

Yoga Sadhana Invocation

(From 12.06.2020 to 16.06.2020)



“It (the state of Equality) can accept the smallest work in the narrowest circle of cosmos, but it (equality) can work too upon the whirl of chaos with an understanding and creative force; and these things it can do because by its detached and yet intimate acceptance it carries into both an infinite calm, knowledge, will and power. It (equality) has that detachment because it is above all the happenings, forms, ideas and movements it embraces in its scope; and it has that intimate acceptance because it is yet one with all things. If we have not this **free unity**, *ekatvam anupasyatah*, (Isha Upanishada-7) we have not the full equality of the spirit.”

Sri Aurobindo

CWSA/24/The Synthesis of Yoga-721

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“Two irrefutable signs prove that one is in relation with the Supramental:

1. A perfect and constant equality: To be perfect, the equality must be invariable and spontaneous, effortless, towards all circumstances, all happenings, all contacts, material or psychological, irrespective of their character and impact.
2. An absolute certainty in the knowledge: The absolute and indisputable certainty of an infallible knowledge through identity.”

The Mother
CWM/15/102, February 1961

Divine Amar Atman!

Divine Blessed Aspirant Soul,

All love and The Mother's special blessings to you. On behalf of The Mother's International Centre Trust, a Yoga Sadhana Camp is organised from 12.06.2020 to 16.06.2020, at Sri Matriniketan Ashram premises, which takes place every year. The objective of this camp is to study 'Yoga of Self-perfection' as hinted in the book 'The Synthesis of Yoga' and receive Their special Divine touch. The camp is now changed to 'Yoga Sadhana Invocation' organised not for the purpose of Lokasangraha or gathering together of participants (which is subject to the Government Law) but for the purpose of calling down large Divine descent to hold Their Love, Force, Wisdom and Grace through few of Ashram inmates. The changing world circumstance has reduced dependency on outer aids of sadhana and increased dependency on inner aids and hence earth is unknowingly moving towards a Supramental world with permanent elimination of old and obsolete earth bound laws.

*With my eternal love and Her blessings,
At Their Lotus Feet*

S. A. Maa Krishna

Founder

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“I’m just now finishing (translation of) the *Yoga of Self-Perfection* ... When we see what human life is and, even in **the best of cases**, (best Souls) what it represents in the way of imbecility, stupidity, **narrowness, meanness** (not to mention ignorance because that is too flagrant) ... and even those who believe themselves to have generous heart, for example, or liberal ideas, a desire to do good! ... Each time the consciousness orients itself in one direction to attain some result, everything that was in existence (not just one’s personal existence, but this sort of collectivity of existences that each being represents), everything that is contrary to this effort immediately presents itself in its crudest light....

There are still many hundreds of years to go before it becomes entirely what *Sri Aurobindo* describes (in *Yoga of Self-perfection*)– there’s no hurry!...

I am just finishing (translation of) *The Synthesis of Yoga*, and what *Sri Aurobindo* says is exactly what has happened to me throughout my life. And he explains how you can still make mistakes as long as you are not supramentalised.”

The Mother
October-11, 1960

Yoga Sadhana Invocation (From 12.06.2020 to 16.06.2020)

Program

04.00 A.M.	Rising Bell
05.00 A.M. to 06.00 A.M.	<i>Yogasana & Pranayama</i>
06.00 A.M. to 06.30 A.M.	Meditation
06.30 A.M. to 07.45 A.M.	<i>Karma Yoga</i> near <i>Sri Matrimandir</i> (or study of Mind map)
08.00 A.M. to 08.30 A.M.	Breakfast
08.30 A.M. to 09.45 A.M.	<i>Karma Yoga</i> near <i>Sri Matrimandir</i> (or study of Mind map)
10.00 A.M. to 10.30 A.M.	Meditation near the Sacred Relics
10.45 A.M. to 12.45 P.M.	Spiritual Discourse
12.45 P.M. to 02.00 P.M.	Lunch Break
02.00 P.M. to 03.00 P.M.	Work and leisure
03.00 P.M. to 04.45 P.M.	Spiritual Discourse
04.45 P.M. to 06.00 P.M.	<i>Karma Yoga</i> , plantation near <i>Sri Matrimandir</i>
06.00 P.M.	(On 12.06.2020) Spiritual Flag Hoisting
06.00 P.M. to 06.30 P.M.	Refreshment
06.30 P.M. to 07.00 P.M.	Meditation
07.00 P.M. to 08.30 P.M.	<i>Gitinatya Savitri</i>
08.30 P.M. to 09.00 P.M.	Cultural Program.
09.00 P.M. to 09.45 P.M.	Dinner and <i>Karma Yoga</i>
10.00 P.M.	Silent Prayer near Spiritual Flag & Rest
10.00 P.M. (16.06.2020)	Spiritual Flag down

N.B. Discourse Subject: 12.06.2020: Introduction of The Synthesis of Yoga, 13.06.2020: The Gita’s Yoga of Self-perfection and Renaissance of Indian Spirituality, 14.06.2020: The Root Formula of Divine Life and Main formula of integral Yoga, 15.06.2020: Six Elements of Perfection, 16.06.2019: Recapitulation and open book exam.

“In this self-development **the soul** finds that it has accomplished on this line the object of the whole integral Yoga, union with the Supreme in its self and in its universalised individuality (This means *Jivatma*'s union with *Paramatma* and with *Para-prakriti*). So long as he (a *Sadhaka* of integral Yoga) remains in the world-existence, this (double) perfection **must** radiate out from him, — for that is the necessity of his oneness with the universe and its beings, — in an **influence and action** which help all around who are capable of it to rise to or advance towards the same perfection, and for the rest in **an influence and action** which help, as only the self-ruler and master man can help, in leading the human race forward spiritually towards this consummation and towards some image of a greater divine truth in their personal and communal existence. He becomes a light and power of the Truth to which he has climbed and a means for others' ascension.”

Sri Aurobindo
CWSA/24/The Synthesis of Yoga-642

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Introduction

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

The Mother

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

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

The first Proposal of double movement of Perfection:

The above four *Shastras*, whose knowledge have descended from impersonalised universal plane, have the capacity to drag existing human consciousness hundred or thousand years ahead. Through large scale entry into these *Shastras*, one can initially spiritualise the intellect and subsequently Supramentalise the Intuition and experience Their powerful Divine Presence or brief Supramental

touch which can be subsequently stabilised and transformed through prolonged *Sadhana* into constant Divine embrace. Or ‘The universal and infinite consciousness can always seize on and surround the mind and it is when it does so with a certain continuity, frequency or persistence that the mind can most easily transform itself into the intuitive mentality and that again into the supramental movement.’⁸⁷

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

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

The Second Proposal of Impersonalised and Universalised Consciousness:

One can begin this Yoga by becoming a separate worker or by giving part time service to the Divine but the disadvantage of persistence of this long separative identity due the presence of desire Soul cannot prevent one from utilising Their Teachings ‘**as a principal and separate profiteer in the world commerce.**’⁴⁴ Similarly if the mind has not previous preparation of long purification and is not sufficiently trained to be silent, passive, desireless and plastic to higher Divine touch then ‘it tries obstinately or violently to profit by the supermind instead of giving itself up to it and its purpose.’⁸⁹ ‘The mind using the supramental influx for its own profit... is a state of imperfection and not the complete and successful evolution of the being.’⁸⁹ This Yoga can succeed by ‘entire self-giving’⁸⁸ and by accepting Divine as ‘one and only aim’⁸⁸ of life. Thus the personal separatively individual energy can be impersonalised and universalised from within by more and more union with the Transcendent and universal Divine and from without by dissolution of ego.

The three defects of impatience, doubt and fear of a separative individual aspirant Soul *Sadhaka* are dealt sufficiently in the book of *The Mother’s Questions and Answers* and *Sri Aurobindo’s Letters on Yoga.* These triple defects of divisible mental consciousness veil the direct Divine contact and a *Sadhaka* may understand⁷¹ Their Teachings wrongly which support and justify his many-fold pettiness,

narrowness, meanness and conflicting ideals. To divide the Indivisible and to limit the Illimitable is the habit of the constructing mind and in the Gnostic light such action 'could command no acceptance or reverence.'⁷⁵ The *tamasic* mind and *rajasic* mind of men have the capacity to instantly transform all Wisdom into Ignorance and all written Truth into Falsehood. Even the *Sattwic* mind distorts knowledge and truth and cannot hold higher planes of Consciousness for a longer period. Misuse⁸² of Spiritual Teaching was prevented in the past by maintaining its secrecy and by giving initiation to few fit and strong Souls. This norm stands alive⁸³ for integral *Sadhakas* in a more subtle and puissant manner. A right perception of Their large and catholic Teachings create an atmosphere of faith, sincerity, harmony, love, gratitude, oneness and suppleness in the collective life and leaves the individual Consciousness wide and high with great inrush of Divine Force. Thus they can annul, transform and universalise triple deficiencies into triple efficiencies of 'colossal faith, an absolute courage and above all an unflinching patience.'⁷⁷

The supremacy of the principal *Shastra* is that, its practice gives hope to a separative individual Soul *Sadhaka* to become universalised individual Soul *Sadhaka* and his limited action of this life is extended to 'cover all life and world action.'⁸¹ Thus inner movement of a *Sadhaka* is multiplied⁷⁹ to adventure many planes of Consciousness and the Vedantic/Ascetic self-discipline or Static Yoga of Self helpful and secured during the initial phase of *sadhana* of this life is superseded by Kinetic Yoga of Nature extending over all life. The understanding of its comprehensive knowledge can be attained primarily by activating the Psychic Being in the heart and Spiritual Being above the head and secondarily by entry into the root and exclusive knowledge of *the Vedas, the Upanishadas, the Gita, the Sankhya* and *the Tantra*. Thus one will limit himself neither in his thought, nor in his process of learning, nor in his practice by any creed and fixed system but '**will seek the Truth of existence in its completeness.**'⁷⁶

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

The Third Proposal of reconciliation of All-Yoga:

The triple self-disciplines of *Karma, Jnana* and *Bhakti Yoga* and the triple eternal poise of the Self, *Kshara Purusha, Akshara Purusha* and *Uttama Purusha*, and

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

Integral Yoga asks reconciliation *Karma Yoga* (by uniting with the Divine Will or by giving Them service) with *Jnana Yoga* (by uniting with the Divine wisdom or by entry into Their Teachings) in the initial phase of *Sadhana* and finally to reconcile them with *Bhakti Yoga* (by uniting with the Divine Love) which culminates in discovering the relation between dual *Avatara* in the heart centre. So those who serve Them or offer their life entirely without any motive go through the experience of Soul's slavehood and childhood and it authorises them to enjoy rightly the vast opulence of Their great Teachings and become Instrument and Emanation of Their mighty world action.

The Last Proposal of Thorough Knowledge on Dual Divine Consciousness:

The integral Yoga developed by *Sri Aurobindo* can be rightly grasped if it can be linked with its source, seed or root knowledge hinted but not developed in the ancient schools of Yoga. Of all *Sri Aurobindo's* writings, *The Mother* gave maximum importance to '*The Synthesis of Yoga*', which has enough potentiality to change individual and collective destiny. She even went two steps ahead by translating this entire book into *French* and the whole of *the Mother's Agenda* is identified as restatement⁴⁹ of *The Synthesis of Yoga* and continuation⁸⁰ of *sadhana* of Yoga of Self-perfection. *The Mother* had accepted, enriched and integrated it but nowhere had She amended His principal Teachings. So our task is to rightly align *The Mother's* Spiritual revelation and fit the seemingly opposite and mutually varied descended truths in a series of ascending and descending planes of Consciousness to perfectly complement *Sri Aurobindo's* revelation. Or all of *the Mother's* overhead statement and formulation of *Ashram* law can be rightly grasped if it is linked with the injunction issued in the Principal *Shastra*. Thus individualised *sadhana* of mental self-discipline is linked with the catholic universal Yoga of the earth.

A thorough knowledge on *The Mother's* Teachings preconditions thorough knowledge on *Sri Aurobindo*. Similarly a thorough knowledge on *Sri Aurobindo's* Teachings preconditions thorough knowledge on traditional Yoga. A thorough Spiritual knowledge on Them dynamises limitless movements of ascending and descending Consciousness and an inflow of incalculable quantum of continuous

overhead Wisdom, Love, Light, Peace, Bliss, Force and Silence into the purified earthly vessel. A thorough knowledge on *The Mother's* Consciousness freely dynamises double movement of Consciousness of Will and Power from Inconscient to Bliss plane. A thorough knowledge on *Sri Aurobindo's* Consciousness freely dynamises double movement of Consciousness of Wisdom and Truth from Inconscient plane to the Bliss plane. A thorough knowledge on Their supreme relation is the free double movement of Consciousness of Beauty, Love and Delight in ten planes of Inconscient, Subconscient, Subtle Physical, Subtle Vital, Subtle Mental, Psychic, Spiritual, Universal, Supramental and Bliss plane.

OM TAT SAT

References:

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

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

51: The Mother' Agenda-7th September, 1963,

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

75: "In the light of gnosis the many mental idols, constructed principles and systems, conflicting ideals which man has created in all domains of his mind and life, could command no acceptance or reverence; only the truth, if any, which these specious images conceal, could have a chance of entry as elements of a harmony founded on a much wider basis." CWSA/22/*The Life Divine*-1103,

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

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

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

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

Humanity framed his movements (outer wandering) less and less

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

80: The Mother’s Agenda-4/435,

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

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

Q:- In detail?

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

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

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

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

84: CWSA/24/The Synthesis of Yoga-804-805,

85: “We find that it progresses towards a greater completeness in proportion as we arrive at **two kinds of perfection**; (1) first, a greater and greater detachment from the control of the lower suggestions; (2) secondly, an increasing discovery of a self-existent Being, Light, Power and Ananda which surpasses normal humanity... The movement of perfection is (1) away from all domination by the lower nature and (2) towards a pure and powerful reflection of the being, power, knowledge and delight of the Spirit and Self in the buddhi. The Yoga of self-perfection is to make this **double movement as absolute as possible.**” CWSA/24/The Synthesis of Yoga-668-69,

86: “In the wide signless ether of the Self,
 In the unchanging Silence white and nude,
 Aloof, resplendent like gold dazzling suns
 Veiled by the ray no mortal eye can bear,
 The Spirit's bare and absolute potencies
 Burn in the solitude of the thoughts of God.” Savitri-57,
 87: CWSA/24/The Synthesis of Yoga-824,
 88: CWSA/23/The Synthesis of Yoga-71,
 89: CWSA/24/The Synthesis of Yoga-829-30,
 90: CWSA/24/The Synthesis of Yoga-839,

***The Gita's* Yoga of Self-Perfection**

“It is like the message of *the Gita* as *Sri Aurobindo* explained it: not overmental, but Supramental. It is Oneness, the experience of Oneness.”²

The Mother

“His (a *Sadhaka* of integral Yoga) Yoga may be governed for a long time by one Scripture or by several successively,— if it is in the line of the great Hindu tradition, by the *Gita*, for example, the *Upanishads*, the *Veda*. Or it may be a good part of his development to include in its material a richly varied experience of the truths of many Scriptures and make the future opulent with all that is best in the past. 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.”²⁶

Sri Aurobindo

The Synthesis of Yoga book issues injunction on a *Sadhaka* of integral Yoga that before beginning difficult integral Yoga and before discovering his Soul he can practice relatively easier traditional Yoga or the *Gita* for a long period and build his Spiritual foundation strong. On this strong Spiritual base and *Aryan* self-discipline, the difficult issue of integration of Spirit and Nature is practicable.

In *the Gita* the Divine has revealed Himself as the God of all gods, the Master of the world, the Soul who abides in the heart of all being and a friend of all creatures. *Sri Aurobindo's* Spiritual life began under the direct guidance of *Sri Krishna* and this contact culminated with a complete merger in 1926 and His guidance continued till *The Mother's* arrival in 1920. It was *Sri Krishna*, who persuaded³ *Sri Aurobindo* to explore the Supramental plane, *Vijnana*, whose true meaning were lying neglected in some of the verses of *the Vedas* and *the Upanishads*. Since *Sri Aurobindo* came destined to do Supramental action, *The Mother* confirmed that His major Spiritual experience at Alipore jail of *Vasudeva Sarvamiti* was Supramental⁴ in essence and this experience grew in proportion with His further *sadhana* at *Pondicherry*.

The Gita lays maximum stress on the development of the supracosmic faculties, which will preoccupy man with his real business of becoming God,

Brahmabhutah;⁵ secondly it stresses His universal existence in which all moves and acts and through this He extends His faculty of universal Divine action, *sarvabhuta hite ratah*,⁶ *Krishna karmakrit*;²² thirdly, it emphasises the acceptance of Godhead as the Divine inhabitant in the human body, *manusim tanumasritam*;⁷ and finally it insists on the Divine manifestation through transformation of Nature, *madbhava*,⁸ My Divine Nature in all things through intervention of four fold Soul force, *chaturvarnyam maya srustam*,⁹ four-fold Divine *Shaktis*, *chatvaro manovastatha*,¹⁰ sevenfold Integral Knowledge, *maharsaya saptapurbe*,¹⁰ and finally of suffusion of *Para Prakriti* of *Purushottama* Consciousness into the manifested nature.

The stages through which *the Gita* has developed its preliminary teachings are that firstly, it spoke of destruction of desire and attachment and conquest of senses by stilling the mind, *samyama*; secondly of equality, *samata*, and peace, *shanti*, gained through the persistent rejection of the lower nature; thirdly of passionless, impersonal and sacrificial action and recognition of the Supreme as the doer of all work; fourthly of inner renunciation of desire and ego preferable to the outer renunciation of life and action; fifthly, the doctrine of *Avatara* and the Divine action through the Divine birth.

The Gita's higher teachings are that of Divine work by rising above the three *gunas*; secondly, besides its earlier declaration that Knowledge is greater than Works, *Bhakti* is considered as the greatest element in *Yoga*; thirdly the effective relation between Works, Knowledge and Divine Love are synthesised for the attainment of Supreme realisation, *Purushottama*; fourthly, the vision of Universal *Purusha*, *Viwarupa Darhana*, which 'can be seen, known, entered into only by that *Bhakti* which regards, adores and loves Me alone in all things'¹¹; fifthly, the inter-relation and movement between the multiple Soul, *Kshara*, immutable Self, *Akshara*, and the Supreme Self, *Purushottama* who is the Master of Works, Knowledge and Love; sixthly, *Sraddha*, the ever growing faith in the Divine, as important aid for manifestation of *Para Prakriti* and subsequent transformation of Nature.

The most secret teaching of *the Gita* is the Knowledge of the whole Godhead, *samagram mam*²⁰, which can be gained by four gradations of exclusive knowledge attended with five gradations of all-inclusive knowledge, by knowing which will leave nothing yet to be known. This concept of whole Godhead is also explored in *Mandukya Upanishad* in terms of four successive positions of the *Brahman*, that of Waking Self or *Vaiswanara*, which constitute this entire external universe, which is identified as an infinitesimal portion of the Self, *akangsena sthito jagat*,¹ Dream Self or *Taijas*, the subtle body, *sukhma sarira*, which holds the external universe; Sleep Self or *Prajna*, causal body of Supramental Sheath, which holds both waking Self and dream Self and the final state of (Supreme) Self or *Turiya*, which holds all these Selves and are its origin.

In *the Gita*, the antinomy between the Impersonal Self and the human personality and the antinomy between the Self and Nature are reconciled. It has hinted but not developed the doctrine that for freedom, mastery and perfection we have first to discover our Self and Spirit within and above and establish a relation between

Kshara and Akshara Purusha and secondly we have to discover its (*Kshara and Akshara's*) true relation with our own and universal Nature. After the development of the theory of Personal Divine and Impersonal Divine, the Divine Teacher sets out to remove their antinomy by ascending to the Source of these two difficulties. The resolution of these two antinomies and certain obscurity about the Self are cleared in that which exceeds it; it is the manifestation of Integral Divine, the *Purushottama*, who contains the Impersonal Self and the human personality, Self and Nature, universal Self and universal Nature. Thus *the Gita* is able to get rid of exclusions and separative divisions created by ego and fuse them together in the Integral Divine.

