

# *The Gita's injunction issued to Developed Souls:*

“The best, the individuals who are in advance of the general line and above the general level of the collectivity, are the natural leaders of mankind, for it is they who can point to the race both the way they must follow and the standard or ideal they have to keep to or to attain. But the **divinised man** is the Best in no ordinary sense of the word and his influence, his example must have a power which that of no ordinarily superior man can exercise.”<sup>27</sup>

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*The Gita* identifies developing Souls as *arta, artharthi, jijnasu, mudha, vimudhah, durachari, sva-pake, papajonayah, striyah, shudra, vaisya, bala, alpa medhasam, alpa buddhayah, duskritam, duskritinah, samsayatma, yoga-bhrastah, asraddadhanah*. They depend on outgoing sense movement for all their enjoyments. So, they suffer desire, anger, duality, ego, passion, pain, joy and grief. Similarly, they need external aid for Spiritual turn in the preparatory period of their life. The Lord further proposes that inferior human manifestations can transform quickly into saintly persons, *khipram bhavati dharmatma*,<sup>25</sup> if they take refuge in Him alone through devotion and finally, they too attain the highest goal.

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

endowed with the power of celestial vision) and *Lord Sri Krishna* (son of *Devaki*, Godhead and the Lord of *Ananda*, one of the ten incarnations of *Lord Vishnu*) as developed Souls. Among the feminine personalities it has identified *Kirti*, *Sree*, *Vak or Vani*, *Smriti*, *Medha*, *Dhriti* and *Kshama* as developed Souls. They are unattached to outward touches for their happiness and are ever satisfied with themselves through inner contact with the Soul, *nitya-trupto nirasrayah*.<sup>42</sup> Similarly they can use but do not depend on external aid for their Spiritual fulfilment. The traditional Yoga of *the Gita* proposes that a developed Soul is free from seven deformations, *vicaras*, that of liking and disliking, *iccha*, *dvesah*, pleasure and pain, *sukham*, *dukham*, subjection to lower consciousness, *chetana*, place together truth and falsehood, *sanghatah*, *tamasic* and *rajasic* persistence, *dhriti*. Integral Yoga proposes<sup>51</sup> that a developed Soul or adult Soul is free from seven deformations, *vicaras* that of (1) hatred, (2) disliking, (3) scorn, (4) repulsion, (5) clinging, (6) attachment and (7) preference.

Mind is restless and very difficult to pacify. But O *Arjuna*, it can be controlled by constant practice and non-attachment.<sup>4</sup> Without self-control, this Yoga is difficult to attain. Yoga is attainable by self-controlled seeker.<sup>5</sup> “Sense hunger does not cease with the mental self-control, *samyama*, it ceases when the Supreme is seen. So even the mind of the wise man, *yatah*, who labours for self-perfection is carried away by vehement insistences of senses. The enjoyments born of external touches of things are the causes of sorrow, the sage, the man of awakened understanding, *buddhah*, does not place his delight in these senses.”<sup>6</sup> “Abandoning without exception all the desires born of the desire-will and holding in control all the senses by the mind so that they shall not run to all sides, one should gradually withdraw into tranquillity by a *buddhi* controlled by steadiness, and having fixed the mind in the Self one should not think of anything at all.”<sup>7</sup> “This Yoga must be continually practiced with a heart free from despondent sinking.”<sup>15</sup> *The Gita*’s injunctions issued to the developed Souls are that “All the doors of senses must be closed, the mind must be shut in into the heart, the life-force taken up out of its diffused movement into the head, the intelligence must be concentrated on the single syllable OM and its conceptive thought must remember the supreme Godhead...”<sup>23</sup> and this self-discipline is extended in integral Yoga for dynamic Divine union and transformation of Nature instead of escape into *param dham* by abandoning the body.

The Lord asks *Arjuna* to be united with the Divine through Work, Knowledge and Devotion and to become the greatest *Yogi* of the kind who is most united with the Divine. This state of Consciousness is far greater than doer of askesis, *tapasyi*, greater than men of knowledge, *jnani*, and greater than men of works, *karmi*.<sup>8</sup> This hierarchy hinted in *the Gita* is further developed in integral Yoga in which it asks the greatest *Yogi* to dynamise his constant Divine union and to become a part of *the Divine Mother*’s/*Para-parkriti*’s perennial Consciousness.

### ***The Gita's Injunction issued to the Divine Worker:***

“To live inwardly calm, detached, silent in the silence of the impersonal and universal Self and yet do dynamically the works of dynamic Nature, and more largely, to be one with the Eternal within us and to do all the will of the Eternal in the world expressed through a sublimated force, a divine height of the personal nature uplifted, liberated, universalised, made one with God-nature, — this is *the Gita's* solution.”<sup>24</sup>

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What are the Divine action and its coexistence of Divine silence and passivity that a Divine Worker must know? And through this knowledge-based action he is released from all error, defects and ills. One has to understand the Divine action initiated from higher planes of Consciousness, undivine action initiated from *rajasic* desire will and inertia of inaction initiated from *tamasic* indolence. He who in Divine activity can see the Divine passivity and this subjective action of Divine descent continues after the objective action ceases, he is a true *Karma Yogi*. So, he is in Yoga and a many sided universal Divine worker involved in doing well of all creature. The inception and continuation of Divine action is free from the will of desire and all the defects of work are burned up by the fire of self-knowledge. He has abandoned all attachment to the fruits of work, ever satisfied without any kind of dependence, he does nothing but a Divine Will does action through him. He has no personal hope, personal possession; his heart, sense, mind and intellect are under perfect self-control, performs action by the movement of the body alone, he does not commit any sin. The liberated Divine Worker is satisfied with whatever comes to him, lives beyond any duality, is jealous of none, and is equal in failure and success. He is free from attachment, mind, sense and heart are firmly founded in self-knowledge and defect of all his work is dissolved.<sup>17</sup> The Lord projected this *Karma Yoga* superior<sup>18</sup> to *Jnana Yoga* as one does not have to reject life and action in order to attain the Divine and thus he rejects the great defect of ‘ascetic and quietistic inactivity.’ The other reason of its superiority is that in a *Karma Yogi* the *Kshara Purusha* and *Akshara Purusha* are both dynamised and one lives in the immutable Self of witness state, *akarta*, while performing great world action and becomes doer of all action, *karta*, through activation of *Kshara Purusha*. *Karma Yoga* gives the message of transformation of lower Nature of three *gunas* into higher Divine Nature, because through this transformation alone ‘a perfected *Yogi* lives and acts always in the Divine.’<sup>19</sup>

