

The Gita's Extension in integral Yoga:

“Sri Aurobindo said that what He came to bring was already indicated in *the Gita*.”¹

The Mother

“Sri Krishna has shown me the true meaning of *the Vedas*, not only so, but he has shown me a new Science of Philology showing the process and origins of human speech so that a new *Nirukta* can be formed and the new interpretation of *the Veda* based upon it. He has also shown me the meaning of all in *the Upanishads* that is not understood either by Indians or Europeans. I have therefore to re-explain the whole *Vedanta and Veda* in such a way that it will be seen how all religion arises out of it and is one everywhere. In this way it will be proved that India is centre of the religious life of the world and its destined saviour through *Sanatana Dharma*.”²

Sri Aurobindo

“We of the coming day stand at the head of a new age of development which must lead to such a new and larger synthesis. We are not called upon to be orthodox Vedantins of any of the three schools or Tantrics or to adhere to one of the theistic religions of the past or to entrench ourselves within the four corners of the teaching of the Gita. That would be to limit ourselves and to attempt to create our spiritual life out of the being, knowledge and nature of others, of the men of the past, instead of building it out of our own being and potentialities. We do not belong to the past dawns, but to the noons of the future. A mass of new material is flowing into us; we have not only to assimilate the influences of the great theistic religions of India and of the world and a recovered sense of the meaning of Buddhism, but to take full account of the potent though limited revelations of modern knowledge and seeking; and, beyond that, the remote and dateless past which seemed to be dead is returning upon us with an effulgence of many luminous secrets long lost to the consciousness of mankind but now breaking out again from behind the veil. All this points to a new, a very rich, a very vast synthesis; a fresh and widely embracing harmonisation of our gains is both an intellectual and a spiritual necessity of the future.”⁸⁶

Sri Aurobindo

The first object of integral Yoga is the liberation and enjoyment of the union with the Divine of the individual human Soul, *Kshara Purusha* or he must sit firm in Yoga, wholly given up to Me, *yukta asita matparah*;³ the second object is the free enjoyment of cosmic unity of the Divine, *Akshara Purusha* or man's possible joy of Divine union in the many sided world-action, *sa yuktah krtsnakarmakrit*;⁴ the third object is the transformation and Divinisation of nature, *Sva Prakriti*⁵ and realisation of intense *Ananda* through dynamic Divine union of fusion of *Purusha* and *Prakriti* in Ignorance, fusion of *Ishwara* and *Shakti* in Knowledge or Spiritual plane and union between *Brahman* and *Maya* in the

Supramental plane; the fourth object is the utilisation of transformed individuality towards the transformation of human collectivity, *sarvabhuta-hite ratah*.³⁹ Thus individual becomes centre of world transformation and last objective is to further ascend from *Purushottama* Consciousness to Bliss Consciousness of *Sachchidananda* state and dynamise this absolute state in the earth's atmosphere through descent of this highest Bliss Consciousness.

In *the Gita* transformation of lower Nature into Divine Nature, *Parambhavam*⁴⁰ and action of the Divine Mother, *Para Prakriti*⁴² are hinted but never developed and it does not teach directly the lesson to invert the Divine Force towards the earth nature rather it 'pauses at the borders of the highest spiritual mind and does not cross them into the splendours of the supramental Light'¹⁰⁸ and opens the door towards Cosmic Consciousness, *Vasudevah sarvamiti*²⁰ and from this Consciousness one can leap into preliminary stairs of Supramental Consciousness where the World, the Self and the God are reconciled. The highest contribution of *the Gita* to the world in terms of Consciousness is its Cosmic Consciousness, the revelation of the vision of Universal Godhead.

Since *the Gita* is a *Shashtra* of *Purusha Yajna*, sacrifice of Soul, which hints little about *Prakriti Yajna*, sacrifice of Nature, so holding together the dual *Avatara*, *Ishwara* and *Shakti* in the heart may not be practicable for a *Sadhaka* of *the Gita* in the initial phase of his *sadhana*. So to transform nature may not be feasible as the Divine Consciousness may not be directed sufficiently towards the lower nature or the descending Divine Force may transform a part of nature and is oblivious of the entire transformation or the present nature may be hostile against the descending Mother force resulting in the suspension of growth for this life. So a *Sadhaka* of integral Yoga has to enter and develop both *Purusha Yajna* and *Prakriti Yajna* extensively of which former is developed and latter is hinted in *the Gita* and reconcile its two doctrine *Mamaibansa Jivabhuta*,⁴² *Jiva* has become the *Ishwara*, and *Paraprakritir Jivabhuta*,⁴² *Jiva* has become the *Ishwari* or the *Jiva* in the heart is the meeting place⁴³ of *Kshara Purusha* and *Apara Prakriti*, *Akshara Purusha* and *Para-Shakti* and *Purushottama* and Supramental *Maya*. To hold the *Ishwara* in the heart by traditional Yoga and to hold the *Shakti* in the heart by the traditional *Tantra* are reconciled in integral Yoga by holding together the dual⁴³ *Avatara*, the dual Godhead, the static and the dynamic aspect of the Divine.

