

The Gita's injunction issued to developing Souls:

“— *the Gita* declares that all can if they will, even to the lowest and sinfullest among men, enter into the path of this Yoga. And if there is a true self-surrender and an absolute unegoistic faith in the indwelling Divinity, **success is certain in this path**. The decisive turn is needed; there must be an abiding belief in the Spirit, a sincere and insistent will to live in the Divine, to be in self one with him and in Nature — where too we are an eternal portion of his being — one with his greater spiritual Nature, God-possessed in all our members and Godlike.”⁶⁶

Sri Aurobindo

“But if we desire to make the most of the opportunity that this life gives us, if we wish to respond adequately to the call we have received and to attain to the goal we have glimpsed, not merely advance a little towards it (the Divine Call), it is essential that there should be an entire self-giving. The **secret of success in Yoga** is to regard it not as one of the aims to be pursued in life, but as the one and only aim, not as an important part of life, but as the whole of life.”⁸²

Sri Aurobindo

The Gita identifies the most ignorant developing Souls as *mudha*,⁶¹ perform all action without true order, *avidhi-purbakam*,⁵⁹ without sacrifice, giving and askesis and they live in a divisible consciousness of three *gunas*. It identifies ignorant developing Souls as child Souls, *bala*,⁶⁰ who perform all action without the reconciling it with the knowledge of the higher worlds. It identifies developed Souls as ripened Souls, *Punditah*, who live in the indivisible Consciousness beyond the *gunas* and they do all action as sacrifice without attachment to fruits of work with right order, *vidhi-purbakam*, and from higher planes of consciousness. *The Gita* insists the inclusion of all works, *sarva karmani*, in the conception of Spiritual activity and does not intend to confine it to *Vedic* religious activities of sacrifice and ceremony only.

The Gita issues injunction on earth bound Soul that wrong living begins when mind dwells on the objects of sense with absorbing interest. From this wrong relation attachment is born. Attachment gives birth to desire. From desire anger, distress and passion comes forth. Anger leads to bewilderment. From bewilderment comes loss of memory of one's true self. By loss of memory the discernment of Truth and Falsehood of intelligent will is destroyed. By destruction of this intelligence, one perishes. *The Gita* further points out that if one controls the organs of action and continue in his mind to remember and dwell upon the objects of sense enjoyment, then that self-discipline bewilders the Soul and all his self-control becomes false; 'he has not understood its object or its truth, nor the first principles of his subjective existence; therefore all his methods of self-

discipline are false and null.’⁵² So the right and the highest living begins when one controls all the sense by mind and without attachment engages with the organs of action. Only by absolute self-control of the senses, intelligence can be firmly established in the Self.

The Gita issues injunction on earth bound Soul who acts by three *gunas*, that let *Shastra* or written truth be the authority to determine what ought to be done and what ought not to be done. One should work here as per the four-fold law declared in the *Shastra*. He who disregards the rules of *Shastra* acts under the impulsion of desire and ego neither attains perfection, nor happiness, nor highest Soul status. Those who practice violent austerities not ordained by *Shastra* with vanity, egoism, impelled by force of desire, passions, tormenting the aggregates of the body where the Divine is stationed, know those insensible seekers as *asuric* in their resolves.⁵ The Souls that fail to get faith in this *Dharma*, O, *Parantapa*, not attaining to Me, return into the path of ordinary mortal living.⁵ “They, who having faith, *sraddha*, and not having narrow carping, *asuya*, constantly follow this teaching of Mine, they too are released from the bondage of works. But those who find fault with My Teaching and act not thereon, know them to be unripe mind, bewildered in all knowledge, they misunderstand and misuse the written truth and fated to be destroyed.”¹⁰

The unchangeable eternal Law, *Dharma*, changes constantly with the continuous evolution of Soul. *Dharma* is the inherent power of Divine Will governed by the law of the Soul. Obedience to *Shastra*, which insists of social and moral law from without cannot lead one to Impersonal state but binds him to virtue and ethics. *The Gita* teaches the eternal Law, *sanatana dharma*, that can raise the Consciousness to the highest Soul state by the means of desireless consecrated action. Integral Yoga further proposes that all truth and practice of the *Shastra* must be constantly renovated⁵⁴ by fresh instreaming of Spiritual experience descended from highest Soul state which will lead one to swift Spiritual evolution and failing which will lead one to the mental formulation of written law of truth which leads him towards slow evolution of religious/moral life.⁵⁵ An obedience to all the injunctions issued in *the Gita* will make life pure, *suchitam*, sinless, *apapaviddham* and glorious, *srimatam* and this high *sattwic* morality will prepare the ground for limitless Spiritual experience, *nitya-sattvasthah*.⁵⁷

It further issues injunction on earth bound Souls that it is better to experience Spiritual fall while the individual Soul pursuing the Divine, *svadharme nidhanam sreyah*,¹¹ than to follow an alien law of worldly life, which in spite of its noble appearance and good result can raise fear in the being and this fear will be accumulated in the passage of time to take worst shape, *paradharmo bhayabahah*.¹¹ So a seeker of truth, *jijnasu*, who experiences Spiritual fall in this

life, *Yogabhrasta*,⁸¹ his Spiritual effort is not lost or destroyed; rather the memory of his past askesis recovers his mental state of Divine union in the next birth and he endeavours for perfection through practice of *Shastra* and finally goes beyond the written truth. In one birth through assiduous endeavour, he can cross the askesis of many births and attains the highest goal.

The *Asuric* Natures of the bound Souls that lead towards bondage are hypocrisy, arrogance, conceit, wrath and ignorance. *Asuric* men have neither the knowledge of right action, *Pravritti*,⁶² nor the way of right abstention of action, *Nivritti*,⁶³ nor purity, nor right conduct, nor truth of thing. For them world is without God, without truth, without foundation. The world exists by gross mutual union and desire is the root cause of all action. These lost Souls of little understanding involve in violent and evil deeds and arise as enemies of the world for its destruction. They act in the world with full of self-esteem, arrogance, excessive pride, holding wrong views through delusion, insatiable desire and addicted to impure resolutions. They are obsessed with innumerable anxieties which would end only with their death. They consider the gratification of desire as the highest and only aim of life. They are bound by hundred ties of hope, consider desire, wrath and enjoyment as greatest action and strive to amass the riches more and more by unjust means for the gratification of desire. They slay some enemy and hope to slay the rest and think themselves as the lord, enjoyer, accomplisher, mightier and happier. Deluded by Ignorance they perform *rajasic* sacrificial action, giving of gift and enjoy and consider themselves as wealthy, and belong to high birth. They are bewildered by numerous divisible *tamasic* and *rajasic* thought, entangled in the web of delusion and addicted to gratification of desires, they fall into a foul hell. They are self-glorifying, egoistic, arrogant, intoxicated with the riches they perform superficial sacrifice with vanity and not in the true order. They despise Me dwelling in their and other bodies and I cast them constantly down into *asuric* womb birth after birth and they sink down into lowest status of Soul-nature. Desire, wrath and greed are the threefold door of Hell and Spiritual fall.⁶

