

The Ashram

A **liberated Soul**²³ becomes the luminous **Soul Centre** of multiple liberating Souls which forms the basis of harmonious progressive intermediate collective living of faithful and sincere aspirants, *the Ashram*. His **difficult task** is to go through severe Spiritual training and preparation in which his subtle and causal body are moulded, expanded and densified through gradual and intensive non-waking and waking trance. His contact and cognition of all things and persons translate into a deep sense of identity through more intimate, powerful and efficient instrumentation of Consciousness force, where Spirit breaks through Matter's wall and he begins to be the master of the mysteries of the material world. Thus he emerges as Divine's or Spirit's conscious slave. His **more difficult task** is to become an **Impersonal Centre** or Centre of Universality to include the whole of humanity as ultimate collectivity, *the Deva Sangha* and the power of embracing the whole universe in his formless Consciousness is the sole preoccupation of a **liberated universalised individual Soul Centre**. He fills the emptiness in human heart with the nameless Divine Influence accompanied by the capacity to transform 'the greatest difficulties into best opportunities,'²⁴ heals all the bitter cruelties, crudities and aberrations of earth, 'guards the world with its all seeing gaze,'¹⁷ 'masters the tides and catastrophes of Nature with a glance,'¹⁸ his 'gaze controls the turbulent whirl of things,'²⁰ channels the total energy of Universal and Transcendent forces which would flow unobstructed and unrestricted, effective inclusion and penetration of dynamised intimate vision and he serves humanity by becoming its slave or does good of all creatures, *sarvabhutahite ratah*.¹ His **most difficult task** is the extreme accumulation of the Spirit's bare and absolute potencies to become mightier than all the forces of the material and vital world and wrestles with Matter to meet and confront victoriously dark forces of naked Hell, compel active dynamic unification of cosmic Nature and 'last and mightiest total transformation'¹⁹ of mundane Nature. Then he emerges as **Universalised individual Soul Centre with liberated immobile Soul and transformed mobile Nature**.

The right relation of **the individual liberated Soul Centre** with the collectivity, as proposed in *the Gita* is to live in the world with the sense of oneness with all existence, *ekatvamasthitah*,²⁵ without separation from the Divine, *mayi nivasisyasi*,²¹ without finding fault of the Divine, *nirdosham hi samam brahma*,²⁷ without controversy, *buddhi veda*,¹¹ without enemy, *nirbairah*,² without narrow carping, *asuya*³ and without anxiety, *chinta*;⁴ he is not bound by works and all actions vanish and are dissolved by their very execution and leave the immutable Self unaffected and the Soul unmodified, *praviliyante karmani*;¹⁶ as proposed in the *Isha Upanishad* is to see oneness everywhere, *ekatvam*

anupasyatah,²⁶ to act, live and enjoy in the world for a hundred years without clinging or leaving any mark on his Soul, *na karma lipyate nare*,⁶ and by renouncing all egoistic sense of desire, *tyaktena bhunjitha*.⁵ In integral Yoga the preservation of entire range of visible individual activities are no longer inconsistent with the attainment of cosmic and transcendent Consciousness. *The Life Divine* or the Nature's conscious *integral Evolution* proposes to call down the unconquerable impulse of God, Light, Freedom, Bliss and Immortality to individual vessel and extension of these highest realisations to earth and men, the large and luminous movement of a Divine living through Divine union, unity and harmony with all Beings and a life governed and formed from within outwards; the conflicting ideals of mind will fall away from him and as proposed in *The Synthesis of Yoga* is to gather and sum up in himself all that is the best and the profoundest and the completest and pours them freely in the form of Divine Will, Knowledge, Love, Delight and Beauty on his surroundings.

