

Yoga Sadhana Camp

(From 11.06.2018 to 15.06.2018)



Edited by S.A. Maa Krishna,
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Om Namō Bhagavateh

“For serious people, it is the *The Synthesis (of Yoga)* and *The Life Divine* that should be chosen.... *The Mother* (book), but that touches mostly *India*, because they worship *the Mother*...”

The Mother

31st July, 1965

Divine Amar Atman!

Divine Blessed Aspirant Souls,

All love and The Mother’s special blessings to you (all participants). On behalf of The Mother’s International Centre Trust, a Yoga Sadhana Camp is organised from 11.06.2018 to 15.06.2018, which takes place every year. The objective of this camp is to study how Sri Aurobindo’s ‘The Mother’ book is continuation of sadhana of the book ‘The Synthesis of Yoga,’ the principal Shastra of integral Yoga and how this book is linked with ‘The Bhagavad Gita,’ ‘The Life Divine’ and ‘Savitri.’ For school students, inmates and devotees this camp is an awareness of higher Spiritual life and this awareness will help them in this and the succeeding births to pursue integral Yoga seriously. We are inviting you to participate in this movement of Consciousness to hold Their Love, Force, Wisdom and Grace.

With The Mother’s love and The Lord’s blessings,

At Their Lotus Feet

S.A. Maa Krishna

Founder

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“There is one divine Force which acts in the universe and in the individual and is also beyond the individual and the universe. *The Mother* stands for all these, but She is working here in the body to bring down something not yet expressed in this material world so as to transform life here—it is so that you should regard her as the Divine *Shakti* working here for that purpose.”

Sri Aurobindo

Yoga Sadhana Camp (From 11.06.2018 to 15.06.2018)

Program

04.00 A.M.	Rising Bell
05.00 A.M. to 06.00 A.M.	<i>Yogasana & Pranayama</i>
06.00 A.M. to 06.30 A.M.	Group Meditation
06.30 A.M. to 07.45 A.M. (Under construction)	<i>Karma Yoga</i> near <i>Sri Matrimandir</i>
07.45 A.M. to 08.15 A.M.	Breakfast
08.15 A.M. to 09.45 A.M. (Under construction)	<i>Karma Yoga</i> near <i>Sri Matrimandir</i>
10.00 A.M. to 10.30 A.M.	Meditation near the Sacred Relics
10.45 A.M. to 12.45 P.M.	Spiritual Discourse
12.45 P.M. to 01.45 P.M.	Lunch Break
01.45 P.M. to 03.00 P.M.	Work and leisure
03.00 P.M. to 04.45 P.M.	Spiritual Discourse
04.45 P.M. to 06.00 P.M.	<i>Karma Yoga</i> near <i>Sri Matrimandir</i>
06.00 P.M. (On 11.06.2018)	Spiritual Flag Hoisting
06.00 P.M. to 06.30 P.M.	Refreshment
06.30 P.M. to 07.00 P.M.	Group Meditation
07.00 P.M. to 08.00 P.M.	Question/Answer on above discourse
08.00 P.M. to 09.00 P.M.	Cultural Program.
09.00 P.M. to 09.45 P.M.	Dinner and <i>Karma Yoga</i>
10.00 P.M.	Silent Prayer near Spiritual Flag & Rest
10.00 P.M. (15.06.2018)	Camp Fire and Spiritual Flag down

N.B. Discourse Subject: 11.06.2018: Introduction of *The Mother* book
 12.06.2018: The Message of *The Mother* book, The Injunctions issued to the developing Souls who want to pursue integral Yoga, the Aim of integral Yoga
 13.06.2018: A review of *The Mother* book and its link with traditional Yoga, the indispensable Self-discipline
 14.06.2018: A review of *The Mother* book and its place in integral Yoga, Dangers and difficulties of the path,
 15.06.2018: Swadharma and Swabhava of the four-fold Mediatrix Mother and Recapitulation.

OM TAT SAT

“Intellectually, I don’t at all believe in taking others’ misfortunes upon oneself--that’s childish. But certain vibrations in the world must be accepted, exhausted and transformed. Inwardly, that’s the work I have been doing all my life--consciously, gloriously. But now it’s on a purely physical level, independent of all the realities of other worlds: it is in the body, you see. And this has given me a key, one of the necessary keys to the Work.”

The Mother
8th August, 1962

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Introduction

All *Shastra* are incomplete account of eternal unfolding of Knowledge. He who knows the Divine in all the principles of His existence is identified as integral Yogi. Integral Yoga explores all (ten) the planes of existence comprehensively. *The Mother* book briefly hints all the planes of consciousness and extensively explores the intermediate dynamic Spiritual planes in transforming mind, life and body which prepares the human vessel for Supramental action in Subconscious and Inconscious Sheaths.

The Mother book gives the message of drawing benefit from *The Mother's* external *Avatarahood*, who is worshipped throughout the ages under myriad names and forms. She reveals Herself in the physical world some ray of Her Divine Power, Divine Quality and Divine Presence through 'limited temperament and action'¹⁰ of Divine Workers, illumined Disciples, inner Warriors, ideal Sadhakas, good Trustees, Instruments, King Children and Emanations. Through Her help one can ascend in the ladder of Psychic, Spiritual and Supramental plane and can experience largest development in shortest possible time. Here the Soul's (*Jivatma*) relation with the Divine (*Paramatma*) in the form of Divine and Devotee, Teacher and Disciple, Master and Slave, 'the Father and the Son of certain symbolisms, the Divine Being (*Narayana*) and the divine Man (*Nara*)' is transformed into *the Mother* and consecrated Child relation and one will be established in the Consciousness of Soul's childhood after one ascends in the stair of Worker, Servant, Instrument and Slave. This state of oneness with the Divine Mother is a developed Soul status closer to Supramental world and is different from the unripe 'child-soul' as hinted in *The Synthesis of Yoga* and the unripe child-soul, *bala*,² as hinted in the Gita.

The Mother book seems to be written for the seekers of truth, identified here as *Sadhakas*, who are in the process of becoming Child through practice of this Yoga. *Sadhakas* are they who are established in higher planes of Consciousness or in contact with higher planes beyond the three *gunas* of Nature. They are also identified as faithful servant, ideal *Sadhaka*, Divine Worker, perfect Worker, selfless worker, illumined disciples of Truth, wise, efficient builder, Instrument and *Vibhutis* of *Ishwara*, Emanation. They are identified in *The Synthesis of Yoga* as developed Souls, ripened Souls, adult Souls, high-seated soul, liberated Soul, twice born Soul, Gnostic Soul, Bliss Soul who are primarily free from seven deformations, *vicaras*, of Nature. There the Souls, those who are bound to three modes of Nature are identified as developing Soul, unripe Soul, child Soul and once-born Soul. *The Mother* book also identifies developing Souls as separate worker, servant, rich (men), *tamasic* (men), *rajasic* (men), self-sufficient ignorant mind, vital man, harsh ascetic, *asura*, *rakshasa*, *pisacha*, haters

of Divine, ignorant, foolish and double minded personality dominated by three *gunas*.

The Mother's mission on earth is to build our Soul and Nature in to the Divine Truth in consistent with the decrees of the Supreme and draws us irresistibly towards the supreme ecstasies, the highest heights, the noblest aims and the largest vistas. Thus, She lifts Her Psychicised and Spiritualised children into Supramental status after prolonged training through partial Divine union and subsequently through complete Divine union.

Our Mission or the one and only purpose for which our life is destined is the Divine Work without all desire and self-regarding ego; all our life and not a part of life must be an offering to the Supreme and we must give ourselves completely without condition, demand and reservation and our only object in action shall be (1) to serve selflessly, (2) to receive inner growth, (3) to fulfil *the Mother's* Presence, (4) to become a manifesting instrument of the Divine *Shakti* in Her works. The perfection sought by us is to be one with Her in Her highest Spiritual and Universal action and to realise and possess the fullness of Her *Shakti* in our individual life.

Integral Yoga can begin with the aid of this book. Here, simultaneous growth of triple aspiration, triple rejection and triple surrender of lower Nature, *Apara Prakriti* of mind, life and body followed by triple growth of sincerity and triple faith are to be practiced. The simultaneous growth of the above fifteen faculties are practicable only in Integral concentration, and since we at present live with our mind with its exclusive concentration so we can concentrate on the development of one faculty at a time and thus one by one we will have to concentrate on the development of the fifteen faculties.

Prakriti's concentration around the *Purusha* is defined as Sincerity, similarly *Prakriti's* submission before *Purusha* is defined as surrender. *Purusha's* manifestation in *Prakriti* is supported by faith. The withdrawal of deformed nature of *Apara prakriti* by the indwelling *Purusha* is defined as rejection. Aspiration is the unveiling of the pure flame of the *Purusha*. The ego's faltering endeavour to unite with the Divine is defined as personal effort.

Aspiration, rejection and surrender are related with ascending movement of consciousness and a contact with the static Divine is established. Similarly faith, sincerity and surrender are related with manifestation of dynamic Divine in the lower sheaths through descent of Divine consciousness. A balance between the Divine union and Divine manifestation can be established by strengthening of all the five elements of Yoga. Out of these Surrender is treated as the crown and

central truth of integral Yoga. Absolute surrender to the Divine *Shakti* is identified as the right condition to live in Divine's permanent Supramental Presence.

A special chapter is devoted towards money, developed from *Tantric* acceptance of *Artha*, *Kama*, *Dharma* and *Mokha*, as this force is an important means of perfecting and building the material life. Money will have a great role in the Divine work and Supramental manifestation if it can be reconciled with the Divine Power and Divine Love. If developing Souls are allowed to utilise money for the Divine purpose then they can reconcile money with *rajasic* power and human love which can generate *asuric* action. So it seems that these Souls are unfit to handle money power for Divine purpose and they can adhere to the *Vedantic* self-discipline towards money which insists 'on a complete self-control, detachment and renunciation of all bondage to wealth and of all personal and egoistic desire for its possession. Some even put a ban on money and riches and proclaim poverty and bareness of life as the only spiritual condition.'¹¹ But this rejection, error and limitation of *Vedantic* self-discipline can be corrected by acceptance of more powerful *Tantric* self-discipline which is the prerogative of the developed Soul, here identified as *Sadhaka*. He will reconquer it from the hands of hostile forces for Divine action and uses it for the Divine life. In the Supramental life, world, Self and God are reconciled and also four Divine powers recognised in *Tantra*, that of *Artha*, money power, *Kama*, Divine Love, *Dharma*, the Divine Truth and *Mokha*, liberation of Soul are reconciled. So those who are pure, desireless, renounced the result of all action, do all work for the Divine, they can have greater control over the money force for Divine manifestation.

The first chapter of *The Mother* book gives importance to discernment of truth from falsehood and acceptance of the former by the rejection of the latter is the starting point of all Yoga. The second chapter gives importance to the psycho-spiritual *Vedantic* method to enter partial static and dynamic union with the Divine. The third chapter insists on integration of this Divine union through faith, sincerity and surrender. The fourth chapter stresses Supramental action and manifestation, for which an ideal *Sadhaka* can reconcile the Divine attributes of Power and Wealth with the purity of Divine Love. The fifth chapter hints the essence of *Karma Yoga* and attainment of dynamic oneness with the Divine Mother. The sixth chapter develops contact with the four mediatrix Mother Powers which is identified as extension of Yoga of Self-perfection hinted in *The Synthesis of Yoga*. This is also the supreme mystery, *the Gita* has hinted as four powers of *Manu*, '*chatvaro manabasthata*'¹ but never developed. The method of self-discipline proposed by *The Mother* book seems to be simple but its objective is difficult to realise and there are still many missing links that will connect the static and dynamic Divine. It proposes to initiate transformation of Nature with the aid of *Purusha Yajna* and intensifies and complements this action by more powerful *Prakriti Yajna*. In *Purusha Yajna* or *Vedantic* Sacrifice, the ascent of the Soul is

followed by descent of descent of *Shakti* and in *Prakriti Yajna* or *Vedic Sacrifice*, the descent of *Shakti* is followed by ascent of the Soul. This movement between static and dynamic Divine consciousness is the sole subjective Divine action of a *Sadhaka* for which all objective Divine actions are means.

The first chapter hints of difficulties and danger of the path and the *Vedantic* solution of renunciation, which can be further nourished through *Tyaga*, *Vairagya*, *Abhyasa*, *Samyama* and *Tapasya* and the final culmination in surrender and self-offering of being and nature. The second chapter gives inner aid, *antara avalambana*, and not the outer aid, *bahya avalambana*, for pursuing integral Yoga and it is through aspiration, rejection and surrender one can experience static Divine union and subsequently dynamic Divine union. The third chapter stresses the inner method of faith, sincerity and surrender as means of entering contact with dynamic Divine *Mahashakti*. The first three chapters are for both developing and developed Souls through *Vedantic* method of self-discipline in order to arrive at the *Tantric* aim of last three chapters, of perfecting, of beautifying and of harmonising outer life by reconciling money power with the purity of Divine Love and attaining dynamic oneness with the Divine Mother with the aid of consecrated action and realisation of fourfold Divine *Mahashaktis* with the activation of Spiritual Being or Soul in mind or *Akshara Purusha*. Fourth chapter is the test of capacity of a developed Soul, here identified as ideal *Sadhaka*. In its use in outer life, wealth, power and human love are distortion of original Divine attributes and if they can retain and reconcile their original Divine attribute through perfection of a human vessel, then the Supramental manifestation become practicable. Since money is utilised for perfection, beautification and harmonisation of outer vital and physical life, so it may be considered combination of original Divine attributes of *Mahasaraswati* and *Mahalakshmi*.

This indispensable negative self-discipline of renunciation of the first chapter for beginners of Yoga is linked with second chapter with the constant rejection of *tamasic* Ignorance of body, *rajasic* falsehood of the vital and *sattwic* limitation of mind and intellect. The third chapter is linked with the first chapter with rejection of doubt (fear and impatience) to strengthen faith, rejection of artificiality, dishonesty, hypocrisy, dullness and inertia in order to increase sincerity and rejection of selfishness, motive and fruit of action in order to arrive at self-less self-giving. The fourth chapter is linked with the first chapter by the message that the Divine work can continue by not mixing money power which are contaminated by truth and falsehood and by not mixing the Soul saving Divine Love with Soul slaying human love. The fifth chapter gives the message for the Divine work, ego, desire, attachment to work, its result and doership of work must be rejected. The above law of rejection in the mental, Psychic and Spiritual plane is not applicable in the Supramental Consciousness as its Light and Truth will freely and stupendously penetrate into Ignorance, Falsehood, limited perfection of

mind, doubt, insincerity, selfishness, misuse of money, *rajasic* power, human love and undivine action and transforms their distortion of truth into Divine attributes.

The first chapter is linked with the sixth chapter where the Spiritual Mother in the form of *Maheswari* rejects and punishes the *Asura*, *Rakshasa*, *Pisacha* and other hostile and ignorant forces and compel them consequence of their hostility. As Spiritual Mother in the form of *Mahakali*, she is terrible, dangerous and ruthless against *Asuras* and haters of the Divine. She does not tolerate man's thousand imperfection, unwillingness to change, indifference, negligence, sloth in divine work, untimely slumberer, loiterer, all obstinately ignorant and obscure habits and deals roughly, angrily and severely with them and smites awake at once with sharp pain. As the Spiritual Mother in the form of *Mahalakshmi*, she repels all that is ugly, mean, base, poor, sordid, squalid, brutal, reluctance towards the growth of love and beauty. She leaves the human heart if it is surrounded with selfishness, hatred, jealousy, malignance, envy, strife, treachery, greed, ingratitude, grossness of passion and unrefined desire. She does not like ascetic bareness, harshness, suppression of heart's deeper emotions and rigid repression of soul's and life's parts of beauty. As Spiritual Mother of *Mahasaraswati* she abhors carelessness, negligence, indolence, all deceptive, hasty and feet dragging work, all clumsiness, misfire, false adaptation and misuse of instruments and faculties and leaving of works undone or half done. She does not tolerate double mind, dramatic exaggeration, self-deceit and pretence. In the Supramental Consciousness, the Mother as Supramental *Mahashakti* does not reject them but transforms them by suffusion of Supramental energy and force. So, all negative energies are automatically rejected, become powerless and obsolete in the Supramental world. But for such Supramental action, the human vessel has to undergo prolonged training in the mental, Psychic and Spiritual plane and sufficiently enlarge and harmonise itself.

We can draw largest benefit from Her external *Avatarahood*, if we can accept the significance of Her Divine birth, Divine Action and Divine departure from earthly life in totality. *The Mother* clarified that those who truly love Her must read Her Teaching in *French*, as the supreme Knowledge descended to Her in original *French* whose Divine vibration is something untranslatable³ in other languages. The other necessary means of becoming closer and intimate with *The Mother* is to train the body rigorously with physical education and to accept *Karma Yoga* and all action must be supported and subordinated by uninterrupted *Japa*.⁴ She also puts condition that if anyone wants to satisfy⁵ Her, he must enter deep inside of *Sri Aurobindo's* writings in *English* and all these developed descended supreme Knowledge has its accurate representation in the ancient *Sanskrit* tongue. Apart from Her Spiritual identity of Mediatrix Mother power revealed in *The Mother* book, Psychic identity of Executrix Mother Power revealed in *The Synthesis of Yoga*, Supramental identity of Creatrix Mother Power

revealed in *Savitri* book, Her material existence takes special care of each children and She asks nothing in return of what she pours down of the Divine Love.

Sri Aurobindo clarified that a *Sadhaka's Yoga* will succeed if he accepts (dynamic) Divine as the 'one and only aim'⁶ of the life and not one of the aims to be pursued in this life and this Divine must be accepted primarily⁷ as Self-concentration of Divine union and secondarily as subordinate Divine action of self-expansion. He will succeed in own path of Yoga if he follows the self-disciplines of ancient *Vedantic* Seers, psycho-spiritual methods, *antara-avalambana*, subordinated by the psycho-physical methods, *bahya-avalambana*, of the later *Vedantists*, *Tantrics*, *Raja* and *Hattha Yogis*. If this symmetry is altered, then it will give birth to fear, doubt and impatience and the effort of all life will be narrowed to the limitation of this life. *The Mother* observed that *Sri Aurobindo* was not only Supreme optimist and Supreme harmonist but also was against any 'negative criticism'⁸ towards the world and surrounding and one can carefully note the injunction He issued in *The Life Divine* for a *Sadhaka* of integral Yoga or the Gnostic Soul that he would under no circumstance 'set the power and knowledge in him against the power and knowledge of others or affirm himself as an ego striving against other egos.'⁹

So *Sri Aurobindo's 'The Mother'* book is identified as the initiator of supreme affirmative energy and through contact with this dynamic Divine realisation the individual, the community and the race can experience supreme Divine transformation. It speaks of double truth, the truth that rejects falsehood and the truth that is supremely destructive of all falsehood; the former is Psychic and Spiritual energy and the latter is Supramental energy. After *The Mother* and *Sri Aurobindo's* arrival, a new Consciousness or Supramental Consciousness is already active in earth's atmosphere very close to material world and more and more young aspirants will be open towards it unknowingly and witness miraculous result. But the flash of this Supreme consciousness can be stabilised after the intermediate planes are thoroughly explored through prolonged *sadhana*.