In *the Gita*, the constitution of *apara prakriti*, lower nature or *kshetra*, *atma jnana*, the knowledge of the individual Soul or *kshara purusha*, *Brahma nirvana* or *Akshara purusha* and the final cessation of birth in *Param dhama* or *Purushottama* Consciousness have been fully developed and given their largest amplitude of power and significance. The other necessary complementary truth, the Divinisation of Nature 'has been left in a certain obscurity of a lesser relative light;¹² it has been hinted constantly in myriad terms of *Vasudevah sarvamiti*,¹³ the Godhead is all that is the universe and all that is in the universe, *Prakritm mamikam*,¹⁴ into My Divine nature, *Prakritim me param*¹⁵, My supreme nature, *Prakritim swam*,¹⁶ My own nature, *Prakritir jiva-bhuta*,¹⁵ Divine Nature which has become the *jiva*, *Madbhavam agatah*,⁸ have arrived at My Divine Nature of Being, *daivi Prakriti*,¹⁷ Divine Nature and *Param bhavam*,¹⁸ Supreme Nature or the ultimate becoming, *sadharmyam agatah*,¹⁹ those who have become of like nature and law of being with the Divine and *prakritijairmuktam*,²⁹ transformation of Nature; but these terminologies were nowhere explained entirely. Matter cannot be reconciled with the Spirit is developed in the following verse of the Gita: "They who with the eye of knowledge perceive this irreconcilable difference between the Matter, *kshetra*, and the Spirit, *Kshetrajna*, and the liberation of Being from Nature, they escape into supreme abode of *Param Dham*."²⁷ In the Gita, Matter can be reconciled with the Spirit is hinted but not developed: 'Earth, water, fire, air, ether, mind, reason and ego is My eightfold divided Nature, *apara-prakriti*. Know too My other Divine Nature, ***Para-prakriti***, different from this *Apara Prakriti*; this Supreme Nature or the Supreme Mother which becomes the *Jiva* in the heart and by which this world is upheld. This 'upholding of the world,' *jagat dharayate*, means *Para-Prakriti* also penetrates into *Apara Prakriti* by which this world can be purified, transformed and perfected."²⁸

These are left as clues for integral Spiritual developments, and the gulf created between the Spirit and Nature can be resolved fully through movement of ascending and descending Divine Consciousness.

The first object of integral Yoga in *the Gita's* terminology is the liberation and enjoyment of the union with the Divine of the individual human Soul, *Kshara Purusha* or he must sit firm in Yoga, wholly given up to Me, *yukta asita matparah*²¹; the second object is the free enjoyment of cosmic unity of the Divine or man's possible joy of Divine union in the many sided world-action, *sa yuktah krtsnakarmakrit*;²² the third object is the liberation and Divinisation of nature, *Sva*

*Prakriti*²⁴ and intense enjoyment through fusion of *Akshara Purusha* and *Para Shakti* and subsequently *Purushottama* and *Divine Maya*; the fourth object is the utilisation of above Divine Union as a passage of world liberation and world transformation, *sarvabhuta hite ratah*.⁶

As per *the Gita*, the three kinds of devotees, *arta*, *artharathi* and *jijnasu* or *tamasic*, *rajasic* and *sattwic*, are identified as moderate devotees. They are in their Nature noble, catholic, *udarah*, but out of them emerge a devotee of fourth kind identified as *Jnani*, or realised liberated Soul, who is considered very dear to the Divine. *The Gita* also further defines in sixteenth chapter, *daivasurasampadbivaga Yoga*, those who live within the boundaries of three *gunas* are *asuras*, instruments of falsehood and those who go beyond the three *gunas* are *Devas*, instruments of Truth. The Lord of *the Gita* further confirms that He takes human birth as *Avatara*, in order to save the instruments of Truth, *paritranaya sadhunam*²³ and destroy the instruments of falsehood, *vinasaya duskrutam*.²³ Thus, *the Gita* supports to experience the immortality of Soul, *abinashi*,²⁵ which is further extended in *Savitri* to experience immortality of transformed Nature. A *Sadhaka* must be an instrument of truth in order to bridge the gulf between pure Soul and untransformed Nature.

The Gita/traditional Yoga proposes a series of Yogic perfections. These perfections are: (1) *Brahma Nirvana*, (2) *Nirvana*, (3) *Buddhist Nirvana*, (4) *the Gita's Nirvana*, (5) *Brahmi Sthiti*, (6) *Brahmabhuta*, (7) *Trikaladristi*, (8) *Samahita*, (9) *Jivanmukta*, (10) *Kutastha*, (11) *Purushottama*, (12) *Madbhava*, (13) *Param bhava*, (14) *Sva Prakriti*, (15) *Para Prakriti*, (16) *Sayujya Mukti* (17) *Sadharmya Mukti*, (18) *Sadrisyaya Mukti*, (19) *Salokya mukti*, (20) *Samipyaya Mukti*, (21) *Naikarmya siddhi*, (22) *Vasudeva Sarvamiti*, (23) *Mokshya*, (24) *sthita prajna*, (25) *Viswarupa Darshan*, (26) *Param Dham*, (27) *atma jnata isvarah*, (28) *daivi Prakriti* or *sarvakarma-samarthya*, (29) *mayyeva nivasisyasi*, (30) *Samsiddhi*, (31) *atmani atmanam atmana*, (32) *Divyam Chaksuh*, (33) *Sankhya liberation*, (34) *Swarat*, (35) *Samrat*, (36) *Jnata Isvarah*, (37) *Mukti*, (38) *Samata*, (39) *samam Brahman*, (40) *Yatha Prayuktosmi (niyuktosmi) tatha karomi*,

These realisations can be systematised into three ascending steps—of the realisation of the Divine in the Self or realisation of Divine in the subliminal and Psychic Self, *Kshara Purusha*, the realisation of Divine above the head and in the cosmos or the realisation of Divine in the Spiritual and universal Self, *Akshara Purusha* and the realisation of the Divine as transcendental being or realisation of Divine in the superconscient Self, *Purushottama*. *The Gita* further recommended the seekers to go beyond all the Spiritual experiences revealed in the *Shastras* and transcend all the knowledge that is heard or yet to be heard because unfolding of Supreme Self and Supreme Nature is an endless process. To know, possess and merge in Him integrally is the culmination of *the Gita's* Yoga of Self-perfection.

In *The Gita*, the Lord or the static Divine Consciousness draws earth Souls to merge in His featureless, unmanifest *Brahman*, *the Purushottama* and raise earth

consciousness from *tamasic* state to *Sachchidananda/Purushottama* state of Consciousness. In *Savitri*, the Divine Mother or the dynamic Divine Consciousness does not want to sacrifice earth Souls to escape into happier heavens. Her influence draws away these liberated strong Souls from permanent merger in featureless, unmanifest *Param Dham* and draws them earthward through intermediate ranges of Consciousness for equal realisation of the Divine in Soul and Nature; for on earth waits the hour of her highest manifestation through the conscious descent of *Sachchidananda* Consciousness.

OM TAT SAT

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The Resurgence of *Indian* Spirituality Or Compressed formula of integral Yoga

“What has ruined *India* is this idea that the higher consciousness knows nothing about the lower things. This error must be completely abolished. It is the highest consciousness that sees the most clearly what the material needs should be. With this, we could try out a new kind of government.”¹

The Mother

“My idea is that chief cause of the weakness of *India* is not subjection nor poverty, nor lack of spirituality or *dharma* (ethics) but decline of thought-power, the growth of ignorance in the motherland of Knowledge. Everywhere I see inability or unwillingness to think... The modern world is the age of the victory of Knowledge. Whoever thinks most, seeks most, labours most, can fathom and learn the truth of the world, and gets so much more *Shakti*...”²

Sri Aurobindo

The later *Vedantic Ascetics, Tantrics* and *Nirvanist*, who dominated *Indian* Spirituality for last two thousand years suffered impatience by giving exclusive importance to the One supreme Self, Consciousness Force and the ineffable *Ananda* respectively to the exclusion of the Many, the World and the Creation. This tendency of one sided growth increases the gulf between the Creator and Creation and the possibility of reconciling Spirit and Matter or possibility of resolving the problems of existence becomes remote. To liberate *India* from the influence of later *Vedantic* exclusive quest and to draw it towards comprehensive Spirituality of ancient *Vedanta* is identified as resurgence of *Indian* Spirituality.

All life is a right play of the Soul with Nature known as conscious Yoga or swift Spiritual evolution. If all life is a wrong or egoistic play of Soul with Nature then it is identified as unconscious Yoga or slow mental evolution. **The Spirit** that can invade Matter and transforms it into its own image is identified as strong Spirituality or kinetic Yoga of Nature, which was there as the seed principle in the ancient *Vedanta* and is gradually developing by Spiritual evolution of earth. The resurgence of *Indian* Spirituality is possible by emergence of few universalised liberated individual Soul Centres whose

invisible dynamic Spiritual influence can drag humanity ahead. This potentiality is defined as:

“But only when we break through Matter’s wall
In that spiritual vastness can we stand
Where we can live the masters of our world
And mind is only a means and body a tool.” Savitri-543

One may also recoil from this difficult issue of cellular transformation and may recoil into the later *Vedantic* aspiration:

“All here must learn to obey a higher law,
Our body’s cells must hold the Immortal’s flame.
Else would the spirit reach alone its source
Leaving a half-saved world to its dubious fate.” Savitri-35

The vision of *India’s* strong Spirituality is practicable if we can rightly identify her ancient *Vedic aryan* five-fold Spiritual aspiration of God, Light, Freedom, Bliss and Immortality and their penetration into mortal life through kinetic Yoga. A highly positive and optimistic aim of the integral Yoga has to be approached through positive means and it will be easiest when we can begin to multiply our Soul force, concentrate on the strongest part of our nature which is a conscious expression of will and knowledge of Spirit and utilise this advantage in strengthening the immediate and yet less strong areas of our nature. This action attains perfection when the *Prakriti* reveals herself as the *Shakti* of the *Ishwara*.

The Divine Grace can be accumulated by heightening the collective aspiration and for this the harmonised collective living can be maintained by complete eradication of the most crippled disease of *asuya*, fault finding towards the brother Souls and intolerance towards higher Spiritual life and secondly the eradication of most disastrous and transitional situation experienced due to limited consciousness and fragmentary knowledge. This falsifying knowledge and insufficient query evolves wrong egoistic and separative way of existence. Integral Knowledge, *samagram mam*,³ is that which takes account of all the planes of existence and unifies their diverse and manifold truth. Integral Knowledge is responsible to integrate one’s experience on the Divine and Life. An integral *Arya*, represented by King *Aswapati* pursued all Knowledge of multiple Selves ‘like a questing hound’⁶³ and a perfect *Arya* represented by *Satyavan* pursued knowledge of All Nature, *Para-prakriti*, ‘like a lion in the night.’⁶⁴

This paper proposes awareness and eradication of these two deficiencies of narrow carping and part-knowledge by movement of Consciousness which gradually bridges the gulf between the imperfect Matter and the perfect Spirit and this action can be further supported and subordinated through concentration and contemplation of two *Maha Mantras* of *The Life Divine* and *The Synthesis of Yoga* that of ‘All problems of existence are essentially the problems of Harmony,’⁴ and ‘All Life is Yoga’⁵⁸ and these two formulas are

further extended as ‘Tracing the Root Formula of Divine Life’ and ‘The Main Formula of integral Yoga’ which define, systemise and compress the principal Teachings of *Sri Aurobindo*.

A: Tracing the Root Formula of Divine Life:

“...the spirit breaks through all formulas to find its self...”⁵¹

Sri Aurobindo

Perfection is the objective of Divine Life. All problems of **Perfections** are essentially the problems of **existence**. Imperfection is the constitution of this existence. A *Sadhaka*'s quest for perfection begins by becoming aware of his present law of imperfection and by keeping full account of it. The perfection he aspires is neither a mundane perfection of outward and social change, nor moderate perfection of gross will to live and temperate indulgence of mental and vital satisfaction of desire, nor an ascetic perfection of trampling down the life instinct and ethical austerity, nor a religious perfection of acceptance of common religious ideal, a brotherhood of saints and a kingdom of heaven on earth but an integral Divine perfection of ‘**the divine government of the will in life.**’⁶⁷ ‘It is only by **increasing that (self) control through detachment of lower suggestions**’⁶⁷ **of physical and vital mind,**... only by **developing and accumulating soul-power, only by** ‘the possession of the being, consciousness, delight, power of the Self’⁶⁷ that he can reach this integral Perfection.

1) ‘All problems of **existence** are essentially the problems of **Harmony**,’⁴ *Sangati*. All problems are the creation of mental Ignorance and they could not exist with the evolution of Knowledge. An individual limited in ego isolated from its environment feels no longer in unity and harmony with his Self, with God, with universe and with all around him. The secret of harmony is to be in accord with his natural members and surrounding by becoming one with his highest Self, by becoming one with oneself and all beings. All problems would move harmoniously to their right solution if the life-energy could be made to obey their right action offered by Divine Will instead of imposing its own yoke on our existence.

2) All problems of **Harmony** are essentially the problems of *Dharma*, preliminarily obedience to the right law of existence, the law of self-discipline of written truth and ultimately spontaneous and automatic obedience to the Psychic, Spiritual and Gnostic Law dictated from within and above.

3) All problems of *Dharma* are the problems of **discrimination**, preliminarily right discernment of truth from falsehood, *vivek* and ultimately swift Supramental discernment, *Samjnana*.

4) All problems of right **Discernment** are the problems of *Sraddha*, preliminarily centralised faith and ultimately integral faith, which is again the outcome of *Nistha*, great sincerity.

The Gita speaks ‘he who has faith attains knowledge that can discern Truth and Falsehood, Divine and Undivine, Knowledge and Ignorance’, *sraddhavan labhate jnanam*.⁵ Right discernment, *vivek*, will lead one towards the fulfilment of the law of the Soul, *Dharma*. It is the law of the Psychic, Spiritual and Supramental being that leads one to total harmony and all the problems of existence are resolved from its root. It is from *asraddha*, doubt and *asuya*, fault finding, *bivranti*, the wrong discernment is born, which leads one to *adharma*, the deceptive law of mind, life and body, is the root cause of disharmony, *asangati*, from which all the problems of existence are aggravated.

This paper proposes some provisional psycho-physical exercises on faith, *Sraddha*, which is meant for educating one to begin, repeat subsequently and end each day with the revival of highest aspiration of the Soul, towards the God, Light, Freedom, Bliss and Immortality. The two imperfections, the sceptical doubt, *samsaya*, which always turns its back on our Spiritual possibilities and the constant carping of the narrow uncreative intellect, *asuya*, which paralyses our collective living, must however be conquered for the Divine perfection by systematic development of *sraddha*.

- a) The first indispensable faith is, “The Divine exists within, above and around me and my meeting with Him cannot fail. I want to meet and adore Him within first and then in all creatures.”
- b) The second indispensable faith is, “There is nothing worth living in my life without Him and He is the only source of all my emotion, thought and action.”
- c) The third indispensable faith is, “He has taken my total responsibility and His sure guidance and protection is present throughout in spite of many dangers, difficulties and failures.”
- d) The fourth indispensable faith is, “He responds to my every call and even to my most external emotional call.”
- e) The fifth indispensable faith is, “What the Divine wills for me or decides for me is the best; He leads me in the shortest possible path towards the ultimate goal.”
- f) The sixth indispensable faith is, “He is all Love, all *Ananda*, all Beauty, all Peace, all Knowledge, all Light and He is ready to pour these faculties when called upon.”
- g) The seventh indispensable faith is, “Divine is All and by His entire descent all the problems of existence can be resolved instantly. But for

such a descent to be practicable we have to enlarge the purity of subtle and causal body indefinitely.”

In addition to it we can practice remembering some specialised form of faith or dispensable dynamic faith to remould some of our finest faculty. Once the indispensable faith establishes the Spiritual base, the practice of dispensable faith helps to integrate it.

- a) The first dispensable faith is, “Since I want only the Divine, my success is sure, I have only to walk forward in all confidence and His own Hand will be there secretly leading me to Him by His own way and at His own time.”⁶
- b) When doubt, depression, *tamas* and insincerity predominates over the nature then the *mantra* of repetition is, “Never mind, my aspiration will come back again. Meanwhile I know that *The Mother* is with me even when I do not feel Her, She will carry me through even the darkest period.”⁷
- c) To all suggestions of impurity, unfitness and Spiritual fall repeat the *mantra*, “I am a child of Immortality chosen by the Divine; I have but to be true to myself and Him--the victory is sure; even if I fell, I would rise again.”⁷
- d) The *rajasic* and *sattwic* egoism are eliminated by concentration of the following *mantra*, “A Divine Power works in this mind and body and it is the same that works in all men and in the animal, in the plant and in the metal, in conscious and living things and in things apparently inconscient and inanimate.”⁸
- e) To all suggestions of death, disease and accident repeat the *mantra*, “No part of my being support or dwell upon the disease of the body. All disease, accident and death are perfect illusion and non-existent to the true consciousness of the body.”
- f) Always we must adhere to the injunction of *the Gita*, “Yoga must be continually practiced without yielding to any discouragement by difficulty or failure until the bliss of *Nirvana* is secured.”⁹ Every thought and impulse has to be reminded in the language of the *Kena Upanishad*, “That is the Divine *Brahman* and not this which men here cherish and adore.”
- g) The seventh dispensable faith is, “A wise impersonality, a quiescent equality, a universality which sees all things as the manifestations of the Divine, the one Existence, is not angry, troubled, impatient with the way of things or on the other hand excited, over-eager and precipitate, but

sees that the law must be obeyed and the pace of time respected, observes and understands with sympathy the actuality of things and beings, but looks also behind the present appearance to their inner significances and forward to the unrolling of their divine possibilities, is the first thing demanded of those who would do works as the perfect instruments of the Divine.”¹⁰

- h) The eighth dispensable faith is, always we must repeat to the doubting intellect the promise of the Master of *the Gita*, “I will surely deliver you from all sin and evil; do not grieve.”¹¹ Or the promise of *Savitri*, “Oh, surely one day He shall come to our cry, one day He shall create our life anew and utter the magic formula of peace and bring perfection to the scheme of things. One day He shall descend to life and earth, leaving the secrecy of eternal doors, into a world that cries to Him for help, and bring the truth that sees the spirit free, the joy that is the baptism of soul, the strength that is the outstretched arm of Love. One day He shall lift His beauty’s dreadful veil, impose delight on the world’s beating heart and bare His secret body of light and bliss.”¹²

Once the centralised faith is established in the Divine, which ‘see only the Divine and seek only after the Divine,’¹³ replacing the earlier ordinary faith which concentrate on ‘development and satisfaction and interests in the old externalised order of things,’¹³ then an individual’s higher Spiritual life is decreed. Then this faith has to be integralised through Psycho-physical exercise as stated above followed by Spiritual union of *Ishwara and Ishwari* and Supramental union of *Brahman and Maya*. Once the faith is integralised then an individual’s Supramental destiny is decreed. After the centralised faith is established in the Divine, then the centralising thought shuns its former dividing nature and retains its power of Truth and Oneness and once the faith is integralised, then the reconciling wisdom is activated which harmonises all the inarticulate murmur and disjointed mutterings of the Inconscient and unite Matter and Spirit.

To continue again the root formula:

5) All problems of *Sraddha* are the problem of *Nistha*, Sincerity, preliminarily exclusive sincerity and ultimately integral sincerity. *Apara Prakriti*’s concentration around *Purusha* is defined as exclusive sincerity. This concentration extended between *Shakti* and *Ishwara* and between *Maya* and *Brahman* lead towards integral sincerity.

6) All problems of Sincerity are the problem of concentration, *samyama*, preliminarily exclusive concentration and ultimately Integral Concentration.

Integral Yoga proposes to enforce upon ‘the whole of life and not merely on a part of life’⁶² a concentration of inner spiritual change followed by an outer transformation which is not merely many fold mental effort,

annulment of ego, strong renunciation but evolution of higher concentration beyond exclusive concentration of mind. Integral Yoga proposes seven fold concentrations in ascending order.

Power of Concentration:

“The control of lower Nature by the aid of higher Nature is the Gita’s doctrine of self-control, concentration, *samyama*. Supreme over the body is the senses and hence inertia, dullness, unwillingness to change and *tamas* of the body can be controlled by *rajasic* energy of senses; supreme over senses is the mind, so the *rajasic* mind’s desire, ambition, sensation, passion, lust and greed can be controlled by *sattwic* mind; supreme over mind is intellect, so mind’s ideas, preferences and constructions can be controlled by higher *sattwic* energy of *buddhi*; supreme over this intelligent will is the *Akshara Purusha*; so the limited harmony, joy, knowledge and peace of the *buddhi* can be transcended by entering contact with the Spiritual Being.”

