

## THE DESCENT

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*(We offer this issue and inauguration of The Mother's Foundation (or Sri Matruniketan) at the Lotus feet of The Mother and Sri Aurobindo on the occasion of Her 125<sup>th</sup> birth anniversary, 21<sup>st</sup> February-2003.)*

**'As it is, the physical body is really only a very disfigured shadow of the eternal life of the Self, but this physical body is capable of a progressive development; the physical substance evolves through each individual formation, and one day, it will be capable of bridging the gap between the physical life as we know it and the Supramental life that will manifest.'**

**The Mother<sup>1</sup>**

Evolution is a global process. Each species reproduces itself endlessly to rediscover in itself the missing link and men are the first sons of nature, who aspire to reach the highest through the organised faculty of mind and intellect. The individual's sense of responsibility to the requirement of his evolutionary need can be visualised by dissecting his present faculties and their collaboration in the destined journey from the suffocation of ignorance, falsehood, suffering and death to the ascending stairs of Knowledge, Truth, Ananda and Immortality. If man's sole objective is to generate more and more wealth, procreation of a family and maintenance of it through out the life and enjoy life with the existing faculty of instincts then we have to be rest satisfied with the arrested development of the species. Or else we have to evolve another formula of self development, which our ancient seers and subsequent spiritual disciplines have proposed, that can truly liberate us to its extreme end of integral satisfaction. Fulfillment of life does not ask to possess more and more of what we have and of what we enjoy but to rediscover in ourselves the all-inclusive totality and possession of all that is eternal, infinite and true.

### **The Importance of Scriptures, Gurus, Avatars and The Divine Mother:-**

Scriptures are generally secret knowledge descended from above. They are vast records of spiritual experiences that our ancient rishis and later seers have witnessed. Our ancient scriptures are great in their wisdom. Great pasts always help mankind to arrive at a greater future and dawn succeeds dawn. Mankind shall arrive at its greatest wisdom when it will be able to recover from its lost totality fulfilling all the past promises. Our ancient seers had foreseen the ultimate future of mankind in the culmination and possession of God, Light, Freedom and Immortality.

The importance of reference to the scriptures were felt because the secret formula of soul's ascent were recorded there and these seers were masters in

discovering new heights in soul's ascent and arrived at corresponding new *siddhis*. Each proposed a new path and they are quite essential while tracing one's own path and each *siddhi* is a step required in the integral development. So the perfection is to be sought through ascent of thousands of manifold paths leading to the Divine and the corresponding return of the same divinities in to the material life. The popular tendency of human mind to attain the divine through the path of the shortest of the shortcuts is henceforward not considered from our subject of scrutiny.

*Guru* is an intermediary destined to lead aspirant souls towards the Supreme and his physical presence is a rare opportunity in the life of disciples. 'The divine soul reproduces itself in similar liberated souls as the animal reproduces itself in similar bodies. Therefore, whenever even a single soul is liberated, there is a tendency to an extension and even to an outburst of the same divine self-consciousness in other individual souls of our terrestrial humanity...'<sup>2</sup>

*Avataras* descend on earth equipped with the delegated power from the Supreme, when humanity suffers a crisis in consciousness and lead humanity to the next step of the ladder in the evolutionary ascent. Avatara's main work is to reveal in man His Divine nature, *madbhava* and show Divine work, which becomes a means of rebirth of divinities in man. His other mission is restoration of good, *dharmā* by destruction of the evil as did Sri Rama and Sri Krishna or He may represent Himself as divine messenger preaching the gospel of love and peace as did Buddha, Christ and Sri Chaitanya. Avatara's birth brings an opportunity in each individual formation of human species to repeat His spiritual experiences and elevate to His spiritual status.

'Islam was a return towards sensation, beauty, and harmony in the form, and legitimization of sensations and joy in beauty.'<sup>3</sup> 'Mahomed, as we know, only developed the existing social, religious and administrative customs of the Arab people in to a new system dictated to him often in trance, in which he passed from his conscient into superconscient self, by the Divinity to his secret intuitive mind.'<sup>4</sup> Christ came to show the earth that how sorrow and suffering can be means of redemption. The purpose behind Sri Rama's Avatahood was to establish on earth *Rama rajya*, the kingdom of *sattwic man* by destruction of *asuric* forces, *Ravana*; whereas His predecessors, the Dwarf, *Bamana* and Parsuram were *Avataras* representing *tamasic* and *rajasic* aspect of man respectively in the manifestation.