OM TAT SAT

References:

- 1: The Gita-10.6,
- 2: The Gita-5.4,
- 3: "So I have said that if people want to read what I have written...**but those who want to read me, well, let them learn French, it won't do them any harm!...**

French gives a precision to thought like no other language. Because it's something else altogether. Untranslatable, not the same mentality! Like French humour and English humour—so far apart that they are usually impervious to each other!" *The Mother's Agenda-3/347*,

4: "...that is the *Japa* I do now—I do it all the time, while sleeping, while walking, while eating, while working, all the time.' The Mother's Agenda-4/131,

5: "If you really want to please Me (I believe you do!),... concentrate on the book on *Sri Aurobindo*—**you can't imagine how much I am interested!** And as I LOOK, I see into the future (not with this little consciousness), I see that it's a thing of GREAT importance. It will have a great action. So, I want to clear the way for you now, for us to have time." The Mother's Agenda-2/156,

6: CWSA/23/The Synthesis of Yoga-71,

7: "Here, in these **two forms of the spiritual evolution**, the esoteric and the exoteric, the way of the mystic and the way of the religious man, we see a double principle of evolutionary Nature, the principle of intensive and concentrated evolution in a small space and the principle of expansion and extension so that the new creation may be generalised in as large a field as possible." CWSA-22/The Life Divine-903, "For the methods of the integral Yoga **must be mainly spiritual**, and dependence on physical methods or fixed psychic or **psycho-physical processes** on a large scale would be the **substitution** of a lower for a higher action." CWSA-23/The Synthesis of Yoga/542, "Formulas and their application, **a mechanisation of latent forces** (for example of *Japa*), can be astonishingly effective in the occult use of mind power and life power just as it is in physical Science, but this is only **a subordinate method** and a limited direction." CWSA-22/The Life Divine/909, "It is at this point that religion (representing self-expansion) **must learn to subordinate itself** (to self-concentration of Spirituality), not to insist on its outer characters, but give full scope to the inner spirit to develop its own truth and reality." CWSA/22/The Life Divine-897,

8: The Mother's Agenda-25.12.1969,

9: CWSA/22/The Life Divine-1069,

10: The Mother-27,

11: The Mother-15,

The Message of The Mother book

'The Mother' book is recognised by few as continuation of *sadhana* of 'Yoga of Self-perfection' revealed in *Sri Aurobindo's* principal teachings, *The Synthesis of Yoga*. The objective of this little book is to enter dynamic relation with the Divine, through activation of Soul in mind. This discovery of Spiritual Self and dynamise it as four-fold Divine *Mahashakti* paves the passage clear for 'largest development' in 'shortest way'¹ and 'shortest time.' Thus the whole range of human life experiences liberation of Soul and transformation of Nature. Since this is a book of practice for developed Souls, so, for us, as developing Soul, this is a book of supreme awareness of higher Spiritual life and this awareness will help in succeeding births to pursue this Yoga seriously and entirely.

This imperishable Yoga of largest development in shortest possible path was revealed by *Lord Sri Krishna* to *Vivasvan* (the Sun God) during the beginning of creation. *Vivasvan* gave it to *Manu*, the father of men. *Manu* gave it to *Ikshavaku*, the head of the Solar line. Thus it came down from royal sage to royal sage till it was lost in the great lapse of Time. This same ancient and original Yoga was declared again to *Arjuna* by *Lord Sri Krishna* in the war field of *Kurukshetra*. The Lord first asks *Arjuna* to pursue *Sankhya/Buddhi/Jnana Yoga* to open his Spiritual being/*Akshara Purusha*, before beginning the great task of *Karma Yoga* in the war field. With the opening of *Akshara Purusha* of immutable and silent Self, his pursuance of *Karma Yoga* became easier and thus his Psychic being/*Kshara Purusha* was made open. After he is established in *Karma* and *Jnana Yoga* or after he moved a long period between *Kshara Purusha*/waking trance and *Akshara Purusha*/non waking trance, superseding his three gunas, the Lord asked him to practice *Bhakti Yoga* and taught that *Bhakti* through which the *Purushottama* Consciousness was made open. Thus *Arjuna* was able to move his Consciousness between *Kshara*, *Akshara* and *Purushottama* and finally established himself in *Purushottama* Consciousness of waking trance. This is the highest secret, *rahasyam uttamam*, revealed to *Arjuna*. So the Lord said, "This same ancient Yoga has been today again declared to thee by Me, for thou art My devotee and My friend; this is the highest secret, *rahasyam uttamam*."²

Now this truth or highest secret of *Purushottama* Consciousness and its dynamic state, *Para-prakriti*, is again revealed to *Sri Aurobindo* in *The Synthesis of Yoga*, where he gave importance of opening first of the Soul in mind or Spiritual being. Next by its descent as dynamic *Shakti*, the Psychic being in the heart will open and by its ascent as static Spiritual Consciousness, the Supramental Being will open. When the intermediate Psychic and Spiritual planes are thoroughly explored, then the Supramental *Mahashakti* will descend to the lower nature of mind, life, body, Subconscient and inconscient Sheaths and pursue large

transformation action. This truth has been further clarified and simplified in *The Mother* book where the intermediate Spiritual plane is thoroughly dynamised by four mediatrix Mother Powers, who will make Supramental action facile and easy.

The Psychic training is the energising of the Psychic sheath in the heart by opening the Psychic being and leading towards the emergence of new faculty of law of consecration, awareness of true motive of life, knowledge on past, present and future, limitless expansion of Consciousness to arrive at universality. Psychic opening draws one towards the immortal life, ever progressive change, unbroken continuity in the world of forms, meets the Immanent God dwelling in each form. The true Psychic Soul is the flame of the Godhead, always alight within us, inextinguishable even by that dense unconsciousness which obscures our outward life. It is the flame born out of the luminous Divine inhabitant of the Ignorance, grows in it till it is able to turn the being towards the Knowledge of Self and the Divine, towards the supreme Truth, the supreme Good, the Divine heights and largeness. Our true Soul is a pure power of light, love, joy, beauty and harmony. It is the individual Soul, the *Chaitya Purusha*, supporting Mind, Life and Body and standing behind the subtle mental, vital and physical being, watching and profiting by their development in us. This inmost Psychic entity puts forward a Psychic personality which flowers as the saint, the sage and the seer and it changes, grows and develops from life to life; for this is also the traveller from the birth to death and from death to birth and our nature is its manifold changing robe.

The Spiritual training is the energising of the Spiritual sheath above the head by opening the Spiritual being and leading towards the discovery of a vast static and silent Self which we feel as our real basic existence, realise our extinction, a *Nirvana* both of our active Nature and of the sense of Self into a Reality that is indefinable and inexpressible and we realise that this Self is not only our Spiritual being but the true self of all others or cosmic Self. The Spiritual opening throws one outside all creation, draws to live in infinite and eternal consciousness which is timeless and spaceless, meets the transcendent God beyond all forms.

The Mother's Spiritual Consciousness mediates between the sanction of the Supramental Grace from above and the fixed unfailing human aspiration that calls from Psychic being. Thus it is the very highest Supramental Force descending from above and an opening towards it from below (Psychic being) can victoriously handle and transform the difficulties of physical Nature. The three elements of transformation are identified as Consciousness, Plasticity and unreserved Surrender. The unreserved glad surrender of inner and outer being will awaken consciousness everywhere and bring plasticity in to all the parts of the Nature. Even the body too will awake at last to the touch of the Supramental Force and

feel all Her powers permeating from above the head, below the feet and all around it and thrill to a supreme Love and Ananda.

The starting point of *the Mother's Yoga* is identified as to detect first what is false or obscure in a seeker and persistently reject it. This will permit the unfailing aspiration to rise like a flame from his Psychic being and burn upward towards the heaven. Then submission of his *Prakriti* near the *Purusha* which is identified as surrender permits the *Prakriti* to merge with *Purusha* and the partial Divine Union is realised. This Divine union causes to *Prakriti* to concentrate more and more around *Purusha* which is identified as sincerity. And through sincerity his union with the Divine is prolonged and *Sraddha* becomes active in which the *Purusha* pours down into *Prakriti* its attributes in the form of Truth, Love, Delight, Will, Wisdom and the Divine *Shakti* is realised. Then this action of divine *Shakti* becomes frequent and constant and one realises oneness with the *Shakti*. This is identified as the **last stage of perfection** and he is completely identified with the Divine Mother and feels himself to be no longer another and separate being, worker, servant, instrument and slave but truly a child and eternal portion of Her consciousness and force. This Spiritual consciousness and force do at each moment transform mind, life and body and shape in the midst of imperfection the perfection that is to come and when the Four Spiritual *Mahahaktis* have founded their harmony and freedom of movement, then the Supermind and those other rarer Powers of *Ananda* manifest in the earth movement and they lift his being as Gnostic and Bliss Soul. He meets *the Mother* directly as Supramental *Mahashakti* and the Supramental action becomes possible. In the Supramental, all the movements are the steps of Truth and possess his outer life with the purity of Divine Love and for perfection of outer life the money and power are to be reconciled with Divine Love. Thus wealth is brought under perfect Supramental control and a *Sadhaka* carrying Supramental energy has to reconquer it for the Divine to whom it belongs and uses it divinely for the Divine life.

The Important Secret of *The Mother Book* or Dynamic Divine union:

‘The last stage of this perfection will come when you are completely identified with the Divine Mother and feel yourself to be no longer another and separate being, instrument, servant or worker but truly a **child** and eternal portion of her consciousness and force. Always she will be in you and you in her; it will be your constant, simple and natural experience that all your thought and seeing and action, your very breathing or moving come from her and are hers. You will know and see and feel that you are a person and power formed by her out of herself, put out from her for the play and yet always safe in her, being of her being, consciousness of her consciousness, force of her force, ananda of her Ananda. When this condition is entire and her **Supramental** energies can freely move you, then you will be perfect in divine works; knowledge, will, action will

become sure, simple, luminous, spontaneous, flawless, an outflow from the Supreme, a divine movement of the Eternal.’ 25-26

The More Important Secret of *The Mother Book* or complete Divine union:

“There are two powers that alone can effect in their conjunction the great and difficult thing which is the aim of our endeavour, a fixed and unfailing aspiration that calls from below (Psychic Being) and a supreme Grace (Supramental Being) from above that answers.” 1

Its complementary line:

“The Supramental change is a thing **decreed** and inevitable in the evolution of the earth-consciousness; for its upward ascent is not ended and mind is not its last summit. But that the change may arrive, take form and endure, there is needed the **call from below** (*Annamaya Purusha, Pranamaya Purusha, Manamaya Purusha* and *Chaitya Purusha*) with a will to recognise and not deny the Light when it comes, and there is needed the sanction of the Supreme from above (*Vijnanamaya Purusha* and *Anandamaya Purusha*).” 61

The Most Important Secret of *The Mother Book* or Total dynamic Divine Transformation:

“Even the body will awake and unite at last its consciousness subliminal no longer to the Supramental superconscious Force, feel all her powers permeating from above and below and around it and thrill to a supreme Love and Ananda.” 57
The above words can be linked with following lines:

“Our life is entrenched between **two rivers of Light**,
We have turned space into a gulf of peace
And made the body a Capitol of bliss.”

Savitri-531

“The first and the highest are truth; in the middle there is falsehood, but it is taken between the **truth on both sides** of it and it draws its being from the truth.”

Brihadaranyaka Upanishad-V.5.1.

(The meaning of above line can be interpreted as, there is a Truth-Consciousness or Supramental concealed in the Inconscient sheath below and revealed in the Superconscient sheath above. In between these two, the intermediate sheaths of Subconscient, Physical, Vital, Mental, Psychic, Spiritual and Universal planes exist where falsehood can enter or ‘All was a chaos of true and false,’ (Savitri-244). Truth-consciousness is pressing from both ends to turn the misconstruction and transform the seven sheaths into the truth of life and truth of spirit.)

“Extended within the Infinite...**headless and footless**, concealing his two ends.”

(The meaning of the above line can be interpreted as the Supramental is all pervading and can penetrate all the sheaths and can be approached from the two gates of head and feet.)

In *The Mother* book, the first secret of receiving Divine call, “a fixed unflinching aspiration that calls from below and a supreme Grace from above that answers,”³ and the last secret of physical transformation, “feel all her powers permeating from above and below and around it and thrill to a supreme Love and Ananda,”⁴ are included in its discussion. Cellular transformation is the last transition through which humanity can proceed through development of three elements of Yoga that of awakening integral consciousness in all parts of being, integral plasticity of *Para* and *Apara-Prakriti* and integral surrender known as combination of *Purusha Yajna* and *Prakriti Yajna*.

The Intermediate and the Highest Hinted Secret of *The Mother* Book:

The Mother book hints about executrix and creatrix Mother Powers but never developed it. But it has developed sufficiently the powers and personalities of the Mediatrix Spiritual Mother.

The Executrix Psychic Mother:

“Open rather your soul to her and be content to feel her with the psychic nature (four-fold Psychic Mother) and see her with the psychic vision (through essential concentration) **that alone make a straight response to the Truth**. Then *the Mother* herself will enlighten their psychic elements your mind (with *Brahma Shakti*) and heart (with *Kshetra Shakti*) and life (with *Vaisya Shakti*) and physical consciousness (with *Shudra Shakti*) and reveal to them too her ways and her nature.” 58

(The four-fold Psychic Mother Powers are hinted here but never developed. It is developed in *The Synthesis of Yoga* and hinted in the Gita as *chaturvarnam mayasrustam*.)

The Creatrix Supramental Mother:

“...it is only the very highest supramental Force descending from above and opening from below (recognition of this Force by mind, life and body) that can victoriously handle the physical Nature and annihilate its difficulties...” 1-2

The Creatrix Bliss Mother:

“There are other great Personalities of the Divine Mother, but they were more difficult to bring down and have not stood out in front with so much prominence in the evolution of the earth-spirit. There are among them Presences indispensable for the Supramental realisation, --most of all one who is her Personality of that mysterious and powerful ecstasy and *Ananda* (‘The eyes of the **creatrix Bliss** are closed’ Savitri-628) which flows from a supreme divine Love, the *Ananda* that alone can heal the gulf between the highest heights of the

Supramental spirit and the lowest abysses of the Matter, the *Ananda* that holds the key of a wonderful divinest Life and even now supports from its secrecies the work of all the other Powers of the universe.” 53

The Supreme Word of *The Mother* book: The *Mahabakya* or the supreme word of *The Mother* book is identified as :

“The power that **mediates** between the sanction (of Supramental Force) and **the call** (of Mind, Life, Body and Psychic being) is the (Spiritual) presence and power of the (Mediatix) Divine Mother. The (Creatrix) Mother’s (Supramental) power and not any human (Mental) endeavour and (Mental and Spiritual) *tapasya* can alone rend the lid (of Over mind) and tear the (golden) covering and shape the vessel and bring down into this world of obscurity and falsehood and death and suffering (Supramental) Truth and (Supramental) Light and Life Divine and the immortal’s *Ananda*.” 61-62

This supreme word is linked with *The Life Divine* as:

“A long, difficult stage of constant effort, energism, austerity of the personal will, *tapasya*, has ordinarily to be traversed before a more decisive stage can be reached in which a state of **self-giving of all the being** to the Supreme Being and the Supreme Nature can become total and absolute.” CWSA-22/*The Life Divine*/963-64

This supreme word is linked with *The Synthesis of Yoga* as:

“This character of our actually realised being and therefore **our Yoga** imposes on us certain limitations and primary difficulties which can only be overcome by (1) divine help (by consecration) or (2) **an arduous practice**, and in reality (3) **only by the combination of both these aids**.” CWSA-23/*The Synthesis of Yoga*-392

This supreme word of *The Mother* book can be linked with the supreme word, *paramam vacah*, of the Gita which repeats:

“*Sarva dharman paritejya mam ekam saranam braja. (The Gita-18.66)* Abandon all laws of mind, life and body and take refuge in My supreme Psychic, Spiritual and Supramental Being alone.” Or

“Listen again to My **supreme word**, the most secret truth of all; intimate beloved art thou of Me, therefore shall I speak this for thy highest good. Become My-minded, My lover and adorer, a sacrificer to Me, bow thyself to Me; to Me thou shalt come, this is My pledge and promise to thee, for dear art thou to Me. Abandon all lower *dharmas*, laws of mind, life and body and take refuge in Me alone, My highest *Dharma*. I will deliver thee from all sin and evil of *apara prakriti*, do not grieve.” *The Gita*-18.64, 65, 66.

The supreme word of *The Mother* book can be linked with the supreme word, *paramam vacah*, of *Savitri*, where we can meet the consecrated *Satyavan* as:

“If there is a yet happier greater god,

Let him first wear the face of *Satyavan*
And let his soul be one with him I love;
So let him seek me (Savitri) that I may desire.”

Savitri-614

Like the Supreme secret, *rahasyam uttamam*, the Supreme Word, *Paramam vacah* of the Gita and integral Yoga are almost same, which is the highest mystery of absolute surrender to the Divine Guide, *Purushottama*. “Abandon all *dharmas*, give thyself to the Divine alone, to the supreme Godhead above and around and within thee: that is all that thou needest, that is the truest and greatest way, that is the real deliverance.”⁵ In integral Yoga, *Purushottama* state is also dynamised as *Para Prakriti*, the Divine Mother, the Supramental *Mahashakti*, carrying within Herself the *Akshara* and *Kshara*; in regards to *Akshara* She is the intermediate *Para Shakti* of fourfold Spiritual Power, holding the Immutable *Purusha* in Her Self; in regard to *Kshara*, She is the intermediate *Para Prakriti* of fourfold Soul force, mobile cosmic energy manifesting all beings and becoming, holding the mutable *Purusha* within Her. In integral Yoga, the *Vedanta* or *the Gita* and *the Tantra* are synthesized; the former draws back from world nature and leans on the *Ishwara* aspect of the Divine for supreme realisation; whereas the latter possesses and dominates the world nature and leans on the *Ishwari* aspect of the Divine for supreme realisation.

