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The Descent

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THE DESCENT

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(This revised issue is offered at the lotus Feet of The Mother and Sri Aurobindo on occasion of Her 133rd Birth Anniversary, 21.02.2011, which restates the Sri Aurobindo's spiritual experience on 'a wearisome book' in conformity with His expansion of Consciousness and change of world Vision and how we can rightly relate ourselves with such text and its author.)

The Wearisome Books of All Time

“When I read **a wearisome book** through and with pleasure, yet perceived all the perfection of its wearisomeness, then I knew that my mind was conquered.”¹

Sri Aurobindo

“To hate the sinner is the worst sin, for it is hating God; yet he who commits it glories in his superior virtue.”¹

Sri Aurobindo

The Books of distorted truth raise their head and gain popularity when the humanity recoils from the high truth and concentrated writing and lay open either to a disastrous misleading or to an arrest of the evolution of the being or such escape and skilful subjection must come inevitably in the unripe soul during tardy progress of the eager desire driven vital nature and un-regenerated mental activity but they are not the perfection towards which the humanity labours.

This paper identifies that *all virtue* is a poor and narrow representation of spontaneous and illimitable Consciousness; *all sin* is an error of the will; *all error* is a disfiguration of some misunderstood fragments of truth; *all personal will* is a compelling and dominating murmur, whisper and prompting from the physical and vital sense mind; *all truth* is that which fully manifests itself in all-time and is free from all opposition and contradiction; *all falsehood* is that all truth which partly manifests in time; *all-evil* is the fruit of Ignorance; *all-ignorance* is the Nature's purposeful oblivion from Self and All; *all perversity* is the distortion of truth and right of things and not the play of the absolute falsehood; *all imperfection* is the consequence of limitation of consciousness, ignorance of self and a veiling of inner Divinity; *all sinner* is the impatient human architect through whom triple structure of error, sin and falsehood of fragmentary evolution are designed when Nature strives through Consciousness to arrive at its own Unity; *all Science* is a seeking after the truth behind the material plane; *all Spirituality* and *all Religion* are seeking after the truth in higher planes of Consciousness; *all Education* is a seeking after the truth in all

the planes including material and Spiritual worlds; *all Intuition* is a special movement of self-existent direct awareness of Knowledge and it brings to man the brilliant messages from the Unknown ; *all Intellect* is an indirect action of knowledge which constructs itself from signs, indications and gathered data out of the Unknown; the essence of *all life* is the movement of a universal and immortal existence; the essence of *all sensation* and *all emotion* are the play of universal and self-existent delight; the essence of *all thought* and *all perception* are the radiation of a universal and all-pervading truth; the essence of *all Knowledge* is the right condition of arriving at the Knowledge of the part; the essence of *all activity* is the progression of a universal and self-effecting good; the source of *all error* is a limited consciousness growing out of nescience; the source of *all falsity* is a personal attachment to the limitation and the error born of it; the source of *all evil* is a wrong consciousness governed by the life-ego. *All wearisomeness* is the climbing Soul's recoil into lower truth during his uninterrupted search and seeking towards higher truth.

All wearisome books are the worst outcome of the sin authored by the self-satisfied perversion of the sinner, which hardens the heart of men and limits mind's horizon. In these books the Knowledge and Love are corrupted and degraded with bottomless ingratitude and they are unhealthily preoccupied by the ambiguous movement of the obstinate forces for the outward life's crude enjoyment and disturb the purity of motive.

The sin of these texts is that the unpurified Reason, instead of becoming a subordinate, is projected as supreme over Intuition and the tendency of mental perfection with new ideas and suggestions vaguely conceives the Spiritual element, oblivious of vast inner world, rejects transcendent Intuition and leaves it either undeveloped or remains satisfied with limited and precarious knowledge or alive insufficiently to abstract truth and to seize it completely concrete subjective experience and full-bodied living language are needed. The intellect deals with words as if imperative facts of surface existence instead of expression of symbols of highest Reality, leading towards profoundest Spiritual experience. And even the most severely trained and vigilant intellect is an inexhaustible source of distortion and receives all truth in a mutilated and truncated form. So 'the critical control of the intellect over spiritual experience can be hampering and unreliable, for it is an inferior light turned upon a field of higher illumination;'³⁹ the true controlling power is an inner Intuitive discrimination which pursues man always in contradiction of his lower reason, a superior Spiritual intervention of guidance from above or an innate and luminous inner Psychic guidance from behind the surface mind and a single decisive Spiritual experience can undo the whole edifice of mental reasoning and conclusions erected by the logical intelligence.