The Gita- 3.42

Concentration is defined as ‘the bringing to its full intensity and the mastered and self-directed employment of that energy of being in us for a definite end.’⁶⁸ To renounce all types of earthly enjoyments is the general cause of increase of concentration power, *samyama*. The purpose and necessity of Concentration is to trace the cycle of self-oblivion and self-discovery in Ignorance and Knowledge for the joy of Nature and Spirit. Exclusive concentration is the frontal pragmatic power of concentration in a limited superficial surface working of the all inclusive Integral Concentration; it is much like that power of our human mentality which is absorbed in a particular object and in a particular work and seem to use so much part knowledge and partial ideas that are necessary for it by forgetting his totality or rest of himself. But it is all the time a part and portion of an indivisible concentration in us that has done all the work that has to be done and seen all thing that has to be seen. This ability of exclusive concentration is rightly held to be one of the greatest powers of the human mind and it is only a supreme self-possessing Knowledge which can thus be powerful to limit itself in the act and yet work out perfectly all its intentions through that apparent Ignorance.

6a) Education through first Exclusive Concentration:

“Then science and reason careless of the soul
Could iron out a tranquil uniform world,
Aeonic seekings glut with outward truths
And a single-patterned thinking force on mind,
Inflicting Matter’s logic on Spirit’s dreams
A reasonable animal make of man
And a symmetrical fabric of his life.”

Savitri, Book-2, Canto-10

The first immediate approach towards the realisation of the slow pace of Education in the active mind is the development of (first) **exclusive concentration**, one form of the self-gathering of the power of *Tapas*, which is

defined as the complete absorption in the objective world by an entire separation from the true Self; this practical self-oblivion without essential and binding self-ignorance is the nature of exclusive concentration; out of this concentration the secret of the material world is revealed, in recent times it has justified itself by the many immense and innumerable minute discoveries of physical Science. The limitation of this first exclusive concentration is that it erects a wall of exclusion limiting itself to a single field, domain or habitation in the movement so that it is aware only of that and unaware of all the rest. Thus a principle of self-limiting knowledge has emerged which culminates in a positive and effective potential Education. A seeker of Truth utilises the faculty of first exclusive concentration towards calling down the spaceless Infinity to the limited space of his surrounding world.

6b) Education through Second Exclusive Concentration:

“Inheritor of the brief animal mind,
 Man, still a child in Nature’s mighty hands
 In the succession of the moments lives;
 To a changing present is his narrow right;
 His memory stares back at phantom past,
 The future flees before him as he moves;
 He sees imagined garments, not a face.”

Savitri-53

“Absorbed in the present act, the fleeting days,
 None thought to look beyond the hour’s gains,
 Or dreamed to make this earth a fairer world,
 Or felt some touch divine surprise his heart.”

Savitri-145

“He is a puppet of the dance of Time;
 He is driven by the hours, the moment’s call
 Compels him with the thronging of life’s need
 And the babel of the voices of the world.”

Savitri-478

“(Death said) Hope not to call God down into his life.
 How shalt thou (Savitri) bring the Everlasting here?
 There is no house for him in hurrying Time”

Savitri-644

“I (Savitri) claim from Time my will’s eternity,
 God from his moments.”

Savitri-652

“And love and joy overtake fleeing Time.”

Savitri-664

“Absorbed no more in the moment-ridden flux
 Where mind incessantly drifts as on a raft
 Hurried from phenomenon to phenomenon,
 He abode at rest in indivisible Time.

As if a story long written but acted now,
In his present he held his future and his
past,
Felt in the seconds the uncounted years
And saw the hours like dots upon a
page.”

Savitri-33

Then there is development of **second exclusive concentration**, which is defined as to preoccupy and limit oneself with the mental knowledge of the present which is hurriedly changing from moment to moment in a helpless succession of events, forms, phenomena and actions, oblivious of the successive past and future happenings except that of memory that holds little and vague inference of future; through this concentration the objective experience of the ever-changing present environment is realised through a superficial movement of consciousness; thus, the man is practically and dynamically the man of moments; future is withheld from his possession; identifies himself solely in the name and personality of the present narrow existence, lives only in his immediate and outward work and problem and ignorant of his limitation of past births and Spirit's unending future or put aside the whole infinite course of Time and his rest of total Self and Nature. Yet all the time this existence in the present moment is not the real or the whole truth of his being, but only a practical or pragmatic mental construction for the purposes of the superficial movement of his life and within its limits and he recovers partially from this restriction by linking together the succession of moments, the succession of points of Space, the successions of forms and movements in Time and Space which are beyond his control and comprehension. The superficial or the apparent man can dissolve its partial concentration of living from moment to moment and go back from its present action at any time to the consciousness of the larger Self and he can only do it to some extent in exceptional conditions of his mentality or, more permanently and completely, as the fruit of a long and arduous self-training, self-deepening, self-heightening and self-expansion. His objective in life is to exist consciously in eternity, in the truth of the indivisibility of Time, in the indivisibility of Force and substance and not in the bondage of the hour and become patient trustee of the slow eternal Time. The real truth of his being is a time transcending eternity and living in the whole infinite course of triple Time, but not to a definite succession of moments and all the past, present and future are perfectly stored in every detail in the all-retaining integral Consciousness within him. He utilises this second exclusive concentration towards calling down the Timeless Eternity to the slipping moments.

6c) Education through Third Exclusive Concentration:

“So must the dim being grow in light and force
And rise to his higher destiny at last,
Look up to God and round at the universe,
And learn by failure and progress by fall
And battle with environment and doom,

By suffering discover his deep soul
And by possession grow to his own vasts.”

Savitri-146

And then, **the third exclusive concentration** or **reverse movement of exclusive concentration**, which is defined as the complete absorption in the objective means or instruments of Education in finding the subjective Being or concentrates exclusively on the concealed inner being by quieting the frontal active *prakriti* and subjective experience of the ever-modified mental states of its personality. Exclusive concentration on subliminal being might throw strong light on the large inner life and extend vastly the powers of human beings and it might lead towards an independent and radical spiritual realisation but it would not be by itself an integral valid solution of truth of individual existence or lead us successfully to the integral knowledge of Reality which is something beyond the One and the Many, containing both and aware of both. The third exclusive concentration can be utilized further for unfolding the part knowledge of the Brahman (1) either through concentration of the One in itself to the exclusion of the Many; one can plunge by a **trance of exclusive concentration** into a mystic sleep state by a subjective abolition of cosmic forces or pass abruptly in waking Mind into a state belonging to the supreme superconscience or (2) of the Many in their own action to the exclusion of the all-awareness of the One, (3) or of the individual being absorbed in his own self to the exclusion of both of the One and the rest of the Many who are then to him separated units not included in his direct awareness, (4) or again there may intervene all the above three separative active consciousness in a separative movement; but this takes place not in true self, but in the active *Prakriti*. This concentration is utilised to find the true physical being, true vital being, true mental being and the Psychic being.

6d) Education through Fourth Exclusive Concentration:

“Unending **Space** was beaten into a curve,
Indivisible **Time** into small minutes cut,
The infinitesimal massed to keep secure
The mystery of the **Formless** cast into **form**.”

Savitri-266-67

“She crossed through **spaces** of a **secret self**
And trod in passages of **inner Time**.”

Savitri-490

“She passed beyond **Time** into eternity,
Slipped out of **space** and became the Infinite;”

Savitri-555

“The infinite holds the finite in its arms,
Time travels towards revealed eternity.”

Savitri-623

“A mute Delight regards **Time’s** countless works:
To house God’s joy in things Space gave wide room,
To house God’s joy in self our souls were born.”

Savitri-630

“**Time** thrills to the **sapphics** of her amour-song
And **Space** fills with a white beatitude.”

Savitri-632

“Is not the spirit immortal and absolved
Always, delivered from the grasp of Time?
Why came it down into the mortal’s Space?”

Savitri-653

This concentration is the outcome of fusion of above three exclusive concentrations. This is a concentration of separative active consciousness in a separative movement and this takes place not in true self, but in the untransformed active *Prakriti*. It does not prevent the full emergence and working of the whole conscious being behind the Ignorance, but a working in the conditions chosen and self-limited on the nature for a special purpose. This power of self-limitation for a particular working, instead of being incompatible with the Integral Concentration, is precisely one of the powers we should expect to exist among the manifold energies of the Infinite. In this concentration, the present moment is utilised in linking the subjective Time with the objective Space or in this concentration self-concentration and self-expansion are reconciled.

6e) Education through Essential Concentration:

“Absorbed no more in the moment-ridden flux
Where mind incessantly drifts as on a raft
Hurried from phenomenon to phenomenon,
He abode at rest in indivisible Time.
As if a story long written but acted now,
In his present he held his future and his past,
Felt in the seconds the uncounted years
And saw the hours like dots upon a page.”

Savitri-33

“All we attempt in this imperfect world,
Looks forward or looks back beyond Time's gloss
To its pure idea and firm inviolate type
In an absolute creation's flawless skill.”

Savitri-108

The second instrument of swift Psychic Education in Ignorance is the development of **Essential Concentration**, which is defined as the entire self-absorption in the essence of its own being through deeper self-oblivion of outward things. There are the dynamic function and pragmatic creative values of the Essential concentration; but what concerns us in our present inquiry is to learn from its way of action the exact character and nature of this deeper and larger cognition and how it is related to true knowledge of Self. Its main character is a knowledge by the direct contact of consciousness with its object

or of consciousness with other consciousness; but in the end we discover that this concentration is an outcome of an Integral Concentration, a translation of it into a separative awareness of things. The superficial or apparent man with his active self-oblivion cannot go back at will to the real man within; he can do it to some extent during exceptional or abnormal or supernormal moment of his life. This essential concentration will carry one behind the surface physical nature and one will enter vast domain of subtle physical, subtle vital and subtle mental world and consciousness will undulate between Superconscious Silence and Inconscient torpor for purification and transformation action. In essential concentration, action need not bind or limit a liberated Soul, it binds or limits only the surface constructed personality. It is only by going back from surface physical mind to the Psychic or Spiritual Consciousness that vision, knowledge and cognition of triple time and transcendence of this attachment to present moment are wholly possible. He can get out of this moment-cognition of second exclusive concentration into a status of cognition of the eternal of essential concentration proper to the true consciousness by breaking the imprisonment in moment with its limitations of sensation, memory, inference and conjecture.

If we go deeper within to discover the essential concentration, then we can see that it is not a particular part of us but the whole man who is doing the action and this action depends on our whole character, temperament, all our past, not the past of this life only, but in other lives and not only our past but past, present and predestined future of ourselves and the world are the determinants of work. This concentration gives one the capacity to move consciousness from nether Inconscient Sheath to the highest Bliss Sheath.

6f) Education through Multiple Concentrations:

“His soul must be wider than the universe
And feel eternity as its very stuff,
Rejecting the moment’s personality
Know itself older than the birth of Time,
Creation an incident in its consciousness,”

Savitri-537

“He feels the universe as his larger self,
Makes Space and Time his opportunity
To join the heights and depths of being in light,”

Savitri-659

The third instrument of swifter Spiritual Education in Knowledge is the development of **Multiple Concentration**, the method of the totalizing or global overmental awareness, which is defined as a greater concentration or self-absorption in the universalised Self for greater world action. With the expansion of subtle physical, subtle vital and subtle mental sheath, the consciousness is universalised and one feels the whole universe is within him and enters the greater creation, action and ananda of universal proportion. This

global consciousness includes coexistence of both static being of *Purusha* and dynamic action of *Prakriti*, the soul and its instruments, the Self and the dynamisms of the Self-Power, *atmashakti*: it can then embrace its manifestation with a larger Consciousness free from the previous Nature's limitation and oblivion of the indwelling Spirit. This concentration reconciles all the planes of consciousness from nether Inconscient Sheath to highest Bliss sheath.

6g) Education through All-inclusive Integral Concentration:

“A breadth of all-containing Consciousness
Supported Being in a still embrace....
A great all-ruling Consciousness is there...”

Savitri-271

“All Time is one body, Space a single look:
There is the Godhead's universal gaze
And there the boundaries of immortal Mind:
The line that parts and joins the hemispheres
Closes in on the labour of the Gods
Fencing eternity from the toil of Time.”

Savitri-660-61

“There Time dwelt with eternity as one;
Immense felicity joined rapt repose.”

Savitri-678,

“But when the phantom flame-edge fails undone,
Then never more can space or time divide
The lover from the loved; Space shall draw back
Her great translucent curtain, Time shall be
The quivering of the spirit's endless bliss.”

Savitri-684,

"Concentration is indeed the first condition of any Yoga, but it is an all-receiving concentration that is the very nature of the integral Yoga."

The Synthesis of Yoga-78

The last instrument of swiftest Supramental Education is the development of **Integral Concentration**, which is capable of an integral, comprehensive, multiple, infinite self-concentration. It is further defined as entire absorption in the three poises of Self or a triune realisation; (1) that is Self is in all things which is the basis of our **individuality in the universal**, (2) all things are within the Self which is the basis of our **oneness in difference** and (3) all things are made up of the stuff of Self which is the basis of our **oneness with all**. An integral concentration is the basis of an entire harmonisation of life through the total transformation, unification, integration of the Being and Nature and there would be no farther need of a slow evolution counting many millenniums for each step, the halting and difficult evolution operated by Nature in the past in the unconscious creatures of the Ignorance. This concentration purifies, transforms, perfects all the multiple planes of ten Sheaths in large scale.

6h) Recapitulation:

“Annulling an original nullity
The Timeless took its ground in emptiness
And drew the figure of a universe,
That the spirit might adventure into Time
And wrestle with adamant Necessity
And the soul pursue a cosmic pilgrimage.”

Savitri-622

The supreme integrality of the *Brahman* holds all these seven states or powers of its concentration together as a single indivisible Being looking at all itself in manifestation with a simultaneous triple self-vision. Thus radical transformation through Nature’s method of triple movement of (1) ascent of Consciousness to realize the Being, (2) widening of the field and base through descent of Consciousness and (3) integration of Being and Becoming are realised. The integral emergence of total Consciousness is the ultimate goal of the evolving Nature. The old inconscient foundation of our body is made subtle, plastic, pure and conscious by the inflow of light and awareness from above and its depths annexed to the heights of the Spirit through rapid development of the Truth-consciousness. There must be achieved a new Spiritual height, wideness, depth, subtlety, intensity of our consciousness, of its substance, its force, its sensibility, an elevation, expansion, integral capacity of our being, and an assumption of mind and all that is below mind into that larger existence.

7) All problems of Concentration are the problem of Surrender, *Yajna*, preliminarily exclusive Self-consecration and ultimately Integral Self-Consecration. ‘The effective fullness of our concentration on the one thing needful to the exclusion of all else will be the measure of our self-consecration to the One who is alone desirable.’⁵⁹ With the increase of concentration, the consecration becomes absolute.

Surrender is defined as *Prakriti*’s submission to *Purusha*. Concentration is born when this submission causes *Prakriti* to merge with *Purusha*. *Prakriti*’s concentration around the *Purusha* is defined as Sincerity. *The Gita* defines *Sraddha* as the original nature of *Purusha*, *Sraddhamayayo Purusha*.¹⁴ So the reverse movement of sincerity or *Purusha* leaning to embrace *Prakriti* is defined as *Sraddha* or *Purusha* pouring its aspect of Love, *Ananda*, Peace, Silence, Force and Wisdom on *Prakriti* is defined as *Sraddha*.

Integral Yoga recommends two types of surrender, one *Vedantic* and the other *Vedic*; the former makes us one by identity in our inmost Being and the latter makes us one in our Becomings by resemblance to the Divine in our nature.

In *Vedantic* sacrifice *Prakriti* is silenced so that the *Purusha*, Psychic being ascends and merges with the *Ishwara*, Spiritual being and subsequently *Ishwara* merges with the *Brahman*, Supramental being. This ascension of Consciousness causes the divine Force, *Shakti, Maya*, to descend into the lower nature of mind, life and body. In *The Synthesis of Yoga* more importance is given to *Vedantic* sacrifice; it is fully developed through *Karma, Jnana and Bhakti Yoga* and hinted little about *Vedic* sacrifice.

In *Vedic* sacrifice, *Prakriti* is agitated to create a rift in either of the lower mind such as physical mind, sensory mind, emotional mind, intellectual mind etc or *Prakriti* surrenders to *Shakti*, or the power of *Ishwara*. As a result higher Consciousness or *Shakti* first descends to successive layers of mind, life and body. As a result the *Prakriti* is silenced and experiences ascent of Consciousness through *Purusha's* union with *Ishwara* and subsequently union with *Brahman*. In *The Mother* book, more importance is given to *Vedic* Sacrifice, *Prakriti Yajna*¹⁵ than the *Vedantic* sacrifice, *Purusha Yajna* and in *Savitri* both the exercises are widely explored.

So the *Vedantic* sacrifice is identified as indispensable exercise supported by still more powerful dispensable *Vedic* sacrifice. What the *Vedantic Sadhaka* achieves that of 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. Waking union the *Vedic Sadhaka* will experience is defined as the individual *Purusha* enlarges its active experience to the highest state of *Turiya*.

Through consecration, one experiences static Divine union known of ascent of Consciousness and dynamic Divine union known as descent of consciousness. Submission of finite dynamic consciousness, *three gunas*, to infinite static consciousness, *Purusha, Ishwara and Brahman* is defined as (*Vedantic*) surrender. And repetition of this submission of untransformed *Prakriti* to infinite dynamic consciousness, *Shakti, Maya*, is defined as (*Vedic*) surrender.

To continue again the root formula:

8) All the problem of consecration is the problem of equality, *samata*. This equality is of six types, *Titiksa*, endurance, *Udasinata*, indifference and *Nati*, submission to the will of God, *sama rasa*, equal sap of nectar, *sama bhoga*, equal enjoyment and *sama ananda*, equal delight.

9) All problem of equality is the problem of renunciation. In integral Yoga renunciation is identified as entire rejection of attachment, desire, duality, ego,

initiation of work and three *gunas*. Equality helps to realise complete detachment/rejection of lower nature and discovery of absolute movement of Divine Light, Power and *Ananda* which are indispensable for Divine perfection.

Through increase of renunciation, *tyaga*, on will or physical mind, intellect or sattwic mind and emotion or vital mind one finds equality, *samata*, of triple Yoga; through prolongation of equality one finds peace, *shanti*, through prolongation of peace one finds Spiritual ease and happiness, *sukha*, through prolongation of happiness one discovers the exceeding joy and laughter of the Soul, *hasya*, *atma prasada*, which is identified as natural state of a fulfilled man.

So by renunciation one arrives at equality; by *samata* one arrives at the consecration of Self and Nature. Or ‘An inner renunciation of personal desire leads to equality, accomplishes our total surrender to the Divine, supports a delivery from dividing ego which brings us oneness.’⁶⁹ By practice of consecration one experiences Divine union, as a result concentration and purity grow, each helping the victory of other till eternal calmness is established. Purification of *buddhi* is also possible by detachment/rejection of lower Nature. Concentration subsequently gives birth to sincerity; again sincerity gives birth to *Sraddha*. *Sraddha* acts as pivot for the perfection of instrumental nature and obedience to the Divine Law, *Dharma*. Obedience to the norms of integral Yoga harmonises all the problems of existence. Total harmony is the condition of perfection of Divine Life which is attained by total union with the Divine, union with Indwelling, Over-dwelling and Transcendent Divine. Integral Yoga or integral Evolution promises triple perfection of divine life. They are fullness of Being, fullness of Consciousness and fullness of Life.

Consciousness is the central Truth of Divine Life which is a self-aware force of existence extended from Inconscient Sheath to Bliss Sheath. By movement of Consciousness fullness of Being, fullness of Consciousness and fullness of life can be attained. **Harmony** is the inherent Nature of infinite Divine Consciousness and disharmony or limited harmony is the nature of the finite Consciousness of three *gunas*. The Law that descends from Psychic, Spiritual and Supramental Consciousness is known as *Dharma*. The Law that enters the human vessel from tamasic and rajasic mind and from the surrounding world is known as *Adharma*. **Vedantic Sraddha** is the pouring down of Divine attributes of infinite Static consciousness into finite dynamic Consciousness of three *gunas* through *Purusha Yajna*, Vedantic self-discipline. **Vedic Sraddha** is the pouring down of Divine attributes of infinite Dynamic Consciousness into finite dynamic consciousness of three *gunas* by *Prakriti Yajna*. **Sincerity** is the concentration of finite dynamic Consciousness of three *gunas* around the Psychic being. **Exclusive concentration** is a concentration of separative mental active consciousness absorbed in part knowledge or a part action of

the being and excluding the rest from its awareness. Submission of finite dynamic consciousness to infinite static Consciousness is defined as (*Vedantic*) **surrender**. Submission of finite dynamic consciousness to infinite dynamic consciousness is defined as (*Vedic*) **surrender**. Equality is gained when the Consciousness goes beyond the finite consciousness of three *gunas*. Renunciation is the rejection of finite dynamic consciousness represented by three *gunas* of *apara-prakriti*.

