

# The Divine's Call

“Only a few responded to her call:  
Still fewer felt the screened divinity  
And strove to mate its godhead with their own,  
Approaching with some kinship to her heights.”

Savitri-362

The true Call upon us is the Call of the Soul, *Jivatma* to unite with the Divine, *Paramatma*; this often comes to an individual when his Soul is prepared for a Divine Life. His oneness with the Divine must be extended to the oneness with the others which is a fundamental oneness in Soul and Spirit and not an oneness with their mind, life, body and ego, because the latter oneness can be arrived at a matured stage of sadhana in the universalised Consciousness in which he is unified more and more with other minds, other lives, other bodies than the organism we call ourselves, producing effects not only on our own moral and mental being and on the subjective being of others, and even on the physical world and its events by means nearer to the Divine contact than those possible to our egoistic capacity. That is the reason why a preliminary spiritual Call of realising soul Oneness must be recognised and accepted as imperative and must take precedence over all other claims and demands of the world in the form of call of the Nation, Society, religious activities, profession and family obligation, that belong to the domain of ignorance. Nothing can substitute for spiritual Call or to rise out of world to transcendence that can realise the true and integral good and arrive at the root of action and essence of existence.

In Integral Yoga the study of Scripture or written truth is ‘neither sufficient’<sup>30</sup> nor ‘indispensable’<sup>30</sup> nor a ‘binding preliminary.’<sup>30</sup> What is indispensable beginning here is ‘a call from the soul and a sufficient point of support in the mind’<sup>30</sup> and it is recommended ‘not to advance a little’<sup>31</sup> towards this call but ‘it is essential that there should be an entire self giving.’<sup>31</sup> That which receives the Divine Influence and answers the Divine Call is the inner Soul which is better aware of the truth of our spiritual destiny and must live in the new height of the Being.

The Soul that gets the Call by strong awakening to the necessity of larger spiritual rebirth may arrive at by following different ways that of (1) his own natural development, (2) of influence of *Shastra*, study circle, large gathering for spiritual purpose, (3) of slow illumination or leap to it by sudden touch or shock, (4) of pressure of outward circumstances, (5) of inward necessity, (6) of breaking of the seals of mind by the pressure of a single word or mantra and *japa*, (7) of long intellectual reflection, *vicara*, to arrive at right discrimination, *viveka*, (8) of distant example of one who has trod the path, (9) of immediate contact of the spiritual representative, *the Guru* and (10) of daily sacrificial action, adoration and influence. The indispensable determining factor leading to the perfection, *siddhi* of Integral Yoga is the intensity of Soul turning inward, which is again dependent on the force of the will, concentration

of the mind and aspiration of the heart. The secret of success is to pursue this Divine as one and only aim of the whole of life and this unified single-mindedness of the being is a strong awakening to the necessity of integration of that Divine call.

Those who have not received the Divine's Call they can devote their whole life in study of Scripture but at the end of this 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 at all.'<sup>30</sup> Those who have received the call for them *Shastra* is a great and invaluable support and strength towards their already experienced domains and provides further input to explore and adventure the yet unknown ranges of Consciousness.

Those who have received the Divine Call for them the next task is (1) to know and grow into to the truth of the Self, (2) to become one with the Divine Being, (3) to raise the Nature into the Divine Nature, (4) its existence, consciousness and delight into Divine Existence, Divine Consciousness and Divine Delight of Being, (5) to receive all this into its becoming, (6) to make the becoming an expression of the highest Truth, (7) to be partly and subsequently wholly possessed by the Psychic, Spiritual and the Supramental Being, (8) to move by the Divine Energy and (9) to live, act and think in a complete self-giving and surrender.

### **The Divine's Call:**

“Then kindling the gold tongue of sacrifice,  
Calling the powers of a bright hemisphere,  
We shall shed the discredit of our mortal state,”

Savitri-171

Savitri's Soul wanders in the lone tremendous wood in this strange, dangerous, sorrowful and beautiful world to find an aim of greater destiny. Immaculate grandeur broods upon Her days and Almighty powers are shut in Nature's cells. Some where in the longing breast of earth Her unknown Lover waits for Her the Unknown. Now the destined spot and hour were close and all things happen in the cosmic play at its time and in its foreseen place. On the life's road the Soul can recognize its answering Soul across the dividing time. The Lovers met upon their different paths by travelling across limitless plains of Time.