For one who is not in Yoga, there is no intelligence, no concentration of thought; for him without concentration there is no equality, *samata*, without equality there is no peace, *shanti*, and for the unpeaceful how can there be happiness, *sukha*? He who has not experienced spiritual ease, *sukha*, how can he experience joy and laughter of the Soul, *hasya*, *atmaprasada*? Such is the running senses towards all outer touches and mind follows them; mind carries away the understanding, *buddhi*, just as the winds carry away a ship on the high sea.⁵¹

The First Type of un-consecrated ordinary Work:

“It is true that works and sacrifice are a means of arriving at the highest good, *sreyah param avapsyatha*;⁴⁸ but there are **three kinds of works**, (1) that

done without sacrifice for personal enjoyment which is entirely selfish and egoistic and misses the true law and aim and utility of life, *mogham partha sajivati*,⁸ (2) that done with desire, but with sacrifice and the enjoyment only as a result of sacrifice and therefore to that extent consecrated and sanctified, and (3) that done without desire or attachment of any kind. It is the last which brings the soul of man to the highest, *param apnoti purusah*.^{9”1}

Sri Aurobindo

“He who controls the organs of action, but continues in his mind to remember and dwell upon the objects of sense, is a self-deceiving and deluded soul, ***mithyachara***; he is unable to elevate and enlarge his life and action and his method of self-discipline is false and vain.”¹² *The Gita* does not support coercion and suppression of Nature, *nigraha*,¹³ which is a violence done to the nature by desire-will and it finally depresses the natural powers of being, *atmanam avasadayet*.¹⁴ It does support self-control with right use and right guidance of Nature, *samyama*, which is the control of the lower Nature by the higher Nature or control of bodily inertia by senses, control of senses by mind, control of mind by intellect, control of intellect by Self which successfully gives to those powers their right action and their maximum efficiency, *yogah karmasu kausalam*.¹⁵ “He who does action without sacrifice, **enters bondage to works**. So, by becoming free from all attachment, one must perform sacrificial action.”¹⁶ Work done with attachment also creates division in understanding, false opposition and confusion, *buddhibheda*.⁵⁶ “He who enjoys the fruit of action without sacrificing his action, he is a **thief, *stena***.”¹⁷ A person is considered to be a thief if he has no gratitude and no act of giving in return to what he receives from the Divine and the world. “The ignorant, who has no faith, the Soul of doubt, goeth to **perdition**; neither this world, nor that beyond, nor any happiness is for the Soul full of doubts.”¹⁸ “The action done without faith, act of offering, giving, austerity, is **unreal, *asat***. He does not receive any good result either in this life or in other worlds or in succeeding lives.”¹⁹ “Sacrifice offered without the right rule of *Shastra*, without giving food, without the recitation of *Mantra*, without giving gifts to *Dwijia*, *Guru*, *Prajna* and *Deva* and empty of faith is said to be *tamasic* sacrifice.”²⁰

“If one **fasts or abstains from food**, it removes physical contact with the object of sense, but does not get rid of inner relation which makes the contact of sense pleasure, *rasa*, active. This sense hunger ceases only in deep *Samadhi* or when the Supreme is seen, *param dristva nivartate*. So, fasting is inconsistent²¹ with Divine realisation.”²² “The righteous who **eat** what is left from the sacrifice are released from all sin. They who enjoy food for their own sake without sacrificing to the Lord, they verily **eat sin**. They who enjoy the nectar of immortality left over from the sacrifice enjoy the eternal *Brahman*; this world is not for him who doeth not sacrifice, how then can he enter any other subtle world?”²³ “Verily this Yoga is not for him **who eats too much** or sleeps too much, even as it is not for him who gives up sleep and food, O *Arjuna*”²⁴ “Yoga destroys

all sorrows for him in whom the sleep and waking, **the food**, the play, the putting forth of effort in works are all united with the Divine.”²⁵ “*Brahman* is the giving, *Brahman* is the **food-offering**, by *Brahman* it is offered into *Brahman*-fire, *Brahman* is that which is to be attained by *Samadhi* in *Brahman*-action.”²⁶ “He who offers to Me with devotion a leaf, a flower, a fruit, a cup of water, that offering of love from the striving Soul is acceptable and **eaten** by Me. Whatever thou doest, whatever thou **eatest**, whatever thou sacrificest, whatever thou givest, whatever energy of *tapasya*, of Soul’s will and effort, thou puttest forth, make it an offering to Me.”²⁷ “I, as *Purushottama*, have become the flame of life, sustain the physical body of living creatures, and united with *Prana* and *Apana*, digest the four kinds of **food**; that which is chewed, that which is sucked, that which is licked, and that which is drunk.”²⁸ “The **food** which is dear to *tamasic*, *arta devotee*, *rajasic*, *artharathi* devotee and *sattwic*, *jijnasu* devotee are of triple character. The *tamasic* character takes a perverse delight in cold, impure, stale, rotten and tasteless **food** and even accepts food like the animals the remnants half-eaten, *uchista*, by others. The *rajasic* temperament prefers naturally **food** that is violently sour, pungent, hot, acrid, rough and burning, which produces pain, grief, ill health and distempers the mind and body. The **foods** that augment the life, increase the inner and outer strength, nourish at once the physical, vital and mental health, increase the pleasure, satisfaction and happiness, all that is succulent, soft, firm, sustaining, agreeable are dear to the *sattwic* devotees.”²⁹

