

Vol: 22, No: 82

April -2021

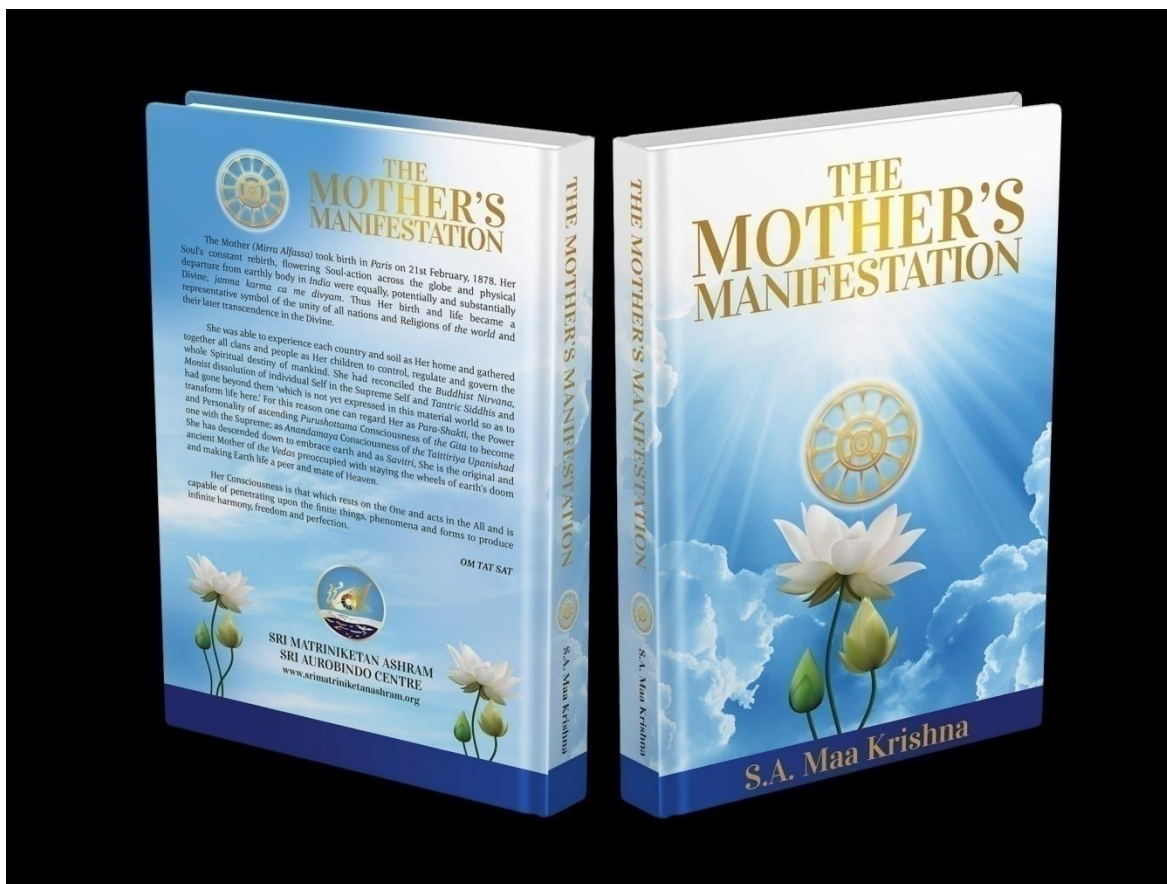
The Descent

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(The second edition, the 12th chapter, ‘The Lessons from Past Spiritual Exercises’ of the book ‘*The Mother’s Manifestation*’ is offered at the lotus Feet of *The Mother* and *Sri Aurobindo* on the occasion of 101st anniversary of Her final arrival to Pondicherry, 24.04.2021.)



The Publisher’s Note

The Mother has entrusted the task that those who will collaborate in Her Divine work must have thorough knowledge of *Sri Aurobindo* who is the representative symbol of comprehensive movement of ascending and descending Divine Consciousness. For this one must have thorough knowledge of integral *Karma Yoga*, integral *Jnana Yoga* and integral *Bhakti Yoga* which are developed from a systematic practice of many-fold self-disciplines of traditional *Yoga*. The synthesis of central truth of all exclusive traditional *Yoga* will lead towards integration and the realisation of all-inclusive integral *Yoga*. Thus, a link between them has evolved to rightly connect the past Spiritual heritage with the future Divine manifestation. This ‘gold link’¹ is meant to bridge the gulf² between lower and higher hemisphere, to open many closed doors, oblivious fields, unseen

province, void and silence in Consciousness, to create new avenues of ascent of Soul and descent of *Shakti*, and thus the Consciousness ascended and descended to new heights and depths, to search new overhead action, wisdom and love that can reconcile the mutually antagonist trend of existence such as mind, life and body. A *Sadhaka* of integral Yoga must learn the lesson and is exclusively preoccupied in the inner world in which he is able to open the doors of wider consciousness, able to remove the gulf and void created between surface physical and subliminal world, between subliminal world and Superconscient world, between Supramental and Subconscient/Inconscient world and he will be victorious and conqueror to such extent that consciousness can move a long way from surface life to inner depth in which Psychic being is veiled and continue this movement to discover Spiritual, Universal, Supramental and the highest Bliss world freely without any block or obstruction and discovers their Divine unity.

After study of the six outstanding *Sadhakas* of integral Yoga in the light of *The Synthesis of Yoga* or accepting them as representative symbol of *Karma*, *Jnana* and *Bhakti Yoga*, it is felt necessary to recapitulate the lessons we have learned from them which can enlarge and broad-base our existing vessel.

OM TAT SAT

References:

- 1: "It (a reconciling Wisdom) grouped the **golden links** that they had lost And showed to them (mind, life and body) their divine unity," Savitri-90
 "But soon the **link** of soul with form grew sure;
 Flooded was the dim cave with slow conscient light," Savitri-355
 "But now the **gold link** comes to me (Satyavan) with thy (Savitri) feet
 And His **gold sun** has shone on me from thy face." Savitri-408
 2: "For even her (Savitri's) **gulfs** were secrecies of light." Savitri-16,
 "A **gap** was rent in the all-concealing vault (of King Aswapati);
 The conscious ends of being went rolling back:
 The landmarks of the little person fell,
 The island ego joined its continent." Savitri-25,
 "Bridging the **gap** between man's force and Fate" Savitri-35, (Man's Psychic, Spiritual and Supramental Force can change Fate.)
 "In moments when the inner lamps are lit
 And the life's cherished guests are left outside,
 Our spirit sits alone and speaks to its **gulfs**.
 A wider consciousness opens then its doors;
 Invading from spiritual silences" Savitri-47-48,
 "But who shall pierce into the **cryptic gulf**
 And learn what deep necessity of the soul
 Determined casual deed and consequence?" Savitri-52,
 "Because eternal eyes turned on earth's **gulfs**" Savitri-101

“This world of bliss he (King) saw and felt its call,
 But found no way to enter into its joy;
 Across **the conscious gulf** there was no bridge.” Savitri-128,
 “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.” Savitri-177
 “Its (Supermind) might that **bridge** the gulf twixt man and God,” Savitri-261,
 “There was no cleavage between soul and soul,
 There was no **barrier** between world and God.” Savitri-319
 “There (in the Supramental) was no gulf between the thought and fact,” Savitri-327
 “A mediating ray had touched the earth (mediating ray is the Spiritual energy)
 Bridging the gulf between man’s mind and God’s;
 Its brightness linked our transience to the Unknown.” Savitri-353
 “But soon the link of soul with form grew sure” Savitri-355
 “Unlocked were inner spirit’s trance-closed doors:” Savitri-369
 “To make thy life a **bridge** twixt earth and heaven;” Savitri-536,
 “But now a **silent gulf** between them (Savitri and Satyavan) came” Savitri-584,
 “In vain thou (Death) hast dug the **dark unbridgeable gulf**,” Savitri-648,
 (Death asked) “What bridge can cross the **gulf** that she (Truth supreme) has left
 Between her (Truth supreme) and the dream-world she (Truth supreme) has
 made?” Savitri-663,

The Lessons from Past Spiritual Exercises

“The work of achieving a continuity which permits one to go up and down (in Consciousness) and bring into the material what is above, is done inside the consciousness. He who is meant to do it, the *Avatar*, even if he were shut up in a prison and saw nobody and never moved out, still would he do the work, because it is a work in the consciousness, a work of connection between the Supermind and the material being. He does not need to be recognised, he need have no outward power in order to be able to establish this conscious connection. Once, however, the connection is made, it must have its effect in the outward world in the form of a new creation, beginning with a **model town** and ending with a **perfect world**.”¹

The Mother

The establishment of *Sri Aurobindo Ashram, Pondicherry* in 1926, *Sri Aurobindo International Centre of Education* in 1952 and international township of *Auroville* in 1968 are *The Mother's* three major objective manifesting action. The uniqueness of *Sri Aurobindo Ashram* is the dynamisation of dual Divine Power which radiates around several nautical miles from the main *Ashram* building and its Supramental Influence covers the whole earth. Its physical education department provides the best infrastructure and facilities suffused with dynamic Divine Consciousness. *The Mother* had maintained the hope that through the assistance of Her children *Sri Aurobindo International Centre of Education* will emerge as ‘the greatest seat of knowledge upon earth.’¹⁶ The dual *Avatara's* vast Supramental action is manifested as collective aspiration of *Auroville* which can serve as cradle and training ground for developed Souls to evolve as Superman and they go beyond all Tradition, Religion, written Truth of *Shashtra* and Intermediary aid of the Spiritual Teachers. *Sri Aurobindo* had maintained His hope that with aid of ‘one hundred perfect conscious Instruments’²¹ His world vision of transforming humanity will be accomplished. ‘Their tread one day shall change the suffering world.’²⁴ Each instrument will act as powerful Energy Centre of calling down continuous Divine attributes through large Divine descent and through this exercise earth will experience swift collective Spiritual evolution.