The Mother book asks the truth seekers who have received the Divine call, to fulfil at least four conditions for the constant flow of Supramental Divine Grace that can annihilate all difficulties of Physical nature. These four conditions are, “total and sincere surrender,” “exclusive self opening to the divine Power,” “constant and integral choice of the Truth that is descending,” and “constant and integral rejection of falsehood of the mental, vital and physical Powers and Appearances that still rule the earth Nature.”⁶ The highest declaration with which it confirms the transformation action is to depend on “*The Mother’s* (Supramental) Power”⁷ alone in preference to “any human (mental) endeavour and (Spiritual) *tapasya*”⁷ which alone can “bring down into this world of obscurity and falsehood and death and suffering Truth and Light and Life divine and the immortal’s *Ananda*.”⁷

OM TAT SAT

References:

- 1: CWSA/24/The Synthesis of Yoga-613,
- 2: The Gita-4.3,
- 3: The Mother-1,
- 4: The Mother-57,
- 5: CWSA/19/Essays on the Gita-556,
- 6: The Mother-2,
- 7: The Mother-61-62.

Injunction issued to Developing Souls

The Synthesis of Yoga, the principal *Shashtra* of integral Yoga issues injunctions to developing Soul that ‘each man in this path has his own method of Yoga’¹ or ‘each man is able to follow his own path of Yoga;’² and he can begin and continue this great and difficult integral Yoga through all life or in succession of past and present and future births through ancient *Vedantic* method in order to arrive at *Tantric* aim. He must not misunderstand various diversity of integral Yoga and as a remedy he has to be made aware of the necessity of thorough mental study of *The Mother* and *Sri Aurobindo’s* Teachings. In His principal Teachings, a clear distinction has been drawn between developing Souls and developed Souls, dispensable and indispensable self-discipline, later *Vedantic* Ascetics and the ancient *Vedantic* Seers, *Vedantic* Self-discipline of passive mind and *Tantric* Self-discipline of active mind, monotheism and polytheism and dangers and difficulties of this path. This exercise will be incomplete without Spiritual experience and thorough Spiritual Knowledge on Them.

The Nine Injunctions Issued to the Developing Souls (once born Soul) who are aspiring to become the Beginners (twice born Soul) of integral Yoga:

“In the ancient *Indian* distinction between the **once born** and the **twice born (Dvija)**, it is to this material man that the former description can be applied. He does Nature’s inferior works; he assures the basis for her higher activities; but not to him easily are opened the glories of her **second birth (Dvija)**.”³

Sri Aurobindo

1: “If we are to attempt an integral Yoga, it will be as **well to start with** an idea of the Divine that is itself integral. There should be an aspiration in the heart wide enough for a realisation without any narrow limits. Not only should we avoid a sectarian religious out-look, but also all one-sided philosophical conceptions which try to shut up the Ineffable in a restricting mental formula. The dynamic conception or impelling sense with which **our Yoga can best set out** would be naturally the idea, the sense of a conscious all-embracing but all-exceeding Infinite.”⁴ “(1) A discovery of the Divinity in oneself is his **first object** (of integral Yoga), (2) (second object of integral Yoga) but a total discovery too of the Divinity in the world behind the apparent denial offered by its scheme and figures and, (3) **last** (third object of integral Yoga), a total discovery of the dynamism of some transcendent Eternal; for by its descent this world and self will be empowered to break their disguising envelopes and become divine in revealing form and manifesting process as they now are secretly in their hidden essence. This object of the integral Yoga must be **accepted wholly** by those who follow it, but the acceptance must not be in ignorance of the immense stumbling-blocks that

lie in the way of the achievement; on the contrary we must be fully aware of the compelling cause of the refusal of so many other disciplines to regard even its possibility, much less its imperative character, as the true meaning of terrestrial existence.”⁵

2: “The Yoga **must start** with an effort or at least a settled turn towards this total concentration. A constant and unfailing will of consecration of all ourselves to the Supreme is demanded of us, an offering of our whole being and our many-chambered nature to the Eternal who is All. The effective fullness of our concentration on the one thing needful to the exclusion of all else will be the measure of our self-consecration to the One who is alone desirable. But this exclusiveness will in the end exclude nothing except the falsehood of our way of seeing the world and our will’s ignorance.”⁶

3: “(1) In the first movement of **self-preparation**, the period of personal effort, the method we have to use is this concentration of the whole being on the Divine that it seeks and, as its corollary, this constant rejection, throwing out, *katharsis*, of all that is not the true Truth of the Divine. An entire consecration of all that we are, think, feel and do will be the result of this persistence. This consecration in its turn must culminate in an integral self-giving to the Highest; for its crown and sign of completion is the whole nature’s all-comprehending absolute surrender. (2) In the **second stage** of the Yoga, transitional between the human and the divine working, there will supervene an increasing purified and vigilant passivity, a more and more luminous divine response to the Divine Force, but not any other; and there will be as a result the growing inrush of a great and conscious miraculous working from above. (3) In the **last period** there is no effort at all, no set method, no fixed *sadhana*; the place of endeavour and *tapasya* will be taken by natural, simple, powerful and happy disclosing of the flower of the Divine out of the bud of a purified and perfected terrestrial nature. These are natural successions of the action of the Yoga.”⁷

4: “In the spiritual domain the essence is always one, but there is yet an infinite variety and, at any rate in the integral Yoga, the rigidity of a strict and precise mental rule is seldom applicable; for, even when they walk in the same direction, **no two natures proceed on exactly the same lines**, in the same series of steps or with quite identical stages of their progress. It may yet be said that a logical succession of the states of progress would be very much in this order. (1) First, there is a large turning in which all the natural mental activities proper to the individual nature are taken up or referred to a higher standpoint and dedicated by the soul in us, the psychic being, the priest of the sacrifice, to the divine service; (2) next, there is an attempt at an ascent of the being and (3) a bringing down of the Light and Power proper to some new height of consciousness gained by its upward effort into the whole action of the knowledge.”⁸

5: “It is binding on **the developing (Soul)** but not yet perfectly developed individual in the shape of social duty, family obligation, communal or national demand, so long as it is not in conflict with his growing sense of the higher Right. But the *sadhaka* of the *Karmayoga* will abandon this also to the Lord of works. After he has made this surrender, his social impulses and judgments will, like his desires, only be used for their exhaustion or, it may be, so far as they are still necessary for a time to enable him to identify his lower mental nature with mankind in general or with any grouping of mankind in its works and hopes and aspirations. But after that brief time is over, they will be withdrawn and a divine government will alone abide. He will be identified with the Divine and with others only through the divine consciousness and not through the mental nature.”⁹

6: “If any **social law is obeyed**, it will not be from physical necessity or from the sense of personal or general interest or for expediency or because of the pressure of the environment or from any sense of duty, but solely for the sake of the Lord of works and because it is felt or known to be the Divine Will that the social law or rule or relation as it stands can still be kept as a figure of the inner life and the minds of men must not be disturbed by its infringement. If, on the other hand, **the social law, rule or relation is disregarded**, that too will not be for the indulgence of desire, personal will or personal opinion, but because a greater rule is felt that expresses the law of the Spirit or because it is known that there must be in the march of the divine All-Will a movement towards the changing, exceeding or abolition of existing laws and forms for the sake of a freer larger life necessary to the world’s progress.”¹⁰

7: “(1) Hatred and (2) disliking and (3) scorn (extreme contempt) and (4) repulsion, (5) clinging and (6) attachment and (7) preference (The above seven deformations foreseen in integral Yoga can be compared with seven *vicaras* of the Gita, that of liking and disliking, *iccha*, *dwesa*, pleasure and pain, *sukham*, *dukham*, consciousness, *chetana*, collocation, *samghata*, persistence, *dhriti*) are natural, necessary, inevitable at a certain stage: they attend upon or they help to make and maintain Nature’s choice in us. But to the *Karmayogin* they are a survival, a stumbling block, a process of the Ignorance and, as he progresses, they fall away from his nature. The **child-soul** needs them for its growth; but they drop from an **adult (-soul)** in the divine culture. (1) In the God-nature to which we have to rise there can be an adamantine, even a destructive severity but not **hatred**, (3) a divine irony but not **scorn**, (4, 2) a calm, clear-seeing and forceful rejection but not **repulsion** and **dislike**. (1) Even what we have to destroy, we must not **abhor** or fail to recognise as a disguised or temporary movement of the Eternal.”¹¹ (5) “There can be for the seeker of the integral Yoga no **clinging** to resting-places on the road or to half-way houses; he cannot be satisfied till he has laid down all the great enduring bases of his perfection and broken out into its large and free

infinities, and even there he has to be constantly filling himself with more experiences of the Infinite.”¹² (6) “Therefore **attachment** and desire must be utterly cast out; there is nothing in the world to which we must be **attached**, not wealth nor poverty, nor joy nor suffering, nor life nor death, nor greatness nor littleness, nor vice nor virtue, nor friend, nor wife, nor children, nor country, nor our work and mission, nor heaven nor earth, nor all that is within them or beyond them. And this does not mean that there is nothing at all that we shall love, nothing in which we shall take delight; for attachment is egoism in love and not love itself, desire is limitation and insecurity in a hunger for pleasure and satisfaction and not the seeking after the divine delight in things.”¹³ (7) “For the perfect action and experience is not to be determined by any kind of mental or vital **preference**, but by the revealing and inspiring spiritual will which is the Shakti in her direct and real initiation. When I say that as I am appointed, I work, I still bring in a limiting personal element and mental reaction. But it is the Master who will do his own work through myself as his instrument, and there must be no mental or other **preference** in me to limit, to interfere, to be a source of imperfect working.”¹⁴

8: “Some therefore **must choose as a starting point** (1) a concentration in thought or contemplation or the mind’s one-pointedness to find the eternal reality of the Self in them; (2) others can more easily withdraw into the heart to meet there the Divine, the Eternal: (3) yet others are predominantly dynamic and active; for these it is to best to centre themselves in the will and **enlarge being** through works.”¹⁵

9: “The man of knowledge, the liberated soul offers on the contrary all his activities to the one eternal Godhead without any attachment to their fruit or to the satisfaction of his lower personal desires. He works for God, not for himself, for the universal welfare, for the Soul of the world and not for any particular object which is of his own personal creation or for any construction of his mental will or object of his vital longings, as a divine agent, **not as a principal and separate profiteer in the world commerce**. And this, it must be noted, is a thing that cannot be really done except in proportion as the mind arrives at equality, universality, wide impersonality, and a clear freedom from every disguise of the insistent ego: for without these things the claim to be thus acting is a pretension or an illusion.”¹⁶

Recapitulation:

A *Sadhaka*’s Spiritual life is secured through complete union of Soul with the Divine. His principal motive is to give Them (Divine) consecrated service and this slavehood to the Divine gives him right to enter deep into Their Teachings. Their Teachings contain vast wealth of Spiritual wisdom whose misuse¹⁸ can make life *asuric* and a separative commerce¹⁶ with the world for some personal gain may become predominant. If one accumulates Their Spiritual opulence rightly without ego, *vidhipurbakam*, then life will flower unimaginably with

predominance of Truth, Plasticity, Consciousness and Love in his frontal nature and he will serve as Instrument and Child of Her world action and world transformation.

OM TAT SAT

References:

- 1: CWSA-23/The Synthesis of Yoga-46,
- 2: CWSA-23/The Synthesis of Yoga-57,
- 3: CWSA/23/The Synthesis of Yoga-23,
- 4: CWSA/23/The Synthesis of Yoga-82,
- 5: CWSA/23/The Synthesis of Yoga-170,
- 6: CWSA/23/The Synthesis of Yoga-85,
- 7: CWSA/23/The Synthesis of Yoga-87,
- 8: CWSA/23/The Synthesis of Yoga-145,
- 9: CWSA/23/The Synthesis of Yoga-210-211,
- 10: CWSA/23/The Synthesis of Yoga-211,
- 11: CWSA/23/The Synthesis of Yoga-223,
- 12: CWSA/24/The Synthesis of Yoga-776,
- 13: CWSA/23/The Synthesis of Yoga-329,
- 14: CWSA/24/The Synthesis of Yoga-725.
- 15: CWSA/23/The Synthesis of Yoga-279,
- 16: CWSA/19/Essays on the Gita-458.
- 17: “Thy servitudes (slaves) on earth are greater, King,
Than all the glorious liberties of heaven.” Savitri-686,
- 18: “In one chapter of *The Synthesis of Yoga*, Sri Aurobindo **says that there is a state of consciousness in which all is from all eternity** –everything, without exception, that is to be manifested here...

Q:- In detail?

In a certain state of consciousness (I no longer remember what he calls it—I think it’s in the ‘Yoga of Self-Perfection’), one is perfectly identified with the Supreme, not in his static but in his dynamic aspect, the state of becoming. In this state, everything is already there from all eternity, even though here it gives us the impression of a becoming. And Sri Aurobindo says that if you are capable of maintaining this state, then you know everything: all that has been, all that is and all that will be –in an absolutely simultaneous way.

But you must have a firm head on your shoulders! Reading some of these chapters in ‘Self-Perfection,’ **I thought it would be better if it didn’t fall into just anyone’s hands.**

Anyway, in this state the feeling of uncertainty completely disappears (he explains it very well).” The Mother’s Agenda-2/170

The Study of *The Mother* Book in the Light of *The Gita*:

With our entry into Spiritual Self or *Akshara Purusha*, it is possible to enter into relation with *the Mother's* four *Shaktis* of *Maheswari*, *Mahakali*, *Mahalakhmi* and *Mahasaraswati* aspects and thus accelerate the individual transformation of mind, life and body and by down word movement of Spiritual being, the static Psychic Being or *Kshara Purusha* is opened and subsequently the fourfold Soul forces of *Brahma Shakti*, *Kshatra Shakti*, *Vaisya Shakti* and *Shudra Shakti* are dynamised. Similarly through the upward movement of Spiritual being, the Supramental Being is opened and subsequently its dynamic four-fold Supramental *Mahashaktis* resume their transforming action.

The four Mediatrix Spiritual Powers of *The Mother* are hinted in *the Gita* as *chatvaro manabasthatha*,⁶ the four *Manus* or the All Father, who created this existence with its four Powers of Wisdom, Power, Harmony and Perfection. These four Overmental Powers of the Divine Mother of Spiritual plane have descended into Psychic Plane as four Psychic soul forces as hinted in *the Gita*, *chaturvarnam maya srustam*,⁵ are *Brahma Shakti*, Soul force of Wisdom and Truth, *Kshetra Shakti*, Soul Force of Courage and Strength, *Vaisya Shakti*, Soul Force of Mutuality and Interchange and *Shudra Shakti*, the Soul Force or Works and Service.

The highest hinted secret of *the Gita* is liberation of Nature, which is like the Soul is beginningless, *anadi*(13.20) and also the doer of all action, *karta* (13.21, 31). The existence of the dual Godhead *The Mother* and *Sri Aurobindo* can be experienced in the *Gita* as *Para-Prakriti*, who has become the *Jiva* in the heart, *Paraprakritir Jivabhuta*⁷ and as *Kshara Purusha*, who has become *Jiva* in the heart, *Mamaibansa Jivabhuta*.⁸ So the *Jiva* in the heart is the meeting ground of *Purusha* and *Prakriti* and by this union the Soul ascends in consciousness and experiences *Ishwara* and *Shakti* union in the Spiritual plane above the head which the seat of *Akshara Purusha*. If the Soul further ascends in consciousness then it will experience *Parameswara* and *Parameswari* Divine union in *Purushottama* plane. And if this union is further dynamised to direct the Divine consciousness earthward then as hinted in *The Gita* the fivefold transformation of nature will be experienced which are identified as *Sadharmayam*, *Swaprakriti*, *Madbhava*, *Parambhava* and *juxtaposition of Madbhava and Parambhava* respectively. The Psychic, Spiritual and Supramental consciousness of the integral Yoga are equivalent of the *Kshara*, *Akshara* and *Purushottama* Consciousness of *the Gita*. The highest realisation of *Akshara Purusha* is *Brahma Nirvana*. If one will be able to invert the *Brahma Nirvana* Consciousness earth ward then the Cosmic Divine Being will act as Divine *Shakti* of four-fold characteristic of *Maheswari*, *Mahakali*, *Mahalakhmi* and *Mahasaraswati*. So the lessons learned from *the Gita* to elevate oneself to the *Brahma Nirvana* state becomes the key to the finding of the four *Shaktis* of integral Yoga of *The Mother* book.

The conditions of attaining *Brahma Nirvana* are firstly rejection of seven lower Nature as indicated in *the Gita* that of the desire, *kama*, attachment, *sangam*, ego, *ahamkara*, dualities, *dwanda*, *three gunas*, initiation of work, *sarbarambha parityagi* and old earth-bound association, *aniketa*. These are practiced in order to arrive at equality and the Soul is no longer attached to the enjoyments born of touches of outward things; secondly, mind is established in equality through practice of *titikha*, endurance, *udasinata*, indifference and *nati*, submission to the will of God; *titikha* is to bear in the body the velocity of desire, wrath, passion, cold and heat, pleasure and pain (verse-5.23); *udasinata* is equal in soul to friend and enemy and neutral and indifferent also to sinner and saint (verse-6.9); *nati* state is that living in God one neither rejoices on obtaining what is pleasant, nor sorrows on obtaining what is unpleasant (verse-5.20); thirdly, ‘by worshipping the feet of the Guru, questioning and by service, thou shalt see all existences first without exception in the *Akshara Purusha*, then in Me, *Uttama Purusha*’(4.34,35); fourthly, food, sleep, action are to be made balanced and moderate; fifthly, one has to practice *samyama*, which is to renounce the residue of all desires born of the desire-will and master the senses by mind as mind is supreme over the senses, then mind is fixed in *buddhi* as supreme over mind is intelligent will and *buddhi* is fixed in the Immutable self as supreme over *buddhi* is *Akshara Purusha*; sixthly, the mind is kept calm and free from fear and the vow of *Brahmacharya* observed and the vision drawn in and fixed between eyebrows, the controlled mentality is thus turned to the *Brahman*. When the mind is thoroughly quieted the *Yogin* enjoys the touch of *Brahman* which is an exceeding Bliss of *Brahmanirvana*. Seventhly, when this state is prolonged, *the Purusha or the Ishwara* becomes active and *Sraddha* is born which is a pouring down of divine *Shakti* into the untransformed Nature. But *the Gita*, instead of transformation of Nature proposes to escape into *Purushottama* state of *Param Dham*, from which few Souls can return. And also in *the Gita*, *Sraddha* is utilised for the ascent of the Soul instead of descent of *Shakti*.