The right relation of a **universalised liberated individual Soul Centre with the Divine** as proposed in Integral *Karma Yoga* is the play of the Divine Will, Power, Force and Omnipotence and all weakness, incapacity and impotence is a holding back of Will in tranquil concentrated force so that certain forms of realised Divine conscious-force is brought forward into form of Power; as proposed in Integral *Jnana Yoga* is the play of Divine Knowledge, Wisdom and Omniscience and all Ignorance and all perversity is a holding back of Knowledge and Truth in the repose of conscious self-awareness so that certain form of consciousness is brought forward into activity of Light; as proposed in Integral *Bhakti Yoga* is the play of Love, Delight and Beauty and all suffering, pain, evil and incapacity of possessive delight is a holding back of joy in the still sea of Divine Bliss so that certain forms of Divine union and enjoyment is brought forward as an active upwelling of waves of Bliss; as proposed in Integral *Yoga of Self-Perfection*, is the dynamic play of all becoming with the Divine Being and all cessation, death and annihilation is a holding back of various sweetness of unification and joyous creative *Maya* in the eternal being of the *Sachchidananda* so that certain form of Divine Immortality and Perfection are brought forward as Nature's all-powerful remedy; as proposed in *Supramental Yoga* is the play of all-containing and all-comprehending *Maya* with *Brahman* and ever dividing and limiting consciousness of mind, ever divergent action of life and infinitely-divided substance of Matter are holding back of a force intimately conscious of all the uniting relations so that certain forms of infinite is known and the finite is not separated from it as an independent reality and liberated from the knot of divided existence and as proposed in *integral Yoga* is to enjoy oneness with God, with itself in its own individuality, with its other brother selves in the universality and beyond them in the Transcendence and all discords and disharmonies of existence are holding back of infinite self-fulfilment of all life.

The right relation of a **Transformed Nature and Soul of a Universalised individual Soul Centre to the Existence** as proposed in Integral *Karma Yoga* is the *Purusha*'s possession of *Prakriti* followed by *Ishwara-Shakti* realisation where the individual knows, transcends, enjoys and controls Spiritually his manifested being and determines, produces and orders all relation largely and freely through cosmic action, cosmic awareness and intensify the infinitely plastic yet harmonious diversity of action; as proposed in Integral *Jnana Yoga* is to get back to the fact of eternal Oneness where an apparent discord is realised as an element of the general ever-present and ever-developing harmony and all relations in the world, even to its greatest and most shocking apparent discords, are relations of something eternal to itself in its own universal existence; as proposed in Integral *Bhakti Yoga* is to realise universal divine Love that transforms all beings and things into all-embracing ecstasy and million-bodied beatitude and the play of the Divine Beloved in His infinite house of Delight; as proposed in Integral Yoga of Self-Perfection, is to heal all disorder, disease, suffering, pain by the intervention of a Divine Force above instead of struggling from below; as proposed in Supramental Yoga is to embrace all contact with men and universe with a purified flame force and transformed Divine Nature and arrives at perfect relation with supreme and universal *Purusha* and the supreme and universal *Para Shakti* and as proposed in *integral Yoga* revived from ancient *Vedanta* (1) as seeing all existences in the Self and (2) the Self in all existences; (3) and the Self-being has become all these existences that belong to the worlds of the becoming.

The original and integral view of Life accepts this Existence as self-concentration and self-diffusion of conscious dynamic Force in Infinite extension of Space and Time and unfolds itself through the concentration and expansion of the Individual Soul. It confirms that this World is the progressive revelation of a great, a transcendent and a luminous Play of Reality perpetually creating and re-creating Itself; it is like a gold vessel made up of the stuff of pure gold, *the Brahman*, an act of mutable rhythm of creative Consciousness, a self-aware force of existence, eternally young, perpetually inexhaustible and there can be no trace of alloy in the Divine's creation. *Brahman* is not only the cause, ordering and indwelling power of the universe but also its material and its sole material. The perception of this universe as a field of insistent suffering, enormous toil, presence of incapacity and sorrow which baffle our reason as facts, is the result of limited or relative human consciousness because of the wrong relation of the individual with the Self, Nature and Universe, misrepresentation of a manifold Reality and creates the system of false accountantship, unchangeable rigidity and mistaken appearance of opposition and conflict to the harmonious play of the Divine in its universal manifestation. Or if to us things appear undivine or this bondage to a perpetual stamp of imperfection and disharmony or judge the external phenomenon as inconsistent with the nature of inner being or world existence as an illusion because the world is not Divinely explained to us; Divine has not wholly