### **Sevenfold Personality of a Divine Worker:**

“Since (1) knowledge, (2) desirelessness, (3) impersonality, (4) equality, (5) the inner self-existent peace and (6) bliss, (7) freedom from or at least superiority to the tangled interlocking of the three modes of Nature are the signs of the liberated soul, they must accompany it in all its activities. They are the condition of that unalterable calm which this soul preserves in all the movement,

all the shock, all the clash of forces which surround it in the world. That calm reflects the equable immutability of the *Brahman* in the midst of all mutations, and it belongs to the indivisible and impartial Oneness which is for ever immanent in all the multiplicities of the universe.”<sup>62</sup>

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The Divine’s chosen Souls are at once as (1) young and plastic as that of a new-born child, (2) slave of God concealed in all humanity, (3) disciple of the transcendent Divine and (4) ‘high-bred maiden’<sup>60</sup> (as defined in *Savitri*) to hold Divine Love. They become wide and egoless impersonal personality of liberated cosmic Worker, hastener of Evolution, Divine Creator, bringer of Light, giver of Bliss, Friend, Helper, Father, Mother, Master, Guide, Lover, Beloved and Divine Playmate in the world game<sup>54</sup> and bear earth’s burden and suffering much more than their individual capacity. So, a Divine worker has following seven qualities in his characteristic frontal surface Nature.

#### 1: Freedom from ego, *Ahamkaram parigraham*, by opening towards Knowledge of Psychic being:

“The landmarks of the little person fell,  
The island ego joined its continent.  
Overpassed was this world of rigid limiting forms:”

Savitri-25

“He made of miracle a normal act  
And turned to a common part of divine works,”

Savitri-26

“His commonest doings welled from an inner Light.”

Savitri-44,

“He is the substance, he the self of things;  
She has forged from him her works of skill and might:”

Savitri-61

“This bright perfection of her inner state  
Poured overflowing into her outward scene,  
Made beautiful dull common natural things  
And **action** wonderful and time divine.  
Even the smallest and meanest work became  
A sweet or glad and glorious sacrament,  
An offering to the self of the great world  
Or a service to the One in each and all.”

Savitri-532,

While actions are being entirely done by the modes of Nature, he whose self is bewildered by egoism thinks that it is his “I” which is doing them.<sup>65</sup> In the egoism of their strength and power, in the violence of their wrath and arrogance, the *asuric* men despise and belittle the Psychic being as God hidden in themselves

and the God in man.<sup>66</sup> Having put away egoism, violence, arrogance, desire, wrath, the sense and instinct of possession, free from all I-ness and my-ness, calm and luminously impassive—one is fit to become the *Brahman*.<sup>67</sup> If thou art one in heart and consciousness with Me at all times, then by My Grace thou shalt pass safe through all difficult and perilous passages; but if from egoism thou hear not My directive, *adesh*, thou shalt fall into perdition.<sup>68</sup>

**2: Freedom from desire, *Kamasankalpavarjitah*:**

“Our hearts clutch at a **forfeited heavenly bliss.**”

Savitri-77

“His **little pleasures** punctuate frequent griefs:  
Hardship and toil are the heavy price he pays  
For the right to live and his last wages death.”

Savitri-164

“The bliss which sleeps in things and tries to wake,  
Breaks out in him in a **small joy of life.**”

Savitri-165

“Laughter and pleasure were banned as deadly sins:”

Savitri-227,

“Desire climbed up, a swift omnipotent flame,  
And Pleasure had the stature of the gods;”

Savitri-235

“**Desire** is a child-heart’s cry crying for bliss,”

Savitri-257

“The child of the secret soul’s forbidden desire  
Born of its amour with eternity.”

Savitri-262

“There is no rest for the embodied soul...  
Forbidding to him **rest** and **earthly ease**,  
Till he has found himself he cannot pause.”

Savitri-339,

“Too heavy falls a Shadow on man’s heart;  
It dares not be too happy upon earth.”

Savitri-426

“A choice less rare may call a happier fate (of human enjoyment).”

Savitri-432

“**Earth’s joys** shut from thee the Immortal’s bliss.”

Savitri-443

“Invite the instincts to **forbidden joys,**”

Savitri-481

“A **curse** is laid on the pure joy of life:  
Delight, God’s sweetest sign and Beauty’s twin,  
Dreaded by aspiring saint and austere sage,

Is shunned, a dangerous and ambiguous cheat,  
 A specious trick of an infernal Power  
 It tempts the soul to its self-hurt and (Spiritual) fall.”  
 Savitri-629

“Joy dares to grow upon forbidden soil,”  
 Savitri-630,

“Our **human pleasure** is a fallen thread,  
 Lay, symbol shapes, a careless ornament,  
 Sewn on the rich brocade of Godhead’s dress.”  
 Savitri-675

Threefold are the doors of Hell, that slays the Soul, *nasanat atmanah*; they are desire, wrath and greed: therefore, let man renounce, *tyajet*, these three urges.<sup>64</sup> In him whose mind dwells on the objects of sense with absorbing interest, attachment to them is formed; from attachment arises desire; from desire anger (and also greed) comes forth.<sup>66</sup> Men are led away by various outer desires which take away from them the working of the inner knowledge; they resort to other gods and they set up this or that rule, *avidhipurbakam*, which satisfies the need of their lower nature.<sup>67</sup> But the Soul not in union with the Divine is attached to fruit of action and bound by action of desire.<sup>70</sup> Thus awakening by the understanding to the Highest which is beyond even the discerning mind, putting force on the desire soul by the true inner Soul to make it firm and still; slay O mighty-armed, this enemy in the form of desire, who is so hard to assail.<sup>88</sup> Whose inceptions and undertakings are all free from the will of desire, whose defect of works are burned up by the fire of knowledge, him the wise have called a sage.<sup>69</sup>

### 3: **Spiritual Impersonality, *Nirguna*:**

“A solitary mind, a world-wide heart,  
 To the lone immortal’s unshared work she rose.”  
 Savitri-9

“Each action left the footprints of a god,”  
 Savitri-23

“And leaves its huge white stamp upon our lives.”  
 Savitri-48

“Its powers (Spiritual energy) can undo all Nature's work:..  
 It (Overmind) can immortalise a moment's work.”  
 Savitri-84-85,

“A work is done in the deep silences;”  
 Savitri-170,

“Sweet common things turned into miracles”  
 Savitri-235,

“From hidden silences the act is born”  
 Savitri-283

“In him *Nirvana* lives and speaks and acts  
Impossibly creating a universe.”