Savitri, after first discovery of Her Lord, Satyavan on earth, the comrade of Her soul's high task, in whom Nature and Self equal Presence felt, received the Soul's Call and declared that 'Now of wandering it has no need'<sup>25</sup> and now She must haste back to Her father's house for final preparation to begin a life with new divinity which began in the sylvan forest land and often Her conscious Spirit walked with Him and knew Her vast inner action. A boundless isolation made them one in Spirit and one human moment was eternal made.

Satyavan, 'the Godhead by which all can change,'<sup>36</sup> is incarnated here to tempt the God's light for earth and man, His love is meant to fill the hollow in men's heart and His bliss is directed to heal the unhappiness of the world. And Savitri is the sun-gold Godhead of mighty force, She can lift man's Soul to

God, Her will is greater than the Death's law and Her Love is stronger than bonds of Fate. She shines as a single lamp lit in perfection's house. Their love is a heavenly seal of the Supreme and Savitri guards that seal against the Death's rending hands.

The Mother, during first meeting with Sri Aurobindo, recognized Him as the One for whom Her life has waited long unfulfilled, Her Soul flung wide its inner door to this new Sun and received Her Soul's Divine Call. Her instrumental nature needed six years of inner preparation to dynamise that Call of final arrival of future home at Pondicherry. They were the Mother Soul and the Master Soul from the beginning of the creation, born from one undying Fire. In the self-closed solitude of Their past, They were drawn towards a swift rapturous dream of future vision, an intense hour began, the matrix of new Time.

It is only in Supermind, the outer wandering can be dispensed with and an individual can act as Sun Light, still, motionless and becomes the cause of all movement and all action. Sri Aurobindo was able to transcend the habit of wandering of His Spiritual Predecessors because the triple experiences of integral Divine that possessed him at Alipore jail were from the Supramental plane, where the reconciliation of World, Self and God are automatic and self-existent. The gospel of 'Universal Incarnation'<sup>26</sup> through Supramental action was a remote possibility prior to Sri Aurobindo because the doctrine of Individual Divine Incarnation was prevalent through Overmental interference.

We also observe that Sri Aurobindo's Supramental vision has foreseen the emergence of 'nude God-children'<sup>27</sup> or 'garbless deity'<sup>28</sup> who will unfold the multiple inner suns, whose 'radiance like the suns'<sup>27</sup> can alight the heaven and earth around and the dark subconscious cave. The emergence of Supramental Sun on earth's atmosphere is a collective phenomenon though this exercise may begin with an individual incarnating Soul, which can be clear from following lines:

The Sun from which we kindle all our suns,  
Savitri-314  
And lives in a great light of inner suns.  
Savitri-421  
Equalled with the godheads of the living Suns,  
Savitri-216  
Ablaze the triple heavens revealed their suns,  
Savitri-300  
The guardian of the fire that lights the suns,  
Savitri-179  
On an earth which looked towards thousand suns,  
Savitri-268  
Above them blazed eternity's mystic suns.  
Savitri-381  
A wanderer from the occult invisible suns  
Savitri-348  
Below him circling burned the myriad suns:

During Savitri's outer wandering in search of Her own self She came across a crowded place where people were gathered together for spiritual yearning and Savitri felt the impatient longing to 'hasten like them'<sup>29</sup> to save the God's world. But She 'reined back the high passion in her heart'<sup>29</sup> as She knew that those who have found their soul can only save themselves and save others and those who have found the desire soul but not the true self can guide the world but they cannot guide themselves; so She took the firm resolution that She must first find Her soul. She also observed that age long grey restraints of earth cannot be broken by the man's slow impatient life which is leaped hurried towards a 'sudden splendid path'<sup>34</sup> by the revelation and profound words of 'human gods'<sup>34</sup>. She was further informed that man's 'mind is closed between two firmaments'<sup>35</sup> of seeking truth through (1) images and words, and (2) surface and brute out sides, and is unwilling to plunge into the depth.

So an aspirant Soul of Divine Life must pass through difficult preparatory period of 'wandering seekers' on the Eternal's path. Outer wandering for the tireless search of truth becomes inevitable till the emerging Consciousness has arrived at its self-existent, self-fulfilling and reconciling oneness of Self and Nature. Because the Light his Soul has brought, his mind has lost and all he has learned soon becomes a doubt by the pressure of the Inconscient pull and the sunlight seems to him as the shadow of his own thought and then all becomes shadow and nothing becomes true. Mind is considered impotent to reconcile the Earth and Heaven and its outer wandering for apparent reconciliation and apparent harmony always precedes the Soul's self-existent oneness and harmony, which seems clear from the following lines:

Mind the thought-driven chariot of the soul  
 Carrying the luminous wanderer in the night  
 To vistas of a far unending dawn  
 To the end of the Spirit's fathomless desire,  
 To its dream of absolute truth and utter bliss.