“The intelligence of those who are misled by the flowery word of *the Vedas*, and **cling to enjoyment and lordship**, is not established in the Self with concentrated fixity.”³⁰ “The **enjoyments** born of the touches of things are only causes of sorrow, they have a beginning and an end; the wise one, O *Kaunteya*, does not place his interest and delight in these.”³¹ “The Knowers of the triple *Veda*, who drink the *soma*-wine in the form of Divine descent of Force, purify themselves from sin, worshipping Me with sacrifice, pray of Me as the way to heavens; they ascending to the heavenly worlds by their righteousness **enjoy** in paradise the divine feasts of the gods. They, having **enjoyed** heavenly worlds of larger felicities, the rewards of their good deed exhausted, return to mortal existence. Resorting to the virtues enjoined by the three *Vedas*, seeking the **satisfaction of desire**, they follow the cycle of birth and death.”³²

“From **desire-will and disliking** arises delusion and dualities and by that all creatures in the existence are led into bewilderment from their birth. But those men of virtuous deeds in whom sin have come to an end, they, freed from delusion of the dualities, worship Me, steadfast in the vow of self-consecration.”³³ “Deluded mind, *mudha*, despise Me lodged in human body because they know not My supreme nature of being, *param bhavam*, the great Lord of existences. They are of vain hopes, vain actions, and vain knowledge. Devoid of true consciousness, they dwell in the deluding *Rakshasic* and *Asuric* nature.”³⁴ “Petty minds, *alpa*

medhasam, think of Me, the Unmanifest, as being limited by manifestation, because they know not My supreme Nature, *param bhavam*, Imperishable, most Perfect. Nor am I revealed to all, enveloped in My *Yogamaya*, this bewildered world, *mudhoyam*, knows Me not, the Unborn, the Imperishable.”³⁴ “The deluded, *mudha*, with his surface mind and senses do not perceive the Divine in His coming and going forth or in His staying, delighting and assumption of quality; His greater truth of existence and vision can only be glimpsed by Yogis, who have the eye of knowledge.”³⁵

The Second Type of result oriented consecrated Work, *Vedic Sacrifice*:

“Ceremonial sacrifice is the right means of gaining children, wealth, enjoyment; by ceremonial sacrifice rain is brought down from heaven and the prosperity and continuity of the race assured; life is a continual transaction between the gods and men in which man offers ceremonial gifts to the gods from the gifts they have bestowed on him and in return is enriched, protected, fostered. Therefore all human works have to be accompanied and turned into a sacrament by ceremonial sacrifice and ritualistic worship; work not so dedicated is accursed, enjoyment without previous ceremonial sacrifice and ritual consecration is a sin.”⁵³

Sri Aurobindo

“The sacrifices offered with a view of getting personal fruit and benefit and also for ostentation, know that to be *rajasic* sacrifice.”³⁶ If one does work with attachment to the fruits of work then that sacrifice does not go to the Divine but to the ego, to *Asura*, *Yakshas*⁶⁷ and *Rakshasas*. “They who desire the fulfilment of the fruit of their works, *siddhi*, on earth sacrifice to Gods because by that sacrificial work without knowledge one gets easy and swift result, *kipram siddhirbhabati*,”³⁷ but these attached Souls cannot ascend in the stairs to the highest Consciousness, *param apnoti purushah*,⁹ and their life may be treated as vain, *mogham partha sa jivati*.⁸ Sacrificial work with knowledge of the wheel of Works, *evam pravartitam chakram*,⁸ and without attachment leads to higher planes of Consciousness.

They, who enjoy the play of three *gunas* and are attached to desire, their life undulate constantly between earth and middle mental planes and are unable to get back to the supreme Spiritual infinitude. The self-fulfilment by sacrifice with Knowledge of the supreme Godhead or motiveless sacrificial work or desiring nothing from the supreme Lover and His creation, *anapekhyah*,⁹⁰ leads one to higher planes of Consciousness and these triple truths are less easily grasped by bound Souls. “Threefold is the fruit of action, pleasant, unpleasant and mixed, that pursues those who have not renounced the fruit of action, even when they have passed over; but never it pursues, those who have renounced the fruit of action.”³⁸ “Thus through desireless sacrifice, thou shalt be liberated from good and evil

results which constitute the bonds of action; with thy Soul in union with the Divine through renunciation, thou shalt become free and attain to Me.”⁵⁸

“Know from Me, O Mighty-armed, the five causes for the accomplishment of all actions as laid down by *Sankhya* doctrine. These are (1) the basis, the frame of body, life and mind, *adhistana*, (2) the doer, *karta*, (3) the various instruments, *karana*, (4) the many kinds of effort which make up the force of action, *prithak chestah* and (5) fate, influence of Powers of different planes of Consciousness other than surface world, *daivam*. Whatever action a man undertakes by his body, speech and mind, whether right or wrong, these five are the cause there of.”³⁹

“As per the limitation of three *gunas*, innate Nature, *Swabhava*, works are divided into four-fold order, *chaturvarna*, derived from the four-fold Soul forces known as *swadharma*. They are *Brahmins*, *Kshatriyas*, *Vaishyas* and *Shudras* limiting themselves to the actions of three *gunas*. Calm, self-control, askesis, long suffering, truthfulness, essential knowledge and comprehensive knowledge, acceptance and practice of Spiritual truth are the nine work of *Brahmin* having *Sattwic* Nature. Heroism, high spirit, resolution, ability, not fleeing in battle, giving and lordship are the seven natural work of the *Kshatriya* having *Rajasosattwic* Nature. Agriculture, cattle keeping and honest trade are the three natural works of *Vaisya* having *Rajasic* Nature. All the actions of the character of service are the natural work of the *Shudra* having *Tamasic* Nature.”³ So evolution of manhood of human Soul takes place in four stages. His life starts with ignorance, inertia, harsh labour enforced on his animal laziness. He is identified as *tamasic* man or *Shudra*, a slave of the social order who cannot contribute anything in comparison with the man of genius. The second type of man is driven by his sense instinct and lower life energy. He is able to create, produce, acquire wealth, enjoy his middle economic life and is known as *rajasic* man of *Vaisya* Nature. The third type of man is having more dominant and enforcing will power, high ambitions, battle and struggle against injustice and oppression, having power to command and lead a group. He is identified as man of higher *rajas* or *Kshatriya*. The fourth type of evolved man is having aptitude towards wisdom, seeking towards truth, purified intelligence which is capable of higher Spiritual experience and thus illumines his mode and view of existence. He is identified as *sattwic* man or *Brahmin*. *The Gita* speaks of two things that either one ascends in the ladder of Consciousness from *Shudrahood* to *Brahminhood* after many births of preparation in order to arrive at Spiritual realisation or a *Shudra* ascends quickly into Spiritual liberty, *Khipram Bhavati Dharmatma*,⁶⁴ by turning his life Godward in this life. He can also attain perfection quickly, *khipram siddhirvabati*,³⁷ by sacrificial action or sacrifice offered to gods for attainment of fruits.