The Mother-nature in her effort through all Religion, all Science, all Education and all Spiritual means succeeds little to produce sinless perfect individuals, still less a sinless perfect humanity. The sin of a Spiritual man is to

limit the knowledge of the Unknowable and divide the Indivisible through mind and of emphasizing one side of the truth to the exclusion of total truth and an exclusive overwhelming single spiritual experience is accepted as ultimate sole Reality and this sin of exclusive quest begins to be aggravated when he lives in the truth of the hour instead of truth of the eternity to correct the imperfection of the God's world, who works out the distorting *Maya* through wisdom which went forth since the beginning of creation. In Spiritual life, the sense of sin is accepted as God's corrective to eliminate one's own imperfection, ignorance and misapplication and their very existence imply labour towards purification of nature, a turn from world towards God and pursuit of supreme good by the negation of evil. In ordinary life man's egoism meets God's device by becoming very dully aware to one's own sin and very keenly active towards the sins of others. Or he is oblivious of his own deep offence and stones a neighbour caught in sin. The ego-prisoned bound soul is full of many incapacities, wrong knowledge, wrong will, wrong tendencies and this acute sense of wrongness is the root of human sin.

We might even hope complete elimination of sin from earth's atmosphere and justify the conquest of absolute good, bliss, knowledge as condition of sane human existence. To realise this objective Nature's early plan is evolved and to punish the guilty becomes the law of the land and a common crude mundane solution, accepted all over the world. Indian spirituality had strived to go beyond this seemingly practicable solution and worked out larger law of growth of four kind of true relation with the fellow brothers while entering commerce with the established order of the world's relativities; the right relation towards the saint or liberated soul, the prosperous or the man of dynamism, the oppressed or the bereaved and the sinner or the guilty are exceeding joy, *harsa*, friendship, *maitri*, pity, *daya*, and indifference, *udasinata* respectively. Integral Yoga proposes that the total indifference to that which is terrible, repellent and sinful, does not really exhaust the problem of surface facts of existence but possible by bringing the real Soul to the front which is fully developed through the triple realisation, of *Brahman* is in all things, all things are within the *Brahman* and all things are made up of the stuff of the *Brahman*. In this pure ecstatic soul state one sees, hears, feels, touches and discerns in every way the *Brahman* and the *Brahman* only. Thus man can transcend the error, sin, egoistic standard of pain and pleasure and falsehood and really exhaust the possibilities of the problem, when he Spiritually and practically becomes one with the fellow beings, brings the real Soul to the surface by an equal, all-embracing personal-impersonal delight and the individual recovers his universal and transcendent Self.

This paper explores partly the foundation on which sinless perfect individual, community and humanity can survive when mind of the race is trained to become subordinate of the Spirit, the world Self and transcendent Being. It is true that Spiritual change through intense evolution is successful with the individual but unsuccessful in the human mass. Sri Aurobindo's four

high concentration approved books bearing the profoundest knowledge on the Self and Nature will assist us in bridging the gulf between the perfected individual and imperfect humanity and harmonise all wearisome issues.

Elimination of Distortion of Truth in the Light of *The Synthesis of Yoga*:

The Synthesis of Yoga insists to cure the original sin which is ‘a separation of its being and will from the divine Being and the divine Will’¹⁶ and when it returns to unity, it rises beyond sin and virtue to the self-existent purity. It identifies the best writings of the bound souls with bound natures or ‘corruption of the best’⁴⁰ which seem practical from point of view of learning and are pleasing to the ear can worst effect the soul. It even discourages the liberated souls to project their ‘example of outward acts... of personal character’³⁸ though they have their place and utility.

It ensures that this larger application of Integral *Bhakti Yoga* which is developed from exclusive schools of traditional Yoga, is catholic enough to elevate the whole range of all emotional relation with the Divine, so that even the enmity, opposition and depreciation to the God and the Master are considered as ‘intense, impatient and perverse form of Love’² and through this means one can be realised and attain the Divine.

The norm of Integral *Karma Yoga* further proposes ‘to hate none, despise none, be repelled by none’³ but rather to accept this existence as the body of the *Brahman* where ‘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’³. It identifies hatred, disliking, scorn, cry out and repulsion as impulse of our unchastened and ignorant instincts; they are even necessary, helpful and decreed in the Divine development¹² and growth in its own time and stage of ‘the child soul’³ and they drop in the ripened soul who does not condemn and revolt but seeks to understand and master and labours inwardly to fulfil and transfigure, supremely balanced he shall meet all things with an equal calm.