Savitri-453

“The Immobile stands behind each daily act, (dynamic Spiritual  
action)

A background of the movement and the scene,  
Upholding creation on its might and calm  
And change on the Immutable’s deathless poise.”

Savitri-662

“Illumine common acts with the Spirit’s ray”

Savitri-710,

A wide egoless impersonality of the Divine worker is his most direct liberating force. “He who has the inner happiness and the inner ease and repose and the inner light, that Yogin becomes the *Brahman* and reaches self-extinction in the *Brahman*, *brahmanirvanam*. Sages win *Brahmanirvana*, they in whom stains of sin are effaced and the knot of doubt is cut asunder, masters of their selves, who are occupied in doing good of all creatures. Those who practice self-mastery by Yoga and austerity who are delivered from desire and wrath and have gained concentration, for them *Brahmanirvana* exists and encompasses them, they already live in it because they have knowledge of the Self.”<sup>71</sup> But those who seek after the indefinable unmanifest Immutable, omnipresent, unthinkable, self-poised, immobile, constant, they also by restraining all their senses, by the equality of their understanding and by their seeing of one self in all things and by their tranquil benignancy of silent will for the good of all existences, arrive to Me.<sup>72</sup>

#### 4: Equality, *Samata*:

“To the still heights and to the troubled depths  
His equal spirit gave its vast assent:  
A poised serenity of tranquil strength,  
A wide unshaken look on Time’s unrest  
Faced all experience with unaltered peace.”

Savitri-36

“One-souled to all and free from narrowing bonds,  
Large like a continent of warm sunshine  
In wide equality’s impartial joy,  
These sages breathed for God’s delight in things.”

Savitri-383

Fixed in Yoga do thy actions, having abandoned attachment. Having become equal in failure and success; for it is equality that is meant by Yoga, *samatwam yoga uchyate*.<sup>73</sup> Sages see with an equal eye the learned and cultured *Brahmin*, the cow, the elephant, the dog, the outcaste. Even here on earth they have conquered the creation whose mind is established in equality: the equal

*Brahman* is faultless; therefore, they live in the *Brahman*.<sup>74</sup> The non-injuring, equality, contentment, austerity and giving are separative and subjective becomings of existence, and they all proceed from Me.<sup>75</sup>

**5: Peace, *Shanti*:**

“At once she was the stillness and the word,  
A continent of self-diffusing peace,”

Savitri-16

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

Savitri-43

“A limitless movement filled a limitless peace.”

Savitri-95

“All things were perfect there that flower in Time;  
Beauty was there creation’s native mould,  
Peace was a thrilled voluptuous purity.”

Savitri-235

“There shall be light and peace in all the worlds.”

Savitri-521

“Then even those stirrings rose in her (Savitri) no more;  
Her mind now seemed like a vast empty room  
Or like a peaceful landscape without sound.  
This men call quietude and prize as peace.”

Savitri-543

“A changed earth-nature felt the breath of peace.”

Savitri-672

“The prophet moment covered limitless Space  
And cast into the heart of hurrying Time  
A diamond light of the Eternal’s peace,”

Savitri-712

He attains peace,<sup>63</sup> into whom all desires enter as waters into sea which is ever being filled, yet ever motionless—not he who like a troubled and muddy water is disturbed by every little inrush of desire. Who abandons all desires and lives and acts free from longing, who has no “I” or “mine,” who has extinguished his individual ego in the One and lives in that unity, he attains to the great peace.<sup>76</sup> By abandoning attachment to the fruits of works, the Soul in union with *Brahman* attains to peace of rapt foundation in *Brahman*...<sup>77</sup> Thus always putting himself in Yoga by control of his mind, a Yogi attains the supreme peace of *Nirvana* which has its foundation in *Brahman*.<sup>78</sup>

**6: Spiritual Ease, *Sukha*:**

“The beautiful body of a soul at ease,  
Like one who laughs in sweet and sunlit groves,  
Childlike she swung in her gold cradle of joy.”

Savitri-114

“Her realm of **golden ease** and glad desire”

Savitri-199

“Regions of the **heart’s happiness** set free,

Savitri-233

“It breathed in a sweet secure unguarded **ease**”

Savitri-233

He who can bear here in the body the velocity of wrath and desire, is the Yogin, the happy man, *sukhi*. He who has inner happiness and the inner Spiritual ease and repose and the inner light, that Yogin becomes the the *Brahman* and reaches self-extinction in the *Brahman, brahma-nirvanam*.<sup>79</sup> For one who is not in Yoga, there is no concentration of thought and intelligence; for him without concentration there is no peace, and for the unpeaceful how can there be happiness, *sukham*?<sup>80</sup> A *sattwic* action binds a man by attachment to knowledge and attachment to happiness.<sup>81</sup> So to go beyond *sattwa* of *trigunatita* consciousness is the condition of entering the domain of limitless Knowledge and limitless happiness.

**7: Joy and laughter of the Soul, *Hasya*:**

“The All-Blissful sat unknown within the heart”

Savitri-43

“Only to be was a supreme delight,  
Life was a happy **laughter of the soul**  
And Joy was king with Love for minister.”

Savitri-124

“There are muffled throbs of **laughter’s undertones**,  
The murmur of an occult happiness,  
An exultation in the depths of sleep,  
A heart of bliss within a world of pain.”

Savitri-169

“It held the splendour of its **golden laugh**”

Savitri-233

“It lived in a jewel-rhythm of **the laughter of God**”

Savitri-233

“A breath of unattained divinity  
Visits the imperfect earth on which we toil;  
Across a gleaming ether’s **golden laugh**

A light falls on our vexed unsatisfied lives,  
A thought comes down from the ideal worlds

Savitri-261-62

“A happiness it brings of **whispered truth**;  
There runs in its flow honeying the bosom of Space  
A **laughter** from the immortal heart of Bliss,  
And the unfathomed Joy of timelessness,  
The sound of **Wisdom’s murmur** in the Unknown  
And the breath of an unseen Infinity.”