possessed our limited Consciousness; we are ignorant of the sense and purpose of the evolution of Nature in the world in its entirety and its proper place and Divine meaning in the complete manifestation. This world appears to us as a cosmic madhouse so long as we rest on the madness of error, falsehood and ignorance and subject ourselves to the original limitation of its law. So, our proper aim of life is always to get cured of all our insanity and depart into Truth, Light, Freedom and Immortality. So, all the harshest apparent discord of existence can be thrown out by an inalienable concord of the Being inherent in an inalienable unity of the Being and change them into essential elements of truth, a growing universal rhythm and ultimate harmony.

The wrong, mutilated human relation created by limiting ego, intellect's outward gaze and mental self sufficiency as practiced now by man are full of narrowness, smallness, fragmentary and restrictive because he has not opened himself to the perennial Source or he has not secured the ground upon which freedom and perfection would naturally flower and has not expanded into most subtle fullness of the Divine Truth. Attachment to mutable personality is the cause of our incurable littleness, discord and quarrel with ourselves and with life and with others. The nature of the ego is a self-limitation of consciousness by a willed ignorance and its exclusive absorption in partial movement of energies are necessary for certain limited and preparatory experience or it is a practical construction of our consciousness devised to centralise the action of Nature. This egoistic life finds all its values transformed and corrected when it can group round the right central conception of effective knowledge of impersonality and untroubled oneness of Being. When the right consciousness is restored it asks no essential change of the eternal relation with the Spirit but the inview and outview of the individual centre is profoundly modified. So, the right relation of an individual with the existence can be recovered by participation in the consciousness of the totality which includes the consciousness of the Transcendent and the Universal. A true Divine living, right and full value of life is possible when the partial and separative movement of human mind and ego recognises the false doctrine, 'he alone is important to himself, he is infinitely important centre to the All, (the centre of its own universe) but to him the All is negligible'⁸ and learns to submit to the 'form of Oneness'²² or the total movement of the Infinite and the continuation of illumined individual in the action of the world is still necessary and indispensable in the universal play because the world is his foundation, his means, his field, the stuff of the divine Work and he must necessarily universalise and impersonalise in order to realise himself 'as one concentration of the universal,'²² manifest the Divine All and Supreme Reality.

The largest vision of *integral Yoga* recommends an individual to be wise when he shows unwillingness to limit man's avenues towards God and a refusal to put a limit to the Soul's ascension of the Infinite and the Divine manifestation

through all the godheads, men, creatures and objects; the wiser drives straight into the Divine realisation and then seizes one after the another methods of Nature's many-sided passage of conscious Evolution and Yoga; gathers together all Spiritual experience and returns either naturally or through concentrated effort to the one Supreme experience of all reconciling Oneness and he learns to overcome all partial and one sided exclusive experience of the *Brahman* and realises the Integral Static and Dynamic *Brahman*; the wisest is able to call down this ultimate Divine Truth to elevate the **material** things and creatures to their highest and widest Divine manifestation and he can draw humanity towards greatest unity when he is perfectly capable of every kind of Spiritual experience and possesses highest Integral Knowledge. A supreme Knowledge is that which includes Spiritual experiences of all kinds, gives to each its absolute state of *Brahman* and integralises all Knowledge, neglects nothing, overlooks nothing and leaves no stone unturned. It recognises that the eternal Spirit as the immutable inhabitant of this fit and noble mutable robe, the bodily mansion, out of which the Divine constantly weaves His garbs, builds recurrently the unending series of His All Life. Or the Spirit born into the material existence is assigned a task to create out of Matter a temple of Divinity. The problems of All Life arise from an unsolved discord and the instinct of an undiscovered unity can be resolved when the fully awakened human mind realises an Omnipresent Reality as the truth of all life and when he accepts this existence freely as the Divine, invades mortality with the immortal's Truth, Light and Beatitude and the redemption comes by the recovery of the universal Consciousness in the individual and of Spiritual term in the physical Consciousness.