The Gita's role in integral Yoga is identified in triple terms that its practice will make the Spiritual foundation strong by accepting the principle of *Karma Yoga* wholly; secondly the methods proposed by it to pursue triple Yoga of *Karma*, *Jnana* and *Bhakti* can be entirely accepted¹¹⁰ by rejecting its escapist aim of return to supreme Abode, *paramam dhama*⁴⁵ and lastly it will pave the passage clear for the discovery of higher Consciousness through its long journey in Cosmic Consciousness, *Vasudevah sarvamiti*,²⁰ where one feels himself one with all things

and beings, one with their consciousness and energy. A secure universality of being is the very basis and first condition of arriving at the luminous Supramental Consciousness.

Integral Yoga begins with the methods of Vedanta:

“It has been said recently by a great voice that all we need of spiritual truth for the spiritual life is to be found in *the Gita*. It would be to encourage the superstition of the book to take too literally that utterance. The truth of the spirit is infinite and cannot be circumscribed in that manner. Still it may be said that most of the main clues are there and that after all the later developments of spiritual experience and discovery we can still return to it for a large inspiration and guidance.”⁶

Sri Aurobindo

“On the whole, for an integral Yoga the special methods of *Rajayoga* and *Hathayoga* may be useful at times in certain stages of the progress, but are **not indispensable**. It is true that **their principal aims must** be included in the integrality of the Yoga; but they can be brought about by other means. 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.”⁷

Sri Aurobindo

“In Yoga we have to travel beyond the physical nature and the superficial man and to discover the workings of the whole nature of the real man. In other words **we must** arrive at and use a **psycho-physical knowledge** (for example *Japa*) with a spiritual foundation.”⁸

Sri Aurobindo

The Gita discourages⁴⁷ *Arjuna*, a seeker of truth, to begin Yoga by *Vedic* sacrifice or *Prakriti Yajna* and encourages him to pursue it after one is Spiritually established through *Vedantic* sacrifice or *Purusha Yajna*. *Prakriti Yajna* keeps the mind active and three *gunas* and as its effect one cannot pursue liberated action. So, after one is established in *Purusha Yajna* and mind established in the silence of higher planes, the significance of *Prakriti Yajna* multiplies. So, the Lord asks *Arjuna* to do all action, askesis and sacrifice in waking trance or in *trigunatita* state.

The Gita, which is a book of *Purusha Yajna* for beginners, or sacrifice offered through will, intellect and emotion, hints *Japa* as higher means of sacrifice of *Prakriti* for developed Souls, *Vibhutis*,⁹ to call down Divine manifestation or God in the Power of Becoming. It further hints that a *Sadhaka* must pursue constant and continuous sacrifice, *nitya Yajna*;¹⁰ for which *Japa* can be used as external aid. All action of sacrifice, *yajna*, giving, *dana* and askesis, *tapah* are to be performed by subordinate action of repetition of *japa* ‘OM.’¹² It further confirms that if a developed Soul leaves the body while repeating single syllable

‘OM,’ enters into His supreme infinite Consciousness, *paramam gatim*.¹¹ *The Synthesis of Yoga*, hints that after the consciousness is universalised, a developed Soul can pursue *Prakriti Yajna* or *Vedic sacrifice*¹³ in which one experiences first the descent of Divine *Shakti* followed by ascent of Soul. So *Japa* is recognised as self-discipline of indispensable *Prakriti Yajna* of developed Souls. Its utility in integral Yoga is to call down Supramental energy by breaking down the ‘veil of the intellectual, emotional and sensational mind’¹³ and transforms the Nature.

Integral Yoga begins with the method of *Vedanta* where Soul is all important instrument, utilised to activate the higher Spiritual *Shakti* by turning the triple key of Knowledge, Works and Love and direct that *Shakti* towards transformation of the whole nature. The *Kshara Purusha*, multiple Soul, the *Akshara Purusha*, the impersonal Spirit and the *Uttama Purusha*, who holds both *kshara* and *akshara* and is beyond them, are the triple Divine states of *the Gita*. In integral Yoga these triple Divine states have been identified as Psychic, Spiritual and Supramental Consciousness. With *Purusha Yajna* of *Karma, Jnana* and *Bhakti Yoga*, the consciousness ascends to *Kshara, Akshara* and *Uttama* state and calls down higher Divine *Shakti* or *Para Shakti* to the lower planes or Mind, Life and Body.

Integral Yoga defines that its motive is largest development of Spirit and Divinised Nature in shortest possible path. For this it has identified to activate first the Soul in mind or Spiritual being by triple key of Will, Intellect and Emotion and by its pressure or by its descent, the Psychic being in the heart will open and by its ascent, the Supramental Being above will open.

The Supreme secret, *Rahasyam uttamam of the Gita and integral Yoga*: -

“This same ancient Yoga has been today declared to thee by Me, for thou art My devotee and My friend; this is the highest secret, *rahasyam uttamam*.”

