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The Descent

Founder Editor
Sri K. Anurakta



Edited by S.A. Maa Krishna,
Sri Matrini Ketan Ashram Sri Aurobindo Centre,
Managed by The Mother's International Centre Trust,
Regd.No-146/24.11.97. Vill: Ramachandrapur, PO: Kukudakhandi-761100,
Via: Brahmapur, Dist: Ganjam, State: Odisha, India
www.srimatriniketanashram.org

(This issue is offered at the Lotus Feet of *The Mother* and *Sri Aurobindo* on occasion of *Sri Matriniketan Ashram's* 13th Foundation Day, 01.02.2016. In this paper '**The Divine Work and Supermind**' is restated from *The Synthesis of Yoga* book.)

The Divine Work and Supermind

“So now I do not mind finishing (the translating into French language) *The Synthesis of Yoga*. I was little bothered because I have no other books by *Sri Aurobindo* to translate that can help me in *sadhana*: There was only *The Synthesis (of Yoga)*.”³¹

The Mother

“Personally, of all those I have read, it is the book (*The Synthesis of Yoga*) that has helped me the most. It comes from a very high and very universal inspiration, in the sense that it will remain new for a long time to come.”³²

The Mother

The Synthesis of Yoga is the principal *Shastra* of integral Yoga, destined to bring Spiritual revolution on earth. This book is the secret knowledge of Yoga of Self-Perfection pursued by *Sri Aurobindo* from the beginning of His *Sadhana* life at *Pondicherry*, which is activated after one is established sufficiently in the *Karma*, *Jnana* and *Bhakti Yoga*. After *Sri Aurobindo's* departure *the Mother* continued this Yoga of Self-Perfection for another twenty three years. The most difficult part of *the Mother's Yoga* is identified as the transformation of Subconscious and Inconscious sheath, which is left by Them as unfinished part of Their Supramental Yoga. The highest truth hinted in *The Synthesis of Yoga* is further developed by its other three complementary books that of *The Life Divine*, *The Mother* and *Savitri*.

The Salient Points:

The book declares firmly that all discord of life can be resolved primarily by union and activation of the static and dynamic aspect of the Divine and secondarily this ‘possession of Divine only’² can spread beyond the individual Soul Centre to constitute the Divine collectivity. So our principal objective in Yoga is the intensification of Self-concentration through Divine union whose outcome is Self-expansion through objective and subjective Divine work. Again the impersonal Divine union in Spiritual plane is more ‘direct liberating force,’¹⁸ than the personal Divine union in Psychic plane and the former has to enlarge itself into highest intensities before the perfection of the latter. The Psychic being fulfils life and work with sevenfold personal Love and Spiritual being with fourfold impersonal Love.

Integral *Karma Yoga* does accept *the Gita's* doctrine of *Karma Yoga* in amended form, which gives importance to transform all (undivine) work, *sarva karmani*,¹¹ of three *gunas* into Divine action of *trigunatita*¹² state through Divine union. All active Divine action is the fruit of the passive Divine union. Surface action of three *gunas* is defined as to enter large effort to get little result or it is a tiring labour to work out narrow personal will and desire. Inner Subliminal Yogic action is pursued through creative truth vision and truth hearing, *adesh*. It is a truth action through movement of subliminal Self. Psychic and Spiritual action are the spontaneous Soul/Spirit movement to arrive at large result or a tireless labour to work out vast Divine Will. In the Psychic plane the 'smallest and meanest work'¹ becomes sweet, glad and glorious sacrament. In all action a strange divinity is revealed and lifts all common action by the touch of Psychic love. Each Spiritual action leaves the footprint of God. By the touch of Spiritual force all action turns into a miracle and by this miracle all thing changes. Due to activation of Spiritual Self, the Divine comes unseen to our darker part and curtained by darkness does His transformation work in our mind, life and body. Whereas Supramental action is defined as largest development in shortest possible time and range of action of Supramental man is all earth through activation of universal mind extending over many planes of Consciousness. The highest Divine action can take shape spontaneously, freely, harmoniously and infallibly from the light and force of Spiritual Being in union with the Supramental Being. This integral dynamic activity based on the foundation of immobile passive calmness is identified as the last state of the integral Yoga of Works.

