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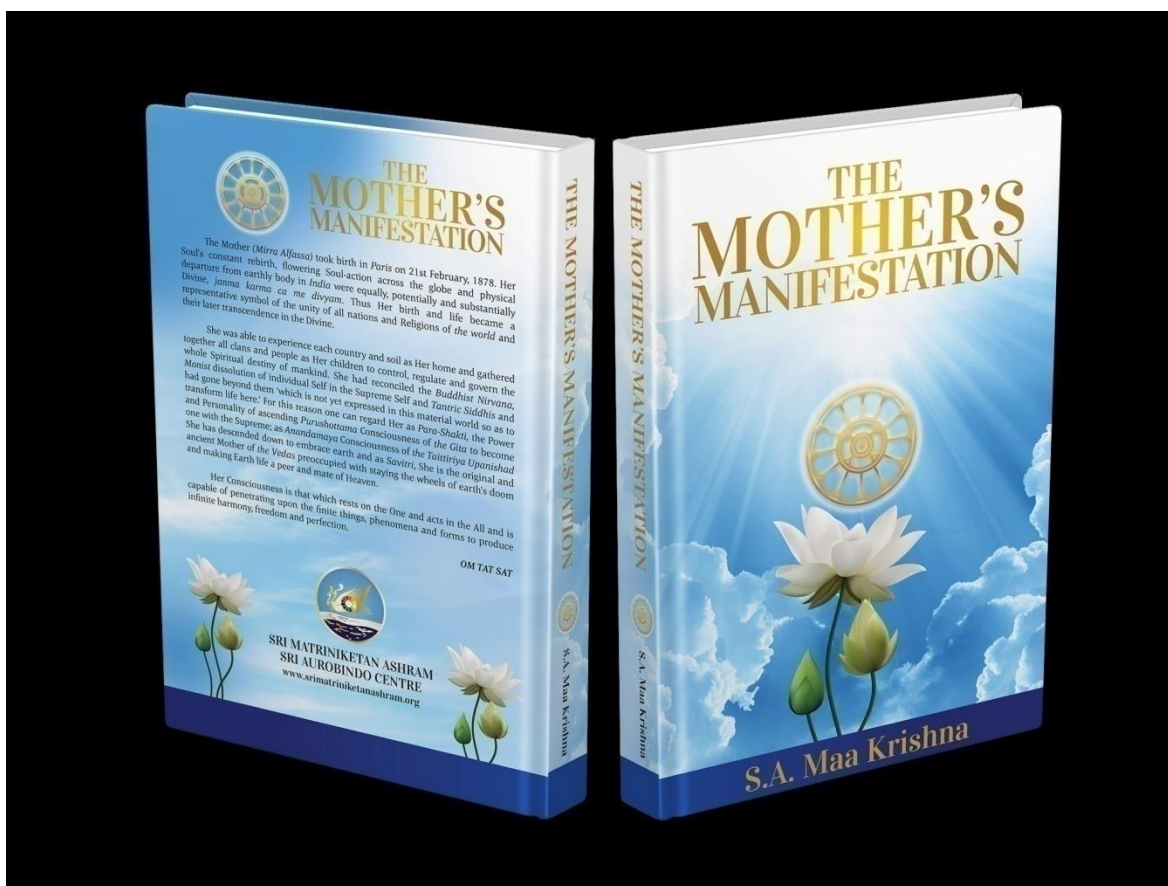
# The Descent

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(The second edition, the 13<sup>th</sup> chapter, ‘The Expansion of Moderate Spirituality’ of the book ‘*The Mother’s Manifestation*’ is offered at the lotus Feet of *The Mother* and *Sri Aurobindo* on the occasion of His 149<sup>th</sup> birth anniversary, 15.08.2021.)



## The Publisher’s Note

After the arrival of *The Mother* and *Sri Aurobindo*, the Supramental energy is active in earth’s atmosphere very close to the material world and this inner aid with constant miracle will replace the outer aid of Religion in generalising<sup>30</sup> Spirituality in humanity and this personal contact with Supramental Consciousness will be initiated from individual prepared Soul Centres. So, all can open themselves towards the Supramental Love and Oneness and receive its brief touch<sup>22</sup> with miraculous result but the flow of this invisible Sunlight can be

stabilised in the well built subtle and causal body of the prepared individual vessel or after one is thoroughly established in the intermediate Psychic and Spiritual plane through prolonged *Sadhana*. Intervention of this Force changes circumstances, brings very wide spread results and sooner or later the world will come under its direct influence. Thus, the world appears to him with a different meaning, not a senseless and meaningless whirl in space but ‘A Presence and Greatness everywhere’<sup>26</sup> transforming receptive matter to plastic and Spiritual Law and Divine Force can penetrate uninterruptedly into the material world through its conscious human vessel. Man’s future is ‘Decreed (to become God) since the beginning of the worlds.’<sup>17</sup> An *Avatara*’s mission is fulfilled when the (consenting part of the) humanity arrives at a Consciousness in which He is fully established.