The Gita-4.3

“Sri Aurobindo

“It is the nature of the Purushottama who holds both these together and by his supreme divinity reconciles them in a divine reconciliation which is the highest secret of his being, *rahasyam hyetad uttamam*.”⁵¹

Sri Aurobindo

“For he has unified his whole being in the Purushottama, has assumed the divine being and the higher divine nature of becoming, *madbhava*, has unified even his mind and natural consciousness with the Divine, *manmana maccittah*. This change is the final evolution of the nature and the consummation of the divine birth, *rahasyam uttamam*. When it is accomplished, the soul is aware of itself as the master of its nature and, grown a light of the divine Light and will of the divine Will, is able to change its natural workings into a divine action.”⁸⁸

Sri Aurobindo

“*The Gita* does not describe in any detail the action of **the highest Nature, rahasyam uttamam**; it leaves that for the seeker to discover by his own spiritual experience. It only points out the nature of the high sattwic temperament and action through which this supreme mystery has to be reached and insists at the same time on the overpassing of *Sattwa* and transcendence of the three *gunas*.”⁷⁵

Sri Aurobindo

“*Narayana* is the divine Soul always present in our humanity, the secret guide, friend and helper of the human being, the “Lord who abides within the heart of creatures” of *the Gita*; when within us the veil of that secret sanctuary is withdrawn and man speaks face to face with God, hears the divine voice, receives the divine light, acts in the divine power, then becomes possible the supreme uplifting of the embodied human conscious-being into the unborn and eternal. He becomes capable of that dwelling in God and giving up of his whole consciousness into the Divine which the *Gita* upholds as the best or highest secret of things, *uttamam rahasyam*.”¹¹¹

Sri Aurobindo

“Such is the analysis, not confining itself to the apparent cosmic process but penetrating into the occult secrets of superconscious Nature, *uttamam rahasyam*, by which the *Gita* founds its synthesis of Vedanta, Sankhya and Yoga, its synthesis of knowledge, works and devotion.”¹¹²

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“But the highest secret of all, *uttamam rahasyam*, is the Purushottama. This is the supreme Divine, God, who possesses both the infinite and the finite and in whom the personal and the impersonal, the one Self and the many existences, being and becoming, the world-action and the supracosmic peace, *pravṛtti* and *nivṛtti*, meet, are united, are possessed together and in each other. In God all things find their secret truth and their absolute reconciliation.”¹¹³

Sri Aurobindo

“Our persistent consecration turns into knowledge of him all our knowing and into light of his power all our action. The passion of love in our self-giving carries us up to him and opens the mystery of his deepest heart of being. Love completes the triple cord of the sacrifice, perfects the triune key of the highest secret, *uttamam rahasyam*.”¹¹⁴

Sri Aurobindo

“The soul of the liberated man is free in its impersonality, even while he contributes to the action as its means and its occasion his instrumental personal self-creation and the special will and power in his nature. That will and power is now not separately, egoistically his own, but a force of the suprapersonal Divine who acts in this becoming of his own self, this one of his myriad personalities by means of the characteristic form of the natural being, the *swabhava*. This is the high secret and mystery, *uttamam rahasyam*, of the action of the liberated man.”¹¹⁵

Sri Aurobindo

“The heart has to cast all other emotion into the delight of oneness with him and the love of Him in all creatures. The sense spiritualised has to see and hear and feel him everywhere. The life has to be utterly his life in the Jiva. All the actions have to proceed from his sole power and sole initiation in the will, knowledge, organs of action, senses, vital parts, body. This way is deeply impersonal because the separateness of ego is abolished for the soul universalised and restored to transcendence. And yet it is intimately personal because it soars to a transcendent passion and power of indwelling and oneness. A featureless extinction may be a rigorous demand of the mind’s logic of self-annulment; it is not the last word of the supreme mystery, *rahasyam uttamam*.”¹¹⁶

Sri Aurobindo

The most secret teaching of *the Gita* and integral Yoga is the Knowledge of the whole Godhead, *samagram mam*,¹⁴ which can be gained by four gradations of exclusive knowledge attended with five gradations of all-inclusive knowledge, by knowing which will leave nothing yet to be known. This concept of whole Godhead is also explored in *Mandukya Upanishad* in terms of four successive position of the *Brahman*, that of Waking Self or *Vaiswanara*, which constitute this entire external universe, an infinitesimal portion of the Self, *akangsena sthito jagat*,¹⁵ Dream Self or *Taijas*, *Hiranyagarva*, the subtle body, *sukhma sarira*, which holds the external universe; Sleep Self or *Prajna*, *Susupti*, causal body which holds both waking Self and dream Self and the (Supreme) Self, *Turiya*, which holds all these Selves and are its origin.