The successive *Avataras* after Sri Rama were from *trigunatita* planes of consciousness representing different hierarchies; Buddha was from illumined mind, Sri Chaitanya was from spiritual-psychic plane, Sri Ramakrishna was from intuitive mind and Sri Krishna was from Overmind plane of consciousness. They came to lead the human souls to Divine height, *trigunatita chetana* and established the passage to the kingdom of God in heaven and a dynasty of self-ruling kings on earth, *Dharma-rajya*.

Buddhistic Nirvana is the disintegration of *samskara* and Vedantic Nirvana is the abolition of *samskara* and one can do all action while remaining in this state of absolute peace and freedom. *Samskara* is here the accumulated past Karma of this life as well as that of past lives stored in our *chitta* or in the inconscient self and this *samskara* clouds the soul which we mistake for our self. Buddha's Nirvana is the supreme liberation but that liberation is negative, as that divine state does not return upon earth positively to complete the evolution. He was horrified by the suffering, impermanence, decay of all things and concluded that the disappearance of creation is the true remedy. Sri Krishna represents complete divine manhood leading the race towards Divine Love and Divine Ananda culminating in *Jivanmukta* State. To grow in Krishna consciousness is to feel His presence, enter spiritual relation with Him by union in soul and know Him as a Friend, Lover, Guide and Teacher. 'And in the Gita he speaks of this human world as a transient and sorrowful affair and, in spite of his gospel of divine action, seems almost to admit that to leave it is after all the best solution.'<sup>5</sup> The Gita remained silent about the total solution of all problems of existence.

*Kalki (His coming is symbolic and His action has already begun)*, the last *Avatara* will complete the work that Sri Krishna began and correct what Buddha and Sri Krishna left, by bringing the Divine upon earth and destroying the opposing *asuric* forces. The Kingdom of God on earth, *Deva-rajya* is the last promise of future Avatars and Vibhutis in order to complete the work of evolution.

After Buddha those who dominated Indian spirituality were Shankara, Sri Chaitanya and Sri Ramakrishna. Shankara's main realisation was *Brahma satyam Jagat mithya*, the Divine alone is truth and all the rest are illusion, *maya*. He, like Buddha further confirmed that work has to be renounced in order to attain the Brahman and all the ascetic movements after Buddha and its theory of inaction have left India weaker, added to it the lure of *Sannyasa* isolated the best souls of the then time from the main streams of life and society; whereas Shankara's predecessor Sri Krishna confirmed that work, *sarva karmani* is an indispensable means for continuation of earth life and attaining Brahma Nirvana. India failed to pursue the spirit of The Gita and its method of integral development through *Jnana*, *Bhakti*, gospel of Divine action, surrender and equality in the subsequent period of human history resulting in a *tamasic* decline of a race. 'The main work of Chaitanya was to establish the type of a spiritual and psychic *bhakti* and love in the emotional vital part of man, preparing the vital in us in that way to turn towards the Divine—at any rate, to fix that possibility in the earth-nature.'<sup>6</sup> His mission was to show the secret principle of *Bhakta* becoming *Bhagawan* by possession of the Godhead into a human vessel. 'Ramakrishna's Yoga was also turned only to an inner realisation of the inner Divine, --nothing less, but also nothing more.'<sup>7</sup> Sri Ramakrishna, like Shankara succeeded in generating thousands of perfect *Sannyasis*, because *sannyasa* has been widely preached and numerously practiced. Earth shall move forward in order to create thousands of

perfect Janaka, who symbolize a dynasty of self-ruling kings. These strong and liberated souls will not wear the garb and outer token of world shunning *Sannyasis* who are preoccupied with individual liberation in heaven; for these Janakas wear the garb of the world and they will liberate earth through radical change.