The objective of integral Yoga is to establish the flashes and short-lived revelation of the Divine Presence, Divine Consciousness, Divine Wisdom, Divine Peace, Divine Love, *Ananda* and Beauty. The Divine Will is advancing step by step through continuous infiltration of Divine Force in order to realise this established end. If an individual knows how to move the Consciousness which may be either Divine Will or Knowledge or Love, he can do this exercise freely in the Jail, forest, crowd, war field, mart, work field and common day today life

without interruption. Finally, all occasion and not limiting to any specialised self-discipline can be utilised as means of movement of this Divine Consciousness. In comparison with this inner activity of illuminating the obscure world, the other preoccupation of psycho-physical activities of oration, Spiritual discourse, explanation, prophecy and to build the whole set of Teachings may not be ultimately useful.¹⁴

A *Sadhaka's* Spiritual life is secured through complete union of Soul with the Divine. His primary motive is to give Them (Divine) consecrated service without rest and earthly ease, which will establish him in the consciousness of King with extension of inner and outer Kingdom. His secondary motive is entry into Their Teachings which will establish him as Prophet, Path finder, 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 and thus his Spiritual life is fulfilled by emergence of triple energies of Delight, Love and Beauty.

If one does not want to give his life and work entirely to the Divine due the presence and predomination of 'false soul of desire'¹⁷ then an urge for separative self-affirmation will remain strong and 'it pushes always, openly or under more or less shining masks, for its own growth, for possession, for enjoyment, for conquest and empire.'¹⁷ Their Teachings contain vast wealth of Spiritual wisdom and if one wish to accumulate them wrongly then it will make life *asuric* and a separative commerce with the world for some personal gain may become predominant. Their Divine Presence is extended through Psychic, Spiritual and Supramental Love and the inability to hold them may drive life towards wrong relation of human association and human love. If one accumulates Their Spiritual opulence of Divine Will, Divine Wisdom and Divine Love rightly through Psychic and Spiritual intervention then life will flower unimaginably with predominance of Truth, Plasticity, new Creation, Consciousness, Silence, Peace, Delight and Love in his frontal nature.

So, from the above study we conclude that a *Sadhaka's* urge to become the follower of Their limitless Consciousness must predominate over his urge to become the leader of limited human consciousness or else he will shrink back as *Sadhaka* of new set up of *The Mother's* centre or shrink back to become realised teacher of traditional Yoga Centre or he can recoil and remain satisfied as partially consecrated life of *Ashramite*/devotee. To emerge as successful *Sadhaka* of *the* new *Mother's* centre, successful *Sadhaka* of new traditional Yoga centres, the successful *Ashramite* of existing *Ashram* living and the successful devotee of a new moderate Spiritual Centre are recognised as intermediate achievements and their Divine manifestation through partial Divine union and separative identity are acknowledged as mediocre creations of Self-expansion. These Centres can be

transformed into Divine Centre by calling down overhead Divine Will, Divine Knowledge and Divine Love and the separative identity of a *Sadhaka* can be reduced by uniting more and more with Universal and Transcendent Divine.

A *Sadhaka* is considered fit to receive supreme Knowledge from the primary Source (*The Mother & Sri Aurobindo*) if he is having no narrow carping, *asuya*,⁵⁹ towards the brother Souls (secondary Source) who are ahead of him in Consciousness and no jealousy, *bimatsarah*,⁶⁰ towards the brother Souls (tertiary Source) those who are behind him in Consciousness. **The Lord** of *the Gita* had chosen *Arjuna* to give this supreme Knowledge due to his Oneness with all existence and right relation with the brother Souls. So the aspiration must be kept alive for restoration of comprehensive and highest Consciousness which is possible by sequential and then equal direct commerce of his consciousness with Divine's (Their) limitless Consciousness, the primary Source, with those who are ahead in Consciousness, the secondary Source and with those who are behind in Consciousness, the tertiary Source of collectivity and to draw humanity through the Spiritual influence of few prepared Souls (secondary Source) towards its self-fulfilment, ultimate perfection and integral Truth. The prolongation of his separative identity can end by annulment of ego and by his ascent to the Soul's eternal childhood.

The defect of integral *Sadhaka* oblivious of the great *Aryan* tradition is that without transforming the *tamasic* and *rajasic* mind into *Sattwic* principles he attempts at arriving at higher state of Consciousness. This defect is extended to integral Education movement where higher Psychic and Spiritual education is attempted without establishing in *Sattwic* or ideal mental Education. The defect of a traditional *Sadhaka* pursuing integral Yoga is that he cannot leave dependency on psycho-physical self-disciplines in order to arrive at higher Spiritual principles. His concentration is centred around this life rather than all-life. So, impatience remains in his frontal Nature. Wherever impatience exists, there doubt of arriving at the ultimate objective and fear to continue great inner and outer adventure intervene. A traditional *Sadhaka* enters a transcendent state by giving excessive importance to supernormal experience of trance and returns to three modes of nature in waking state. An integral *Sadhaka* dynamises the transcendent state in waking trance. If a traditional *Sadhaka's* intellect is not developed then he cannot liberate himself from *sattwic* action of fixed religious faith which is known as twilight thought; cannot integrate his volitional, emotional and intellectual faculties and hence persuasion of discipline of integral Yoga becomes remote. If a *Sadhaka's sadhana* or askesis is a continuation of integral Yoga from past birth then he is more privileged than the above types of *Sadhakas*. He will not remain satisfied in an impersonal state but moves the Consciousness to a state where personal and impersonal are reconciled and his ability to resolve all problem of existence is dependent on his capacity to unite with the dynamic Divine *Shakti*,

ability to live in his several subtle bodies in waking state and evolution of corresponding subtle faculties.

As adventurer of Consciousness, a *Sadhaka* of integral *Bhakti Yoga* must have respect for divinity in all men, 'is not diminished but heightened,'¹⁵ regard, revere, respect and adore the brother Souls those who are ahead of him in cognition and extend compassion, help and Spiritual Influence to fellow brothers those who are behind him in Consciousness. In this double relation, his Spirituality will be considered secured and move towards the realisation of highest Consciousness if the former relation will attain precedence over the latter and subsequently with his Spiritual maturity, he will experience equal love, respect and adoration of Divinity in all. His swift Spiritual evolution of living alone with the Divine can be challenging if it is not perfectly reconciled with slow evolution of collective living.

For safe and secured Spiritual pursuit a detailed study of earth's history of Spiritual evolution and its Spiritual rise and Spiritual fall of Consciousness are inevitable. From the above study we observe that the Founding Fathers or our immediate Spiritual predecessors who had strong *Bhakti* and *Jnana* trend did not enjoy much privilege in comparable to their contemporary *Sadhakas* who had strong *Karma*² back ground. Their success and failure of reconciling Spirit with Matter are equally important great lessons for all future Spiritual movements. Or we have to accept Spiritual rise and Spiritual fall are inevitable outcome of *sadhana* of all life and the period of oblivion between fall and rise can be minimised by a conscious *Sadhaka* by his early return towards Divine Grace.

Karma Yoga restrains a *Sadhaka* from escaping from works of life, from discords of collective living and he has to go within in order to resolve the problem of the most outward works of life. Thus, he is not satisfied with an inward isolated life alone but builds the footwork strong or Consciousness moves outward to build a durable collective earthly base. Then *Jnana Yoga* has the role of widening and *Bhakti Yoga* has the role heightening and deepening the movement of Consciousness. The Supramental Consciousness cannot descend directly till the action of Divine Will in this manifested nature is sufficiently developed and then afterwards Knowledge and Love 'can yet venture too in its own bold and ardent way towards the Divine.'¹⁷

We learn that those who were living very close to *the Mother* and *Sri Aurobindo* for long years, some were aware of the movement of Consciousness which They were pursuing throughout Their life with the help of the central truth of triple Yoga. It is felt for all to practice *Vedantic* static meditation that liberates the Soul and traces the blockage in Consciousness in ascending order and *Vedic* dynamic meditation in order to remove similar blockage in descending order and

transforms Nature. Those who are not familiar of *Jnana Yoga*, they can attain the same movement of Consciousness through *Karma Yoga*; this is hinted in *the Gita*²² and also in *the Mother's* saying, "One can progress through meditation, but through work provided it is done in the right spirit one can progress ten times more."²³ Utility of meditation is felt indispensable when one moves the consciousness towards Subconscient transformation.