“Based on his above *Swabhava*, one is devotedly engaged in his own natural work, inborn work, own law of work, *sahajam karma*, *niyatam karma*,

svakarma-niratah, svakarmana, svabhava-niyatam karma, or ‘desireless works controlled by the liberated *buddhi*,’⁴⁹ man attains perfection; how engaged in one’s own exclusive work, one attains perfection, that do thou hear. He, from whom all beings originate and by whom all this is pervaded, by worshipping Him by his own work, a man attains perfection. This is *the Gita*’s reconciliation of *Karma* and *Bhakti Yoga*. One does not incur sin when one does the work regulated by one’s self-nature. The inborn work of three *Gunas*, though defective, ought not to be abandoned, for all initiations of work are clouded by defects as fire by smoke... Better is one’s own law of works, *svadharma*, though in itself faulty than an alien law well wrought out: death in one’s own law of being is better, perilous is it to follow an alien law.”²

The third type of rise of consciousness through motiveless consecrated Work or Vedantic Sacrifice:

“Even salvation, even the highest good is to be gained by ceremonial sacrifice. It must never be abandoned. Even the seeker of liberation has to continue to do ceremonial sacrifice, although without attachment; it is by ceremonial sacrifice and ritualistic works done without attachment that men of the type of *Janaka* attained to spiritual perfection and liberation.”⁵³

Sri Aurobindo

“The sacrifice which is offered without desire for personal fruit, which is executed as per the natural and right principle and the mind and intellect are concentrated on the truth thought, *vani, adesh*, king idea of the thing to be done as true sacrifice, know that to be *sattwic* sacrifice.”⁴⁰ “Therefore **without attachment**, perform ever the work that is to be done; for by doing work without attachment man attains to the highest Consciousness.”⁴¹ “When a man liberated, **free from attachment**, with his mind, heart and spirit firmly founded in self-knowledge, does works as sacrifice, all the defect of his work is dissolved.”⁴² “Works fix not themselves on Me, nor have I desire for the **fruits of action**; he who thus knows Me is not bound by his works. So, knowing was work done by men of old who sought liberation; do therefore, thou also, work of that more ancient kind done by ancient men.”⁴³ “He who, having abandoned attachment, acts reposing his works on the *Brahman*, is not stained by sin even as water clings not to the lotus leaf. Therefore, the Yogins having **abandoned attachments** perform works with the body, mind, understanding, or merely with the senses, for self-purification. Having abandoned attachment to the fruits of works, the soul in union (with *Brahman*) attains to peace of rapt foundation (in *Brahman*), but the Soul not in union is attached to the fruit and bound by the action of desire.”⁴⁴

“If, however, thou art not able to keep the consciousness fixed steadily in Me (by spontaneous Psychic and Spiritual opening), then by Yoga of practice, *abhyasa* and *vairagya*, (psycho-spiritual method) seek after Me, O *Dhananjaya*. If thou art unable to seek by practice, then be it thy aim to do My work; (psycho-

physical method) doing all actions for My sake, verily thou shalt attain purification and perfection. But if this thou art unable to do Divine's work by taking refuge in Yoga, then do thou renounce all fruit of action with the Self-controlled."⁴⁵

Through practice of aspiration, rejection, equality and surrender known as *abhyasa* and *vairagya*, one arrives at higher Consciousness and receives knowledge from within and above. So better indeed is the liberating wisdom than mental practice, *abhyasa* and non-attachment through disgust towards worldly desire and ego, *vairagya*. Through meditation one arrives at still higher consciousness of *Samadhi* which is better than knowledge. In this established trance, *Samadhi*, one loses attachment to world, sense enjoyment and fruits of action. Thus, renunciation of fruit of action in conscious and waking trance is identified as better than meditation and unconscious or passive trance; on renunciation follows peace of the *Brahman* consciousness immediately. Thus, *the Gita* issues injunction to the seekers of truth, that they should not leave at any stage of *Sadhana*, the four self-disciplines of *Abhyasa* with *Vairagya*, *Jnana*, *Dhyana* and *Karmaphala tyaga*⁴⁶ and Yoga is to be resolutely practiced with the aid of above four aids without caring to any discouragement by difficulty and failure and this must continue after the complete liberation of Soul in *Sachchidananda* Consciousness.⁵⁰

"*The Gita* confirms that the triple Divine realisation of *atmani atmanam atmana*, or the Divine is in all things, all things are within the Divine and all things are created from the Divine, can come either by *dhyana Yoga* or by *Jnana Yoga* or by *Karma Yoga*. Those who are unfit to pursue any Yoga or ignorant of these three paths of arriving at *Purushottama* Consciousness or reluctant to pursue above self-disciplines can pursue *Bhakti Yoga*, by hearing (of Him in all things) the Truth from other liberated Souls, *sravana*. This is further uplifted by constant thinking of Him in all things with steady concentration, *manana* and seeing Him always and everywhere, *darsana*, with full of faith. This exercise carries them beyond death to immortality."⁴⁷

"The Blessed Lord said: Fearlessness, purity of nature, steadfast in Yoga of Knowledge, charity, self-control and sacrifice, study of *Shastra*, askesis and straightforwardness, harmlessness, truthfulness, absence of wrath, renunciation, peace, aversion to fault finding, *apaisunam*, compassion for all beings, uncovetousness, gentleness, modesty and steadiness or absence of fickleness, vigour, forgiveness, patience, absence of envy and pride are the endowments of Divine, *Daivic* nature which lead towards liberation."⁷

The essential truths of work done without attachment in the Soul state are the four-fold Soul forces of (1) Soul of Self-knowledge and World-knowledge, (2)

Soul of Strength and Power, (3) Soul of Mutuality and New Creation, (4) Soul of Works and Service. These *trigunatita* Soul Forces are hinted in *the Gita* as *para Prakriti* of *Kshara Purusha* and raised in integral Yoga to their acme by intervention of Spiritual and Supramental Consciousness.