B: The Main Formula of integral Yoga:

‘The **earliest formula** of Wisdom promises to be its last, --God, Light, Freedom, (Bliss), Immortality.’¹⁶

Sri Aurobindo

The literal meaning of integral Yoga is the union with the total Consciousness of the Eternal. The written truth of integral *Shashtra* had descended from above like traditional *Shashtra* as formulas, *Sutras* and was further expanded and heightened through ascension and widening of Consciousness. All the (ten) formula of integral Yoga breaks through to uncover the integral Divine which includes integral Divine Law, integral Divine manifestation, integral Divine liberation, integral Divine transformation and integral Divine Perfection.

1) ‘**All life is Yoga**,’⁵⁸ *sarva(ananta)jivanam nitya-yogamastu or sampurnam jivanam yogamayam bhabet*. All life is a secret unconscious and conscious Yoga of Nature intended to become progressively self-conscious, luminous and self-fulfilled. Life develops many initial hints of Divinity and change of nature by liberating them which must be enforced upon the whole of life and not merely on a part of this life. Where effort of this whole of life can become the conscious Yoga of Nature and must extend over to All Life until the recovery of the complete and undivided Divine Life. All Life is defined as subtle link of union that joins succession of past, present and future lives and it is the right play of the Soul with all the possibilities of Nature for self-expression, self-experience, self-knowledge and all-knowledge. The key to life’s hidden secret is the true relation of this Spirit with its own created existences. The true joy of life can be experienced by profound union of the Self and the Nature. And Yoga is a practical psychology and the central common principle of all *Vedantic* schools of Yoga is defined as the self-fulfilment of the *Purusha*, the Lord of Yoga through the movement of His Energy, Consciousness or *Prakriti*. The central common principle of all *Tantric* school is the self-fulfilment of *Prakriti* by her *Purusha*. In integral Yoga a relation between *Purusha* and *Prakriti* exists whose static union will lead towards Rest, Purification, Freedom and Liberation of Soul and whose dynamic union will lead towards divine Action, new Creation, Delight and transformation of Nature. Static union will establish the *Ishwara* in the heart as hinted in *the Gita*, “The Lord is stationed in the heart of all creatures”⁵⁷ or “the Lord as Self, abides in the heart of all beings”⁵⁷ and dynamic union will

establish *Ishwari* in the heart as hinted in *Savitri*, ‘A face, a form (of the Divine Mother) came down into her heart’⁵⁴ or as hinted in the Gita, ‘Para-prakriti has become the Jiva in the heart,’ *paraprakritir Jivabhuta*. When both experiences reconcile, then heart becomes the dwelling place of the ‘incarnate dual Supramental Godhead’⁵⁵ and this experience will repeat in other nine occult centres.

2) **All Yoga is compression of one’s Evolution by all possible ways of union with the Divine** or all Yoga is a swift and concentrated conscious evolution of Being. *Sarvayogah abhibyaktimastu* or *yogasakalam abhibyakteh sankochanam*. To become aware of the truth of our being and becoming is the object of all Yoga. Or all the revelatory aspects of the Divine must be caught in the wide nets of integral Yoga. All Yoga is in its nature an attempt and an arriving at unity with the Supreme Being, Supreme Consciousness and Supreme *Ananda*. Evolution is defined as the progressive self-manifestation of Nature in man. The Nature affects her aim of collective slow growth through evolution in Ignorance and the individual experiences rapid revolutionary change through Yoga or spiritual Evolution in knowledge; the former arrives at the Divine through concentration on her own manifestation whereas the latter goes beyond Nature to the Lord of Nature and beyond universe to the Transcendence. Natural evolution in ignorance is an uncertain growth by the pressure of environment, partly by groping education and an ill-lit purposeful effort, partially illumined and half-automatic use of opportunities with many blunders, lapses and relapses, veiling a secret divine intervention and guidance. In Yoga we replace this confused crooked crab-motion by a rapid, conscious, concentrated and self-directed evolution which can compress the growth of many lives into a single birth.

3) **All Evolution is the heightening of force of Consciousness** until it passes from a mental, vital and physical instrumentation into the essence and power of the Spirit. Or All Evolution is the awakener of higher states of Consciousness. *Sarva-abhibyakti cetayanti sumatinam astu* or *Sarva abhibyanjanam sumatinam chetakamastu*. All evolution must move in stages through combination of three ascending gradations that of the **evolution in Inconscient**, a bodily life which the unassisted Nature might take centuries and millenniums or many hundreds of lives to form the basis of our existence; the **evolution in Ignorance**, a mental life into which we emerge and enlarge it into greater completeness and the **evolution in Knowledge**, the greatest rapidity and concentration of movement of divine existence. The essence and true nature of Consciousness are that it is a power to be aware of itself and its object and this power must be direct, self-fulfilled and complete. The destiny of the evolving Consciousness is to become aware of the Self and aware of all existence which is the body of the greater Self. The practice of movement of Consciousness leads one to the discovery of inner Psychic and higher Spiritual possibility and elevates one to all-retaining Consciousness where past births and future births are contained, present and effective. Integral Yoga aspires for

that central change of Consciousness which **rests in the One and acts in the All**. It is a growing direct Spiritual experience, vision, feeling of the Supreme and the cosmic existence, the Divine in itself and the Divine in all things.

4) **All Consciousness is one but in action it involves in manifold concentrated Effort and spontaneous movement of *Shakti*** to realise every possible line of Spiritual experience. *Sarvachetana bahubidha abhyasam astu or chetana sakalam prakruteh bahubidha cheta*. All Consciousness is the combination of Exclusive Consciousness, the action of surface mind and intellect, Essential Consciousness, the action in the subtle world, the Multiple Consciousness, the universal action and Supramental Consciousness, links highest with the lowest world and achieves indivisible whole. Personal effort is defined as the attempt of the egoistic mind to identify itself in a wrong and imperfect way with the workings of the divine Force. Ego turns into desire, wish and craving of the intellectual, emotional and volitional mind. As we gain clarity through purification, the turmoil of egoistic effort becomes calm self knowledge and leads us to the source of growing light.

5) **All Effort is the synthesis of all the wide and supple Methods**, *Sarvah abhyasah (avhyasa sakalam) vidhi-purbakam astu*, pursued by the (1) comprehensive Spirituality of ancient *Vedantic* Seers who work out the relationship between *Purusha-Prakriti*, *Ishwara-Shakti* and *Brahman-Maya* by equal regard and reverence towards earth the Mother and heaven the Father, God and Man, Matter and Spirit, *Ishwara* and *Ishwari*, (2) exclusive Spirituality of later *Vedantic* ascetics, the exclusive worshipper of the Being, the *Brahman*, the *Ishwara* and (3) the synthetic Spirituality of *Tantrics*, the exclusive worshipper of the Energy, the Consciousness, *the Mother*, the *Ishwari*. The goal of all effort and all sacrifice is the full recognition of the inner Guide and the Master of the Yoga.

6) **All the method is the synthesis of (central truth of all) self-discipline**, *Sarva vidhi anusashanam astu or vidhi sakalam anusashana samnwitam bhabet*. All Methods are the invention of evolutionary Nature through the synthesis of Indispensable ancient *Vedantic/Vedic* and Dispensable later *Vedantic* self-discipline of integral Yoga. Or all methods, grouped under the common name of *Yoga* are special indispensable Psycho-spiritual and dispensable Psycho-physical processes founded on the fixed truth of Nature.

Indispensable methods are necessary to build the Spiritual foundation and dispensable methods are necessary for Spiritual integration. The method of integral Yoga is a direct commerce between the human *Purusha*, the Psychic being, the *Kshara* in the individual body and the Divine *Purusha*, the Spiritual being, the *Akshara* who dwells in every body and yet transcends all form and name and the Supramental being, the *Purushottama*, the source of all being and existence through the triple Path of Works, of Love and of Knowledge. The method of integral Yoga is to put our whole conscious being into relation and

contact with the Divine and direct Him to transform the entire lower nature into His Divine Nature. The *Sadhaka* will take as much care and thoroughness from the most insignificant action to the greatest action as means of self-offering and lifts all into the Light and transforms all. For him in the Yoga there is nothing too small to be used and nothing too great to be attempted. Due to the entire consecration, all the *sadhana* is done for him from above by an impersonal Force so he has no business with ego and pride and he will live like a slave and disciple of the Master with full of gratitude for the Divine Master.

7) **The practice of all self-discipline leads to continuous union with the Self, *Sarvam anusashanam yunjita satatam atmana.*** Or all self-disciplines labour in their different ways to realise the one supreme experience. Integral Yoga is neither exclusive worship of the *Shaktis*, the Energy, the Consciousness, the *Chit* nor the exclusive worship of the *Purusha*, the *Ishwara*, the Being, the *Sat*, but to find a passive and an active relation between Them, the *Purusha* and *Prakriti* relation in ignorance, *Avidya*, *Ishwara* and *Shakti* relation in Spiritual plane, *Vidya*, and *Brahman* and *Maya* relation in Supramental plane, *Vijnana* resulting in *Ananda*. When *the Prakriti, the Ishwari, the Maya, the Chit* are self absorbed in the conscious existence of *the Purusha, the Ishwara, the Brahman, the Sat* respectively, there is rest, the *Nirvana*, the realisation of Oneness. When *the Purusha, the Ishwara, the Brahman, the Sat* pour themselves out in the action of *the Prakriti, the Ishwari, the Maya, the Chit* respectively then there is action, creation and *Ananda* in Ignorance, exclusive Knowledge, comprehensive Knowledge and supreme Knowledge respectively.

8) **All Dispensable self-disciplines are termed as Psycho-physical methods, which mean to pursue inner development with the help of outer aid, support, *Sarva aniyatam anusashanam bahya abalmbana ashritam.*** Or all dispensable self-discipline is defined as finding of the Self by confronting, seizing, conquering the difficulties of nature or agitating and exciting the all Nature. It ensures that lower formulations can also be used for highest Spiritual and Supramental perfection. These lower formulations are having following six disadvantages; firstly dependency on any physical, external and mechanical means can confine life within the limitation of exclusive concentration and subjection to *Prakriti*; secondly, it may awake the *Kundalini Shakti*, which asks the attention of physical *Guru* and the necessity of pure and strong vessel; thirdly these exercises are separative movements which take place not in the true Self, not in the silence, but in the active *Prakriti*; fourthly these actions are continued in active mind, directly opposes the passive silence which is the condition of full disclosure of Spiritual and Supramental action; fifthly the exclusive quest of psycho-physical methods are born or invented out of the impatience of the later *Vedantic* saints and ascetics to possess the Divine exclusively and too much indulgence in it can create a gulf between the Creator and His Creation resulting in impatience and lastly, the aims of integral Yoga

can be arrived at by these methods but there are other means, preferably higher Spiritual formulations, which are more subtle, essential, powerful and pliable.

9) **All Indispensable self-disciplines are termed as Psychic, Spiritual and Supramental methods which mean to pursue inner development with the assistance of inner aid and without the support of any outer aid;** where the higher formulations are used for transformation of lower faculties, *Sarva niyatam anusashanam bahya abalmbana rahitam*. Or all Indispensable self-discipline is defined as finding of the Self by silencing or drawing back from the difficulties of all Nature. It ensures largest possible development in shortest possible path and also ensures that a Spiritual man needs nothing external for completeness of his existence. Integral Yoga will use fully active or positive methods subordinated by passive or negative methods consistent with the totality of the aim of perfected universalised individual Power, Knowledge and *Ananda*; it will combine passive method of equal endurance with active method of spontaneous possession of universal energy of oneness and *ananda*, passive method of impartial indifference with active method of high-seated impartial acceptance of life strong to transform all experience into greater values of equal spirit, passive method of calm resignation and submission with the active method of full surrender of its personal being to the Divine, passive purity of entire god content with complete silence of vibrant mental and soul concentration, passive state of profound absorbing quietude of impersonal peace with active purity of perfect joy of being and bliss of Divine action. It will combine positive self-discipline of purity and concentration which is identified as right arm of integral Yoga with negative practice of renunciation which is identified as its left arm.⁵³

10) **All Dispensable self-disciplines are used to subordinate the all Indispensable self-discipline** and its indispensability is felt after the Spiritual foundation is established on a secure basis.¹⁷ *Sarva niyatam anusasanam adhinasta sarva aniyatam anusasanam*. All mind or all Nature has the capacity to possess the All Divine partially whereas the All Divine has the capacity to possess the all mind or all Nature entirely; so the latter must be pursued by pacifying the lower mind and the former must subordinate it by activating the all mind or turning the lower mind Godward. All mind consists of lower ranges of consciousness that of physical mind, vital mind, sensory mind, emotional mind and intellectual mind and higher ranges of Consciousness that of higher mind, illumined mind, intuitive mind and overmind.

11) In integral Yoga the practice of ‘psycho-physical processes on a large scale’¹⁸ is the direct substitution of spiritual methods; ‘psycho-physical power of vision’¹⁹ is the substitute of ‘the spiritual sight, the pure sense, the Supramental *samjnana*’;¹⁹ Spiritual vision is ‘something much more near, profound and comprehensive than mental vision’;⁵² ‘memory is a poverty-stricken substitute for an integral direct abiding consciousness of self’;²⁰ ego is only an outward false substitute²¹ of Psychic entity; ‘false soul of desire’⁶¹ is

the substitute of true Psychic Being; individual ego is the ‘subjective substitute’²² of true self; communal ego is the substitute of ‘collective soul’;²³ ‘this voice of the soul is not what we call conscience — for that is only a mental and often conventional erring substitute;’⁶⁰ reason is a substitute of intuitive mind²⁴ or ‘a delegate or substitute of the Supermind;’²⁵ mental knowledge is the ‘substitute for the more real and integral knowledge;’²⁶ pseudo-intuition, which frequently visit man’s mind is the ‘adulterated article or false substitute’²⁷ of intellect; sense mind is the ‘dumb substitute for thought;’²⁸ sense organs are the substitute of ‘psychical hearing, touch, smell, taste’²⁹ which is again the substitute of ‘Supramental sense;’³⁰ all mind constructed laws and standards like law of truth, law of justice, law of love are the substitute of the liberty in the spirit or the law of the self;³¹ mental and vital association are the substitute of Psychic and Spiritual oneness; egoistic life is the substitute of Divine Life;³² mankind or community or state is the substitute of God;³³ mental law of good is substitute of spiritual change;³⁴ mental control is the substitute of ‘control of the spiritual Reality;’³⁵ falsehood is a ‘lurid substitute’³⁶ of truth; ‘the appreciations of our human mind and desire-soul’³⁷ is a substitute for the divine values; *titiksa*, the facing, enduring and conquest of all shocks of existence is the substitute for elimination of suffering;³⁸ equality is the substitute of *Sachchidananda* consciousness³⁸ which is All-Bliss; ‘there must be an ascent which substitutes the principle of knowledge;’³⁹ the soul of Matter, *annamaya purusha*, is the substitute of the conscious foundation of being;⁴⁰ intellectual logo ‘is only a partial representative and substitute for the greater supramental Logos;’⁴¹ the action of lower *Prakriti* is the dynamically substituted by ‘the action of the supreme and universal divine *Shakti* under the control of *Ishwara*;’⁴² the egoistic state always subject to the ignorant and troubled action of the desire soul is substituted by ‘large and luminous static equality which quiets the reason, the emotional mind, the life mind and the physical nature;’⁴² prayer is the substitute of ‘the faith, the will, the aspiration;’⁴³ faith is the substitute of ‘knowledge and perfect experience;’⁴⁴ written truth or *Shastra* is the substitute of ‘eternal *Veda* secret in the heart of every thinking and living being;’⁴⁵ personal effort is the substitute of divine Will;⁴⁶ concentration is the substitute of ‘active oneness;’⁴⁷ psychological observation is the substitute of ‘Supramental cognition;’⁴⁷ passive silence is the substitute of ‘Supramental gnosis;’⁴⁸ Soul is the subordinate term of Divine Bliss; mind is taught to be the obedient subordinate of Supermind⁴⁹ and Ignorance and Mind are defined as grandmother and ‘barren mother’⁵⁰ respectively of their unreal child, this false world of mental *Maya*. Supramental *Maya*, the power of *Brahman* and *Shakti* are grandmother and virgin mother of their real child, the true world which waits for its self-fulfilment. For a *Sadhaka*, until the higher Psychic and Spiritual faculties have evolved, he can rely on these substitutes as an aid to *sadhana* and wait patiently for emergence of higher instrumentation.

12) Those who practice this *Yoga* must have an integral mental conception of the Divine from the very beginning of their *Sadhana* life that of Divine is in

all things; all things are within the Divine and all things are made up of the stuff of the Divine and they must be wholly aware of the entire object of integral Yoga and opposition of all other Spiritual disciplines towards its practicality and final outcome. Any partial knowledge can fragment the Divine, Law of Integral Yoga, human collectivity and His creation. And lastly they must strive to attain fullness of Life and Being by perfecting the movement of Consciousness. One can arrive at the fullness of Consciousness only by intensifying the double movement of Consciousness.

The vision of Spiritually strong *India* rests on few individuals who can attain the largest development, widest and deepest movement of Consciousness in shortest possible time. First, there will be emergence of few Spiritual men who will be able to reconcile Spirit and Matter partly then, there will be emergence of Gnostic and Bliss Souls to make this reconciliation entire. And it is through acceptance and consecration of physical work of all types, *sarvakarmani*,⁵⁶ not by rejecting action as defective, *dosam*, the highest Spirit must enter contact with the nether imperfect Matter and bring the possibility of Divine Life. That is the promise of the infallible Supramental action on earth through which Matter will reveal the Spirit's image.

OM TAT SAT

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- 4: CWSA-21/The Life Divine/4,
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- 8: CWSA-23/The Synthesis of Yoga/250,
- 9: The Gita-6.23,
- 10: CWSA-24/The Synthesis of Yoga/700,
- 11: The Gita-18-66,
- 12: Savitri-200,
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- 14: The Gita-17.3,
- 15: The Mother-37,
- 16: CWSA-21/The Life Divine-41,
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 54: Savitri-528,
 55: “The incarnate dual Power shall open God’s door,
 Eternal Supermind touch earthly Time.” Savitri-705, “When in your heart and thought you will make no difference between Sri Aurobindo and me, when to think of Sri Aurobindo will be to think of me and to think of me will mean to think of Sri Aurobindo inevitably, when to see one will mean inevitably to see the other, like *one and the same Person*, — then you will know that you begin to be open to the supramental force and consciousness.”
The Mother/The Mother’s Centenary Works/13/32/4 March 1958
 56: The Gita-3.30,
 57: “The Lord is stationed in **the heart of all existences**, O *Arjuna*, and turns them all round and round, mounted on a machine by his *Maya*.” The Gita-18.61, “I, O Gudakesha, as the Self, which abides in the heart of all beings. I am the beginning, the middle and the end of all beings.” The Gita-10.21,
 58: CWSA-23/The Synthesis of Yoga-8,

59: CWSA-23/The Synthesis of Yoga-85,
60: CWSA-23/The Synthesis of Yoga-154,
61: CWSA-23/The Synthesis of Yoga-175,
62: CWSA/23/The Synthesis of Yoga-186,
63: “Pursuing all knowledge like a questing hound.” Savitri-39,
64: “How has he (Satyavan) through the thickets of the world
Pursued me (Para-prakriti Savitri) like a lion in the night” Savitri-614,
65: The Gita-7.5,
66: “The Yoga of self-perfection is to make this double movement as absolute
as possible... This complete detachment, impossible without an entire self-
government, equality, calm, *sama*, *samata*, *santi* , is the surest step towards the
purification of the buddhi. A calm, equal and detached mind can alone reflect
the peace or base the action of the liberated spirit.” CWSA/24/The Synthesis of
Yoga-669,
67: “But whatever his aim, however exalted his aspiration, he has to **begin**
from the law of his present imperfection, to take **full account** of it and see
how it can be converted to the law of a possible **perfection.**”
CWSA/24/The Synthesis of Yoga-631,
“‘This is in fact what the mass of men do; (1) a small minority trample down
the life instinct and strain after an **ascetic perfection**; (2) most obey the
gross will to live with such modifications and restraints as society imposes
or the normal social man has been trained to impose on his own mind and
actions (**moderate perfection**); (3) others set up a balance between ethical
austerity and temperate indulgence of the desiring mental and vital self and
see in this balance the golden mean of a sane mind and healthy human
living. (4) But none of these ways gives the perfection which we are
seeking, **the divine government of the will in life.**” CWSA/24/The
Synthesis of Yoga-658-59,
“‘It is only by **increasing that (self) control** that he can move towards
perfection, — and it is only by **developing soul-power** that he can reach it.
Nature-power in him has to become more and more completely a conscious act
of soul, a conscious expression of all the will and knowledge of spirit. Prakriti
has to reveal itself as shakti of the Purusha.” CWSA/24/The Synthesis of Yoga-
631,
“‘But while the possession of the being, consciousness, delight, power of the
Self is the condition of perfection, —for it is only by knowing and
possessing and living in the truth of itself that the soul can become free and
perfect, — we hold that Nature is an eternal action and manifestation of the
Spirit; Nature is not a devil’s trap, a set of misleading appearances created
by desire, sense, life and mental will and intelligence, but these phenomena
are hints and indications and behind all of them is a truth of Spirit which
exceeds and uses them.” CWSA/24/The Synthesis of Yoga-666-67
“‘We find that it progresses towards a greater completeness in proportion as
we arrive at two kinds of perfection; first, a greater and greater detachment
from the control of the lower suggestions; secondly, an increasing discovery

of a self-existent Being, Light, Power and Ananda which surpasses and transforms the normal humanity... The Yoga of self-perfection is to make this double movement as absolute as possible.” CWSA/24/The Synthesis of Yoga-668-69,

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The Vision of Divine Perfection for Human Race

“So you may come across some passages (*The Mother’s* translation of *The Synthesis of Yoga*) that are not all that legible.

