *Chit Shakti*, Consciousness Force is manifested through successive derivation, which constitutes the ranges of Consciousness. Similarly the unmanifest *Sat*, the Absolute Existence is manifested through successive derivation which constitutes the ranges of Being or Self or projection of the Divine into the ranges of Consciousness. Thus *Sat and Chit* became *Brahman and Maya*, in the Supramental Plane, *Ishwara and Shakti* in the Overmind, Intuitive Mind, Illumined Mind and Higher Mind, *Purusha and Prakriti* in the Ignorance of mind, life and body.

Purusha is separated from *Prakriti* and in Yoga their relation emerges. As per *Sankhya* doctrine, this *Prakriti* consists of twenty four elements, *tattvas*, out of which highest three are *manas, buddhi and ahamkara*. For the purpose of easy understanding, these three constitute our ordinary mind consciousness which implies some kind of intelligence, purposefulness and limited self-knowledge or a self-limitation of consciousness by a willed Ignorance. So Ignorance is the outcome of some particularizing action in the executive Conscious-Force when it is absorbed in its work and forgetful of self and total reality of Nature or it is a concentration of Consciousness absorbed in part knowledge. Or Ignorance is

Nature's purposeful oblivion of Self and All. This is the dividing consciousness or the distorting consciousness which has fallen from the total and unifying knowledge into some error of division and partial experience. This is the *Purusha and Prakriti of Sankhya* or the fruit of the divided being which *Adam and Eve* of Christianity, the Souls tempted by Nature have eaten. The first stuff of Consciousness is a sort of obscure beginning of life or a sort of inert or suppressed consciousness in the metal and in the earth and in other inanimate forms. The first formation of egoistic consciousness is the dualities of life and death, joy and sorrow, pleasure and pain, truth and error. So physical mind, vital mind, sensory mind, emotional mind, volitional mind and intellectual mind constitute the lower ranges of Consciousness. The ordinary human mind and life are content to be imprisoned within limited range of consciousness, which is rescued from a sleep of inconscience, subjected to means it uses, all that it manifests is marred through and through by an ego ridden ignorance and error, the mind has to learn to awaken the true seeking of the soul which is the Reality, the Truth, the Consciousness, the Power, the Delight. Mind is a limitation of consciousness which has the capacity to awaken the integrality of higher ranges of Consciousness and can bring out a truth or a possibility of the Infinite.

And that, which is beyond *Buddhi*, where activity of the mind is stilled, is higher Consciousness or the Force of Knowledge. So *Maya* or comprehensive Knowledge, Will and Action of Supermind, and *Shakti* or the Overmental Knowledge and Will and Action and similar powers of Intuitive Mind, Illumined Mind and Higher Mind are understood as Higher Ranges of Consciousness. For it is that secret Consciousness beyond the mind alone that truly knows and only by its possession can we possess God and rightly know the world and its real nature and secret forces. And if we suppose the unity of all plane and all world is to be unbroken, then we arrive at the existence of consciousness in all forms of the Force as different organizations of one conscious force of Existence, which is at work in the world.

This world is essentially a mutable rhythm of creative action of Consciousness, a movement of Force casting itself in the phenomenal truth of its own infinite and eternal Being. Thus force is inherent in existence and is having double potentiality of rest and movement, that is to say, of self concentration in Force and self-diffusion in Force. A relation between the Force and Consciousness exists. Consciousness is a self-aware and self-expressive creative Force of existence of which mind is a middle term; below mentality it sinks into vital and material movements of the subconscious and above, the consciousness rises into Intuitive, Overmental and Supramental movement which is for us superconscious. Our waking consciousness is only a small selection or fragment of the entire conscious Being; behind it there is much vaster subliminal and subconscious mind, which is a greater part of ourselves, whose depth and height no mind can measure.

The capacity of our total consciousness far exceeds our organs, the nerves, the senses and the brain and they are not entirely indispensable instruments. With the development of higher and greater Consciousness, it can function directly as subtle sound, subtle sight, subtle discernment, subtle touch without the aid of physical sense organs and brain. The Indian conception of Consciousness is *Chit*, the Energy, which is the Creatrix of this world and it must be the state of Knowledge combined with the power of Knowledge, Will to Light and Vision combined with Will to Power and Works. Consciousness as Force has created this world-movement and its problems and Consciousness has to resolve the problems leading the world towards its inevitable self-fulfillment.

