

# Hoga Sadhana Camp

(From 12.06.2022 to 15.06.2022)



“Oneness must sever its recovered bliss  
Or fate sunder our lives while life is ours.”

Savitri-412

“ଆମେ ଯଦି ଏକ ଆନନ୍ଦମୟ ଏକତ୍ୱ ମଧ୍ୟରେ ଜୀବନ ବଞ୍ଚିବାକୁ ସମର୍ଥ ହେବା ତେବେ ଦୁର୍ଭାଗ୍ୟ  
ଆସି ଆମ ଜୀବନକୁ ବିଭାଜିତ ଓ ଖଣ୍ଡ ବିଖଣ୍ଡିତ କରିପାରିବ ନାହିଁ।” ସାବିତ୍ରୀ-୪୧୨

Edited by S.A. Maa Krishna,  
Sri Matriniketan Ashram Sri Aurobindo Centre,  
Managed by The Mother's International Centre Trust,  
Regd.No-146/24.11.97. Vill: Ramachandrapur, PO: Kukudakhandi-761100,  
Via: Brahmapur, Dist: Ganjam, State: Orissa, India  
[www.srimatriniketanashram.org](http://www.srimatriniketanashram.org)

Om Namo Bhagavateh

“This has repeatedly been my experience lately, with a vision and a conviction, the conviction of an experience: the two vibrations are like this (*concomitant gesture indicating a superimposition and infiltration*), all the time – all the time, all the time.

May be the sense of wonder comes when the quantity that has infiltrated is large enough to be perceptible. But I have an impression – a very acute impression

– that this phenomenon is going on all the time, all the time, everywhere, in a minuscule, infinitesimal way (*gesture of a twinkling infiltration*), and that in certain circumstances or conditions that are visible (visible to this vision: it's a sort of luminous swelling – I can't explain), then, the mass of infiltration is sufficient to give the impression of a miracle. But otherwise, it's something going on all the time, all the time, all the time, continuously, in the world (*same twinkling gesture*), like an infinitesimal amount of Falsehood replaced by Light ... Falsehood replaced by Light ... constantly.

And this Vibration (which I feel and see) gives the feeling of a fire. That's probably what the Vedic Rishis translated as the "Flame" – in the human consciousness, in man, in Matter. They always spoke of a "Flame." It is indeed a vibration with the intensity of a higher fire.” The Mother/25.03.1964

Sri Matriniketan Ashram

21.05.2022

Divine Amar Atman!

Divine Blessed Aspirant Soul,

All love and The Mother's blessings to you all. On behalf of The Mother's International Centre Trust, a Yoga Sadhana Camp is organised from 12.06.2022 to 15.06.2022, at Sri Matriniketan Ashram. This camp is most important to prepare and harmonise all works for the inauguration of Sri Matri Dhyana Mandir. All are requested to participate positively for collaboration in this Divine work followed by a discussion on Divine Wisdom.

With my eternal love and Her blessings,

At Their Lotus Feet

S.A. Maa Krishna

# Yoga Sadhana Work Camp

(From 12.06.2022 to 15.06.2022)

## Program

04.00 A.M.	Rising Bell
05.00 A.M. to 06.00 A.M.	<i>Yogasana &amp; Pranayama</i>
06.00 A.M. to 06.15 A.M.	Meditation
06.15 A.M. to 8.15 A.M.	<i>Karma Yoga</i>
08.15 A.M. to 08.45 A.M.	Breakfast
09.00 A.M.	(On 12.06.2022) Spiritual Flag Hoisting
08.45 A.M. to 10.30 A.M.	Service near <i>Sri Matri dhyana mandir</i>
10.45 A.M. to 12.45 P.M.	Spiritual Class in Odia
12.45 P.M. to 02.00 P.M.	Lunch Break
02.00 P.M. to 03.30 P.M.	Leisure
03.30 P.M. to 05.30 P.M.	Plantation near <i>Sri Matri dhyana mandir</i>
04.00 P.M. to 05.00 P.M.	On-Line Spiritual class in English
05.30 P.M. to 06.30 P.M.	Refreshment
06.30 P.M. to 07.00 P.M.	Japa/Meditation (on line)
07.00 P.M. to 08.30 P.M.	Service near <i>Sri Matri dhyana mandir</i>
08.30 P.M. to 09.45 P.M.	Dinner
10.00 P.M.	Silent Prayer near Spiritual Flag & Rest
10.00 P.M. (15.06.2022)	Spiritual Flag down

**N.B. Discourse Subject:** 12.06.2022: Central Truth of Integral Education, 13.06.2022: Central Truth of integral Yoga, 14.06.2022: The Hierarchies of Ashram living, 15.06.2022: The Hierarchies of Ashram living.

“*Narad* proposes that if one could live in the exceeding joy of the Self then doom might sleep in his life; this doom hunts and captures men when they remain unconscious of their Divine existence; if *Savitri's* heart could be permanently imprisoned in the Supramental world and if she could live in the highest consciousness and exceeding bliss in her conscious waking state then doom might have slept permanently in her life and subsequently from earth's life.” Savitri-420

(ନାରଦ କହିଛନ୍ତି ) “ଜଣେ ଯଦି ଅତ୍ୟଧିକ ଆତ୍ମିକ ସୁଖ ମଧ୍ୟରେ ଜୀବନ ବଞ୍ଚିବାକୁ ସମର୍ଥ ହୁଏ ତେବେ ଦୁର୍ଭାଗ୍ୟ ତା ଜୀବନରେ ଶୋଇ ପଡ଼ିପାରେ; ଏହି ଦୁର୍ଭାଗ୍ୟ ଅଦୃଶ୍ୟ ଅନ୍ଧକାର ଶକ୍ତି ଭାବରେ ମଣିଷର ଅଚେତନ ମୁହୂର୍ତ୍ତରେ ଜୀବନ ମଧ୍ୟରେ ଅନୁପ୍ରବେଶ କରେ ଓ କବଳାକୃତ କରେ, ଯଦି ସାବିତ୍ରୀଙ୍କ ହୃଦୟ ଏକ ଅତିମାନସ ଜଗତରେ ଚିରକାଳ ଆବଦ୍ଧ ହୋଇ ରହନ୍ତି, ଅତ୍ୟଧିକ ଉଚ୍ଚ ଚେତନା ଓ ଅତ୍ୟଧିକ ଆନନ୍ଦ ମଧ୍ୟରେ ସଚେତନ ଜାଗ୍ରତ ଜୀବନ ବଞ୍ଚନ୍ତି, ତେବେ ଚିରକାଳ ପାଇଁ ଦୁର୍ଭାଗ୍ୟକୁ ଶୋଇ ପଡ଼ିବାକୁ ସେ ଛାଡ଼ି ଦେଇ ପାରନ୍ତି। “ ସାବିତ୍ରୀ-୪୨୦

## Contents:

<b>1: The Central Truth of Integral Education</b>	<b>5</b>
<b>2: The Central Truth of Integral Yoga</b>	<b>23</b>
<b>3: The Hierarchies of Ashram living</b>	<b>31</b>



# The Central Truth of Integral Education

“Many times in his writings, particularly in *The Synthesis of Yoga*, Sri Aurobindo warns us against the imaginings of those who believe they can do *sadhana* **without rigorous self-control** and who heed all sorts of inspirations, which lead them to a dangerous imbalance where all their repressed, hidden, secret desires come out into the open under the pretence of liberation from ordinary conventions and ordinary reason.”<sup>26</sup>

**The Mother**

“It is only by **increasing that control** that he (a Sadhaka of integral Yoga) 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.”<sup>27</sup>

**Sri Aurobindo**

## **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, peace and disinterested search for truth of the *buddhi* can be transcended by entering contact with the Spiritual Being.”

The Gita- 3.42

“Thus arises the attraction and, it would seem, the necessity of the principle of **exclusive concentration** which plays so prominent a part in the specialised schools of Yoga; for by that (third exclusive) concentration we can arrive through an uncompromising renunciation of the world at an entire self-consecration to the One on whom we concentrate.”<sup>4</sup>

Sri Aurobindo

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.’<sup>1</sup> 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.

**a) 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-255

“Ideals, systems, sciences, poems, crafts  
 Tirelessly there perished and again recurred,  
 Sought restlessly by some creative Power;  
 But all were dreams crossing an empty vast.”

Savitri-642

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 which manifests as the genius of an artist, Scientist, Sportsman, Administrator, Educationist. They are identified as the elite of the society. 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 and self-expansion in the form of manifestation of objective Divine Work with the aid of three *gunas*.

**b) Education through Second Exclusive Concentration:**

“In solitude greatedened her human hours”

Savitri-14

“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.”

Savitri-33

“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

“It (Overmind) can immortalise a moment's work:”

Savitri-85,

“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

“It (Spiritual Being) sees the hurrying crowd of moments stream  
Towards the still greatness of a distant hour. (Timeless state)

Savitri-160

“His little hour is spent in little things...  
Time has he none to turn his eyes within  
And look for his lost self and his dead soul.”

Savitri-164-65

“She hopes by the creative act’s release  
To o’erleap sometimes the gulf she cannot fill  
To heal awhile the wound of severance,  
Escape from the moment’s prison of littleness  
And meet the Eternal’s wide sublimities  
In the uncertain time-field portioned here.  
Almost she nears what never can be attained;  
She shuts eternity into an hour  
And fills a little soul with the Infinite;”

Savitri-177

“She has lured the Eternal into arms of Time.”

Savitri-178

“But now she turns to break the oblivious spell,  
Awakes the sleeper on the sculptured couch;  
She finds again the **Presence** in the form  
And in the light that wakes with him recovers  
A meaning in **the hurry and trudge of Time**,  
And through this mind that once obscured the soul  
Passes a glint of unseen deity.”