But the last part (The Yoga of Self-Perfection) is the longest, and it’s difficult, too.

He (*Sri Aurobindo*) did not complete it.

He never completed the last chapter, he told me, “You will complete it when I have completed my Yoga,” and then he went, left everything.

Afterwards, several times, he told me that I should be the one to complete it—I answered him that I did not have the brain for it. Or else I would have to write it in a mediumistic way, but I am not a good medium, I am too conscious—the consciousness is immediately awake in the background and watches the phenomenon, so it stops working.

Q: But your (The Mother’s) Agenda is the end of the “Yoga of Self-Perfection”!

Well, it will be a long end! (*Mother* laughs) In other words, when it’s over (we must first wait for it to be over), when it’s over, with these notes, we could establish something—you will have to wait for some time! There are still several years to go.”¹

The Mother

Sri Aurobindo’s teaching profession at *Baroda* and extreme revolutionary activity at *Calcutta* were period of active *Karmayoga* and the latter was considered as dreadful action, *ghorakarmani*,³ as pursued in the war field of *Kurukhetra*. At *Pondicherry* He was able to build His *Karma Yoga* aspect integral through intensification of Divine Will and activation of dynamic *Brahman* resulting in Supramental world action subordinated by the direct assistance of *The Mother* whose outer manifestation was *Ashram* and by His innate nature of living in inner and outer seclusion established Him as an integral *Jnana Yogi* and His *Bhakti* aspect was integral as He was able to entrench Himself between the Divine Love of *The Mother* in the Personal, Impersonal, Universal and Transcendent Plane and human devotion of His

disciples and devotees. Similarly when *Sri Aurobindo* left His earthly body, *The Mother* had established Herself integrally in *Karma and Bhakti Yoga* in addition to Her strong foundation of *Tantra and Hatha Yoga* and She continued Her effort to make Her *Jnana* integral by entry into *Sri Aurobindo's* writings through translation of *The Synthesis of Yoga*, *Savitri* and study of His other writings; this helped Her to wait another eight years after His departure to plunge into His unfinished work of cellular transformation through inner and outer seclusion,⁶⁰ a continuation of 'Yoga of Self-Perfection' which is activated after the reconciliation of *Karma, Jnana and Bhakti Yoga* and perfection of equality of Soul and Nature. The other condition of attaining integral Self-Perfection is to realise the double oneness of *Jiva* as the (1) portion of Supreme Self and (2) as one with the *Shakti* and through *Yoga of Self-perfection* a relation between *Purusha* and *Prakriti*, *Ishwara* and *Shakti*, *Brahman* and *Maya*, and *Sat* and *Chit* emerges in *Avidya*, *Jnana*, *Vijnana* and *Sachchidananda* plane respectively. From the above study we understand that in integral Yoga the period of inner and outer seclusion can begin for pursuing the 'Yoga of Self-Perfection,' which is activated after attaining equal concentration Power on *Karma, Jnana and Bhakti Yoga* and after attainment of 'equality of intelligence.'⁵ And also through continuation of 'Yoga of Self-Perfection' one can enter direct contact with the four Mediatrix Mother Powers as indicated in the sixth chapter of *The Mother* book. 'It is **necessary for our sadhana that we should thoroughly realise this truth** (of four Mediatrix Spiritual Powers) in order to escape from the pressure of the limiting ego view and universalise ourselves even on these lower levels where ordinarily the ego reigns in full force.'¹⁰

A traditional Yogi lives constantly in exclusive union with the Divine and an integral Yogi has three aspects of this union, (1) a union of Soul with the transcendent supreme Divine, (2) a union of Soul with dynamic universal Divine and (3) a dynamic Supramental action linking the transcendent origin and the universal Self and individual as a receiving and transmitting Soul channel works out integral, all-inclusive and comprehensive Divine perfection. The exclusive transcendent Divine union of the traditional Saint does not transform his nature; so his manifold unsaintly movements are suppressed and it can be corrected in integral Yoga by the difficult task of integrating his Being and Nature and by integration of his volitional, intellectual and emotional part. If he is more attached to either of the three, *Karma, Jnana* and *Bhakti Yogas*, then attainment of equal concentration of three *Yogas* will seem impossible. While reconciling the self disciplines of the above three *Yogas* he can repeat five specialised methods which are mostly derivative of *Jnana Yoga* or extension of Yoga of Self-perfection. The **first method**¹¹ is to silence the desire mind, emotional mind, sensory mind, physical mind and intellectual mind and to allow in that perfect silence the disclosure of the ascent of the Self, the Spirit and the Divine. It brings the freedom of Spiritual Silence. The **second method** of Yoga of Self-perfection is to reject the intellect and its action and wait for the impulsion of command, call, *adesh* of the Divine *Purusha* within

the heart and above the head. This secret Self is also seated in every centre of our being, the physical, the nervous, the emotional, the volitional, the conceptual or cognitive and higher Spiritual, Universal, Supramental and Bliss centres. And if these Selves are activated the respective instruments of nature and sheaths are transformed and perfected. The **third method** of the Yoga of self-perfection is to open the supreme mental centre, the thousand-petalled lotus above the head and establishes a direct communication in Supramental level. It acts doubly, the descent of *Shakti* from above downward, filling and transforming the mind, life and body and an action of ascent of Soul from below upwards raising all energies to the transcendence. The **fourth method** is to develop our intellect, heighten its capacity, light, intensity, degree and force of activity by the pressure of Psychic, Spiritual and Supramental Influence instead of eliminating it. The **fifth method** is not the heightening and greatening of the intellectual activity alone, an attainment of intermediate Spiritualised intelligence alone and subsequently an intervention of the Supramental energy is needed that can light up and get rid of the deficiencies of thought, will and emotion and drag them towards their last Divine perfection. This action must activate more constantly after one is established in Psychic and Spiritual plane and there is seen the full Sun of Truth-Light with no cloud to moderate its splendour. The Divine *Shakti* will choose freely and flexibly one or combine all these methods and change the whole system integrally.

All Life is kinetic Yoga of Self-Perfection for developed Souls to unravel the 'knot of Life's difficulty.'² When the *Ishwara* becomes *Ishwari*, or through prolongation of static Divine union, the Yoga becomes kinetic. All life, we have said, is a secret Yoga of Nature; here in this material world life is her reaching out from her first Inconscience towards a return to union with the conscient Divine from whom She proceeded. The Yoga of Self-perfection is extended through all life in three stages. **Firstly**, in integral Yoga perfection will mean a union between divine Spirit and a divine Nature in different planes of Consciousness resulting in creation of Divine action in the world, Divinising of the whole Nature and total unfolding of the multiple Selves. The approach to perfection must be therefore a large and complex movement between multiple Selves and multiple Sheaths and their results and workings will have an infinite and varied scope. Purification, liberation of Spirit and liberation of Nature are indispensable antecedents, essential and fundamental pre-requisites of perfection, *siddhi*; for if these are secured, all the rest will be found to be only their natural outcome. **Secondly**, intellectual, volitional, ethical, emotional, aesthetic and physical training and improvement are all satisfying to limited human perfection and they end only in the constant movement of a mental circle without any last liberating and illumining aim. These training arrive at a point of human perfection where they may open themselves to the power and presence of the static Spirit and by prolongation of this state admits direct dynamic Divine working. This direct Divine working of the *Shakti* effects a conversion and transformation of the whole being which is the indispensable condition of our real and integral perfection. To grow into the truth and power

of the dynamic Spirit and by the direct action of that power to be made a fit channel of its self-expression; a living of man in the transcendent Spirit and a Divine descent of the Spirit into the humanity is the principle and the whole object of an integral Yoga of Self-Perfection. **Thirdly**, there are two kinds of perfection; first, detachment and rejection of lower suggestions of instrumental Nature; secondly, an increasing opening towards self-existent bliss, power, light, knowledge, peace and silence; the conversion action will effect is an integral transformation of our ethical Mind by detaching itself from desire, sense suggestion and customary dictated murmur and by opening itself towards self of Right, Truth, Vast, Purity and Strength of the divine Nature; intellect is perfected by getting away from impression, dogma and mental opinion and by opening towards a Light of Self-Knowledge and Intuition; aesthetic mind is perfected by detaching itself from cruder pleasure and rigidity of aesthetic reason and by opening towards creative enjoyment of Divine Beauty and Delight; the emotional mind is perfected by detaching itself from the limitation of human love and by opening towards imperishable divine Love and Unity; the dynamic and volitional mind is perfected by rejecting all personal will, desire and its customary grooves of effectuation and by opening towards the working of the divine Power and divine Will; the vital mind is perfected by rejecting the limitation and narrowness of *rajasic* mind and by opening towards Divine's kinetic energy of action; physical sheath is perfected by rejecting the limitation of *tamasic* mind and by opening towards Divine Calm, Silence and Tranquillity.

For all perfection, the first pre-requisite is purification, *suddhi* of our untransformed Nature. Mind, heart, the soul of vital desire and the life in the body are the seats of impurity. Purification is a throwing away of limiting, binding, obscuring imperfections and confusions. Purification from desire, vital craving, hunger, lust and thirst brings the freedom of *Pranamaya Purusha*; purification from wrong emotions and troubling reactions bring freedom of the Psychic being; purification from obscuring limited thought of sense mind brings freedom of the *Manomaya Purusha*; purification from mere intellectuality brings the freedom of Spiritual being.

Purification is the condition of liberation, *Mukti*. The *Mukti* of traditional Yoga is a release of self-extinction, a self-drowning in the Absolute, a dissolution of natural existence into some indefinable Absolute, *Moksha*. One attains entire Spiritual freedom when inner passivity becomes independent of outer action. *Mukti* of the integral Yoga in negative sense is to be desireless, ego-less, equal of mind, soul and Spirit and freedom from *gunas*, *nistraigunya*; its positive sense of freedom is to be universal in Soul, transcendently one in Spirit with God and possessed of highest Divine Nature. Thus in integral Yoga the liberation from untransformed impure Nature in a quiescent bliss of the Spirit and a farther liberation and transformation of Nature by supreme kinetic Bliss, Power and Knowledge are indispensable and a Divine unity of Supreme Spirit and Supreme Nature is integral liberation,⁶⁶ *Mukti*.

Mukti is the condition of *Siddhi*, perfection. *The Gita* reminds that those who strive and attain perfection among them very few know Me in all the principles of My Existence, *Jatatam api siddhanam kaschinnam betti tatwatah*.⁴ Thus very few can attain integralised Perfection. Perfection is defined as a growth out of a lower undivine into a higher Divine nature. The first determining factor of Perfection, *siddhi* is the intensity of the Soul turning inward which can be activated and renewed either by the aspiration of the Soul or by the force of the will or by the concentration of the mind or by the devotion and persistence of the heart. Integral perfection is founded on a certain free universality of being, outgoing power of being, of love and joy, of play of knowledge and of play of will in power and will in unegoistic action.

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

So here the perfection of *The Mother's* Consciousness is divided into six elements that of (1) **Equality** is the perfection of **power of consciousness** which brings into the whole of our Nature and Being the sense of eternal tranquillity of Self which is the normal state of an infinite Spiritual Consciousness. (2) *Shakti*: perfection of **dynamic state of Consciousness** known as *Prakriti*, *Shakti*, *Maya* and *Chit*; "The object of this cultivation is to make the nature a fit instrument for divine works."⁷⁰ (3) Perfection of **mental consciousness**, Intellect and Reason or Supramentalisation of mental state of consciousness which is aware of things and forces in their apparent division and opposition to each other but not in their real unity, reflects new ideas as facts of life, modifies comfortably the internal and the external existence of the being, delivers out of its imprisonment but it is not yet master of the act and form and is aware therefore only of a fragmentary movement of its own total progressive activities; (4) Cellular transformation or perfection of **physical consciousness** which is a submerged consciousness, self-oblivious, and is lost in the form; this **body consciousness** is a patient servant and what it craves for is long life, good health, physical strength and comfortable easy life and the right action of the physical consciousness is distorted by the pressure of separative consciousness of physical mind; (5) perfection of **ecstatic action** which is a **consciousness of Divine Will** applying itself to the work and result and perfection of Delight which is the outcome of interaction and union of Knowledge and Will or *Sat* and *Chit*; (6) perfection of **static state of Divine Consciousness** known as *Purusha*, *Atman*, *Ishwara*, *Brahman* and *Sat*.

The first element of Perfection of Equality: Equality is the symbol of oneness and unity with the Self, *kutastha*, of becoming the Self, *Brahmahbhuta*, of growing into undisturbed Spiritual poise of the Being in the infinite Consciousness, *samam brahma*, and of going beyond the nature of ego, duality and *gunas, nistraigunya*. The perfection of equality are of six types, three passive equality that of endurance, *titiksa*, indifference, *udasinata* and submission, *nati*, and three active equality that of equal taste of enjoyment, *sama rasa*, equal enjoyment of life, *sama bhoga* and equal delight, *sama ananda*. After firm establishment of equality one gets peace, *shanti*; after establishment of peace one feels Spiritual ease in all circumstances known as *sukha*; after establishment of Spiritual ease one experiences exceeding bliss or the joy and laughter of the Soul, *hasya*. This is the normal state of a Spiritual man, *siddha*.

The second element of Perfection of Shakti: The Perfection of *Shakti* are of four type that (1) of perfection of four-fold Soul force, *virya*, (2) of perfection of four instrumental Nature, *Prakriti*, (3) of perfection of four-fold Spiritual force, Divine *Shakti, daivi Prakriti* and (4) of perfection of four-fold faith, *sraddha*.

1) The Perfection of first element of *Shakti*, the soul Power, *Virya*: The perfection of fundamental Soul powers, *virya or atmasiddhi* are of four types that of *Brahmana, Khyatria, Vaisya, Shudra*. 'But neither priest, king, merchant nor labourer is the true governor of humanity.'⁵⁷ The greater perfection of man comes when the egoism dies and he enlarges himself to include all these four Soul powers and open his nature towards the rounded fullness and universal capacity. Our life is at once an inquiry after truth and knowledge, a battle and adventure of consciousness, a constant production, and adaptation, application of skill to material life and a sacrifice and service and doing of good of all creatures. The Yoga of Self-perfection gives these four-fold Soul-forces their largest scope and develops integral Spiritual dynamism. Their full consummation come initially in greatest Souls most capable of perfection of Divine Government and can be attained by all who practice integral Yoga.

1a) The perfection of *Brahmana* Soul-force is perfection of soul power of knowledge which is open to every kind of revelation, inspiration, intuition, Supramental discrimination, Supramental word, Supramental love, Supramental Delight, Supramental Peace and Silence.

1b) The perfection of *Khyatriya* Soul-force is a high nobility of soul and untouched by any littleness or baseness and moving with a certain greatness of step to Spiritual victory or the success of the God given work through whatever temporary defeat or obstacle, a Spirit never depressed or cast down from faith and confidence in the power that works in the being.

1c) The perfection of *Vaysya* Soul-force is a Soul-power of mutuality, a free self-giving and spending of gift and possession in the work to be done, a skill that observes the law and adopts the relation and keeps the measure, a divine commerce, a large enjoyment of the mutual delight of life.

1d), The perfection of *Shudra* Soul-force is the universal love that lavishes itself without demand of return, the embrace that takes to itself the body of god in man and works for help and service, the abnegation that is ready to bear the yoke of the Master and make the life a free servitude to Him and under his direction, the self-surrender of the whole being to the Master of our being and his work in the world.

2) The perfection of second element of *Shakti*: The perfection of right *Shakti* is the perfection of essential modes of self-existence, *tattvasiddhi* which is of four types of instrumental Nature that of perfection of (1) body, (2) vital or psychic *prana*, (3) heart, *citta* and (4) intelligence, *buddhi*. It must be remembered that the purification of instrumental Nature must precede its perfection.

2a) The first element of perfection of instrumental Nature, the body: the perfection of body are of four types that of a greatness of sustaining force, *mahatva*, an abounding strength, energy and puissance of outgoing and managing force, *bala*, a lightness, swiftness and adaptability of the nervous and physical being, *laghuta* and a holding and responsive power in the whole physical machine and its driving springs, *dharana-samarthya*.

2b) The second element of perfection of instrumental Nature, the vital: the perfection of psychic *prana* are of four types that of fullness, *purvata*, clear purity and gladness, *prasannata*, equality, *samata*, capacity for possession and enjoyment, *bhoga-samarthya*.

2c) The third element of perfection of instrumental Nature, the heart: the perfection of *chitta* is of four types that of sweetness and mildness, *saumya*, strength and force, *raudra*, faith, *kalyana-sraddha*, illimitable widest and intensest capacity for love, *prema-samarthya*.

2d) The fourth element of perfection of the instrumental Nature: the perfection of *buddhi* is of four types that of purity, *visuddhi*, clear and strong radiance emanating from the sun of the Truth, *prakasha*, capable of variety of understanding, supple, rich, flexible, brilliant with all the flame and various with all the colours of the manifestation of the Truth, *vichitra-bodha* and integral capacity to hold all kind of exclusive and comprehensive knowledge, *sarva-jnana-samarthya*.

3) The Perfection of the third element of *Shakti*, *Daivi Prakriti*: The perfection of four instrumental nature that of intellect, heart, vital and body and of four Soul nature that of *Brahamana*, *Khyatria*, *Vaisya* and *Shudra* will grow

depending on our surrender and activation of dynamic Divine *Shakti*, which are direct action of four Spiritual Mother Powers, *chatwaro manabastatha*,³⁹ that of *Maheswari*, *Mahakali*, *Mahalakshmi* and *Mahasaraswati*.

3a) *Maheswari*: She is the Goddess of supreme knowledge, calm and passion of Supramental largeness. **She** is the mediatrix universal Mother that draws her child to her arms to link earth consciousness with supreme Truth Consciousness and we adore her as Mother of all Godheads, ancient Mother, infinite Mother, a wonderful Mother of unnumbered species and an embodiment of mighty Mother. A force in her toiled since the beginning of creation to reverse the destiny's cold dead turn, forced to open the door of multiple Selves that are denied and closed and when earth will be ready she shall again take birth in Time as last *Avatara* to vanquish Fate and Death and establish Truth's victory.

3b) *Mahakali*: She is the Goddess of supreme Strength, power of swift Spiritual evolution, destroyer of all Falsehood. She holds her perennial child upon her knees and we meet **her** warrior mood, overwhelming turbulent will, terrible in love, sovereign gaze, all-seeing Power to trace its path, impetus swiftness, flaming silence of her heart of violent Love, her mind free from all twilight thought and her world-shaking force that can transform Time's black dragon base of Inconscient Sheath and can trample the Nature's Iron Law of Death. Her unerring golden Hand can lift our Being and Nature to unimaginable height and calls down her infinite Ray. Her Timeless mighty action accomplishes centuries' toil in a day and if she is allowed to intervene in her almighty strength, then in one moment she slays many longing desires, destroys all that are false and obscure, saves all that are pure and true and Divinises all Time and all Space.

3c) *Mahalakshmi*: She is the Goddess of supreme Delight, Love, Harmony and Beauty. **Her** worshiped feet has the power to heal the pain of life, breaks the seal of Ignorance to kindle rapturous Psychic fire, transforms earth's floor into her sweetness' home and one human moment is drawn towards all eternity. Her single glance makes the whole day marvellous; a strange new world peeps in her look; her clasp transforms all pain into ecstasy, fills our limbs with rapture of things, lifts wisdom, strength and perfection to pinnacles of wonder, builds a golden passage to our heart and brings into life's closed and obscured room a sense of Infinite Beauty and Harmony.