In *The Mother* book the *Vedantic* Self-discipline is restated as simultaneous effort of triple aspiration, *bhajante mam dridhabrattah*,² triple rejection, *ahamkaram balam darpam kamam krodham parigraham*,³ and triple surrender, *mam ekam saranam braja*,⁴ of volitional, emotional and intellectual parts, which are demanded from the beginners¹ of integral Yoga to experience Spiritual being above the head. Again this static Divine union experienced is prolonged by triple faith, *sraddha*,⁹ and triple sincerity, *nistha*,¹⁰ which activate dynamic Divine union.

The Gita gives importance to surrender to the Divine, *Ishwara*, which is known as *Purusha Yajna* or *Vedantic* Sacrifice, whose formula is ‘*Brahman* is

offered to the *Brahman* by the *Brahman*'. Or in the language of *Savitri*, "Our life is a holocaust of the Supreme.' *The Mother* book gives importance on this Vedantic sacrifice of *Purusha Yajna* or 'surrender to Divine' but gives more importance on *Prakriti Yajna*, *Vedic Sacrifice*, the sacrifice of the Divine Mother or 'the holocaust of *Prakriti*', whose formula is '*Shakti* is offered to the *Shakti* by the *Shakti*.'

The basic difference of *The Gita*, a book of *Purusha Yajna* and *The Mother*, a book of *Prakriti Yajna*, is that apart from rejection of lower nature the latter **insists acceptance of truth and rejection of falsehood** as indispensable condition at each stage and each moment of *sadhana* of integral Yoga. The other difference is that in the *Gita*, *tamasic*, *rajasic* and *sattwic* faith are fully explained and here the *sattwic sraddha* is utilised for the ascent of Soul in *Vedantic* sacrifice, whereas in *The Mother* book, the double utility of *sraddha* is realised in ascent of the Soul and descent of the *Shakti*.

For the practice of *The Mother* book as *Shastra* of integral Yoga, proceeds through two alternative periods (1) of unilluminated soul season of *Prakriti* or when the *Prakriti* dominates the *Purusha*, or *Prakriti* part is excited through subjection of three *gunas* and (2) the illumined soul season of the *Purusha* or when the *Prakriti* is under the domination of *Purusha* or silent passive state of *Purusha*; during the former state the practice of rejection and sincerity are made active which can be further supported by *japa* and during the latter state the practice of aspiration, surrender and *sraddha* are made active which can be further supported by practice of meditation, contemplation of *mantra*, witness state, *sakhi*, giver of sanction, *Anumanta* and the Master of Nature, the *Ishwara* of the *Sankhya* doctrine.

OM TAT SAT

References:

- 1: "Our (integral) Yoga is not identical with the Yoga of *the Gita's* Yoga. In our Yoga we begin with the idea, the will, the aspiration of the complete surrender; but at the same time we have to reject the lower nature, deliver our consciousness from it, deliver the self involved in the lower nature by the self rising to freedom in the higher nature..." SABCL-26/126-127,
- 2: The Gita-7.28,
- 3: The Gita-18.53,
- 4: The Gita-18.66,
- 5: The Gita-4.13,
- 6: The Gita-10.6,
- 7: The Gita-7.5,
- 8: The Gita-15.7,
- 9: The Gita-17.2
- 10: The Gita-17.1

The Study of *The Mother Book* in the Light of *The Synthesis of Yoga*:

The Mother's four Spiritual powers have been discussed in *The Synthesis of Yoga* in the chapter 'The Yoga of Self-Perfection'. Yoga of Self-Perfection is that part of Yoga which can be pursued by an individual *Sadhaka* after he is sufficiently established in *Karma, Jnana and Bhakti Yoga*. So for the beginner of the integral Yoga, the Spirit is considered all important means of finding the *Shakti*. For the *siddha* of integral Yoga, *Shakti* becomes all important means of finding the Spirit. So this paper identifies *The Synthesis of Yoga* and *The Life Divine* as first and second pillar of integral Yoga which is best for beginners in liberating their Souls and *The Mother* and *Savitri* are third and fourth pillar of integral Yoga which is best for liberated Souls in realising the more difficult *sadhana* of liberation and transformation of Nature, though all four books have dealt on *sadhana* of integral Yoga comprehensively.

The Synthesis of Yoga provides sufficient guideline to discover *The Mother's* four Powers through practice of Integral Yoga. *Karma Yoga* is related with Her attribute of youngest and nearest to physical Nature, the *Mahasaraswati*. The Spiritual deity of *Jnana Yoga*, who is seated above thinking mind and will, is *Maheswari*. *Bhakti Yoga* brings contact with *the Mother's* fine and delicate aspect of love, delight and beauty of *Mahalakshmi*. In Yoga of self Perfection, the evolution becomes swift and century's action can be done in a day and this is the nature of *Maha Kali*.

The method through which one will arrive at the discovery of the *Shakti* is that first the attachment, desire and ego habit of will, intellect and emotion are rejected through *Karma, Jnana and Bhakti Yoga* to arrive at equality of will, intellect and emotion. Equality is the condition in which surrender is realised and will, intellect and emotion turn god-ward and realise Divine union. As a result purity and concentration increase which further prolongs the Divine union. Prolongation of Divine union gives birth to the *Sraddha* and one discovers *Mahasaraswati* through *Karma Yoga*, *Mahalakshmi* through *Bhakti Yoga*, *Maheswari* through *Jnana Yoga* and *Mahakali* through *Yoga of self-perfection*.

The five fold methods of aspiration, rejection, surrender, faith and sincerity of *The Mother* book are the fine flowers of the methods of *Karma, Jnana and Bhakti Yoga* and *the Yoga of Self-perfection*. So with the help of *The Synthesis of Yoga* we can develop four-fold aspiration, surrender, sincerity and faith of the body, vital, mind and soul and four-fold rejection of lower nature of body, vital, mind and desire soul. And also one can experience four-fold purification and transformation of instrumental nature, that of physical mind, vital mind, sensory mind and intellect.

The Synthesis of Yoga does explore the four Psychic Mother Powers and elevates the status of *traditional Brahman* to *Integral Brahmana* by calling down *The Mother's* Cosmic Vastness, Supreme Light and Wisdom; elevates the status of *traditional Kshetriya* to *Integral Kshetriya* by calling down *The Mother's* overwhelming intensity of Power, a mighty passion of force to achieve and a divine violence rushing to shatter every limit and obstacle; elevates the status of *traditional Vaisya* to *Integral Vaisya* by calling down *The Mother's* miracle of eternal beauty, an unseizable secret of divine harmonies, irresistible universal charm and attraction; elevates the status of *traditional Shudra* to the status of *Integral Shudra* by calling down *the Mother's* power of discerning eye of the perfect worker, intuitive mind, intimate and precise knowledge.

The Integral Yoga takes a kinetic turn when the inactive *Purusha* is no longer a witness, but also the master of his *Prakriti*, the *Ishwara*. This ideal of active self-mastery can become the assenting instrument of the divine *Shakti*. There are four ascending gradations of the action of the *Shakti*; first the *jiva* becomes aware of the supreme *Shakti* and the *Sadhaka* feels that the divine *Shakti* is behind driving all his thought, will, feeling and action; in the second stage the sense of individual doer disappears and all is done by the *Shakti*; and its intensest form of realisation is the disappearance of *jiva* and becomes one with the *Shakti* and there is only the dual play of *Ishwara* and *Shakti*, *Mahadeva* and *Kali*, *Krishna* and *Radha*; in the third stage the distinction between the *Shakti* and the *Ishwara* begins to disappear, there is only the conscious activity of the Divine and the complete Presence of the *Shakti*. This is the highest realisation of active oneness and beyond it there is a fourth stage that of the *Avatara*, the *Ishwara* assuming a human name and form enters the *Lila* of Divine action.

OM TAT SAT

The Study of *The Mother Book* in the Light of *The Life Divine*:

In *Sankhya* Philosophy, the existence is defined by many *Purusha* who dwells as *Jiva* in each being and one *Prakriti*. The deficiency felt in understanding the fullness of creation by it is corrected by *Vedanta* by modifying it to two *Purusha*, *atma* who lives in all being and *paramatma*, the one all pervading *Brahman*, the source of all being and one *Prakriti* which is considered as illusion, *maya*. Its deficiency in fully defining the existence is further corrected in the *Gita* by projecting existence as combination of three *Purusha*, *Kshara*, the mutable and multiple Soul, *Akshara*, immutable and all pervading *Brahman* and *Purushottama*, beyond *Kshara* and *Akshara* and two *Prakriti*, *Para* and *Apara*. *The Mother* book hints many worlds and planes of consciousness but never segregated it. *The Life Divine* treats most comprehensively the planes of Consciousness over which *the Mother's* action is extended. It has identified ten Selves and ten Sheaths surrounding these respective Selves, by which the Divine and His existence seems to be most complete and integral. They are:

- 1, Bliss Self or *Anandamaya Purusha* & Bliss sheath or *Anandamaya kosha*.
- 2, Supramental Self or *Vijnanamaya Purusha* and Supramental sheath or *Vijnanamaya kosha*.
- 3, Higher mental or Spiritual Self or *Manomaya Purusha* & higher mental or Spiritual sheath or *Manomaya kosha*.
- 4, Universal Self or *Viswa atma* and Universal sheath.
- 5, Psychic Being or *Chaitya Purusha* & Psychic sheath, *Chaitya kosha*.
- 6, Lower mental Self or Truth mind & lower mental sheath or subtle mind.
- 7, *Pranamaya Purusha* or True vital & *Pranamaya kosha* or subtle vital.
- 8, *Annamaya Purusha* or True physical & *Annamaya kosha* or subtle physical
- 9, Subconscient Self & Subconscient sheath.
- 10, Inconscient Self and Inconscient sheath.

With the *Sadhana* these Selves open one by one and by its pressure respective sheaths are purified, transformed and perfected. The action of all these Selves over the sheaths is complex phenomena and this exercise over laps or trespass the adjacent sheaths. The higher two sheaths do not require the exercise of purification through rejection whereas for the lower eight sheaths purification of untransformed Nature is indispensable.

So the method proposed in *The Mother* book for *sadhana* can be extended in above ten Selves and ten sheaths or *koshas*. So rejection of lower Nature can be extended to eight lower sheaths and aspiration, surrender, faith and sincerity can be extended to all the ten Selves.

Here are some examples of aspiration extending over ten planes of Consciousness borrowed from *Savitri*.

‘An aspiration in the Night’s profound,’ (Inconscient Self)

	Savitri-50
‘For even Ignorance there aspires to know’ (Inconscient Self)	Savitri-184
‘Aspiring to heaven she turns her steps towards hell.’ (Subconscient Self)	Savitri-118
‘The Might that came upon the earth to bless, Has stayed on earth to suffer and aspire.’ (True Physical)	Savitri-133
‘Forces to aspire the inert brute elements;’ (True Physical)	Savitri-354
‘It yearned to know, to aspire, to enjoy, to live.’ (True Vital)	Savitri-129
‘Aspiring to bring down a greater world.’ (True mental)	Savitri-76
‘Built by the aspiring soul of man to live’ (Psychic Being)	Savitri-98
‘Our souls forget to the Highest to aspire.’ (Spiritual Self)	Savitri-113
‘Aspires in vain to change the cosmic dream.’ Cosmic Self)	Savitri-336
‘Aspiring to the monarchy of the sun’ (Supramental Self)	Savitri-185
‘An aspirant to supernal Timelessness:’ (Supramental Self)	Savitri-26
‘Her aspiration called high destiny down;’ (Supramental Self)	Savitri-358
‘Its boughs aspire in hushed felicity.’ (Bliss Self)	Savitri-356
‘Self-racked with the pains of hell aspires to joy,’ (Bliss Self)	Savitri-371
‘He shall aspire to Truth and God and Bliss.’ (Bliss Self)	Savitri-709

The Mother represents the *Prakriti* aspect in Ignorance, *Ishwari* aspect in Knowledge, *Maya* aspect in comprehensive Knowledge and *Chit* aspect in Her absolute state. Her other complementary form with whom Her identity is fulfilled and fully satisfied are *Purusha*, *Ishwara*, *Brahman* and *Sat* respectively. **The self-fulfilment of the *Purusha* through his *Prakriti*** is the preliminary right dual *Vedantic* relation of Integral Yoga or *The Mother* book and **the self-fulfilment of *Prakriti* through her *Purusha*** is Her higher and powerful *Tantric* method. These techniques take an ascending path or successive reversal of Consciousness in the dual play of *Ishwara-Shakti*, *Brahman-Maya* and *Sat-Chit* union. To our ordinary mind *Prakriti* is the mechanical energy in the cosmos which acts upon Matter. But in Yoga this *Prakriti* is the power of Being, the power of self-expression and

power of self-creation of the Self or *Purusha*. This *Prakriti* aspect is divided into twenty-four *tattwas*, that of unmanifest Energy, *mahabhuta*, out of which has come the objective evolution of five elemental states of matter, ten senses, five object of sense and one mind, intelligence and ego. In integral Yoga the embodied Spiritual Mother mediates in between twenty four *tattwas* of *apara Prakriti* and Supramental Nature of *Para Prakriti*.

OM TAT SAT

The Study of *The Mother Book in the Light of Savitri*:

The Mother book gives importance to Truth which is supremely destructive of all falsehood or “It (*Savitri*’s heart) bore the stroke of That which kills (falsehood) and saves (truth)”¹⁰ and *Savitri* book gives importance to virginity which can call down and hold the Divine Love and annul human love. If we reconcile both then truthfulness and virginity are interrelated and a virgin can be entirely truthful or a virgin can guard ‘Truth’s diamond throne.’¹¹ In Spiritual life, those who live in the higher nature of *Para-prakriti*⁹ are identified as virgin. In Spiritual life Truth is not a moral principle but a descending overhead force from Spiritual plane and indwelling Soul force from Psychic plane. Through practice of *sadhana* of both the books a reconciliation of Divine Truth and Divine Love is practicable or the Mediatrix Mother of *The Mother* book paves the passage clear for the emergence of the Creatrix Mother of *Savitri*.

The Mother’s Spiritual identity hinted in *The Mother* book is fulfilled and culminated in *Savitri*. In *Savitri* the Overmental Power of *Maheswari* is culminated in the Supramental experience of Truth supreme, which is identified as highest Spiritual/Supramental experience of *Savitri* book and by its activation *Savitri* can conquer Death. Similarly the Overmental Power of *Mahakali*, *Mahalakshmi* and *Mahasaraswati* are culminated in Supramental Shakti of Power supreme, supreme Delight and Will supreme respectively. We can find the four-fold Supramental Mother from the following lines:

- “It left mind’s distance from the **Truth supreme**”
Savitri-44
- “A **Truth supreme** has forced the world to be;”
Savitri-658
- “Fragments of **Truth supreme** have lit his soul,”
Savitri-659
- “All-ruler, ruled by none, **the Truth supreme**,”
Savitri-661
- “The **Truth supreme**, vast and impersonal”
Savitri-662
- “O Death, if thou couldst touch the **Truth supreme**”

	Savitri-663
“If Truth supreme transcends her shadow here”	
	Savitri-663
“Then shall the Truth supreme be given to men:”	
	Savitri-705
“This independent, once a power supreme, ”	
	Savitri-542
“The quintessence glowed of Life’s supreme delight. ”	
	Savitri-120
“Only to be was a supreme delight, ”	
	Savitri-124
“In the deep breast of God’s supreme delight. ”	
	Savitri-200
“Happy to enjoy one touch of things supreme, ”	
	Savitri-238
“There leaps out unity’s supreme delight ”	
	Savitri-324
“Yet are they instruments of a Will supreme, ”	
	Savitri-378

Savitri gives a new identity of *The Mother* and *Sri Aurobindo*. She is worshipped¹ on earth not in a single Name and Form but as sum total of dynasty of self-ruling Mothers throughout the ages of which present incarnation is a special manifestation related with cellular transformation. Similarly *Sri Aurobindo* is not the name of a single individual, but as hinted in *Savitri*, He is the first man or first *Avatara* of the creation, ‘the Eternal’s delegate soul in man,’² ‘Man’s representative in the house of God;’³ He carries within Him all the Powers and Personalities of the past *Avataras* and *Vibhutis*, incarnated in this life of fulfilling the special task of bridging the gulf between the Spirit and the Matter through mighty Supramental action and of revealing the concealed Godhead in humanity. The Divine action of Four Overmental *Mahashakti* of *The Mother* book is also to be linked with *the Mother* of All Life as hinted in *Savitri*, ‘For we were (first) man and woman’⁴ of the creation or ‘A force in her that toiled since the earth was made’⁵ as the first dual *Avatara* and when the earth will be ready for supreme transformation after Their successive incarnations, ‘The Mighty Mother shall (again) take birth in Time’⁶ as the last dual *Avatara*. She is also to be strongly linked with the four Psychic Mother Power as hinted in *The Synthesis of Yoga* and the Supramental Mother known as *Maya*, or the power of the *Brahman* as hinted in *The Life Divine* and the four attributes of the Supramental Mother as indicated in *Savitri*. This exercise also again wants to uncover *The Mother* from ‘folds of velvet darkness’⁷ in the Subconscious cave and *the Mother* seated in ‘the many petalled lotus throne’⁸ of the thousand pillared temple of Inconscient sheath. Then

above the Supramental plane and below the Inconscient plane She is identified as the Bliss Mother, who has pervaded all these worlds, sheaths and planes of Consciousness. These experiences will lead us to the Source of existence where *King Aswapati* witnessed the dual incarnation of multiple planes in vision:

‘There he beheld in their mighty union’s poise
The figure of **deathless Two-in-One**, (Supramental oneness)
A single being in two bodies clasped, (Spiritual experience)
A diarchy of two united souls, (Psychic experience)
Seated absorbed in deep creative joy;
Their trance of bliss sustained the mobile world.’ (Bliss Self
experience)

Savitri-295

Savitri explores substantially Psychic, Spiritual and Supramental Mother Powers which are dynamised after the opening of the Psychic Being, Spiritual Being and Supramental being, either through ascent of Consciousness, *Vedantic* sacrifice or through the descent of Divine Consciousness, *Vedic* sacrifice. Here in *Savitri the Vedic* sacrifice is developed to such extent that it gives birth to Integral *Tantra Yoga*, if rightly pursued then this Supramental Yoga can compress the evolution of many centuries into few years.