*OM TAT SAT*

#### References:

17: Savitri-708,

22: “There man can visit but there he cannot live.” Savitri-659 (All Man can get Supramental touch or God’s touch but unfit or not prepared to get His embrace.)

“A child of heaven who never saw his (Supramental) home,

Its impetus meets the eternal at a point:

It can only near and touch, it cannot hold;” Savitri-179 (The child can briefly touch but cannot constantly embrace the Supramental plane)

“All that the **lightning-flash of love** reveals...

Even a brief nearness (of this Divine Love) has reshaped my life.” Savitri-406

26: Savitri-42,

30: “The supramental and spiritual life cannot be mechanised in this way, it cannot be turned into a mental ideal or an external rule. It has its own great lines, but these must be made real, must be the workings of **an active Power** felt in the individual’s consciousness and the transcriptions of **an eternal Truth** powerful to transform mind, life and body. And because it is thus real, effective, imperative, **the generalisation of the supramental consciousness** and the spiritual life is the sole force that can lead to individual and collective perfection in earth’s highest creatures. **Only** by our coming into **constant touch with the divine Consciousness** and its absolute Truth can some form of the conscious Divine, the dynamic Absolute, take up our earth-existence and transform its strife, stumbling, sufferings and falsities into an image of the supreme Light, Power and Ananda.” CWSA/23/The Synthesis of Yoga-204,

# The Expansion of Moderate Spirituality

“It is possible to give the material man and his life a **moderate spirituality** by accustoming him to regard in a religious spirit all the institutions of life and its customary activities.”<sup>1</sup>

**Sri Aurobindo**

“As long as there are religions, atheism will be necessary to counterbalance them. **Both must disappear to give way to a sincere and disinterested search for Truth and total consecration to the object of this search.**”<sup>2</sup>

**The Mother**

“*Sri Aurobindo* worked all his life to free men from the **slavery of religions.**”<sup>3</sup>

**The Mother**

“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.**”<sup>4</sup>

**The Mother**

“That we turn always the few distinct truths and the symbols or the particular discipline of a religion into **hard and fast dogmas**, is a sign that as yet we are **only infants in the spiritual knowledge** and are yet far from the science of the Infinite.”<sup>6</sup>

**Sri Aurobindo**

“I have told you these things (*The Mother's Teachings*) because you needed to hear them. But don't make **an absolute dogma** from them, for that takes away all their truth.”<sup>12</sup>

**The Mother**

All the great Religions of the world have two sides of self-developments. One is the exoteric way of faith, hope, symbols, scattered truth and limiting dogmas and other is the esoteric way of inner Spiritual training, askesis, *tapasya* and illumination. The Religion which has unflinching honesty and tremendous courage succeeds in discovering the profound and catholic inner truth. So, behind every exoteric self-expansion of Religion there is an esoteric self-concentration of Yoga by which intuitive truth, mysteries of higher planes of existence and inexpressible realities are uncovered. If Science discovers the hidden truth of the material world, Yoga discovers mysteries of the higher planes and worlds and wide-spread utmost Spiritual possibilities which is also the aim of Religion. So, the comprehensive integral Yoga includes all the province of Science and Religion through which the secret of existence can be uncovered. It includes seeking after the occult Knowledge behind the material existence, knowledge of the Absolute and its relation with the Self, the World and different planes of Consciousness.

Thus, the highest Self can possess the lowest Matter and all the physical working of Nature.

In ancient *India*, the generalisation of the high truth of Spirituality into humanity was the responsibility of Religion. It was with the help of Religious leaders that common man was drawn towards the Spirit's truth and light. The practice of evolution of high truth of traditional Spirituality was restricted to a few fit initiated Souls in some isolated ascetic retreat by renouncing the attempt at general progress of humanity. A Spiritual leader is concerned with unfolding of endless truth of the Spirit and if he universalises his consciousness, then he can serve and discharge his world action as Nameless world leader. Integral Yoga, which is also integral conscious Evolution, accepts all diffusive Religion as developmental urge discovered by Mother Nature for slow evolution and it can be reconciled with the swift concentrated Spiritual evolution of Yoga pursued in some isolated Spiritual fortress. As a result, the new Spiritual and Supramental experience 'treasured by few'<sup>11</sup> were allowed to be generalised in mankind by losing its grandeur, purity, height, wideness, depth and intensity. When Spirituality is generalised in humanity it serves two purposes; firstly, its Influence drags the collective human consciousness ahead and does good of all creatures and secondly, the incapacity to live the truth of the Spirit draws the collective to formulate it into set of fixed laws, dogmas and cults and a new Religion is born.