In *the Gita*, the constitution of *apara prakriti*, lower nature or *kshetra*, *atma jnana*, the knowledge of the individual Soul or *Kshara purusha*, *Brahma nirvana*¹⁶ or *Akshara purusha* and the final cessation of birth in *Paramam dhama*¹⁷ have been sufficiently developed and given their largest authority, influence and significance. The other necessary complementary truth, the unmanifest higher Nature, *abyakta Prakriti*,¹⁸ the Divinisation of Nature ‘has been left in a certain obscurity of a lesser or relative light;’¹⁹ it has been hinted constantly in myriad terms of *Vasudevah sarvamiti*,²⁰ the Godhead is all that is the universe and all that is in the universe, *Prakritm mamikam*,²¹ into My Divine nature, *Prakritim me param*,²² My supreme nature, *Prakritim swam avastabhya*,⁴⁸ leaning upon My own nature, *Prakritim swam adhisthaya*,²³ standing upon My own Nature, *Prakritir jiva-bhuta*,²² Divine Nature which has become the *jiva*, *Madbhavam agatah*,²⁴ have arrived at My nature of being, *daivi Prakriti*,²⁵ Divine nature, *budha bhava-samanvitah*,⁴⁶ the wise is accompanied by a Spiritualised Nature, *Param bhavam*,²⁶ Supreme nature or the ultimate becoming, *sadharmyam agatah*,²⁷ those who have become of like nature and law of being with the Divine; but these terminology were nowhere developed and explained entirely. These are left as clues for greatest Spiritual developments, *rahasyam uttamam* which can be

resolved fully through ascending and descending advance of Spiritual experience and these realisations are identified as prerogative of integral Yoga.

The Supreme Perfection, *Param Siddhi of the Gita and integral Yoga*:-

“The blessed Lord said: I will again declare the supreme Knowledge, the highest of all knowings, which having known, all the sages have gone hence to the supreme perfection, *Param Siddhi*.”

The Gita-14.1

“To seize the absolute in shapes that pass,
To fix the eternal’s touch in time-made things,
This is the law of all perfection here.”

Savitri-108

“A last high world was seen where all worlds meet;
In its summit gleam where Night is not nor Sleep,
The light began of the Trinity supreme.
All there discovered what it seeks for here.”

Savitri-89

In the *Isha Upanishad*, it is pointed out that Ignorance leads man towards darkness and that exclusive Knowledge leads man towards greater darkness and fall. Both of these problems are resolved in the comprehensive Knowledge of *Purushottama*. *Kshara Purusha*’s entry in to Ignorance helps the building of the Psychic sheath; *Akhara Purusha*’s entry in to exclusive knowledge helps the building the Spiritual sheath and *Uttama Purusha*’s entry into comprehensive knowledge, supreme Knowledge, *Param jnana* helps in the formation of Supramental sheath. Integral Yoga demands uniform and well-built tenfold various sheaths (which has been discussed later) for its supreme perfection, *param siddhim*.

All Life is Yoga, *sarvajivanam nitya-yogamastu or sarvesu kalesu yogayukto bhabet*:

“The Blessed Lord said: Many are My lives that are past, and thine also, O *Arjuna*; all of them I know, but thou knowest not, O scourge of the foe.”

The Gita-4.5

“I know all the past and all the present and the future existences, O *Arjuna*, but Me none (deluded petty mind) yet knows.”

The Gita-7.26

“A seeker of truth, *jijnasu*, after many births of preparation, purification of impurity and sin, endeavouring with sincerity becomes a Yogi and attains the highest goal.”

The Gita-6.45

“After many births of preparation, a *Jnana Yogi* with strong foundation of *Karma* and *Bhakti Yoga*, attains My *Purushottama* or Supramental state of Consciousness. He also realises the intermediate stair that all this existence is

Divine, the Cosmic Consciousness, *Vasudevah sarvamiti*. Such great Soul or integral Yogi is very rare.”

The Gita-7.19

“Among thousands of seekers of truth, *jijnasu*, one here and there strives after perfection and becomes a Yogi. And of those few *siddha Yogi* who strive and attain perfection of *Yoga* one here and there knows the Divine with all the principles of His existence, *beti tattvatah*.”

The Gita-7.3

The Main formula of integral Yoga, ‘All Life is Yoga’ appears to be derived from *the Gita* which reads, ‘therefore, O *Arjuna*, at all times of all life be in Yoga’¹⁰² or ‘O *Arjuna*, at all times of all life unite with Me by remembrance of Me and by doing action, *yudhya cha*, for Me.’¹⁰³

The Gita declares firmly that all life is the unconscious Yoga of *Jivatma* represented by *Arjuna* and conscious Yoga of *Paramatma*, represented by *the Lord. Savitri* declares firmly that her seemingly eternal issue of ‘This was the day when *Satyavan* must die’²⁹ begins with ‘A force in her that toiled since the earth was made’³⁰ and shall continue through all Time till her last incarnation which declares that ‘The Mighty Mother shall (again) take birth in Time’³¹ as the last *Avatara* to accomplish her seemingly impossible task of conquering mortality for earth and men. In traditional Yoga all life ends when one attains *Mokha, Param dhama* and merges in the *Sachchidananda* consciousness and does not return from there to earthly life to enrich, enlighten and divinise it. In integral Yoga all life continues after one unites with the *Sachchidananda* consciousness and returns to earth through repeated rebirth to call down that supreme Consciousness for perfection of life, mind and body.