OM TAT SAT

References:

- 1: “These Emanations are the many divine forms and personalities in which men have worshipped her under different names throughout the ages.” SABCL/25/The Mother-23,
- 2: Savitri-633,
- 3: Savitri-666,
- 4: “For we were man and woman from the first,” Savitri-614,
- 5: Savitri-19,
- 6: Savitri-705,
- 7: Savitri-42,
- 8: Savitri-706,
- 9: “In spiritual life, one is always a **virgin** every time one awakens to a new love, for in each case it is a new part of the being, a new state of being that awakens to divine Love.” The Mother’s Agenda/6/119-120, “But above, on a plane within us but now superconscient to us, called heaven by the ancient mystics, the Lord and the *Jiva* stand together revealed as of one essence of being, the Father and the Son of certain symbolisms, the Divine Being and the divine Man who comes forth from Him born of the higher divine Nature, **the virgin Mother**, *para prakriti*, *para maya*, into the lower or human nature.” CWSA/19/Essays on the Gita-162,
- 10: Savitri-20,
- 11: Savitri-358,

Aim of Integral Yoga:

1) 'There are two powers that alone can effect in their conjunction the great and difficult thing which is **the aim of our endeavour**, a fixed and unfailing aspiration (of Psychic being) that calls from below and a supreme Grace (Supramental force) from above that answers.' 1

(The above injunction seems to be issued to the Souls that are in the verge of tracing the Supramental Consciousness. Because in the Psychic and Spiritual plane aspiration can be constant, unfailing and as its result the descent of the Divine Consciousness can be uninterrupted. So the aim of our endeavour is to reconcile the Spirit and Matter or Spirit's descent into Matter and the Matter's ascent into the Spirit. This is also the experience of complete Divine union of *Kshara Purusha* with *Uttama Purusha* as hinted in the Gita.)

2) 'Regard your life as given you **only for the divine work** and to help in the divine manifestation. Desire nothing but (1) the purity, (2) force, (3) light, (4) wideness, (5) calm, (6) ananda of the divine consciousness and (7) its insistence to transform and perfect your mind, life and body. Ask for nothing but (8) the divine, spiritual and Supramental Truth, (9) its realisation on earth and (10) in you and (11) in all who are called and chosen and (12) the conditions needed for its creation and its victory over all opposing forces.' 11-12 (These are higher desire from Psychic and Spiritual plane which must replace the multiple lower desire of mind, life and body. When the chosen Souls gather together for Divine work, the *Mahalakshmi* force becomes active. Through collective aspiration it is easier to call down Supramental energy. Collective aspiration is identified as more powerful than the aspiration of an *Avatara*.)

3) 'Its (The Divine Mother's Grace) touch can turn difficulties into opportunities, failure into success and weakness into unfaltering strength. For the grace of the Divine Mother is the sanction of the Supreme and now or tomorrow its effect is sure, a **thing decreed**, inevitable and irresistible.' 13 (The Divine Mother's touch (not embrace) is the result of dynamic Divine union to resolve all the problems, disorders and disharmonies of existence. Through prolonged dynamic union the course of world event can be changed. This union takes place in the prepared human vessel.)

4) 'If you want to be a true doer of divine works, your **first aim** must be to be (1) totally free from all desire and self-regarding ego. (2) All your life must be an offering and a sacrifice to the Supreme; your **only object** in action shall be (3) to serve, (4) to receive, (5) to fulfil, (6) to become a manifesting instrument of the Divine Shakti in her works. You **must grow** in the divine consciousness till (7) there is no difference between your will and hers, (8) no motive except her impulsion in you, (9) no action that is not her conscious action in you and through you.' 20 (The above nine characteristic in active nature is sign of complete dynamic union with the Divine.)

5) ‘Until you are capable of this **complete dynamic identification**, you have to regard yourself as a soul and body created for her service, one who does **all for her sake**. Even if the idea of the **separate worker** is strong in you and you feel that it is you who do the act, yet it must be done for her. All stress of egoistic choice, all hankering after personal profit, all stipulation of self-regarding desire **must be extirpated** from the nature.’ 20-21 (The idea of separate worker is initiated as per the moderate doctrine of *the Gita* issued to the developing Souls, where the Lord asks *Arjuna* that if he cannot keep the consciousness steady on the Divine by spontaneous Psychic and Spiritual opening, cannot practice renunciation, equality and consecration of *Karma, Jnana* and *Bhakti Yoga*, then the simplest way to turn towards the Divine is do all work/service for His sake. (The Gita-12.9-10) By doing work (external aid, *bahya abalambana*) for Him, he will surely attain liberation, delight and perfection. If he cannot do work and dedicate his life for the Divine, then he can renounce all fruit of his personal action, *sakama karma*, with the self controlled because that destroys all disturbances and brings calm and peace of the tranquil Spirit. (The Gita-12.11, 12) The Lord also gives this assurance to *Arjuna* that he who continually and constantly remembers Him, thinking none else, finds Him easily and enters Divine union. He who chooses Him alone as the whole object of his thought, the Lord brings for him every good and all the inner and outer opulence. Thus external aid of action combined with self-control, *samyama*, are the chief driving force to initiate Divine work and this action can continue by constant remembrance of the Divine either through concentration, *manana*, or through contemplation, *chintana*, or through *Japa/Mantra* as part of constant sacrifice, *nitya Yajna*, (The Gita-3.15) in order to experience constant Divine union, *nitya Yukta* (The Gita-7.17/8.14/9.14/12.2/6.10) and transformation of Nature, *prakritijairmuktam*. (The Gita-18.40))

6) ‘There **must be no demand for fruit** and no seeking for reward; **the only fruit for you** is (1) the pleasure of the Divine Mother and (2) the fulfilment of her work, your **only reward** (3) a constant progression in divine consciousness and (4) calm and (5) strength and (6) bliss. (7) The joy of service and (8) the joy of inner growth through works is the sufficient recompense of the **selfless worker**.’ 21

(“The sacrifice which is offered without desire for personal fruit, which is executed as per the natural and right principle and the mind and intellect are concentrated on the truth thought, *vani, adesh*, king idea of the thing to be done as true sacrifice, know that to be *sattwic* sacrifice.” (The Gita-17.11) “Therefore **without attachment**, perform ever the work that is to be done; for by doing work without attachment man attains to the highest Consciousness.” (The Gita-3.19) “When a man liberated, **free from attachment**, with his mind, heart and spirit firmly founded in self-knowledge, does works as sacrifice, all the defect of his work is dissolved.” (The Gita-4.23) “Works fix not themselves on Me, nor have I desire for the **fruits of action**; he who thus knows Me is not bound by his works. So knowing was work done by men of old who sought liberation; do therefore,

thou also, work of that more ancient kind done by ancient men.” (The Gita-4.14, 15) “He who, having abandoned attachment, acts reposing his works on the *Brahman*, is not stained by sin even as water clings not to the lotus leaf. Therefore the Yogins having **abandoned attachments** perform works with the body, mind, understanding, or merely with the senses, for self-purification. Having abandoned attachment to the fruits of works, the soul in union (with *Brahman*) attains to peace of rapt foundation (in *Brahman*), but the Soul not in union is attached to the fruit and bound by the action of desire.” (The Gita-5.10, 11, 12)

7) ‘But a time will come when you will feel more and more that you are the (Divine’s) **instrument** and not the (human) worker. For first by the force of your devotion your contact with the Divine Mother will become so intimate at all times you will have only to concentrate and **to put everything into her hands** to have her present guidance, her direct command or impulse, the sure indication of the thing to be done and the way to do it and the result.’ 21-22

“The Blessed Lord said: I am the Time-Spirit, the Destroyer of worlds, here arisen huge statured for the destruction of the worlds. Even without thee all these warriors, who are ranked in the opposing armies, shall not remain. Therefore, arise (raise your consciousness beyond the *gunas*) thou and gain glory, conquer thy enemies and enjoy an opulent kingdom. By Me already are they slain, do thou become the occasion or instrument, *Yantra*, only, O *Savyasachin*.” The Gita-11.32-33

8) ‘And afterwards you will realise that the divine Shakti not only inspires and guides, but initiates and carries out your works (**King Slave or consecrated Slave**); all your movements are originated by her, all your powers are hers, mind, life and body are conscious and joyful instruments of her action, means for her play, moulds for her manifestation in the physical universe. There can be no more happy condition than this union and dependence; for this step carries you back beyond the border-line from the life of stress and suffering, in the ignorance into the truth of your **spiritual being**, into its deep peace and its intense *Ananda*.’ 22-23

“He makes of her his moment **passion's serf**:
 To obey she feigns, she follows her creature's lead:
 For him she was made, lives only for his use.
 But conquering her, then is he most **her slave**;
 He is her dependent, all his means are hers;
 Nothing without her he can, she rules him still.” Savitri-65
 “She made herself the **diligent serf** of all,” Savitri-470
 “Accepting cosmos, binds himself **Nature's serf**
 Till he becomes her freedom—or **God's slave**.” Savitri-542
 “Thy servitudes (slaves) on earth are greater, King,
 Than all the glorious liberties of heaven.” Savitri-686,
 “For ever love, O **beautiful slave** of God!” Savitri-702

9) ‘The **last stage of this perfection** will come when you are completely identified with the Divine Mother and feel yourself to be no longer another and separate being, instrument, servant or worker but truly a **child** and eternal portion of her consciousness and force. Always she will be in you and you in her; it will be your constant, simple and natural experience that all your thought and seeing and action, your very breathing or moving come from her and are hers. You will know and see and feel that you are a person and power formed by her out of herself, put out from her for the play and yet always safe in her, being of her being, consciousness of her consciousness, force of her force, ananda of her Ananda. When this condition is entire and her **Supramental energies** can freely move you, then you will be perfect in divine works; knowledge, will, action will become sure, simple, luminous, spontaneous, flawless, an outflow from the Supreme, a divine movement of the Eternal.’ 24-25

“Although she drives him on her fancy's roads,
At play with him as with **her child or slave**,
To freedom and the Eternal's mastery
And immortality's stand above the world,
She moves her seeming puppet of an hour.”

Savitri-65

10) ‘The One whom we adore as the Mother is the divine Conscious Force that dominates all existence, one and so many-sided that to follow her movement is impossible even for the quickest mind and for the freest and most vast intelligence. The Mother is the consciousness and force of the Supreme and far above all she creates. But something of her ways can be seen and felt through her **embodiments** and the more seizable because more defined and limited temperament and action of the goddess forms in whom she consents to be manifest to her creatures.’ 27 (Mind is exclusive concentration and it cannot follow the movement of essential, multiple and integral concentration which are different planes from which the executrix, mediatrix and creatrix Mother function respectively. Those emanations who have attained these higher concentrations can partly understand some of the functioning of the Divine Mother which is beyond the capacity of mind.)

11) ‘The one original transcendent Shakti, the Mother stands above all the worlds and bears in her eternal consciousness the Supreme Divine. Alone, she harbours the absolute Power and the ineffable Presence; containing or **calling the Truths** that have to be manifested, she brings them down from the Mystery in which they were hidden into the light of her infinite consciousness and gives them a form of force in her omnipotent power and her boundless life and a body in the universe. The Supreme is manifest in her forever as the everlasting Sachchidananda, manifested through her in the worlds as the one and dual consciousness of Ishwara-Shakti and dual principle of Purusha-Prakriti, embodied by her in the worlds and the Planes and the Gods and their Energies and figured because of her

as all that is in the known worlds and in unknown others. All is her play with the Supreme; all is her manifestation of the mysteries of the Eternal, the miracles of the Infinite. All is she, for all are parcel and portion of the divine Conscious-Force. Nothing can be here or elsewhere but what she decides and **the Supreme sanctions**; nothing can take shape except what she moved by the Supreme perceives and forms after casting it into seed in her creating Ananda.’ 28-29

12) ‘But here where we dwell are the worlds of the Ignorance, worlds of mind and life and body separated in consciousness from their source (Sachchidananda), of which this earth is a significant centre and its evolution (in Ignorance) a crucial process. This (slow evolution) too with all its obscurity and struggle and imperfection is upheld by the Universal Mother; this too is impelled and guided to **its secret aim** by the Mahashakti.’ 31-32

13) ‘Even the body will awake and unite at last its consciousness subliminal no longer to the Supramental superconscious Force, feel all her (Supramental) powers permeating from above (the head) and below (the feet) and around it and thrill to a supreme Love and Ananda.’ 57

14) ‘The Divine Consciousness and Force are there and do at each moment (for Psychically and Spiritually opened Souls) the thing that is needed in the conditions of the labour, take always the step that is **decreed** and shape (Spiritual Evolution) in the midst of imperfection the perfection that is to come. But only when the supermind has descended in you (after prolonged Psychic and Spiritual movement) can she deal directly (swift evolution) as the Supramental Shakti with Supramental natures.’ 60

15) ‘The Supramental change is a thing **decreed** and inevitable in the evolution of the earth-consciousness; for its upward ascent is not ended and mind is not its last summit. But that the change may arrive, take form and endure, there is needed the **call from below** (body, life, mind and Psychic being) with a will to recognise and not deny the Light when it comes, and there is needed the sanction of the Supreme from above (static Sat-Chit-Ananda). The power that **mediates** between the sanction (of SAT CHIT and ANANDA) and **the call** (of Mind, Life and Body and Psychic being) is the presence and power of the (Spiritual) Divine Mother. The Mother’s (Supramental) power and not any human (Mental) endeavour and (Spiritual) *tapasya* can alone rend the lid (of Over mind) and tear the covering and shape the vessel and bring down into this world of obscurity and falsehood and death and suffering (Supramental) Truth and (Supramental) Light and Life Divine and the immortal’s *Ananda*.’ 61-62

OM TAT SAT

Indispensable Self-discipline of Integral Yoga:

The passage through which *The Mother* will be discovered is that aspiration is to be intensified which is the flame of Psychic being rising up towards union with the Spiritual being and Supramental being. This flame is obstructed by the cloud of the desire soul and lower nature surrounding the soul. The rejection of

lower nature brings equality of nature which is the condition of surrender of our Psychic being. Thus through surrender union with the Divine is realised and gives birth to increase of purification and concentration. From rise of concentration sincerity is born which is the concentration of *Prakriti* around the Soul, *the Purusha*. The reverse movement of sincerity is identified as *Sraddha*. With the increase of Sincerity, *Sraddha* grows which is defined as pouring down of *Purusha* or power of *Ishwara* into the *Prakriti*. Through, faith, *Sraddha* one discovers *Shakti* or four attributes of *the Mother* in the Spiritual plane and the Spiritual Mother pours down Her attributes of Wisdom, Power, Harmony and Perfection into the manifesting Nature. So aspiration grows with rejection, with rejection surrender becomes complete, surrender leads to the Divine union and helps to grow the concentration and sincerity. Sincerity paves the passage clear for *sraddha*, faith and through intensification of *Sraddha the Mother's Shakti* is discovered.

1) 'There are the conditions of the Light and Truth (to which Psychic and Spiritual Being are open), the **sole conditions** under which the highest Force will descend; and it is only the very highest supramental Force descending from above and opening from below (recognition of this Force by mind, life and body) that can victoriously handle the physical Nature and annihilate its difficulties... (1) There **must** be a total and sincere surrender; (2) there **must** be an exclusive self-opening to the divine Power; (3) there **must** be a constant and integral choice of the Truth that is descending, (4) a constant and integral rejection of the falsehood of the mental, vital and physical Powers and Appearances that still rule the earth-Nature.' 1-2

(The above passage seems to be applicable for Souls established in Supramental Consciousness who can open towards the highest Chit Shakti, and through her descent the difficulties of untransformed physical Nature can be victoriously dealt with. In all-inclusive Supramental Consciousness or in integral Concentration these four states of absolute surrender, direct contact with the Divine, descent of integral truth and automatic rejection of falsehood co-exists. In mental consciousness one can experience one of the above four activities imperfectly of partial sattwic surrender, partial Divine touch, partial discernment of truth and its acceptance and mental rejection of falsehood because mind is exclusive in its nature.)

2) 'The surrender **must** be total and seize all parts of the being. It is not enough that the psychic should respond and the higher mental accept or even the inner vital submit and the inner physical consciousness feel the influence. There **must** be in no part of the being, even the most external, anything that hides behind doubts, confusions and subterfuges, anything that revolts or refuges.' 2-3

(Mind can exercise partial surrender in sattwic plane and can experience partial Divine union. This partial Divine union can be increased in subtle mental, subtle vital and subtle physical plane. More intense surrender can be experienced in Psychic and Spiritual plane. Absolute surrender is possible only in Supramental

Consciousness. So the surrender experienced in the Psychic plane, subtle mental, subtle vital and subtle physical plane are not sufficient for a realised Sadhaka. This surrender must be extended to most external and material plane, which is possible by descent of Supramental Consciousness to material plane.)

3), 'This (a glad and strong and helpful submission) is the true attitude and only those who can take and keep it, preserve a faith unshaken by disappointments and difficulties and shall pass through the ordeal to the supreme victory and the great transmutation.' 6

4) 'In Yoga also it is the Divine who is the *Sadhaka* and the *Sadhana*; it is his *Shakti* with her light, power, knowledge, consciousness, Ananda, acting upon the *adhara* and, when it is opened to her, pouring into it with these divine forces that makes the *Sadhana* possible. But so long as the lower nature is active the personal effort of the *Sadhaka* remains necessary.' 7 (In the conscious Yoga, not the ego, but the Psychic Being in the heart or the Spiritual Being above the head is the Sadhaka or the priest of sacrifice and Sadhana is tyaga, vairagya, abhyasa, samyama, sacrifice which has its established foundation in the Psychic Being and Spiritual Being. Sadhana becomes easy when the Divine Mother pours her attributes of Light, Power, Knowledge, Ananda etc. on the vessel of mind, life and body. But this is not possible for bound Soul as his lower nature closes the door of the Psychic and Spiritual Being. Personal effort is necessary for opening of the Psychic and Spiritual being.)