Savitri-182

“Attracting into time the timeless Light,  
 Imprisoning eternity in the hours,  
 This they (bright gods of Thought) have planned, to snare the feet of Truth  
 In an aureate net of concept and of phrase  
 And keep her captive for the thinker’s joy  
 In his little world built of immortal dreams.”  
 Savitri-274

“The moments there were pregnant with all time.”  
 Savitri-301

“The moment’s thought inspired the passing act.”  
 Savitri-325,

“His day is a moment in perpetual Time;  
 He is the prey of the minutes and the hours.”  
 Savitri-336

“Immortal movements touched the fleeting hours.”  
 Savitri-352

“Each minute was a throb of beauty’s **heart**;  
 The hours were tuned to a sweet-toned content”  
 Savitri-355

“A breath of Godhead greaten human time.”  
 Savitri-366

“A moment passed that was eternity’s ray,  
 An hour began, the matrix of new Time.”  
 Savitri-399

“In the immutable ideal world  
 One human moment was eternal made.”  
 Savitri-411

“This now remained with her, her heart’s constant scene.”  
 Savitri-412

“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

“The **hurried** servant senses answer apace  
 To every knock upon the outer doors,  
 Bring in time’s visitors, report each call,  
 Admit the thousand queries and the calls  
 And the messages of communicating minds  
 And the heavy business of unnumbered lives  
 And all the thousandfold commerce of the world.”  
 Savitri-478-79

“A portion of us lives in **present Time**,  
 A secret mass in dim inconscience gropes;  
 Out of the inconscient and subliminal  
 Arisen, we live in mind’s uncertain light



And strive to know and master a dubious world  
Whose purpose and meaning are hidden from our sight.”  
Savitri-484

“Only when Eternity takes Time by the hand,  
Only when infinity weds the finite’s thought,  
Can man be free from himself and live with God.”  
Savitri-516

“(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

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<sup>6</sup> within him. A seeker of Truth utilises this second exclusive concentration towards calling down the Timeless Eternity to the slipping moments.

**c) Education through Third Exclusive Concentration:**

“A heavenlier function with a finer mode  
Lit with its grace man’s **outward earthliness**;  
The soul’s experience of its deeper sheaths  
No more slept drugged by Matter’s dominance.  
...He lived in the **mystic space** where thought is born  
And will is nursed by an ethereal Power  
And fed on the white milk of the Eternal’s strengths  
Till it grows into the likeness of a god.”

Savitri-27-28

“He (Jijnasu) is a smallness trying to be great,  
An animal with some instincts of a god,...  
His hope a star above a cradle and grave.  
And yet a greater destiny may be his,  
For the eternal Spirit is his truth.”

Savitri-78

“A pilgrim of the everlasting Truth,  
**Our measures cannot hold his measureless mind**;  
He has turned from the voices of the **narrow realm**  
And left the **little lane** of human **Time**.”

Savitri-80

“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 vast.”

Savitri-146

“This is the little surface of man’s life.  
He is this and he is all the universe;  
He scales the Unseen, his depths dare the Abyss;  
A whole **mysterious world** is locked within.  
Unknown to himself he lives a hidden king  
Behind rich tapestries in great secret rooms;  
An epicure of the spirit’s unseen joys,  
He lives on the sweet honey of solitude:”

Savitri-479

This world is identified as the outer body or sheath or *Kosha* of the God. The Self that holds this outer body is known as universal or cosmic Self.

Behind this outer sheath there exist multiple subtle sheaths, mystic inner Spaces whose influence can purify, transform and perfect the external world. And then, **the third exclusive concentration or reverse movement of exclusive concentration**,<sup>22</sup> 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 subtle 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 utilised 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 third exclusive concentration is utilised to find the true physical being, true vital being, true mental being and the Psychic being.

#### **d) Education through Fourth Exclusive Concentration:**

“All ocean lived within a wandering drop,  
A time-made body housed the Illimitable.”

Savitri-101

“Almost she nears what never can be attained;  
She shuts eternity into an hour  
And fills a little soul with the Infinite;  
The Immobile leans to the magic of her call;  
She stands on a shore in the Illimitable,  
Perceives the formless Dweller in all forms  
And feels around her infinity’s embrace.” Savitri-177

“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

“A **timeless Spirit** was made the slave of the hours;  
The **Unbound** was cast into a prison of birth  
To make a world that Mind could grasp and rule.”  
Savitri-268

“There consciousness was a close and single weft;  
The far and near were one in spirit-space,  
The moments there were pregnant with all time.”  
Savitri-301

“Self’s vast spiritual silence occupies **Space**;  
Only the Inconceivable is left,  
Only the Nameless without **space** and **time**.”  
Savitri-310

“Time, life and death were passing incidents  
Obstructing with their transient view her sight,  
Her sight that must break through and liberate the god  
Imprisoned in the visionless mortal man.  
The inferior nature born into ignorance  
Still took too large a place, it veiled her self  
And must be pushed aside to find her soul.”  
Savitri-487

“She crossed through **spaces** of a **secret self**  
And trod in passages of **inner Time**.”  
Savitri-490

“He is Eternity lured from hour to hour,  
He is infinity in a little space.”  
Savitri-516

“Only when Eternity takes Time by the hand,  
Only when infinity weds the finite’s thought,  
Can man be free from himself and live with God.”  
Savitri-516

“In **endless Time** her soul reached a wide end,  
The **spaceless** Vast became her spirit’s place.”  
Savitri-523

“She passed beyond **Time** into eternity,  
Slipped out of **space** and became the Infinite;”  
Savitri-555

“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.”  
Savitri-557

“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

“He glimpses eternity, touches the infinite,  
He meets the gods in great and sudden hours,  
He feels the universe as his larger self,  
Makes **Space** and **Time** his opportunity  
To join the heights and depths of being in light,  
In the heart’s cave speaks secretly with God.”

Savitri-659

This concentration is the outcome of fusion of above three<sup>17</sup> 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. So, space and time are initially reconciled in the fourth exclusive concentration and finally in integral concentration.

#### e) 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

“All that we seek for is prefigured there  
And all we have not known nor ever sought  
Which yet one day must be born in human hearts  
That the Timeless may fulfil itself in things.”

Savitri-176

“A fire to call eternity into Time,  
Make body’s joy as vivid as the soul’s,  
Earth she would lift to neighbourhood with heaven,  
Labours life to equate with the Supreme  
And reconcile the Eternal and the Abyss.”

Savitri-196

“Eliminate the falsity of the thought with its imperfect mental constructions, its arrogant assertions and denials, its limited and exclusive concentrations; a greater faculty of knowledge is behind that can open to the true Truth of God and the soul and Nature and the universe.” CWSA-23/The Synthesis of Yoga-292

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 Inconscious 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.

**f) Education through Multiple Concentrations:**

“All the deep **cosmic** murmur falling still,  
He lives in the hush **before the world was born**,  
His soul left naked to the timeless One.”

Savitri-80

“In this passage from a deaf unknowing Force  
To struggling consciousness and transient breath  
A **mighty Supernature** waits on Time.  
The world is other than we now think and see,  
Our lives a deeper mystery than we have dreamed;  
Our minds are starters in the race to God,  
Our souls deputed selves of the Supreme.”

Savitri-169

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

Savitri-177

“At the beginning of each far-spread plane  
Pervading with her power the cosmic suns  
She (Divine Mother) reigns, inspirer of its **multiple works**  
And thinker of the symbol of its scene.”

Savitri-295

“Something thou (King Aswapati) cam’st to do from the  
Unknown,  
But nothing is finished and the world goes on  
Because only half God’s **cosmic work** is done.”

Savitri-310

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

Savitri-326-327

“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

"Then stretches the boundless finite's last expanse,  
The cosmic empire of the Overmind,  
Time's buffer state bordering Eternity,  
Too vast for the experience of man's soul:"

Savitri-660

"We may hear clear and luminous teachings about the Self from philosophers or teachers or from ancient writings; we may by thought, inference, imagination, analogy or by any other available means attempt to form a mental figure or conception of it; we may hold firmly that conception in our mind and fix it by an entire and exclusive concentration; but we have not yet realised it, we have not seen God. It is only when after long and persistent concentration or by other means the veil of the mind is rent or swept aside, only when a flood of light breaks over the awakened mentality, *dyotirmaya brahman*, and conception gives place to a knowledge-vision in which the Self is as present, real, concrete as a physical object to the physical eye, that we possess in knowledge; for we have seen." CWSA-23/The Synthesis of Yoga-305

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.

**g) Education through All-inclusive Integral Concentration:**

"The moments stretched towards the eternal Now,  
The hours discovered immortality,  
But, satisfied with their sublime contents,  
On peaks they ceased whose tops half-way to Heaven  
Pointed to an apex they could never mount,  
To a grandeur in whose air they could not live."

Savitri-238

"August and few the sovereign Kings of Thought  
Have made of **Space** their wide all-seeing gaze



Surveying the enormous work of **Time**:  
 A breadth of all-containing Consciousness  
 Supported Being in a still embrace....  
 A great all-ruling Consciousness is there..."

Savitri-271

"One **moment** fill with thy eternity,  
 Let thy **infinity** in one body live,  
 All-Knowledge wrap one mind in seas of light,  
 All-Love throb single in one human heart."

Savitri-345

"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**."

Savitri-557

"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

"The Truth supreme, vast and impersonal  
 Fits faultlessly the **hour** and **circumstance**,  
 Its substance a pure gold ever the same  
 But shaped into vessels for the spirit's use,  
 Its gold becomes the wine jar and the vase."

Savitri-662-63

"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,

"An **exclusive concentration**, or even a succession of concentrations of that kind, can be in his complex work only a temporary convenience; it has to be abandoned as soon as its utility is over. An **all-inclusive concentration** is the difficult achievement towards which he (a Sadhaka of integral Yoga) must labour...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."<sup>2</sup>

**Sri Aurobindo**

Integral Concentration is a Consciousness which rests on the One, the Divine and acts in all His creation. 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<sup>5</sup> purifies, transforms, perfects all the multiple planes of ten Sheaths in large scale.