So, knowing, possessing and assimilating the Divine integrally or knowing the Divine in all the principles of His Beings (ten Selves) and all the principles of His Nature (ten Sheaths) is the object of integral Yoga. This realisation of integral Divine will stretch over thousands of years which is known as all life. So, the ideal attitude of a *Sadhaka* of integral Yoga towards all Life extending over all Time ‘is to have an **endless patience** as if he had all eternity for his fulfillment...’⁷⁸ Now he must develop affirmative Spiritual energy that shall realise ‘with an ever-increasing mastery and pressure of rapidity till it’⁷⁸ successively experiences slow, constant, high and comprehensive transformation of Nature and finally ‘reaches the miraculous instantaneous of the supreme divine Transformation.’⁷⁸

Relation between Matter and Spirit:

“All manifestation, *sthabarajangamam*, takes place by union between Field, Matter, *Kshetra* and Knower of the Field, Spirit, *Kshetrajna*.”

The Gita-13.27

“From Matter, *anna*, creatures come into being, from rain is the birth of Matter (food), from sacrifice comes into being the rain (Divine Grace), sacrifice is born of work; work know to be born of *Brahman* (Divine Will), *Brahman* (Divine Will) is born of Immutable (*Chit Shakti*), therefore is the all-pervading *Brahman* Consciousness (*Chit Shakti*) is established in Matter by continuous sacrifice, *nitya Yajna*. He who follows not here this **wheel of works**, *evam pravartitam chakram*, thus set in movement, evil is his being, sensual is his delight, in vain, O *Partha* that man lives.”

The Gita-3.14, 15, 16

“He who in (Divine) action can see inaction (Divine passivity) and can see action (descent of Divine Force) still continuing in cessation from works, is the man of true reason and discernment among men; he is in Yoga and a many-sided universal worker.”

The Gita-4.18

“The human birth in this world is on its spiritual side a complex of **two elements**, (1) a spiritual Person and (2) a soul of personality; the former is man’s eternal being, the latter is his cosmic and mutable-being. (1) As the spiritual impersonal person he is one in his nature and being with freedom of *Sachchidananda* who has here consented to or willed his involution in the Nescience for a certain round of soul-experience, impossible otherwise, and presides secretly over its evolution. (2) As the soul of personality he is himself part of that long development of the soul-experience in the forms of Nature; his own evolution must follow the **laws and the lines of the universal evolution**. (1) As a spirit he is one with the Transcendence which is immanent in the world and comprehensive of it; (2) as a soul he is at once one with and part of the universality of *Sachchidananda* self-expressed in the world: his self expression must go through the stages of the cosmic expression, his soul experience follow the revolutions of **the wheel of *Brahman*** in the universe.” CWSA-22/The Life Divine-788-89

Sri Aurobindo

“In the light of a larger knowledge Matter also can be seen to be the *Brahman*, a self-energy put forth by the *Brahman*, a form and substance of *Brahman*; aware of the secret consciousness within material substance, secure in this larger knowledge, the gnostic light and power can unite itself with Matter, so seen, and accept it as an instrument of a spiritual manifestation. A certain reverence, even, for Matter and a sacramental attitude in all dealings with it is possible. As in the Gita the act of the taking of food is spoken of as a material sacrament, a sacrifice, an offering of *Brahman* to *Brahman* by *Brahman*, so also the gnostic consciousness and sense can view all the operations of Spirit with Matter.”¹⁰⁹

Sri Aurobindo

“There will be in him (Gnostic being) a certain respect for physical things, an awareness of the occult consciousness in them, of its dumb will of utility and service, a worship of the Divine, the *Brahman* in what he uses, a care for a perfect and faultless use of his divine material, for a true rhythm, ordered harmony, beauty in the life of Matter, in the utilisation of Matter.”¹⁰⁹

Sri Aurobindo

“We must renew the secret bond in things,
Our hearts recall the lost divine Idea,
Reconstitute the perfect word, unite
The Alpha and the Omega in one sound;
Then shall the Spirit and Nature be at one.”

Savitri-56-57

“Two seem his goals, yet ever are they one
And gaze at each other over bourneless Time;
Spirit and Matter are their end and source.”

Savitri-69

“He saw the unshaped thought in soulless forms,
Knew Matter pregnant with spiritual sense,
Mind dare the study of the Unknowable,
Life its gestation of the Golden Child.”

Savitri-76

“In its (subtle physical) antechambers of splendid privacy
Matter and soul in conscious union meet
Like lovers in a lonely secret place:”

Savitri-105

“In this whirl and sprawl through infinite vacancy
The Spirit became Matter and lay in the whirl,
A body sleeping without sense or soul.”

Savitri-154

“The soul lit the conscious body with its ray
Matter and spirit mingled and were one.”

Savitri-232

“Where spirit and flesh in inner ecstasy join
Annulling the quarrel between self and shape.”