The essence of Consciousness is defined as the power to be aware of itself and the world. The true nature of Consciousness is defined as it must be direct, self fulfilled and complete. The true centre of Consciousness is a luminous formulation of the one Consciousness and a pure channel and instrument of one Existence. The destiny of evolving Consciousness is to be entirely aware of Self, Consciousness and Life. The Consciousness is defined as many sided purposeful intelligent effort in Ignorance and spontaneous Intuitive action of the *Shakti* in Knowledge to arrive at apprehensive and comprehensive Knowledge. The Supramental Consciousness is at once the static self-awareness of the Infinite and Eternal and a dynamic power of self-determination inherent in that self-awareness. In this Consciousness, all contradictions are cancelled or fused into each other in higher light of seeing and being, in a unified self-knowledge and world-knowledge. **The Mother's Infinite Consciousness** is that which rests on the One and acts in the All and is capable of producing infinite variation and results in the phenomenon and form, transcends All and denies none, sees all but lives for its transcendent task, transcends the Light and the Darkness to merge in the Absolute, becomes All and yet transcends the mystic whole, She is immortal yet suffers the mortal limitation of birth and death, when most unseen She works most mightily, and the whole creation lives in a lonely ray of Her Sun.

The normal cosmic Consciousness of liberated man is the state of oneness with the Supreme and with all beings and the bliss of that state of Spiritual atmosphere. He lives in a Consciousness where Death is realized as change of robe in the immortal All Life, Pain is a violent backwash of the waters of universal Delight, Limitation is a turning of the Infinite upon itself, Evil is a circling of the good around its own perfection. The Cosmic Consciousness is a meeting place where the Matter is real to the Spirit and Spirit is real to the Matter and mind, life and body are illumined.

The first phase of reversal of consciousness is practicable where the *Purusha* is separated from *Prakriti* by the force of Ignorance and in *Karma Yoga*, *Prakriti* is the doer of all action and *Purusha* is the witness, *Sakhi*, the approver of

all lower action of *Prakriti*. When *Purusa* is subjected to the lower instinct of *Prakriti*, then that is the cause of our Ignorance and imperfection. In *Karma Yoga* the *Purusha-Prakriti* realization is the first reversal of Consciousness where *the Purusha* liberates himself from the mechanical action of *Prakriti* and become free and arrives at the first Spiritual control over *Prakriti*. During the practice of *Sankhya* liberation, *Purusha* learns not to identify himself, thus *Prakriti* begins to fall away from its impulse and returns towards equilibrium and rest. Then *Purusha* becomes the Lord, *Ishwara*, possesses *the Prakriti* and attains Divine union. Thus first phase of reversal of Consciousness is experienced. Another reversal of Consciousness takes place, or second reversal, after the Consciousness is thoroughly established in higher ranges by the first reversal of *Purusha-Prakriti* union. *Ishwara-Shakti* realization stands behind the *Purusha-Prakriti* realization where *Ishwara* is not separated from *Shakti* but rather contain each other and it can take part in the higher dynamism of Divine working and total discovery of Divine unity and harmony in the world. Thus the second reversal of consciousness is realized through universalization of individual Consciousness. After the stabilization of universal Consciousness a third reversal of Consciousness is experienced through *Brahman-Maya* union. This is the beginning of Supramental life on earth and discovery of dynamism of some Transcendent Eternal by whose descent this world and self will be able to break their disguising envelopes and become Divine in revealing and manifesting form.

Consciousness as Power has three poises through which it creates, governs and upholds the universe. The first poise is that there is a Consciousness behind all, embracing all, within all, which is eternally, universally and absolutely aware of itself both in unity and multiplicity. Thus Consciousness becomes the plentitude of Supreme divine Self-Knowledge and All-Knowledge. Secondly the action of Consciousness in complete Nescience dwells upon apparent opposition and the most extreme antinomy though this is merely a surface appearance and a Divine knowledge works with sovereign security and sureness within the operation of the creative, effective and dynamic Inconscient sheath. Thirdly, between these two oppositions, we see concentration of Consciousness absorbed in a partial and limited self awareness in Ignorance which is equally superficial, but behind it the Consciousness acts as Divine All-Knowledge; though the characteristic of Ignorance is the Soul's self-withholding of complete Self-knowledge.