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

“In the ancient *Indian* distinction between the **once born** and the **twice born (Dvija)**, it is to this material man that the former description can be applied. He does Nature’s inferior works; he assures the basis for her higher activities; but not to him easily are opened the glories of her **second birth (Dvija)**.”⁷⁶

Sri Aurobindo

1: “If we are to attempt an integral Yoga, it will be as **well to start with** an idea of the Divine that is itself integral. There should be an aspiration in the heart wide enough for a realisation without any narrow limits. Not only should we avoid a sectarian religious out-look, but also all one-sided philosophical conceptions which try to shut up the Ineffable in a restricting mental formula. The dynamic conception or impelling sense with which **our Yoga can best set out** would be naturally the idea, the sense of a conscious all-embracing but all-exceeding Infinite.”⁶⁸

2: “The Yoga **must start** with an effort or at least a settled turn towards this total concentration. A constant and unfailing will of consecration of all ourselves to the Supreme is **demanded** of us, an offering of our whole being and our many-chambered nature to the Eternal who is All. The effective fullness of our concentration on the one thing needful to the exclusion of all else will be the measure of our self-consecration to the One who is alone desirable. But this exclusiveness will in the end exclude nothing except the falsehood of our way of seeing the world and our will’s ignorance.”⁶⁹

3: “There is another direction in which the ordinary practice of Yoga arrives at a helpful but **narrowing simplification** which is **denied to the sadhaka of the integral aim. The practice of Yoga** brings us face to face with the extraordinary complexity of our own being, the stimulating but also embarrassing multiplicity of our personality, the **rich endless confusion of nature**. To ordinary man who lives upon his own waking surface, ignorant of the self’s depths and vastness behind the veil, his psychological existence is **fairly simple....** The average human being even now is in his inward existence as crude and undeveloped as was the bygone primitive man in his outward life. But as soon as we go deep within ourselves, -- and **Yoga means to plunge into all the multiple profundities of the soul**, --we find ourselves subjectively, as man in his growth has found himself objectively, surrounded by a whole complex world which we have to know and to

conquer...The difficulty of our separate salvation is immensely increased by this complexity and manifold openness and subjection to the in-streaming energies of the universe. Of all this **we have to take account**, to deal with it, to know what is the secret stuff of our nature and its constituent and resultant motions and to create in it all **a divine centre** and a true harmony and luminous order.”⁸³ “But whatever his aim, however exalted his aspiration, he has to **begin** from the law of his present imperfection, to **take full account** of it and see how it can be converted to the law of a possible perfection.”⁹⁴

4: “The concentration of an enlightened thought, will and heart turned in unison towards one **vast goal** of our knowledge, one luminous and infinite source of our action, one imperishable **object** of our emotion **is the starting point of the Yoga**. And **the object of our seeking must be** the very fount of the Light which is growing in us, the very origin of the Force which we are **calling** to move our members. Our **one objective must be** the Divine himself to whom, knowingly or unknowingly, something **always aspires** in our secret nature. There **must be a large, many-sided** yet single concentration of the thought on the idea, the perception, the vision, the awakening touch, the soul’s realization to the one Divine. There **must be a** flaming concentration of heart on the seeking of the All and Eternal and, when once we have found him, a deep plunging and immersion in the possession and ecstasy of the All-Beautiful. There **must be** a strong and immovable concentration of the will on the attainment and fulfillment of all that the Divine is and a free and plastic opening of it to all that he intends to manifest in us. This is the **triple way** of the Yoga.”⁸⁴

5: “All that **the Light from above asks** of us that it may **begin** its work is a **call from the soul** and a sufficient point of support in the mind. This support can be reached through an insistent idea of the Divine in the thought, a corresponding will in the dynamic parts, an aspiration, a faith, a need in the heart. Any one of these may lead or predominate, if all cannot move in union or in an equal rhythm. The idea may be and **must in the beginning** be inadequate; the aspiration may be narrow and imperfect, the faith poorly illumined or even, as not surely founded on the rock of knowledge, fluctuating, uncertain, easily diminished; often it may be extinguished and need to be lit again with difficulty like a torch in a windy pass. But if once there is a **resolute self-consecration** from deep within, if there is an awakening to the **soul’s call, these inadequate things** can be a sufficient instrument for the divine purpose.”⁸⁵

6: In the impersonality this actuating Power is a self-illumined Force that contains all results and **calmly works** until it accomplishes, in the personality an all-wise and omnipotent Master of Yoga **whom nothing can prevent from leading it to its goal**. This is the faith with which the seeker has to **begin his seeking** and endeavour; for in all his effort here, but most of all in his effort towards the

Unseen, mental man must perforce proceed by faith. When the realization comes, the **faith divinely fulfilled** and completed will be transformed into an eternal flame of knowledge.”⁸⁶

7: “(1) In the **first** movement of **self-preparation**, the period of personal effort, the method we have to use is this concentration of the whole being on the Divine that it seeks and, as its corollary, this constant rejection, throwing out, *katharsis*, of all that is not the true Truth of the Divine. An entire consecration of all that we are, think, feel and do will be the result of this persistence. This consecration in its turn must culminate in an integral self-giving to the Highest; for its crown and sign of completion is the whole nature’s all-comprehending absolute surrender. (2) In the **second** stage of the Yoga, transitional between the human and the divine working, there will supervene an increasing purified and vigilant passivity, a more and more luminous divine response to the Divine Force, but not any other; and there will be as a result the growing inrush of a great and conscious miraculous working from above. (3) In the **last** period there is no effort at all, no set method, no fixed *sadhana*; the place of endeavour and *tapasya* will be taken by natural, simple, powerful and happy disclosing of the flower of the Divine out of the bud of a purified and perfected terrestrial nature. These are natural successions of the action of the Yoga.”⁷⁰

8: “In the spiritual domain the essence is always one, but there is yet an infinite variety and, at any rate in the integral Yoga, the rigidity of a strict and precise mental rule is seldom applicable; for, even when they walk in the same direction, **no two natures proceed on exactly the same lines**, in the same series of steps or with quite identical stages of their progress. It may yet be said that a logical succession of the states of progress would be very much in this order. (1) First, there is a large turning in which all the natural mental activities proper to the individual nature are taken up or referred to a higher standpoint and dedicated by the soul in us, the psychic being, the priest of the sacrifice, to the divine service; (2) next, there is an attempt at an ascent of the being and a bringing down of the Light and Power proper to some new height of consciousness gained by its upward effort into the whole action of the knowledge.”⁷¹