If humanity fails to reach a favorable atmosphere for substantial change in the present discord and disharmony then '*Kalki's* sword alone can purify the earth of the burden of an obstinately *asuric* humanity. The choice depends on the species itself; for as it sows, so shall it reap the fruit of its *Karma*.'<sup>8</sup> *Kalki's* destruction can be avoided if earth consents to become pure liberating itself from the clutch of Adam and Eve, who symbolize bondage through physical passion. A pure earth can become a play field of Krishna and Kali where God is revealed as "happiest boy and strongest girl of the crowd"<sup>9</sup> bringing down the Supreme's Love and the Kingdom of God on earth.

The earliest school of Indian seers, the Vedic Rishis sought after physical immortality. They proposed double movement of ascent of the soul in to the Divine height and descent of Divine into the triple world of mind, life and body in order to reestablish in these domains the lost Divinity. They failed to achieve their goal as the quest was exclusive, which may be analyzed in the following manner; (1) humanity in its collectivity was not ready for such transformation as human evolution in that period was in a formative stage and was far from being matured; (2) their quest for Immortality was individualistic in nature oblivious of a certain amount of collective universal evolution, (3) immortality has to be sought in the transcendence after the universalisation of individual consciousness. But the Vedic seers escaped into transcendent consciousness from individual consciousness by bypassing the process of universalisation, (4) they made little attempt to accelerate the universal evolution and the common humanity of the then time were left in deep darkness and ignorance.

In the subsequent spiritual quests, in the post Vedic era, the ascent of soul into Divine height found its predominance and the importance was confined in the merger of soul in the Divine state by exclusive *samadhi* in this life and return of the soul into Divine state in the after life; and the corresponding descent of these divinities in to the material life was left into oblivion. Hence material life was left neglected and the gap between matter and the spirit grew resulting in a bankruptcy of material opulence.

In Indian spiritual history the *Ishwari* aspect of the Divine found its predominance in *Tantra*. The Mother's role in our total development has been identified by the saying, 'How shall he attain to Krishna who has never worshipped Kali?'<sup>9a</sup> Intimacy with the Divine Mother is felt indispensable in the life of Her children as Her supreme touch protects and nourishes the pure and virgin stuff of our mind, life and body. She is concerned with the total care of Her children and She pursues in each successive life the leading of the children towards their supreme goal. The supreme task of the Divine Mother is to liberate our nature from the bondage of fixed destiny, narrow creeds, established habits

and indispensable Laws, leading us to a higher spiritual destiny, absolute freedom from habits and a deathless state. She is the author of earth's high change and Her single perfection can save the earth from intimidating doom. Her ultimate mission is 'to stay the wheels of doom'<sup>10</sup> so that the 'doom may be left to sleep...for all time.'<sup>11</sup> Earth's spiritual history saw Her long and endless struggle and suffering, and earth shall wait to see with intense gratitude Her final victory.

### **Superseding the Predecessors:-**

Sri Aurobindo was asked by one of His disciples whether He and the Mother were Avatars on earth. Sri Aurobindo's reply was clear that they came to earth not as Avatars.<sup>12</sup> But a study of Them reveals that the above reply was His greatness and humbleness, and They had far exceeded the limits of the Avatars. After landing on Indian soil Sri Aurobindo's first major spiritual realisation was Immutable Brahman, which gave a strong feeling that the Divine alone is truth and all the rest were illusion, *Brahma Satyam Jagat Mithya*. He superseded Shankara with the arrival of His second major realisation at Alipore Jail of *Basudev Sarvamiti*, which gave a strong sense that this world as well as The Brahman were real and true and this world is as real as the Brahman. Before His arrival at Pondicherry He had already realised the Inner Divine, which was the main objective of Sri Ramakrishna's Yoga, He went beyond Buddha in the sense that His realisation of Supreme had the capacity of return positively to complete the evolution. He had already realised the Psychic Bhakti as Sri Chaitanya had and was in the process of bringing the Divine Love to the triple world of mind, life and body. At Pondicherry He concentrated for first sixteen years from 1910 to 1926 on difficult side of sadhana related with thirty-five (28+7) *siddhis* and number of *sub-siddhis* covering a whole range of yoga of self-perfection. On 24<sup>th</sup> November, 1926 He attained along with The Mother, the Overmental *siddhi*, the highest Divine realisation descended to earth through Sri Krishna. Sri Krishna supports evolution through multiple concentration or overmind leading it towards Ananda. None of the past attempts to unite with the Divine satisfied Sri Aurobindo; He wanted something more, something more comprehensive. After 1926, He concentrated for about twenty-four years for bringing down the Supramental, the integral concentration that will complete earth's evolution. Before this, the evolutionary urges that were active for accelerating the earth's evolution were (1) exclusive concentration, (2) essential concentration and (3) multiple concentration. The above three concentrations will not be able to resolve the fundamental problems of existence. Supramental concentration puts a big pressure on humanity (and also on the animal and plant kingdoms) in order to transcend its limitations. But the present humanity will fail to understand its all-inclusive benefits due to their confinement within the boundaries of exclusive concentration. This last century had witnessed the burst of genius under the pressure of this new concentration, which had never been witnessed throughout the millennium. But man's possibility of uniting with Him is open through ever exceeding hierarchies