If a moderate Soul seeker gives importance to live the truth he knows with all sincerity then he can go through Spiritual experiences.<sup>14</sup> He tries to know, understand, discover, change slowly and strugglingly from Ignorance into Knowledge and he tunes himself with the *Satyavan's* early Spiritual experience which declares, "I lived in the ray (or Divine's touch) but faced not the sun (or not His constant embrace)"<sup>5</sup> or "A ray has touched him (moderate Thinker) from the eternal sun."<sup>9</sup> The moderate Spirituality is that which turns aside difficult adventure and 'chooses easier paths'<sup>15</sup> for his Spiritual attainment of partial Divine union. He does not impose any extreme condition of renunciation or rigorous self-control and yet one serves Divine with a law of moderation and receives the Divine's brief touch, brief Spiritual experience and sees the Unknown in the midst of human fear, desire, action, restlessness, enjoyment and quest for truth thought.

The intellect of moderate seekers swings between a bright Supramental future hope and unintelligent subjection to habit, its blind purposeless repetition and grey present certitude. They try to restore partial order, maintain the custom of progress, the habit of conscious change and it is felt that collective aspiration is indispensable for large Divine Descent and provisional large gathering are organised through regular study circle, seminar, *sadhana* camps, women's camp, annual functions etc by accustoming them 'to regard in a religious spirit all institutions of life and its customary activities.'<sup>6</sup> Through these exercises of

unconscious Yoga of Nature, devotees enter contact with the dynamic Divine known as Divine *Shakti* and hence become part of the Divine's transforming action. Among these collective enthusiastic seekers, the standards and law of right living are framed and fixed in order to grasp the different sides of the truth of existence and establish a customary control. But it was not possible to harmonise the imperfection of the physical, vital and mental nature altogether due to the want of purity and integrity in knowledge.

The practice of 'moderate spirituality'<sup>1</sup> on large scale helps to upgrade the purely mundane existence which entirely separates life from the God and Self and *Sri Aurobindo* further confirmed that such large communities have succeeded in *India* and 'has been one of the greatest triumphs of Spirit over Matter...'<sup>1</sup> And it is through moderate Spirituality that large scale Spiritual transformation of the social, political, educational and economic structure is practicable and humanity can maintain its dream of establishing a large moderate Spiritual community, providing all the necessary infrastructure for deeper and higher Spiritual quest and plasticity proper to experimental integral evolution.

*Sri Aurobindo* proposed a common religion for all humanity or each (free and liberated) man will have his own religion, law of truth, *dharma* through which he can enter direct contact with the Divine. It will be subsequently replaced by universal Spirituality through which it will be possible to extricate universal Godhead concealed in all humanity. To create and reveal individually and collectively the Godhead and to grow into their universality and transcendence is the Spiritual destiny of men. The three fundamental basic truths of the religion will be freedom, equality and brotherhood which are the invention of highest mind during *French* revolution. The mental brotherhood is an ineffective and weak binding force and also mind cannot ensure equal opportunity and freedom from lower nature for all. So, the emergence of liberated Souls is inevitable through *tapasya* and askesis, which alone can bring perfection of freedom, perfection of equality and perfection of brotherhood. A profound change of world condition is possible when heart of the man is ready; he has shifted his status from 'child Soul' to the status of 'ripened Soul.'<sup>19</sup> A ripened Soul Does action, thinks issues and loves things only which has Divine's support and transforms all action, all thought and all love into Divine attributes. If the seed of the Godhead can be awakened in men, then all can discover Divine within, above and around. A mere man can become *Dvija*, *Yantra* and *Vibhuti* and finally can attain the consciousness of the *Avatara* in all life.

*Satyavan's* early days in the *Shalwa's* forest land were to think, act, enjoy and breathe like other **mundane**<sup>17</sup> man and yet he had the brief partial glimpse of deeper Self. Then a 'truth was felt' in his moderate life 'that screened its shape from mind.'<sup>16</sup> A moderate is oblivious of future doom and is preoccupied with

present moments. An awareness of future doom comes through vision, and by consecration, Divine union is experienced and the doom changes. The **moderate Satyavan**, who lived in the illumined Soul ray of God's touch but was not ready to face the eternal Sun of His constant embrace, became **ascetic Satyavan**, when this surface concentration of the Divine ray penetrated heart and flesh. This ascetic Divine realisation could not bridge the gulf between Matter and Spirit. When he concentrated on the world, he lost the God and when concentrated on the God lost the world. With *Savitri's* arrival this gulf was bridged and the **consecrated Satyavan** became King Child and was able to live and face the Sun light, representing *Vijnana*. And in the cosmic Consciousness of *Vijnana*, the Spirit and Matter are reconciled and Matter's or physical body's fixed death bound destiny and grooves of Iron law are changed into the Spirit's immortal all life. This is a passage from mere mundane man<sup>17</sup> incarnating to the integral ascending Godhead of the race or 'the soul of man climbing to God,'<sup>7</sup> and its destined saviour. *Satyavan's* Godhead status does not prevent him from living 'in one house with the primal beast'<sup>8</sup> in the forest, colloquies with the *Djinn* and *Asuras* of the Subconscient world; thus, in the Divine's single plan 'high meets the low'<sup>8</sup> or 'God's summits look back on the mute Abyss,'<sup>8</sup> accepts to be small and human on earth. This is the emergence of **Lord Satyavan**, for whom *Savitri* fought with dark Godhead in *Death's* Night. Through this sacrificial action, the highest Divine Consciousness of the *Avatara* is reconciled with lowest consciousness of earth.