The Central truth of this Yoga is indispensable *Purusha Yajna*, *Vedantic* sacrifice by becoming one with our Being through pacification of lower mind supported, subordinated and complemented by more powerful *Prakriti Yajna*, *Vedic* Sacrifice by becoming one with our Nature through activation of higher mind. A mere intellectual seeking to offer our life to the Divine is not sufficient, but this consecration must be seized by the heart as one and only thing desirable and by will as one and only thing to be possessed. These partial, egoistic, effective intermediate means, subsidiary helpful mental surrender and exclusive concentration are temporary necessity and must be superseded by total spontaneous self-giving of multiple Selves and development of all-inclusive Self-concentration.³ For one who offers his Soul and Nature wholly to the transcendent Divine enjoys the all-inclusive Divine Presence everywhere. His very aspiration, inspiration, respiration and beating of heart become conscious rhythm of universal sacrifice. His 'great and complete and powerful sacrifice'²⁵ through adoration of Divine as Creator, Monotheism,²⁶ adoration of Divine in the multitude of His creation, Polytheism²⁶ and adoration of Divine as Creatrix Mother, Occultism gets equal importance and reverence; where the former is marked as *Purusha Yajna* and the latter two are *Prakriti Yajna*..

The Gita, a book of *Purusha Yajna*, has categorised *Jnana Yoga* greater than⁴ *Karma Yoga* and *Bhakti Yoga* is identified as the highest element⁵ of all Yoga. This view has been further developed in integral Yoga which begins, continues and culminates with *Karma Yoga* and at no stage of *Sadhana* one can relinquish work. It further proposes that *Jnana* and *Bhakti* must be willing subordinate and ‘automatic servant’⁶ of *Karma Yoga* born out of Divine Will or else a *Sadhaka* will ‘get encrusted in Spiritual seclusion’¹⁶ and accustoms to purely subjective activity and faces immense difficulty in transforming outer life and the objective world. An integral *Karma Yogi* is a King, Commander, Leader of men and Driver of the Spiritual movement; an integral *Jnana Yogi* is a Pioneer, Scout, Path Finder, illumined liberated Guide and through him Spiritual expedition takes a leap towards future and an integral *Bhakti Yogi* canalises the nectar of Love, Beauty and Delight which is the last destination and the highest secret of Being fulfilling and perfecting the Divine’s many fold creation.

Integral Karma Yoga and Supermind:

Shastra, the written truth, *Guru*, the extraneous support of Spiritual Influence, *Prachesta*, personal effort and *Kala*, Time are identified as four dispensable aids of integral (*Karma*) Yoga and can be treated as indispensable for the beginners. They have no capacity to transform man but he who wants to change through pursuance Yoga; in him they can extend their abundant help. With the advance of *Yoga* these four aids must be uplifted out of their limitations and carried more swiftly to their absolute state (1) of indispensable ‘eternal *Veda* secret in the heart’⁷ of every man; (2) of indispensable inner *Guru* in the Psychic plane who is further expanded as *Jagad Guru* in Spiritual plane and *Param Guru* in Supramental plane; (3) the dispensable personal effort and endeavour of mind, heart and body for increase of self-concentration of the whole being known as *utsaha*, *vyakulata* and *tapasya* respectively are raised to natural, powerful and spontaneous flowering of the Soul force known as indispensable *Atma Shakti* and *Adhyatma Shakti*; (4) the dispensable Time is experienced by mind in ignorance is utilised as bank to accumulate Spiritual wealth and calls down the indispensable Timeless state which can wait all infinity to complete the task of integral Yoga.

This integral *Yoga* begins with the persistent triple mental rejection of attachment, ego and desire known as *karma phala tyaga*, proceeds ahead with triple equality of passive mind known as *titiksha*, *udasinata* and *nati* and identifies with the Divine through triple consecration of the body, *tamas*, mind, *sattwa* and vital, *rajas* and experiences triple Divine union of oneness of Nature, *Sadrisya* or *Sadharmya mukti*, identity with the Eternal, *Sayujya Mukti* and luminous indwelling of Soul with the Divine, *Samipya*, *Salokya Mukti* of *Karma*, *Jnana* and *Bhakti Yoga* respectively. After rejecting the fruit of work it further asks to reject the attachment to action and sense of being the doer and worker must disappear. Divine as the doer, master and source of all action demands subordination and service from man either through the egoistic

movement of three *gunas* or initiated from a higher and larger plane of vision and motive.

