

Norms for a Writer/Orator⁸²

“Her word that in the silence speaks to our hearts , Her silence that transcends the summit Word ,”	Savitri-64
“It lit the thoughts that glow through the centuries”	Savitri-259
“The speech that voices the ineffable,”	Savitri-327
“For the hidden prompters of our speech sometimes Can use the formulas of a moment’s mood To weigh unconscious lips with words from Fate:	Savitri-373
“His speech carries a light of inner truth,”	Savitri-430
“Her words failed lost in thought’s immensities Which seized them at the limits of their cry And hid their meaning in the distances That stir to more than ever speech has won From the Unthinkable, end of all our thought, And the Ineffable from whom all words come.”	Savitri-687-88

Written truth generally creates confusion among the beginners due to want of completeness of Spiritual experience. The misuse of the Spiritual documents by the ordinary mind can be prevented through secrecy, symbolic use of language for Spiritual truth, strict discipline and initiation to few fit and capable Souls. So, all restatement and editing work of books, Journals and News Letters intended to pursue integral Yoga must confirm its norm hinted in the principal *Shashtra*, *The Synthesis of Yoga*, that emphasises:

(1) “The Lord is there equally in all beings, we have to make no essential distinctions between ourselves and others, the wise and the ignorant, friend and enemy, man and animal, the saint and the sinner. We must hate none, despise none, be repelled by none; for in all we have to see the One disguised or manifested at his pleasure. He is little revealed in one or more revealed in another or concealed and wholly distorted in others according to His will and His knowledge of what is best for that which He intends to become in form in them and to do in works in their nature.”¹⁶ “He (Sadhaka of integral Yoga) must accept everything, but cling to nothing, be repelled by nothing however imperfect or however subversive of fixed notions, but also allow nothing to lay hold on him to the detriment of the free working of the Truth-Spirit.”¹⁶

(2) Integral Yoga does not recommend any undue stress, noise, appreciation, preference or distaste on any particular idea of truth,⁶² method or individual that gives most certain result because by that the balance of the truth is disturbed, prevents from realising the all other sides of Spiritual truth, mutilates the integrality of Yoga,⁶² leaves unity as a vague concept and depreciates ‘the values of other elements of a complete and perfect knowledge.’³⁰ It includes and accounts for all truth and unity and reality of

all the manifestations of the Divine, moving from lesser to completer Reality, so that each truth of experience can accommodate within its boundary, keep large and growing structure and refuses to cling to certain fragments of truth, confine truth to any one aspect and ready to throw down all temporary scaffolding.

(3) It admits the valid truth of all schools of thought by eliminating their limitations and negations and harmonise these partial half truths and partial Divine realisations in the comprehensive integral truth and fuller Spiritual experience, thus fulfilling the many-sided integral developments of our Being and Nature by constant correction, enlargement and transformation.

(4) There are certain wrong uses of word¹⁹ and wrong momentary action that can destroy centuries of effort. Integral Yoga transforms all such 'soul slaying'¹⁹ truth into 'soul saving'²⁰ truth and identifies that all soul slaying truth are the formulation of untransformed three *gunas* of lower Nature and all Soul saving truths are the creation of higher Nature beyond the *gunas*. In Spiritual life the Word that does not elevate the consciousness are identified as Soul slaying truth and it must not be used to assassinate⁴⁰ or demoralise people. It is only by invasion of Supramental Consciousness all negations of Subconscious and Inconscient world that slay the Soul can be transformed into complete affirmations and words can manifest the power of absolute *Brahman*.

(5) Integral Yoga further hints that in this existence whatever happens, whether it seems good or bad to divisible mental eye and 'even what we consider to be the worst adversaries are still a form of the Supreme...'¹¹ or 'even the most diverse and contradictory things, point at some truth in this infinity...'²⁷ All contraries between Ignorance and Knowledge are aspects and portions of Divine wisdom; all suffering and hatred are a distortion of Divine Delight and Love and all events are moved by a Divine Will and does help in the general transformation. Divine is the ruler and over-ruler and approver of all happening of this existence. This perception of Divine Oneness and totality comes by coexistence and reconciliation of all the opposites.