9: “It is binding on **the developing (Soul)** but not yet perfectly developed individual in the shape of social duty, family obligation, communal or national demand, so long as it is not in conflict with his growing sense of the higher Right. But the *sadhaka* of the *Karmayoga* will abandon this also to the Lord of works. After he has made this surrender, his social impulses and judgments will, like his desires, only be used for their exhaustion or, it may be, so far as they are still necessary for a time to enable him to identify his lower mental nature with mankind in general or with any grouping of mankind in its works and hopes and aspirations. But after that brief time is

over, they will be withdrawn and a divine government will alone abide. He will be identified with the Divine and with others (fellow brothers) only through the divine consciousness and not through the mental nature.”⁷² “At best, we are satisfied if we arrive at a modified and disciplined egoism not too shocking to our moral sense, not too brutally offensive to others. And to our partial self-discipline we give various names and forms; we habituate ourselves by practice to the **sense of duty**, to a firm fidelity to principle, a stoical fortitude or a religious resignation, a quiet or an ecstatic submission to God’s will. But it is not these things that the Gita intends, useful though they are in their place; it aims at something absolute, unmitigated, uncompromising, a turn, an attitude that will change the whole poise of the soul. Not the mind’s control of vital impulse is its rule, but the strong immobility of an immortal spirit.”⁷²

10: “If any **social law is obeyed**, it will not be from physical necessity or from the sense of personal or general interest or for expediency or because of the pressure of the environment or from any sense of duty, but solely for the sake of the Lord of works and because it is felt or known to be the Divine Will that the social law or rule or relation as it stands can still be kept as a figure of the inner life and the minds of men must not be disturbed by its infringement. If, on the other hand, **the social law, rule or relation is disregarded**, that too will not be for the indulgence of desire, personal will or personal opinion, but because a greater rule is felt that expresses the law of the Spirit or because it is known that there must be in the march of the divine All-Will a movement towards the changing, exceeding or abolition of existing laws and forms for the sake of a freer larger life necessary to the world’s progress.”⁷³

11: “(1) Hatred and (2) disliking and (3) scorn and (4) repulsion, (5) clinging and (6) attachment and (7) preference (The above seven deformations foreseen in integral Yoga can be compared with seven *vicaras* of *the Gita* (13.7), that of liking and disliking, *iccha*, *dwesa*, pleasure and pain, *sukham*, *dukham*, consciousness, *chetana*, collocation, *samghata*, persistence, *dhriti*) are natural, necessary, inevitable at a certain stage: they attend upon or they help to make and maintain Nature’s choice in us. But to the *Karmayogin* they are a survival, a stumbling block, a process of the Ignorance and, as he progresses, they fall away from his nature. The **child-soul**⁸⁷ needs them for its growth; but they drop from an **adult (-soul)** in the divine culture. (1) In the God-nature to which we have to rise there can be an adamant, even a destructive severity but not **hatred**, (3) a divine irony but not **scorn**, (4, 2) a calm, clear-seeing and forceful rejection but not **repulsion** and **dislike**. (1) Even what we have to destroy, we must not **abhor** or fail to recognise as a disguised or temporary movement of the Eternal.”⁷⁴ (5) “There can be for the seeker of the integral Yoga no **clinging** to resting-places on

the road or to half-way houses; he cannot be satisfied till he has laid down all the great enduring bases of his perfection and broken out into its large and free infinities, and even there he has to be constantly filling himself with more experiences of the Infinite.”⁷⁸ (6) “Therefore **attachment** and desire must be utterly cast out; there is nothing in the world to which we must be **attached**, not wealth nor poverty, nor joy nor suffering, nor life nor death, nor greatness nor littleness, nor vice nor virtue, nor friend, nor wife, nor children, nor country, nor our work and mission, nor heaven nor earth, nor all that is within them or beyond them. And this does not mean that there is nothing at all that we shall love, nothing in which we shall take delight; for attachment is egoism in love and not love itself, desire is limitation and insecurity in a hunger for pleasure and satisfaction and not the seeking after the divine delight in things.”⁷⁹ (7) “For the perfect action and experience is not to be determined by any kind of mental or vital **preference**, but by the revealing and inspiring spiritual will which is the Shakti in her direct and real initiation. When I say that as I am appointed, I work, I still bring in a limiting personal element and mental reaction. But it is the Master who will do his own work through myself as his instrument, and there must be no mental or other **preference** in me to limit, to interfere, to be a source of imperfect working.”⁸⁰

12: “All things move towards a divine event; each experience, suffering and want no less than joy and satisfaction, is necessary link in the carrying out of a universal movement which it is our **business to understand and second. To revolt, to condemn, to cry out** is the impulse of our unchastened and ignorant instincts. Revolt like everything else has its uses in the play and is even necessary, helpful, decreed for the divine development in its own time and stage; but the movement of an ignorant rebellion belongs to the stage of **the soul’s childhood or its raw adolescence**. The **ripened soul** does not condemn but seeks to understand and master, does not cry but accepts or toils to improve and perfect, does not revolt inwardly but labours to obey and fulfil and transfigure. Therefore we shall receive all things with an equal soul from the hands of the Master. Failure we shall admit as a passage as calmly as success until the hour of the divine victory arrives. Our souls and minds and bodies will remain unshaken by acutest sorrow and suffering and pain if in the divine dispensation they come to us, unoverpowered by intensest joy and pleasure. Thus, supremely balanced we shall continue steadily on our way meeting all things with an equal calm until we are ready for a more exalted status and can enter into the supreme and universal Ananda.”⁸⁸

13: “Some therefore **must choose as a starting point** (1) a concentration in thought or contemplation or the mind’s one-pointedness to find the eternal reality of the Self in them; (2) others can more easily withdraw into the heart to meet there the Divine, the Eternal: (3) yet others are predominantly dynamic and active; for these it is to best to centre themselves in the will and **enlarge being** through works.”⁷⁵

14: “(1) A discovery of the Divinity in oneself is his **first object** (of integral Yoga), (2) (second object of integral Yoga) but a total discovery too of the Divinity in the world behind the apparent denial offered by its scheme and figures and, (3) **last** (third object of integral Yoga), a total discovery of the dynamism of some transcendent Eternal; for by its descent this world and self will be empowered to break their disguising envelopes and become divine in revealing form and manifesting process as they now are secretly in their hidden essence. This object of the integral Yoga must be **accepted wholly** by those who follow it, but the acceptance must not be in ignorance of the immense stumbling-blocks that lie in the way of the achievement; on the contrary we must be fully aware of the compelling cause of the refusal of so many other disciplines to regard even its possibility, much less its imperative character, as the true meaning of terrestrial existence.”⁷⁷