5) 'The personal effort required is a triple labour of aspiration, rejection and surrender,--' 7

6) 'an aspiration vigilant, constant, unceasing – (1) the mind's will, (2) the heart's seeking, (3) the ascent of the vital being, (4) the will to open and make plastic the physical consciousness and nature;' 7-8 (The triple aspiration of mind, life (vital + heart) and body can be intensified with the opening of the Psychic and Spiritual Being.)

7) 'rejection of the movements of the lower nature—(1) rejection of (i) the mind's ideas, (ii) opinions, (iii) preferences, (iv) habits, (v) constructions, so that the true knowledge may find free room in a silent mind, -- (2) rejection of the vital nature's (i) desires, (ii) demands, (iii) cravings, (iv) sensations, (v) passions, (vi) selfishness, (vii) pride, (viii) arrogance, (ix) lust, (x) greed, (xi) jealousy, (xii) envy, (xiii) hostility to the Truth, so that the true power and joy may pour from above into a calm, large, strong and consecrated vital being, (3) --rejection of the physical nature's (i) stupidity, (ii) doubt, (iii) disbelief, (iv) obscurity, (v) obstinacy, (vi) pettiness, (vii) laziness, (viii) unwillingness to change, *tamas*, so that the true stability of Light, Power, Ananda may establish itself in a body growing always more divine;' 8-9 (Here the rejection of mind, life and body are defined. There is also rejection of lower Nature rising from Subliminal, Subconscious and Inconscious sheaths which can be experienced during waking and non-waking trance.)

8), 'surrender of oneself and all one is and has and every plane of the consciousness and every movement to (1) the Divine and (2) the *Shakti*.' 9 (Here the surrender is to be done in all the (ten) planes of consciousness through both Vedantic and Vedic consecration or *Purusha Yajna* and *Prakriti Yajna*.)

9) 'In proportion as the surrender and self-consecration progress the Sadhaka becomes conscious of the Divine *Shakti* doing the *Sadhana*, pouring into him more and more of herself, founding in him the freedom and perfection of the Divine Nature. The more this conscious process replaces his own effort, the more rapid and true becomes his progress. But it cannot completely replace the necessity of personal effort until the surrender and consecration are pure and complete from top to bottom.' 9-10 (surrender is to be practiced rigorously)

10) 'To walk through life armoured against fear, peril and disaster, only two things are needed, two that go always together – (1) the Grace of the Divine Mother and (2) on your side an inner state made up of faith, sincerity and surrender.' 11

11) 'Let your faith be (1) pure, (2) candid and (3) perfect. An egoistic faith in the mental and vital being tainted ambition, pride, vanity, mental arrogance, vital self-will, personal demand, desire for the petty satisfactions of the lower nature is a slow and smoke-obscured flame that cannot burn upwards to heaven.' 11

12) 'Let your sincerity and surrender be genuine and entire. When you give yourself, give completely, (1) without demand, (2) without condition, (3) without reservation so that all in you shall belong to the Divine Mother and nothing be left to the ego or **given to any other power**.' 12 (partial surrender is dangerous.)

13) 'The more complete your faith, sincerity and surrender, the more will grace and protection be with you. And when the grace and protection of the Divine Mother are with you, what is there that can touch you or whom need you fear? A little of it even will carry you through all difficulties, obstacles and dangers; surrounded by its full presence you can go securely on your way because it is hers, careless of all menace, **unaffected by any hostility however powerful**, whether from this world or from worlds invisible.' 12-13

14) 'Money is the visible sign of a universal force, and this force in its manifestation on earth works on the vital and physical planes and **is indispensable** to the fullness of the outer life.' 14

15) 'You **must neither** turn with an ascetic shrinking from the money power, the means it gives and the object it brings, nor cherish a rajasic attachment to them or a spirit of enslaving self-indulgence in their gratifications. Regard wealth simply as a power to be **won back** for the Mother and placed at her service.' 15-16 (By giving money to the Divine and His work, its value becomes infinite.)

16) 'All wealth belongs to the Divine and those who hold it are trustees, not possessors. It is with them today, tomorrow it may be elsewhere. All depends on the way they discharge their trust while it is with them, in what spirit, with what consciousness in their use of it, to what purpose.' 16 (A trustee must live in higher consciousness beyond the three gunas and he must be desireless, egoless and motiveless in faithfully discharging his duties. The purpose, consciousness and

spirit in which money must be used is as per the Divine Will, Divine Direction, *adesh.*)

17) 'In your personal use of money look on all you have or get or bring as *the Mother's*. Make no demand but accept what you receive from her and use it for the purposes for which it given to you. Be (1) **entirely selfless**, (2) **entirely scrupulous**, (3) **exact**, (4) **careful in detail**, (5) **a good trustee**; (6) always consider that it is her possessions and not your own that you are handling. On the other hand, what you receive for her lay religiously before her; turn nothing to your own or anybody else's purpose.' 16 (Offering of all money before the Divine Mother is to be rigorously practiced.)

18) 'Do not look up to men because of their riches or allow yourself to be impressed by the show, the power or the influence. When you ask for the Mother, **you must feel** that it is she who is demanding through you a very little of what belongs to her and the man from whom you ask will be judged by his response.'

17 (The rich man who exhibits his power, influence and richness is unfit for the Divine work and a Sadhaka must turn his eye from him. Money is to be asked from the true devotee of the Divine and his greatness of giving is weighed or tested from his degree of direct contact with the Divine. More his contact and intimacy with the Divine Mother more the money power flows through him for Divine work. He will have a feeling that this money which flows through him to the Divine is very little of what belongs to the Divine Mother. By giving money to the Divine he becomes infinitely more richer in the subtle world and his life becomes more secured. That is the reward he receives from the Divine Mother.)

19) 'If you are free from the money-taint but without any ascetic withdrawal, you will have a greater power to command the money for the divine work. (1) Equality of mind, (2) absence of demand and (3) the full dedication of all you possess and receive and (4) all your power of acquisition to the Divine Shakti and her work are signs of this freedom.' 17 (A Sadhaka's command over money force is dependent on his Psychic, Spiritual and Supramental realisation.)

20) 'The **ideal Sadhaka** in this kind is one who if required to live poorly can so live and no sense of want will affect him or interfere with the full inner play of the divine consciousness, and if he is required to live richly, can so live and never for a moment fall into desire or attachment to his wealth or to the things that he uses or servitude to self-indulgence or a weak bondage to the habits that the possession of riches creates. The **divine Will is all for him** and the divine Ananda.' 17-18

"The ideal *sadhaka* should be able to say in the *Biblical* phrase, "My zeal for the Lord has eaten me up." It is this zeal for the Lord, —*utsaha*, the zeal of the whole nature for its divine results, *vyakulata*, the heart's eagerness for the attainment of the Divine, — that devours the ego and breaks up the limitations of its petty and narrow mould for the full and wide reception of that which it seeks, that which, being universal, exceeds and, being transcendent, surpasses even the largest and highest individual self and nature." CWSA/23/The Synthesis of Yoga-

21) 'In the Supramental creation the money-force has to be restored to the Divine Power and used for a true and beautiful and harmonious equipment and ordering of a new divinised vital and physical existence in whatever way the Divine Mother herself decides in her creative vision. But first **it must** be conquered back for her and those will be strongest for the conquest who are in this part of their nature (1) **strong and** (2) **large** and (3) free from ego and (4) surrendered without any claim or withholding or hesitation, (5) pure and (6) powerful channels for the Supreme Puissance.' 18-19 (A sadhaka's Soul power must multiply and his nature must enlarge with above six qualities and he must be established in Supramental consciousness in which he will draw largest command over money force and rightly use it for the Divine purpose.)

22) 'There are **three ways of being of the Mother** of which you can become aware when you enter into touch of oneness with the Conscious Force that upholds us and the universe. (1) Transcendent, the original supreme Shakti, she stands above the worlds and links the creation to the ever unmanifest mystery of the Supreme. (2) Universal, the cosmic Mahashakti, she creates all these beings and contains and enters, supports and conducts all these million processes and forces. (3) Individual, she embodies the power of these two vaster ways of her existence, makes them living and near to us and **mediates** between the human personality and the divine Nature.' 27-28 (The manifested individualised Avatara mediates between the transcendent Mother and universal Mother and calls down the transcendent energy to the earth and humanity.)

23) 'For when her Personalities are all gathered in her and manifested and their separate working has been turned into a harmonious unity and they rise in her to their Supramental godheads, then is the Mother revealed as the Supramental *Mahashakti* and brings pouring down her luminous transcendences from their ineffable ether. Then can human nature change into dynamic divine nature because all the elemental lines of the Supramental Truth-consciousness and Truth-force are strung together and the harp of life is fitted for the rhythms of the Eternal.' 54-55 (In Yoga of self-perfection, the separate working of the four Mother powers are united and their harmonious working pave the passage clear for the working of the Supramental Mother. If a *Sadhaka's* Vijnanamaya Purusha is open, then the Mother will be no longer revealed as Psychic and Spiritual Mother but as Supramental Mother and pours down Her Light, Love and Delight stupendously. In this state a Sadhaka's personal relation with the Divine Mother becomes strong.)

24) 'If you desire this transformation, put yourself in the hands of the (Spiritual) Mother and her (four) Powers without cavil or resistance and let her do unhindered her work within you. (This is possible by opening and prolonging the Spiritual being) Three things you must have, **consciousness, plasticity, unreserved surrender**. For you must be conscious in your mind and soul and heart and life and the very cells of your body, aware of the Mother and her Powers and their working; for although she can and does work in you even in your obscurity and

your unconscious parts and moments, it is not the same thing as when you are in an awakened and living communion with her.’ 55 (Unconscious Yoga is a slow evolution and conscious Yoga is a swift Spiritual evolution. Divine Mother works slowly in the Ignorance and swiftly with greater intensity in Knowledge. One can put oneself in the hand of the Spiritual Mother by silencing mind. In the silent mind one experiences virgin time and meets the Spiritual being. On prolongation of virgin time, Spiritual being Dynamises into Spiritual Mother. If Spiritual Mother is dynamised through Karma Yoga, then one meets Mahasaraswati. If she is dynamised through Jnana Yoga then one meets Maheswari, if she is dynamised through Bhakti Yoga then one meets Mahalakshmi. If she is dynamised through Yoga of self-perfection, then one meets the working of swift Mahakali force who can do centuries work in a day.)

25) ‘The unreserved surrender of your inner and outer being will bring this plasticity into all the parts of your nature; consciousness will awaken everywhere in you by constant openness to the Wisdom and Light, the Force, the Harmony and Beauty, the Perfection that come flowing down from above.’ 56 (There are ten Selves and ten Sheaths or ten Koshas. These sheaths constitute all the parts of Nature. Plasticity is dependent on their purification, transformation and perfection. Through surrender, divine union is experienced whose dynamic side is the descent of Divine Shakti into all the parts of Nature and will bring purification, transformation and perfection and thus all rigidity of nature is transformed into plasticity and openness towards Divine Shakti.)

OM TAT SAT

Difficulties and Danger of the Path:

In our effort to discover the Spiritual Mother we must know that ‘...on the hostile she imposes the consequence of their hostility; the ignorant and foolish she leads according to their blindness. ...Even her rejections are only postponement, even her punishments are a grace.’ ‘Terrible is her face to the Asura, dangerous and ruthless her mood against the haters of the Divine; for she is the Warrior of the Worlds who never shrinks from the battle. Intolerant of imperfection, she deals **roughly with all in man** that is unwilling and **she is severe to all that is obstinately ignorant and obscure**; her wrath is immediate and dire against treachery and falsehood and malignity, ill-will is smitten at once by her scourge. Indifference, negligence and sloth in the divine work she cannot bear and she smites awake at once with sharp pain, if need be, the untimely slumberer and the loiterer.’ ‘But all that is ugly and mean and base, all that is poor and sordid and squalid, all that is brutal and coarse repels her advent. Where love and beauty are not or reluctant to be born, she does not come; where they are mixed and disfigured with baser things, she turns soon to depart or cares little to pour her riches. If she finds herself in men’s hearts surrounded with selfishness and hatred

and jealousy and malignance and envy and strife, if treachery and greed and ingratitude are mixed in the sacred chalice, if grossness of passion and unrefined desire degrade devotion, in such hearts the gracious and beautiful Goddess will not linger. A divine disgust seizes upon her and she withdraws, for she is not one who insists or strives; or, veiling her face, she waits for this bitter poisonous devil's stuff to be rejected and disappear before she will found anew her happy influence. Ascetic bareness and harshness are not pleasing to her nor the suppression of heart's deeper emotions and the rigid repression of the soul's and life's parts of beauty.' 'Carelessness and negligence and indolence she abhors; all scamped and hasty and shuffling work, all clumsiness and *à peu près* (vague approximation) and misfire, all false adaptation and misuse of instruments and faculties and leaving of things undone and half done is offensive and foreign to her temper... for a double mind she will not tolerate and her revealing irony is merciless to drama and histrionics and self-deceit and pretence.'

1) 'But the supreme Grace (Supramental Force) will act **only in the conditions of the Light and the Truth (of Psychic and Spiritual being)**; it will not act in conditions laid upon it by the Falsehood (rajasic mind) and Ignorance (tamasic mind). For if it were to yield to the demands of the Falsehood, it would defeat its own purpose.' 1 (If one clings to the demand of his own will, then the Divine Will will not work. So those who live in ordinary consciousness of three gunas are far from the Supreme Grace.)

2) 'If part of the being surrenders, but another part reserves itself, follows its own way or makes its own conditions, then each time that that happens, you are yourself **pushing the divine Grace away from you.**' 3 (Sattwic surrender is partial surrender, rajas and tamas does not surrender rightly, thus man loses the Divine Grace.)

3) 'If behind your devotion and surrender you make a cover for your desires, egoistic demands and vital insistences, if you put these things in place of the true aspiration or mix them with it and try to impose them on the Divine Shakti, then it **is idle to invoke the divine Grace to transform you.**' 3

"Here in *India*, with the notion of *Guru*, of *Avatar*, you may recognise him, admit him, but he is there exclusively to satisfy all demands- not because he has put on a human body, but because he is the representative of the supreme Power, and you accept the supreme Power, you pretend to obey it, you surrender to it, **but with, at the back of your mind, "He is there to satisfy my desires."** The quality of desires depends on the individual: for some, it is the most petty personal desires; for others it is big desires for all humanity, or even for greater realisations, but any how it amounts to the same thing. That seems to be the condition of surrendering (!)

To emerge from that one must emerge from the human consciousness, that is, from the active, acting consciousness.

It is so strong that if any one dares say that the world and all creations exist for the Divine's satisfaction, it immediately raises a violent protest and he is

accused ofthey say, "But this Divine is a monster! A monster of egoism," without noticing that they are precisely like that." The Mother's Agenda-9/157

4) 'If you open yourself on one side or in one part to the Truth and on another side are constantly opening the gates to hostile forces, **it is vain to expect that the divine Grace will abide with you.** You **must** keep the temple clean if you wish to install there the living Presence.' 3-4 (sattwa is opened towards truth, rajās and tamas are opened towards hostile forces. The movement of three gunas cannot keep the Divine Grace. One must live in constant sattwa, nitya sattwa, in order to hold the Divine grace.)

5, 'If each time the Power intervenes and brings in the Truth, you turn your back on it and call in again the falsehood that has been expelled, it is not the divine Grace that you must blame for failing you, but **the falsity of your own will and the imperfection of your surrender.**' 4 (When the Divine grace descends, the mind becomes active and one is opened towards all kinds of false and ignorant suggestions forcing the withdrawal of descent of the Divine force. For prolongation of the Divine force the tamasic and rajasic mind must be purified and perfected of their own nature.)

6) 'If you call for the Truth and yet something (rajasic mind) in you chooses what is false, ignorant (tamasic mind) and undivine or even simply is unwilling to **reject it altogether**, then always you will be open to attack and the Grace will recede from you. **Detect first what** is false (thousand of rajasic imperfection) or obscure (thousand of tamasic imperfection) in you and persistently reject it, then alone can you rightly call for the divine Power to transform you.' 4 (persistent rejection of falsehood and ignorance is the beginning of right living, beginning of higher life. It is the right condition of silencing the mind, right condition of opening towards Divine grace.)

7) 'Do not imagine that the truth and falsehood, light and darkness, surrender and selfishness can be allowed to dwell together in the house consecrated to the Divine. The transformation **must be integral**, and integral therefore the rejection of all that withstands it.' 4-5 (the delusion of ordinary mind is to mix truth and falsehood and does not reject the latter. In the Supramental life there is not rejection of falsehood as truth penetrates into falsehood and transforms it. Rejection is necessary in the intermediate intellect, Psychic and Spiritual world. And this rejection can be integral in the Psychic and Spiritual plane and it can be partial in the Sattwic plane.)

8) '**Reject the false notion** (of rajasic mind) that the divine Power will do and is bound to do everything for you at your demand and even though you **do not satisfy the conditions** laid down by the Supreme. Make your surrender true (sattwic) and complete (Psychic), then only will all else be done for you.' 5

9) '**Reject too the false and indolent expectation** (of rajasic mind) that the divine Power will do even the surrender for you. The Supreme demands your surrender to her, but does not impose it; you are free at every moment, till the irrevocable transformation comes, to deny and to reject the Divine or to recall your self-

giving, if you are willing to suffer the spiritual consequence. Your surrender **must** be (sattwic) self-made and free; it **must** be the surrender of a living being, not of an inert **automation** or mechanical tool (not a tamasic surrender).’ 5-6

“The Lord is not an all-powerful **automation** that the human beings can move by the push-button of their will—and yet most of those who surrender to God expect that from Him.” The Mother’s Agenda-4/184

10) ‘An inert passivity (tamasic surrender) is constantly confused with the real surrender, but out of an inert passivity nothing true and powerful can come. It is the inert passivity of the physical Nature (tamas) that leaves it at the mercy of **every obscure or undivine influence**. A glad and strong and helpful submission (sattwic surrender) is demanded to the working of the Divine Force, the obedience of the illumined disciple of the Truth, of the inner Warrior who fights against obscurity and falsehood, of the faithful servant of the Divine.’ 6 (Tamasic surrender goes to ghosts, bhutas and pretas. Rajasic surrender is offered to Asuras and Rakhasa and Sattwic surrender goes to (partial) Godhead. Psychic surrender is received by the integral Godhead.)