The integral Yoga of Self-Perfection ensures that the Divine leads all being according to their nature, need and perfect understanding through His Law of creation, preservation and destruction and what He decides for us and for His creation is the best and ‘all grief, revolt, impatience and trouble are identified as a violence’⁷ committed against the best decision of the Master of the existence.

The Integral *Jnana Yoga* proposes that the possession of the Divine and His Oneness is our first, greatest and most ardent object and to neglect it for any other motive is ‘to afflict our Yoga (and Life) with inferiority’⁸. It identifies the highest relation of the Soul to the existence is the ‘*Purusha*’s possession of *Prakriti*’³¹ and the greatest and most shocking apparent discord

are accepted as 'relations of something eternal to itself in its own universal existence'³¹ and they are not anywhere or at any time considered as fortuitous accident and mechanical necessity of disconnected being.

Elimination of Distortion of Truth in the Light of *The Life Divine*:

The Life Divine identifies that our fall from the Divine or deviation from the Truth, the Right, the Unity, the Integrality and the Harmony as the 'original sin.'¹⁷ And it recommends that the misuse of the Spiritual documents by the ordinary mind or the sinner can be prevented through secrecy, strict discipline and initiation to few fit and capable Souls. It further confirms that the claim of personal mind, reason and experience of every man to be the judge of every thing including the supernormal subjective Spiritual and Occult experience beyond the average intelligence is an egoistic illusion, a superstition of the physical mind, in the mass a gross and vulgar error.

It further insists on the man of Knowledge in line of *the Gita* that not to disturb the life basis and thought basis of the unfit and ignorant Souls; 'for impelled by his example but unable to comprehend the principle of his action, they would lose their own system of values without arriving at a higher foundation.'¹⁰ *The Gita* further indicates that the sin, *papam*, captures a man when 'knowledge is veiled by the ignorance'²⁵ and it can be cast away from him when his 'intelligence has attained union'²⁶ with the Divine, who delivers man from 'all sin'²⁷, when he takes refuge in Him alone.

The Life Divine proposes that, that which is an apparent discord and undivine to the mind of a developing Soul who 'hastens to condemn this or that phenomenon as inconsistent with the nature of the divine being'²³, because he sees in fragments without realising the secret essence, 'is an element of the general ever-present and ever-developing harmony'⁴ to the developed Soul because he is aware of the Divine in the world in its entirety and views all things in a multiple unity, and the nature of his consciousness is the One knowing itself as Many and Many knowing themselves as One and the law of unity and diversity are harmonised and fulfilled in his universal Consciousness.

It has been seen that when we go very deep within away from the superficial surface nature, we find that the mind, heart and emotional being are moved by universal forces which are not under our own control and we become instrument of these intermediate misleading dark forces without knowing the origin of their action. These forces in their action seem to surpass the measures of human relativity, they are in their larger action superior, seemingly divine, titanic or demonic; they may influence our impulses or possess our whole nature. If that happens then we may possess excess powers and potentiality of good or evil and it exceeds the bounds of human personality in term of power and knowledge. So instead of discovering the Soul, the Psychic being we fall in the trap of these lucrative Powers akin to our untransformed Nature.

It insists that Spiritual experiences relating greatest inner discoveries, realisation of Self and Cosmic Consciousness, Knowledge by direct inner contact 'cannot be brought before the tribunal of common mentality which has no experience of these things'⁹ and they consider their incapacity of experience as proof of their invalidity and non-existence and demand physically valid proof of Supraphysical facts or what they find difficult to understand or imagine they consider it their right to deny. In the days of old ancient mystics, this misuse of Spiritual knowledge was 'prevented by secrecy, by strict discipline, by restriction to the few fit initiates.'¹⁵ The true knowledge suffers the risk of intellectual formalisation, mechanisation, obscuration and corruption during its passage of expansion and diffusion which is an inherent necessity of the Spiritual urge in evolutionary Nature. Expansion and generalisation of Spirituality is indispensable for the transformation of the whole race, for which there must be a bridge between intellectual Reason and Spirit. For fullness of our total inner evolution an intermediate training of development of Spiritualised Intelligence is necessary, without it the inner movement may be erratic, undisciplined, turbid, mixed with one-sided Spiritual experience and may suffer the incompleteness in its catholicity. If in the evolution of surface consciousness were always open to the action of Intuition, then the intervention of error, falsehood and sin would not be possible.