We find in *Savitri*, *Narad* proposes humanity to lead a middle path of moderate Spirituality and further suggested to wait all life till the arrival of the last *Avatara* and 'bear the great world's law of pain' with the aid of Psychic Being. Thus, *Narad* spoke:

"A little bliss is lent thee from above, (for moderate seekers of truth)

A touch divine upon thy human days.

Make of thy daily way a pilgrimage,

For through small joys and griefs thou mov'st towards God.

Haste not towards Godhead on a dangerous road, (ascetic path of saintly inactivity)

Open not thy doorways to a nameless (asuric) Power,

Climb not to Godhead by the Titan's road." (not to torture the body) *Savitri*-451

*Sri Aurobindo* further defined that 'social duty, family obligation,'<sup>19</sup> profession, service to humanity and service to Nation are binding and are still necessary for a time for the developing Souls or child Souls and they can trace their Godward movement through the passage of moderate Spirituality. But with the Soul maturity or with the 'ripened Soul' the above 'work, hope and aspiration'<sup>19</sup> will drop or 'they will be withdrawn and a divine government will alone abide.'<sup>19</sup> By the pressure of Supramental energy, all the intermediate creations<sup>18</sup> of village community, large and small family life and ascetic

unfulfilled life will break and it will pave the passage clear for the Divine collectivity where each individual inmate will have direct contact with the Divine. In a Divine community an individual 'will be identified with the Divine and with others (fellow brothers) only through the divine consciousness and not through the mental nature.'<sup>19</sup>

Thus, man can begin climbing from mundane perfection and moderate Spirituality where he can live in the ray and ascend in consciousness to meet the Sunlight of comprehensive Spirituality or as indicated in *Savitri*, "(King Aswapati) Climbed through white rays to meet an unseen Sun."<sup>10</sup> An *Avatara's* mission moves towards fulfilment when 'the entire universe becomes the total *Avatar* of the Supreme.'<sup>13</sup>

OM TAT SAT

References: -

- 1: CWSA-23/The Synthesis of Yoga/23-24,
- 2: The Mother's Agenda/Vol-10/P: 498-499,
- 3: The Mother's Agenda-25.12.1969,
- 4: The Mother's Agenda-6/353,
- 5: Savitri-407,
- 6: CWSA-23/The Synthesis of Yoga-460,
- 7: Savitri-703,
- 8: Savitri-541,
- 9: Savitri-622,
- 10: Savitri-23,
- 11: CWSA/22/The Life Divine-903,
- 12: The Mother's Centenary Works (second edition)/8/242,
- 13: The Mother's Centenary Works (second edition)/9/334,
- 14: The Mother's Centenary Works (second edition)/10/34,
- 15: "Man turns aside or chooses easier paths;" Savitri-449,
- 16: Savitri-407,
- 17: "Once were my (Satyavan's) days like days of other men:  
To think and act was all, to enjoy and breathe;  
This was the width and height of mortal hope;" Savitri-406-7,
- 18: "*India* had three **fortress** of a communal life, the village community, the larger joint family and the order of the *Sannyasins*; all these are broken or breaking with the stride of egoistic conceptions of social life; but is not this after all only the breaking of these imperfect moulds on the way to a larger and diviner communism?" *Sri Aurobindo/SABCL/17/The Hour of God*-118,
- 19: "It is binding on **the developing (Soul)** but not yet perfectly developed individual in the shape of social duty, family obligation, communal or national demand, so long as it is not in conflict with his growing sense of the higher Right.



But the *sadhaka* of the *Karmayoga* will abandon this also to the Lord of works. After he has made this surrender, his social impulses and judgments will, like his desires, only be used for their exhaustion or, it may be, so far as they are still necessary for a time to enable him to identify his lower mental nature with mankind in general or with any grouping of mankind in its works and hopes and aspirations. But after that brief time is over, they will be withdrawn and a divine government will alone abide. He will be identified with the Divine and with others only through the divine consciousness and not through the mental nature.”  
CWSA/23/The Synthesis of Yoga-210-11,

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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.

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