11) ‘In all that is done in the universe, the Divine through his Shakti is **behind all action** but he is veiled by his Yoga Maya and works through **the ego** of the Jiva in the lower Nature.’ 7 (The Divine Mother is the doer of all action done either in the Ignorance of three gunas or in the knowledge of the higher planes of consciousness. The three gunas are known as svabhava of the bound Soul and the Jivatma is known as swadharma who is veiled by Mental Maya of desire Soul and ego. Yogamaya is the Divine Mother’s Supramental consciousness put out in self-manifestation.)

12) ‘Note that **a tamasic surrender** refusing to fulfil the conditions and calling on God to do everything and save one all the trouble and struggle is a deception and does not lead to freedom and perfection.’ 10

(The Gita points out that if one calls the Divine during the period of difficulties and crisis then he is identified as *arta/tamasic* devotee. If one calls the Divine to get the Divine’s opulence then he is identified as *atharthi/rajasic* devotee. If one calls the Divine without any motive or desire, that devotee is identified as *jijnasu/sattwic* devotee. So the devotee of first two types deceive themselves and their consecration is not received by the Divine but received by the dark powers and asuras respectively. Only the *sattwic* surrender is received by the Divine partly and from this partial surrender one will move towards total surrender which is possible only in higher/highest plane of consciousness.)

13) ‘But like other powers of the Divine it (Money) is delegated here and in the ignorance of the lower Nature can be usurped for the uses of the ego or held by *Asuric* influences and perverted to their purpose. This is indeed one of the three forces –power, wealth, sex – that have the strongest attraction for the human ego and the *Asura* and are most generally misused by those who retain them. The seekers or keepers of wealth are more often possessed rather than its possessors; few escape entirely a certain distorting influence stamped on it by its long seizure

and perversion by the *Asura*. For this reason most spiritual disciplines insist on a complete self-control, detachment and renunciation of all bondage to wealth and of all personal and egoistic desire for its possession. Some even put a ban on money and riches and proclaim poverty and bareness of life as the only spiritual condition. But this is an error; it leaves the power in the hands of the hostile forces. To reconquer it for the Divine to whom it belongs and use it divinely for the divine life is **the Supramental way for the Sadhaka.**' 15 (Money, (rajasic) power and sex or human love are distortion of Divine Perfection, Divine Power and Divine Love which are the Divine Mother's attributes of Mahasaraswati, Mahakali and Mahalakshmi respectively.)

14) 'Any perturbation of mind with regard to money and its use, any claim, any grudging is a sure index of some imperfection or bondage.' 17 (The tamasic and rajasic mind are having thousand imperfection and cannot rightly utilise money)

15) '(1) While this transformation is being done it is more than ever necessary to keep yourself free from all taint of the perversions of ego. (2) Let no demand or insistence creep in to stain the purity of the self-giving and the sacrifice. (3) There must be no attachment to the work or the result, (4) no laying down of conditions, (5) no claim to possess the Power that should possess you, (6) no pride of the instrument, (7) no vanity or arrogance. (8) Nothing in the mind or in the vital or physical parts should be suffered to distort to its own use or seize for its own personal and separate satisfaction the greatness of the forces that are acting through you. (9) Let your faith, your sincerity, your purity of aspiration be absolute and pervasive of all the planes and layers of the being; then every disturbing element and distorting influence will progressively fall away from your nature.' 23-24

16) 'The Mother not only governs all from above (as Spiritual Mother) but she descends into this lesser triple universe (as Psychic Mother or executrix Mother). Impersonally, all things here, even the movements of the Ignorance, are herself in veiled power and her creations in diminished substance, her Nature-body and Nature-force, and they exist because, moved by the mysterious fiat of the Supreme to work out something that was there in the possibilities of the Infinite, she has consented to the **great sacrifice** (of Psychic Mother) and has put on like a mask the soul and forms of the Ignorance. But personally too she (as external Avatarhood) has stooped to descend here into the Darkness that she may lead it to the Light, into the Falsehood and Error that she may convert it to the Truth, into this Death that she may turn it to godlike Life, into this world-pain and its obstinate sorrow and suffering that she may end it in the transforming ecstasy of her sublime Ananda. In her deep and great love for her children she has consented to put on herself the cloak of this obscurity, condescended to bear the attacks and torturing influences of the powers of the Darkness and the Falsehood, borne to pass through the portals of the birth that is a death, taken upon herself the pangs and sorrows and sufferings of the creation, since it seemed thus alone could it be lifted to the Light and Joy and Truth and eternal Life. This is the great sacrifice

called sometimes the sacrifice of the *Purusha*, but much more deeply the holocaust of *Prakriti*, the sacrifice of the Divine Mother.’ 34-35

17, ‘But human nature bounded, egoistic and obscure is inapt to receive these great Presences or to support their mighty action. **Only when the Four** have founded their harmony and freedom of movement in the transformed mind and life and body, can those other rarer Powers manifest in the earth movement and the Supramental action become possible.’ 54 (This indicates that a Sadhaka’s Supramental possibility begins after he is able to dynamise the four Mother powers and permit them to freely function in his mind, life and body and experiences for a long period their transformation action.)

18) ‘All your nature must be plastic to her touch, (1) --not questioning as the self-sufficient ignorant mind questions and doubts and disputes and is the enemy of its enlightenment and change; (2) not insisting on its movements as the vital in man insists and persistently opposes its refractory desires and ill-will to every divine influence; (3) not obstructing and entrenched in incapacity, inertia and tamas as man’s physical consciousness obstructs and clinging to its pleasure in smallness and darkness cries out against each touch that disturbs its soulless routine or its dull sloth or its torpid slumber.’ 55-56 (These sattwic, rajasic and tamasic mind are to be sufficiently trained before it can open themselves towards the Divine Mother. They compel men to become dwarf and obstruct their true growth.)

19) ‘But be on your guard and do not try to understand and judge the Divine Mother by your little earthly mind (physical mind) that loves to subject even the things that are beyond it to its own norms and standards, its narrow reasonings and erring impressions, its bottomless aggressive ignorance and its petty self-confident knowledge. The human mind shut in the prison of its half-lit obscurity (of exclusive concentration) cannot follow the many-sided freedom of the steps of the Divine Shakti (of multiple and integral concentration).’ 57

20) ‘Avoid also the error of the ignorant mind’s demand on the Divine Power to act always according to **our surface notions of omniscience and omnipotence**. For our mind clamours to be impressed at every turn by miraculous power and easy success and dazzling splendour; otherwise it cannot believe that here is the Divine. *The Mother* is dealing with the Ignorance in the fields of the Ignorance; she has descended there and is not all above. Partly she veils and partly she unveils her knowledge and her power, often holds them back from her instruments and personalities and follows that she may transform them the way of the seeking mind, the way of the aspiring psychic, the way of the battling vital, the way of the imprisoned and suffering physical nature. There are conditions that have been laid down by a Supreme Will, there are many tangled knots that have to be loosened and cannot be cut abruptly asunder. The *Asura* and *Rakshasa* hold this evolving earthly nature and have to be met and conquered on their own terms in their own long-conquered fief and province; the human in us has to be led and prepared to transcend its limits and is too weak and obscure to be lifted up suddenly to a form far beyond it.’ 59-60 (the transformation from the *Asura* of three *gunas* to the

establishment in the beyond gunas is a long process. Mind cannot recognise the Divine vibration, it can only delude itself with asuric power, asuric knowledge and asuric miracle and asuric success.)

21) 'If you follow your mind, it will not recognise the (Psychic and Spiritual) Mother even when she is manifest before you. Follow your soul and not your mind, your soul that answers to the (Psychic and Spiritual) Truth, not your mind that leaps at appearances; trust the Divine Power and she will free the godlike elements in you and shape all into an expression of Divine Nature.' 61 (physical mind and vital mind cannot discern truth from falsehood and hence cannot completely reject falsehood. Mind divides Indivisible and it cannot recognise the Psychic and Spiritual Mother. Or as indicated in the Gita, "Deluded mind, *mudha*, despise Me lodged in human body, because they are unaware of My Supramental Consciousness." (verse-9.11) In Supramental Consciousness, the Mother's Supramental Force, Light and Love will penetrate into the most recalcitrant vessel and one is bound to recognise the Divine Mother. Mind can recognise the Supramental Mother, because Supramental force will entirely possess the mind, life and body. We can meet the Supramental form of Savitri revealed to Death who is identified as the most stubborn and recalcitrant stuff of the inconscient world in the following lines:

"A pressure of intolerable force
Weighed on his unbowed head and stubborn breast;
Light like a burning tongue licked up his thoughts,
Light was a luminous torture in his heart,
Light coursed, a splendid agony, through his nerves;
His darkness muttered perishing in her blaze.
Her mastering Word commanded every limb
And left no room for his enormous will
That seemed pushed out into some helpless space
And could no more re-enter but left him void." Savitri-667)

The Svadharma and Svabhava of The Mother in Spiritual plane:

The one whom we adore as the Divine Mother in Her physical form is at once the **individual embodied Mother** who mediates between the human personality of the untransformed Prakriti of twenty-four *tattwas*, and the Divine Nature and embodies within Her the **Universal Mother**, who embraces the Divine in Her own play and creations and works out the transcendent consciousness of the Supreme, enters into the world She has made, fills in it the divine all sustaining force and ananda and She is the **Transcendent Mother** holding all the worlds and this gross physical world and links all these worlds and planes of the Consciousness to the ever unmanifest mystery of the Supreme Being. If we make

any attempt to divide these triple identities of the embodied Mother through our mind, sense and body then we suffer the division of Consciousness of the Indivisible and fragmentation of the comprehensive Knowledge. The perfection sought by us is to combine the experience of Oneness of Her highest spiritual and universal action with the possession of the fullness of Her Shakti in our individual life.

1) 'The four powers of *the Mother* are four of her outstanding Personalities, portions and embodiments of her divinity through whom she acts on her creatures, orders and harmonises her creations in the worlds and directs the working out of her thousand forces. For the Mother is one but she comes before us with differing aspects; many are her powers and personalities, many her emanations and *Vibhutis* that do her work in the universe.' 26

2) 'The *Mahashakti*, the universal Mother, works out whatever is transmitted by her transcendent consciousness from the Supreme and enters into the worlds that she has made; her presence fills and supports them with the divine spirit and the divine all-sustaining force and delight without which they could not exist. That which we call Nature or Prakriti is only her **most outward executive aspect**; she marshals and arranges the harmony of her forces and processes, impels the operations of Nature and moves among them secret or manifest in all that can be seen or experienced or put into motion of life. Each of the (ten) worlds is nothing but one play of the *Mahashakti* of that system of worlds or universe, who is there as the cosmic Soul and Personality of the transcendent Mother. Each is something that she has seen in her vision, gathered into her heart of beauty and power and created in her Ananda.' 29-30

3) 'But there are many planes of her creation, many steps of the Divine *Shakti*. At the summit (Bliss Self) of this manifestation of which we are a part there are worlds of infinite existence, consciousness, force and bliss over which the Mother stands as the unveiled eternal Power. All beings there live and move in an ineffable completeness and unalterable oneness, because she carries them safe in her arms for ever.' 30-31

4) '(Below the Bliss world) Nearer to us are the worlds of a perfect Supramental creation in which the Mother is the Supramental *Mahashakti*, a Power of divine omniscient Will and omnipotent Knowledge always apparent in its unfailing works and spontaneously perfect in every process. There all movements are **the steps of the Truth**; there all beings are souls and powers and bodies of the divine Light; there all experiences are seas and floods and waves of an intense and absolute Ananda.' 31 (In the Supramental plane there exists no Ignorance, no falsehood, no suffering and no death. So there exists no necessity of rejection of lower nature, rather higher Nature invades into the lower nature and transforms it.)

5) 'The Mother as the (Spiritual) *Mahashakti* of this triple world (of mind, life and body) of the Ignorance stands in an **intermediate plane** between the Supramental Light, the Truth life, the Truth creation which has to be brought down here and

this mounting and descending hierarchy of planes of consciousness that like a double ladder lapse into the nescience of Matter and climb back again through the flowering of life and soul and mind into the infinity of the Spirit. Determining all that shall be in this universe and in the terrestrial evolution by what she sees and feels and pours from her, she (the Mediatrix Mother) stands there above the Gods and all her Powers and Personalities are put out in front of her for the action and **she sends down emanations of them** into these lower worlds to intervene, to govern, to battle and conquer, to lead and turn their cycles, to direct the total and the individual lines of their forces. These Emanations are the many divine forms and personalities in which men have worshipped her under different names throughout the ages. But also she prepares and shapes through these Powers and their emanations the minds and bodies of her *Vibhutis* of the *Ishwara*, that she may manifest (as Incarnation) in the physical world and in the disguise of the human consciousness some ray of her power and quality and presence. (The Divine Mother's physical incarnation must be surrounded and supported by numbers of *Vibhutis*.) All the scenes of the earth-play have been like a drama arranged and planned and staged by her with the cosmic Gods for her assistants (in the form of *Vibhuti*) and herself as a veiled actor (Incarnation).' 32-34

6) 'Four great Aspects of the Mother, four of her leading Powers and Personalities have stood in front in her guidance of this Universe and in her dealings with the terrestrial play. (1) (*swadhama* of *Maheswari*) One is her personality of (i) calm wideness and (ii) comprehending wisdom and (iii) tranquil benignity and (iv) inexhaustible compassion and (v) sovereign and surpassing majesty and (vi) all-ruling greatness. (2) (*swadhama* of *Mahakali*) Another embodies her (i) power of splendid strength and (ii) irresistible passion, (iii) her warrior mood, (iv) her overwhelming will, (v) her impetuous swiftness and (vi) world-shaking force. (3) (*swadhama* of *Mahlakshmi*) A third is (i) vivid and sweet and (ii) wonderful with her deep secret of beauty and (iii) harmony and (iv) fine rhythm, (v) her intricate and subtle opulence, (vi) her compelling attraction and (vii) captivating grace. (4) (*swadhama* of *Mahasaraswati*) The fourth is equipped with her (i) close and profound capacity of intimate knowledge and (ii) careful flawless work and (iii) quiet and exact perfection in all things. Wisdom, Strength, Harmony, Perfection are their several attributes and it is these powers that they bring with them into the world, manifest in a human disguise in their *Vibhutis* (a man whose Spiritual being is open is recognised as *Vibhuti*) and shall found in the divine degree of their ascension in those who can open their earthly nature to the direct and living influence of the (Spiritual) Mother.' 36-37

7) (twenty-eight swabhava of Maheswari) '(1) Imperial *MAHESWARI* is seated in the wideness above the thinking mind and will and (2) sublimates and greatens them into wisdom and largeness or floods with a splendour beyond them. (3) For she is the mighty and wise (4) One who opens us to the Supramental infinities and the cosmic vastness, to the grandeur of the supreme Light, to a treasure-house of miraculous knowledge, to the measureless movement of the Mother's eternal

forces. (5) Tranquil is she and wonderful, great and calm for ever. (6) Nothing can move her because all wisdom is in her; (7) nothing is hidden from her that she chooses to know; (8) she comprehends all things and all beings and their nature and (9) what moves them and **the law of the world** and its times and (10) how all was and is and must be. (11) A strength is in her that meets everything and masters and none can prevail in the end against her vast intangible wisdom and high tranquil power. (8) Equal, patient and unalterable in her will she deals with men according to their nature and (12) with things and happenings according to their Force and **the truth** that is in them. (13) Partiality she has none, but **she follows the decrees of the Supreme** and (14) some she raises up and some she casts down or puts away from her into the darkness. (15) To the wise she gives a greater and more luminous wisdom; (16) those that have vision she admits to her counsels; (17) on the hostile she imposes the consequence of their hostility; (18) the ignorant and foolish she leads according to their blindness. (19) In each man she answers and handles the **different elements of his nature** according to their need and their urge and the return they call for, (20) puts on them the required pressure or leaves them to their cherished liberty to prosper in the ways of the Ignorance or to perish. (21) For she is above all, bound by nothing, attached to nothing in the universe. (22) Yet has she more than any other the heart of the universal Mother. (23) For her compassion is endless and inexhaustible; all are to her eyes her children and portions of the One, even the Asura and Rakshasa and Pisacha and those that are revolted and hostile. (24) Even her rejections are only a postponement, even her punishments are a grace. (25) But her compassion does not blind her wisdom or turn her action from the **course decreed**; (26) for the Truth of things is her one concern, (27) knowledge her centre of power and (28) to **build our soul and our nature** into the divine Truth her **mission and her labour.**' 37-40

8) (twenty-eight swabhava of Mahakali) 'Mahakali is of another nature. Not wideness but height, not wisdom but force and strength are her peculiar power. There is in her (1) an overwhelming intensity, (2) a mighty passion of force to achieve, (3) a divine violence rushing to shatter every limit and obstacle. (4) All her divinity leaps out in a splendour of tempestuous action; (5) she is there for swiftness, (6) for the immediately effective process, (7) the rapid and direct stroke, (8) the frontal assault that carries everything before it. (9) Terrible is her face to the Asura, dangerous and ruthless her mood against the haters of the Divine; (10) for she is the Warrior of the Worlds who never shrinks from the battle. (11) Intolerant of imperfection, she deals **roughly with all in man** that is unwilling and (13) **she is severe to all that is obstinately ignorant and obscure**; (14) her wrath is immediate and dire against treachery and falsehood and malignity, (15) ill-will is smitten at once by her scourge. (16) Indifference, negligence and sloth in the divine work she cannot bear and (17) she smites awake at once with sharp pain, if need be, the untimely slumberer and the loiterer. (18) The impulses that are swift and straight and frank, the movements that are unreserved and absolute, the aspiration that mounts the flame are the motion of *Mahakali*. (19) Her spirit is

tameless, her vision and will are high and far-reaching like the flight of an eagle, her feet are rapid on the upward way and her hands are outstretched to strike and to succour. (20) For she too is the Mother and her love is as intense as her wrath and she has a deep and passionate kindness. (21) When she is allowed to intervene in her strength, then in one moment are broken like things without consistence the obstacles that immobilize or the enemies that assail the seeker. (22) If her anger is dreadful to the hostile and the vehemence of her pressure painful to the weak and timid, she is loved and worshipped by the great, the strong and the noble; for they feel that her **blows beat what is rebellious in their material** into strength and perfect truth, hammer straight what is wry and perverse and expel what is impure or defective. (23) But for her what is done in a day might have taken centuries, (24) without her Ananda might be wide and grave or soft and sweet and beautiful but would lose the flaming joy of its most absolute intensities. (25) To knowledge she gives a conquering might, (26) brings to beauty and harmony a high and mounting movement and imparts to the slow and difficult labour after perfection an impetus that multiplies the power and shortens the long way. (27) Nothing can satisfy her that falls short of the supreme ecstasies, the highest heights, the noblest aims, the largest vistas. (28) Therefore with her is the victorious force of the Divine and it is by grace of her fire and passion and speed if the great achievement can be done now rather than hereafter.' 40-43