Savitri-704

Across which mind can step towards the sun.

Savitri-245

Shrank into themselves as from too bright a sun

Savitri-365

The people of the gulfs despised the sun.

Savitri-216

Our mind's unquiet search asks always light,

Savitri-153

Ill-lit from clouds by the pale moon of Mind,  
 Or in devious byways wandering alone,  
 Or lost in deserts where no path is seen,

Savitri-224

Where mind like a moon illumines the world's dark.

Savitri-71

Savitri provides us a patient lesson how outer wandering and wandering of mind for the search of truth can be shifted to integration of Divine call of uninterrupted inner wandering in Consciousness for Spirit and Nature's expansion and how mind's faint and pale borrowed moon light status and fragmentary ray can be shifted to activation of the higher Selves or multiple Sun lights.

An earth bound soul can wander away from higher Light forfeiting the grace of the great Mother and the souls, who have not received the Divine's Call are the 'spirits entrapped'<sup>22</sup> or 'lost souls'<sup>23</sup> and they 'might wander through all time, yet never find the truth by which they live'<sup>22</sup> or they are 'blind wanderers mid the perils of Time'<sup>24</sup>.

All can serve the Divine but some can be able to listen the Savitri's Divine Call; few can climb to Her un-perishing Sun and channel to earth mind the wizard Ray and still it is fewer who can dare to dynamise Her Call and trace the path of Immortality uninterruptedly through Matter's Night of abysmal hell and it is still the fewest who can hope to arrest the Wheels of earth's Doom and universalise Her action of Divinising the clay.

A Soul is prepared and made ready through thousand years of Soul-birth to receive initiation of Savitri's Yoga. It is a rare vessel fit to hold the Divine Love, which is as rare as to hold the God's birth. His yearning towards All meets two solitudes (1) that of out cast from the empire of the outer light and (2) lost to the comradeship of sound, touch, sight, taste and smell and to live in the high peopled loneliness of the Spirit. Savitri's Yoga of Sunlit path, Golden path and a passage in Abysmal night asks 'mind's solitude'<sup>1</sup>, 'heart's secluded shrine'<sup>2</sup>, 'sweet honey of solitude'<sup>3</sup>, 'the inner ear that listens to solitude'<sup>4</sup>, 'a mind remembering ancient silences'<sup>5</sup>, 'great solitary tracts'<sup>6</sup>, 'gleaming borders solitary as sleep'<sup>7</sup>, 'solitude far from the world'<sup>8</sup>, 'forest's bosom of loneliness'<sup>9</sup>, 'pierced its enormous dream of solitude'<sup>10</sup>, 'foster child of beauty and solitude'<sup>11</sup>, 'corner of happy solitude'<sup>12</sup>, 'lost in the depths of its own solitude'<sup>13</sup>, 'infinite solitude and sleep'<sup>14</sup>, 'the sylvan solitude'<sup>15</sup>, 'the night's solitude'<sup>16</sup>, 'apart in self, alone'<sup>17</sup>, 'seeking loneliness'<sup>18</sup>, 'in some deep internal solitude'<sup>21</sup>, environmental isolation that 'greatened her human hour'<sup>19</sup>, prohibition from 'public way'<sup>20</sup>, movement restricted in 'close secluded chamber'<sup>20</sup>, which culminates in calling down of the Divine Mother into the mortal tenement, God union and His strong embrace.

#### References:

1: Savitri-44, 2: Savitri-170, 3: Savitri-479, 4: Savitri-380, 5: Savitri-384, 6: Savitri-385, 7: Savitri-389, 8: Savitri-391, 9: Savitri-392, 10: Savitri-392, 11: Savitri-393, 12: Savitri-411, 13: Savitri-411, 14: Savitri-435, 15: Savitri-468, 16: Savitri-724, 17: Savitri-187, 18: Savitri-81, 19: Savitri-14, 20: Savitri-496, 21: Savitri-48, 22: Savitri-175, 23: Savitri-211, 24: Savitri-428, 25: Savitri-412, 26: CWSA-21/The Life Divine-64, 27: Savitri-126, 28: Savitri-430, 29: Savitri-501, 30: CWSA-23/The Synthesis of Yoga/81, 31: CWSA-23/The Synthesis of Yoga/71 32: Savitri-240, 33: Savitri-368, 34: Savitri-652, 35: Savitri-690.

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