The Gita insists that writing or oration or guidance or action of a Spiritual man should not generate offence, *udbega*,³⁹ anxiety, *chinta*,¹⁴ and controversy or division of understanding, *buddhi veda*,³⁸ among ordinary earth-bound man and sets himself as an example before them by doing all work with knowledge and Divine union. It further insists that his writings/oration should be truthful, *satya*,³⁹ pleasant, *priya*, and beneficial, *hita*, 'and a careful avoidance of words that may cause fear, sorrow and trouble'⁴⁴ to the collective mass. *The Synthesis of Yoga* further hints that if a writing related with Spiritual truth has to inspire a wider dimension for long period, it must descend from very high impersonal and universal plane and must be received by intellect without least distortion. For a swiftly evolving developed Soul all new descent of Knowledge will be obsolete⁵¹ after sometime. So, he has to shift his consciousness from mutable time to immutable timeless state where eternal wisdom is constantly renovated by fresh instreaming knowledge. Again, in the immutable timeless state there are hierarchies of ascending Consciousness and truth descended from one plane of Consciousness necessitates change when one ascends still higher ranges of Consciousness. A *Sadhaka*'s inscription and exceptional oration of 'the examples of outward acts...of personal character'²⁵ can be relinquished⁴¹ though 'these have their place and their utility';²⁵ but his writings can most stimulate others' aspiration if he can

focus on ‘the central fact of the divine realisation within him governing his whole life and inner state and all his activities.’²⁵ Thus ‘he becomes a light and power of the Truth to which he has climbed and a means for others’ ascension.’⁸⁰ His writing must reproduce the creative and developing part of his own plastic Being which may descend from above as a word, a message, a voice of the Self,⁶³ *vani*, *adesh*, instead of an inadequate intellectual thought, ‘repetitive word’⁵³ and ‘an imitation from outside.’²⁵ If the feeling of emotion, thought-power and will-force expressed through word is entirely purified to recognise intuition, then the power of lonely thought ‘reverses the whole order of the mind’s thinking’⁶⁴ and it rises towards knowledge by identity, Omnipotence, Omniscience and the preservation *Brahman* consciousness. If the restatement of Their teaching or written truth is cast rightly through calling down of fresh immortal thought, then the combined wisdom of past and present descended truths can awake new future immensities and the unfinished integral Yoga can move ahead. If a Power from the chamber of the Soul has interfered, inspired, guided and commanded at every step and in every detail, then he can discover the true *Mantra* of life or the ‘sole timeless Word.’²⁶ By the touch of Supramental Sunlight, a child like immature thought can richly turn into ‘luminous patterns of’⁵⁷ Soul’s deep truth. Supramental word can pour into the plastic language with Light, Power and Force and this can be easily and freely done by rare gifted Soul whose intellect is completely pacified, separation is affected between intuitive and intellectual element of thought and physical consciousness, sense organs and mind have been sufficiently purified. *The Mother* pointed out that all future book carrying Supramental vibration is ‘not a teaching, not even a revelation’⁴⁷ but it must convey the forceful message and feeling of decisive and ‘formidable action coming direct from the Supreme.’⁴⁷ It seems that *the Mother* was not interested to preserve the knowledge⁴⁸ that descended to Her from Supramental plane but rather She was more keen to carry out the mighty Supramental action which could drag ahead the Divine race. If any action is having Supramental support, then even if it is a small beginning this action moves towards ‘a mighty end.’⁷⁸ And if writing is limited to teaching only then one can draw profit from it ‘if it is lived while it is being given;’⁵³ and if writing is a descent from Supramental plane like ‘flame-wrapped outbursts of the immortal Word’⁷⁹ then its thought will glow through centuries. The greatest utility of self-expression either through writing or through oration is to use it as means of movement of ascending and descending Divine Consciousness.

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References:

Refer *The Mother’s Manifestation* book, Chapter: Sri Satprem.

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