9) (twenty-eight swabhava of Mahalakshmi) 'Wisdom and Force are not the only manifestations of the supreme Mother; there is a subtler mystery of her nature and without it Wisdom and Force would be incomplete things and without it perfection would not be perfect. (1) Above them is the miracle of eternal beauty, (2) an unseizable secret of divine harmonies, (3) the compelling magic of an irresistible universal charm and attraction that draws and holds things and forces and beings together and (4) obliges them to meet and unite that a hidden Ananda may play from behind the veil and make of them its rhythms and figures. (5) This is the power of *MAHALAKSHMI* and there is no aspect of the Divine *Shakti* more attractive to the heart of the embodied beings. (6) *Maheswari* can appear too calm and great and distant for the littleness of earthly nature to approach or contain her, *Mahakali* too swift and formidable for its weakness to bear; but all turn with joy and longing to *Mahalakshmi*. (7) For she throws the spell of the intoxicating sweetness of the Divine: to be close to her is a profound happiness and to feel her within the heart is to make existence a rapture and a marvel; (8) grace and charm and tenderness flow out from her like light from the sun and (9) wherever she fixes her wonderful gaze or lets fall the loveliness of her smile, the soul is seized and made captive and plunged into the depths of an unfathomable bliss. (10) Magnetic is the touch of her hands and their occult and delicate influence refines mind and life and body and wherever she presses her feet course miraculous streams of an entrancing Ananda. (11) And yet it is not easy to meet the demand of this enchanting Power or to keep her presence. (12) Harmony and beauty of the mind and soul, (13) harmony and beauty of the thoughts and feelings, (14)

harmony and beauty in every outward act and movement, (15) harmony and beauty of the life and surroundings, this is the demand of *Mahalakshmi*. (16) Where there is affinity to the rhythms of the secret world-bliss and response to the call of the All-Beautiful and concord and unity and the glad flow of many lives turned towards the Divine, in that atmosphere she consents to abide. (17) But all that is ugly and mean and base, all that is poor and sordid and squalid, all that is brutal and coarse repels her advent. (18) Where love and beauty are not or reluctant to be born, she does not come; where they are mixed and disfigured with baser things, she turns soon to depart or cares little to pour her riches. (19) If she finds herself in men's hearts surrounded with selfishness and hatred and jealousy and malignance and envy and strife, if treachery and greed and ingratitude are mixed in the sacred chalice, if grossness of passion and unrefined desire degrade devotion, in such hearts the gracious and beautiful Goddess will not linger. (20) A divine disgust seizes upon her and she withdraws, for she is not one who insists or strives; or, veiling her face, she waits for this bitter poisonous devil's stuff to be rejected and disappear before she will found anew her happy influence. (21) Ascetic bareness and harshness are not pleasing to her nor the suppression of heart's deeper emotions and the rigid repression of the soul's and life's parts of beauty. (22) For it is through love and beauty that she lays on men the yoke of the Divine. (23) Life is turned in her supreme creations into rich work of celestial art and all existence into a poem of sacred delight; (24) the world's riches are brought together and concerted for a supreme order and even the simplest and commonest things are made wonderful by her intuition of unity and the breath of her spirit. (25) Admitted to the heart she lifts wisdom to pinnacles of wonder and reveals to it the mystic secrets of ecstasy that surpasses all knowledge, (26) meets devotion with the passionate attraction of the Divine, (27) teaches to strength and force the rhythm that keeps the might of their acts harmonious and in measure and (28) casts on perfection the charm that makes it endure for ever.' 43-48

10) (twenty-eight swabhava of Mahasaraswati) '(1) Mahasaraswati is the Mother's Power of Work and her spirit of perfection and order. The youngest of the Four, she is the most skilful in executive faculty and nearest to the physical Nature. (2) *Maheswari* lays down the large lines of the world-forces, *Mahakali* drives their energy and impetus, *Mahalakshmi* discovers their rhythms and measures, but *Mahasaraswati* presides over their detail of organization and execution, relation of parts and effective combination of forces and unfailing exactitude of result and fulfilment. (3) The science and craft and technique of things are *Mahasaraswati's* province. (4) Always she holds in her nature and can give to those whom she has chosen the intimate and precise knowledge, (5) the subtlety and patience, (6) the accuracy of intuitive mind and conscious hand and (7) discerning eye of the perfect worker. (8) This Power is the strong, the tireless, the careful and efficient builder, organizer, administrator, technician, artisan and classifier of the worlds. (9) When she takes up the transformation and new-building of the nature, her action is laborious and minute and often seems to our impatience slow and

interminable, but it is persistent, integral and flawless. (10) For the will in her works is scrupulous, unsleeping, indefatigable; (11) leaning over us she notes and touches every little detail, (12) finds out every minute defect, gap, twist or incompleteness, (13) considers and weighs accurately all that has been done and all that remains still to be done hereafter. (14) Nothing is too small or apparently trivial for her attention; nothing however impalpable or disguised or latent can escape her. (15) Moulding and remoulding she labours each part till it has attained its true form, is put in its exact place in the whole and fulfils its precise purpose. (16) In her constant and diligent arrangement and rearrangement of things her eye is on all needs at once and the way to meet them and (17) her intuition knows what is to be chosen and what rejected and (18) successfully determines the right instrument, the right time, the right conditions and the right process. (19) Carelessness and negligence and indolence she abhors; (20) all scamped and hasty and shuffling work, all clumsiness and *à peu près* and misfire, all false adaptation and misuse of instruments and faculties and leaving of things undone and half done is offensive and foreign to her temper. (21) When her work is finished, nothing has been forgotten, no part has been misplaced or omitted or left in a faulty condition; (22) all is solid, accurate, complete, admirable. (23) Nothing short of a perfect perfection satisfies her and she is ready to face an eternity of toil if that is needed for the fullness of her creation. (24) Therefore of all the Mother's powers she is the most long-suffering with man and his thousand (tamasic and rajasic) imperfections. (25) Kind, smiling, close and helpful, not easily turned away and discouraged, insistent even after repeated failure, her hand sustains our every step on condition that we are single in our will and straightforward and sincere; (26) for a double mind she will not tolerate and her revealing irony is merciless to drama and histrionics and self-deceit and pretence. (27) A mother to our wants, a friend in our difficulties, a persistent and tranquil counselor and mentor, chasing away with her radiant smile the clouds of gloom and fretfulness and depression, reminding always of the ever present help, pointing to the eternal sunshine, she is firm, quiet and persevering in the deep and continuous urge that drives us towards the integrality of the higher nature. (28) All the work of other Powers leans on her for its completeness; for she assures the material foundation, elaborates the stuff of detail and erects and rivets the armour of the structure." 48-53

11) 'The rapidity and complexity of her vision and action outrun its stumbling comprehension; the measures of her movement are not its measures. Bewildered by the swift alteration of her many different personalities, her making of rhythms and her breaking of rhythms, her accelerations of speed and her retardations, her varied ways of dealing with the problem of one and of another, her taking up and dropping now of this line and now of that one and her gathering of them together, **it (mind) will not recognise the way of the Supreme Power** when it is circling and sweeping upwards through the maze of the Ignorance to a supernal Light. Open rather your soul to her and be content to feel her with the psychic nature

(four-fold Psychic Mother) and see her with the psychic vision (through essential concentration) **that alone make a straight response to the Truth.** Then the Mother herself will enlighten their psychic elements your mind (with *Brahma Shakti*) and heart (with *Kshetra Shakti*) and life (with *Vaisya Shakti*) and physical consciousness (with *Shudra Shakti*) and reveal to them too her ways and her nature.’ 57-58

(The four-fold Psychic Mother Powers are hinted here but never developed. It is developed in *The Synthesis of Yoga* and hinted in the Gita as *chaturvarnam mayasrustam*.)

OM TAT SAT

Recapitulation:

“For serious people, it is the *The Synthesis (of Yoga)* and *The Life Divine* that should be chosen.... *The Mother* (book), but that touches mostly India, because they worship the Mother...”

The Mother,
31st July, 1965

The Life Divine, *The Mother* and *Savitri* book are the complementary *Shastra* of *The Synthesis of Yoga*, identified as the principal *Shastra* of integral Yoga. The defect of the complementary *Shastra* is that if it is referred without the assistance of the principal *Shastra*, then one may firstly, misunderstand the vast Spiritual opulence revealed through them and secondly, one may misuse the Spiritual capacity gained through entry into them.

The supremacy of the principal *Shastra* is that firstly, the misunderstanding of its comprehensive knowledge can be prevented by entry into the root and exclusive knowledge of *the Vedas*, *the Upanishadas*, *the Gita*, *the Sankhya* and *the Tantra*; secondly, the vast Spiritual opulence concealed in this book can be rightly accumulated by giving Them service entirely in this life. A separate worker or part time service to the Divine cannot prevent one from utilising Their Teachings ‘**as a principal and separate profiteer in the world commerce.**’ So those who serve them entirely and this Soul’s slavehood and childhood authorises them to enjoy rightly the vast opulence of Their great Teachings and become Instrument and Emanation of Their great world action.

The Synthesis of Yoga insists a *sadhaka* to pursue Yoga, with declaration that ‘All Life is Yoga.’³ *The Life Divine* insists a *sadhaka* to evolve two key terms of Consciousness and Life with its goal of ‘fullness of being, fullness of consciousness and fullness of life.’⁴ *The Mother* book insists a *Sadhaka* to ‘persistently reject what is false and obscure’⁵ in him with declaration that ‘the supreme Grace will act only in the conditions of Light and Truth.’ *Savitri* insists a

Sadhaka to maintain virginity with the declaration ‘Virgin who comest perfected by joy’¹ or “The virgin forms through which the Formless shines.”² To reconcile, a virgin *Sadhaka* is capable to receive and hold *The Mother’s* Power of Truth in building our Soul and Nature in different planes of Consciousness, consistent with integral Yoga and integral Spiritual Evolution.

The Mother book hints of becoming a true doer of divine work, whose full development is observed in *The Synthesis of Yoga*. It also hints planes of consciousness and different worlds including this physical world over which *the Mother’s* action is extended, whose full development is worked out in *The Life Divine*. It also hints about the Supramental Mother whose four attributes are developed but not fully in *Savitri* and also it hints about the *ananda* aspect, *Chit Shakti*, of the Supreme Mother that holds the key of a wonderful divinest Life and this Creatrix Bliss Mother aspect is developed but not fully in *Savitri*.

The identity of the embodied Mother of this life will be incomplete if we exclude her all-inclusive identity of All Life extending over All Time. So this paper proposes that those who have accepted *The Mother* book for *Sadhana* purpose they can take the assistance of other three complementary books and realise *The Mother* through movement of *Yoga Shakti* or Yogic Power, *Chetana Shakti* or Consciousness Power, *Savitri Shakti* or the Virgin Power and dynamise the *Matri Shakti*, the Mother Power, the four *Mahashaktis* and realise the fullness of Divine Truth, Fullness of Power, fullness of Ananda, full Divinised control of money power and fullness of perfect Divine Life. This quest also includes richly varied material of *the Gita* for the root knowledge and for the bound souls the liberation of Soul becomes a precondition for liberation of Nature. If *the Gita* has the responsibility to liberate humanity *The Mother* book has the responsibility of transforming humanity. When Her Divine Consciousness possesses body, life, mind and soul, man elevates himself to the new wonder of beauty, delight and love supported by wisdom, power and perfection. And this immaculate Supramental Consciousness can alone rend the lid and tear the covering of (Over) Mind and calls down large Divine descent and Immortal’s Ananda and transforms life.

The Mother book emphasizes more the outcome of *Sri Aurobindo’s* *Sadhana* in revealing the Spiritual identity of *The Mother*, who took mortal birth during the brief period of human history; the Spiritual passage through which one will arrive at the discovery of the dynamic Spiritual energy, *Shakti*, *The Mother* is hinted here but thoroughly developed elsewhere; the method of *sadhana* proposed by it seems to be easy but practicable for high and strong Souls.

So a *Sadhaka’s* study and practice of *The Mother* book will be considered complete when he will be able to dynamise all the four mediatrix Mother Powers at will, reconcile and harmonise their full Divine personality in the existing human

vessel and develop the passage of tracing the Supramental *Mahashaktis* and the Creatrix Bliss Mother. A *Sadhaka's sadhana* is generally weighed by the quantum of new knowledge, new light and new love descended to him while concentrating, contemplating and meditating on the existing written truth. So in order to complete the understanding on *The Mother* book asks reconciliation of three complementary *Shastras* of *The Synthesis of Yoga*, *The Life Divine* and *Savitri* and similar quantum of descent of overhead new knowledge and the combination of both existing and new wisdom can alone give the full satisfaction, necessary fulfilment and fitness to serve Them in all life.

OM TAT SAT

References:

- 1: Savitri-424,
- 2: Savitri-327,
- 3: CWSA/23/The Synthesis of Yoga-8,
- 4: CWSA.22/The Life Divine-1107,
- 5: The Mother-4.



The Questions of *The Mother Book*

Name:

20x5 mark

- 1: What is the first aim of the true doer of Divine works?
- 2: What is the quality of an ideal Sadhaka?
- 3: What is the quality of a separate worker?
- 4: What is the quality of a Divine's Instrument?
- 5: What is our attitude towards rich person in Divine work?
- 6: What is the last stage of perfection of this Yoga?
- 7: What is the Mahabakya or the param vacha of The Mother book?
- 8: How can you rightly call the Divine power to transform you?
- 9: What is tamasic surrender?
- 10: What is complete dynamic Divine identification?
- 11: What is the only reward in Divine work?
- 12: What are the four conditions of the descent of Divine Grace?
- 13: What is the triple labour of personal effort?

14: What are the thirteen rejections of rajasic mind, vital mind?

15, What are the eight rejections of physical mind or tamasic mind?

16, What are the three elements of transformation?

17: What is demanded from the faithful servant of the Divine?

18, Which three forces are having strongest attraction of the human ego and the asura?

19: What is Mahalakshmi's attitude towards ascetic bareness and harshness?26,

20: What is not pleasing to Mahasaraswati?

The Questions on French word

20x5 mark

Translate from French to English:

1: La Mère:

2: Tout:

3: Si:

4: à peu près:

5: Vous:

6: son:

7: Bon:

8: Jour:

9: beaucoup:

10: Journal:

11: Je:

12: Le:

13: à:

14: y:

15: me:

16: Tu:

17: et:

18: Leur:

19: mais:

20: nous:

ॐ ନମୋ ଭଗବତେ ଶ୍ରୀମୀରାରବିନ୍ଦାୟ

ନାମ:

ସମସ୍ତ ପ୍ରଶ୍ନର ଉତ୍ତର ଦିଅ: ୬୦ମିନିଟ, ମାର୍କ: ୨୦x୫=୧୦୦

୧। କେଉଁ ଦୁଇଟି ଦୁରୁହ କାର୍ଯ୍ୟଟି ଆତ୍ମମାନଙ୍କର ସାଧନାର ଲକ୍ଷ୍ୟ?

୨। ଭାଗବତୀ ଶକ୍ତିକୁ ଯଥାର୍ଥ ଆହ୍ୱାନ କରିବାର ଅଧିକାର ତୁମେ କିପରି ପାଇପାରିବ?

୩) ତ୍ରିବିଧ ଅଭୀପ୍ତା କଣ?

୪) ରାଜସିକ ମନ କିମ୍ବା ପ୍ରାଣ ପ୍ରକୃତିର ତେରଟି ପ୍ରତ୍ୟାଖ୍ୟାନ କଣ?

୫) ତାମସିକ ମନ କିମ୍ବା ଶାରୀରିକ ପ୍ରକୃତିର ନଅଟି ପ୍ରତ୍ୟାଖ୍ୟାନ କଣ?

୬) ତାମସିକ ସମର୍ପଣ କଣ?

୭) ଧନୀ ବ୍ୟକ୍ତିପ୍ରତି ଆମର ଦୃଷ୍ଟିଭଙ୍ଗୀ କିପରି ହେବା ଉଚିତ?

୮) ଆଦର୍ଶ ସାଧକର ଲକ୍ଷଣ କଣ?

୯) କେଉଁ ତିନୋଟି ଶକ୍ତି ଅହଂକାର ଓ ଅସୁର ସକାଶେ ପରମ ଆକର୍ଷଣ?

୧୦) ମା' ଭଗବତୀଙ୍କ ସହ ସମ୍ପୂର୍ଣ୍ଣ ସକ୍ରିୟ ଏକତ୍ୱ କଣ?

୧୧) ପୃଥକ କର୍ତ୍ତୃତ୍ୱବୋଧ ଥିବା ବ୍ୟକ୍ତି କିପରି ଭଗବାନଙ୍କୁ ସେବା ଦେବେ?

୧୨) ଭାଗବତ ଯନ୍ତ୍ର ଅଭ୍ରାନ୍ତ ଇଙ୍ଗିତ ସବୁ କଣ?

୧୩) ଏହି କର୍ମ ଯୋଗ ସିଦ୍ଧିର ଶେଷ ଆବସ୍ଥା କଣ?

୧୪) ମା'ଙ୍କସତ୍ତାର ତିନୋଟି ଧାରା କଣ?

୧୫) କେଉଁ ମହାଯଜ୍ଞରେ ମା' ଆତ୍ମବଳି ଦେବାକୁ ସମ୍ମତ ହୋଇଛନ୍ତି?

୧୬) ମା'ଙ୍କର ପ୍ରଥମ ବିଗ୍ରହ କଣ?

୧୭) ମା'ଙ୍କର ଦ୍ୱିତୀୟ ବିଗ୍ରହ କଣ?

୧୮) ମା'ଙ୍କର ତୃତୀୟ ବିଗ୍ରହ କଣ?

୧୯) ମା'ଙ୍କର ଚତୁର୍ଥ ବିଗ୍ରହ କଣ?

୨୦) ମା ପୁସ୍ତକର ମହାବାକ୍ୟ କିମ୍ବା ପରମ ବଚ କଣ?



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