The Son of Man is supremely capable of incarnating God through human journey of sacrificial work, sacrificial wisdom and sacrificial emotion without which he would be only an insect crawling among all other ephemeral creatures or harbours subhuman nature which is 'lower than the lowest reptile's crawl.'²⁹ The modern man is most discontented by the pressure of limitation and obstacle of mechanised living and satisfaction comes by surpassing of the limit, growing manifestation and overcoming of the obstacle by full possession of illimitable self-Consciousness, self-Power and self-Delight. This effort can give birth to a perfect man who combines absolute calm and passivity of mind with free and inexhaustible activity and reconciles harmoniously three kinds of life that of the ordinary material existence, a life of mental activity and progress and unchanging Spiritual beatitude and resolves their discords. A perfected human Soul's Divine work is to hasten the process of evolution of the race and his action can be steadfast and truly Divine if it proceeds on the basis of a Spiritual equality, a calm, impersonal and equal self-identification with all beings. The individual exists not in himself alone but in the collectivity and the perfect utility of his perfection is, having realised in himself the Divine symbol, to reproduce, multiply and universalise it in others. The individual Divine incarnation in a human body shall

evolve towards universal Divine Incarnation through emergence of infinite Consciousness. The many souls, minds, lives and bodies of the universal manifestation are only faces of the one Divine, only His masks and disguises. We perceive each being to be the universal *Narayana* presenting to us in many disguises and lose ourselves in that universality and perceive our own mind, life and body as the only valid shape and substance of manifestation of incorporeal and immaterial, while all whom we formerly conceived of as others, are now to our universal and impersonal Consciousness our Self in other minds, lives and bodies.

The Consciousness of collective humanity is a sum of individual ego. It is rather even more tortured, troubled and obscured, certainly more vague, confused and un-progressive. The liberated individual Soul in this respect is more valuable than the collectivity and cannot be called on to subordinate his more profound, more dynamic and more luminous possibilities of becoming a perfect channel of Divine Light, Peace, Compassion and Benevolence and he cannot suppress or maim his proper development to darker and recalcitrant collective entity. A universalised liberated individual lives neither for the individual ego nor for the collective ego; rather he lives in and for the Divine in himself, in and for the Divine in collectivity, in and for the Divine in all beings and his progressive evolution of Soul and Nature would be at each stage harmonious in its every detail and essential principle.

Integral *Jnana Yoga* proposes that a developed Soul can serve God the oppressed, God the poor and God the miserable or 'service of God in man'⁷ in order to 'complete the realisation'⁷ of Divine in all things. Ethical rule of altruism, philanthropy and the service of mankind are in themselves potent instruments of self-enlargement and self-correction of the narrower province of self-righteous and magnified ego, a partial and insecure superstructure, seem to be actuated and debased by this soul of desire and must be so till the Soul finds the secret of the Divine Oneness. If in to the Spiritual aim there enters the impulse to deny the personal self or the limited vision of mind to serve humanity or the world at large, it comes not from the ego nor from the collective sense of the race, but from something more occult and profound, Transcendent of both these things; for it is founded on a sense of the Divine in all and it works not for the sake of some selfish purpose or altruism but for the sake of the one Self and only what the supreme Truth and Good decided would be executed in the person or group or collective. It is this transcendent Source we must seek and serve this vaster Being and Consciousness to which the service to the race and the individual are minor terms of its existence. The greatest service to humanity, the surest foundation for its true progress, happiness and perfection is to prepare or find the way by which the individual and collective man can transcend the ego and live in its true Self and help mankind to possess higher Consciousness and supreme Reality. The

individual will no longer bound to cruel phenomena of incapacity, disharmony, insistent suffering and baffled by evil and ignorance which seem to be natural circumstance of a difficult evolution; for all grief, revolt, impatience, trouble are identified as limitation of ego, outcome of relative consciousness and violence committed against the Will of the Divine Master. When the Supramental Force possesses the mind, life and body, then there cannot stay alive any trouble, grief, disharmony and disturbance of untransformed Nature and there survives the permanent vibration of Bliss of Divine unity.