### 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 realise 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.

OM TAT SAT

### References:

- 1: CWSA/23/The Synthesis of Yoga-530,
- 2: CWSA/23/The Synthesis of Yoga-78,

3: “The true consciousness within is not unaware of its past; it holds it there, not necessarily in memory but in being, still active, living, ready with its fruits, and sends it up from time to time in memory or more concretely in result of past action or past causes to the superficial conscious being, —that is indeed the true rationale of what is called Karma. It is or can be aware too of the future, for there is somewhere in the inner being a field of cognition open to future knowledge, a prospective as well as a retrospective Time-sense, Time-vision, Time-perception; something in it lives indivisibly in the three times and contains all their apparent divisions, holds the future ready for manifestation within it. Here, then, in this habit of living in the present, we have a second absorption, a second exclusive concentration which complicates and farther limits the being, but simplifies the apparent course of the action by relating it not to the whole infinite course of Time, but to a definite succession of moments.” CWSA/21/The Life Divine-606,

4: CWSA-23/The Synthesis of Yoga-73,

5: “Sometimes, all of a sudden, I see myself as a FORMIDABLE concentration of power, pushing, pushing, pushing in an inner concentration to pass through. It happens to me anywhere, any time, at any moment – I see a whole mass of consciousness gathered into a formidable power pushing, pushing, pushing to pass to the other side. When we have passed to the other side, all will be well.” The Mother/27<sup>th</sup> June, 1961,

6: “An integral consciousness with a multiform dynamic experience is essential for the complete transformation of our nature.” CWSA-23/The Synthesis of Yoga-114,

7: “If the defect of our mentality, if its need of exclusive concentration compels it to dwell on any one of these aspects of self-knowledge to the exclusion of the others, if a realisation imperfect as well as exclusive moves us always to bring in a human element of error into the very Truth itself and of conflict and mutual negation into the all-comprehending unity, yet to a divine supramental being, by the essential character of the supermind which is a comprehending oneness and infinite totality, they must present themselves as a triple and indeed a triune realisation.” CWSA/21/The Life Divine-166,

8: “To be alone with oneself or alone with the Divine, to walk apart with God and his devotees, to entrench oneself in the single self-ward endeavour of the mind or Godward passion of the heart is the trend of these Yogas. The problem is solved by the excision of all but the one central difficulty which pursues the one chosen motive-force; into the midst of the dividing calls of our nature the principle of an exclusive concentration comes sovereignly to our rescue.” CWSA-23/The Synthesis of Yoga-77,

11: “Held by it, each spontaneously works itself out, not through a separate act of will, but by the general force of consciousness behind it; if to us there seems to be a concentration of divine Will and Knowledge in each, it is a **multiple** and equal and not an exclusive concentration, and the reality of it is rather a free and spontaneous working in a self-gathered unity and

infinity. The soul which has risen to the divine Samadhi participates in the measure of its attainment in this reversed condition of things, — the true condition, for that which is the reverse of our mentality is the truth. It is for this reason that, as is said in the ancient books, the man who has arrived at Self-possession attains spontaneously without the need of concentration in thought and effort the knowledge or the result which the Idea or the Will in him moves out to embrace.” CWSA-23/The Synthesis of Yoga-322,

12: “In other words, the mental being has put away from himself by exclusive concentration the dynamic aspect of consciousness, has taken refuge in the static and built a wall of non-communication between the two; between the passive and the active Brahman a gulf has been created and they stand on either side of it, the one visible to the other but with no contact, no touch of sympathy, no sense of unity between them.” CWSA-23/The Synthesis of Yoga-402,

13: “The difficulty is created by the exclusive concentration of the mental being on its plane of pure existence in which consciousness is at rest in passivity and delight of existence at rest in peace of existence.” CWSA-23/The Synthesis of Yoga-406,

14: “A quietude and stillness is imposed on the body, on the active life-soul of desire and ego, on the external mind, while the sattwic nature by stress of meditation, by an exclusive concentration of adoration, by a will turned inward to the Supreme, strives to merge itself in the spirit.” CWSA-24/The Synthesis of Yoga-688,

15: “If it is not there in all its sides, we have the imperfections or perversions of the type, a mere intellectuality or curiosity for ideas without ethical or other elevation, a narrow concentration on some kind of intellectual activity without the greater needed openness of mind, soul and spirit, or the arrogance and exclusiveness of the intellectual shut up in his intellectuality, or an ineffective idealism without any hold on life, or any other of the characteristic incompletenesses and limitations of the intellectual, religious, scientific or philosophic mind. These are stoppings short on the way or temporary exclusive concentrations, but a fullness of the divine soul and power of truth and knowledge in man is the perfection of this Dharma or Swabhava, the accomplished Brahminhood of the complete Brahmana.” CWSA-24/The Synthesis of Yoga-744,

16: “Overmind in its descent reaches a line which divides the cosmic Truth from the cosmic Ignorance; it is the line at which it becomes possible for Consciousness-Force, emphasising the separateness of each independent movement created by Overmind and hiding or darkening their unity, to divide Mind by an exclusive concentration from the overmental source.” CWSA/21/The Life Divine-300

16: “But if we plunge by a trance of exclusive concentration into a mystic sleep state or pass abruptly in waking Mind into a state belonging to the Superconscient, then the mind can be seized in the passage by a sense of the unreality of the cosmic Force and its creations; it passes by a

subjective abolition of them into the supreme superconscience.”

CWSA-21/The Life Divine-469,

17: “Or again there may be or there may intervene at a certain point some general rule of exclusive concentration, operative in all these three directions, a concentration of separative active consciousness in a separative movement; but this takes place not in the true self, but in the force of active being, in Prakriti.”

CWSA-21/The Life Divine-602,

18: “An exclusive concentration on or in a single subject or object or domain of being or movement is not a denial or departure from the Spirit’s awareness, it is one form of the self-gathering of the power of Tapas. But when the concentration is exclusive, it brings about a holding back behind it of the rest of self-knowledge.” CWSA-21/The Life Divine-604,

19: “Here, then, in this habit of living in the present, we have a second absorption, a second exclusive concentration which complicates and farther limits the being, but simplifies the apparent course of the action by relating it not to the whole infinite course of Time, but to a definite succession of moments.” CWSA-21/The Life Divine- 606,

20: “There is a minor pragmatic use of exclusive concentration on the surface which may also give us an indication in spite of its temporary character. The superficial man living from moment to moment plays, as it were, several parts in his present life and, while he is busy with each part, he is capable of an exclusive concentration, an absorption in it, by which he forgets the rest of himself, puts it behind him for the moment, is to that extent self-oblivious. The man is for the moment the actor, the poet, the soldier or whatever else he may have been constituted and formed into by some peculiar and characteristic action of his force of being, his Tapas, his past conscious energy and by the action which develops from it.” CWSA-21/The Life Divine-607,

21: “This power of exclusive concentration is not confined to absorption in a particular character or type of working of one’s larger self, but extends to a complete self-forgetfulness in the particular action in which we happen at the moment to be engaged.” CWSA-21/The Life Divine-609,

22: “It is to be noted also that in order to remove the veil of the Ignorance the conscious Force of being in us uses a **reverse action of its power of exclusive concentration**; it quiets the frontal movement of Prakriti in the individual consciousness and concentrates exclusively on the concealed inner being, — on the Self or on the true inner, psychic or mental or vital being, the Purusha, — to disclose it. But when it has done so, it need not remain in this opposite exclusiveness; it can resume its integral consciousness or a global consciousness which includes both being of Purusha and action of Prakriti, the soul and its instruments, the Self and the dynamisms of the Self- Power, *atmasakti*: it can then embrace its manifestation with a larger consciousness free from the previous limitation, free from the results of Nature’s forgetfulness of the indwelling Spirit.” CWSA-21/The Life Divine- 615,

23: “This Ignorance is, as we have seen, really a power of the Knowledge to limit itself, to concentrate itself on the work in hand, an exclusive concentration

in practice which does not prevent the full existence and working of the whole conscious being behind, but a working in the conditions chosen and self-imposed on the nature. All conscious self-limitation is a power for its special purpose, not a weakness; all concentration is a force of conscious being, not a disability. It is true that while the Supermind is capable of an integral, comprehensive, multiple, infinite self-concentration, this is dividing and limited; it is true also that it creates perverse as well as partial and, in so far, false or only half- true values of things: but we have seen the object of the limitation and of this partiality of knowledge; and the object being admitted, the power to fulfil it must be admitted also in the absolute force of the absolute Being.”

CWSA-21/The Life Divine-616,

24: “The material interpretation of existence was the result of an exclusive concentration, a preoccupation with one movement of Existence, and such an exclusive concentration has its utility and is therefore permissible; in recent times it has justified itself by the many immense and the innumerable minute discoveries of physical Science. But a solution of the whole problem of existence cannot be based on an exclusive one-sided knowledge; we must know not only what Matter is and what are its processes, but what mind and life are and what are their processes, and one must know also spirit and soul and all that is behind the material surface: only then can we have a knowledge sufficiently integral for a solution of the problem... Such a preoccupation of exclusive concentration may lead to a fruitful scrutiny which sheds much light on Mind and Life, but cannot result in a total solution of the problem.”