The action of three modes of nature, *gunas*, is identified in *The Gita* and *Savitri* as subjection to three *asuras*⁸ and three dwarfs⁹ respectively; who seriously restrict men's avenues towards God. All their action of *tamasic*, *rajasic* and *sattwic* are *asuric* in Nature. *Sattwa* is the wisest, highest *guna* of the bound Souls and through this increase of *sattwa*, intellect, one can escape into Divine state, *buddhi paratastu sah*.¹⁰ Those who go beyond the *gunas*, *trigunatita* state, no longer control lower instinctive nature by mental effort but by strong immobility of the immortal Spirit.

Integral Yoga systematised the consecrated Divine Workers as Instrument, *Yantra*, Emanation, *Vibhuti*, and Incarnation, *Avatara*. Those who act by the pressure of strong Soul force on the surface are identified as conscious Instruments of the Divine. Those who are destined for special inner Divine action behind the veil of surface consciousness are identified as Emanations. Those who are destined for greater world action of both subjective and objective proportion are identified as Incarnations. A *Yantra* and *Vibhuti* can open themselves for the full descent of *Avatara* Force intermittently while an *Avatara* also does Divine's instrumental and emanative action in large scale. These Divine's chosen Souls are at once as young and plastic as that of a small child, slave of God concealed in all humanity, disciple of the transcendent Divine and 'high-bred maiden'¹³ (as defined in *Savitri*) to hold Divine Love. They become wide and egoless impersonal personality of liberated cosmic Worker, Divine Creator, bringer of Light, giver of Bliss, Friend, Helper, Father, Mother, Master, Guide, Lover, Beloved and Divine Playmate in the world game²⁰ and bear earth's burden and suffering much more than their individual capacity.

Integral Yoga has drawn clear distinction between 'child Soul' and 'ripened Soul.'²³ A child Soul accepts and adores Divine or *Avatara* or *Guru* on condition that He exists exclusively to satisfy his desires and interests. On least stumbling in life he will condemn, cry out and revolt against the Divine. All his work related with profession, social duty, family obligation, religious activity, philanthropy, serving the nation and community are not the outcome of Divine call. All these lower attractions and attachment to imperfect mental action 'are still necessary'¹⁴ for his self development for brief period and will drop with Soul maturity. *The Gita* issues injunction²¹ to the man of Knowledge that he should under no circumstance draw away these developing Souls from world action by his example of higher Spiritual life; rather inspires them to develop love and habit of all innate works. Action does not bind and limit a liberated Soul. The ripened Soul does not condemn the Creator but seeks to understand and master the circumstance, does not cry out with extreme suffering but accepts to improve, perfect and transform it into ecstasy, does not revolt inwardly but labours to obey the dictum of the Divine Will. His life is outside

the jurisdiction of fallible human tribunals, preferably 'he lives and acts only in Me,' *mayi nivasisyasi*,²⁸ *mayi vartate*,²⁹ or he lives, thinks, contemplates and works only in the Immanent Divine, only for the Universal Divine and only by the Transcendent Divine, *atmani atmanam atmana*.³⁰ He may wear the garb of ascetic like later *Vedantic* Saints, live the full life of householder like ancient *Vedic Rishis*, lead mankind like *Buddha*, *Christ* and *Shankara*, govern kingdom like *Janaka* and *Aswapati*, and appear as many-fold ecstatic playmate of our Soul like *Sri Krishna*.

Integral Yoga discourages infant child Souls to fix their action and immediate objective in distant Supramental plane. If they will be lured towards Supramental fulfilment then that effort will end in disastrous hasty aggrandised egoistic consequence.¹⁵ So first one must learn the lesson of ascent of the Soul and descent of *Shakti* and shift his consciousness from surface to inner subliminal plane and establish himself in Yogic consciousness of true physical, true vital and true mental Self. After this difficult exercise he will be able to trace still more difficult Psychic Being in the heart and Spiritual Being above the head and with their influence transforms his recalcitrant mental, vital and physical sheath. After established in these higher planes, he is considered fit to trace the Supramental Consciousness and can be an instrument of *Avatara's* large world action on earth.

