

The Leader of Men

“After I knew that God was **a woman**, I learned something from far-off about love; but it was only when I became a woman and served my Master and Paramour that I knew love utterly.”¹

Sri Aurobindo

“There are two who are unfit for greatness and freedom, the man who has never been **a slave** to another and the nation that has never been under the yoke of foreigners.”²

Sri Aurobindo

“As the **servant and disciple** of the Master he (a *Sadhaka*) has no business with pride and egoism because all is done for him from above, so also he has no right to despond because of his personal deficiencies or stumblings of his nature. For the Force that works in him is impersonal –or superpersonal- and infinite.”⁸

Sri Aurobindo

The leader of men who has not realised and seen ‘the One and Eternal’³ in all things, may be eminent in a larger and lesser circle and feels himself full of power, extraordinary increase of mentality and vitality which drives his thought and action and builds his life as a phenomenon of creative genius. He can act as a scourge, bringer of light, healer, a creator of beauty or the messenger of the knowledge, a prolific writer, a server of humanity and the cosmic force which seeks to move him, seems often to surpass the measures of ordinary human limitation and relativity. When he speaks of God, he erects an image of Him which is a huge shadow of his nature, will, thought, quality and force. He serves the Master as his glorified ego and in Spiritual life this leadership turns towards ambition, pride, desire of greatness and a magnified individual personality. Although he has a larger sight and greater knowledge than ordinary men and advances a step beyond the limited physical and vital intelligence, a divided individualised life and force prevents him from really becoming master of the world. A light of superior consciousness acts within his narrow mental limits, but his being is not opened towards the plenary Light, Vision and Power and direct Divine realisation and neither ‘**comes face to face with the Master**’³ and the Lord, or capable of vast, comprehensive self-existent joy and multitudinous field of mystic Spiritual experience, or ascend into the original luminosity of overhead Consciousness, or descent of immense ranges of powers, influences and phenomena, or aware of a sea like downpour of masses of spontaneous Knowledge. The Divine force acts in his imperfect nature more intensely than in others with flashes of inspiration and revelation and still an exalted ego stands between him and the Integral Truth and his fragmentary personality imposes and dominates the surrounding. So a leader who has less purity and absence of a complete Spiritual emergence can use too often the Divine’s Name and may become His instrument but serves unconsciously His black masks and the powers of dark demons and titans or introduce dangerous falsity or he assumes a Divine Name¹⁰ or proclaims to be Divine Messenger or believes himself as spokesperson of God to guide and rule others.

Those who are slave to physical mind, *tamasic* mind, and vital mind, *rajasic* mind, or slave to the lower instinct driven nature can easily become servant to others. They cannot become the slave of an external human form and still more difficult to become slave of inner Psychic being and Spiritual being. Most of the human beings live in their physical and vital mind and are obedient to their dominating murmurs, whispers and promptings which circumscribe life within the narrow walls of apparent possibility. Obedience and service to immediate authorised human recipient is an intermediate house of training which is felt indispensable in order to discipline the inertia of the physical and perversion of vital mind which later culminates in the obedience and consecration to supreme Will and do whatever It dictates. The experience of slavehood is identified as two steps ahead of the God's conscious servant and instrument. Those who have gone through the experience of utter obedience to immediate human authority or it is an exceedingly good fortune for them to obey an individual who has realised Divine, can easily go through the experience of manhood, soulhood, slavehood and childhood and become the God's instrument, slave and child and can obey the Spirit's wide and Omnipotent urge.

A servant serves and works for his Master but he is categorised firstly, that he is having his own emotion, will and thought process of separate identity; in the second category he nurtures secretly hostility, perverted ill will, narrow carping and wrong thought, *bivranti* and these influence make him crooked, dry, hard hearted, hollow and cruel; lastly, he cannot tolerate and destroys what is higher than him; so he even grows the impatient desire to become the successor, quarrels and conspires to end the life of his Master. So the servants of the latter two types have little Spiritual future and of the former type can go through long training of experience of motiveless love, obedience, honesty, nobility of character, sincerity, straight-forwardness, unselfishness, disinterested consecration to work. Thus, depending on the collaboration of untransformed Nature, he either arrives at the higher stage of instrument and slave or recoils into old life of brute inhumanity. A slave identifies himself with the will of the Master, does excessive and arduous labour and his separate identity is lost in the utter oneness. The attitude of his mind must not be, "This is my strength" or "Behold the God's power in me," but rather, "A Divine Power works in this mind and body and this is the same that works in all men and in the animal, in the plant and in the metal, in all conscious and living things and things apparently inscient and inanimate."⁴ If this large view of the One working in all becomes the entire experience then the ego-sense will begin to be eliminated. Experience shows that, in proportion as one delivers oneself from the limiting mental and vital ego, he commands a wider life, a larger existence, a higher consciousness, a happier Soul state, even a greater knowledge, power and ceaseless action.