CWSA-21/The Life Divine-679,

25: “In our view the Spirit, the Self is the fundamental reality of existence; but an exclusive concentration on this fundamental reality to the exclusion of all reality of Mind, Life or Matter except as an imposition on the Self or unsubstantial shadows cast by the Spirit might help to an independent and radical spiritual realisation but not to an integral and valid solution of the truth of cosmic and individual existence.” CWSA-21/The Life Divine-679-80

26: The Mother’s Centenary Works (second edition)/10/15,

27: CWSA/24/The Synthesis of Yoga-631,

# **The Central Truth of *The Synthesis of Yoga* or The Book of Consecration**

“The **law of sacrifice** is the common divine action that was thrown out into the world in its **beginning** as a symbol of the solidarity of the universe. It is by the attraction of this law that a divinising principle, a **saving power** descends to limit and correct and **gradually eliminate the errors of an egoistic and self-divided creation.**”<sup>5</sup>

**Sri Aurobindo**

“**The law of sacrifice** travels in Nature towards its culmination in this complete and unreserved self-giving; it awakens the consciousness of one common self in the giver and the object of the sacrifice... Above all, the psychic being imposes on life **the law of the sacrifice** of all its works as an offering to the Divine and the Eternal. Life becomes a call to that which is beyond Life; its every smallest act enlarges with the sense of the Infinite.”<sup>6</sup>

**Sri Aurobindo**

“My own experience is a **super security**, which can be really found only in union with the Supreme—nothing, nothing, nothing in the world can give you security, except this: union, identification with the Supreme.”<sup>17</sup>

**The Mother**

Integral Yoga proposes a triple consecration supported and subordinated by the practice of triple rejection and triple equality of our volitional, intellectual and emotional parts through *Karma, Jnana and Bhakti Yoga* respectively for beginners. This will be extended to seven constituents of sacrificial energies, that of the Body, Life, Mind, Supermind, Bliss, Will and essential Being whose regular action activates the right relation of existence with the Divine. Or this sacrificial action is offered for wide range perfection of tamasic mind, rajasic mind, sattwic mind related with schoolman mind, sattwic mind related with fixed mind, sattwic mind related with outer mind, subtle physical related with defeatist and negative energy of mother of seven sorrows, subtle vital related with mother of might, subtle mental related with mother of light, Psychic being, spiritual being and Supramental being. This is a demand made on us by the Divine that we should turn our whole life into a conscious or unconscious sacrifice of all we cherish here or this is the law of sacrifice through utter obedience and submission at every minute and every second: “Lord I cannot do it, do it for me Lord, I cannot do it, do it for me...”<sup>12</sup> Every

moment and every movement of our Being and Nature are to be resolved into continuous and devoted self-giving to the Eternal and His *Shakti* by rejecting Ignorance and the result of Ignorance. Sacrificial work with knowledge of the wheel of Works, *evam pravartitam chakram*,<sup>23</sup> and without attachment leads to higher planes of Consciousness.

This *Yoga* further recommends two methods, one of following the *Vedantic* method to arrive at the *Tantric* aim for beginners and the other of following the *Tantric* method to arrive at the *Vedantic* aim for those who are established in Spiritual Consciousness. It must be done with a right faith and true sincerity to ignite the *Vedantic* sacrifice, *Purusha Yajna*, consent and participation of *Purusha*, which makes us ‘one by identity in our inmost Being’<sup>10</sup> and the *Vedic* sacrifice, *Prakriti Yajna*, consent and participation of *Prakriti*, which makes us ‘one in our Becomings’<sup>10</sup> by resemblance to the Divine in our nature. Or the ‘surrender of oneself and all one is and has and every plane of the consciousness and every movement to (1) the Divine (Known as *Purusha Yajna*) and to (2) the *Shakti* (known as *Prakriti Yajna*).’<sup>1</sup>

The ‘great and complete and powerful sacrifice’<sup>14</sup> through adoration of Divine as Creator, Monotheism,<sup>15</sup> adoration of Divine in the multitude of His creation, Polytheism,<sup>15</sup> adoration of Divine as Creatrix Mother, Occultism and adoration, self-giving, consecration offered by Creator and Creatrix Mother to Their Creation get equal importance and reverence in integral *Yoga*; where the first is marked as *Purusha Yajna* and the latter three are *Prakriti Yajna*.

*The Gita* gives symbolically the relation between imperfect Matter and perfect Spirit through knowledge of the wheel of works. The Divine Will, known as *Brahman* is created or manifested from indeterminable *Chit*. From Divine Will two types of action are born known as Divine action of *nistraigunya* and undivine action of three *Gunas*. From these two actions *Purusha Yajna* or *Vedantic* Sacrifice and *Prakriti Yajna* or *Vedic* sacrifice are born respectively. *Vedantic* Sacrifice of *Apara-prakriti* calls down ‘bright dew drops’ of Divine Force from the Immortal’s sky<sup>24</sup> and *Vedic* sacrifice of *Para-prakriti* calls down vast rain of Divine Force or ‘sealike down pour of masses of a spontaneous knowledge’<sup>26</sup> ‘from heavenlier skies.’<sup>25</sup> From these double Sacrifices of *Purusha* and *Prakriti Yajna*, the rain of Divine Force is intensified towards material Nature and thus (subtle) Matter is purified, transformed, perfected, fulfilled and Divinised. This all existence and all creatures are born from (subtle) Matter, (subtle) food, *anna*, finds their fulfilment in the *Brahman*. Thus, the all-pervading *Brahman* Consciousness, *Chit Shakti*, penetrates and establishes in material Consciousness through continuous movement of double sacrifice. Thus, there is evolution of physical, vital and mental consciousness through conscious human creatures and they are purified, transformed and perfected by the invading Spirit’s rain. Subtle Matter retains its Divinity followed by transformation of gross Matter and Divine Life becomes practicable. *The Gita* further confirms that he who is not aware of consecration



and does not follow the above cycle of works extending from all pervading Chit Shakti to gross Matter or does not have the knowledge of wheel of works, evil is his being, sensual is his delight and his life is in vain. Or he does not reconcile *Jnana Yoga* of turning Intellect into the knowledge of the One Spirit, *Bhakti Yoga* of turning sense enjoyment towards Divine Love and *Karma Yoga* of transforming his life.

### **Vedantic Sacrifice:**

“...it is through self-giving **or surrender of soul and nature to the Divine Being** that we can attain to our highest self and supreme Reality, for it is the Divine Being who is that highest self and that supreme Reality, and we are **self-existent and eternal** only in his eternity and by his self-existence.”<sup>8</sup>

**Sri Aurobindo**

“*Sattwic* men offer sacrifice to the gods, *devan*, without desire for the personal fruit, according to the right principle of *Shastra* and mind concentrated on the truth of things; the *rajasic* men offer sacrifice to the *Yakshas* (the keepers of wealth) and the *Rakshasic* forces, with a view to get the personal fruit, ambition and ostentation; the others, the *tamasic* men, offer their sacrifice to elemental powers, *pretan*, and grosser spirits, *bhutaganan*, without the right rule of the *Shastra*, without giving of food, without the mantra, without gifts, empty of faith.”

The Gita-17.4, 11, 12, 13

*Vedantic* sacrifice is the outcome of passive Mind, where *Prakriti* is silenced so that the *Purusha*, the Psychic being ascends and merges with the *Ishwara*, Spiritual being and subsequently *Ishwara* merges with the *Brahman*, Supramental being. This ascension of Consciousness is a climbing of our Soul from peak to peak and from each summit one looks up to the much that still has to be done. This causes the Divine Force, Overmental *Shakti*, *Supramental Maya* to descend into every part of the lower nature of mind, life and body and down to the deepest caves of Subconscious and Inconscious Nature. ‘A timeless Spirit was made the slave of the hour’<sup>14</sup> and thus it became accountable to mutable Time or it is through self-giving or surrender of Soul to the Divine Being or ‘in this holocaust of the soul’<sup>19</sup> or ‘She (*Prakriti* or Nature) surrendered to the service of the soul’<sup>9</sup> that we must dynamise the highest *Divine Shakti*. *The Synthesis of Yoga* and *The Life Divine* are the book of *Vedantic* sacrifice where adoration is offered to the Divine as *Purusha*, *Ishwara* and *Brahman* through *Karma*, *Jnana*, *Bhakti* and *Dhyana Yoga* and hinted little about *Vedic* sacrifice which can be activated by any psycho-physical means, *bahya avalambana*.

The integral *Vedantic Sadhaka* will limit his Spiritual experience around four central Secrets (1) of static Consciousness is identified as *Brahman*; (2) of this Self is identified as part of *Brahman*; (3) Self, *Purusha*, *Ishwara*, *Brahman* and power of Self, *Prakriti*, *Shakti*, *Maya* are the static and dynamic aspect of the Consciousness respectively in ascending order and (4) this *Brahman* is four footed that of *Virata*, waking Self, the objective state of being, *Hiranyagarva*,

dream Self, the subjective state of being, *Susupti*, sleep Self, a massed consciousness and source of subjective objective being and *Turiya*, supreme Self, a Superconscient state without subject and object.

### **Vedic Sacrifice<sup>21</sup>: -**

**“...our surrender must be to the Divine Being through the Divine Mother:** for it is towards or into the supreme Nature that our ascension has to take place and it **can only be done** by the supramental Shakti taking up our mentality and transforming it into her supramentality.”<sup>7</sup>

**Sri Aurobindo**

“This was the double *Vedic* movement of the descent and birth of the gods in the human creature and the ascent of the human powers that struggle towards the divine knowledge, power and delight and climb into the godheads”

11

**Sri Aurobindo**

*Vedic* sacrifice is the outcome of active illumined Mind, where *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* and instrumental ego surrender to the Divine *Shakti*, the power of *Ishwara*. As a result, the higher Consciousness or *Shakti* first descends to successive layers of mind, life and body. Thus, the *Prakriti* is silenced and experiences ascent of Consciousness through *Purusha*’s union with the *Ishwara* and subsequently union with the *Brahman*. Alternatively, if we want to realise the highest status of Being then our surrender to the Divine Being must be done through surrender to the *Shakti*, the Divine Mother and only when our surrender to the Divine *Shakti* is absolute then we have the right to live in the Divine’s absolute Presence. ‘*The Mother*’ book proposes a *Vedantic* method of self-discipline in order to arrive at the *Tantric* aim, recognises great importance to *Purusha Yajna*, sacrifice of the *Purusha*, but still greater importance is directed towards *Prakriti Yajna*, ‘the holocaust of *Prakriti*, the sacrifice of the Divine Mother’<sup>2</sup> and ‘Her days became a luminous sacrifice.’<sup>3</sup> In *Savitri* both the exercises *Purusha* and *Prakriti Yajna* are widely explored. This experience of *Vedic* Sacrifice can be pursued either in waking state or in sleep. In waking state, one experiences this descent of *Shakti* through *Japa*, loudly chanting *Mantra*, adoration of *Shakti* or ‘As one too great for him he worships her,’<sup>13</sup> concentration on *Shastra*, collective gathering for creative purpose like songs, music, play, critical moment of winning or losing a game, Spiritual discourse, critical conscious hours in our individual and collective destiny. During ordinary sleep, when the physical and vital mind are active, then due to some subtle inner activity, the physical and vital mind break down, a rift is created and the descent of Divine force is experienced.