Supramental Action:

In this Yoga the initial step of shifting the consciousness from surface to the inner world is not without danger and difficulties. In the subliminal Occult plane, a *Sadhaka* may meet numerous abnormal and supernormal powers and personalities which the untrained hasty mind may easily mistake as Spiritual revelation, inspiration and wisdom. So the distant Supramental state is attained after many Spiritual rise and fall extending over many births and after much arduous training of difficult ascent and descent of Consciousness in Psychic and Spiritual planes. Objective of Supramental action is to enlighten the Subconscious and Inconscious dark impurities either directly through invasion of Supreme force from above or from below through activation of Subconscious and Inconscious Self concealed within those sheaths. This all-embracing Consciousness also works on our surface nature and elevates the surface consciousness to waking trance. By the pressure of this Consciousness a swift Spiritual evolution of the race is practicable and the danger of Inconscious darkness swallowing the whole earth can be nullified and we arrive at the verge of 'grand solution' to resolve all problem of existence. This is the unfinished cosmic action and unfinished Yoga of *the Divine Mother* and the Lord *Sri Aurobindo* that we have to concentrate, contemplate and meditate. We gratefully adore Them for Their large plunge into Infinity and possession of limitless Consciousness for the redemption and transformation of humanity.

Recapitulation:

In *The Synthesis of Yoga*, Sri Aurobindo has taken sufficient care for beginners to pursue integral Yoga without experiencing any Spiritual fall and without experiencing impatience. For this He differs in method from traditional Yoga and proposes to open first the Spiritual Centre or Soul in mind¹⁷ through *Vedantic* amended method of *Karma, Jnana and Bhakti Yoga*, then by the descent of its Light, Force, Purity, Knowledge and Freedom the lower centres of Soul in the heart or Psychic Being, Soul in the vital and Soul in the body will open. If one will begin the all-inclusive and all-embracing integral Yoga through traditional *Tantric, Hatthayogic and Rajayogic* method then the possibility of Spiritual fall cannot be ruled out; so these specialised Yoga except some of their simple methods are dispensable for beginners and indispensable for developed Souls. So we conclude that *the Mother's Yoga or Savitri's Yoga*, a representative of *Vedic or Tantric* method, is meant for developed Souls who do not suffer the danger of Spiritual fall and *Vedantic* methods proposed by *Sri Aurobindo* or as pursued by *King Aswapati* are safe indispensable methods for developing Souls and later both the methods are to be fully reconciled.

Shastras or written truths are generally misunderstood by novice due to want of Spiritual experience. The wise (intellect in) man can devote most of his life in preaching Scripture and may 'not know the Divine at all'²² and the collective living may end in 'ineffective mental ideal of brotherhood.'²⁷ Even 'an experienced *Sadhaka*'¹⁹ may meet worst stumble and prolonged failure while facing the enormity and arduous difficulty of this Yoga. *Shashtra* is extremely beneficial to them those who want to use it to confirm the validity of their own Spiritual experience and seek to intensify the Divine presence as they proceed ahead on the path. The obedience to all the outer norms of integral Yoga are temporary standards and are further strengthened by permanent guidance from within and above. So a *Sadhaka's* study and practice of *The Synthesis of Yoga* will be considered complete when he will be able to experience Spiritually all its highest hinted truths, reconcile their mutually opposing elements and develop its unfinished or half complete work to their full stature.