The two successive movements of Consciousness are; first, an inward movement, instead of living in our surface mind, we break the wall between the external and subliminal self either through gradual effort or through forceful involuntary rupture. Thus we discover within the secret part of ourselves, an inner being, a soul, an inner mind, an inner vital and an inner subtle physical entity which is much larger in its potentialities, more powerful, more capable of manifold knowledge and dynamism than our surface mind, life and body and thus

direct communication with universal forces are restored in the cosmic mind, cosmic vital and cosmic physical. Once this entry into the inner being is accomplished an ascent upward or second Spiritual movement of Consciousness becomes practicable. Its initial result is a vast static and silent Self, and passes into a supreme immobile and immutable state beyond the universe which is followed by a large dynamic descent of Light, Knowledge, Power and Bliss and other supernormal energies into our Self of silence.

The Being can have three different states of Consciousness with regard to its own eternity. Each state of Consciousness has a different time relation. When we go behind the physical surface, we find different Time statuses and Time movements. In Time-Space there is a movement of Consciousness which creates events and happenings and awareness of Time-movement, Time-relation and Time-measure. The first state of Consciousness is a static timeless eternity, which is an immobile status of the Self, self absorbed or self-conscious without any movement. The second is an eternity of movement or dynamic stable status of integral Time where past, present and future stand together and see things from the view point of simultaneity of Time-vision. The third status can embrace the whole movement in a static and dynamic time vision and it is possible in infinite Consciousness and it works out what has been seen by the static vision of the Eternal through the progressive movement of Consciousness force.

Some more secrets are revealed in *the Gita*. Firstly, it confirmed that *Para Prakriti* has become the *Jiva* in the heart, *Para Prakritir Jivabhuta*³; secondly it confirmed that the Self or the *Purusha* has become the *Jiva* in the heart, *Mamaibansa Jivabhuta*⁴; thirdly, from these two experiences we conclude that the *Jiva* in the heart is the meeting ground of the *Purusha-Prakriti, Ishwara-Shakti and Brahman-Maya* Union. Integral Yoga can begin with Psychic centre in the heart as an important place of Divine union, but it cannot restrict its action to this one plane alone.

For the purpose of total transformation, in Integral Yoga the One Divine and the Power of the One Divine are fragmented into ten Selves or *Purushas* and ten Sheaths or *Koshas*; where the first five *Koshas* are *Para Prakriti* or higher Nature and the last five *Koshas* are *Apara Prakriti* or lower Nature. 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.

The Divine, *Sat* is projected into all the ten selves and retains their Divinity in those centres. Similarly the Divine Consciousness or *Chit Shakti* has entered into all the ten sheaths; whereas in the first five sheaths it retains the higher consciousness and in the last five sheaths it retains the ordinary consciousness which we understand as undivine and they wait for their Divine transformation. Divine Union and transformation of nature can take place by any of the four ways:

- 1, Divine union of the either of the ten *Purushas* with their respective ten sheaths.
- 2, Pouring down of the Power of either of the higher five selves on the lower five sheaths.
- 3, Pouring down of the Power of lower five selves on the adjacent sheaths.
- 4, All other permutations and combinations possible by the *Purusha-Prakriti*, *Ishwara-Shakti*, *Brahman-Maya*, *Sat-Chit* Union.

The knowledge on ten *Purushas*, *atma Jnana* and knowledge on ten sheaths, *tattva Jnana*, lead towards comprehensive knowledge, 'that which being known, all is known'⁵, *yasmin vijñate sarvam idam vijñatam*. The Mother's Consciousness is extended from Inconscient sheath to *Anandamaya kosha* in all the ten planes and when She becomes able to work in all these planes freely, Her Mission on the earth is accomplished. The present task of an individual is to become a perfect channel of Her Consciousness.

Recapitulation:

To recapitulate, the One whom we adore as *The Divine Mother* is the *Chit Shakti*, the **Creatrix Mother** of all Godheads, Deities, Creatures and Object, who serves as the golden **Mediatrice Mother**, linking earth to the Supreme. Her name is a Power and Force of inevitable Word. As the **Executrix Mother**, She gives Her all embracing Touch and Contact of Divine union in the Ignorance of Mind, Life and Body, whose Sun Light can kindle all our suns in the closed heart of things.