3d) *Mahasaraswati*: She is the Goddess of supreme Divine skill, material perfection of all works and executrix power of Divine Will. **Her** sacred voice is attuned with the harps of the perfect and rhythms of infinity, her sight breaks the transient sense to liberate the inner Godhead; her outstretched Hand of protection and ever present help is extended over all life; she is the Mother of our longing Nature, the Mentor who insists even after repeated and prolonged failure, sister of our ascending Soul, comrade of our undying hope

and golden Messenger to untransformed Nature. She claims from all Time her Will's eternity overruling cosmic Law and manifestation of complete Godhead from passing and fleeting moments. For the fullness and perfect perfection of this blind struggling creation she is ready for arduous labour, long suffering and waits patiently for all eternity.

4) The Perfection of fourth element of *Shakti, Sraddha*: The perfect faith is an ascent of the whole being to the truth seen by it and descent of the Divine *Shakti* to untransformed mind, life and body.

4a) First we have to keep this faith that nothing done in us or around us is in vain; all happenings are the workings under the universal condition of supreme self-Knowledge and Divine Will.

4b) All things are possible when the *Ishwara* as our supreme Self takes up the action and all that had taken place before and all that will be done here after was and will be part of Divine's infallible and foreseeing guidance, intended for the fruition of our Yoga and perfection of our life.

4c) He holds us always during our Spiritual rise and even during our Spiritual fall His hand still holds us tightly but He makes our Spiritual fall an occasion of greater rise of Consciousness. There is no human being, *Yantra, Vibhuti and Avatara* on earth who do not experience 'Spiritual fall'⁶ followed by Spiritual rise of Consciousness.

4d) The highest state of *Sraddha*, helps us towards permanent ascent of Consciousness to supreme state and permanent descent of supreme Consciousness towards nether untransformed domains.

The third element of Perfection of evolution of mental into Gnostic being:

The limitation of mind is that firstly, it is a habituated divider of the Indivisible; secondly; the diseases of mind are fear, desire and sorrow; thirdly, it is difficult for the mind to realise all existence as *Sachchidananda* and the last difficulty of mind is to 'unify without losing'⁸ the multiplicity and 'integralise without rejecting'⁸ the lower Nature. The mind has two possibilities; firstly, it can rise beyond itself to the highest Supramental plane to become partly Divine and secondly, it can call down Supramental Force to entirely Spiritualise the waking mentality. So in waking *Samadhi*, a positive transformation and not merely a negative silencing of waking mentality is effected and it is possible to derive stream of influences from the higher planes to transform the waking existence.

Supermind is the infinite self of Knowledge, Power of Knowledge and Delight of Knowledge. Here the One fundamental Being and the Many effectual becomings meet. By its possession the opposition between the higher and lower existence breaks down entirely. Thus the false gulf created by

Ignorance between the infinite and the finite, God and Nature, the One and the Many opens towards the Divine. It transforms the present thinking mind into immensely larger knowledge by identity, knowledge by total comprehension and knowledge by detailed intimate perception.

The intellect is an intermediary between higher consciousness beyond mind and the physical life of human mind evolves in the body. The whole of mind and intellect are trained to become the passive, clear and pure channel of the Supramental activities. When the Supramental possesses the purified intellect, the powers and personalities of *buddhi* do not perish but transforms into to their greatest values.

Therefore the next step of perfection will be the evolution of the mental into the Gnostic being through intermediate higher stairs of Consciousness. This evolution is effected by a breaking beyond the boundary of mind, an upward march into the next higher plane of our being hidden from us at present by the shining lid of the mental obstructions and a conversion of all the mental limitation into the terms of this highest Consciousness.

The fourth element of Perfection of the body or Cellular Transformation:

“Now, I think that doing *japa* with the will and the idea of getting something out of it spoils it a little. You spoil it. I don’t much like it when somebody says, “Do this and you will get that.” It’s true –it’s true –it’s true, but it is a bit like baiting a fish. I don’t much like it.

...For me, you know, *japa* means a moment when all physical life is EXCLUSIVELY for the Divine. A moment when nothing but the Divine exists—every single cell of the body, each second, is EXCLUSIVELY for the Divine, there is nothing but the Divine.”⁷

The Mother

The body⁵⁹ is made a conscious channel of Supramental downflow and the same force outflows towards the outward world, the material existence. There is accordingly a profound transformation in the physical sense, a supramentalising of the physical sight, hearing, touch, smell and taste, that reveals to us something quite different view, develops behind them the inner and deeper senses which are hidden from physical organs and farther transforms them to completely new powers in all the senses, acquires an extraordinary totality of light and force of Spiritual substance from which it is made, an extension of range and stretching out of the physical consciousness to an undreamed Soul quality in which one sees, hears, feels, touches, smells and tastes in every way the supreme *Sachchidananda* consciousness only. Thus the Supramental Consciousness removes the physical limitation of falsehood in a very material way of experience and enlarges the physical consciousness far beyond the limit of the body. Thus the physical organs instead of becoming instruments of vital and mental senses gradually become total sense consciousness representing ascending subtle senses of Subliminal, Psychic,

Spiritual and Supramental sense, *samjnana*. This will be the highest descending reach of self-perfection.

‘The supramental body which has to be brought into being here has four main attributes: lightness, adaptability, plasticity and luminosity. When the physical body is thoroughly divinised, it will feel as if it were always walking on air, there will be no heaviness or *tamas* or unconsciousness in it. There will also be no end to its power of adaptability: in whatever conditions it is placed it will immediately be equal to the demands made upon it because its full consciousness will drive out all that inertia and incapacity which usually make Matter a drag on the Spirit. Supramental plasticity will enable it to stand the attack of every hostile force which strives to pierce it: it will present no dull resistance to the attack but will be, on the contrary, so pliant as to nullify the force by giving way to it to pass off. Thus it will suffer no harmful consequences and the most deadly attacks will leave it unscathed. Lastly, it will be turned into the stuff of light, each cell will radiate the supramental glory.’⁵⁶

The fifth element of Perfection of perfect action and enjoyment: If the *Purusha* is accepted fully as upholder of *Prakriti*, then out of their Divine union, identification with active *Brahman* and the joy of cosmic Being is realised. A truly perfect enjoyment of the existence can only come when one enjoys the action of the world and things as the dynamisation of Self and Spirit and *ananda* of the Spirit in things. In Supramental Consciousness all the activities of the play of perfected *iccha Shakti*, *jnana Shakti* and *prema Shakti* are raised to a state much higher than mental, vital and physical level. If Will and Knowledge are the twin powers of the actions of Consciousness then the power of action of *Ananda* is the natural result of their interaction. They are restrained from their full and proper action and their oneness break up when they descend to lower planes of mind, life and body in which they suffer limitation, division and at odds with each other. These triple forces of the Supramental Consciousness are the driving accelerators of Yoga of Self-perfection which are often misused in the lower planes for egoistic satisfactions. Traditional Yoga rejects them considering them as ‘stumbling blocks and diversions from true seeking after the Divine.’⁹ In integral Yoga these are accepted as normal play of super Nature and life becomes constant flowering of natural miracles.

The proper action of **Psychic prana** is the pure taste, *rasa grahana*, pure possession and enjoyment of what is given to it by the indwelling Divine, *bhoga*. The proper action of **sense mind** is to lie open passively, luminously to the contacts of life and transmit their sensations to the higher function of delight in them. The true action of **emotional mind** is to become pure, calm, free of bodily reaction of anger, hatred, grief and suffering and entirely liberated from passions, lust and greed. The proper action of **thought mind** is to observe, understand and judge with dispassionate delight in knowledge and opens itself towards messages and illuminations of intuition. The proper action

of purified *buddhi* is transformation of inferior mental intelligence and will into the greater action of Spiritual will and knowledge. The proper action of **intuition** is sure and infallible within its limit, swift revelatory vision, self-luminous truth discernment, freely self-acting and illumines the intelligence. In the Gnostic consciousness it is entirely possible to act and enjoy perfectly. The *Purusha* enters union with *Prakriti* in cosmic manifestation for variations of his infinite existence, for knowledge, action and enjoyment. By this realisation the being can liberate himself from the mechanical action of Nature. This separative relation in Ignorance is uplifted in Knowledge as *Krishna* and *Kali* or *Ishwara* and *Shakti* union where *Ishwara* is *Purusha* who contains *Prakriti* and rules by the power of *Shakti* within him and it can participate in a higher dynamism of Divine work and can bring total unity and harmony of the being in the Spiritual nature. But neither action nor enjoyment will be the lower action of the three *gunas* and consequent egoistic enjoyment mostly of the satisfaction of *rajasic* desire which is our present way of bounded living. There will remain one desire in the free living, the desire to possess the Divine, the delight of *Purusha* enjoying the action and play of *Prakriti*. The action of three *gunas* which claim, “I think, act, desire and feel” is transformed into “As appointed by Thee seated within my heart and above the head, I think, feel, act and enjoy.”

The sixth element of Perfection of Brahmic Unity: The *Siddha* of perfected Soul will live in union with the *Purushottama* in this *Brahmic* Consciousness; he will be conscious in the *Brahman* that is the All, *Sarvam Brahma*, in the *Brahman* infinite in being and infinite in quality, *Anantam Brahma*, in *Brahman* as self existent consciousness and universal knowledge, *Jnanam Brahma*, in *Brahman* as the self existent bliss, love and beauty and its universal attributes of being, *Anandam Brahma*. He will experience the entire universe as manifestation of the One, all quality and action as the play of his universal and infinite energy, all knowledge and conscious experience as the out flowing of that consciousness, and all in terms of that one *Ananda*. This will be the highest ascending reach of self-perfection.

Recapitulation:

“I am continuing *The Yoga of Self-Perfection*. It is really something... I shall never tire of saying it’s ‘fabulous.’ Everything, absolutely everything, in detail, everything is there. And He (Sri Aurobindo) foresaw—foresaw, gave the remedy...”⁵⁸

The Mother

“Then I thought: now, *Sri Aurobindo*, it is quite clear; for him, the goal was Perfection. Perfection not in the sense of a summit but of an all-inclusive totality in which everything is represented, has a place. And I saw that this Perfection would come—must come—in stages. He announced something the realisation of which will stretch over thousands of years. So it must come in stages.”⁷¹

The Mother

The Gita confirms that if the ripened Souls, *Punditah*,³⁷ rightly and integrally perform either of the *Karma*, *Jnana* and *Bhakti Yoga*, in higher planes of consciousness, then they will arrive at the perfection of all the three *Yogas*. It recognises Knowledge greater than Works and Love greater than Knowledge and identifies *Akshara Purusha* greater than *Kshara Purusha* and *Uttama Purusha* greater than *Akshara Purusha*. Integral Yoga accepts fully above understanding and gives more importance to *Karma Yoga*, which can be utilised as means of arriving at the highest objective of *Jnana* and *Bhakti Yoga* and gives more importance of Psychic Being or *Kshara Purusha* and the Psychic heart centre in the body can be utilised as centre of Spiritual and Supramental action. Integral Yoga further proposes that ‘a more difficult, complex, wholly powerful process would be to start’³⁸ the Yoga ‘on three lines (triple Yoga) together, on a triple wheel of soul-power’³⁸ and this preparation will pave the passage clear for pursuance of a fourth Self-discipline named as ‘Yoga of Self-Perfection’ whose perfections are as hinted below.

Forty *atma-siddhis*, self-perfection of traditional Yoga: (1) *Brahma Nirvana*, extinction in the *Brahman*; it is ‘not the negative self-annihilation of the *Buddhist*, but the immergence of the separate personal self into the vast reality of the one infinite impersonal Existence.’⁴⁰ (2) *Nirvana*, extinction of ego, desire, egoistic action and mentality, (3) *Buddhist Nirvana*, it is a blissful negation of being, (4) *the Gita’s Nirvana*, it ‘is clearly compatible with world consciousness and with action in the world. For the sages who possess it are conscious of and in intimate relation by works with the Divine in the mutable universe; they are occupied with the good of all creatures, *sarvabhuta-hite ratah*,⁴¹ (5) *Brahmi Sthiti*, abiding in the consciousness of the *brahman*, or the firm standing status of the *Brahman*. ‘It is a reversal of the whole view, experience, knowledge, values, seeing of earth bound creatures.’⁴² (6) *Brahmabhuta*, has become the *brahman* or *Brahmabhuyaya*, arriving at *brahmic* status, ‘It is to put off the lower mental, vital, physical existence and to put on the pure spiritual being. This can best be done by the intelligence and will, *buddhi*, our present topmost principle.’⁴³ (7) *Trikaladrsti*, ‘I know all the past and all the present and the future existences, O *Arjuna*, but Me none (deluded petty mind) yet knows,’⁴⁴ ‘The Blessed Lord said: Many are My lives that are past, and thine also, O *Arjuna*; all of them I know, but thou knowest not, O scourge of the foe.’⁴⁴ (8) *Samahita*,⁴⁵ concentrated in its own being; it is ‘not only in the trance of the inward-drawn consciousness, but always, in the waking state of the mind as well, in exposure to the causes of desire and of the disturbance of calm, to grief and pleasure, heat and cold, honour and disgrace, all the dualities,’⁴⁶ (9) *Jivanmukta*, living liberated man, who is entirely free even without dissolution of the bodily life in a final *Samadhi*,⁴⁷ (10) *Kutastha*, stable, high seated *Akshara Purusha*, ‘which stands above the changes and the perturbations of the natural being; and the Yogin is said to be in Yoga with it when he also is like it, *kutastha*, when he is superior to all appearances and mutations, when he is satisfied with self-knowledge, when he is equal-minded

to all things and happenings and persons.’⁴⁸ (11) **Purushottama**, the supreme Soul, the supreme Being, the supernal Person of whom all self and nature, all being and becoming in this or any universe are the self-conception and the self-energising; the highest *purusha*, who manifests himself in the *akshara* (immutable) and the *kshara* (mutable), as *purusha* poised in himself and *purusha* active in *prakriti*, (12) **Madbhava**, this assumption into the self of eternal silence, *brahma bhuya*, is not all our objective, but only the necessary immense base for a still greater and more marvellous divine becoming, *madbhava*, (13) **Param bhava**, the ultimate becoming of the Soul, (14) **Sva Prakriti**, the Divine Nature, (15) **Para Prakriti**, ‘But in *the Gita*’s path of *Tyaga* it is a preparation rather for the turning of our whole life and existence and of all action into an integral oneness with the serene and immeasurable being, consciousness and will of the Divine, and it preludes and makes possible a vast and total passing upward of the soul out of the lower ego to the inexpressible perfection of the supreme spiritual nature, *para prakriti*.’⁴⁹ (16) **Sayujya mukti**, the freedom born of unbroken contact and identification of the individual being in all its parts with the Divine,⁴⁷ or ‘a self-oblivious abolition of Soul’s personal being in the absorption of the One,’¹⁷⁵⁰ or ‘There is an entire unification with the supreme Godhead in essence of being and intimacy of consciousness and identity of bliss,’⁵⁰ (17) **Sadharmya mukti**, the acquisition of the divine nature by the transformation of this lower being into the human image of the Divine,⁴⁷ ‘This perfection, then, this *sadharmya* is the way of immortality and the indispensable condition without which the soul cannot consciously live in the Eternal.’⁵¹ ‘That liberation, that oneness, that putting on of the divine nature, *sadharmya*, it declares to be the very essence of spiritual freedom and the whole significance of immortality.’⁵² (18) **Sadrishya**, ‘There is an identity of soul’s liberated nature with the Divine nature,’⁵⁰ ‘The Yoga of works leads to oneness in power of being and nature,’⁵⁰ (19) **Salokya mukti**, by which the whole conscious existence dwells in the same status of being as the Divine, in the state of *Sachchidananda*,⁴⁷ ‘There is an eternal ecstatic dwelling in the highest existence of the Supreme,’⁵⁰ (20) **Samipyta**, ‘There is an eternal love and adoration in a uniting nearness, there is an embrace of the liberated spirit by its divine Lover and the enveloping Self of its infinitudes,’⁵⁰ (21) **Naiskarmya siddhi**, complete inner quietism, supreme perfection of inner inactivity of *Jnana Yoga*, (22) **Vasudeva Sarvamiti**, Cosmic consciousness, ‘After many births of preparation, a traditional *Yogi*, *Jnani*, attains My *Purushottama* or Supramental state of Consciousness. Before realisation of this highest Consciousness, he also realises the intermediate stair that all this existence is Divine, the Cosmic Consciousness, *Vasudeva sarvamiti*. Such great Soul with realisation of *Vasudeva sarvamiti* or integral *Yogi* is very rare, *samahatma sudurlava*.’⁶¹ (23) **Mokshya**, ‘Its (The *Gita*’s) initial object was not precisely to propose a way of liberation, *moksha*, but rather to show the compatibility of works with the soul’s effort towards liberation and of spiritual freedom itself when once attained with continued action in the world, *muktasya karma*.’⁵³ (24) **sthita prajna**, stable in intelligence, (25) **Viswarupa Darshan**, vision of the universal *Purusha*, (26) **Param Dham**, final rest of the Soul in

Purushottama consciousness, (27) ***atma jnata isvarah***, the gnosis of the Spirit is the master of its own cosmos, ‘As it knows itself, so too it knows all things — for all are only becomings of itself — directly, totally and from within outward, spontaneously in detail and arrangement, each thing in the truth of itself and its nature and in its relation to all other things.’⁵⁴ (28) ***daivi Prakriti or sarvakarma-samarthya***, a rapid and divine capacity for all kinds of action that may be demanded from the instrument, (29) ***mayyeva nivasisyasi***, ‘To raise our whole existence to the Divine Being, to dwell in him (*mayyeva nivasisyasi*), to be at one with him, unify our consciousness with his, to make our fragmentary nature a reflection of his perfect nature, to be inspired in our thought and sense wholly by the divine knowledge, to be moved in will and action utterly and faultlessly by the divine will, to lose desire in his love and delight, is man’s perfection,’⁵⁵ (30) ***Samsiddhi***, absolute Spiritual perfection, (31) ***atmani atmanam atmana***, of the Self in the Self and by the Self, (32) ***Divyam Chaksuh***, the Divine eye, the subtle vision, the third eye through which one can see the supreme Godhead in all the myriad form unified in His single body. (33) ***Sankhya liberation***, ‘He may try to live more and more as the witness Purusha, regarding the action of Nature, without interest in it, without sanction to it, detached, rejecting the whole action, withdrawing into pure conscious existence.’⁶² (34) ***Swarat***, self-knower and self-ruler, ‘To be active master of the nature he must evidently rise to some higher supramental poise where there is possible not only a passive, but an active identity with the controlling spirit. To find the way of rising to this greater poise and be self-ruler, *Swarat*, is a condition of his perfection.’⁶³ ‘But to be self-ruler is not possible for him if he is subject to the attack of the lower nature, to the turbulence of grief and joy, to the violent touches of pleasure and pain, to the tumult of his emotions and passions, to the bondage of his personal likings and dislikings, to the strong chains of desire and attachment, to the narrowness of a personal and emotionally preferential judgment and opinion, to all the hundred touches of his egoism and its pursuing stamp on his thought, feeling and action.’⁶⁸ (35) ***Samrat***, knower and master of the surrounding world; ‘As man aims at knowledge and mastery of his own being, so also he aims at knowledge and mastery of the environmental world of nature, its objects, its instrumentation, its beings.’⁶⁴ (36) ***Jnata Isvarah***: to become the Lord and knower of Self and Nature; ‘Partially this may be done on a higher level of mind where it responds directly to supermind, but really and completely this perfection belongs not to the mental being, but to the ideal or knowledge Soul, *vijnanamaya purusha*. To draw up the mental into the greater knowledge being and that into the Bliss-Self of the spirit, *anandamaya purusha*, is the uttermost way of this perfection.’⁶³ (37) ***Mukti***, purification is the condition of liberation; ‘for to be desireless, ego-less, equal of mind and soul and spirit and *nistraigunya*, is in the idea of the Gita to be free, *mukta*.’⁶⁵ (38) ***Samata***, even here on earth they have conquered creation whose mind is established in equality; ‘The first necessity is some fundamental poise of the soul both in its essential and its natural being regarding and meeting the things, impacts and workings of Nature. This poise we shall arrive at by growing into a perfect

equality, *samata*.⁶⁷ (39) ***samam Brahman***, they who realise Brahman equally everywhere find no fault in the creation; ‘The self, spirit or Brahman is one in all and therefore one to all; it is, as is said in the Gita which has developed fully this idea of equality and indicated its experience on at least one side of equality, the equal Brahman, *samam brahma*; the Gita even goes so far in one passage as to identify equality and yoga, *samatvam yoga ucyate*. That is to say, equality is the sign of unity with the *Brahman*, of becoming *Brahman*, of growing into an undisturbed spiritual poise of being in the Infinite. Its importance can hardly be exaggerated; for it is the sign of our having passed beyond the egoistic determinations of our nature, of our having conquered our enslaved response to the dualities, of our having transcended the shifting turmoil of the *gunas*, of our having entered into the calm and peace of liberation.’⁶⁷ (40) ***Yatha Prayuktosmi (niyuktosmi) tatha karomi***, as I am appointed by Thee, I work, ‘Then there can come the living reality of the perception that all in us is done and directed by the Master of our being, *yatha prayuktosmi tatha karomi*, which was before only a strong idea and faith with occasional and derivative glimpses of the divine action behind the becomings of our personal nature.’⁶⁹