In the highest form of *Prakriti Yajna*, the Divine falls in deep love with His creation. Due to this absolute Love, He supports whatever she wants, does, thinks and wills and He is there everywhere, blissfully adoring all the

confusion and distortion of His creation. “As one too great for him he (Divine) worships her (Creation or Nature); He adores her as his regent of desire...”<sup>16</sup> As His joy is everywhere so nobody wants to leave this wonderful world. Through this sacrifice He is restoring order, harmony and completeness of His manifestation. Similarly, the Creatrix Bliss Mother shall unveil herself and give herself to her creation.

The Integral *Vedic Sadhaka* will limit his Spiritual experience around four Central *Vedic* truths that (1) of attainment of God, Light, Freedom, Bliss and Immortality which are far greater, higher and completer truth than the existing human understanding; (2) of recognition of this world which is an intermingling of truth and falsehood, joy and suffering, knowledge and ignorance, out of which pure truth, delight and wisdom are to be worked out by ascending the consciousness to the home of *Satyam Ritam Brihat* which is identified as the world of Great Heaven, *Swar*; (3) of this world journey of life is the battlefield of Gods and their opponents, sons of Falsehood and Division, *Asuras* and with the aid of Gods, who represent higher planes of Consciousness, the powers of darkness or lower planes of consciousness are to be destroyed through inner sacrifice; so the *Vedic Sadhaka* will not limit his consecration offered to the Creator only but also he will offer consecration to His infinite variety of manifestation through contemplation of various *Mantras*, which later took the form of repetition of sacred word, ceaseless *Japa* and (4) of all teachings, the summit and supreme secret is identified as the ‘One Reality,’ the origin and source of existence and Divine can be entirely known by reconciling the One with endless variety of His manifested form or descent of the One into the manifested Many.

### **Recapitulation:**

“A long, difficult stage of constant effort, energism, austerity of the personal will, *tapasya*, has ordinarily to be traversed before a more decisive stage can be reached in which a state of self-giving of all the being to the Supreme Being (*Vedantic* Sacrifice) and the Supreme Nature (*Vedic* Sacrifice) can become total and absolute.”<sup>4</sup>

### **Sri Aurobindo**

“Our sacrifice is not a giving without any return or any fruitful acceptance from the other side; it is an interchange between the embodied soul and conscious Nature in us and the eternal Spirit. For even though no return is demanded, yet there is the knowledge deep within us that a marvellous return is inevitable. The soul knows that it does not give itself to God in vain; claiming nothing, it yet receives the infinite riches of the divine Power and Presence.”<sup>22</sup>

### **Sri Aurobindo**

So the *Vedantic* sacrifice is identified as indispensable exercise of awakening the Spiritual Being or ‘first the spirit’s ascent we must achieve’<sup>18</sup> supported and subordinated by still more powerful dispensable *Vedic* sacrifice

of awakening the Psychic being or ‘Repeating the marvel of first descent.’<sup>20</sup> What the *Vedantic Sadhaka* achieves that of transformation of nature through passive silence, trance, *Samadhi*, subtle physical dream and Superconscious sleep; the same state a *Vedic Sadhaka* arrives through active silence and waking trance. The true waking Consciousness is defined as withdrawal from subjective Consciousness, which consists of subtle physical, subtle vital and subtle mental Consciousness, objective consciousness, which consists of surface physical, surface vital and surface mental Consciousness and massed Causal Consciousness or Supramental Consciousness and entry into superconscience superior to all Consciousness, *Sachchidananda* Consciousness. The first Spiritual experience of waking union that the *Vedic Sadhaka* will experience is when the individual *Purusha* enlarges its active experience. In order to bring down the highest Spiritual being into our waking life, there must be heightening, widening and integration of immense ranges of new Consciousness. When the surrender becomes complete, absolute and entire, either by complete dependence of creation on the Creator, the static Divine or by complete dependence of creation on the Creatrix Mother, the dynamic Divine, then the Divine cannot conceal Himself; the Unmanifest reflects His form and we could dare to clasp the body of the God and hold between our hands the World-Mother’s feet and rapt into eternity through descent of Her Timeless ray. Thus, for full transformation of life, permanent ascension of Soul to higher planes of Consciousness and permanent descent of *Shakti* to lower Nature are indispensable.

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

### **Savitri and Consecration:**

“But **first the spirit’s ascent** we must achieve  
Out of the chasm from which our nature rose.” (Vedantic sacrifice)

Savitri-171

“Even if he (Avatara) escapes the fiercest fires,  
Even if the world breaks not in, a drowning sea,  
Only by **hard sacrifice** is high heaven earned:  
He must face the fight, the pang who would conquer Hell.”

Savitri-447

“Thy (common man) fate is a **long sacrifice** to the gods  
Till they have opened to thee thy secret self (Psychic Being)  
And made thee one with the indwelling God (Psychic Being).”

Savitri-458

“He (King Aswapati) stood fulfilled on the world’s highest line  
Awaiting the ascent (of Soul) beyond the world,  
Awaiting the descent (of Shakti) the world to **save**.” (Vedantic sacrifice of the King.)

Savitri-319

“Here with the suddenness divine advents have,  
Repeating the marvel of the **first descent**,  
Changing to rapture the dull earthly round,  
Love came to her hiding the shadow, Death.  
Well might he find in her his perfect shrine.  
Since **first** the earth-being’s heavenward growth began,  
Through all the long ordeal of the race,” (Vedic sacrifice of Savitri)

Savitri-14

These double movements of Consecration which are hinted<sup>10</sup> in *The Synthesis of Yoga* are elaborately developed in King Aswapati’s *Yoga* and Savitri’s *Yoga*. These movements provide additional input of opening of energy Centres linking the Supramental Self of overhead *Brahma randhra* with the nether planes of Inconscient Self. The seven energy Centres of traditional Schools of *Yoga* are extended in integral *Yoga* into twelve energy centres of which two nether centres below the feet or below the *Muladhara chakra* and three overhead centres above the mystic *Brahma randhra* are opened in addition to the opening of existing seven *Chakras*. And how through these *Chakras*, the Psychic, Spiritual and Supramental transformation are activated, are also revealed in *Savitri*. During Psychic and Spiritual transformation, the Consciousness does not move below the *Muladhara Chakra* and above the mystic *Brahma randhra*. It is only during Supramental transformation, the Subconscient and Inconscient planes are rapidly transformed, and during this action, the importance of *Vedic* sacrifice increases.

If the deathless flame of Divine Love can enter in the passage of our work consecrated to the Divine, then hardness of the way diminishes, sweetness and joy is felt even during the period of difficulty and struggle and this surrender can be perfectly effective when it is a surrender of love. All our life can be moulded into this cult, all action is done in the love of the Divine in the individual, in the universe and in the Transcendence.

OM TAT SAT

#### References:

- 1: The Mother-10,
- 2: The Mother-37,
- 3: Savitri-125,
- 4: Savitri-268,
- 4: CWSA-22/The Life Divine/963-64,
- 5: CWSA-23/The Synthesis of Yoga-106,
- 6: CWSA-23/The Synthesis of Yoga-108, 179,

- 7: CWSA-21/The Life Divine/371-72,  
8: CWSA-21/The Life Divine/373,  
9: Savitri-87,  
10: CWSA-23/The Synthesis of Yoga-134,  
11: CWSA-23/The Synthesis of Yoga-417,  
12: The Mother's Agenda-5/102,  
13: Savitri-62,  
14: CWSA/23/The Synthesis of Yoga-165,  
15: CWSA/23/The Synthesis of Yoga-129,  
16: Savitri-62,  
17: The Mother's Agenda-4/101,  
18: Savitri-171,  
19: Savitri-17,  
20: Savitri-14,  
21: "The absolute unmoving stillnesses  
Surrendered to the breath of mortal air," Savitri-347 (Prakriti Yajna)  
22: CWSA-23/The Synthesis of Yoga-109,  
23: "From Matter, *anna*, creatures come into being, from rain is the birth of  
Matter (food), from sacrifice comes into being the rain, sacrifice is born of  
work; work know to be born of *Brahman* (Divine Will), *Brahman* (Divine  
Will) is born of Immutable (*Chit Shakti*), therefore is the all-pervading  
*Brahman* Consciousness (*Chit Shakti*) is established in Matter by continuous  
sacrifice, *nitya Yajna*. He who follows not here this **wheel of works**, *evam  
pravartitam chakram*, thus set in movement, evil is his being, sensual is his  
delight, in vain, O *Partha* that man lives." The Gita-3.14, 15, 16,  
24: Savitri-104,  
25: Savitri-284,  
26: CWSA-21/The Life Divine-291,

# The Hierarchies of *Ashram* Living

“My children, I have told you, repeated it in every tone, in every way: if you really want to profit by your stay here, try to look at things and understand them with a new vision and a new understanding based on something higher, something deeper, vaster, something more true, something which is not yet but will be one day. And it is because we want to build this future that we have taken this special stand.”<sup>16</sup>

## The Mother

“The consciousness is like a ladder: at each great epoch there has been one great being capable of adding one more step to the ladder and reaching a place where the ordinary consciousness had never been. It is possible to attain a high level and get completely out of the material consciousness; but then one does not retain the ladder, whereas the great achievement of the great epochs of the universe has been the capacity to add one more step to the ladder without losing contact with the material, the capacity to reach the Highest and at the same time connect the top with the bottom instead of letting a kind of emptiness cut off all connection between the different planes. To go up and down and join the top to the bottom is the whole secret of realisation, and that is the work of the *Avatar*. Each time he adds one more step to the ladder there is a new creation upon earth.... The step which is being added now *Sri Aurobindo* has called the Supramental; as a result of it, the consciousness will be able to enter the supramental world and yet retain its personal form its individualisation and then come down to establish here a new creation.”<sup>2</sup>

## The Mother

*Ashram* is a collective Divine living and if one individual at its centre is having direct contact with the Divine, then this collective living is identified as Divine Centre. *Ashram's* living evolves through the slow and swift evolution of Consciousness; thus, a hierarchy of ascending Consciousness is built which completes its action through a hierarchy of descent of Divine Consciousness.