15: “In any case our present preoccupation is with a Yoga, integral in its aim and complete movement, but **starting from works and proceeding by works** although at each step more and more moved by a vivifying divine love and more and more illumined by a helping divine knowledge.”⁹¹ “The conversion of our thought and feeling (Jnana and Bhakti Yoga) without a corresponding conversion of the spirit and body of our works (Karma Yoga) would be a maimed achievement.”⁹¹

16: “There is an equality of disappointed resignation, an equality of pride, an equality of hardness and indifference: all these are egoistic in their nature. Inevitably they come in the course of the sadhana, but they must be rejected or transformed into the true quietude. There is too, on a higher level, the equality of the stoic, the equality of a devout resignation or a sage detachment, the equality of a soul aloof from the world and indifferent to its doings. These too are insufficient; **first approaches** they can be, but they are at most early soul-phases only or imperfect mental preparations for our entry into the true and absolute self-existent wide evenness of the spirit.”⁹⁵

Spiritual Rise and Fall of Developing Souls:

Spiritual Rise of Developing Soul:

“There (all) man can visit but there he cannot live.”

Savitri-659,

“It (child Soul) can only near and touch, it cannot hold;”

Savitri-179,

“A little gift comes from the Immensitudes,
But measureless to life its gain of joy;”

Savitri-237

“Or finding her (Savitri’s) touch desired too strong to bear ...
Too pure that air was for **small souls** to breathe.”

Savitri-365,

“Some (developing Soul) near approached, were touched,
caught fire, then failed,
Too great was her (Savitri’s) demand, too pure her force.”

Savitri-366

Sri Aurobindo spoke repeatedly of that Truth, *tat*, to which all men can visit for a brief period through intense aspiration but cannot stay there permanently; can approach near and receive the Truth Touch but cannot hold that Truth.⁸⁹ An intense aspiration can ascend the Soul for brief stay in ‘secret Supermind’s huge store’⁶⁵ and return with little gift, little discovery whose gain in this life is immeasurable and priceless.

Spiritual Fall of Developing Soul:

“But the oblivion that succeeds the fall, (Spiritual fall)
Had blotted the crowded tablets of the past,
And all that was destroyed must be rebuilt
And old experience laboured out once more.”

Savitri-3

“So might one (spiritual) fall on the Eternal’s road
Forfeiting the spirit’s lonely chance in Time
And no news of him reach the waiting gods,
Marked “missing” in the register of souls,
His name the index of a failing hope,
The position of a dead remembered star.
Only were safe who kept God in their hearts:
Courage their armour, faith their sword, they must walk,
The hand ready to smite, the eye to scout,
Casting a javelin regard in front,
Heroes and soldiers of the army of Light.”

Savitri-210-211

“Men (developing Soul) answer to the touch of greater things:
Or, raised by some strong hand (Guru) to breathe heaven-air,
They (Yogabhrasta Soul) slide back to the mud from which they climbed;
In the mud of which they are made, whose law they know
They joy in safe return to a friendly base (of ordinary earth bound life),

And, though something in them weeps for glory lost
 And greatness murdered, they accept their (Spiritual) fall.
 To be the common man they think the best,
 To live as others live is their delight.
 For most (once-born Soul) are built on Nature's early plan
 And owe small debt to a superior plane;
 The human average is their level pitch,
 A thinking animal's material range."

Savitri-689

Here in the above passage when a developing Soul experiences Spiritual fall, which is a period of oblivion, in this birth he returns to ordinary earth-bound life. In this birth he is given only one chance to rise in Consciousness by devoting his concentration exclusively to the Divine. And in the next birth, whatever Soul force he has accumulated in the past birth does not get lost; he begins *sadhana* from that point.

If a developed Soul experiences Spiritual fall, then he again prepares for the Spiritual rise and his period of oblivion becomes brief. Each Spiritual fall is a means to rise into greater consciousness.

"This too the supreme Diplomat can use,
 He makes our (Spiritual) fall a means for greater rise."

Savitri-34

If a Spiritual man experiences Spiritual fall, then he lives in three modes of Nature, three *gunas*. If he will not be careful, then he will live rest of life in three modes.

In this creation nobody is excluded from Spiritual rise and fall of the consciousness.

"All who would raise the fallen world must come
 Under the dangerous arches of their power (dark forces);
 For even the radiant children of the gods
 To darken their privilege is and dreadful right.
 None can reach heaven who has not passed through hell."

Savitri-227

Death is also identified as Spiritual fall that also all has to go through. Much before outer death how one experiences inner death can also be seen below:

"Then by the Angel of the Vigil Tower
 A name is struck from the recording book;
 A flame that sang in Heaven sinks quenched and mute;
 In ruin ends the epic of a soul."

Savitri-225

If the *Guru* leaves the body before the disciple is established in Spiritual Consciousness, then also the disciple experiences Spiritual fall. So, if a *Sadhaka's* Psychic being and Spiritual being are open, then his future is secured and he experiences willed death, *iccha Mrityu*. He can change his destiny by movement of his Psychic and Spiritual Being.

Sri Aurobindo proposes in *The Synthesis of Yoga* that a *Sadhaka* can avoid Spiritual fall and experiences success of Yoga if Divine is the 'one and only aim of life'⁹² or the 'vision which see only the Divine and seek only after the Divine.'⁹³ And this is possible by practice of exclusive concentration, *samyama*, or rigorous self-control for a long period.

The Gita proposes 'absolute equality of the mind and the heart to all results, to all reactions, to all happenings.'⁹⁵ Absolute equality is the condition of attainment of absolute liberation. If there is tiniest reaction to outward happenings of the world then our self control and self conquest are partially accomplished. Sri Aurobindo proposes that this 'little pebble of imperfection may throw down the whole achievement of the Yoga'⁹⁵ and one may experience Spiritual fall. The Gita discourages any partial self-discipline and 'it aims at something absolute, unmitigated, uncompromising, a turn, an attitude that will change the whole poise of the soul.'⁹⁵ So, the Gita's self-discipline is not limited to 'mind's control of vital impulses'⁹⁵ though one can begin with that but its main method of self-control springs from 'strong immobility of immortal spirit.'⁹⁵

OM TAT SAT

References:

- 1: CWSA/19/Essays on the Gita-115,
- 2: The Gita-18.45, 46, 47, 48/3.35,
- 3: The Gita-18.41 to 44,
- 4: The Gita-16.23, 24/17.5, 6,
- 5: The Gita-9.3,
- 6: The Gita-16.7 to 22,
- 7: The Gita-16.1 to 4,
- 8: The Gita-3.16,
- 9: The Gita-3.19,
- 10: The Gita-3.31, 32
- 11: The Gita-3.35,
- 12: The Gita-3.6,