Savitri-236

“And Matter’s depths be illumined with a soul”

Savitri-268

“Spirit and body thrilled identified,
Linked in the grasp of an unspoken joy;”

Savitri-334

“A spirit of its **celestial source** aware
Translating heaven into a human shape

Descended into earth's imperfect mould
 And wept not fallen to mortality,
 But looked on all with large and tranquil eyes.”
 Savitri-353

“He takes with bright surprise spirit and sense.”
 Savitri-430

“And Matter is the Spirit's willing bride”
 Savitri-538,

“The living spirit and body in her clasp,
 As if death were not there nor end nor change.”
 Savitri-551

“To house God's joy in things Space gave wide room,
 To house God's joy in self our souls were born.”
 Savitri-630

“The All-Wonderful has packed heaven with his dreams,
 He has made blank ancient Space his marvel-house;
 He spilled his spirit into Matter's signs:”
 Savitri-630

“Darkness below, a fathomless Light above,
 In Light are joined, but sundered by severing Mind
 Stand face to face, opposite, inseparable,
 Two contraries needed for his great World-task,
 Two poles whose currents wake the immense World-Force.”
 Savitri-656-657

“The Spirit shall look out through Matter's gaze
 And Matter shall reveal the Spirit's face.”
 Savitri-709

The Gita gives symbolically the relation between imperfect Matter and perfect Spirit through knowledge of the wheel of works. The Divine Will, known as *Brahman* is created or manifested from indeterminable *Chit*. From Divine Will two types of action are born known as Divine action of *nistraigunya* and undivine action of three *Gunas*. From these two actions *Purusha Yajna* or *Vedantic Sacrifice* and *Prakriti Yajna* or *Vedic sacrifice* are born respectively. Vedic Sacrifice of *Apara-prakriti* calls down ‘bright dew drops’ of Divine Force from the Immortal's sky¹⁰⁴ and Vedic sacrifice of *Para-prakriti* calls down vast rain of Divine Force or ‘sealike down pour of masses of a spontaneous knowledge’¹⁰⁶ ‘from heavenlier skies.’¹⁰⁵ From these double Sacrifices of *Purusha* and *Prakriti Yajna*, the rain of Divine Force is intensified towards material Nature and thus (subtle) Matter is purified, transformed, perfected, fulfilled and Divinised. This all existence and all creatures are born from (subtle) Matter, (subtle) food, *anna*, finds their fulfilment in the *Brahman*. Thus, the all-pervading *Brahman* Consciousness, *Chit Shakti*, penetrates and establishes in material Consciousness through continuous movement of double sacrifice, *nitya yajna*. Thus, there is evolution of

physical, vital and mental consciousness through conscious human creatures and they are purified, transformed and perfected by the invading Spirit's rain. Subtle Matter retains its Divinity followed by transformation of gross Matter and Divine Life becomes practicable. *The Gita* further confirms that he who is not aware of consecration and does not follow the above cycle of works extending from all pervading *Chit Shakti* to gross Matter or does not have the knowledge of wheel of works, evil is his being, sensual is his delight and his life is in vain. Or he does not reconcile *Jnana Yoga* of knowledge of the One Spirit, *Bhakti Yoga* of turning sense enjoyment towards Divine and *Karma Yoga* of transforming his life.

We find some crucial input related with our swift Spiritual evolution from knowledge of 'the wheel of law and wheel of works' hinted in *Savitri* which is felt indispensable to harmonise our relation between Spirit and Matter. They are:

"This earth is not alone our teacher and nurse;
The powers of **all the worlds** have entrance here.
In their own fields they follow **the wheel of law**
And cherish the safety of a settled type;
On earth out of their changeless orbit thrown
Their law is kept, lost their fixed form of things." Savitri-153

"This seeming driver of her **wheel of works**
Missioned to motive and record her drift
And fix its law on her inconstant powers,
This master-spring of a delicate enginery,
Aspired to enlighten its user and refine
Lifting to a vision of the indwelling Power
The absorbed mechanic's crude initiative:"

Savitri-158

"No silent peak is found where Time can rest.
This was a magic stream that reached no sea.
However far he went, wherever turned,
The **wheel of works** ran with him and outstripped;
Always a farther task was left to do."

Savitri-197

"He^a dwells in me,^b the mover of my acts,
Turning the great **wheel of his cosmic work**.
I am the living body of his light,
I am the thinking **instrument** of his power,
I incarnate Wisdom in an earthly breast,
I am his conquering and unslayable will.
The formless Spirit drew in me its shape;
In me are the Nameless^c and the secret Name.^d" Savitri-634

(a: Divine, b: Savitri, c: Spiritual being, d: Psychic being.)

"A vision shall compel thy coursing breath,

Thy heart shall drive thee on **the wheel of works**,
Thy mind shall urge thee through the flames of thought,
To meet me in the abyss and on the heights,
To feel me in the tempest and the calm,
And love me in the noble and the vile,
In beautiful things and terrible desire.”