It is seen clearly that what we have done in our ignorance with error sin and falsehood 'was yet overseen and guided in its result by the invisible Omniscience'¹¹ and there is a greater working of Divine Force behind our ignorant working and we begin to glimpse 'a power, a sign, a proof of an omniscient self-knowledge and all-knowledge'¹¹ and the Divine works out all intentions perfectly through that apparent ignorance.

Transformation of Distortion of Truth in the Light of *The Mother*:

The Mother book identifies original sin as 'the falsity of your own will and the imperfection of your surrender'¹⁸ and sinner as 'the haters of the Divine'¹⁹ and it insists to reject all that are 'false, ignorant and undivine' and not to open 'the gates to hostile forces'. It takes double stand of integral rejection of ill will, sin and falsehood through mind and integral transformation of the sinner, the haters of the light, intolerant of peace, opponent of eternal Will, and undivine influence through the intervention of Her *Shakti*.

The Mother book's preliminary teaching proposes to detect first the surface distortion of truth or all that are false, obscure, selfish, inert passivity and its persistent rejection is the indispensable condition at each stage and each moment of sadhana of Integral Yoga. Through faith, sincerity and surrender all distorting influence and disturbing element will progressively fall away from our nature.

The *Maheswari's* attitude towards the distortion of truth is that 'on the hostile she imposes the consequence of their hostility; the ignorant and foolish

she leads according to their blindness.’²⁴ The *Mahakali’s* approach against the haters of the Divine is that She is terrible, severe and ruthless to all that is obstinately ignorant and obscure. The treachery, falsehood, malignity and ill-will of the Asura is smitten at once by her scourge. This surface distortions of truth that encircle the men’s heart as selfishness, hatred, jealousy, malignance, envy, strife, treachery, greed, ingratitude, grossness of passion and unrefined desire are not pleasing to the *Mahalakhmi* and in such hearts the gracious and beautiful Goddess will not linger⁶. All that are offensive and foreign to the tamper of *Mahasaraswati* are carelessness, negligence, indolence, all scamped and hasty and shuffling work, all clumsiness and *a peu pres* and misfire, all false adaptation and misuse of instruments and faculties and leaving of things undone and half done.

The Mother book’s higher Spiritual teaching is to call down the four Divine *Shaktis* by activation of our Spiritual being and takes full account of our present incapacity, impatience and imperfection and see how it can be transformed in to possible Divine action, timeless impersonality and full perfection. *The Mother* as Divine *Shakti* descends into the Darkness, Falsehood and Error, Death and Suffering and converts them to Light, Truth, God like Life and Ecstasy of sublime Ananda. These *Shaktis* are also directed to confront against the universal forces of darkness, *Asuras*, *Rakhyasas* and *Pisachas*.

Transformation of Distortion of Truth in the Light of Savitri:

Savitri book identifies that ‘the will to be’¹³ is the deep original sin and the last and greatest sin is ‘the spiritual pride’¹³. The greatest sin of an Integral Yogi can be resolved when outwardly he becomes mere man and slave of all mankind or ‘She made herself the diligent serf of all’³³, while inwardly retains his status of Integral Divinity. *Savitri’s* triple stand is that (1) if the ‘seeds of sins’²¹ are renounced it will sprout again ‘from hid soil’²¹; (2) the inferior lower Nature must be pushed aside to find the luminous Soul, (3) and when light grows of ocean’s siege, the darkness of the sinner perishes in *Savitri’s* blazing flame.

It proposes that surface distortion of Truth has its root in the deepest pit of the Inconscient cave and there are considerable numbers of dark and hostile entities who lock the door of God with keys of creed; shut out by *Death’s* Law the tireless Divine Grace; intercept the caravans of Light and Love and block the fine entry of celestial Fire. The book also projected two untransformed character of *Death* and ‘harlot Power’⁴² who can kill living beings with their Soul slaying words. They are God’s obedient instrument in negation created ‘to force the soul of man to struggle for light’²² and with the increasing descent of Supramental Power these powers of opposing forces will be rapidly diminished and eliminated or as hinted in *Savitri*, with the arrival of *Narad*, the heavenly

sage, all the asurific forces wept in joy foreseeing 'the end of their long dreadful task.'¹⁴

Savitri further proposes that all problem of existence can be solved and world can be saved by subjective living of one man's *tapasya* and perfection⁵ and the soul force of the race can be dragged ahead through 'one soul's ambition.'²⁰ He will follow *Savitri's* footsteps secretly against time's hostility in finding his own Psychic being whose Infinite weight of radiant Truth and Power might break the imperfect and unprepared earth and challenges darkness and Ignorance. And afterwards or concurrently he will open other multiple Soul centres to channel the wizard Divine ray towards earth's evil which is an occult war against dark Shadows, tenebrous Powers, the Titans, the Fury and the Djinns.