13: The Gita-3.33, “There is a distinction implied too between coercion and suppression, *nigraha*, and control with right use and right guidance, *samyama* . The former is a violence done to the nature by the will, which in the end depresses the natural powers of the being, *atmanam avasadayet*; the latter is the control of the lower by the higher self, which successfully gives to those powers their right action and their maximum efficiency, —*yogah karmasu kausalam*.” CWSA/19/Essays on the Gita-218-219

14: The Gita-6.5,

15: The Gita-2.50,

16: The Gita-3.09,

17: The Gita-3.12,

18: The Gita-4.40,

19: The Gita-17.28,

20: The Gita-17.13,

21: “Ascetic methods are things like repeated fasting, compelling yourself to endure the cold...in fact, to torture your body a little. This indeed gives you only a spiritual pride, nothing more. It masters nothing at all. It is infinitely easier. People do it because it is very easy, it is simple. Just because the pride is quite satisfied and the vanity can get puffed up, it becomes very easy. One makes a great demonstration of his ascetic virtues, and so considers himself an extremely important personage, that helps him to endure many things.” The Mother/CWM/6/428-429,

22: The Gita-2.59,

23: The Gita-3.13/4.31,

24: The Gita-6.16,

25: The Gita-6.17,

26: The Gita-4.24,

27: The Gita-9.26, 27,

28: The Gita-15.14,

29: The Gita-17.7, 8, 9, 10,

30: The Gita-2.44,

31: The Gita-5.22,

32: The Gita-9.20, 21,

33: The Gita-7.27-28,

34: The Gita-9.11, 12, 7.24, 25,

35: The Gita-15.10,

36: The Gita-17.12,

37: The Gita-4.12,

38: The Gita-18.12,

39: The Gita-18.13, 14, 15,

40: The Gita-17.11,

41: The Gita-3.19,

42: The Gita-4.23,

43: The Gita-4.14, 15,
 44: The Gita-5.10, 11, 12,
 45: The Gita-12.9, 10, 11,
 46: The Gita-12.12,
 47: The Gita-13.25, 26,
 48: The Gita-3.11,
 49: CWSA/19/Essays on the Gita-109,
 50: The Gita-6.23,
 51: The Gita-2.66, 67,
 52: CWSA/19/Essays on the Gita-108,
 53: CWSA/19/Essays on the Gita-116,
 54: “Secondly, development into forms is an imperative rule of effective manifestation; yet all truth and practice too strictly formulated becomes old and loses much, if not all, of its virtue; it must be constantly renovated by fresh streams of the spirit revivifying the dead or dying vehicle and changing it, if it is to acquire a new life.” CWSA/23/The Synthesis of Yoga-5,
 55: “If we were convinced that our formulation of what *Sri Aurobindo* represents is the only correct expression, we would become dogmatic and would be on the verge of **founding a religion**.” The Mother’s Agenda-6/353,
 56: The Gita-3.26,
 57: The Gita-2.45,
 58: The Gita-9.28,
 59: The Gita-9.23,
 60: The Gita-5.4,
 61: The Gita-9.11, 7.24, 25, 15.10
 62: The Gita-14.12, 11.31, 16.7
 63: The Gita-16.7,
 64: The Gita-9.31,
 65: Savitri-187,
 66: CWSA/19/Essays on the Gita-571,
 67: The Gita-17.4,
 68: CWSA/23/The Synthesis of Yoga-82,
 69: CWSA/23/The Synthesis of Yoga-85,
 70: CWSA/23/The Synthesis of Yoga-87,
 71: CWSA/23/The Synthesis of Yoga-145,
 72: CWSA/23/The Synthesis of Yoga-210-211, 102-103,
 73: CWSA/23/The Synthesis of Yoga-211,
 74: CWSA/23/The Synthesis of Yoga-223,
 75: CWSA/23/The Synthesis of Yoga-279,
 76: CWSA/23/The Synthesis of Yoga-23,
 77: CWSA/23/The Synthesis of Yoga-170,
 78: CWSA/24/The Synthesis of Yoga-776,
 79: CWSA/23/The Synthesis of Yoga-329,

- 80: CWSA/24/The Synthesis of Yoga-725,
81: The Gita-6.41,
82: CWSA/23/The Synthesis of Yoga-71
83: CWSA/23/The Synthesis of Yoga-74-75-76,
84: CWSA/23/The Synthesis of Yoga-80-81
85: CWSA/23/The Synthesis of Yoga-81-82,
86: CWSA/23/The Synthesis of Yoga-83,
87: “This wide world-kindergarten of young souls
Where the **infant spirit** learns through mind and sense
To read the letters of the cosmic script
And study the body of the cosmic self
And search for the secret meaning of the whole.” Savitri-266
88: CWSA/23/The Synthesis of Yoga-225,
89: “At times I sense there’s an extraordinary secret to discover, just there at my
finger tips; I feel that I am going to catch the Thing, to know ...
Sometimes, for a second, I see the Secret; there is an opening, and again it
closes. Then once again it is unveiled for a second and I come to know a little
more. Yesterday the Secret was there completely clear, wide open. But it’s not
something that can be explained: words are silly, it must be experienced.
Sri Aurobindo speaks of this Secret almost everywhere, especially in his
Essays on the Gita. He tells us that in the *Gita* itself one gets glimpses of this thing
which is beyond the Impersonal, beyond even the Personal behind the Impersonal,
beyond the Transcendent.
Well, I saw this Secret – I saw that the Supreme only becomes perfect in
terrestrial matter, on earth.” The Mother’s Agenda/ April 26, 1960,
90: The Gita-12.16,
91: CWSA/23/The Synthesis of Yoga-94, 92,
92: CWSA-23/The Synthesis of Yoga-p-71,
93: CWSA-23/The Synthesis of Yoga-p-72,
94: CWSA-24/The Synthesis of Yoga-631,
95: CWSA-23/The Synthesis of Yoga-p-102-103

Sri Matriniketan Ashram,
Managed by The Mother’s International Centre Trust,
Regd.No-146/24.11.97. Vill: Ramachandrapur, PO: Kukudakhandi-761100,
Via: Brahmapur, Dist: Ganjam, State: Odisha, India
www.srimatriniketanashram.org