OM TAT SAT

References:

- 1: "Even the smallest and meanest work became
A sweet or glad and glorious sacrament,
An offering to the self of the great world
Or a service to the One in each and all." Savitri-532,
- 2: "For it is in God alone, by the possession of the Divine only that all the discords of life can be resolved, and therefore the raising of men towards the Divine is in the end the one effective way of helping mankind. All the other activities and realisations of our self-experience have their use and power, but

in the end these crowded sidetracks or these lonely paths must circle round to converge into the wideness of the integral way by which the liberated soul transcends all, embraces all and becomes the promise and the power of the fulfilment of all in their manifested being of the Divine.” CWSA-23/The Synthesis of Yoga/445,

3: CWSA-23/The Synthesis of Yoga/78,

4: “The sacrifice of knowledge, O *Parantapa*, is greater than any material sacrifice. Knowledge is that in which all actions culminate (not any lower knowledge, but the highest self-knowledge and God-knowledge), O *Partha*!” The Gita-4.33,

5: “Neither by *the Vedas*, not by austerities, nor by charity, nor by sacrifice can I be seen in the form in which thou hast seen Me. By that *Bhakti* which regards, adores and loves Me alone in all things, can I be thus seen, known, and even entered into, O *Parantapa*.” The Gita-11.53-54,

6: CWSA/23/The Synthesis of Yoga-289-90,

7: CWSA/23/The Synthesis of Yoga-54,

8: “There are two types of beings created in this world, the *Daivic* and *Asuric*; the *Daivic* has been described at length. Hear now from me, O *Partha*, about the *Asuric*.” The Gita-16.06,

9: “**A dwarf three-bodied trinity** was her serf.” Savitri-245,

10: “Supreme, they say, (beyond their objects) are the senses, supreme over senses the mind, supreme over the mind the intelligent will; that which is supreme over intelligent will, is He.” The Gita-3.42,

11: “He should not create a division of their understanding in the ignorant who are attached to their works; he should set them to **all actions**, doing them himself with knowledge and in Yoga.” The Gita-3.26, “Giving up **all thy works** to Me, with thy consciousness founded in the Self, free from hope and egoism, fight delivered from the fever of thy soul.” The Gita-3.30,

12: “The action of the three *Gunas* is the subject matter of *the Veda*; but do thou, O Arjuna, become free from triple *Guna*, without dualities, ever based in the true being, without getting or having, possessed of Self.” The Gita-2.45,

13: “Or like a **high-bred maiden** with chaste eyes” Savitri-496,

14: “It is binding on the developing 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.” CWSA/23/The Synthesis of Yoga-210-11,

15: “Yoga is **a rapid and concentrated conscious evolution of the being**, but however rapid, even though it may effect in a single life what in an unassisted

Nature might take centuries and millenniums or many hundreds of lives, still **all evolution** must move by stages; even the greatest rapidity and concentration of the movement cannot swallow up all the stages or reverse natural process and bring the end near to the beginning. A hasty and ignorant mind, a too eager force easily forget this necessity; **they rush forward to make the supermind an immediate aim** and expect to pull it down with a pitchfork from its highest heights in the Infinite. This is not only an absurd expectation but **full of danger**. For the vital desire may very well bring in an action of dark or vehement vital powers which hold out before it a promise of immediate fulfilment of its impossible longing; the consequence is likely to be a plunge into many kind of self-deception, a yielding to the falsehoods and temptations of the forces of darkness, a hunt for the supernormal powers, a turning away from the Divine to the Asuric nature, a fatal self-inflation into an unnatural and inhuman and undivine bigness of magnified ego. If the being is small, the nature weak and incapable, there is **not this large-scale disaster**; but a loss of balance, a mental unhinging and consequent moral aberration or a deviation into some kind morbid abnormality of the nature may be untoward consequence.” CWSA/23/The Synthesis of Yoga-282.

16: “It is possible, indeed, to **begin** with knowledge or Godward emotion solely or with both together and to leave works for the final movement of the Yoga. But there is then this disadvantage that we may end to live too exclusively within, subtilised in subjective experience, shut off in our isolated inner parts; there we may get incrustated in **our spiritual seclusion** and find it difficult later on to pour ourselves triumphantly outwards and apply to life our gains in the higher Nature. When we turn to add this external kingdom also to our inner conquests, we shall find ourselves too much accustomed to an activity purely subjective and ineffective on the material plane. There will be **an immense difficulty in transforming the outer life and the body**. Or we shall find that our action does not correspond with the inner light: it still follows the old accustomed mistaken paths, still obeys the old normal imperfect influences; the Truth within us continues to be separated by a painful gulf from the ignorant mechanism of our external nature. This is a frequent experience because in such a process the Light and Power come to be self-contained and unwilling to express themselves in life or to use the physical means prescribed for the Earth and her processes. It is as if we were living in another, a larger and subtler world and had no divine hold, perhaps little hold of any kind, upon the material and terrestrial existence.” CWSA/23/The Synthesis of Yoga-93,