It is also observed that there is no limit to the extension of inner kingdom of self-concentration and outer kingdom of self-expansion of a *Karma Yogi*, and this growth does not stop after his physical departure from earthly body. So, a *Sadhaka* of integral Yoga must be wholly aware of the total scope of this great Teaching and under no circumstance can he abandon work and leave or depreciate the collective Mission whose existing stumbling and imperfect existence will one day be the cradle of Superman. Nor can he depreciate any *Sadhaka* who has recoiled from difficult integral Yoga to relatively easier traditional Yoga and he has to recognise the fact that the former Yoga begins after one has exhausted the limitations of latter Yoga. Nor he can depreciate¹⁵ an *Ashramite* of not becoming a *Sadhaka* or a devotee of not becoming an *Ashramite*, because this Yoga asks many births of preparation before exhausting the attraction of world enjoyment and of becoming fit to ascent permanently into higher state of Consciousness. If in this life, one enjoys a higher state of Consciousness then that is the privilege and inevitable outcome of *sadhana* of his previous births.

An ordinary earth-bound man is unable overcome the desire and ego within which compels him to be impatient and ambitious in the external living. In Divine work he has the role in building infrastructure, the base and material foundation and enlarges his being through works. An apprentice *Karma Yogi* will pursue in his effort to transform all work into Yoga through practice of three methods that of renunciation of fruit of work, equality, *titiksa* and surrender of volitional part of his being to the Divine. A *Karma Yogi* not only renounces attachment to fruit of action but also renounces the attachment to work and attachment to doer-ship of all action and he realises that the Divine *Shakti* is doer of all action. A true *Karma Yogi* has more work in subtle physical realm than any external action and he supports the infrastructure or gross body of the Divine work. Then we learn that an ideal *Karma Yogi* is he who has attained perfection in equality and is able to see Divine in all and Divine working in all events; he would avoid splendid haste on fate's slow road and develop unshakable patience through a marriage with eternity that can divinise Time. He lives in the Spiritual sheath, holding together the subtle and gross body of the Divine work. Then we conclude that an Integral *Karma Yogi* is he who has attained identity in Nature, likeness to the Divine, *sadrishya*, *sadharmya* and puts on the Divine Consciousness and Nature and an entire Spiritual self-rule and mastery over inward and outward Nature. The last state of integral Yoga of works is the Supramental action arising spontaneously and

infallibly from Supramental Self in union with the Bliss Self. An integral *Karma Yogi* throws himself upon the world in loving wrestle to compel change and transfiguration of material and objective world.

Jnana Yoga is identified as more subtle and more concentrated than the *Karma Yoga*. So, an apprentice *Jnana Yogi* will involve himself in intellectual reflection, *Vichara*, in order to arrive at right discernment, *Vivek*. If his doors of consciousness have turned too much outward, then (1) it will be able to receive or assimilate no more the Divine force; (2) the mind may be ready but when the vital is faced with the choice between the old and new life, it refuses; (3) if the vital accepts, the body may prove too weak, unfit and flawed for the necessary change. But he will maintain his effort to open the inner door through psychological observation and analysis to arrive at the famous formula 'know thyself.' He will pursue three methods that of rejection of thinking process, equality, *udasinata* and surrender of intellectual part of his being to the Divine. A true *Jnana Yogi* is he who utterly renounces the three habits that of desire, attachment and ego and plunges into realisation of the subtle body and causal body. If the external renunciation is applicable to his life and surrounding then he can renounce human sight and sound. The Self is won not by thought process but by silencing the mind, vital and body. His method will be concentration, contemplation and meditation to rend or sweep away the veil of mind to experience the flood of Light that breaks over the awakened mentality. He will develop the faculty of truth discernment and truth vision through ascension of Consciousness to higher Mind and illumined Mind. The ideal *Jnana Yogi*, not only sees God and embraces Him but becomes that Reality. He will develop four-fold faculties of Divine touch, hearing, vision and thought through ascension of Consciousness to intuitive plane and approaches the border of Cosmic mind. Then we conclude that an integral *Jnana Yogi* is he who has transcended the seven-fold oblivion⁹ and all his actions are guided by the Law of Integral Concentration. He lives in the Sun itself, *Vijnanamaya Purusha*, in the very body and blaze of the true Light, sees the whole Truth and experiences the direct Divine Knowledge.

Bhakti Yoga is identified as the most subtle and highest manifestation of *Yoga*. So an apprentice *Bhakti Yogi* will extend his seeking through his first declaration towards the Divine, "I love without understanding Him," and nurture love in the mind and further expands it by three practices, that of first the constant hearing of the Divine names, qualities and all that are attached to Him, (Them) *sravana*; secondly, constantly thinking on Him (Them) in terms of His *Avatara* (dual *Avatara*) and myriad *Vibhutis* and this concentration of myriad Divine manifestation through *Vibhutis and Yantras* gives complete knowledge of the Divine, *manana*, and thirdly settling and fixing of mind on the object,³ *darsana*. A true *Bhakti Yogi* resolves himself on four movements; firstly, the desire of the Soul to turn towards Divine and straining of his relation with Him; secondly, pain of

not having union with the Divine Lover, *Viraha* and Divine return of love, *Milana*; thirdly, the delight of the love possessed and the play of that delight; lastly, the eternal enjoyment of the divine Lover which is the heart of celestial bliss.⁴ An ideal *Bhakti Yogi* realises the Divine Love and Bliss of existence in two centres that of the lotus in the heart and the thousand-petalled lotus above the head and the dwelling of the Soul with or in the Divine, *samipyā, salokya*. When the lotus in the heart breaks open, he feels the whole being is irradiated with Love, Delight and Peace and brings fulfilment in thought, feeling and action and when the lotus above the head opens, the whole mind becomes sea of Divine Joy, Power and Light and this can flow downward and outward to purify, transform and perfect the lower world and the surrounding world. An integral *Bhakti Yogi* reconciles the sevenfold⁵ personal Love with the Divine with the fivefold⁶ Impersonal Love and universalises them and is able to invert sufficiently the apex Divine Love, *Ananda* and Beauty towards his strong purified earth Nature.

The Divine birth and Divine action of an *Avatara* culminates with the departure His earthly body. This last action calls down unimaginable vast Truth and Light for earth and men. *Sri Aurobindo* had to leave His body, because His disciples were not ready with their strong subtle and causal body to share the Spiritual burden of their Master. His departure was a supreme sacrifice for humanity and His accumulated Spiritual energy was transferred to the *Mother's* body. As Creatrix Bliss Mother, She had large capacity to bear physical pain, which was one of the essential conditions of cellular change. The transformation work of this type seems to be first in human history and hence it needs considerable preparation, care and security to meet the demand of *the Mother*. Transformation work can continue in a harmonious surrounding of Divine instruments, absolutely free from three fundamental limitations that of fear, impatience and doubt. *The Mother's* departure asks greater task of concentration and preparation. Those who are interested to carry *The Mother's* work can keep the above factors alive in their heart and mind and prepare themselves to meet the requirement which is responsible for Their earthly departure.

From the study of the above historical development of *sadhana*, the obstacle that the Spiritual predecessors faced were mainly the problem of Spiritual integration rather than the problem of Spiritual fall. This deficiency of Spiritual integration could have been solved more easily had they gone beyond exclusive concentration to the Gnostic splendour and adhered to the many-sided development and vision of integral Divine from the very inception of their *sadhana* life. In their quest of this integration, they suffered the problem of impatience which can be met by developing comprehensive awareness on 'theory of complete evolution,'⁷ 'law of evolutionary transformation'⁸ and 'law of departure.'⁸ They have to further realise that this whole life is a very small portion

of All Life and all their world actions are directed to penetrate and fulfil the objective of All Life.

It is necessary for an integral Yogi to have strong mental foundation, by that the Spiritual evolution will get the full support and strong subordination from the mental evolution; the exercise of directing the intellect god-ward will be practicable; intellect has the capacity to trace the movement of higher Consciousness and can integrate the Spiritually established Consciousness. It is difficult for them those who turn to integral Yoga at an earlier age without exhausting the attraction of the enjoyment of the external world; because this maimed desire suppressed in their Subconscient sheath shall wait for later manifestation; this could have been transformed had their mind were analytic and had they pursued sufficiently *Jnana Yoga*; through this *Yoga* one gets the call to live an inner and outer seclusion by renouncing all the world attraction.