of consciousness and he has to decide whether he has to remain satisfied with the existing faculties or to explore deeper realms of consciousness.

Sri Aurobindo confirmed that a comprehensive solution of all problems of existence is possible including the quest of the *Vedic Rishis* connected with the physical Immortality. Immortality is the final victory and perfection of Spirit over material substance. Here this quest for immortality is not exclusive in nature but a part of the all inclusive totality and it can continue in three steps:- (1) accessibility, (2) purification and (3) perfection of all the intermediate planes (inconscious self, subliminal self, universal self) of consciousness. Accessibility to these intermediate planes of consciousness is possible by quieting the surface mind, surface vital and surface physical instincts and habits. The purification and perfection of these planes of consciousness are possible by psychic influence and descent of divinities from the superconscious plane of consciousness.

A similar account of The Mother's spiritual experiences can be recorded. Truckloads of spiritual experiences dumped over Her head right from the age of four. Later on She told that She was forced to refer to scriptures only to confirm and understand Her own spiritual experiences. When Sri Aurobindo left His body in 1950, a major part of His accumulated Spiritual force was transferred to The Mother's body and the rest dispersed into the subtle physical. The Mother continued the work that Sri Aurobindo left for the next twenty-three years. On 29<sup>th</sup> February, 1956 another major *siddhi* in Sri Aurobindo's Yoga came when the much awaited Supramental force entered the Earth's domain through the Mother's intervention in the subtle physical and was swallowed by the hunger of the Inconscious self. Previously the action of this force on earth was routed through the body of The Mother and Sri Aurobindo. From this day onwards The Mother entered into a new domain of cellular transformation, most rare in earth's spiritual history (some southern saints like Thirumoolar and Ramalingam were aware of it but their quest was individualistic). The cellular transformation is the behavior of cells of the body, which began to undulate in between the old existing mechanical concentration and a new immortal principle. The cells underwent a training of constitutional change in order to hold the higher intensities of Supramental force. The transition between attachment to the old way of cells living and adopting a new principle is the most difficult issue before mankind that humanity has to face and pursue. Since the Mother left at this transition, the further future exploration shall wait the arrival (or they may be present in earth's atmosphere) of strong and capable souls. The Mother confirmed that Her Yoga of cellular transformation can be followed by every body<sup>13</sup> and it is not the privilege of a few exceptional souls, since the constitution of the cells of Her body is as inert and unconscious as that of others and from a positive point of view this new consciousness is highly contagious in its nature and one can hardly escape from its influence. The Mother probably kept a tremendous hope that Her future generation will be born with substantial spiritual force or born with new material substance or the new consciousness will contagiously spread over the material substance and it will be