Savitri-700

Karma Yoga is having three advantages over *Jnana* and *Bhakti Yoga*. Firstly, in *Karma Yoga* one need not renounce life and action; secondly, Divine union through this Yoga enlarges and transforms the inner life; thirdly, the inner Divinised life can transform the surface untransformed and undivine life. Thus, the gulf between inner life and outer life is bridged and Spirit is reconciled with Matter. The disadvantage of *Karma Yoga* is that if it is not rightly pursued then it will make life extrovert, action cannot be pursued tirelessly and it will show unwillingness to reconcile with *Jnana* and *Bhakti Yoga*. The other limitation of exclusive *Karma Yoga* is that it ‘aims at union with the cosmic Spirit and stops short at the Overmind’¹²⁰ whereas the special work foreseen in integral Yoga is ‘**to stand apart from the rest of the world** so as to separate ourselves from the ordinary consciousness in order to **bring down a new one**.’¹²⁰ It means in order to arrive at Supramental consciousness, one has to reconcile *Karma Yoga* with *Jnana Yoga*.

The Life Divine projects this life as a game of gamble,⁴⁸ where the immutable Spirit has thrown itself in to the mutable Matter, this bodily mansion, as great adventurer in Time with destiny’s dice. Those who find the supreme secret of linking the perfect Spirit with imperfect Matter through series of subtle worlds from Subconscient to Superconscient planes, win this game of destiny and possess freely, with right knowledge, without ignorance, without bondage by the chain of birth and death and action the experiences of the Spirit in its successions of time-eternity. They are fit to reconcile Spirit with Matter and the *Brahman* Consciousness penetrates into earthly life and the task of retaining Divine Life becomes practicable in all life. And for others, those who find the Spirit but do not find their reconciling equation with the Matter through entry into intermediate planes and those in whom the Spirit is veiled lose this game, the Spirit’s recoil from Matter is the immediate doom and the former permanently escape into highest consciousness of *Param Dham* and the latter experience the Soul’s temporary series of failure or half-balked successes and postponement of swift Spiritual evolution in this life and the slow ascent of the Soul can be pursued through labour, struggle and difficulties again and again through reincarnation or rebirth before they arrive at the Spiritual summit and recovery of their undivided Oneness and victory of Divine Life or have developed all the greatest possible Omnipotence and Omniscience and the whole meaning of these Influences in human life.

He, who in Divine activity of descent of Divine Force can see inaction of stillness or Divine passivity and can see Divine Force still continuing action after the cessation from all external works, is the Yogi of many-sided universal worker. This indicates that during active *trigunatita* state of action one experiences either of the static or the dynamic Divine union and during inactive state of rest one experiences either of the static Divine union or the dynamic Divine descent of force and for him there is no difference is realised in both action and inaction and he is free from all bondage.

Matter cannot be reconciled with the Spirit is understood from following verse of *the Gita*: “They who with the eye of knowledge perceive this irreconcilable difference, *antaram*, between the Matter, *kshetra*, and the Spirit, *Kshetrajna*, and the liberation of Being from Nature, they escape into supreme abode of *Param Dham*.”⁷³ In *the Gita* Matter can be reconciled with the Spirit is hinted but not developed: ‘Earth, water, fire, air, ether, mind, reason and ego is My eightfold divided Nature, *apara-prakriti*. Know too My other Divine Nature, *Para-prakriti*, different from this *Apara Prakriti*; this Supreme Nature or the Supreme Mother which becomes the *Jiva* in the heart and by which this world is upheld. This ‘upholding of the world,’ *jagat dharayate*, means *Para-Prakriti* also penetrates into *Apara Prakriti* by which this world can be purified, transformed and perfected.”⁷⁴ Thus, in integral Yoga the great Teachings of *the Gita* of escape into *Param Dham* through *Purushottam* Consciousness is transformed into the best Teachings of “Matter shall reveal the Spirit’s face”⁷⁰ through activation of Supramental Consciousness. In *the Gita* the action of *Purushottam* Consciousness is hinted as Supreme secret, *rahasyam uttamam*, whereas this secret is elaborately developed in integral Yoga as Supramental Consciousness.

The Principle of Immortality:

“I shall now describe that which is to be known, and by knowing which one gets immortality; the beginningless supreme *Brahman*, called neither Sat (Existence) nor *Asat* (Non-existence). With His hands and feet everywhere, with eyes, heads and mouths on all sides, with ears everywhere, He dwells enveloping all in this world. Without any senses, but reflected in all the senses and their qualities; unattached and yet all-supporting; beyond all *gunas* (qualities), and yet the enjoyer of the *gunas*. Inside all beings and outside, the moving and the unmoving, the far and the very near, all this He is at once; He is too subtle to be perceptible. He stands undivided in beings and yet as if divided. He is to be known as the Creator, Preserver and Devourer of beings. That, the Light of all lights, is said to be beyond darkness. That Knowledge of the Unknowable, the object of knowledge, *jneya*, is seated in the heart of all being. Thus, the knowledge of the Field, Knowledge and object of Knowledge have been briefly told by Me. My devotee knowing this attains to my Divine Nature, *Madbhava*.”

The Gita-13.13, 14, 15, 16, 17, 18

“I am the foundation of the *Brahman* and of immortality and imperishable existence and of the eternal *Dharma* and of the utter bliss of happiness.”