Savitri-264

“A new beginning flowers in word and laugh,  
A new charm brings back the old extreme delight.”

Savitri-275

“In an outburst of heavenly joy and **ease**  
Life yields to the divinity within  
And gives the rapture-offering of its all,  
And the soul opens to **felicity**.”

Savitri-278

“And joy **laugh nude** on the peaks of the Absolute.”

Savitri-454

“A wave of the **laughter** of light from morn to eve,”

Savitri-468

I, the *Purushottama*, am the foundation of the silent *Brahman* and of Immortality and imperishable Spiritual existence and of the eternal *dharma* and of an utter bliss of happiness, *hasya*.<sup>82</sup> That in which the Soul knows its own true and exceeding bliss, *hasya*, which is perceived by intelligence and is beyond the senses. Wherein established, this exceeding bliss can no longer fall away from the Spiritual truth of its being. That bliss is the greatest of all gains and treasure beside which all lose their value, wherein established a Yogi is not disturbed by the fieriest assault of mental grief. The firm winning of this inalienable Spiritual bliss is Yoga; it is the Divine union.<sup>83</sup> When the mind is thoroughly quieted, then there comes upon the Yogin stainless, passionless, the highest bliss that has become the *Brahman*. Thus, freed from stain of passion and putting himself constantly into *Yoga*, a *Yogi* easily and happily enjoys the touch of the *Brahman* which is an exceeding Bliss, *hasya*.<sup>84</sup>

Integral Yoga proposes that exceeding Joy and Laughter of Soul is the right normal condition of ‘luminous soul’ for confronting with world Ignorance, Falsehood, Suffering and Death. Without confronting with world adversity if a *Sadhaka* of integral Yoga will prefer to remain exclusively preoccupied with triple

Soul's ecstatic state, then that is identified as laziness and violation of his integral sincerity.

***The Gita's Injunction issued to Men of Knowledge:***

“This too the **divinised man** becomes in the measure of his attainment, impersonal in his personality, unbound by quality or action even when maintaining the most personal and intimate relations with men, unbound by any *dharma* even when following in appearance this or that *dharma*. Neither the dynamism of the kinetic man nor the actionless light of the ascetic or quietist, neither the vehement personality of the man of action nor the indifferent impersonality of the philosophic sage is the complete divine ideal. These are the two conflicting standards of the man of this world and the ascetic or the quietist philosopher, one immersed in the action of the *Kshara*, the other striving to dwell entirely in the peace of the *Akshara*; but the complete divine ideal proceeds from the nature of the *Purushottama* which transcends this conflict and reconciles all divine possibilities.”<sup>28</sup>

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The *Gita* issues injunction to the man of Knowledge that he should give wisdom which he has received from within and above to those seekers only who prostrate the feet of the Teacher, have question and can give service.<sup>9</sup> The man of knowledge who has seen the essential Truth of *Kshara Purusha* and immutable Truth of *Akshara Purusha, tattwadarshinah*,<sup>9</sup> can give initiation to seeking Souls through his Spiritual influence not ‘gathered laboriously by senses and the reason from outside’<sup>52</sup> but by revelation, self-experience, Intuition and self-existent wisdom. He should not give this knowledge to them who despise and belittle the Divine, those who do not practice self-control, desirelessness and equality, do not give service and do not want to listen the supreme Knowledge.<sup>10</sup> This knowledge should be given to them those who have full faith in the Divine, *sraddha*, and the uncarping, *asuya rahitam*.<sup>11</sup>

He should not disturb the life basis and thought basis of the ignorant, who are bewildered by three *gunas*; for impelled by his example and instruction, but unable to comprehend his action and vision, they would lose their ordinary earth-bound life without arriving any higher Spiritual state.<sup>12</sup>

He should not create controversy, division of their understanding who are attached to three modes of work. He would ask them to do and love all external action, doing them himself with knowledge and union with the Divine.<sup>13</sup> Integral Yoga accepts<sup>14</sup> above guidelines of *the Gita*.

The Lord asks *Arjuna* to pursue *Jnana/Buddhi Yoga* first before pursuing *Karma* and *Bhakti Yoga*, because if intelligence is united with the Divine and one

is established in trance, *Samadhi*, then it will be easier to pursue *Karma Yoga*, as one will have least attachment towards fruit of action and it will also be easier to pursue *Bhakti Yoga*, as one will have least attachment towards sense and emotional enjoyments. So, the privilege of a *Jnana Yogi* is that he can reconcile the self-discipline of difficult *Jnana Yoga* with relatively easier<sup>20</sup> *Karma Yoga* and the easiest<sup>21</sup> *Bhakti Yoga*. Or *the Gita* further issues injunction on a *Jnana Yogi* that his difficult self-discipline will become easier<sup>20</sup> if he can reconcile it with *Karma Yoga*.

The liberated eye of knowledge meets the world not with the struggling lower Nature alone but he approaches God equally in *tamasic*, *rajasic* and *sattwic* creatures. First, he sees the Divine Nature, *Para Prakriti* evolving within everybody and does not read the surface phenomena of the existence with ego and ignorance. Secondly, he is not deluded by appearance but sees the Divine qualities under the mask of *Deva* and *Asura*, man and beast, good and wicked, learned and ignorant. He pierces the truth of Spirit behind every perversion and imperfection and moves towards complete self-knowledge and sees all with a complete love and charity in the heart, a complete understanding in the intellect and a complete equality in spirit. Lastly, he sees and respects the upward urge of the striving power of Divine Will towards Godhead, encourages all high divine manifestation in the form of heroism, courage, luminous wisdom, mighty power, benignant sweetness, grandeur love and entire self-giving.<sup>29</sup>

### **Sevenfold Personality of Men of Wisdom:**

*The Gita* hints of sevenfold Wisdom of an Emanation, *Vibhuti*, symbolising the Nature of seven original Seers of *the Vedas*, *maharsaya sapta purbe*<sup>59</sup> They liberate man from sevenfold Self-ignorance to sevenfold integral Knowledge.