The collaborators of *The Mother's* work in Consciousness are *Sadhakas*, Children and Integral Yogis, who are an indispensable part of collective Divine Living called the *Ashram*, the Divine Centre, while Visitors, Devotees and *Ashramites*<sup>1</sup> are its dispensable organ; the former represents the indivisible Spiritual Consciousness of developed Soul and the latter stands for the divisible mental consciousness of developing Soul. Visitors, Devotees, *Ashramites*, *Sadhakas*, Children and Integral Yogis are the beginners, expanders, stabilisers, intensifiers, identifiers and integrators of Consciousness respectively. Here they do not represent an individual or a person but a transitional formative state in the hierarchy of ascending Consciousness. Each formative Consciousness has some limitation that inhibits our growth and Spiritual possibility that augments our progress, to which now we must be aware.

A *Visitor* is he who makes his upward gaze out of curiosity and receives the Divine's touch beyond his expectation. He is unable to hold this Presence. His business in early preparatory steps is to evolve his capacity, distinguish his personality and possess firmly, powerfully and completely his own individuality. His self-giving to the Divine is dependent on the evolution of a well-formed part of his personality. In him, the **individual consciousness** appears as Mind and Intellect and is given as a vehicle of progressive evolutionary manifestation to be clearly aware of itself and things.

An enthusiastic visitor turns into a *Devotee*, who lives in the Spiritual aspiration of the heart, accumulates inspiration towards God-given work, takes the responsibility of spreading, expanding and creating Mission/Centres and devotes his time to serve the Divine Power and develops ideas, ideals and a new range of activities. His analytic mind cannot transform his nature but can control, harmonise, lay on it the law of mental ideal and can impose a summary patchwork on his divided and half-constructed being. The need of his separative personal life limits his Spiritual pursuit. The **observing and governing dynamic Consciousness** of a devotee is responsible for generalising an incomplete Spiritual movement and the initial approach of mind turning towards Spirituality is a growth of religious temperament, some devotion in the heart, new values for all things, faithful in the conduct and many-sided effort striving to embrace the all containing Knowledge.

A seeking devotee turns into an *Ashramite* in this life or after many births of preparation, who receives Divine's call to lead a Divine Life, yet compromises in between the Law and downward pull<sup>26</sup> of his past world attraction, attachment and habits. *Ashramites*<sup>5</sup> are of three types, '*tamasic, rajasic and sattwic*'<sup>4</sup> based on their dynamic nature and are of four categories that of *Brahmana, Khyatriya, Vaisya* and *Shudra* based on the predominance of their Soul force, dominant tendencies and efficiency. An *Ashramite* stabilises the main function of collective living. His action is appreciated by entire self-giving of the outer life to the Divine and partial dissolution of separative personal life in the Divine. His **mental waking Consciousness** is a small selection of our entire conscious being which always limits the Illimitable, divides the Indivisible and in the end a growing obstacle to the truth of things; behind it, there is much vaster subliminal and subconscious mind which is identified as the starting point of a true science of Spirituality. His right-living is ensured when he gives first priority to the Divine which is reconciled with the second priority, the Law of Divine living, here known as integral Yoga and further reconciled with the third priority of collective living, mutuality.

A dedicated *Ashramite* turns into a *Sadhaka*<sup>3</sup> in this life or after many births of preparation, in whom the Law of integral Yoga is intensified in its process of manifestation. The separative personal life of a devotee and separative collective life of an *Ashramite* are dissolved in him by uniting more and more with the Divine and he establishes himself by developing or retracing



his own path of Yoga. There are two types of *Sadhakas*; one that of later Vedantic integral Sadhaka preoccupied with individual Yoga and does not have the responsibility of bearing the burden of earth and the other that of ancient Vedantic integral Sadhaka preoccupied with universal Yoga of bearing the burden of the earth. The former Sadhaka's liberated Soul status does not influence the surrounding world in perfecting their imperfection and he does not have the sense of fatherhood, motherhood and compassion towards the brother Souls and remains satisfied with his own isolated ecstatic Soul status. The latter Sadhaka is one with the Transcendent Self, the universal Self, represented as the whole of earth and its humanity and his own individual Psychic Self. He feels responsibility and care towards the brother Souls and does not follow the path of escapism. Each *Sadhaka* in this path is preoccupied with his own scientific method of *Yoga* developed and confirmed by regular experiment, practical analysis, psychological observation, constant revelatory results, established Spiritual experiences, profounder catholic understandings and he is not indifferent towards world sufferings and world miseries. For him, Divine life is real, concrete and verifiable. He does not act according to a construction of a fixed and routine system but with a sort of free, scattered and gradually intensive purposeful working based on his temperament, helpful material his nature offers, widening of consciousness and life and obstacles which he experiences to purification and perfection. An integral aim is pursued through integral and synthetic methods to arrive at the result of integral Purification, Realisation, Liberation, Perfection and Delight of active oneness. In a *Sadhaka* the waking consciousness is extended to **Cosmic Consciousness** by an inner enlargement from the individual into universal existence and his instrumental individual action, will, personal feeling, thought and energy disappears while taking up transformation action of the lower grades of this Nature. He does not make effort to think, act, will and feel separately but the Divine *Shakti* thinks, enjoys, feels and acts in his system and he feels his body one with all bodies, his life one with the whole sea of infinite life and his mind one with the struggle, thought and joy of all existence.

A growing *Sadhaka* through arduous *tapasya* emerges into a consecrated **Child**, no longer cherishes a duality between a *Sadhaka* and *the Mother*, but identifies as a part and indispensable portion of Her Divine Consciousness. This working of Her **Consciousness-Force, Shakti**, in Knowledge through Her children is defined as possession of Calm within to accommodate the fine entries of Celestial Fire into the manifesting Nature and welling out from its silence the perennial source of inexhaustible Action, Creation and *Ananda*. His action is appreciated by the entire ecstatic consecration of inner and outer living, knowledge of the movement of Consciousness and limitless plasticity towards Divine transformation. Thus, a constant dynamic Divine union is the state of the Consciousness of a King Child.

An **integral Yogi** or the dearest Child is at once a Child, not doing any *sadhana*, but it is done for him due to his entire reliance on *the Mother* through absolute consecration and the *Sadhaka* of integral Yoga pursuing *sadhana* through rigorous effort, askesis and absolute concentration and he can serve as a link in between the supreme Mother Consciousness and the earth consciousness. He is outwardly a mere man of action, *Nara* and inwardly possessor of Divine Consciousness, *Narayana*, shall preoccupy himself in entire effort to reveal God in humanity, *Nara-Narayana*. The goal of his **evolving Integral Consciousness, Maya**, is the basis of the entire harmonisation of life, the development of a seven-fold Divine personality, and total transformation and integration of Nature and Being.

**The Mother** is at once the Supreme Mother, the *Chit Shakti*, the **Creatrix Mother** of the universe, not doing any *Sadhana*; as the **Mediatrice Mother**, She stands in between *Sri Aurobindo's sadhana* and the World, and the *Sadhaka* of integral Yoga pursuing Her *Sadhana* in the body; as the **Executrix Mother**, She draws heaven seeking and world shunning liberated Souls earthward to reconcile Self and Nature, fills in them the equal Divine Presence and builds in the abyss of Hell a road to Heaven and as the **Ambadress Mother** She calls down ceaselessly Timeless Eternity and Spaceless Infinity to transform the human Nature.

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

*The Mother* is the living representative of Consciousness, *Chit Shakti*, by whose movement one will arrive at *Sri Aurobindo*, the living representative of the Being, Supreme Self, *Sat Purusha*. Their relation is the union between *Sat* and *Chit* leading the creation to *Ananda*. Supramental Consciousness, *Vijnana*, is the fourth name of the Divine activated through the multiplication of Their Soul Force and this supreme relation links the *Sachchidananda* Consciousness to the lower triple creation of the mind, life and body; if dynamised sufficiently then the lower creation retains the lost Divinity and the Life Divine becomes practicable.

In Their effort to enlarge the experience of integral Divine Union of three Powers of the Will, *Ichha Shakti*, Knowledge, *Jnana Shakti* and Love, *Prema Shakti* in harmonising and transforming the earth nature, the Law of the Divine, cosmos, collectivity and individual Soul were evolved which gave birth to the norms of inner and outer living, ideals, right standards of conduct and self-disciplines of integral Yoga. These outer laws of self moulding are

continually evolving temporary higher and higher standards ‘as long as they are needed’<sup>24</sup> to serve the Divine in the world march and in the Supramental plane they become free automatic obedience to the truth of things and inevitable right execution in the action and all is determined by the consciousness and being. Any imposition of a rigidly fixed set of strict principles, precise mental rules, constructed laws of conduct and artificial limiting standards are abrogated because they stand as barriers to the eternal onflow of Divine opulence. Its method has been the method of evolutionary Nature with many-sided wideness, catholicity, plasticity,<sup>25</sup> universality, integration of being followed by the outcome of the largest, deepest, widest and highest form of every possible line of Spiritual realisation and Spiritual self-discipline and complete dynamism of that return to the truth of Nature.

So, a *Visitor’s* outward living cannot free his ‘gaze to reach wisdom’s sun.’<sup>21</sup> He feels the need to serve the Divine and becomes a Devotee. A Devotee’s intermittent contact with the Divine’s ray gives him hope and aspiration to trace the Divine’s Sun Light and to live in the vicinity of the ‘deathless sun.’<sup>11</sup> He feels the need that his service and subordination to the Divine must be entire and he emerges as *Ashramite*. ‘A ray has touched him from the eternal sun’<sup>12</sup> and thus his hope and aspiration are intensified. An *Ashramite* through the mental effort of consecrated action, consecrated thought and consecrated emotion experiences static Divine union and he emerges as *Sadhaka*. He learns the lesson of the ascent of the Soul and traces ‘through white rays to meet an unseen Sun.’<sup>13</sup> A *Sadhaka* dynamises his union with the Divine to become one with the Divine *Shakti*, lives constantly ‘in the rays of an intuitive Sun’<sup>14</sup> and emerges as a Child. A Child further moves the consciousness to feel the Divine Mother’s ‘high **Transcendent’s sunlike hands**’<sup>23</sup> and ‘in the ray reveal the parent sun.’<sup>20</sup> He finds the established relation between static and dynamic Divine to hold together *The Mother* and *Sri Aurobindo* as ‘the deathless Two-in-One’<sup>15</sup> and emerges as an integral Yogi. Their supreme relation of ‘trance of bliss’<sup>15</sup> sustains this mutable world and works out the intense and large universal action in the Supramental plane.