The emergence of mind in life brings in evolution an increase of immense range of its capacity followed by an immense trail of constant error. The mental man thinks and acts for a long period within the range of his limited consciousness and individual ego because a rapid development of the Truth-consciousness is not the intention of Mother Nature. He can give real service, if the intellect must consent to pass out of the bounds of finite logic and accustom itself to the logic of the Infinite which enforces on the reason an utmost plasticity and opens it to an awareness of the larger state of possibilities. Thus, intellectual understanding is replaced with Spiritual Intuition which is more vast, subtle and complex in its operation and change of Nature is assisted by plastic power of adaptation of things and sure faultless action. So, our imperfect mental intelligence must learn the difficult lesson to approach the Absolute not by exclusive logical oppositions but by a profound catholic Intuition. As we pass from the necessary stage of transition of mental to Spiritual, a subtle wideness of increasing intensity of Light, of Power, of Peace and of Ecstasy mark our passing out of limitation. A Spiritual man accepts all creatures as his own Self in many minds, vitals and bodies. His world vision includes perfect Spiritual knowledge and understanding not only of all our internal activities but all the unrolling of things, events, human, animal, natural activities around us. His Spiritual realisation, Spiritual mastery and Spiritual influence preoccupy him in acceptance of the world truths, the world energies, the world tendencies and the world purposes as its own and he bears all suffering so that all things must turn into ecstasy of *Ananda*. The subliminal inner being widens indefinitely, breaks the boundaries of individuality to enter cosmic Consciousness, which is the merger of ego into the world being. Its natural outcome is the greater feeling of oneness with other beings, entire openness to universal Energy, intimately aware of the play of the cosmic forces, total liberation of Soul, mind, heart and individual action would be bound by nothing other than the Divine Wisdom and Will and casting them all into Cosmic Self and Divine Reality. Beyond this *Himalayan* height and Oceanic largeness there opens only the Supramental vistas of incommunicable Transcendences. The Supramental man lives and acts in cosmic Consciousness founded upon the knowledge by Identity, which covers all the earth and all that lies behind and beyond in other planes of Consciousness and hence the power and knowledge at his disposal would be much greater than the power and knowledge of mental man. His Influence spreads in

earth's atmosphere as dynamisation of universal Order, great Harmony and the sense of Oneness of all existence. He becomes Godhead in man and is aware of his true integral Self and Divine universality of his action in Consciousness is similar to the strong and steady Sunlight that securely illumines the whole kingdom of his thought, feeling, action and will and he serves the earth from above. The whole world is held within his Cosmic Consciousness and his intimate inclusion is aided in the movement of world activity. His universal Nature is like *Vasishtha's* cow of plenty, *Kamadhenu*, from whose udder all mankind can draw its need and fulfil its deficiency.

The relatively easier task of a Supramental man²⁸ is permanent ascent of Consciousness to highest *Sachchidananda* state; his difficult task is permanent descent of highest *Sachchidananda* Consciousness to physical life and earth and liberating the material vessel from the influence of *tamasic*, *rajasic* and *sattwic* mind; his most difficult task is the penetration of this highest Consciousness to triple time extending from beginning of creation of Subconscient plane to the period of complete Divinisation of earth life in Superconscient plane, known as All Life.

The eternal Self within us has thrown itself out as the adventurer in Time and Space, limiting itself to flow of dynamic movements in the succession of moments of seeking and divisibility of objective field of substance so that they may win back again from imperfect and developing awareness, the infinite possibilities of lost Self-knowledge and All-knowledge. The right and ideal relation of the individual with the Time is 'soul's climbing beyond mortal time'¹⁰ in order to bring down Timeless Eternal into the slipping moments or to link Time's second to infinity by endless descent of Divine force or the moments stretched into eternity, failing which gives birth to the wrong mental relation resulting in impatience and appearance of a continuous succession of moments of being in an eternal Time. Similarly the right relation of the individual with the Space or the small span of life and surrounding to which we are mentally and sensationally conscious is to call down God's Spaceless Omnipotence into fragmented atmosphere or 'lost in the depths of its own solitude'⁹ and recalls the Soul's adventure into Space, failing which gives birth to wrong relation resulting in incapacity. So a true law of living must be evolved which can help us soonest to get back to the Self-knowledge which experiences Conscious Being subjectively as Time whose fundamental truth is the eternity of the Eternal and objectively as Space whose fundamental truth is the infinity of the Infinite or self-conceptive extension of one Being; where former is the mobile self-extension of passing succession of moments in which the mind experiences itself at a certain point whence it looks back and ahead and the latter is only a coexistence of things or a static self-extension measured out by mind through divisibility of substance and all things stand or move together in fixed order. Time-Space as a whole is eternal