**1: Original Ignorance:** Not knowing the origin, Source of our existence, the Supramental Self or extending ahead to Bliss Self. After opening of above Selves, they are dynamised in building the Supramental and Bliss Sheath.

**2: Cosmic Ignorance:** Not knowing the immobile and immutable Self, the Spiritual Self. After opening of this *Akshara Purusha*, it is dynamised for building, transforming and perfecting the Spiritual Sheath.

**3: Egoistic Ignorance:** Not knowing the Universal Self, the Cosmic Self. After opening of this Self, it is dynamised for expansion and perfection of universal Sheath.

**4: Temporal Ignorance:** Not knowing the Psychic Being which is knower of past, present and future events. Psychic Sheath is purified and perfected by the influence of Psychic being.

**5: Psychological Ignorance:** Not knowing the subliminal Self which constitute our true physical Being, true vital Being and true mental Being. Subtle physical,

subtle vital and subtle mental sheaths are built by activation and interaction of respective Selves.

**6: Constitutional Ignorance:** Not knowing the Subconscious Self, Inconscious Self and their influence on the waking Self. Activation of these Selves are part of Supramental transformation in Subconscious and Inconscious Sheaths.

**7: Practical Ignorance:** Not knowing the right relation of the surface physical, vital and mental Nature with the above ten Selves. Perfection of surface nature, which constitute our body, vital and mind are dependent on the influence of the ten multiple Selves and perfection of ten subtle bodies.

### ***The Gita's Injunction issued to the men of Devotion:***

“This “I” is the *Purushottama* who is the foundation of the silent *Brahman* and of immortality and imperishable spiritual existence and of the eternal *dharma* and of an utter bliss of happiness. There is a status then which is greater than the peace of the *Akshara* as it watches unmoved the strife of the *gunas*. There is a highest spiritual experience and foundation above the immutability of the *Brahman*, there is an *eternal dharma* greater than the *rajasic* impulsion to works, *pravritti*, there is an absolute delight which is untouched by *rajasic* suffering and beyond the *sattwic* happiness, and these things are found and possessed by dwelling in the being and power of the *Purushottama*. But since it is acquired by *bhakti*, its status must be that divine delight, *Ananda*, in which is experienced the union of utter love and possessing oneness, the crown of *bhakti*. And to rise into that *Ananda*, into that imperishable oneness must be the completion of spiritual perfection and the fulfilment of the eternal immortalising *dharma*.”<sup>26</sup>

**Sri Aurobindo**

*The Gita* categorically speaks of two kinds of *Bhakti* that (1) of the devotion born out of many branching desires and (2) of the concentrated single pointed devotion, *ekabhakti*,<sup>39</sup> after one is thoroughly established in mutable and personal *Saguna Brahman* consciousness and in the impersonal and immutable *Nirguna Brahman* consciousness. It is through the latter passage one will discover the Cosmic Consciousness, *Vasudevah Sarvamiti*, vision of universal Godhead, *Viswa Rupa Darsana*, and the Supramental Consciousness, *Purushottama*. The Divine Love of this latter type of *Bhakti* is extensively developed in *Sri Aurobindo's* epic *Savitri*.

The developed Soul who is established in *Bhakti*, through practice of *Bhakti Yoga* is dear to the Divine. (1) He is having ill will to none, and having compassion and friendship to all beings, free from ego, even minded in pain and pleasure, forgives all, he is ever content, self-controlled and firm willed; his emotional mind and intellect are given up to the Divine; (2) he neither agitates the world, *udbega*,<sup>85</sup> nor feels agitated by the world; he is free from the agitation of joy, resentment and fear; (3) he does not expect favour from anybody, is pure,

skilful, indifferent, given up all initiation of work; (4) he who neither rejoices nor hates, neither grieves nor desires, has abolished the distinction between fortunate and unfortunate happenings and is full of devotion to the Divine; (5) he is equal to friend and enemy, honour and dishonour, cold and heat, pleasure and pain, praise and blame is free from attachment, silent, content with whatever comes, without attachment to home, family, clan, religion and nation, firm in emotional mind fully turned towards the Divine through devotion.

But out of them, the exceedingly dear devotee is he who makes Divine his one and only supreme aim of life and with full of faith, follows the written truth in every detail or obeys the immortalising *Dharma* uttered by the Lord entirely. The Lord projected this *Bhakti Yoga* superior to *Jnana Yoga* because constant and comprehensive union with the personal form of the Divine known as *Purushottama* consciousness is far superior<sup>16</sup> than the constant union with impersonal form of the Divine known as *Akshara Purusha* consciousness or experience of *Brahma-nirvana*. This comprehensive union of *Kshara Purusha* or personal Divine with the *Uttama Purusha* is further extended with the union with *Anandamaya Purusha*. This is identified as the highest perfection of *Bhakti Yoga*.

### **Sevenfold Personality of the Men of Devotion:**

“(The Divine is) the perfect Personality capable of all relations even to the most human, concrete and intimate; for he is friend, comrade, lover, playmate, guide, teacher, master, ministrant of knowledge or ministrant of joy, yet in all relations unbound, free and absolute. This too **the divinised man** becomes in the measure of his attainment...”<sup>53</sup>

#### **Sri Aurobindo**

“But behind all these and in them he (a *Sadhaka*) has felt a Divinity who is all these things, a Bringer of Light, a Guide and All-Knower, a Master of Force, a Giver of Bliss, Friend, Helper, Father, Mother, Playmate in the world-game, an absolute Master of his being, his soul’s Beloved and Lover. All (the seven-fold personal) relations known to human personality are there in the soul’s contact with the Divine; but they rise towards super human levels and compel him towards a divine nature.”<sup>54</sup>

#### **Sri Aurobindo**

“Discipleship to God the Teacher, sonship to God the Father, tenderness of God the Mother, clasp of the hand of the divine Friend, laughter and sport with our comrade and boy-Play-fellow, blissful servitude to God the Master, rapturous love of our divine Paramour, these are seven beatitudes of life in the human body. Canst thou unite all these in a single supreme and rainbow-hued relation? Then hast thou no need of any heaven and thou exceedest the emancipation of the *Adwaitin*.”<sup>55</sup> (Above Aphorism hints that seven-fold personal relation with the

Divine in Supramental plane of an integral Yogi is more precious than the realisation of impersonal Divine in Spiritual plane of the *Adwaitin*.)