17: “In the method of synthesis which we have been following, another clue of principle has been pursued which is derived from another view of the possibilities of Yoga. This starts from the method of Vedanta to arrive at the aim of the Tantra. In the Tantric method Shakti is all-important, becomes the key to the finding of spirit; in this synthesis (Integral Yoga) spirit, soul is all-important, becomes the secret of the taking up of Shakti. The Tantric method starts from the bottom and grades the ladder of ascent upwards to the summit; therefore its initial stress is upon the action of the awakened Shakti in the nervous system of the body and its centres; the opening of six lotuses is the

opening up of ranges of the power of Spirit. Our synthesis takes man as spirit in mind much more than a spirit in body and assumes in him the capacity to begin on that level, to spiritualise his being by the power of the soul in mind opening itself directly to a spiritual force and being and to perfect by that higher force so possessed and brought into action the whole of his nature. For that reason our initial stress has fallen upon the utilization of the powers of soul in mind and the turning of the triple key of knowledge, works and love in the locks of the spirit; the *Hathayogic* methods can be dispensed with, --though there is no objection to their partial use, -- the *Rajayogic* will only enter in as an informal element. To arrive by **the shortest way at the largest development** of spiritual power and being and divinize by it a liberated nature in the whole range of human living is our inspiring motive.” CWSA/24/The Synthesis of Yoga-612-13.

18: “A Yoga of works would seem to require Personality as its mainstay, almost its source, but here too the impersonal is found to be **the most direct liberating force**; it is through a wide egoless impersonality that one can become a free worker and a divine creator. It is not surprising that the overwhelming power of this experience from the impersonal pole of the Duality should have moved the sages to declare this to be the one way and an impersonal Superconscience to be the sole truth of the Eternal.” CWSA/23/The Synthesis of Yoga-127

19: “If one has walked long and steadily in the path, the faith of the heart will remain under the fiercest adverse pressure; even if it is concealed or apparently overborne, it will take the first opportunity to re-emerge. For something higher than either heart or intellect upholds it in spite of **the worst stumblings and through the most prolonged failure**. But even to the experienced sadhaka such falterings or overcloudings bring a retardation of his progress and they are exceedingly dangerous to the novice. It is therefore necessary from the beginning to understand and accept the arduous difficulty of the path and to feel the need of a faith which to the intellect may seem blind, but yet is wiser than our reasoning intelligence. For this faith is a support from above; it is the brilliant shadow thrown by a secret light that exceeds the intellect and its data; it is the heart of a hidden knowledge that is not at the mercy of immediate appearances. Our faith, persevering, will be justified in its works and will be lifted and transfigured at last into the self-revelation of a divine knowledge. Always we must adhere to the injunction of the Gita, “Yoga must be continually applied with a heart free from despondent sinking.” Always we must repeat to the doubting intellect the promise of the Master, “I will surely deliver thee from all sin and evil; do not grieve.” At the end, the flickering of faith will cease; for we shall see his face and feel always the Divine Presence.” CWSA/23/The Synthesis of Yoga-245,

20: “But behind all these and in them he has felt a Divinity who is all these things, a Bringer of Light, a Guide and All-Knower, a Master of Force, a Giver of Bliss, Friend, Helper, Father, Mother, Playmate in the world-game, an absolute Master of his being, his soul’s Beloved and Lover. All relations known to human personality are there in the soul’s contact with the Divine; but

they rise towards super human levels and compel him towards a divine nature.”
CWSA/23/The Synthesis of Yoga-129,

21: “Those who are bewildered by the modes of three *gunas* and get attached to their action, not knowers of the whole, let not the knower of **the whole disturb their mental stand point.**” The Gita-3.29,