If an integral *Sadhaka* has evolved from a *European* background, he faces immense difficulties⁵⁸ in transformation of Nature due to its long Subconscient memory of age long tale of oppression, intolerance, use of violence, atrocity and slavery of *Christian* negation. If an integral *Sadhaka* has evolved from orthodox *Brahmin* tradition then he has to transcend three *Hindu* negations of (1) the chain of *karma*, (2) escape from wheel of rebirth, *Mukti*, and (3) cosmic illusion, *Maya*, which had permeated and predominated the general conception of the mind of the race through most of the Religious and Spiritual disciplines of *India*. In integral Yoga binding law of *karma* is replaced with the Spiritual freedom or the law of the Self; **rebirth** is not considered as the Soul's circling in the net of desire, but an opportunity of Spiritual evolution and through it the mind, life and body repeat the lesson of manifesting their involved Divinity till the recovery of their complete and undivided Divine life. The illusionist word *Maya*, of the later *Vedantist*, which means cunning, fraud and illusion has declined from its original meaning of knowledge, skill and intelligence of Ancient *Vedantist*. Integral Yoga retains the ancient original *Vedantic* sense of *Maya*, which is all-comprehending, all-containing and all-embracing Consciousness of the Supreme, that affirms and includes the truth of all Spiritual experience, integralises all Knowledge, and experiences That which being known all is known.

Those integral Yogis who are descended emanations of Overmental God, they generally show three characteristics in their outer life; their physical body radiate beauty, light, love and delight; secondly their Nature are exempted from the problem of lower desire driven instinct and lastly, their Spiritual being are far more stronger than their mind and intellect. The last characteristic makes their life Spiritually developed due to predominant *Bhakti* and mentally developing in Nature due to untrained intellect and hence integration of Being and Nature suffers difficulty. A developed intellect has the capacity to purify, well organise and

enlarge three inconscient energies of *tamas*, *rajas* and *sattwa* so that they can be initially fit to hold the truth and vision of Intuition and finally become capable to hold the Supramental energy. Integral Yoga demands equally strong, severely trained and equal collaboration of Spiritual, Mental, Vital and Physical being.

Their Spiritual evolution and Mental evolution had failed to maintain equal pace and hence development in one side had advanced considerably while other side remained arrested and stagnant. It was observed with the most of the integral Yogi that they had strong Spiritual being subordinated by weak mental being resulting in partial achievements. When they attempted to pursue mental evolution by entering the world, their Spiritual evolution was veiled by the pressure of ambitious activities. When they followed the method of renunciation, the ascetic inactivity, bareness, rigidity and harshness grew and when entered outer activity the pacification of mind, thought and emotion was disturbed. When they realised passive or static *Brahman* state, they stood aloof from active *Brahman* realisation and did not share its dynamic Divine action and plasticity of Nature. When they realised active or dynamic *Brahman* state, they stood aloof from passive *Brahman* Consciousness and did not share its deeper peace and silence. Mind is an incurable divider of the Indivisible and it can concentrate development on one thing to the exclusion of development of manifold integral possibilities. This faculty of exclusive concentration of mind is helpful to develop one side of truth and oblivious of the rest of total truth. Thus, a *Karma Yogi* consecrates the will in works, eliminates ego-will and motive power of desire, may develop Intuitive and Supramental Will, Power and Presence but no corresponding rise and illumination of thought mind and no uplifting of emotional and psychic faculty of devotion and gratitude. A *Jnana Yogi* transmutes the thinking mind, may develop considerable power of intuitive and Supramental Knowledge but the personal will may remain untransformed and out of harmony and emotional and nervous mind may continue to be equally unproductive. A *Bhakti Yogi* changes his life and vital parts by purity, God ecstasy, love of all creatures, may Psychicise and Supramentalise emotional and aesthetic mind and yet the thinking mind may remain ordinary, poor in stuff and obscure in its light and the volitional mind may remain neglected and crude. An *Advaitavadin* or *Vedantic Monist* concentrates on the *Sat*, pure Existence aspect of the *Sachchidananda* and the development of Consciousness and Bliss attributes are neglected or remain quiescent before his realisation of pure infinite Being. A *Tantric*, dwells on the aspect of *Chit*, Consciousness, and development of Existence and Delight are thrown into oblivion and it will lead him to realisation of dynamic Divine *Shakti*, infinite Transcendent Power and Conscious Energy. A *Buddhist* seeker of *Nirvana*, dwells on the *Ananda* aspect of the supreme *Sachchidananda* and thus Existence and Consciousness seem to disappear in the ecstasy of Bliss.

So, an apprentice integral Yogi is at once a developing Soul in some part of Nature and a developed Soul in another part of Nature; he is at once the subordinate,¹⁸ disciple and the leader, teacher based on his developing and developed faculties respectively. In principle he is more a learner and less a teacher. All these practical problems of frequent discord and one sidedness of mental seeking are to be transcended in the Yogic life by directing the *Purusha* towards the recalcitrant part of active nature and by going beyond exclusive concentration. One can begin integral Yoga with mental faculty of exclusive concentration¹⁰ to build his strong Spiritual foundation but for integration of Yoga one must wait development of higher faculties of essential,¹¹ multiple¹² and integral concentration.¹³ Integral concentration can elevate the Soul of man and sublimate his life into the glory of power, light and bliss of the Infinite and before its splendour the action of exclusive concentration seems lame and very limited.

Supermind or integral Concentration is not the annihilation or extinction of the Soul in the supreme Self of *Adwaitin*, not the ecstasy of *Nirvana* of the *Buddhist*; it does not reject the *Siddhi*, perfection of *Tantrics* of lower Subliminal planes but it is a sublime self-fulfilment of manifested Nature and a bright passage to more perfect and infinite perfection. A *Karma Yogi* has to become aware of highest Divine Will and learn the lesson to move integral Concentration towards recalcitrant intellectual and emotional parts; a *Jnana Yogi* has to become aware of the highest Knowledge and learn the lesson to move the integral Concentration towards the recalcitrant volitional and emotional parts and a *Bhakti Yogi* has to become aware of the highest form of Divine Love and learn the lesson to move the integral Concentration towards the recalcitrant volitional and intellectual parts. A successful integral Yogi is he who integrates the triple Yoga and triple disciplines of *Monist*, *Tantric* and *Buddhist* with the help of activation of higher concentration and maintains a balance in between his contact of individual Self with the Supreme, his contact of individual Self with the World Self, his own individual transformation followed by becoming the centre of world transformation.

The humanity is now largely benefited by universalisation of Education, Science, Technology, Agriculture, Economics, Medical knowledge etc. Similar universalisation in generalising Spirituality in humanity through Yoga is imperative. Politics, Health and Money power of the all the parts of earth are to be brought under Supramental Control. Integral Yoga further proposes the universalisation of all Deities, *Avataras*, Teachers, *Shastras*, Religions, Clans instead of projecting one sect, religion, deity, *guru*, *shastra*, superior to others, as all of them have derived from a single Source. Integral Yoga can be pursued with the help of living teachers, *Ishta Devata*, *Avataras*, but there must be an aspiration to realise the Divine beyond specific form through Psychic, Spiritual and Supramental ascension. In the event of a living Teacher, or a Teacher of integral Yoga, his foremost preoccupation will be the growth of his own Spiritual being

followed by insistence of development of same in others. In his method of teaching, he will transmit his central Spiritual influence to others through subtle and causal body action, which can be subordinated by less powerful method of examples and least powerful means of instructions or in other words his action will be mostly Supramental with lesser dependency on Spiritual guidance and least dependency on Psycho-physical guidance. His presence is most benefited to cut short the period of oblivion in between a Spiritual fall and rise of Consciousness of a seeker.

Integral Yoga assigns two tasks of primary self-concentration and secondary self-expansion to developed Souls, firstly that they will be concerned with highest hinted truth of integral Yoga in addition to its highest developed truths and secondly, they will pour on their surrounding what is the best and the completest in them in the form of Divine action, Divine wisdom and Divine Love.

During search of her own Lord, *Savitri* met twelve²⁵ kinds of Spiritual Men. These liberated Souls were considered unfit to hold *Savitri's* Divine Love. In order to hold *Savitri's* all-inclusive Divine Love one must transcend earthly enjoyment, heavenly joy, self-absorbed happiness in the Impersonal Infinity and Immobile's wide and uncaring bliss of *Param Dham*. Or if their twelve attributes are reconciled in a single body then one is considered fit to hold *Savitri's* Love. The condition of holding her Divine Love is to have 'equal Divine Presence in Soul and Nature'²⁶ or realisation of 'oneness with God and Nature'²⁷ and to hold such rare nectar wine, 'A soul (is) made ready through a thousand years.'²⁸

So, a *Sadhaka* will be aware of his limitation (in holding the Divine Love) of the seven-fold Ignorance, seven-fold sorrow, seven-fold deformations, *vicaras*, and seven-fold sin, and he will strive to establish himself in seven-fold integral knowledge, seven-fold bliss, seven-fold affirmation, *vicarasunya*, and seven-fold sinless state of Consciousness.