The thirty-six *siddhis* of Yoga of Self-perfection as hinted in *The Synthesis of Yoga*: (1) *samata*, equality, equanimity, the capacity of receiving with a calm and equal mind all the attacks and appearances of outward things, ‘freedom from mental, vital, physical preferences, an even acceptance of all God’s workings within and around him;’⁷³ (2) *shanti*, Spiritual calm, peace, consisting of “a vast passive calm” based on *udasinata* or “a vast joyous calm” based on *nati*, ‘a firm peace and absence of all disturbance and trouble;’⁷³ (3) *sukha*, Spiritual ease and happiness, ‘a positive inner spiritual happiness and spiritual ease of the natural being which nothing can lessen;’⁷³ (4) ***atma prasada or hasya***, joy and laughter of the Soul, ‘a clear joy and laughter of the soul embracing life and existence;’⁷³ (5) *viryam*, dynamic Spiritual force and energy of the Divine temperament, (6) *shaktih*, the self-existent, the self-cognitive, self-effective Power of the Lord which expresses itself with the working of *Prakriti*, (7) *chandibhavah*, the force of *Kali* manifest in temperament, (8) *sraddha*, faith, ‘it —is in reality an influence from the supreme Spirit and its light a message from our supramental being which is calling the lower nature to rise out of its petty present to a great self-becoming and self-exceeding.’⁷² (9) ***Jnanam***, that power of direct and divine law of Truth and a luminous growth into higher state of being which works independently of the intellect & senses or uses them only as subordinate assistants, (10) ***trikaladrstih***, the vision of three times, a special faculty of wisdom by which their details of event, tendencies in the past, present and future of the world as it exists, has existed and will exist in Time, “The supermind has the vision of the three times, *trikaladrsti*; it sees them as an indivisible movement and sees too each containing the others.”⁷⁴ (11) ***samadhi***, yogic trance in which the mind acquires the capacity of withdrawing from its limited waking activities into

freer and higher states of consciousness; it is the calm, desireless, griefless fixity of the *buddhi* in the Self, ‘For in a (integral) Yoga which embraces all life completely and without reserve, the full use of *Samadhi* comes only when its gains can be made the normal possession and experience for an integral waking of the embodied soul in the human being,⁷⁶ (12) *vyapti*, the power of receiving other men’s thoughts, powers and feelings and projecting one’s own thoughts etc. or personality into others, (13) *prakamya*, absolute keenness of the mind and senses, (14) *aisvarya*, control over events, lordship, wealth and all objects of desire, effectiveness of Will acting on object or event, without the aid of physical means, (15) *isita*, perfect control over the powers of nature and over things inert and intelligent, effectiveness of will acting not as command or through the ignorant thought but through the heart and temperament (*chitta*) in a perception of need or pure *lipsa*, (16) *vasita*, the power of exacting obedience to written or spoken word, the control of the object in its nature so that it is submissive to the spoken word, receptive of the thought conveyed or sensitive and effective of the action suggested, (17) *mahima*, greatness, (18) *laghima*, lightness, a power of lightness, that is to say of freedom from all pressure or weighing down in the mental, pranic or physical being by which it is possible to get rid of weariness and exhaustion and to overcome gravitation, (19) *anima*, fineness, subtlety, a physical *siddhi* that frees the body from the limitations ordinarily imposed by the gross materiality of its substance, such as subjection to stiffness, strain and pain resulting from exertion, (20) *garima*, the power of becoming heavy at will, the power of increasing the size and weight of the body, (21) *arogyam*, diseaselessness, health, (22) *utthapana*, levitation, ‘The lightening of the heavy hold of the latter (body), of which the overcoming of fatigue is the first sign and the phenomenon of *utthapana*,⁷⁵ (23) *saundaryam*, beauty, the universal Beauty which we feel in Nature and man and in all that is around us, reflecting some transcendent Beauty of which all apparent beauty here is only a symbol, (24) *vividhanandah*, manifold delight, the total physical delight experienced when Spiritual *ananda* can flow into the body and inundate cell and tissue; *ananda* manifesting in the body in the five forms called *kamananda*, *visayananda*, *tvrananda*, *raudrananda* and *vaidyutananda*, (25) *Krishnah*, as an Incarnation, *Avatara*, he manifests the union of wisdom and works and leads the earth’s evolution through this towards Divine union of *Ananda*, the eighth *avatara* of *Vishnu* in the *Hindu* tradition, regarded by *Sri Aurobindo* as an embodiment of “the complete divine manhood”¹² and as the *avatara* who opened the possibility of overmind in the evolution of consciousness on earth; a name of the universal Deity (*deva*) and supreme Being (*Purushottama*) who is the fourfold *Isvara* and also “the Destroyer, Preserver, Creator in one” (*Rudra*, *Vishnu*, *Brahma*), manifesting “through the *Vishnu* aspect as his frontal appearance”; “the *Ishwara* taking delight in the world” (*anandamaya Isvara* or *Lilamaya purusha*), realisation of oneness is seen in all things and beings in the several intensities and degrees, (26) *Kali*, the mother of all and destroyer of all, the Goddess (*devi*) into whose undivided consciousness-force (*chit-sakti*) our divided & unequal individual force of action & thought is to be renounced in order to replace our egoistic activities by

the play in our body of the universal *Kali* and thus exchange blindness & ignorance for knowledge and ineffective human strength for the divine effective Force, (27) *kamah*, a divine desire of delight other than the vital craving, a God-desire of which this other and lower phenomenon is an obscure shadow and into which it has to be transfigured, (28) *karma*, action in the world based on *vijnana* and which is born from the union of *Krishna* and *Kali*, (29) *sarvam brahma*, *Brahman* is the All, all the universe as the manifestation of the One, (30) *anantam brahmah*, infinite *Brahman*, all quality and action as the play of his universal and infinite energy, (31) *jnanam brahmah*, *Brahman* as self-existent consciousness and universal knowledge, all knowledge and conscious experience as the outflowing of that consciousness, (32) *anandam brahmah*, the *Brahman* as self-existent bliss and its universal delight of being, all in the terms of that one *Ananda*, (33) *suddhi*, purification, which is ‘the removal of all aberrations, disorders, obstructions brought about by the mixed and irregular action of the energy of being in our physical, moral and mental system;’⁷⁷ ‘**All purification** is a release, a delivery; for it is a throwing away of limiting, binding, obscuring imperfections and confusions;’⁷⁸ (34) *mukti*, liberation, which is ‘the release of our being from the narrow and painful knots of the individualised energy in a false and limited play;’⁷⁷ (35) *bhukti*, enjoyment of our liberated being which brings us into unity or union with the Supreme, (36) *siddhi*, perfection, fulfilment, accomplishment of the aims of self-discipline of Yoga and possession of extraordinary occult power; the **two kinds of perfection are:** ‘(1) first, a greater and greater detachment from the control of the lower suggestions; (2) secondly, an increasing discovery of a self-existent Being, Light, Power and Ananda which surpasses normal humanity... The Yoga of self-perfection is to make this **double movement as absolute as possible.**’⁷⁹

The fifty-one sub-siddhis of Yoga of Self-perfection as hinted in *The Synthesis of Yoga*: (1) *titiksa*, endurance, one should endure transient material touches which cause heat and cold, happiness and pain, (2) *udasinata*, indifference, (3) *nati*, submission of the Soul to the will of the Divine, (4) *sama rasah*, equal *rasa*; the equal perception by the mind of the true essential taste of the inalienable delight of existence in all its variations which comes by the elimination of imperfect and perverse forms of *rasa* when one can be entirely disinterested in mind and heart and impose that detachment on the nervous being, the upflow of essential being in the form, that which is the secret of its self-delight, (5) *sama bhoga or priti*, the pleasure of mind in the *rasa* of all experience or mental seizing of the principle of delight in all things takes the form of a strong possessing enjoyment which makes the whole life-being vibrate with it and accept and rejoice in it, (6) *sama anandah*, a profound concentrated intense self-existent bliss extended to all that our being does, envisages, creates, a fixed divine rapture or perfect enjoyment of existence that comes when it is not things, but the *Ananda* of the spirit in things that forms the real, essential object of our enjoying and things only as form and symbol of the spirit, waves of the ocean of *Ananda*, (7) *jnanalipsa*, the urge towards

knowledge, (8) *jnanaprakasho*, clearness of mind and its tendency to be easily illuminated by ideas and to receive the truth, (9) *brahmavarcasyam*, Spiritual force which comes from knowledge and purity, (10) *sthairyam*, the capacity of fixity in *jnana*, (11) *abhayam*, freedom from fear which with a bold calmness meets and receives every menace of danger and shock of misfortune, (12) *sahasam*, active courage and daring which shrinks from no enterprise however difficult or perilous, (13) *yasolipsa*, the urge towards glory and victory, (14) *atmaslagha*, the high self-confidence of power, capacity, character and courage indispensable to the man of action, (15) *danam*, pours himself out on the world in order to get back what he has given increased a hundredfold, (16) *vyayah*, capacity to spend freely, (17) *kausalam*, the dexterity and skill which is able so to arrange the means, the equipment, the action as to produce the greatest results possible and the best arranged results, (18) *bhokalipsa*, the urge towards enjoyment, (19) *kamah*, a divine delight, love and beauty other than the vital craving, a God-desire of which this other and lower phenomenon is an obscure shadow and into which it has to be transfigured, (20) *prema*, the love which consecrates service, a love which asks for no return but spends itself for the satisfaction of that which we love, (21) *dasyalipsa*, the desire to serve, which in the perfect man becomes the desire to serve God-in-all, (22) *atma-samarpanam*, self-surrender, the giving of one's self without demanding a return, (23) *adinata*, non-depression, (24) *kshiprata*, swiftness, (25) *sthairyam*, steadiness, (26) *Ishwarabhava*, mastery, (27) *mahattva-bodhah*, the sense of a greatness of sustaining force, (28) *balaslagha*, assertion of strength, (29) *laghuta*, lightness, (30) *dharanasamarthyam*, the capacity of the body to contain without strain or reaction any working however intense and constant, of Divine energy however great and puissant, (31) *puernata*, fullness of vital force, (32) *prasannata*, clear purity and gladness, (33) *samata*, the capacity of receiving with a calm and equal mind all the attacks and appearances of outward things, (34) *bhogasamarthyam*, the capacity to take all enjoyment of the world without desire but also without exhaustion and satiety, (35) *snigdhatta*, richness of feeling, (36) *tejahslagha*, assertion of Psychic force, (37) *kalyanasraddha*, faith that all is for the best, the sense of a divine power making for good behind all experiences, (38) *premasamarthyam*, capacity of unbounded love for all beings, (39) *visuddhatta*, purity of thinking faculty, (40) *prakasah*, transparent luminousness, clarity of thinking faculty, (41) *vichitrabodhah*, richness, great variety and minuteness of the perceptions, (42) *jnana dharanasamarthyam*, the power of the mind to receive and adapt itself to any kind of knowledge without feeling anywhere a limit or an incapacity, (43) *saktyam*, faith in the Lord, (44) *bhagavati*, faith in the Divine Power, (45) *drishti*, the truth-seeing faculty of *jnana* whose nature is a direct inner seizing or a penetrating and enveloping luminous contact of the spiritual consciousness with its object, (46) *sriti*, a faculty of *jnana* which "is of the nature of truth hearing: it is an immediate reception of the very voice of the truth, it readily brings the word that perfectly embodies it and it carries something more than the light of its idea; there is seized some stream of its inner reality and vivid arriving movement of its substance,"¹⁴ (47) *smriti*, the faculty of *jnana* by

which true knowledge hidden in the mind reveals itself to the judgment and is recognised at once as the truth, (48) *viveka*, discrimination, discernment of truth, (49) *pratibodha*, perception, inner awakening, experiential knowledge, realisation, (50) *varta eva cha karmani*, 'I abide verily in the path of action and do not leave it as *sannyasin* thinks himself bound to renounce the work,'¹³ (51) *satyadharma*, the law of the truth, knowledge in action.

The eighteen Supramental *siddhis*, Perfection as hinted in *Savitri*:- (1) 'Life supreme,'¹⁵ (2) 'Omniscience supreme,'¹⁶ (3) 'Trinity supreme,'¹⁷ (4) 'occult Supreme,'¹⁸ (5) 'supreme Intelligence,'¹⁹ (6) 'Voice supreme,'²⁰ (7) 'word supreme,'²¹ (8) 'all negating Void supreme,'²² or 'emptiness of the Supreme,'²³ (9) 'silent still Supreme,'²⁴ or 'still Supreme,'²⁵ (10) 'supreme epiphany,'²⁶ (11) 'touch supreme,'²⁷ (12) 'things supreme,'²⁸ (13) 'power supreme,'²⁹ (14) 'supreme delight,'³⁰ (15) 'supreme identity,'³¹ (16) 'Light supreme,'³² or 'supreme light,'³³ (17) 'Will supreme,'³⁴ and (18) 'Truth supreme.'³⁵

The different Supramental perfections are studied as below:

Supramental reason: It is not a higher logical intellect, but a directly luminous organisation of intimately subjective and intimately objective knowledge, the higher *buddhi*, and a higher action in the integral Supermind that sees all things in the unity and infinity of the divine consciousness and self existence. The Supramental reason does all the work of the reasoning intelligence and does much more, but with a greater power and efficiency. It is then itself taken up into a higher range of the power of knowledge and in that too nothing is lost, but all farther heightened, enlarged in scope, transformed in power of action. Its function is not to test or scrutinise, to support and prove or to detect and eliminate error. Its function is simply to link knowledge with knowledge, to discover and utilise harmonies and arrangement and relations, to organise the movement of Supramental knowledge. This it does not do by any formal rule or construction of inferences but by a direct, living, spontaneous and immediate seeing and placing of connection and relation.

Supramental word: The Supramental word may descend as inspiration from above the head or as voice of the Self or of the Spirit, *vani*, *adesh*. It manifests inwardly with a light, a power, a rhythm of thought and a rhythm of inner sound that make it the natural and living body of the Supramental thought and vision. It pours into the plastic language and speech which is other than the limited intellectual, emotional and sensational significance. The Word is formed and heard initially in the intuitive mind and subsequently in the Supermind. So this can be revealed by highly gifted developed Souls through speech and writing, whose physical consciousness and its organs have gone through long training of purification, transformation and perfection.

Supramental thought: The Supramental thought receives new light and power from above, organises the harmony of manifested existence of the Supramental

being, discovers it on eternal principles, casts it upon the right lines of the truth that is to be manifested, keeps sounding as characteristic notes the recurrence of the constant elements in the experience and the action which are necessary to constitute the harmony. It does not follow the habitual mind's action of assimilating all new thought and experience to a fixed customary mould of thinking, taking that rigidity for its basis. The basis of action of Supramental thought is above the head, *upari budhne*, in the largeness of the self, in the supreme foundation of the Supramental truth, *budhne ratasya*. All thought in the Supermind is in the nature of intuition, inspiration or revelation and all deficiency of knowledge is to be supplied by a farther action of these powers; error is prevented by the action of a spontaneous and luminous discrimination; the movement is always from Knowledge to higher and more luminous Knowledge.

Supramental observation: The act of observation is a movement towards bringing out latent knowledge. The Supermind sees everything in the self and its observation must therefore be subjectively objective and are capable of knowing them even as we know ourselves by the force of that oneness and much nearer to, though not the same as the observation of our own internal movements regarded as an object of knowledge.

Supramental memory: The Supramental memory is different from the mental, not a storing up of past knowledge and experience, but an abiding presence of knowledge that can be brought forward or, more characteristically, offers itself, when it is needed: it is not dependent on attention or on conscious reception, for the things of the past not known actually or not observed can be called up from latency by an action which is yet essentially a remembrance.

Supramental Imagination: The imagination transformed in the Supermind acts on (1) one side as a power of true image and symbol, always an image or index of some value or significance or other truth of being, (2) on the other as an inspiration or interpretative seeing of possibilities and potentialities not less true than actual or realised things.

Supramental judgment: The Supramental judgment acts inseparably from the Supramental observation and Supramental memory, inherent in it as a direct seeing or cognition of values, significances, antecedents, consequences, relations, etc.; or it supervenes on the observation as a luminous disclosing idea or suggestion; or it may go before, independent of any observation, and then the object called up and observation confirms visibly the truth of the idea.

Supramental Law: Supramental Law is a process of innate Knowledge, a Knowledge inherent in existence so as to allow progression and its motion is directed towards a Divinely foreseen goal. Supramental is the Source, keeper of Law and guiding Truth in the world which is the expression of a self-nature determined by the compelling truth of the real idea that each thing is in its

inception. Therefore from the beginning of the creation the whole development is predetermined in its self-knowledge and at every moment in its self working it must be original inherent Truth and at the end it will be what was contained and intended in its seeds.

Supramental sense: Supramental sense is fundamentally not the action of certain physical organs, but the contact of Consciousness with its objects, *samjnana*. It is a contacting of existence, presences, things, forms, forces, activities, but a contacting of them in the stuff of the Supramental being and energy, not in the divisions of Matter and through the physical instruments, that creates the Supramental sense, *samjnana*. The state described in *the Upanishad* in which one sees, hears, feels, touches, senses in every way the *Brahman* and the *Brahman* only, for all things have become to the consciousness only that and have no other, separate or independent existence, is not mere figure of speech, but the exact description of the fundamental action of the pure sense, the spiritual object of the pure *samjnana*. All sense and sensation becomes full of the divine light, the divine power and intensity of experience, a divine joy, the delight of the *Brahman*.

Supramental intelligence: The Supramental intelligence is of the nature of a truth seeing, truth hearing and truth remembering and, though capable of being sufficient to itself in a certain way, still feels itself more richly fulfilled by the thought and word that give it a body of expression. It is a self-aware Truth of being in which self-knowledge is inseparable from self-existence. This Truth-consciousness does not think out things but works them out with knowledge according to the impeccable self-vision and the inevitable force of a sole and self-fulfilling Existence.

Supramental sound: All sounds become to the supramentalised ear the voice of the Divine, himself born into sound, and a rhythm of the concord of the universal symphony.

Supramental Love: The power of Love supramentalised can take hold of all living relations without hesitation or danger and turn them God-ward delivered from their crude, mixed and petty human settings and sublimated into the happy material of a Divine life. It automatically rejects and waits patiently to destroy the limitation of human love and transforms the human love into Divine Love. The Divine Love is a direct stroke from the Divine which can save the Truth and can slay the falsehood.

Supramental Touch: The supramentalised touch also contacts or receives the touch of the Divine in all things and knows all things as the Divine through the conscious self in the contact: and there is too the same totality, intensity, revelation of all that is in and behind the touch to the experiencing consciousness.

Supramental vision: Supramental vision is a secondary part of Supramental Knowledge that need not depend on support of superficial mental image; it concretises all mental abstractions and has the character of sight and its object is an invisible and formless truth which is something much more near, profound and comprehensive than the mental vision. The truth of the thing known is subjectively seen in the self or a direct seizing or penetrating luminous contact of Spiritual consciousness, *dristi, pasyati*, the Spirit that sees through knowledge by identity. It surpasses the indications of thought, does not need the aid of thought and makes the truth of thing directly evident, *pratakhyā*. So Supramental vision is a complementary and supplementary experience of Supramental touch and Supramental sound and there is a retaining of movement, vibration, rhythm, presence and contact of the Spirit.

Supramental Time and Space:

“She passed beyond **Time** into eternity,
Slipped out of **space** and became the Infinite;”

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“She was Time and the dreams of God in Time;
She was Space and the wideness of his days.
From this she rose where Time and Space were not;
The superconscient was her native air,
Infinity was her movement’s natural space;
Eternity looked out from her on Time.”