As Supramental Consciousness can link the individual highest aspiration with the ultimate destiny of the race; similarly the One Mother, *Aditi*, reveals,

manifests, establishes, universalises Herself as ‘the Motherhood in All’ through Her pure intermediate stations. All institutions built in Her name or in other names strive knowingly or unknowingly in a lesser concentration to possess Her purity in the form of Knowledge, Power, Harmony and Perfection. The difference of one institution (or one individual) from another can be discerned by the degree of truth and knowledge they have worked out from world falsehood and world Ignorance and the best institution (or a most conscious individual) always suffers the least corruption in its mind and heart and that is possible when *The Mother’s* Yogic Power, Consciousness Power, Truth Power and Virgin Power are synthesized.

References:

1: Chandogya Upanishad-6.2.1, 2: Chadogya Upanishad-3.14.1, 3: The Gita-7.5, 4: The Gita-15.7, 5: Sandilya Upanishad-2.2, Munduka Upanishad-1.1.3,

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Post Thesis

Religion and Spirituality are the husk and kernel of *Sanatana Dharma* respectively; the former develops by Self-diffusion and the latter by Self-concentration and both are reconciled and perfected in its single body. The victory of the Spirit is secured by generalization of its highest truth in humanity. Similarly the action of *Sanatana Dharma* can be secured when Self-expansion becomes a willing subordinate and conscious outcome of its Self-concentration.

The wide and supple method of the evolutionary Nature must provide ample scope to preserve the true intention of all religious seeking; the development of Religion in India has witnessed that any number of religious formulations, cults and disciplines have been nurtured, allowed and even encouraged to subsist side by side and each man was free to accept and follow his own Religion which is congenial to his thought, feeling, temperament and build of Nature, *svabhava and svadharma*. It would allow all to live as necessary to the whole or put each in its place in the whole or assign to each its field of realisation or of endeavour. A unity behind diversity and discord is the secret of the variety of human religions and philosophies; for they all get at some image or some side clue, touch some portion of the one Truth or envisage any one of its myriad aspects. All Religions are forms and fragments descended from the one eternal Religion, *Sanatana Dharma* or all Religions would be true as developments of the one eternal Religion, all philosophies of divergent viewpoints would be valid each in its own field as different sides of a single Reality, all Sciences meet together in a supreme Science. Unity of all the Religions is possible when each man is said to have his own Religion; he is not bound by any sect or restrict to any traditional form rather he will follow a free self adaptation of his Nature in its relation with the Supreme. So the true purpose of Religion is to link the human with the Divine and in so doing sublimate the thought, life and the flesh to admit the Spirit's law. It was felt necessary that man must approach God through an endless variety in order that he might come to know Him entirely. Integral Yoga proposes that the greatest unity of all Religion is possible through a most conscious individual when he is perfectly capable of every kind of Spiritual experience, embraces the whole universe in his Consciousness and possesses the highest Integral Knowledge. And he calls down the ultimate Divine Truth to elevate the things and creatures to their highest and widest Divine manifestation.

Integral Yoga recommends every thinking and living being to live in his Soul, which is the seat of Integral Knowledge, Eternal Veda and *Sanatana Dharma* and no written truth, *Shashtra* and Religion, however great and large its influence, can be more than a partial expression of the eternal Knowledge. It is initially an exclusive specialized path and finally an all-inclusive comprehensive

self-discipline for the full satisfaction of the endless and limitless expansion and concentration of *Sanatana Dharma*. The evolution of the Spiritual history of earth has been studied in Integral Yoga and its clear and distinct hierarchies have been evolved which can be accepted as basis for the further development and Spiritual unfolding of the endless truth of *Sanatana Dharma*.