Seven-fold Ignorance: (1): Original Ignorance: Not knowing the origin, Source of our existence, the Supramental Self or extending ahead to Bliss Self. **(2): Cosmic Ignorance:** Not knowing the immobile and immutable Self, the Spiritual Self. **(3): Egoistic Ignorance:** Not knowing the Universal Self, the Cosmic Self. **(4): Temporal Ignorance:** Not knowing the Psychic Being. **(5): Psychological Ignorance:** Not knowing the subliminal Self which constitutes our true physical being, true vital being and true mental being. **(6): Constitutional Ignorance:** Not knowing the Subconscient Self, Inconscient Self and their influence on the waking Self. **(7): Practical Ignorance:** Not knowing the right relation of the surface physical, vital and mental Nature with the above ten Selves.

Sevenfold sorrow:⁶¹ Seven sorrows are (1) memory of ‘beauty of sadness,’ (2) ancient strain of tears, (3) world’s agony, (4) sorrow and struggle in all Time, (5) anguished music, (6) deep sorrowful compassion towards bereaved souls, (7) patient gaze and patient prayer that does not reach heaven. In order to transform these seven-fold Subconscient sorrows, known as ‘Mother of seven sorrows,’ a *Sadhaka* has to travel backward with his Spiritual energy towards past births and bodies in subtle world.

Seven-fold deformations: “(1) Hatred and (2) disliking and (3) scorn and (4) repulsion, (5) clinging and (6) attachment and (7) preference (The above seven deformations foreseen in integral Yoga can be compared with seven *vicaras* of the *Gita*, that of liking and disliking, *iccha*, *dwesa*, pleasure and pain, *sukham*, *dukham*, consciousness, *chetana*, collocation, *samghata*, persistence, *dhriti*) are natural, necessary, inevitable at a certain stage: they attend upon or they help to make and maintain Nature’s choice in us. But to the *Karmayogin* they are a survival, a stumbling block, a process of the Ignorance and, as he progresses, they fall away from his nature. The **child-soul** needs them for its growth; but they drop from an **adult (-soul)** in the divine culture.”³¹

Seven-fold sin: (1) The separative personal will to become something exclusive, (2) to divide the Indivisible and to limit the Illimitable, (3) to find the fault of the faultless Creator and His unfinished creation, *apaisunam*, (4) solitary bliss and oblivious of its universalisation, (5) to diminish spirituality into religion, (6) human love which traps man in *Death’s* clutch⁴⁶ and (7) Spiritual pride.

To limit the Divine, wrong tendencies and impulses with the aid of three *gunas* and the incapacities of escapist Spiritual doctrine of the later *Vedantist* are identified as the basis of all sin which traps one closer towards the world spreading net of *Death*.

To pursue Divine work by initiation of own personal will is identified as the first sin or ‘deep original sin’²⁹ of a Spiritual man or *Sadhaka* of integral Yoga. *The Mother* observed, “If you seek to impose your will upon the Divine, it is as if you were calling for a bomb to fall upon you.”⁵⁷ This sin can be corrected by discerning Truth, Divine Will and self-existent inner Delight from falsehood, human will and outer craving respectively and by rejecting the latter persistently, *sarvambharityagi*.³³ He further realises that earthly ease and search for heavenly delight cannot go together and he shuts the door of earth’s joy for the invasion of Immortal’s bliss.³⁴ His second sin is to limit the Illimitable and divide the Indivisible through activation of divisible consciousness of three modes of nature and this sin either of separative personal life or of separative collective life can be dissolved and corrected by endless unfolding⁵⁶ of the opulence of the Spirit. Thus, he realises utter oneness with the Self, Divine, collectivity and humanity.

His third sin is instead of becoming a conscious channel and instrument of the Divine and permitting the free flow of Divine's limitless attributes towards His seemingly finite manifestation, he finds fault⁵⁴ of the Faultless Creator and fault of His unfinished world manifestation, who works out the distorting creation, *Maya*, through wisdom which went forth since the beginning of creation. The corrective measure is the 'absence of fault-finding,' *apaisunam*,³⁵ and he would under no circumstance 'set the power and knowledge in him against the power and knowledge of others or affirm himself as an ego striving against other egos.'³⁶ Instead of finding fault of the Creator he will correct his understanding of creation through inflow of Spiritual vision and constant renewal of Spiritual wisdom. His fourth sin is to live content with 'solitary bliss'³² or blissful inner life of 'golden impotence'³⁷ without any force to change the harsh outer life or his exclusive conversion of inner life of thought and feeling without corresponding similar transformation of surface life and body would result in some 'maimed achievement.'³⁸ The sin born out of this static blissful isolation or movement in 'close secluded chambers'³⁹ is corrected by dynamising the triple wheel of Divine Will, Knowledge and Love together simultaneously by giving equal importance to the evolution of these three dynamic Soul Forces of *Sachchidananda*. Thus Will, Knowledge and Love penetrate the material life and remould the surface personality and external life. His fifth sin is that all human love is considered vain as it cannot 'break earth's seal of ignorance and death.'⁴⁰ All exclusive enjoyments of human love and association are identified as imperfect, relative and incomplete account of Divine Bliss and perfection and fullness of life comes when this Joy is shared by all through intervention of all-inclusive Divine Love. He will note as observed by *Death* in *Savitri* that human love begins with 'sweet secretion from the erotic glands'⁴¹ and ends in 'quarrel, betrayal and cruel wounds'⁴² and as observed by *Savitri*, the Divine Love begins with imperishable subtle physical union where 'Matter and Soul (true physical being) in conscious union meet'⁴³ and culminates with the Spiritual experience, 'The bliss that made the world in his body lived'⁴⁴ or *Satyavan's* Spiritual identity as explained by *Narad*, 'His eyes keep a memory from world of bliss.'⁴⁵ Human love seems to end in widowhood⁴⁶ whereas Divine Love continues uninterrupted through successive births and bodies and it does not end with the death of the Lover.⁴⁷ *Savitri* also speaks of impersonal Divine Love without the need of Lover and the Beloved, heightening personal Divine Love into the Vastitude, Omnipotent Force and the 'Bliss that none can ever hope to taste.'⁴⁸ The transformation of human love into Divine Love is the prerogative of few privileged destined Souls and for seeker of integral Truth, both human and Divine Love are sealed book; the former is forbidden as it depresses the consciousness and the latter is forbidden⁴⁹ as the vessel is not yet purified and made ready to hold the Divine nectar. For him, womanhood and motherhood are inseparable object of adoration and his universalised consciousness is a meeting ground of the highest and the lowest Mother attributes. His sixth sin is to become impatient and hurries eagerly to commence a Spiritual

movement ‘to save the God’s world’⁵⁰ and the corrective measure is to go beyond the limitation of this ‘outer mind’⁵¹ and to retrace the path leading to the discovery of his Psychic Being who alone can save himself and the world. His sixth sin is also to diminish the concentrated Spirituality into slow evolutionary movement of efficient self-expansive Religion³⁰ by entering exclusive contact with the embodied Divine. Its corrective measure is to discover the reconciling equation where Divine’s Impersonality, universality, transcendence and His personal manifestation are rightly linked and penetrated over each other and to discover a state of Consciousness beyond both *saguna* and *nirguna Brahman*. Thus the ‘schoolman mind’s’⁵¹ limitation of faith in exclusive Religion is superseded by direct contact with all-inclusive and all-embracing Godhead; the ‘fixed mind’s’⁵¹ limitation of pursuing single truth is superseded by entry into comprehensive Truth and the ‘outer mind’s’⁵¹ impatience to possess an exclusive God is universalised to realise Him in His endless manifestations. And with the discovery of larger cosmic Self, his external movement reduces⁵⁵ and neither of these exclusive pursuits of Religion and Spirituality ‘holds the monopoly of Divine’s Grace.’⁵² His last and the greatest sin is the ‘spiritual pride’²⁹ which prevents him from embracing the whole of the existence through some exclusive preoccupation and restricts his relation with the all-inclusive, all-embracing and all-exceeding Divine through some partial Divine union. The corrective measure is to become outwardly mere man of action and inwardly to experience slavehood of the Spirit and subsequently to become a slave⁵³ of humanity. Or his slavehood to Spirit and humanity can be realised by movement and universalisation of Consciousness and not dependent on any psycho-physical machinery of outer aid.