in their essential power of manifestation in which there is a movement of Consciousness and Spiritual Existence displaying the field of movement of its Conscious-Force to new create and manifest things and happenings and must therefore be temporary in their appearance on the surface. Each state of Consciousness has its own Time and Space and they change with the change of Consciousness. Space is a property of Matter which is a creation of Energy in movement. Time is a dimension of Space for complete action of this Energy. To relate rightly, steadily and wholly of the entire extension of the conceptual Reality of Time and Space is not practicable by limited mental consciousness but is possible in Timeless and Spaceless static self-aware Supramental Consciousness who comprehends all things in dynamic Knowledge and governs their objective manifestation in Space and Time. To truly understand the significance of Space and Time, consciousness must pass beyond the finite reason and the finite sense to a larger Spiritual sense. In Supermind, the continuously momentary conscious being of Time and divisibility of Space are annulled and the burden of Time and Space disappears completely in the coexistent inner tranquil immobility and infinite immobile mobility and things become vast, calm, luminous, self-existent, immense and full of joy.

The **Divine Centres** consisting of few collective Souls in all over the world can grow when an individual or a group enters sufficiently strong direct Divine descent from higher plane and utilise that Influence initially as transformation of his whole nature and finally become a centre of world transformation. Firstly, there will be prolonged, tedious and painful period of preparation, sincere practice and purification of all our Being and Nature till it is ready and fit for opening towards secret inmost Soul, the Psychic being in the heart or opening of Spiritual being above the head, a Divine Influence and Presence; secondly, all the conflicting members and elements of his personality consent to bear the difficult and exacting process of transformation and it would not be easy to arrive at a complete change in one life while still enclosed in the limitation of the lower nature; lastly, the 'hardest of all'¹⁴ is the invisible occult war and struggle he has to carry through against the universal dark forces attached in their root nature to ignorance, to misuse of force, to perversity of delight and to present unstable creation when he seeks 'to make the final Supramental conversion and reversal of Consciousness by which the Divine Truth must be established'¹⁴ on the earth's atmosphere in all its plenitude. He has to grow aware of the interventions, suggestions and impulsions of cosmic forces which oppose the increase of harmony, truth and good and have disguised themselves as original movement of his own mind and life and wages battle against them. He has to realise himself as illumined virgin mould and embodied Soul through which 'Formless shines'¹⁵ and cosmic Nature seeks to fulfil itself and emerges out of the powers of universal Nature antagonist to the Light of Knowledge. A new Heaven on earth could descend; a world of Supramental Light could be created in the midst of receding

darkness of this terrestrial existence by stilling or transcending of the temporal activity of our conscious mind. In the Supramental Era, or entry into silence of conscious Eternity, *Satya Yuga*, Unity, Universality, Perfection, Harmony, Freedom and Truth of order would be the Consciousness of the race. There, Life would repose on a realisation of great varieties; Love would be all-inclusive, motiveless, a union of Soul with Soul and a joy of identity; Justice would be absolutely secured by opulent management and spontaneous action of being in harmony with truth of things; Law of Supermind is unity fulfilled in diversity, a complete dynamism of return to his own potentialities; it would be self-existent and spontaneous in their self-fulfilment, an inevitable self-development of the truth of thing and the process of innate Knowledge, a Knowledge inherent in existence so as to allow progression and its motion is directed towards a Divinely foreseen goal; Equality would be consistent with hierarchy and perfect difference; artificial standards and rigid standardisation would be replaced by infinitely plastic harmonious principle and free automatic perception of right relations and their inevitable execution of truth of idea, action and creation.