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The eternal Self within us has thrown itself out as the adventurer in Time and Space, limiting itself to flow of dynamic movements in the succession of moments of seeking and divisibility of objective field of substance so that they may win back again from imperfect and developing awareness, the infinite possibilities of lost Self-knowledge and All-knowledge. The right and ideal relation of the individual with the Time is to bring down Timeless Eternal into the slipping moments or to link Time’s second to infinity by endless descent of Divine force or the moments stretched into eternity, failing which gives birth to the wrong mental relation resulting in impatience and appearance of a continuous succession of moments of being in an eternal Time. Similarly the right relation of the individual with the Space or the small span of life and surrounding to which we are mentally and sensationally conscious is to call down God’s Spaceless Omnipotence into fragmented atmosphere or ‘lost in the depths of its own solitude’ and recalls the Soul’s adventure into Space, failing which gives birth to wrong relation resulting in incapacity. So a true law of living must be evolved which can help us soonest to get back to the Self-knowledge which experiences Conscious Being subjectively as Time whose fundamental truth is the eternity of the Eternal and objectively as Space whose fundamental truth is the infinity of the Infinite or self-conceptive extension of one Being; where former is the mobile self-extension of passing succession of moments in which the mind experiences itself at a certain point whence it looks back and ahead and the latter is only a

coexistence of things or a static self-extension measured out by mind through divisibility of substance and all things stand or move together in fixed order. Time-Space as a whole is eternal in their essential power of manifestation in which there is a movement of Consciousness and Spiritual Existence displaying the field of movement of its Conscious-Force to new create and manifest things and happenings and must therefore be temporary in their appearance on the surface. Each state of Consciousness has its own Time and Space and they change with the change of Consciousness. Space is a property of Matter which is a creation of Energy in movement. Time is a dimension of Space for complete action of this Energy. To relate rightly, steadily and wholly of the entire extension of the conceptual Reality of Time and Space is not practicable by limited mental consciousness but is possible in Timeless and Spaceless static self-aware Supramental Consciousness who comprehends all things in dynamic Knowledge and governs their objective manifestation in Space and Time. To understand truly the significance of Space and Time, the consciousness must pass beyond the finite reason and the finite sense to a larger Spiritual sense. In Supermind, the continuously momentary conscious being of Time and divisibility of Space are annulled and the burden of Time and Space disappears completely in the coexistent inner tranquil immobility and infinite immobile mobility and things become vast, calm, luminous, self-existent, immense and full of joy.

The Supramental time consciousness is different from mental experience of time. Mind is swept helplessly on the stream of moments and each passing moments are swiftly disappearing into the unknown. So Supramental time consciousness is (1) founded on eternal identity beyond the changes of time; (2) in this eternity of time past, present and future co-exist; (3) this total movement of three time is realised as single and indivisible movement even in their succession of stages, periods and cycles; (4) through the succession of moments step by step evolution in ignorance is experienced.

The vision of Supramental Community: The **Divine Centres** consisting of few collective Souls in all over the world can grow when an individual or a group enters sufficiently strong direct Divine descent from higher plane and utilise that Influence initially as transformation of his whole nature and finally as a centre of world transformation. Firstly, there will be prolonged, tedious and painful period of preparation, sincere practice and purification of all our Being and Nature till it is ready and fit for opening towards secret inmost Soul, the Psychic being in the heart or opening of Spiritual being above the head, a Divine Influence and Presence; secondly, all the conflicting members and elements of our personality consent to bear the difficult and exacting process of transformation and it would not be easy to arrive at a complete change while still enclosed in the life of the lower nature; lastly, the hardest of all is the invisible occult war and struggle we have to carry through against the universal dark forces attached in their root nature to ignorance, to misuse of force, to perversity of delight and to present unstable creation when we seek to make the

final Supramental conversion and reversal of Consciousness by which the Divine Truth must be established on the earth's atmosphere in all its plenitude. We have to grow aware of the interventions, suggestions and impulsions of cosmic forces which oppose the increase of harmony, truth and good and have disguised themselves as original movement of our own mind and life and wage battle against them. We have to realise ourselves as embodied Soul through which cosmic Nature seeks to fulfil itself and emerges out of the powers of universal Nature antagonist to the Light of Knowledge. A new Heaven on earth could descend; a world of Supramental Light could be created in the midst of receding darkness of this terrestrial existence by stilling or transcending of the temporal activity of our conscious mind. In the Supramental Era, or entry into silence of conscious Eternity, *Satya Yuga*, Unity, Universality, Perfection, Harmony, Freedom and Truth of order would be the Consciousness of the race. There Life would repose on a realisation of great varieties; Love would be all-inclusive, motiveless, a union of Soul with Soul and a joy of identity; Justice would be absolutely secured by opulent management and spontaneous action of being in harmony with truth of things; Law of Supermind is unity fulfilled in diversity, a complete dynamism of return to ourselves; it would be self-existent and spontaneous in their self-fulfilment, an inevitable self-development of the truth of thing and the process of innate Knowledge, a Knowledge inherent in existence so as to allow progression and its motion is directed towards a Divinely foreseen goal; Equality would be consistent with hierarchy and perfect difference; artificial standards and rigid standardisation would be replaced by infinitely plastic harmonious principle and free automatic perception of right relations and their inevitable execution of truth of idea, action and creation.

The relation between one-community with the other would assure harmonious diversity, mutuality and oneness. There would be a considerable free diversity in the self-expression of the individuals of a single community and between different Gnostic communities which would create their own body of the life of the Spirit. The greatest richness of diversity and liberty of self-expression based on an underlying oneness and stability in utmost mutability are the law of the Supramental perfected community and there the perfected individual's self expression and self-realisation need not be a long white monotone. He would not be cast according to a single moulded fixed pattern of personality or insist on sameness of action or fixed law in all circumstances or subordinate himself to mass consciousness, but there would be the union of freedom, order of conscious unity, universality, integral self-awareness, plasticity, infinite variation and harmonious diversity of action and expression of the collective life in its manifestation of Gnostic Consciousness. This Gnostic community will ensure a luminous integral unity with its greatest completeness in the common life of Gnostic beings, and it will also ensure and impose similar dominating harmony, right relation and order upon the life of surrounding ignorant mundane community within the boundary of certain limitation. It will surely admit within its border as much of human life as is

turned towards Spirituality leaving the rest to function on the mental self-sufficiency of old foundation.

These are some of the perfections of integral Yoga studied that will come in stages in one or many successive births or in all life. The integral perfection of Being and Nature in their infinite essence ‘must combine **many different strands of divine experience**’³⁶ and this pursuit of perfection must be many fold through activation of integral Consciousness, not the single line of exclusive pursuit of mental Consciousness and must harmonise many aspects of the Divine.

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References:-

- 1: The Mother’s Agenda-4/435,
- 2: CWSA-24/The Synthesis of Yoga-623,
- 3: The Gita-3.1,
- 4: The Gita-7.3,
- 5: “He (An equal seeker of truth) must accept everything, but cling to nothing, be repelled by nothing however imperfect or however subversive of fixed notions, but also allow nothing to lay hold on him to the detriment of the free working of the Truth-Spirit. This **equality of the intelligence** is an essential condition for rising to the higher supramental and spiritual knowledge.” CWSA-24/The Synthesis of Yoga-718,
- 6: “Distrust a man who has never failed and suffered; follow not his fortune, fight not under his banner.” SABCL/17/The Hour of God/115,
- 7: The Mother’s Agenda-3/70-71,
- 8: CWSA-23/The Synthesis of Yoga-399,
- 9: CWSA-23/The Synthesis of Yoga-496,
- 10: CWSA-24/The Synthesis of Yoga-762,
- 11: CWSA-24/The Synthesis of Yoga-802-07,
- 12: CWSA/19/Essays on the Gita-166,
- 13: The Gita-3.22,
- 14: CWSA/24/The Synthesis of Yoga-815,
- 15: Savitri-197,
- 16: Savitri-76,
- 17: Savitri-89,
- 18: Savitri-331,
- 19: Savitri-250,
- 20: Savitri-694,
- 21: Savitri-405,
- 22: Savitri-545,
- 23: Savitri-536,
- 24: Savitri-533,
- 25: Savitri-497, 333,
- 26: Savitri-663,
- 27: Savitri-237, 145, 706, 329,

- 28: Savitri-123, 238,
 29: Savitri-542,
 30: Savitri-120, 200, 124, 325,
 31: Savitri-579,
 32: Savitri-20,
 33: Savitri-484,
 34: Savitri-378,
 35: Savitri-44, 658, 659, 661, 662, 663, 705,
 36: CWSA/23/The Synthesis of Yoga-114,
 37: “Children, *bala*, speak of *Sankhya* and *Yoga* apart from each other, not the wise, *Punditah*; if a man applies himself integrally to one, he gets the fruit of both.” The Gita-5.4,
 38: CWSA/24/The Synthesis of Yoga-615,
 39: The Gita-10.6,
 40: CWSA/19/Essays on the Gita- 104,
 41: CWSA/19/Essays on the Gita-237,
 42: CWSA/19/Essays on the Gita-103,
 43: CWSA/19/Essays on the Gita-530,
 44: The Gita-7.26, The Gita-4.5,
 45: The Gita-6.7,
 46: CWSA/19/Essays on the Gita-240,
 47: CWSA/23/The Synthesis of Yoga-48,
 48: CWSA/19/Essays on the Gita-241,
 49: CWSA/19/Essays on the Gita-535,
 50: CWSA/19/Essays on the Gita-398,
 51: CWSA/19/Essays on the Gita-424,
 52: CWSA/19/Essays on the Gita-421,
 53: CWSA/19/Essays on the Gita- 450,
 54: CWSA/24/The Synthesis of Yoga-799,
 55: CWSA/19/Essays on the Gita-132,
 56: The Mother’s Centenary Works/3/175-176,
 57: **Sri Aurobindo**/The Mother’s Centenary Works (second edition)/10/312-313,
 58: The Mother’s Agenda-1/407,
 59: “And finally the body **must develop** a perfect power to hold whatever force is brought into it by the spirit and to contain its action without spilling and wasting it or itself getting cracked. It must be capable of being filled and powerfully used by whatever intensity of spiritual or higher mind or life force without any part of the mechanical instrument being agitated, upset, broken or damaged by the inrush or pressure, --as the brain, vital health or moral nature are often injured in those who **unwisely attempt Yogic practice** without preparation or by undue means or rashly invite a power they are intellectually, vitally, morally unfit to bear, --and, thus filled, it must have the capacity to work normally, automatically, rightly according to the will of that spiritual or other now unusual agent without distorting, diminishing or mistranslating its intention and stress. This faculty of holding, *dharana-sakti*, in the physical

consciousness, energy and machinery is the **most important siddhi of the perfection of the body.**” CWSA/24/The Synthesis of Yoga-731,

60: “Its solitude greated her (Savitri’s) human hours” Savitri-14

“Apart he (King) lived in his mind's solitude,” Savitri-44,

61: The Gita-7.19,

62: CWSA-24/The Synthesis of Yoga-635

63: CWSA-24/The Synthesis of Yoga-637-38,

64: CWSA-24/The Synthesis of Yoga-640,

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

66: “The way proposed for the integral Yoga is a lifting up and surrender of the whole being to him, by which not only do we become one with him in our spiritual existence, but dwell too in him and he in us, so that the whole nature is full of his presence and changed into the divine nature; we become one spirit and consciousness and life and substance with the Divine and at the same time we live and move in and have a various joy of that oneness. This integral liberation from the ego into the divine spirit and nature can only be relatively complete on our present level, but it begins to become absolute as we open to and mount into the gnosis. This is the liberated perfection.” CWSA-24/The Synthesis of Yoga-678-79,

67: CWSA-24/The Synthesis of Yoga-692,

68: CWSA-24/The Synthesis of Yoga-701,

69: CWSA-24/The Synthesis of Yoga-725,

70: CWSA-24/The Synthesis of Yoga-729,

71: The Mother’s Agenda-4/101,

72: CWSA/24/The Synthesis of Yoga-774,

73: CWSA/24/The Synthesis of Yoga-722,

74: CWSA/24/The Synthesis of Yoga-792,

75: CWSA/23/The Synthesis of Yoga-533,

76: CWSA/23/The Synthesis of Yoga-526-27,

77: CWSA/23/The Synthesis of Yoga-530,

78: CWSA/24/The Synthesis of Yoga-674,

79: CWSA/24/The Synthesis of Yoga-668-69,

Questions in English/Odia language (Open Book Exam.) :

- 1: What are the two secret of success of integral Yoga?
- 2: What are the double movement of perfection of Yoga of Self-perfection?
- 3: Who is fit to pursue Yoga of self-perfection?
- 4: What are the three deficiencies of an individualised Soul Sadhaka?
- 5: What are the three efficiencies of a universalised Soul Sadhaka?
- 6: What is the easy task of a Supramental man?
- 7: What is the difficult task of a Supramental man?
- 8: What is the most difficult task of a Supramental man?
- 9: What is the Maha-mantra of the book *The Synthesis of Yoga*?
- 10: What is the Maha-mantra of the book *The Life Divine*?
- 11: What is the Maha-mantra of the book *Savitri*?
- 12: What is the central Truth of the Book *The Synthesis of Yoga*?
- 13: What is the central Truth of the Book *The Life Divine*?
- 14: What is the central Truth of the Book *The Mother*?
- 15: What is the central Truth of the Book *Savitri*?
- 16: What is the central Truth of the Integral Education?
- 17: What is purity?
- 18: What is concentration?
- 19: What is the Sanskrit translation of the word concentration?
- 20: What is sincerity?
- 21: What is all life?
- 22: What is the chief cause of the weakness of *India*?
- 23: What has ruined *India*?
- 24: What is relationship between Yoga and Evolution?
- 25: How Evolution is related with Consciousness?
- 26: How Concentration and Consecration are related?
- 27: What is Vasudeva Sarvamiti state?
- 28: What is param Dham?
- 29: What is Sankhya liberation?
- 30: What is Swarat?
- 31: What is Samrat?
- 32: What is Chandibhava?
- 33: What is arogyam?
- 34: What is dharanasamarthyam?
- 35: What is Supramental Love?

ॐ ନମୋ ଭଗବତେ ଶ୍ରୀମୀରାରବିନ୍ଦାୟ

ଶ୍ରୀମାତୁନିକେତନ ଆଶ୍ରମ

ଯୋଗ ସାଧନା ଶିବିର-୧୨.୦୭.୨୦୨୦-୧୭.୦୭.୨୦୨୦

ନାମ:

ସମସ୍ତ ପ୍ରଶ୍ନର ଉତ୍ତର ଦିଅ: ୬୦ମିନିଟ, ମାର୍କ: ୨୦x୫=୧୦୦

୧। ପ୍ରାଚୀନ ମଣିଷର ପଞ୍ଚବିଧ aspiration ହେଉଛି: God, Light, Freedom, Bliss and _____

୨। ତୁମେ ଏହି ସାଧନା ଶିବିରରେ ଜଣେ (୧) observer, (୨) seeker of Truth, (୩) ସତ୍ୟ ନିଷ୍ଠ ସାଧକ।

୩) ପୂର୍ଣ୍ଣାଙ୍ଗ ଶିକ୍ଷାର କେନ୍ଦ୍ରୀୟ ସତ୍ୟ ଏବଂ ଲକ୍ଷ କଣ?

୪) ତୁମେ (୧) ଏକ ସାଧାରଣ ଗତାନ୍ତରାଳିକ ଜୀବନ ବଞ୍ଚିବାକୁ ଚାହୁଁଛ ନା (୨) ଏକ ମହାନ ଦୁର୍ଲଭ ଜୀବନ ବଞ୍ଚିବାକୁ ଚାହୁଁଛ?

୫) ସୁସ୍ଥ ସମାଜ ଓ ସୁସ୍ଥ ମଣିଷ ମଧ୍ୟରେ କେଉଁ ଚାରୋଟି ଶକ୍ତି ସମାନ ଭାବରେ କ୍ରିୟାଶୀଳ ହେବା ଆବଶ୍ୟକ?

୬) ଶରୀରରୁ ଶ୍ରେଷ୍ଠ ଇନ୍ଦ୍ରିୟ ଅଟେ। ଇନ୍ଦ୍ରିୟରୁ ଶ୍ରେଷ୍ଠ _____ ଅଟେ। ମନରୁ ଶ୍ରେଷ୍ଠ _____ ଅଟେ। ବୁଦ୍ଧିରୁ ଶ୍ରେଷ୍ଠ _____ ଅଟେ। ଚୈତ୍ୟ ପୁରୁଷରୁ ଶ୍ରେଷ୍ଠ _____ ଅଟେ। ଆଧ୍ୟାତ୍ମିକ ପୁରୁଷରୁ ଶ୍ରେଷ୍ଠ _____ ଅଟେ।

ଅତିମାନସ ପୁରୁଷରୁ ଶ୍ରେଷ୍ଠ ଆନନ୍ଦମୟ ପୁରୁଷ ଅଟେ।

୭) ଆଧ୍ୟାତ୍ମିକ ଜୀବନ ମଣିଷ ନିମନ୍ତେ ଏକ choice ନା compulsion?

୮) ଧର୍ମ (Religion) ମଣିଷ ନିମନ୍ତେ ଏକ choice ନା compulsion?

୯) ପୂର୍ଣ୍ଣ ଯୋଗର successର ଦୁଇଟି ସୂତ୍ର ମଧ୍ୟରୁ ଗୋଟିଏ ହେଲା ପୂର୍ଣ୍ଣ ସମର୍ପଣ ଏବଂ ଅନ୍ୟଟି ହେଲା _____

୧୦) ଆତ୍ମ ପରିପୂର୍ଣ୍ଣତା ଯୋଗର ଦୁଇଟି ସାଧନର ଅଭିବୃଦ୍ଧିକୁ ଗୁରୁତ୍ଵ ଦିଆଯାଏ। ସେଥି ମଧ୍ୟରୁ ଗୋଟିଏ ହେଲା ବୁଦ୍ଧି ଓ ଅନ୍ୟଟି ଶରୀର/ପ୍ରାଣ/ଆତ୍ମା।

୧୧) The Synthesis of Yoga ମହା ଶାସ୍ତ୍ରର ମହା ମନ୍ତ୍ର କଣ?

୧୨) The Life Divine ମହା ଶାସ୍ତ୍ରର ମହା ମନ୍ତ୍ର କଣ?

୧୩) କେଉଁଟି ଆତ୍ମ ପରିପୂର୍ଣ୍ଣତାର ଯୋଗ? (୧) Static Yoga of Self, (୨) Kinetic Yoga of Nature. ଆତ୍ମ ପରିପୂର୍ଣ୍ଣତା ଯୋଗକୁ ସଂପୂର୍ଣ୍ଣ କରିବାକୁ ହାରାହାରି କେତେ ବର୍ଷ ସମୟ ଲାଗିବ?

୧) ୧୦୦ବର୍ଷ, (୨) ୧୦୦୦ ବର୍ଷ, (୩) ୧୦୦୦ ବର୍ଷରୁ ଅଧିକ।

୧୪) ଅତିମାନସ ଶକ୍ତିକୁ ଧାରଣ କରିଥିବା ବ୍ୟକ୍ତିର ସହଜ, କଷ୍ଟ ଓ ଅତି କଷ୍ଟ କର୍ମ କଣ?

୧) ଉଚ୍ଚତର ଚେତନାରେ ବାସ କରିବା, (୨) ଉଚ୍ଚତର ଚେତନାର ଜଡ଼ ମଧ୍ୟକୁ ଅବତରଣ, (୩) ଉଚ୍ଚତର ଚେତନାର ତିନିକାଳ ମଧ୍ୟରେ ଅନୁପ୍ରବେଶ।

୧୫) ଅତିମାନବର ପ୍ରଭାବରେ ପୃଥିବୀର ବାତାବରଣରେ କେଉଁ ତିନୋଟି ପରିବର୍ତ୍ତନ ପରିଲକ୍ଷିତ ହୁଏ?

Universal order, great harmony, sense of division/oneness with all existence.

୧୬) କେଉଁ ଜଗତରୁ ଶ୍ରୀ ମାତୃନିକେତନ ଆଶ୍ରମର ଧରା ଅବତରଣ ହୋଇଛି? (୧) ମନ, (୨) ଚୈତ୍ୟ, (୩) ଆଧ୍ୟାତ୍ମିକ, (୪) ଅତିମାନସ

୧୭) ସାଧାରଣ ମଣିଷ ନିମନ୍ତେ ସଂଯମର ଅର୍ଥ କଣ?

୧୮) ଭଗବତ ଗୀତାର ଭାଷାରେ ସଂଯମର ଅର୍ଥ କଣ?

୧୯) ତୁମେ ଯଦି ଚାହଁବ ତାହେଲେ ଅତିମାନସ ଶକ୍ତିର କଣ ଏକ ଝଲକ ପାଇପାରିବ?

୨୦) ଏହି ଝଲକ କଣ ତୁମ ଜୀବନର miraculous change ଆଣିପାରିବ?

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