22: “It is not enough to devote ourselves by reading of Scriptures or by the stress of philosophic reasoning to an intellectual understanding of the Divine; for at the end of our long mental labour we might know all that has been said of the Eternal, possess all that can be thought about the Infinite and yet we might **not know him (Divine) at all.** The intellectual preparation can indeed be the first stage in a powerful Yoga, but it is not indispensable: it is not a step which all need or can be called upon to take. Yoga would be impossible, except for a very few, if the intellectual figure of knowledge arrived at by speculative or meditative Reason were indispensable condition or a binding preliminary.”
CWSA/23/The Synthesis of Yoga-81,

23: “All things move towards a divine event; each experience, suffering and want no less than joy and satisfaction, is a necessary link in the carrying out of a universal movement which it is our business to understand and second. To revolt, to condemn, to cry out is the impulse of our unchastened and ignorant instincts. Revolt like everything else has its uses in the play and is even necessary, helpful, decreed for the divine development in its own time and stage; but the movement of an ignorant rebellion belongs to the stage of the **soul’s childhood or to its raw adolescence.** The **ripened soul** does not condemn but seeks to understand and master, does not cry out but accepts or toils to improve and perfect, does not revolt inwardly but labours to obey and fulfil and transfigure. Therefore we shall receive all things with an equal soul from the hands of the Master. Failure we shall admit as a passage as calmly as success until the hour of the divine victory arrives. Our souls and minds and bodies will remain unshaken by acutest sorrow and suffering and pain if in the divine dispensation they come to us, unoverpowered by intensest joy and pleasure. Thus supremely balanced we shall continue steadily on our way meeting all things with an equal calm until we are ready for a more exalted status and can enter into the supreme and universal Ananda.” CWSA/23/The Synthesis of Yoga-225,

24: “The rules which the intellect of men lays down cannot apply to the liberated soul, — by the external criteria and tests which their mental associations and prejudgments prescribe, such a one cannot be judged; he is outside the narrow jurisdiction of these fallible tribunals. It is immaterial whether he wears the garb of the ascetic or lives the full life of the householder; whether he spends his days in what men call holy works or in the many-sided activities of the world; whether he devotes himself to the direct leading of men to the Light like *Buddha*, *Christ* or *Shankara* or governs kingdoms like *Janaka* or stands before men like *Sri Krishna* as a politician or a leader of armies; what he eats or drinks; what are his habits or his pursuits; whether he fails or succeeds; whether his work be one of construction or of destruction; whether he supports or restores an old order or labours to replace it by a new; whether

his associates are those whom men delight to honour or those whom their sense of superior righteousness outcasts and reprobates; whether his life and deeds are approved by his contemporaries or he is condemned as a misleader of men and a fomenter of religious, moral or social heresies.” CWSA/23/The Synthesis of Yoga-271,

25: CWSA/23/The Synthesis of Yoga-165,

26: “All that is true behind polytheism as well as behind monotheism falls within the scope of his seeking; but he passes beyond their superficial sense to human mind to grasp their mystic truth in the Divine.” CWSA/23/The Synthesis of Yoga-129,

27: “A psychic fire within must be lit into which all is thrown with the Divine Name upon it. In that fire all the emotions are compelled to cast off their grosser elements and those that are undivine perversions are burned away and the others discard their insufficiencies, till a spirit of largest love and a stainless divine delight arises out of the flame and smoke and frankincense. It is the divine love which so emerges that, extended in inward feeling to the Divine in man and all creatures in an active universal equality, will be more potent for the perfectibility of life and a more real instrument than **the ineffective mental ideal of brotherhood** can ever be.” CWSA/23/The Synthesis of Yoga-166,

28: “On Me repose all thy mind and lodge all thy understanding in Me; doubt not that **thou shalt dwell in Me** above this mortal existence.” The Gita-12.8,

29: “The *Yogin* who has taken his stand upon oneness and loves Me in all beings, however and in all ways he lives and acts, **lives and acts in Me.**” The Gita-6.31,

30: “By meditation do some see the transcendent Self in the immanent self by the universal Self, others see it by Yoga of *Sankhyas*; others yet by the Yoga of Works.” The Gita-13.25,

31: The Mother’s Agenda-3/348,

32: The Mother’s Agenda-13/66.

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Ramachandrapur, PO-Kukudakhandi-761100, Via-Brahmapur, Dist.-
Ganjam, Odisha, India. E-mail: samaakrishna@gmail.com,
www.srimatriniketanashram.org