Recapitulation:

The Synthesis of Yoga proposes that all the distortion of truth can be caught in the wide net of Integral Yoga and utilise them at once as means of Divine action, lever for emancipation and higher spiritual life and a complete ban from our existence. The possession of all-inclusive Divine can resolve all the discords of life and our imperfect nature contains the material of perfection which has to be patiently purified, reorganised and new-moulded. It has been pointed out that the spiritual disciplines in India have entered corruption and decline through the 'method of self indulgence'³⁰ and have 'fallen in to discredit'³⁰ with those who were not *Sadhakas*, or those who were not aware of the truth and practice of original *Shastra*. Again one cannot be a *Sadhaka* by intellectual preparation, understanding and reading of Scriptures; 'for at the end of our long mental labour we might know all that has been said of the Eternal, possess all that can be thought of the Infinite and yet we might not know him (the Divine) at all'³⁵. The essential condition of becoming a *Sadhaka* is 'a resolute self consecration from deep within'³⁵, 'a call from the soul and a sufficient point of support in the mind.'³⁵ *The Synthesis Yoga* recommends to enter into research of Sri Aurobindo's high concentration approved writings of comprehensive knowledge or 'make the future opulent with all that is best in the past'⁴¹ and the present through intervention of Intuition or descended overhead knowledge and not to loiter in His formative writings of exclusive knowledge through intellectual exercise. Or His comprehensive vision on the World, Self and God must be mastered before entry and rightly relating into His exclusive formative writings.

The Life Divine proposes that the knowledge of the One and the Eternal is the right pre-condition of entering right relation with the World without any confusion and sin and the high truth of spirituality need not be brought to the scrutiny of common men for they may indulge in this 'profanation of the mysteries and the loss of their truth and significance.'¹⁵ and reject the inward change. As a result 'the strong spiritual nucleus became mixed, diluted, alloyed'¹⁵ by the men in the mass. Wearisome books are the poisonous weeds

or evil fruits of Nature, while she seeks to generalise and universalise her highest spiritual knowledge. The growth of these weeds could have been controlled if 'the feverish impatience of the soul under the burden of the Iron age (*Kali Yuga*)'³⁶ would practice with clarity and humility the equal love, reverence and regard for the Creator and the Creation, the Earth and the Heaven and he 'must know Him everywhere equally'³⁷ including the opposition through which the Divine shines.

The Mother book points out that Her mission on earth is to build our Soul and Nature in to the Divine Truth in consistent with the decrees of the Supreme and our mission on earth is the Divine Work without all desire and self-regarding ego. It proposes that all distortion of truth must be rejected by lower formulations of mind and confronted with the higher formulations of *Shakti*.

Savitri book proposes that distortion of surface truth must be traced, eliminated and transformed from its Inconscient root through intervention of absolute Divine *Shakti* and *Savitri's* Soul saving truth. It also identifies that those who have Spiritual destiny of raising this fallen world 'must come under the dangerous arches of'³⁴ the giant sons of Darkness and bear inner and outer wounds that are slow to heal; thus confirming that 'none can reach heaven who has not passed through'³⁴ the experience of dreadful hell.

To recapitulate, the mundane approach of crude violence and claim of immediate justice for the guilty and hating the sinner is transformed into rejection of falsehood and sin for the beginner of Integral Yoga or the moderate soul Seeker. This rejection is further supported by the integral ascetic soul Seeker who remains indifferent to activities that are not consistent with the Divine principle, which is again pushed forward by integral consecrated Child into finding of the Soul as condition of transforming world falsehood. The prolongation of this Soul state dynamises the Divine *Shakti*, by whose descent the Mother of evil and the sons of darkness are confronted and are either eliminated or transformed in their own Inconscient home. The success of integral Yoga or All Nature's conscious Evolution is possible when all mundane partial knowledge transforms into comprehensive God Knowledge and when it realises that the *Brahman* is at once the mundane Ignorance and Supra-mundane Knowledge and a reconciling Wisdom. The truth of the thing that will emerge out of the opposition between a mundane and a moderate, a moderate and an ascetic, an ascetic and a consecrated child or phenomenal world's contradictions is an infinite Bliss and self-conscious Existence pervading everywhere in all things and in all time.