The *Buddha* had produced profound results on earth and he attained *Nirvana* by annulling the construction of intellect and sense and declared the unreality of existence as perceived by the reason and he also declared that the Self, the Divine, the *Brahman* too is an illusion of our consciousness. Or this *Nirvana* is the extinction of Self and World in order to realize the Ananda in the Void. This liberation is an unspeakable peace, gladness, inexpressible Beatitude, void Calm within; its practical effect is the extinction of suffering by elimination of ego, doing all outward work of eternal varieties with Love, Truth and Righteousness. He proposed that the problem of existence can be resolved by liberation; it is to get rid of the persistent structure of ideas and persistent energy of action which maintain continuity in the flux of the imperfection and impermanence; the problem of things gets itself extinguished by our own self-extinction, *the Nirvana*. He refused to experience farther beyond it. *Shankara* went one step farther beyond *Nirvana* to realise *Brahma-Nirvana* and saw 'the living being is none else than the *Brahman*, the whole world is the *Brahman*', which is not conceivable by reason. As he refused to go farther in experiencing it, so he remained content with the world as visualised by the reason and finally declared, 'The eternal is true; the world is a lie.' It proposed to resolve the problem of existence by excluding the discordant superficial external manifestation from our inner consciousness and insisted only on the pure and perfect Presence by an exclusive inner concentration on the Real and the Eternal, we can achieve individually a deep and blissful sense of this silent Divinity, can enter into the sanctuary of the light and rapture and can lose or put away the dissonances of the universe. The theory of *Maya* creates more difficulties than solving the problems of existence. *The Gita* went one step farther than the *Shankara* through realisation of cosmic Consciousness in addition to *Brahma-Nirvana*; it paused at the 'border of the highest spiritual mind and does (did) not cross them into the splendours of the supramental Light'; it stopped short of that comprehensive solution or the need of a total Consciousness for which *Sri Aurobindo* was seeking. *The Gita* hinted that this world was verily the *Brahman*, *Vasudeva sarvamiti*, but this experience was not further pushed to go beyond cosmic Consciousness towards intervention of any higher Spiritual dynamism, to realise that this world was made out of the stuff of *Brahman* and was itself *Brahman*. Rather in *the Gita* the mind was wholly spiritualised to liberate, purify and illumine the inner being and outward nature but could not transform that life. For this reason it finally declared that to leave this transient and suffering world *dukkhalayam asaswatam* and escape into highest *Brahman* state, *Param Dham*, was the best solution of the problem of existence. *Sri Aurobindo* was not satisfied with

any of the above exclusive solution, rather He carried out His comprehensive spiritual experience in the ancient *Vedantic* line and was able to trace a link that separated the Matter from the Spirit in Supramental plane and *Brahman* Consciousness can re-enter Matter through successive stages or gradations of Consciousness by the pressure of integral Will and the Material substance can retain its own Divinity fulfilling the comprehensive solution of existence. So long as the world is not Divinely explained to us, so long as it is not present to the total Consciousness and possessed by the powers of Integral Consciousness, the Divine remains imperfectly known and we are not in possession of the whole Divinity. All the problems of existence can be resolved as proposed by Integral Yoga or Nature's conscious Integral Evolution, by the possession of the integral static and dynamic Divinity. Through *The Mother's* physical embodiment, *Sri Aurobindo's* Spiritual pursuit was extended towards the cellular transformation or the physical substance was exposed towards the Influence of the Supreme Force for transformation of the whole Nature and Self. Now, humanity can repeat the Spiritual experience of its great Predecessors and ascend on the path till the complete victory of Spirit over Matter is established.

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THE INTEGRAL YOGA AND SANATANA DHARMA

The Gita declares that the subtlety of the Divine is beyond the capacity of the sense mind and can be caught by the severely trained clear austerity of the Intellect, *buddhigrahyam atindriyam*; the **Integral Yoga** further confirms that the knowledge of the Unknowable is neither knowable by thought nor by the senses but can be known and attainable by the extension of the field and range of Consciousness and by revolution of our internal being through Spiritual experience which is a contact of the Consciousness with the soul and body of the Truth. Through development of this higher limitless Consciousness one can enter direct contact and perceive this material world in her true form without the aid of limiting sense organs. The extension of this Consciousness can be satisfying if the inner enlargement is from the individual to the Cosmic existence and the witness which exists within us is not an observing mind but a cosmic Consciousness, calm, eternal, all-pervading and broods equally in the living human body and to which mind and senses are dispensable instruments. So the Unknowable can be wholly known and its full manifestation can be experienced, which is the entire truth of the **Sanatana Dharma** by exploring all the ranges of Consciousness from the dark ignorant Inconscient plane, *avidyayam antare*, to the highest plane of *Sachchidananda*.



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