The Mother and *Sri Aurobindo*’s pending subjective work in Consciousness can progress farther by identifying the scope of Consciousness They had already worked and had built a bridge in the intermediate planes for precipitation and stabilisation of highest Consciousness in the material plane. The fittest and the most capable Spiritual Instruments and Emanations will identify the highest Spiritual truths They have hinted but never got time to develop during Their life time and they will concentrate further in this yet unexplored domain of Consciousness in addition to the possession of whole command in Their already explored domains. Consciousness has the role in perfecting Being and perfecting the Life; so, all effort to heighten Consciousness must be directed towards purification and perfection of Being and Life. In addition to it, they have to penetrate the secret behind *The Mother*’s Supreme relation with *Sri Aurobindo* in subtle and causal plane and discover Them first in their heart centre and subsequently in all other (ten or twelve) centres. This is also extension of evolution of right relation of *Purusha* with *Prakriti* in Ignorance which can be heightened further as *Ishwara-Shakti* union in Knowledge or Spiritual plane and *Brahman-Maya* union in Supramental plane. This is not a mental exercise but is done by silencing the mind, long practice of renunciation, complete consecration,

new conquest and establishment of Consciousness in higher planes and necessary knowledge will descend from above. The descended overhead knowledge can be revised and expanded by further concentration and further ascension into higher domain of Consciousness. In this exercise one can first develop, refine and sublimate intellectual clarity, then one rises from abstractness of mental perception to suggestive and discriminative Intuition and dare to establish oneself in greater Spiritual concreteness and further heightened his Consciousness to Supramental plane with direct thought vision, interpretative vision and revelatory vision from where there will be overflow of Supramental Word, Speech, Writings and Analysis. In the ascending order of Supramental Consciousness the Power of the Word is increased in intensity, range and completeness and ‘It lit the thoughts that glow through centuries.’¹⁹ In this Yoga overhead Supramental action is identified as outcome of *Brahman-Maya* Divine union and this causal body action predominates over Supramental knowledge and prolongs through centuries ‘after body’s fall’²⁰ and carries the Soul from ‘birth to birth’ and ‘from world to world.’²⁰

An integral *Sadhaka* is at once a King, Prophet and Lover. His immediate task is to develop double sincerity as hinted in *the Gita* of reconciling *Karma* and *Jnana Yoga* and subsequently reconciling *Jnana and Bhakti Yoga and Bhakti and Karma Yoga*. Then it will be possible to reconcile triple Yoga of *Karma, Jnana and Bhakti Yoga* and makes him fit to pursue the fourth Yoga of Self-perfection. This kinetic Yoga is also identified as integral *Tantra Yoga*, which only the developed Soul can pursue.

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References: -

- 1: The Mother’s Centenary Works/Vol.3/179,
- 2: “To be (with the help of *Karma Yoga*), not to know (with the help of *Jnana Yoga*), **is the object of the manifestation**; knowledge is only the instrumentation of an operative consciousness of being.” CWSA-22/The Life Divine/1044-45,
- 3: CWSA-24/The Synthesis of Yoga/573-4,
- 4: CWSA-24/The Synthesis of Yoga/571,
- 5: “**Seven-fold personal relation** with the manifest Divine can be built for the fulfilment of man’s emotional, volitional and intellectual mind. He is adored as *the Guru*, carrying within Himself the *Kshara, Akshara and Purushottama*, leading the disciples from ignorance to Knowledge by turning their mind and intellect God-ward; as **God the Father** He enters *Vedantic* experience of oneness with *Atma and Paramatma, Nara and Narayana*; as **Divine Mother**, She is the nourisher and liberator of the Soul and Nature of all beings; as **Divine Friend** He is the charioteer and helper of our long and difficult journey; as **Child-God**, comrade boy Play-fellow, He leads our Soul to joy and laughter; as **Divine Master**, He is the Lord of all action and through His universal action He upholds

the whole universe and as **Divine Paramour**, He gives the most intense union and joy of oneness between the Lover and the Beloved.” The Integral Yoga and Sanatana Dharma-127

6: “The five gradations of unmanifest Divine are:- **Higher Mind**, which is a more brilliant mind, a higher light, a spiritual idea, a new and superior consciousness, intended for a preliminary and slow transformation of ignorance. This higher mind enters into a foreign and inferior medium of mind, life and body and encounters their incapacities and negations. Truth thought is its chief instrument to enter world action. For greater action of this higher mind, it is necessary to acquire power for quietude, silencing of mind, life and body. The **Illumined Mind** is a Spiritual light, a Spiritual intelligence, a downpour of inwardly visible light, vast descent of peace, intended for swift and rapid transformation. Its action, are guided by vision, Truth-sight and Truth-light and it illumines the thought-mind through direct inner vision. It throws transforming light on the physical mind, emotional mind, intellectual mind etc. and breaks their limitations, conservative inertia and narrow thought-power. The **Intuitive Mind** is a superior light, a stable lightning and it has a fourfold transforming power that of revelatory truth seeing, truth hearing, truth touch and truth discrimination. It enters world relation through right relation of things and right relation of idea with idea. It has the power of penetration of flashes of truth lightning which can bring forward the concealed truth of things nearer to our comprehension. **Overmind** consciousness has great plasticity, multiple possibilities and global knowledge. In this large universality, the separative ego is entirely abolished; the cosmic delight and other cosmic forces become active. Overmind can hold any number of seemingly fundamental differences together in a reconciling vision and unite individual mind with cosmic mind and can bring dynamic Spiritual transformation, but it cannot dynamise the Divine in the original Inconscience. The fundamental Nature of **Supermind** in its application to all life is divided into three characteristics that of (1) the first character is a perfect knowledge by identity, (2) the second character of Supermind is that its knowledge is real and of total knowledge which is again sub divided into three status, that of (2a) in the first place its, right relation to the supreme and eternal reality from which it proceeds and of which it is an expression; (2b) in the second place all these individual figures in their right and complete relation to the universe; (2c) in the third place it knows each in its inmost essence of which all else is the resultant; (3) the third character of Supermind is that it brings us to the practical distinction between two kinds of Supramental and mental knowledge; one lives in unity though it plays with diversity the other lives in a separative action of diversity, though it may open to unity.” The Integral Yoga and Sanatana Dharma-128

7: CWSA-22/The Life Divine-703,

8: “A consciousness so touched may be so much uplifted that the being turns to an immediate union with the Self or with the Divine by departure from the evolution and, if that is sanctioned, no question of graduality or steps or method intervenes,

the rupture with Nature can be decisive: for **the law of departure**, once it is made possible, is not or need not be the same as **the law of the evolutionary transformation** and perfection; it is or can be a leap, a breaking out of bonds rapid or immediate, — the spiritual evasion is secured and its only remaining sanction is the destined fall of the body.” CWSA-22/The Life Divine-967-68,

9: “But since it is from the Ignorance that we proceed to the Knowledge, we have first to discover the secret nature and full extent of the Ignorance. If we look at this Ignorance in which ordinarily we live by the very circumstance of our separative existence in a material, in a spatial and temporal universe, we see that on its obscurer side it reduces itself, from whatever direction we look at or approach it, into the fact of a many-sided self-ignorance. (1) We are ignorant of the Absolute which is the source of all being and becoming; we take partial facts of being, temporal relations of the becoming for the whole truth of existence, -- that is the **first, the original ignorance**. (2) We are ignorant of the spaceless, timeless, immobile and immutable Self; we take the constant mobility and mutation of the cosmic becoming in Time and Space for the whole truth of existence, --that is the **second, the cosmic ignorance**. (3) We are ignorant of our universal self, the cosmic existence, the cosmic consciousness, our infinite unity with all being and becoming; we take our limited egoistic mentality, vitality, corporeality for our true self and regard everything other than that as not-self, -- that is the **third, the egoistic ignorance**. (4) We are ignorant of our eternal becoming in Time; we take this little life in a small span of Time, in a petty field of Space, for our beginning, our middle and our end, --that is the **fourth, the temporal ignorance**. (5) Even within this brief temporal becoming we are ignorant of our large and complex being, of that in us which is superconscient, subconscious, intraconscient, circumconscient to our surface becoming; we take that surface becoming with its small selection of overtly mentalised experiences for our whole existence, --that is the **fifth, the psychological ignorance**. (6) We are ignorant of the true constitution of our becoming; we take the mind or life or body or any two of these or all three for our true principle or the whole account of what we are, losing sight of that which constitutes them and determines by its occult presence and is meant to determine sovereignly by its emergence their operations, --that is **the sixth, the constitutional ignorance**. (7) As a result of all these ignorances, we miss the true knowledge, government and enjoyment of our life in the world; we are ignorant in our thought, will, sensations, actions, return wrong or imperfect responses at every point to the questionings of the world, wander in a maze of errors and desires, strivings and failures, pain and pleasure, sin and stumbling, follow a crooked road, grope blindly for a **changed goal**, --that is the **seventh, the practical ignorance**.” CWSA/22/The Life Divine-680-81,

10: “**Exclusive concentration:** And then, **the third exclusive concentration or reverse movement of exclusive concentration**, which is defined as the complete absorption in the objective means in finding the subjective Being or concentrates exclusively on the concealed inner being by quieting the frontal active *prakriti* and

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

11: “**Essential Concentration:** The second instrument of swift Evolution 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 functionings 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 Superconscient Silence and Inconscient torpor for purification and transformation action. In essential concentration, action need not bind or limit a liberated Soul, it binds or limits only the surface constructed personality. It is only by going back from surface physical mind to the Psychic or Spiritual Consciousness that vision, knowledge and cognition of triple time and transcendence of this attachment to present moment are wholly possible. He can get out of this moment-cognition of second exclusive concentration into a status of cognition of the eternal of essential concentration proper to the true consciousness by breaking the imprisonment in moment with its limitations of sensation, memory, inference and conjecture.