If any distortion of truth makes life wearisome then similarly restoration of truth makes life fresh, energetic and perennial. The books of lower concentration become wearisome for a Soul seeking for higher Spiritual truth. For a liberated Soul the contact with wearisome book or 'soul slaying word' is a test of his equality. For a *sadhaka* moving towards highest Divine realisation,

the intermediate Spiritual experience of collective Divine action become wearisome or as indicated by Sri Aurobindo that prior to His triple realisation of *Brahman* at Alipore Jail, His earlier experience of meditation with the company of holy men was a wearisome¹ event. So wearisome issues are precursor of higher Divine possibilities and an invisible Hand leans on error, sin and falsehood till all becomes a quivering ecstasy.

Transformation of Wearisome Book into Sinless Book:

Those who are really baffled by the cruelty of distorted books on earth's atmosphere can turn their attention exclusively towards books of highest aspiration where its principle and detail presentation is harmonious at each stage and foster absolute concentration in order to seize the hidden and higher truth for the supreme good of the humanity. Then it is possible for the conscious humanity to make life opulent with 'all that is best in the past'⁴¹ and the present. The *Shastra* of exclusive traditional schools Yoga and all-inclusive integral Yoga pave the passage clear for the discovery of basic truth and comprehensive truth respectively and they gain recognition when the humanity returns to its ultimate preoccupation.

The contemporary Philosophers and Thinkers entered metaphysical sin and battled in clouds and failed to arrive at the mental conclusion which were supported by supreme Intuitive authority and out of this confusion the conflicting schools of thought took advantage and each text is used as weapon against others. Thus the wearisome book failed to unite people and community and Nation and its natural tendency is to affirm some and to negate others which are in conflict with its chosen conclusions.

A sin, *papa*, can be transformed into pure truth, *punya*, and a sinner, *durachari*, the weakest of most clouded living being, can be transformed into pure divine vessel, *Sadhu*²⁸, *Vibhuti*³², and future godhead²⁹ of the race, if he identifies the comprehensive truth and large scale practice of all the norms of integral Yoga and develops deep gratitude towards the Divine; raises each word of his book to the vibration of the *Brahman* without conflicting ideal and mental construction. The Sinless books are the outcome of higher descended Spiritual and Intuitive knowledge with intellect granted a subordinate status. The growth of Spiritual intelligence in order to receive higher light and canalise it for all the parts of nature is our great intermediate necessity. Truth in these books does not justify fixed scheme of existence but is able to foresee the ultimate truth and link it strongly with the present evolving formative truth and past concealed truth behind the external facts of life. The very few highly gifted Souls live in the universal mind and the Supramental word descends freely as intuition, inspiration and revelation through their thought, speech and writings.

Injunction:

This paper issues the flexible ascending standard of conduct to liberating Soul seeker and liberated Soul towards books where truth is thoroughly

distorted and veiled and the former can reject such texts including debate and discussion on the issue because persistent rejection of falsehood of the existence is identified as the condition of arriving at the higher life and the latter can rightly relate the content of the book with the truth of existence and the Soul in him inwardly takes *rasa* of equal universal delight of all contacts. He will be at once aware of the Law of Equality, the Law of Impersonality, the Law of the Truth and the Right which is demanded from his higher Spiritual movement. He realises that the distortion of the Truth is the result of impatience and incapacity towards Divine's long slow-paced omniscient purpose. He cannot remain satisfied with his liberated Soul status alone but apply integral Yoga's higher Spiritual teaching of combining the passive calm-indifference of the silent *Ishwara* with the active confrontation of the violent *Ishwari* against the haters of the Divine and retains at once his law of the Soul, *Swadharma* and the law of the Nature, *Swabhava*. His Divine mechanism of action, if he is having any, then to transform error, sin and falsehood from within and without of the wearisome book and covers all for the revelation of the Divinity.

A true and spontaneous Spiritual order is the highest law of existence held up by the Divine Being to the seeker. The liberation from constructed law into the law of the Self and an abandonment from lower constructed truth of mind, life and body for highest essential truth of Being is the authentic law of Divine identity where one experiences inner freedom without outer order and the manifestation would be merely a shifting chaos. Or as it suggests, to make life as an inert leaf in the hand of the Divine Master lying passive or driven by the wind or even extravagant in outer gust. The experience of this inner freedom can be combined along with the ordering self-knowledge of Supramental *Mahashakti* for the harmony of outer world potential multiplicity and this is an issue still hangs in the mighty hand of *The Mother*.

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