### **The Basic Indispensable Law of *Ashram* collective living:**

“The **indispensable** basis of our Yoga is sincerity, honesty, unselfishness, disinterested consecration to the work to be done, nobility of character and straight forwardness. They who do not practice these **elementary virtues** are not *Sri Aurobindo’s* disciples and have no place in *Ashram*.”<sup>5</sup>

**The Mother**

“You must never forget that I disapprove of quarrels<sup>22</sup> and always consider that both sides are equally wrong. To surmount one’s feelings, preferences, dislikes and impulses, is an **indispensable** discipline here.”<sup>6</sup>

**The Mother**

“Ninety-nine out of a hundred people come here to be comfortable and do nothing; one in a hundred comes with a Spiritual aspiration, and even then...it is mixed.

The three conditions: (A set of rules for admission to *Ashram*)

a: The sole aim of life is to dedicate oneself to the Divine realisation.

b: *Sri Aurobindo's* absolute authority (represented by *The Mother*) (through inner contact) is recognised.

c: To those who want to practice the integral Yoga, it is strongly advised to abstain from three things. So the three things ([laughing] you put your fingers in your ears): sexual intercourse (it comes third) and drinking alcohol and...[whispering] smoking.”<sup>7</sup>

**The Mother**

“By definition the *Ashramite* has resolved to consecrate his life to the realisation and service of the Divine.

For this **four virtues are indispensable**, without which progress is uncertain and subject to interruptions and troublesome falls at the first opportunity:

Sincerity, faithfulness, modesty and gratitude.”<sup>8</sup>

**The Mother**

“The **two indispensable conditions** to live as a disciple in the *Ashram*:-

1. To be resolved to make the needs of the soul come before all others, and to satisfy the other needs, those of the body, vital and mind, only so far as they do not interfere with the fulfillment of the needs of the soul.

2. To be convinced that I am in a position to know the needs of the soul of each and every one and that therefore I have the right and the competence to judge in this respect.”<sup>8</sup>

**The Mother**

“Take advantage of the circumstances to **get rid of all attachment** to the members of your family. You must learn that you have no more brothers, sister, father, mother, except *Sri Aurobindo* and myself, and you must feel free and unconcerned whatever happens to them. We are your whole family, your protection, your all in all.”<sup>9</sup>

**The Mother**

“It is not from disgust for life and people that one must come to yoga.

It is not to run away from difficulties that one must come here.

It is not even to find the sweetness of love and protection, for the Divine's love and protection can be enjoyed everywhere if one takes the right attitude.

When one wants to give oneself totally in service to the Divine, to consecrate oneself totally to the Divine's work, simply for the joy of giving oneself and of serving, without asking for anything in exchange, except the possibility of consecration and service, then one is ready to come here and will find the doors wide open.”<sup>10</sup>

**The Mother**

There exists an inner and subtle Divine Centre of which *Sri Aurobindo Ashram* is an objective manifestation. In this subtle *Ashram* disciples and

devotees are linked only with Their all-inclusive Consciousness inwardly through Psychic, Spiritual and Supramental ascension and linked only with Them in the outer *Ashram* through Their Divine Action, Divine Presence and live Their Teachings spontaneously.

In this future Spiritual evolution of Gnostic community, nothing can be regarded as irrational, incredible and insignificant and even a small beginning of work can drive towards mighty Supramental fulfilment; a Supramental vision seen in the flash of moments can toil through ages to express and stabilise; everything moves, acts, things to be done and the way to do it are guided by spontaneous intuitive Light and Truth from beyond. The growth of higher consciousness equips a *Sadhaka* with new supernormal capacities of action and his Divine work in the world is spontaneous development of his triple instrumental overhead power of Will, Knowledge and Love which opens for him unlimited prospect of self-concentration and self-expansion. If the inception of his Divine work through activation of Divine Will, descent of overhead knowledge, music and word continue to inspire people, continue to radiate its light and love through centuries then that action is identified as Supramental action. In brief the Supramental action, knowledge and love do not become old and obsolete in the passage of time and it survives for the longest period.

If other Divine Centres/Gnostic Centres are to evolve in other parts of the world on the basis of impersonal and universal Consciousness then its broad modalities are hinted in *The Synthesis of Yoga* and *The Life Divine*. It 'matters little for them of what aspect of personal or impersonal Divine they adore or even what guide they choose.'<sup>17</sup> The 'free individual spirit who is the soul centre of its'<sup>18</sup> multiple liberating Souls is the basis of formation of Divine Centre.<sup>19</sup> When his consciousness is raised towards Supramental Consciousness then a Gnostic Centre is born. Thus, the community of Divine Centre can act as energy centre of the world of its sole responsibility of calling down the Transcendent Divine force to earth and man.

The aim of Divine Life is perfection. In order to arrive at perfection, one must have a complete account of his imperfection. This full account is possible by identifying his imperfection in tamasic, rajasic and sattwic Nature. The imperfection and limitation of sattwic mind is further segregated as schoolman mind, fixed mind and outer mind. He has to identify his imperfection and limitation in three untransformed subliminal inner nature which are identified as mother of seven sorrows, mother of might and mother of light. A *Sadhaka* of integral Yoga must recognise that one part of his Nature (particularly surface life) is a visitor; other parts are segregated as a devotee, Ashramite, *Sadhaka*, Child and integral Yogi. For the integration of his Being and Nature, he must learn the lesson of movement of Consciousness through which his multiple Selves and multiple subtle sheaths can be purified, transformed and perfected.

A seeker of Truth is considered fit<sup>27</sup> to begin *Ashram* living if he has gone through the prior experience of overcoming extreme adversity. He is considered fit<sup>29</sup> to become a Sadhaka of integral Yoga if he has strong foundation of Vedantic Spirituality. And he is considered fit<sup>28</sup> to become an integral Yogi if he does not live content like traditional Yogi in a pure ecstatic state but utilises his Spiritual energy to bear the burden and miseries of earth.

### **Recapitulation:**

“In anguish we labour that from us may rise  
A larger-seeing man with nobler heart,  
A golden vessel of the incarnate Truth,  
The executor of the divine attempt  
Equipped to wear the earthly body of God,  
Communicant and **prophet** and **lover** and **king**.”

Savitri-342

A visitor is not aware of the vertical movement of ascending and descending Consciousness, instead, he is aware of the horizontal movement of limited mental consciousness subject to three *gunas*. A devotee experiences partial union with the Divine through the intermittent movement of Consciousness between higher plane and lower triple modes of mind. An Ashramite repeats this experience in a protected environment. A Sadhaka moves the Consciousness through rigorous self-control. A Child moves the Consciousness through Vedic and Vedantic Sacrifice. An integral Yogi integrates Consciousness through triple movements of Will, Wisdom and Love in higher plane. The Mother and Sri Aurobindo are primary Source and symbols of the comprehensive movement of Consciousness. A Sadhaka of integral Yoga meets all the above personalities within himself and does not waste time and bridges the gulf between the highest *Sachchidananda* Consciousness and the lowest dark Consciousness of the Inconscient plane.

A *Sadhaka*’s Spiritual life is secured through complete union of the Soul with the Divine. His primary motive is to give Them (dual Divine Consciousness) consecrated service without rest and earthly ease, which will establish him as a slave of all humanity and in the consciousness of the King Child with the extension of inner and outer Kingdom. His secondary motive is to develop his own path of Yoga through concentration, contemplation and meditation of written truth and constant restatement and renovation of Their Teachings which will establish him as a disciple of the Lord, Prophet, Pathfinder, Pioneer of new Consciousness and Teacher. His tertiary motive is to emerge as Lover of the Divine, lover of brother Souls and lover of all creatures and humanity. Thus, his Spiritual life is fulfilled by the emergence of triple overhead energies of Delight, Love and Beauty.

References: -

- 1: "The other day, I told N, (and I told him loud enough for everyone to hear): 'We can dispense with a good half of the *Ashramites* straight away and not lose a single *Sadhaka*...' People imagine that by the simple fact of being here they become disciples and apprentice Yogis! But it is not true..." The Mother's Agenda-2/184,
- 2: The Mother's Centenary Works/Vol.3/178-179,
- 3: "What is aimed at by us is a spiritual truth as the basis of life, the **first words** of which are (1) surrender and (2) union with the Divine and (3) transcendence of ego. So long as that basis is not established, a *Sadhaka* is only an ignorant and imperfect human being struggling with the evils of the lower Nature." Sri Aurobindo/The Mother's Agenda-4/422,
- 4: "***Tamas* brings in all the ignorance, inertia, weakness, incapacity** which afflicts our nature, a clouded reason, nescience, unintelligence, a clinging to habitual notions and mechanical ideas, the refusal to think and know, the small mind, the closed avenues, the trotting round of mental habit, the dark and the twilit places. ***Tamas* brings in the impotent will, want of faith and self-confidence and initiative, the disinclination to act, the shrinking from endeavour and aspiration,** the poor and little spirit, and in our moral and dynamic being the inertia, the cowardice, baseness, sloth, lax subjection to small and ignoble motives, the weak yielding to our lower nature. ***Tamas* brings into our emotional nature insensibility, indifference, want of sympathy and openness, the shut soul, the callous heart, the soon spent affection and languor of the feelings,** into our aesthetic and sensational nature the **dull aesthesis, the limited range of response, the insensibility to beauty, all that makes in man the coarse, heavy and vulgar spirit.** *Rajas* contributes our normal active nature with all its good and evil; when unchastened by a sufficient element of *sattwa*, it turns to **egoism, self-will and violence, the perverse, obstinate or exaggerating action of the reason, prejudice, attachment to opinion, clinging to error, the subservience of the intelligence to our desires and preferences and not to the truth, the fanatic or the sectarian mind, self-will, pride, arrogance, selfishness, ambition, lust, greed, cruelty, hatred, jealousy, the egoisms of love, all the vices and passions, the exaggerations of the aesthesis, the morbidities and perversions of the sensational and vital being.** *Tamas* in its own right produces the coarse, dull and ignorant type of human nature, *rajas* the **vivid, restless, kinetic man, driven by the breath of action, passion and desire.** *Sattwa* produces a higher type. The gifts of *sattwa* are **the mind of reason and balance, clarity of the disinterested truth-seeking open intelligence, a will subordinated to the reason or guided by the ethical spirit, self control, equality, calm, love, sympathy, refinement, measure, fineness of the aesthetic and emotional mind, in the sensational being delicacy, just acceptivity, moderation and poise, a vitality subdued and governed by the mastering intelligence.**" CWSA-24/The Synthesis of Yoga-686,