If we go deeper within to discover the essential concentration, then we can see that it is not a particular part of us but the whole man who is doing the action and this action depends on our whole character, temperament, all our past, not the past of this life only, but in other lives and not only our past but past, present and predestined future of ourselves and the world are the determinants of work.” The Handbook of The Life Divine,

12: “**Multiple Concentration:** The third instrument of swifter Evolution 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 universalized 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.” The Handbook of The Life Divine,

13: “**All-inclusive Integral Concentration:** The last instrument of swiftest Supramental Evolution 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.” The Handbook of The Life Divine,

14: “This divine Consciousness, this divine Truth manifests like that in flashes...but that cannot satisfy it...until there really are...divine beings who will deal with the world in a (established) divine way...there are many of those things with which, yes, if I were destined to speak and explain and prophesy, we could build a whole teaching –with just ONE of those experiences, and I have at least several of them every day. But it’s useless, of course, I know that!” The Mother’s Agenda-8/370-371,

15: “Respect for the divinity in man, in all men, is not diminished, but heightened and given a richer significance by lifting our eyes to the trail of the great Pioneers who lead or point him by whatever step of attainment towards supermanhood.” CWSA-19/Essays on the Gita-375,

16: "I am perfectly sure, I am quite confident, there is not the slightest doubt in my mind, that this University (Sri Aurobindo International Centre of Education), which is being established here (at Pondicherry), will be the greatest seat of knowledge upon earth. It may take fifty years, it may take a hundred years, and you may doubt about my being there; I may be there or not, but these children of mine will be there to carry out my work. And those who collaborate in this divine work today will have the joy and pride of having participated in such an exceptional achievement." 28 May 1953, TMCE/12/On Education-112,

17: CWSA/23/The Synthesis of Yoga-175,

18: "A spiritual or gnostic being would feel his **harmony with** the whole gnostic life around him, whatever his position in the whole. According to his place in it he would know **how to lead or to rule, but also how to subordinate himself**; both would be to him an **equal delight**: for the spirit's freedom, because it is eternal, self-existent and inalienable, can be felt as much in service and **willing subordination** and adjustment with other selves as in power and rule." CWSA/22/The Life Divine-1069,

19: Savitri-259,

20: "Some ancient deep impulsion labours on:

Our souls are dragged as with a hidden leash,

Carried from birth to birth, from world to world,

Our acts prolong after the body's fall

The old perpetual journey without pause." Savitri-197,

21: "I do not want hundreds of thousands of disciples. It will be enough if I can get a hundred complete men, purified of petty egoism, who will be the instruments of God." Sri Aurobindo/Champaklal Speaks-191-192, "That is exactly what *Sri Aurobindo* wanted and attempted; he used to say, "If I can find a hundred people, it will be enough for my purpose." The Mother/The Mother's Agenda-5/195,

22: "Better indeed is knowledge than practice; than knowledge, meditation is better; **than meditation, renunciation of the fruit of work**; on renunciation follows the peace immediately." The Gita-12.12,

23: TMCE-14/Words of The Mother-321-22,

24: Savitri-344,

25: *The Synthesis of Yoga* speaks of two types of liberated Souls; one who does not leave the society and home and other who lives in new centre of action and vision. The first types of liberated Souls are defined as: "Hard is it to be in the world, free, yet living the life of ordinary men; but because it is hard, therefore it must be attempted and accomplished." (SABCL/17/The Hour of God-91) The second type of liberated Souls are of twelve types, each having some unique character of his own. (1) She came across few King sages who were perfect Karma Yogis and adventurers of Consciousness. They lived happily with birds, beasts, flowers, sun lights and rustles of leaves. (2) Some plunged deep inside by renouncing earthly joy; they lived in the soul's unprofaned star-white recess, ever living Bliss, all-revealing Light and realised the one Self in all or Spiritual Being

through boundless Divine love. Every day they climbed to new Spiritual heights and their Spiritual eye opened to penetrate inside untransformed Nature. Above these Spiritual realms were Supramental Sunlight. (3) She met nameless austere Ascetics without home, world-naked hermits; they sat absorbed alone by renouncing desire, speech, and motion and arrived at the immaculate tranquil heights of the Self and concentration's voiceless peaks. (4) She met ancient Vedantic Seers and their young grave initiated disciples with action as the chief means of Yoga to reconcile Matter and Spirit. They transformed the world through contact with universal Divine will. (5) She met far wandering truth seekers on Eternal's path; their Spirit's thirst met the quiet fountains, treasure of silent hours, peace and ways of calm, bathed in the purity of mild gaze and descent of Divine force. (6) She met infants of the monarchy of the world, king-children, and adventurous leaders of future time who were plastic and firm beneath the Eternal hand. In them Soul and Nature were perfectly reconciled through dynamic Divine realization. (7) She met sages who breathed God's delight in things along with their young disciples in whom great truths are sowed. These sages opened the gates of freedom to few disciples. Their speech and silence were great help to humanity. From them one Mother's Divine Love flowed in order to heal the hard and wounded world. (8) She met other Souls carrying the silent mind and they were fit to call down Divine force into the body and were capable to experience cellular transformation. Their speeches are vibrant with overhead intuitive knowledge. They sang infinity's name which is known as *Japa* and called down Spiritual powers. (9) Some lost themselves in the ocean of motionless impersonal Powers. They are comrades of everlasting Will, visioned with the infinity's Light and surveyed the plan of past, present and future time. (10) Some winged like bright birds out of cosmic sea and vanished into featureless Vast. They silently watched to the world dance and were indifferent to world movements. (11) Some arrived at the absolute trance of *Turiya* from which few Souls return to the body. (12) Some reached alone the Ineffable and she meditated with these hermits in the forest.

But none of these twelve types of noble Souls are fit to hold *Savitri's* full Divine Love. Her Divine Love asks integration of all the above twelve faculties manifested in a single body.

26: "In him soul and Nature, equal Presences," Savitri-430,

27: "Who (Satyavan) was made with her (Savitri), like God and Nature, one."
Savitri-366,

28: "Rare is the cup fit for love's nectar wine,
As rare the vessel that can hold God's birth;
A soul made ready through a thousand years

Is the living mould of a supreme Descent." Savitri-398,

29: "Her deep original sin, the will to be,

And the sin last, greatest, the spiritual pride" Savitri-599,

"But **the original sin** has to be cured, the separation of its being and will from the

divine Being and the divine Will; when it returns to unity with the divine Will and Being, it rises beyond sin and virtue to the infinite self-existent purity and the security of its own divine nature.” CWSA/24/The Synthesis of Yoga-680
 30: “If we were convinced that our formulation of what *Sri Aurobindo* represents is the only correct expression, we would become dogmatic and would be on the verge of **founding a religion.**” The Mother’s Agenda-6/353, “*Buddhism* only became a **popular religion** when *Buddha* had taken the place of the supreme Deity as an object of worship.” CWSA-24/The Synthesis of Yoga-556, “The inexorable law of *Karma* is irreconcilable with a supreme moral and personal Deity, and therefore the clear logic of *Buddha* denied the existence of any free and all-governing personal God; all personality he declared to be a creation of ignorance and subject to *Karma.*” CWSA/21/The Life Divine-101, “I don’t want to put a photo of *Sri Aurobindo* or books (in *Auroville*) because it will look as if we want to start a **new religion**—I don’t want religions, an end to religions!” The Mother’ Agenda-9/110, “I am told that you (in *Auroville*) intend to distribute a reproduction of the portrait you did of me. It would be better not to introduce in this gathering anything personal that might suggest the atmosphere of **nascent religion.**” The Mother’s Agenda-11/353, *The Mother’s* above two statements are the restatement of the Principal Teaching as hinted above.

31: CWSA/23/The Synthesis of Yoga-223,

32: “His single freedom could not satisfy,

Her light, her **bliss he (King) asked for earth and men.**” Savitri-315

“Accepting bliss as the sole cause of things,

Refusing the austere joy which none can share,

Refusing the calm that lives for calm alone,

To her it turned for whom it willed to be.” Savitri-332

“In me the spirit of immortal love

Stretches its arms out to embrace mankind.

Too far thy heavens for me from suffering men

Imperfect is the joy not shared by all.” Savitri-686

“In vain thou temptst with **solitary bliss**

Two spirits saved out of a suffering world;

My soul and his indissolubly linked

In the one task for which our lives were born,

To raise the world to God in deathless Light,

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

To change the earthly life to life divine.

I keep **my will to save the world and man;**

Even the charm of thy alluring voice,

O blissful Godhead, cannot seize and snare.

I sacrifice not earth to happier worlds.