**Sri Aurobindo**

“In this aspect the transcendent and universal person of the Divine conforms itself to our individualised personality and accepts a personal relation with us, at once identified with us as our supreme Self and yet close and different as our Master, Friend, Lover, Teacher, our Father and our Mother, our Playmate in the great world-game who has disguised himself throughout as friend and enemy, helper and opponent and, in all relations and in all workings that affect us, has led our steps towards our perfection and our release.”<sup>56</sup>

**Sri Aurobindo**

A Spiritual man is equal Souled to all things and he lives with the sense of oneness with all creatures. He must enter equal relation and subsequently develop all the above seven-fold Divine personality.

Without this seven-fold Divine Love collective living ends in ‘ineffective mental ideal of brotherhood.’<sup>57</sup> With this seven-fold personal love the brotherhood of collective living attains completeness. Thus, creation attains oneness with the Creator. The objective of a Spiritual man is not to become a Preacher or Teacher but to attain Oneness with Him, with the aid of all the seven-fold attributes. Thus, he becomes one with his Self, Collectivity, Divine, humanity and the universe.

The Divine is at once the Creator Father, Creatrix Mother, all attraction of the Lover, hidden Master of all works, evolving as child God, the inner Guide and Friend of all creatures. These increasing seven-fold personal contact with the Divine and becoming one of the above seven-fold personalities is the priority of exclusive concentration and traditional schools of Yoga. All the above seven-fold personality can be developed by unfolding of essential, multiple and integral Concentration and repeat itself in numberless conscious evolving brother Souls. To recoil from the development of this integral seven-fold Personality of the Divine, draws a liberated Soul *Sadhaka* towards the lure of becoming exclusive instrumental Teacher or exclusive leader of a group, which seems to be the violation and breach of his integral faith. Integral Yoga convicts the tendency of the mind to become an exclusive Teacher or any clinging to the above seven exclusive Divine Personalities as insufficiency and limits the inflow of other relations with the Divine. Again, these integration of self-expansive seven-fold personality of integral *Bhakti* Yoga must be subordinate of seven-fold indispensable self-concentration offered to the Divine that of *dasya* of servant, *dasya* of the lover, *dasya* of the truth seeker, *dasya* of the disciple, *dasya* of the instrument, *dasya* of the slave, and *dasya* of the child of Their limitless Divine Consciousness. If this balance of primary Slavehood to the Divine and secondary responsibility of becoming World-Master, *Jagat-Guru*, is reversed then that is ‘the first cause, the essential cause of all the disorder in the universe.’<sup>58</sup>

World-Teacher of Integral Yoga does not mean of becoming religious Preacher with the aid of Psycho-physical machinery, *bahya-avalambana*, but capacity to move the Consciousness between Supramental Self and Universal Self and calling down the large Divine energy for the universal good of the race, *Jagat Hitaya*.

***The Gita's Injunction issued to the integral Seekers of Truth:***

“This highest message (solve at once his inner riddle of self and God and the outer problem of his active human existence) is first for those who have the strength to follow after it, **the master men, the great spirits, the God knowers, God-doers, God-lovers** who can live in God and for God and do their work joyfully for him in the world, a divine work uplifted above the restless darkness of the human mind and the false limitations of the ego. At the same time, and here we get the gleam of a larger promise which we may even extend to the hope of a collective turn towards perfection, — for if there is hope for man, why should there not be hope for mankind?”<sup>43</sup>

**Sri Aurobindo**

Those seekers of Truth, who follow this path of *the Gita*, their efforts are not lost, nor are there any retrogression, even if they follow and obey a little of this law of written truth, *dharma*, they are delivered from great danger.<sup>1</sup> Thus *the Gita* asks to begin Yoga with partial obedience to law of truth, *swalpamapyasya dharmasya*<sup>1</sup> and move towards complete obedience, *dharmamritamidam*<sup>2</sup> and finally asks to go beyond all the written law of truth, *sarva dharman paritejya*.<sup>3</sup>

An integral seeker of truth is concerned with resolving following issues: (1) How the Spirit can possess the Matter? Or how the true relation between triple web of physical-vital, mental and Spiritual can be established? (2) How *Karma*, *Jnana* and *Bhakti Yoga* can be entirely reconciled? (3) *The Gita* narrates adequately the Nature and hierarchy of *Apara Prakriti*. Now how can we know adequately the nature and hierarchy of *Para Prakriti*? How and by what steps the most difficult transformation can be affected? (4) *The Gita* describes adequately the nature of undivine work of three *gunas*. How can we know adequately the nature and hierarchy of Divine Work? (5) How can the works of all lives become transaction between Soul and Nature or transaction between tenfold Selves and tenfold Sheaths, *Koshas*? How the gulf between them can be bridged by movement of Consciousness? The most crucial gulf is identified as the border of Subconscient and Inconscient Sheath where *Savitri* lost *Satyavan* for a brief period while journeying along with *Death*. Due to this gulf, ‘Her eyes had lost their luminous *Satyavan*’<sup>89</sup> or ‘The soul of the beloved now seen no more.’<sup>90</sup> **Ordinary human love cannot bridge this gulf, so death becomes inevitable.** (6) Lord has hinted about the immortality of the Soul. How can this immortality of Soul of this

life be extended to the immortality of Nature in all life? (7) How can one know that *Bhakti*, which is identified as the greatest element of Yoga and how can it be offered to the external *Avatara*, as activation of *Purushottama* Consciousness through integral *Bhakti* which is greater than mutable and immutable Self? (8) What is the last secret of Soul's perfection? How can we unite with Thee integrally, *samagram mam*,<sup>61</sup> in all life, *sarvesu kalesu yogayukto*?<sup>22</sup>

### **The Injunction issued to the Developed Souls through integral Yoga:**

A *Sadhaka*'s action and Yoga moves ahead both in proportion and newness as one unveils initially a Spiritual path of his own fulfilling the norm that the 'perfection of the integral Yoga will come'<sup>34</sup> when each *Sadhaka* 'is able to follow his own path of Yoga'<sup>34</sup> in conformity with its aim with 'considerable free diversity in the self expression'<sup>35</sup> and finally all effort, all self-discipline, all set method is transcended by 'natural, simple, powerful and happy disclosing of the flower of the Divine *Shakti* out of the bud of a purified and perfected nature';<sup>36</sup> Since a *Sadhaka* 'in this path has his own method of Yoga,'<sup>40</sup> so he has to trace a path of his own and develop it through constant practice and verification of written truths and has 'absolute liberty'<sup>41</sup> in restating them 'in new terms and new combinations.'<sup>41</sup>