- 5: The Mother's Centenary Works-13/123,
- 6: The Mother's Centenary Works/14/262,
- 7: The Mother's Agenda-6/128-129,
- 8: The Mother's Centenary Works/13/113
- 9: The Mother's Centenary Edition/14/305,
- 10: The Mother's Centenary Works/13/111,
- 11: Savitri-452,
- 12: Savitri-622,
- 13: Savitri-23,
- 14: Savitri-299,
- 15: Savitri-295,
- 16: The Mother's Centenary Works (second edition)/8/240,
- 17: "That is why it is always said that, no matter what aspect of the Divine you adore or even what guide you choose, if you are perfect in your self-giving and absolutely sincere, you are sure to attain the spiritual goal." **The Mother/The Mother's Centenary Works (second edition)/8/243**
- 18: CWSA/24/The Synthesis of Yoga-675,
- 19: "If on the other hand the soul moves in its impulse of freedom towards the discovery of another and **divine centre of control** through which the Infinite can consciously govern its own action in the individual, it is moving towards the gnosis where that **centre** pre-exists, **the centre of an eternal harmony and order.**" CWSA/23/The Synthesis of Yoga-502,
- 20: Savitri-312,
- 21: Savitri-53,
- 22: "The division of our being from the being of others can only be healed by (1) removing the divorce of our nature from the inner soul-reality, (2) by abolishing the veil between our becoming and our self-being, (3) by bridging the remoteness of our individuality in Nature from the Divine being who is the omnipresent Reality in Nature and above Nature." CWSA/21/The Life Divine-655,
- 23: Savitri-635,
- 24: CWSA/23/The Synthesis of Yoga-191,
- 25: 'The Law divine is truth of life and truth of the spirit and must take up with a free living plasticity and inspire with the direct touch of its eternal light each step of our action and all the complexity of our life issues.' CWSA/23/The Synthesis of Yoga-203,
- 26: "Everybody has to deal with the lower nature. No Yoga can be done without overcoming it, neither this Yoga nor any others. A Yogic life means a life in which one tries to follow the law of Yoga, aim of Yoga in all details of life...Here people do not do that, they live like ordinary people, quarrelling, gossiping, indulging their desires, thinking of Yoga only in their spare moments." Sri Aurobindo/CWSA-35/Letters on Himself and the Ashram, p-603-04,
- 27: "Mon petit, that's why we started the Ashram! That was the idea. Because when I was in France, I was always asking myself, "How can people have the time to find themselves? How can they even have the time to understand the



way to free themselves?" So I thought: a place where material needs are sufficiently satisfied, so that if you truly want to free yourself, you can do so. And it was on this idea that the Ashram was founded, not on any other: a place where people's means of existence would be sufficient to give them the time to think of the True Thing.

(*Mother smiles*) Human nature is such that laziness has taken the place of aspiration (not for everyone, but still fairly generally), and license or libertinism has taken the place of freedom. Which would tend to prove that the human species must go through a period of brutal handling before it can be ready to get away more sincerely from the slavery to activity." The Mother's Agenda/September 16, 1964,

28: "Actually, we are very lazy...Sri Aurobindo wrote that he was very lazy – that consoled me! We are very lazy. We would like (*laughing*) to settle back and blissfully enjoy the fruit of our labors!..." The Mother's Agenda/ **July 18, 1961,**

**29:** "His Yoga may be governed for **a long time** by one Scripture or by several successively, — if it is in the line of the great *Hindu* tradition, by *the Gita*, for example, *the Upanishads*, *the Veda*. Or it may be a good part of his development to include in its material a richly varied experience of the truths of many Scriptures and make the future opulent with all that is best in the past." CWSA-23/The Synthesis of Yoga-p-55,

Om Namo Bhagavateh  
Sri Matriniketan Ashram Yoga Sadhana Camp  
From 12.06.2022 to 15.06.2022

(This examination (12.06.2022) is meant for the students of the school for their awareness, teachers of the school for their information and Ashramites for their accountability in sadhana.)

Name:

Give reply to all the Questions (Open book) Marks: 20x5=100

- 1: Your identity in Yoga Sadhana Camp as (1) Observer, (2) Seeker of Truth, (3) sincere Sadhaka. (choice is voluntary)
- 2: Spiritual life is a (1) compulsion, (2) voluntary Choice.
- 3: Identify your position in this birth: (1) strong Spirit with strong Intellect, (2) strong Spirit with weak Intellect, (3) weak Spirit with strong Intellect, (4) weak Spirit with weak Intellect.
- 4: From above question-3 which one is fit to lead a slow evolution of religious life?
- 5: From above question-3 which one is fit to begin a swift evolution of traditional Yoga?
- 6: From above question-3 which one is fit to become an elite and if he wants, he can begin Yoga.
- 7: From above question-3 which one is fit to continue integral Yoga.
- 8: Which exclusive concentration is essential for students for their studies?
- 9: In which exclusive concentration time is utilized as a bank to accumulate Spiritual energy?
- 10: Which exclusive concentration leads towards the realization of Brahama Satya and Jagat Mithya?
- 11: What are the three signs of Psychic opening or Essential concentration?
- 12: What are the three signs of Spiritual opening or multiple concentration?
- 13: What are the three signs of Supramental opening or integral concentration?
- 14: What is the Central Truth and Aim of Integral Education?
- 15: What is the Central Truth and Aim of Integral Yoga?
- 16: What is the Central Truth and Aim of the Gita?
- 17: Difference between aim of the integral Yoga and the Gita.
- 18: How Arjuna wanted to know from the Lord the full account of his imperfection?
- 19: In addition to Arjuna's requirement what more knowledge is needed in order to arrive at the full account of the imperfection of integral Yoga?
- 20: How Central Truth of Integral Education is linked with the Central Truth of Integral Yoga?

OM TAT SAT

Om Namo Bhagavateh  
Sri Matriniketan Ashram Yoga Sadhana Camp  
From 12.06.2022 to 15.06.2022

(This examination (13.06.2022) is meant for the students of the school for their awareness, teachers of the school for their information and Ashramites for their accountability in sadhana.)

Name:

Give reply to all the Questions (Open book) Marks: 20x5=100

- 1: If sacrifice is offered to the Divine it is called (1) Purusha Yajna, (2) Prakriti Yajna.
- 2: If sacrifice is offered to the Divine Mother, it is called (1) Purusha Yajna, (2) Prakriti Yajna.
- 3: Among above two Yajnas which one is safe for the beginners?
- 4: Among above two Yajnas which one is identified as more powerful sacrifice?
- 5: Who is the receiver of Tamasic sacrifice?
- 6: Who is the receiver of Rajasic sacrifice?
- 7: Who is the receiver of Sattwic sacrifice? (Ans: gods, Asuras, grosser spirits)
- 8: From which sacrifice it is safe to begin. (Ans: (1) Karma Yoga, (2) Jnana Yoga, (3) Bhakti Yoga.)
- 9: In Karma Yoga which mind is consecrated?
- 10: In Jnana Yoga which mind is consecrated?
- 11: In Bhakti Yoga which mind is consecrated? (Ans: volitional mind, Intellect, emotional mind.)
- 12: What is the highest form of Prakriti Yajna?
- 13: What is absolute surrender or mahavakya (supreme word) of the Gita?
- 14: Who is the greatest enemy of our life? (Ans: Tamas, Rajas and Sattwa.)
- 15: What is the wheel of Works?
- 16: How Matter and Spirit are linked?
- 17: Those who do not know the wheel of works what is their future? (Ref: The Gita-3.16)
- 18: How Karma Yoga is linked with Bhakti Yoga?
- 19: How Karma Yoga is linked with Jnana Yoga?
- 20: How or in which plane Karma, Jnana and Bhakti Yoga are reconciled? (Ans: exclusive, essential and multiple Concentration.)

OM TAT SAT

**Om Namo Bhagavateh**  
**Sri Matriniketan Ashram Yoga Sadhana Camp**  
**From 12.06.2022 to 15.06.2022**

(This examination (14.06.2022) is meant for the students of the school for their awareness, teachers of the school for their information and Ashramites for their accountability in sadhana.)

Name:

Give reply to all the Questions (Open book) Marks: 20x5=100

- 1: What is an Ashram living?
- 2: Who is a visitor?
- 3: Who is a devotee?
- 4: Who is an Ashramite?
- 5: Who is a Sadhaka?
- 6: Sadhakas are how many types?
- 7: Who is a later Vedantic Sadhaka?
- 8: Who is an ancient Vedantic Sadhaka?
- 9: Who is a child?
- 10: Who is an integral Yogi?
- 11: Who is The Mother?
  
- 12: Who is Sri Aurobindo?
  
- 13: What is Their relation?
  
- 14: What is the fitness of Ashram living?
  
- 15: What is the fitness of becoming a Sadhaka of integral Yoga?
  
- 16: What is the fitness of becoming an integral Yogi?
- 17: What is the primary, secondary and tertiary motive of a Sadhaka of integral Yoga?
  
- 18: What is a Gnostic Centre?
  
- 19: What are the four indispensable virtues of Ashram living?
  
- 20: What are the three conditions of right Ashram living?

OM TAT SAT

















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