Woman is hated by mediaeval ascetic as a creation of God for the temptation of Monk and to shun all women is considered its panacea. If a woman has tempted him then the sense declares 'he loves her.' But a liberated Soul loves all beings equally and the Soul experiences unity with God. That is the all-embracing and all-exceeding formula of existence. So, in order to know God's love utterly one has to treat God and

Woman nobly and adore, love and regard them equally. By becoming a virgin bridal, representing purity of a woman, the softness, tenderness, sweetness and plasticity to change becomes predominant; the distance between Soul and Divine or Lover and Beloved is annulled and the ego is vanished to realise His Oneness.

The Liberated Soul Centre:

“The best, the individuals who are in advance of the general line and above the general level of the collectivity, are the natural leaders of mankind, for it is they who can point to the race both the way they must follow and the standard or ideal they have to keep to or to attain. But **the divinised man** is the Best in no ordinary sense of the word and his influence, his example must have a power which that of no ordinarily superior man can exercise.”¹³

Sri Aurobindo

The aim of the liberated Soul⁹ Centre is not to become great, luminous, strong and powerful, an aggrandisement of the personal force and motives of self-assertion but he must be self-fulfilled by Yoga and is capable of accepting and transforming all negation and infirmity in his extended universalised Consciousness. His sole aim is a pure Spiritual perfection, a shadowless Bliss, a finding of the true Self and union with the Divine by putting on the Divine Consciousness and Divine Nature and a life governed and formed from within outwards in which the source of all thought, will and action shall be the Spirit working through the Truth and the Divine law which are self-existent and spontaneous in their self-fulfilment. Discovery of truth of own Being followed by All-Being must be the master motive. He must be capable of the eternal unity between the Self and all existences. In the Spiritual order of things, the greater he projects his views, ideas and aspirations, the greater the Truth that seeks to descend upon his life and he has the responsibility to manifest much more of that which he secretly is. With the increase of purity an overhead luminous Consciousness begins to penetrate and the gate lies wide open to the possibility of extending his Consciousness beyond the present limit. He realises himself as an embodied Soul through whose sacrificial action the cosmic Nature is seeking to fulfil itself and he emerges out of a darkness of Ignorance towards a light of Knowledge which is growing upward towards an unforeseen culmination.

The Universalised Liberated Soul Centre:

“...If thou canst not be the slave of all mankind, thou art not fit to be its master, and if thou canst not make thy nature as *Vasishtha's* cow of plenty with all mankind to draw its wish from her udders, what avails thy leonine supermanhood?”⁵

Sri Aurobindo

“To be the master of the world would indeed be supreme felicity, if one were universally loved; but for that one would have to be at the same time the slave of all humanity.”⁶

Sri Aurobindo

Spiritual man is equal Souled to all things and he lives with the sense of oneness with all creatures. Through above message, integral Yoga issues injunction on

developed Soul to serve mankind arduously by becoming its slave or does good of all creature by movement of universal Consciousness.

The personality of a mere man is only a formation of superficial mental consciousness with limited restricted formations of powers, qualities and habits. To lose surface personality is necessary if we are to gain our true Soul personality, still more necessary if we are to gain universality and rise into transcendence. The Psychic personality of a man flowers as the Saint, the Sage and the Seer and when it reaches its full strength it turns the being towards Supreme Truth, Beauty, Love, Bliss and Largeness and opens towards Spiritual Compassion, Universality and Oneness. If the Individual can become one with the All-Will then he can be the master of All-Force and the evolution of all the faculties of the Spirit, immense ranges of Powers, Influences, phenomena begin to descend covertly upon him and some of them can realise immediately in the order of the physical world and the rest await their time and proper circumstance for revelation in physical term and form.

An integral Yogi's experience of slavehood and womanhood will be extended towards all humanity with the Impersonalisation and Universalisation of the Consciousness. He will simultaneously live himself as the follower, seeker of integral truth, disciple, instrument and child of the Supreme as everything descends constantly to him from above as divine Will, divine Wisdom and divine Love. The above seven-fold self-concentration of Spiritual man is subordinated by seven-fold self-expansion as discussed below.

A liberated Soul can extend his relation with the brother Souls by rising in Consciousness and develops initially a fragment of Divine's self-expansive sevenfold personality of Master, Teacher, Father, Mother, Friend, Lover and the Playmate and as he ascends in Yoga or in Consciousness he moves towards the complete perfection of the above mentioned personalities. Then for him there is no need of escape into Heaven and he exceeds the emancipation of the *Adwaitin*, extinction of *Buddhist Nirvana*, *siddhis*, perfection of intermediate planes of Consciousness of the *Tantric*, *Sadharmya Mukti*, liberation of Nature of *Karma Yoga*, *Sajujya Mukti*, experience of Oneness with the Divine of *Jnana Yoga* and *Samipya Mukti*, dwelling of the Soul in the Divine of *Bhakti Yoga*. The universal Man, the cosmic *Purusha* in humanity, is developing in the human race the power that shall grow to Supermind and Spirit and become the Godhead in man who is aware of his true and integral Self and the Divine universality of his nature.