A *Sadhaka*'s right relation with the family, society and the race is defined in the integral Yoga. **Firstly**, he cannot confine himself to his own exclusive egoistic Mental progress or exclusive isolated Spiritual Salvation without bothering the growth of his fellow brothers. He must realise his unity and oneness with the Supreme and the World or there must be 'an initial and enabling self-transcendence and contact with the Divine.'<sup>44</sup> He must be aware of the formation and densification of his subtle and causal body through interfusion of Psychic, Spiritual and Supramental Being and his consciousness can be stabilised in Psychic and Spiritual plane after formation of his subtle body and his consciousness can be stabilised in Supramental plane after the formation and stabilisation of causal body 'which is little developed in the majority of men.'<sup>49</sup> This development of 'causal body or knowledge sheath'<sup>50</sup> through non-waking and waking trance is identified as the most difficult task of a *Sadhaka* of integral Yoga. **Secondly**, he cannot suppress and maim his own growth due to opposition received from the slowly evolving family, collective Society, State and the race or he must not live 'bound in the slow collective evolution'<sup>33</sup> but to pursue, find, know and possess the Eternal through swift individual Spiritual evolution. They seem to lay their yoke on his Spiritual growth, compel him to mould in their established social life, mechanical interest and crude immediate convenience. In spite of above antagonism he must seek and trace his highest Mental and Spiritual perfection and finds 'the necessary transformation of his mental, vital, physical being.'<sup>44</sup> In his relation with the surrounding world, he should under no circumstance 'set the power and knowledge in him against the power and

knowledge of others or affirm himself as an ego striving against other egos.<sup>'37</sup> **Lastly**, he will 'sum up in himself all its best and completest possibilities and pour them out by his'<sup>38</sup> overhead Wisdom, self-existent Love, desireless Divine Action and all other possible affirmative energies on his surrounding, so that the whole race will be benefited by his single Perfection and Spiritual upliftment. Thus, he utilises his 'transformed humanity as a **divine centre** in the world'<sup>44</sup> and 'a **new centre** of vision and a new universe of activities'<sup>45</sup> is created in the midst of world discord and chaos.

Integral Yoga proposes that a developed Soul must not 'look with a remote indifference on the'<sup>30</sup> sufferings of the unblest ordinary human being and blessed devotees and draws all of them towards Spirit's freedom. He must accept life and must bear not only his own difficulties, 'but a great part of the world's burden too along with it, as a continuation of his own sufficiently heavy load.'<sup>46</sup> The necessity of 'contemplation and service of God in man'<sup>31</sup> or well-being of all creature, *sarvabhuta-hite ratah*,<sup>32</sup> can be considered indispensable for developed Souls to 'complete the realisation of God in all things.'<sup>31</sup>

The **Divine Centres** consisting of few collective Souls from 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 become 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 his personality consent to bear the difficult and exacting process of transformation and it would not be easy to arrive at a complete change in one life while still enclosed in the limitation of the lower nature; lastly, the 'hardest of all'<sup>47</sup> is the invisible occult war and struggle he has 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 he seeks 'to make the final Supramental conversion and reversal of Consciousness by which the Divine Truth must be established'<sup>47</sup> on the earth's atmosphere in all its plentitude. He has 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 his own mind and life and wages battle against them. He has to realise himself as illumined virgin mould and embodied Soul through which 'Formless shines'<sup>48</sup> and 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 his own potentialities; 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.

*OM TAT SAT*

References:

- 1: The Gita-2.40,
- 2: The Gita-12.20,
- 3: The Gita-18.66,
- 4: The Gita-6.35,
- 5: The Gita-6.36,
- 6: The Gita-2.59, 60/5.22
- 7: The Gita-6.25, 26,
- 8: The Gita-6.46-47,
- 9: The Gita-4.34,
- 10: The Gita.18.67,
- 11: The Gita-18.71,
- 12: “Those who are bewildered by three modes of Nature, not knowers of the whole, let not the knowers of the whole, *kritsnabinna*, disturb their mental standpoint.” The Gita-3.29, “This, no doubt, is the root of the injunction imposed in *the Gita* (The Gita-3.29) on the man who has the knowledge not to disturb the life basis and thought basis of the ignorant; for impelled by his example but unable to comprehend the principle of his action, they would lose their own system of values without arriving at a higher foundation.” CWSA/21/The Life Divine-58, “Those who are bewildered by the modes, get attached to the modes and their works; dull minds, not knowers of the whole, let not the knower of the whole disturb them in their mental standpoint.” CWSA/19/Essays on the Gita-214
- 13: The Gita-3.26,

14: “Then there were the few—the rare individuals— who are ready to make the necessary effort to prepare themselves for the transformation and to attract the new forces, try to adapt matter, seek the means of expression and so forth. Those are ready for *Sri Aurobindo’s Yoga*. They are very few. There are even those who have the sense of sacrifice and are ready have a hard and difficult life, as long as it leads them or helps them towards this future transformation. But they should not, **they should in no way try to influence others** and make them share their own effort: that would be quite unjust – not only unjust, but extremely clumsy because it would alter the universal – or at least terrestrial – rhythm and movement, and instead of helping, it would cause conflicts and result in chaos.” The Mother Agenda/27<sup>th</sup> November, 1965, “This, no doubt, is the root of the injunction imposed in *the Gita* on the man who has the knowledge not to disturb the life basis and thought basis of the ignorant; for impelled by his example but unable to comprehend the principle of his action, they would lose their own system of values without arriving at a higher foundation.” CWSA/21/The Life Divine-58, “Those who are bewildered by the modes, get attached to the modes and their works; dull minds, not knowers of the whole, let not the knower of the whole disturb them in their mental standpoint.” CWSA/19/Essays on the Gita-214

15: The Gita-6.23.