easy for them to trace the path and they will cover and spread over the whole of humanity. Sri Aurobindo was absolutely against any propaganda and advertisement of His teachings as that is foreign to the free and dominant functioning of the New consciousness and He knew that those strong souls who will pursue His yoga are destined for it and they are very few in numbers in the present scenario and in future they will spread to cover the whole of humanity. He was also against the generation of thousands of disciples; for He knew that they will not be sincere enough to universalize and transcendentalise their consciousness, rather they will ruin and corrupt His action by institutionalization and sectarianization.<sup>14</sup> Transforming the human destiny is the subject of concentration and perfection of a single individual or few individuals or it is the responsibility of Supramental concentration and this inner movement is inconsistent with the organised mass movement. Mass association is effective only in religious, political and national movements because their objective is narrow and localised. Or those spiritual masters who are destined for Divine work through essential and multiple concentration may rely on organized mass movement. The Mother was equally not interested in any action that will lead to name and fame and from study we have understood that the name and fame arrest the consciousness in *rajasic* plane. Sri Aurobindo was not interested to become a guru and in His earlier spiritual life He was even against the doctrine of guruhood, *guruvad*. Later He became Guru as it was destined for Him and He accepted people to live with Him out of His compassion and compulsion of the surrounding world. Gradually the number grew and His house expanded into an Ashram. Those who are ready to become the Mother's children, which means those who are simple, not ambitious, there is substantial thirst to grow, ready to serve and surrender before the Divine by giving up ego, they are accepted as His disciples. The Mother defined that those who offer their soul, life, work and wealth entirely to the Divine are Her true children. For Sri Aurobindo, the Guru is an aid and helper and not an indispensable means for self-development and in His Yoga the Supreme Divine above or the inner Divine Guru in the heart will replace a necessity of physical Guru. Those who are in a preliminary stage not open to the Divine may turn towards The Mother for Her help; for She had the privilege of direct contact with the Divine from Her birth. In His Ashram the relationship between *Bhakta* and *Bhagawan*, *Guru* and *Sishya*, Lover and Beloved has transformed into a play field of The Mother and Child.

The main contribution of Sri Aurobindo to earth's Spiritual history is the bringing down the Divine to the material plane or bringing down the Supramental concentration, the comprehensive and strong spiritual force through which humanity will be able to eliminate four fundamental problems of existence:- Ignorance, Suffering, Falsehood and Death. The pressure of this concentration is all-pervasive and it leaves no corner of earth untouched from the domain of its self-growth. His mission was 'not to create *maths*, ascetics and *Sannyasis*; but to call back the souls of the strong to the Lila of Krishna and Kali.'<sup>14a</sup>

The Mother's main contribution was to lead a step ahead in commencing a cellular transformation in an individual vessel. Bearing earth's pain in a single body and bearing the weight of the Eternal and Infinite in a death bound finite body is the secret behind Her earthly life. Other *Avataras* never suffered a physical pain to such an extent because Their objectives were not in bringing down the Divine into a mortal vessel. She created a new history in the management of the Ashram and Auroville, where all the aspect of life were included for a Divine purpose, inspiring millions to restructure and strengthen their social infrastructure. The task before the next evolutionary pioneers is to understand and catch the threads of the cellular transformation.

**The All-inclusive Totality:-**

*Among thousands of men one here and there strives after perfection, and of those who strive and attain to perfection one here and there knows Me integrally in all the principles of my existence. Gita-7.3*

The Mother said, “for Sri Aurobindo, the goal was perfection. Perfection not in the sense of a summit but of an all-inclusive totality in which everything is represented, has a place. And I saw that this Perfection would come—must come—in stages. He announced something the realisation of which will stretch over thousands of years. So it must come in stages.”<sup>15</sup> Clarifying more on it the Mother said, “We thirst for perfection, not this human perfection which is the perfection of the ego and bars the way to the Divine Perfection, but the ONE perfection which has the power to manifest upon Earth the eternal Truth.”<sup>16</sup> Sri Aurobindo declared that it is difficult for Him (*also for The Mother*) to pursue the Yoga that He has evolved; for ‘The only real difficulty which took decades of spiritual effort to work out towards completeness was to apply spiritual knowledge utterly to the world...’<sup>17</sup> More reasons behind the difficulties are:- Firstly, the extent of transformation required in the mind, vital, body, inconscient self, subliminal self and universal self is so colossal in nature, the extent of revolt and opposition from the dark domain towards any change is so great that one life span is now too small for completion of such exercise. Secondly He saw that the progress in yoga during the last twelve years of the forty years concentrated sadhana at Pondicherry, *was* not as intended by Him and He felt the work has to be accelerated in the subtle physical and that is possible by leaving the body. Thirdly, He saw that the surrounding world was not ready to bear the massive descent of the Supramental force and the revolt and opposition of the surrounding people was disturbing and as a remedy the exercise of accelerating the universal evolution in the individual body must continue. Fourthly the yogi-disciples trained by Him were far behind in yogic perfection of His demand and were not ready to share the spiritual burden of the Master. Fifthly, He saw the constitution of the cells of His physical substance are not plastic enough to bear this higher intensities of Supramental force. He felt the constitution of cells of the Mother's body were supple and plastic enough to

continue this exercise and He decided to accelerate this work from subtle physical by leaving the body and helping The Mother from beyond.