The transformation of the whole race from Mental into Spiritual being is possible by general admission of the self-law of supreme Truth which is above all standards, a supreme and universal self-existent Good, a widespread endeavour, a pure plasticity of luminous Consciousness, conscious concentration and constant upward effort and can be extraordinarily effective if it can find a powerful individual to embody, express, lead and organise it.

Recapitulation:

“For the seeker of the integral Yoga... will meet him (the Divine) in the faces of the Gods, his cosmic personalities supporting the World-Play, detect him behind the mask of the *Vibhutis*, embodied World-Forces or human Leaders, reverence and obey him in the *Guru*, worship him in the *Avatar*.”⁷

Sri Aurobindo

If thou hast become a slave of thy sense instincts, then thou art fit to be instrument of desire and lead an ordinary worldly life. If thou hast become a slave of any intermediate living human Consciousness,¹² then thou art fit to be an instrument of the highest Divine Consciousness and lead a Spiritual life. If thou hast become the slave of the Divine or the Spirit, then thou art fit to serve and become the slave of humanity. If thou hast become a slave of the whole of mankind, then thou art fit to become its Master. If thou hast gone beyond all pride and egoism then thou art fit to become the disciple of the Divine. If instead of loving woman thou canst become a virgin woman, then thou art fit to hold the Divine's Love.

The true leader of men must radiate the double perfection of (1) union with the Supreme and (2) its universalised individuality that must radiate from him Oneness with the Universe and its Beings. This experience culminates his Spiritual experience of Oneness with all creatures and his Oneness with the Eternal. He will lead the human race forward Spiritually through his Influence and large world action. He becomes a light and power of the Truth to which he has climbed and a means of others' ascension. The path finder or the path-leader is one who has realised the Truth and is able to communicate the light and the experience. He is a strong guide and instructor who takes by the hand and carries over difficult passages and points out the way. According to his place, he would take equal delight to rule and lead all those who are behind him in Consciousness and subordinate himself to all those who are ahead of him in cognition.

Thus, the triple status of **womanhood** extended as virgin Mother to become God's love utterly, **slavehood** extended as Divine Worker to become one with the Divine Master and Lord concealed in all humanity and **discipleship** to the Supreme from whom he receives all immaterial and material things constantly, become the secret of true life and is extended as true leadership.

Avataras are also individual strong brother¹¹ Soul power on the surface, *Yantra*, and manifestation of special Divine Force from behind the veil, *Vibhuti*. Similarly, in *Yantra and Vibhuti*, the strong *Avatara* force can be active intermittently. *King Aswapati*, *Satyavan* and *Savitri* are symbolically identified here as the developed Souls of egoless, consecrated, faithfully pure leader, instrument, emanation and incarnation, destined to drag ahead the whole of humanity by the sheer Power of Their slavehood, discipleship and womanhood through accumulation of *Yoga Shakti*, *Chetana Shakti* and *Matri Shakti*.

Thus, *Savitri* as leader¹⁴ of Men, Gods and *Asuras* walked behind them and they as obedient followers of her Will walked in front and onward they travelled in this Spiritual journey through drifting time and glimmering mists. When she stumbled as Guide, all her disciples too stumbled behind her steps and each and every stumble was a Spiritual necessity on the unknown path leading towards an unknowable Goal. As Master of the world, she serves earth like a strong Sun-Light from above and the whole world is held within her supreme Consciousness.

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References:

- 1: SABCL/17/The Hour of God-129,
- 2: SABCL/17/The Hour of God-115,
- 3: CWSA/23/The Synthesis of Yoga-249,
- 4: CWSA/23/The Synthesis of Yoga-250,
- 5: SABCL/17/The Hour of God-95,
- 6: SABCL/17/The Hour of God-142,
- 7: CWSA/23/The Synthesis of Yoga-130,
- 8: CWSA/23/The Synthesis of Yoga-62,
- 9: “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,
- 10: “Assuming names divine they guide and rule.” Savitri-226,
- 11: “Reared with my (Satyavan) natural brothers in her house.” Savitri-404
Savitri became the Mother of Satyavan’s natural brothers in the forest land.
“Thou (Savitri) shalt not shrink from any brother soul.” Savitri-701,
The Creator asks Savitri to become one with creation, her brother Souls.
- 12: “There are two who are unfit for greatness and freedom, the man who has never been a **slave** to another and the nation that has never been under the yoke of foreigners.” SABCL/17/The Hour of God-115,
- 13: CWSA/19/Essays on the Gita-138,
- 14: “The mortal (Savitri) led, the god (Death) and spirit (Satyavan) obeyed
And she behind was leader of their march
And they in front were followers of her will.” Savitri-639,

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