16: “*Arjuna said*: Those seekers of *Bhakti Yoga* who thus by a constant union seek after Thy personal Form and those seekers of *Jnana Yoga* who seek after Thy unmanifest Immutable impersonal Form, which of them are greater Yoga? The Blessed Lord said those who are most united with Me and adore Me through constant union, emotional mind settled in Me and possessed of supreme faith of *Bhakti Yoga*, I consider them to be the greatest Yogi.” The Gita-12.1, 2,

17: The Gita-4.16, 17, 18, 19, 20, 21, 22, 23,

18: The Gita-5.2,

19: The Gita-6.31.

20: The Gita-5.6, 12.5,

21: The Gita-13.24, 25,

22: The Gita-8.27,

23: The Gita-8.12, 13,

24: CWSA/19/Essays on the Gita-451,

25: The Gita-9.31,

26: Essays on the Gita-434,

27: CWSA/19/Essays on the Gita-138,

28: CWSA/19/Essays on the Gita-141,

29: CWSA/19/Essays on the Gita-373-74,

30: CWSA-23/The Synthesis of Yoga-503,

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

32: The Gita-5.25, 12.4,

33: CWSA/23/The Synthesis of Yoga-207,

34: CWSA-23/The Synthesis of Yoga/57,

35: CWSA-22/The Life Divine/1068-69,  
36: CWSA-23/The Synthesis of Yoga-87,  
37: CWSA/22/The Life Divine-1069,  
38: CWSA/23/The Synthesis of Yoga-22,  
39: The Gita-7.17,  
40: CWSA-23/The Synthesis of Yoga-46,  
41: CWSA-23/The Synthesis of Yoga-56,  
42: The Gita-4.20,  
43: CWSA/19/Essays on the Gita-570-71,  
44: CWSA/23/The Synthesis of Yoga-58-59,  
45: CWSA/23/The Synthesis of Yoga-72,  
46: CWSA/23/The Synthesis of Yoga-77,  
47: CWSA/23/The Synthesis of Yoga-133,  
48: “The virgin forms through which the Formless shines,” Savitri-327,  
49: CWSA/23/The Synthesis of Yoga-456,  
50: CWSA/23/The Synthesis of Yoga-473-474,  
51: CWSA/23/The Synthesis of Yoga-223.  
52: “The Gita in describing how we come by this knowledge, says that **we get first initiation into it from the men of knowledge** who have *seen*, not those who know merely by the intellect, its essential truths; but the actuality of it comes from within ourselves: “the man who is perfected by Yoga, finds it of himself in the self by the course of Time,” it grows within him, that is to say, and he grows into it as he goes on increasing in desirelessness, in equality, in devotion to the Divine. It is only of the supreme knowledge that this can altogether be said; the knowledge which the intellect of man amasses, is gathered laboriously by the senses and the reason from outside. To get this other knowledge, self-existent, intuitive, self-experiencing, self-revealing, we must have conquered and controlled our mind and senses, *samyatendriyah*, so that we are no longer subject to their delusions, but rather the mind and senses become its pure mirror; we must have fixed our whole conscious being on the truth of that supreme reality in which all exists, *tat-parah.*, so that it may display in us its luminous self-existence.” CWSA/19/Essays on the Gita-204,  
53: CWSA/19/Essays on the Gita-141,  
54: CWSA/23/The Synthesis of Yoga-129,  
55: SABCL/17/The Hour of God-137.  
56: CWSA/23/The Synthesis of Yoga-256-257,  
57: “A psychic fire within must be lit into which all is thrown with the Divine Name upon it. In that fire all the emotions are compelled to cast off their grosser elements and those that are undivine perversions are burned away and the others discard their insufficiencies, till a spirit of largest love and a stainless divine delight arises out of the flame and smoke and frankincense. It is the (sevenfold) **divine love** which so emerges that, extended in inward feeling to the Divine in man and all creatures in an active universal equality, will be more potent for the

perfectibility of life and a more real instrument than **the ineffective mental ideal of brotherhood** can ever be.” CWSA/23/The Synthesis of Yoga-166,

58: “Instead of taking the attitude of servant and instrument of which *Sri Aurobindo* speaks in what I have just read to you, they (the four attributes of the Divine) naturally took the attitude of the master, and this mistake—as I may call it—was the first cause, the essential cause of all the disorder in the universe.” **The Mother**/The Mother’s Centenary Works (second edition)/9/207,

59: The Gita-10.06,

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

61: The Gita-7.1,

62: CWSA/19/Essays on the Gita-188,

63: “The **complete self-surrender must be the mainstay of the sadhaka** because it is **the only way**, apart from complete quiescence and indifference to all action, - -and that has to be avoided, --by which the absolute calm and peace can come. The persistence of trouble, *asanti*, the length of time taken for this purification and perfection, itself must not be allowed to become a reason for discouragement and impatience. It comes because there is still something in the nature which responds to it, and the recurrence of trouble serves to bring out the presence of the defect, put the **sadhaka** upon his guard and bring about a more enlightened and consistent action of the will to get rid of it. When the trouble is too strong to be kept out, it must be allowed to pass and its return discouraged by a greater vigilance and insistence of the spiritualised buddhi. Thus persisting, it will be found that these things lose their force more and more, become more and more external and brief in their recurrence, until finally calm becomes the law of the being. This rule persists so long as the mental buddhi is the chief instrument; but when the Supramental light takes possession of mind and heart, then there can be no trouble, grief or disturbance, for that brings with it a spiritual nature of illumined strength in which these things can have no place. There the only vibrations and emotions are those which belong to the *anandamaya* nature of divine unity.” CWSA/24/The Synthesis of Yoga-723-24,

64: The Gita-16.21,

65: The Gita-3.27,

66: The Gita-16.18,

67: The Gita-18.53,

68: The Gita-18.58,

69: The Gita-4.19,

70: The Gita-5.12,

71: The Gita-5.24, 25, 26,

72: The Gita-12.2, 3,

73: The Gita-2.48,

74: The Gita-5.18, 19,

75: The Gita-10.5,

76: The Gita-2.70, 71,

77: The Gita-5.12,  
78: The Gita-6.15,  
79: The Gita-5.23, 24,  
80: The Gita-2.66,  
81: The Gita-14.6,  
82: The Gita-14.27,  
83: The Gita-6.21, 22, 23,  
84: The Gita-6.27, 28,  
85: The Gita-12.15  
86: The Gita-2.62,  
87: The Gita-7.20,  
88: The Gita-3.43,  
89: Savitri-584,  
90: Savitri-585,

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