The Last twelve years in the life of both Sri Aurobindo and The Mother which passed in extreme suffering, remind us of Their bearing the Earth's burden that has to be exhausted in an individual (or dual) body for the purpose of acceleration of universal evolution. They never came to achieve the goal but to help humanity to enter another domain of growth. They never searched individual immortality in the Himalayan gorge, as with that achievement humanity would not have been benefited; for in this transformation action even the most deprived one will also have to grow and participate to the extent of his capacity and he too is a part and beneficiary of total growth. They never came to confine Their action within the boundaries of Their Ashram and disciples, rather they accepted each member of the Ashram as a specimen for resolving the world problems. An innumerable account of Their spiritual experiences are left lying before the next generation for further exploration. This will be useful for them those who are sincere, those who believe that the Divine is the ultimate end of life and before Its Presence all the rest is useless.

#### **Yoga through Fourfold Concentration and Fourfold Knowledge:-**

*By energism of consciousness (or Tapas or Concentration) Brahman is massed; from that Matter is born and from Matter Life and Mind and the worlds.*  
*Mundaka Upanishad-I.1.8*

The Upanishad said that out of tremendous concentration of will heat is generated, which sets the whole being into fire. This concentration is *Tapas*, which is always present in the manifestation as the inherent power of consciousness and from the pressure of this *Tapas* matter has evolved and from matter, mind, life, and other intermediary worlds:- subliminal self, inconscient self and universal self have evolved. In the progressive evolution this concentration works in four distinct manners in order to evolve four cognitive aspect, which is the subject of our study. The supreme integrality of the Absolute constitutes all these four states of concentration and cognition.

#### **1, Exclusive Concentration and Separative Knowledge by indirect contact:-**

The scope of exclusive concentration is confined within the boundaries of ignorance. We understand ignorance as part knowledge or limited knowledge in which mind is separated from the source of knowledge, is oblivious of totality and is narrow and rigid and opposes all harmonious working of the Supreme force. Our forgetfulness of the totality of existence and concentration on an exclusive object is the cause of ignorance. For clarity we have defined here briefly our totality of existence:- (1)Surface physical self or *sthula sarira*:- this constitute our surface mind, life, body and desire soul regarding which we remain aware and delude it as our whole of identity; (2) Subliminal self or *Sukhma sarira*:- we are ignorant of a vast domain of our inner mind, inner life, subtle body and inner psychic being. This *sukhma sarira* holds the *sthula sarira* and it survives after dissolution of *sthula sarira*; all transformation action of higher possibility takes

shape in this domain. Subliminal self is the meeting ground of all other selves and all our past, present and future coexist here; (3) Inconscient self (*ancient scriptures divide this self into fourteen hells*):- we are ignorant of a vast dark and nether domain from which matter has evolved and this is also the home of all unconsciousness, disharmony and discord like death, disease, accident and past *samskara*; (4) Universal self:- we are ignorant of our universal self through which we enter relation with the universe and become identified with it; (5) Superconscient self or *karana sarira*:- we are ignorant of our causal body which holds both our *sukhma sarira* and our *sthula sarira*. This is the world of all higher Divine hierarchies from which all the Divine possibilities descend to the material domain. These divine hierarchies are:- higher mind, illumined mind, intuitive mind, overmind and the mind of light; (6) Supreme self or *Parmatma*:- we are ignorant of our Sachchidananda consciousness, which is the source of all other selves including the Supramental.