So an *Ashram* is a Spiritual Centre, where a developed Soul or a group of developed Souls is preoccupied in reconciling the perfect Spirit with imperfect Matter after one goes through a long formative period of *Sadhana* in which his Spiritual foundation is established. Thus he pours out on his surrounding earth 'the delight of His being and the glories of His godhead'¹² and he must not live 'bound in the slow collective evolution'¹³ of the Divine Centre but to pursue, find, know and possess the Eternal through swift individual Spiritual evolution.

The relation between one-community with the other would assure harmonious diversity, mutuality and oneness. There would be a considerable free diversity in the self-expression of the individuals of a single community and between different Gnostic communities which would create their own body of the life of the Spirit. The greatest richness of diversity and liberty of self-expression based on an underlying oneness and stability in utmost mutability are the law of the Supramental perfected community and there the perfected individual's Self-expression and Self-realisation need not be a long white monotone. He would not be cast according to a single moulded fixed pattern of personality or insist on sameness of action or fixed law in all circumstances or subordinate himself to mass consciousness, but there would be the union of freedom, order of conscious unity, universality, integral self-awareness, plasticity, infinite variation and harmonious diversity of action and expression of the collective life in its manifestation of Gnostic Consciousness. This Gnostic community will ensure a luminous integral unity with its greatest completeness in the common life of Gnostic beings, and it will also ensure and impose similar dominating concord, right relation and order upon the life of surrounding ignorant mundane communities within the boundary of certain limitations. It will surely admit within

its border as much of human life as is turned towards Spirituality, a dominant principle of harmony would impose itself on the life of Ignorance, leaving the rest to function freely on the lame movement of mind and mental self-sufficiency of old foundation.

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References:

- 1: The Gita-5.25, 12.4,
- 2: The Gita-11.55,
- 3: The Gita-3.31,
- 4: The Gita-16.11,
- 5: The Isha Upanishad-1,
- 6: The Isha Upanishad-2,
- 7: CWSA/23/The Synthesis of Yoga-517,
- 8: CWSA/21/The Life Divine-80
- 9: Savitri-411,
- 10: Savitri-461,
- 11: The Gita-3.26,
- 12: CWSA/22/The Life Divine-668,
- 13: CWSA-23/The Synthesis of Yoga-359,
- 14: CWSA/23/The Synthesis of Yoga-133,
- 15: “The virgin forms through which the Formless shines,” Savitri-327,
- 16: The Gita-4.23,
- 17: Savitri-317,
- 18: “He mastered the tides of Nature with a look:” Savitri-219,
- 19: “A last and mightiest transformation came.” Savitri-318,
- 20: Savitri-571,
- 21: The Gita-12.8,
- 22: CWSA/21/The Life Divine-183,
- 23: “There are two types of liberated Souls. The first type of liberated Soul, ‘may be content with a subtle and limited action within the old human surroundings which will in no way seek to change their outward appearance.’ The second type of liberated Soul who ‘will not only alter the forms and sphere of its own external life but, leaving nothing around it unchanged or unaffected, create a new world or a new order.’ *Ashram* is a place of stay of second type of liberated Souls.” CWSA/23/The Synthesis of Yoga-268,
- 24: “The obstacle which the physical presents to the spiritual is no argument for the rejection of the physical; for in the unseen providence of things **our greatest difficulties are our best opportunities.**” CWSA/23/The Synthesis of Yoga-11.
- 25: The Gita-6.31,
- 26: Isha Upanishada-7,

27: The Gita-5.19,

28: “Ordinarily the supramental knowledge will be organised first and with the most ease in the processes of pure thought and knowledge, *jnana* , because here the human mind has already the upward tendency and is the most free. Next and with less ease it will be organised in the processes of applied thought and knowledge because there the mind of man is at once most active and most bound and wedded to its inferior methods. The last and most difficult conquest, because this is now to his mind a field of conjecture or a blank, will be the knowledge of the three times, *trikaladristi*.” CWSA/24/The Synthesis of Yoga-839,

29: Savitri-215,

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