Because there dwelt the Eternal's vast Idea
 And his dynamic will in men and things,
 So only could the enormous scene begin." Savitri-692
 33: The Gita-14.25, 12.16,
 34: "Earth's joys shut from thee the Immortal's bliss." Savitri-443,
 35: The Gita-16.2,
 36: CWSA/22/The Life Divine-1069,
 37: "If Life refuses the aid of its intermediary energy to the spirit's other workings
 or is itself refused, they are likely to be reduced for all the effect they can have
 here to a static seclusion or a **golden impotence**; or if anything is done, it will be a
 partial irradiation of our action more subjective than objective, modifying
 existence perhaps, but without force to change it." CWSA/23/The Synthesis of
 Yoga-173,
 38: "But it is not either of these sides separated from other, but rather a harmony
 of the inner and the outer life made one in fullness and transfigured into a play of
 something that is beyond them which will create the form of a perfect living. A
 Yoga of works, a union with the Divine in our will and acts---and not only in
 knowledge and feeling---is then an indispensable, an inexpressibly important
 element of an integral Yoga. The conversion of our thought and feeling without a
 corresponding conversion of the spirit and body of our works would be **a maimed
 achievement.**" CWSA/23/The Synthesis of Yoga-92,
 39: Savitri-496,
 40: Savitri-315,
 41: Savitri-618,
 42: "By bitter treason, or wrath with cruel wounds...
 Two egos straining in a single leash," Savitri-611,
 43: Savitri-105,
 44: Savitri-682,
 45: Savitri-430,
 46: 'Leave then thy dead (Husband), O *Savitri*, and live.' Savitri-656, (This
 is Moderate approach towards life as proposed by Death.)
Death said: "What knowst thou of earth's rich and changing life
 Who thinkst that one man dead all joy must cease?
 Hope not to be unhappy till the end:
 For grief dies soon in the tired human heart;
 Soon other guests the empty chambers fill." Savitri-637 (Moderate solution
 towards life)
Death said: "Return and try thy soul!
 Soon shalt thou find appeased that other men
 On lavish earth have beauty, strength and truth,
 And when thou hast half forgotten, one of these
 Shall wind himself around thy heart that needs
 Some human answering heart against thy breast;

For who, being mortal, can dwell glad alone?
Then Satyavan shall glide into the past,
A gentle memory pushed away from thee
By new love and thy children's tender hands,
Till thou shalt wonder if thou lov'dst at all.
Such is the life earth's travail has conceived,
A constant stream that never is the same." Savitri-637-638, (Moderate
solution towards life.)

"Live in thyself; forget the man thou lov'st." Savitri-594, (Later
Vedantic solution as proposed by Death.)

Death said: "Turn then to God, for him leave all behind;
Forgetting love, forgetting *Satyavan*,
Annul thyself in his immobile peace." Savitri-647, (Later
Vedantic solution towards life. *Savitri* book proposes a *Sadhaka*
to pursue Sadhana in such a manner that he would under no
circumstance accept the Moderate and later *Vedantic* solution
towards life.)

"Out of thy shadow give me back again
Into earth's flowering spaces Satyavan
In the sweet transiency of human limbs
To do with him my spirit's burning will.
I will bear with him the ancient Mother's load,
I will follow with him earth's path that leads to God." Savitri-590
(Ancient Vedantic Solution as proposed by Savitri where Spirit and
Matter receive equal importance.)

"For I who have trod with him the tracts of Time,
Can meet behind his steps whatever night
Or unimaginable stupendous dawn
Breaks on our spirits in the untrod Beyond.
Wherever thou leadst his soul I shall pursue." Savitri-590 (Ancient
Vedantic Solution as proposed by Savitri where Spirit and Matter receive
equal importance.)

"Give me back Satyavan, my only lord." Savitri-637 (Ancient
Vedantic Solution as proposed by Savitri.)

"But standing on Eternity's luminous brink
I have discovered that the world was He;
I have met Spirit with spirit, Self with self,
But I have loved too the body of my God.

I have pursued him (Satyavan) in his earthly form." Savitri-649 (Ancient
Vedantic Solution as proposed by Savitri where Spirit and Matter receive
equal importance.)

47: "And I now (1959) have with Sri Aurobindo an intimacy I didn't have
when he lived in a physical body." 10th December/1965/The Mother's

Agenda/Vol-6/327, “Sri Aurobindo lives there (subtle physical) permanently, as though in a house of his own, you can see him, stay with him...” 18th January/1963/The Mother’s Agenda/Vol-4/36,

48: Savitri-548,

49: “It is for this reason that Divine Love which is at the heart of all creation and the most powerful of all redeeming and creative forces has yet been the least frontally present in earthly life, the least successfully redemptive, the least creative. Human nature has been unable to bear it in its purity for the very reason that it is the most powerful, pure, rare and intense of all the divine energies; what little could be seized has been corrupted at once into a vital pietistic ardour, a defenceless religious or ethical sentimentalism, a sensuous or even sensual erotic mysticism of the roseate coloured mind or passionately turbid life-impulse and with these simulations compensated its **inability** to house the Mystic Flame that could rebuild the world with its tongues of sacrifice.” CWSA/23/The Synthesis of Yoga-167,

“Our love (dual *Avatara*) is the heavenly **seal** of the Supreme.

I (Savitri) guard that **seal** against thy (Death’s) rending hands.” Savitri-633,

“The doors of (Supramental Love and) light are **sealed** to common mind” Savitri-689,

50: “Longed once to hasten like them to save God’s world;” Savitri-501,

51: “A **schoolman mind** had captured life’s large space,...

Here was a quiet country of **fixed mind**,....

And pass through masked doorways into **outer mind**...” Savitri-496, 498, 500,

52: “God gives Himself to His whole creation; no one religion holds the monopoly of His Grace.” The Mother/CWM/15/p-27,

53: “She made herself the diligent **serf** of all,” Savitri-470,

54: “But those who find fault with My Teaching and act not thereon, know them to be unripe mind, bewildered in all knowledge and fated to be destroyed.” The Gita-3.32,

55: “As so he grew into his **larger self**,

Humanity framed his movements (outer wandering) less and less

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

56: “Melting our limits in the illimitable,

Tuning the finite to infinity.” Savitri-30,

“We see not what small figure of her we hold;

We feel not her inspiring boundlessness,

We share not her immortal liberty.

Thus is it even with the seer and sage;

For still **the human limits the divine:**” Savitri-276

57: The Mother/ May 25, 1941/ The Mother's Agenda/ **December 4, 1971**,
58: "In a considerable number of people, it is their body, the physical body, that obstinately resists...The difficulty is greater for Westerners than for Indians. It's as though their substance were steeped in falsehood. It also happens with Indians, of course, but generally the falsehood is much more in the vital than in the physical – because after all, the physical has been utilized by bodies belonging to enlightened beings. The European substance seems steeped in rebellion; in the Indian substance this rebelliousness is subdued by an influence of *surrender*. The other day, someone was telling me about some Europeans with whom he corresponds, and I said, 'But tell them to read, to learn, to follow *The Synthesis of Yoga*! – it leads you straight to the path.' Whereupon he replied, 'Oh, but they say it's full of talk on surrender, surrender, always surrender ...' and they want none of it." The Mother's Agenda/10th May-1958
59: "They, who having faith, *sraddha*, and not having narrow carping, *asuya*, constantly follow this teaching of Mine, they too are released from the bondage of works. But those who find fault with My Teaching and act not thereon, know them to be unripe mind, bewildered in all knowledge, they misunderstand and misuse the written truth and fated to be destroyed." The Gita-3.31, 32,
60: "He who is satisfied with whatever gain comes to him, who has passed beyond dualities, is jealous of none, is equal in failure and success, he is not bound even when he acts." The Gita-4.22,
61: Savitri-503,

THE DESCENT

Edited and Published by S. A. Maa Krishna, Sri Matriniketan Ashram, for
The Mother's International Centre Trust, Regd. No.-146/24.11.97, At-
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THE MOTHER'S MANIFESTATION

The Mother's Consciousness is that which rests on the One and acts in the All and is capable of penetrating upon the finite things, phenomena and forms to produce infinite harmony, freedom and perfection.

She manifests on earth through the pursuance of *Sri Aurobindo's* Teachings, known as integral Yoga. It is primarily a swift Spiritual evolution meant for a few developed Souls and secondarily slow collective evolution of Nature meant for large number of developing Souls; its method is primarily Psychic, Spiritual and Supramental and secondarily Psycho-physical; its centre of action is primarily through direct Divine contact from a Divine Centre and secondarily through indirect or intermittent Divine Contact from a moderate Spiritual Centre. This Yoga is primarily 'Yoga of Self-perfection' of developed Souls and secondarily *Karma, Jnana* and *Bhakti Yoga* of developing and developed Souls. Out of these triple paths, integral Yoga is primarily *Karma Yoga* and secondarily the subordinate action of *Jnana and Bhakti Yoga*. Integration comes by reconciliation of triple Yoga and practice of the fourth 'Yoga of Self-perfection.' The Consciousness in which an integral Yogi is established is primarily waking trance or entry into multiple subtle bodies/*koshas* in waking state and secondarily dream trance, sleep trance and absolute trance of *Turiya*, 'to which few can attain and from which not all can return' to the body.

OM TAT SAT



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