Yoga through exclusive concentration means quieting the surface physical self and entry in to subliminal self, leading one to a state of self-realisation. This may be practiced by the methods proposed by different yogic schools and instructions issued by the scriptures. All our scientific research and their inventions, literary creations, work that brings name and fame and success, work related with philanthropy come under the purview of exclusive concentration. With the evolution of mind man has been bestowed with this faculty of exclusive concentration for solution of all problems.

We get the knowledge of ourselves and the surrounding world with the help of our sense organs, mind and intellect. This cognition is Separative Knowledge by Indirect Contact. All diagnostic instruments invented by science fall within this range of cognition. Since this concentration and cognition lie within the boundaries of ignorance, so it fails to give a true and real picture of the world and fails to face and solve the whole problem of existence. The attempt of medical science to eliminate disease and death from earth can not succeed unless they go beyond this gross world and the range of exclusive concentration.

## **2, Essential Concentration and Separative Knowledge by Direct Contact:-**

*As much use as there is in a well with water in flood on every side,  
so much is there in all the Vedas (Scriptures) for the Brahmin who has  
Knowledge.* *Gita-2.46*

Essential concentration resumes action with the opening of the passage to subliminal self. A vast domain of inner mind, inner life, subtle physical and inner psychic being is made accessible. Then a conscious movement begins in between the Inconscient self and Superconscient self and the Divine Force, Knowledge and Light etc. from superconscient self will invade the inconscient self, universal self, subliminal self and surface physical self for the purpose of purification and transformation of these domains.

When our sense organs, mind and intellect receive their inspiration from the vast reservoir of subliminal self, then that cognition is Separative Knowledge by

Direct Contact. All scientific discoveries and all success stories in the life of individuals find their source of knowledge from this domain, while at the same time they, by their limitation of ignorance live in the boundaries of exclusive concentration.

When our centre of living is changed from surface physical self to the subliminal self, which is a world of truth, knowledge and new creation, which is also a world of meeting place of all other selves for the purpose of transformation, then the essential concentration finds its predominance in life. This concentration is a sole indwelling or an entire absorption in the essence of its own being and undulates in between the discord of inconscient self and the silence and harmony of superconscient self. Essential concentration culminates in the universalization of individual consciousness.

### **3, Multiple Concentration and Knowledge by Direct contact:-**

*At the end of many births the man of knowledge attains to Me. Very rare is the great soul who knows that Vasudeva, the omnipresent being, is all that is.*  
*Gita-7.19*

Multiple concentration resumes action after the universalization of the individual consciousness. The subliminal self or the *sukhma sarira* that surrounds the gross body grows by loss of ego and descent of superconscient divine forces. When this *sukhma sarira* grows to the proportion of earth, then a Yogi attains universalization. After this realisation of universal self, one feels the universe within and there is free flow of universal energy into the individual vessel. Sri Aurobindo had this realisation of universal self at Alipore jail and He took around eighteen years, from 1908 to 1926 to exhaust all the siddhis in this domain and reached the final Overmental siddhi. A Guru can protect and guide all his disciples through the intervention of this concentration. Sri Aurobindo's help was not confined to His disciples alone, His action was global; for instance during world war-II, He sent thousands of His emanations at a time, who materialized in the war field and extended His physical help to those who were in danger. He even applied His overmental spiritual force against the Nazis in order to change the course of world event. The Godhead of The Gita presided over the whole war of Kurukhetra through intervention of this concentration. Multiple world problems are resolved at a time by intervention of this concentration.

Knowledge by direct contact is the whole range of knowledge covering the past, present and future, which is available in the subliminal self. In the subliminal self there is a whole range of inner sight, inner hearing, inner taste, inner touch and smell which far exceed the limit of outer sense organs and the contact with truth of things is more intense, real and profound. But this knowledge has its source in the superconscient self and it suffers some error due to presence of some impurity in the surface part of subliminal self, that is close to gross physical. The foreknowledge of the war at Kurukhetra to the Divine teacher is an example of this knowledge and He saw through His Divine eye all the happenings of the Kurukhetra before the war and the same capacity of vision was also offered to

Arjuna and Sanjaya in the war field. After universalization of individual consciousness, acceleration of universal evolution in an individual body is possible by invasion of superconscient divinities in to the universal self and the most difficult task in the Integral Yoga is to clean the world debris of impurities in the form of ignorance, falsehood, suffering and death in an individual body.

#### **4, Integral Concentration and Knowledge by Identity:-**

Integral concentration resumes action after the universalization and overmentalization of the individual consciousness. Overmind is the world of great Gods and the divine Creators who create and see in their own way the divided and many sided play of the Truth. This power is not sufficient to overcome the Ignorance as it is itself under the law of Ignorance. Integral concentration is the total consciousness of Sachchidananda, the supramental concentration. This concentration is comprehensive, aware of the totality, total being and total becoming of the manifestation. When this concentration intervenes it leaves no problem untouched and unsolved; it resolves all problem of existence. This concentration establishes the Law of Immortality, Harmony, Knowledge, Ananda and Truth in the mortal vessel. This concentration or *Tapas* has ability to penetrate into the innermost domain of the universal physical and universal inconscient self. Its movement is not from inconscience to some imperfect light of superconscient self, which is the essence behind essential concentration, but movement which begins from truth to greater truth, from illumination to boundless luminousness. Sri Aurobindo took eighteen years to transcend the boundaries of multiple concentration, though He was in touch with Supramental right from the beginning of Pondicherry life. When the Supramental began to descend, He observed that this force is not stabilizing in the mind center and transformation of mind was not possible. With the arrival of The Mother, She asked Sri Aurobindo to bring the Supramental down to the vital and physical center because mind is penetrated in the vital and physical substance in the form of vital mind and physical mind, and without the transformation of vital mind and physical mind the stabilisation of supramental in the mind is not possible. But during those eighteen years of sadhana from 1908 to 1926 covering a whole range of yoga of self-perfection, He felt the concreteness of this new consciousness in earth's atmosphere, whose intervention is felt essential and He knew that He was destined for this work. After 1926, He devoted a period of twenty-four years of exploring the different hierarchies of Supramental kingdom and bringing down these divinities into mind, vital, body, subliminal self, universal self and inconscient self. Transforming the universal inconscient is a long difficult and painful task; for the roots of all problems are ingrained here. The major difficulty is that mind, life and body are finite substance and are having their respective limitations in bearing the weight of the Infinite, which is the nature of Supramental force, becomes a real practical problem. In order to bring down the higher intensities of supramental force, the mind, vital and body must be prepared enough to hold them or else it

will cause imbalance in the normal functioning of the system. The normal biological functioning of the body and the Supramental invasion cannot go together because of the disparity and the crushing of the finite substance by the infinite force; this interpenetration will continue until the material life will attain a new state of divine equilibrium. The task of bringing down infinite God into a limited death bound vessel is a real, painful and radical adventure never witnessed by human history.

Knowledge by identity is the comprehensive knowledge and is revealed during complete union with the Supreme Sachchidananda. This cognition is absolutely free from all error, all ignorance and is fully aware of the totality of existence. The past, present and future coexists in its vast domain of Integral Knowledge. All problems of existence can be resolved with the intervention of this concentration and cognition but mankind may have to wait and strive for a few hundred years in order to work out the world riddle.

#### **The Task of the next Evolutionary Pioneers:-**

The first task of the pioneers of evolution will be to assimilate the contribution of their predecessors and draw spiritual help from them in their evolutionary ascent. The next task is that they must be pure and virgin enough to establish the soul's supremacy followed by Divine's supremacy over mind, life, body and the surrounding world and must be capable to transcendentalize, universalize and overmentalize their individual consciousness. These strong men are not the emotional children of The Divine Mother and they dare to prepare themselves to share the spiritual burden of the Guru, which is of the nature of purification of universal inconscient. They or the New consciousness will capture the whole gamut of human institutions like Politics, Economics, Science, Technology, Sociology, Religion, Literature, Schools, Colleges, Industries, Farmlands and Hospitals in order to generate a pressure and compel them in their self development. Sri Aurobindo's Yoga on earth will succeed if more and more young people decide to keep themselves pure and untouched and dedicate their whole life for the Divine; or else His teachings may end in a pompous farce and a big show. Or the Mother revealed in the Kali's laughter and death dance shall capture an unquiet earth and mankind will be deprived of Krishna's Ananda.

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