The Gita-14.27

“Whoever is subject to grief and sorrow, a slave to the sensations and emotions, occupied by the touches of things transient cannot become fit for immortality.”⁷¹

Sri Aurobindo

“The material touches which cause heat and cold, happiness and pain, things transient which come and go, these learn to endure. For the man whom these do not trouble nor pain, the firm and wise who is equal in pleasure and suffering, makes himself apt for immortality.”⁷²

Sri Aurobindo

The life and death story of man is repeated through long aeons by which humanity prepares for immortality which is initially transcendence of life and death and finally physical survival of death. *The Gita* identifies that this human birth is the birth of a Soul, *Jivatma*, which is immortal and not the birth of a transient body. ‘When the Soul takes up a body, he brings in with him five senses, mind, intellect and subjective powers of *Prakriti* and in his casting away the body he goes taking all of them as the wind takes the perfumes from the vase.’⁴¹ Integral Yoga identifies that this human birth is birth of the tenfold Selves for evolution of tenfold subtle bodies or sheaths which too are immortal and, in each birth these subtle bodies or *Koshas* grow till the recovery of undivided Divine Life.

A developed Soul is considered fit to become immortal when he is not deluded/worried by the embodied Soul passing through childhood, youth, old age in the body and change over to another body through death. He knows himself and the world as the manifestation of Self, learns the lesson to live in his Soul, faces all the material happenings of the world with calm equality and is not troubled by the physical and sensational touches of cold and heat, pleasure and pain and realises them equally as transient happening. He will have to train the body, vital and mind with the law of plasticity through descent of Divine Force in order to realise the formula of immortality, “To be perpetually reborn is the condition of a material immortality.”⁴⁴

A developing Soul is subject to grief and sorrow, a slave to sensations, blind desires and emotions and runs behind many branching transient enjoyments. He is considered unfit to become immortal.

As integral Yoga starts with the method of *Vedanta*, so most of the integral Yogis are master of the synthetic teaching of *the Gita*, which does not provide the ample clue to acknowledge the problem of evolution rather it seems to inculcate impatience through its theory of permanent departure from earthly life,

punarjanma nabidyate.³⁶ Its promise of attaining the goal within one life span seems to be more attractive and hastier solution than the striving of perfection through many successive lives; impatience grows when the effort and askesis of this whole life becomes oblivious of the All Life and it will be more aggravated if the quest of this whole life becomes exclusive; *the Gita* hinted of All Life, *bahuni me byatitani janmani*,³⁷ but developed little to identify our limitation of narrow temporal Ignorance; due to the presence of this temporal Ignorance,³⁸ a belief in physical immortality was made vital point of attraction of all the first generation integral seekers and this faith was not sufficient itself to alter radically the present death-bound life. So, immortality in fundamental sense does not mean personal survival of bodily death but to live in the Consciousness of the Immortality and this limitation of our understanding can be corrected by double awakening as proposed in integral Yoga (a) of realisation of our timeless Eternity of Being followed by (b) realisation of perpetual becoming in Time. The Spirit's timeless existence is our true immortality and primary objective whose secondary outcome is extended in all Time for realisation of immortality of becoming. So, a seeker of integral Yoga can realise the Soul's immortality in this life and physical immortality in all life.

Hierarchies of Consciousness:

“In him whose mind dwells on the objects of sense with absorbing interest, attachment to them is formed; from attachment arises desire; from desire anger comes forth. Anger leads to bewilderment, from bewilderment comes loss of memory; by loss of memory the intelligence is destroyed; and by destruction of intelligence he perishes.”

The Gita-2.62, 63

“Supreme, they say, beyond the physical body is the sense, supreme over the senses is the mind, supreme over the mind is the intelligent will: that which is supreme over the intelligent will, is He, the *Akshara Purusha*.”

The Gita-3.42

The Gita declares that the subtlety of the Divine is beyond the capacity of sense mind and can be caught by the severely trained clear austerity of the Intellect, *Budhigrahyam atindriyam*; *The Life Divine* further confirms that the knowledge of the Unknowable is not knowable by thought but can be known and attainable by the supreme effort of Consciousness and by revolution of our internal being through Spiritual experience.

The Gita defines both downward and upward movement of Consciousness, the former movement will lead one towards decay and death and the latter movement will lead one towards immortality.

The Gita defines the hierarchies of Consciousness within the three *Gunas* elaborately and hints about the hierarchies of Consciousness beyond the three

gunas or beyond *Buddhi*. The physical consciousness is defined as *tamas*, the state of ignorance, inertia and unwillingness to change; vital consciousness of senses is defined as *rajas*, the state of vehement desire ambitious action, struggling emotion; the mental consciousness and intelligent will are defined as *sattwa*, the mode of self-control, self-confidence, self-knowledge and self-satisfaction.

The hierarchies below the intellect are also elaborately developed in integral Yoga. Consciousness is a self-aware force of existence whose middle term is Mind, below it, it sinks into Vital, Physical and Subconscious movements and above it, it rises to Subliminal, Spiritual and Supramental heights. This Consciousness is quite involved in Inconscient Matter, hesitating on the verge between involution and conscious evolution in the non-animal form of life, consciously evolving but greatly limited and hampered in the mind housed in the living body of man, destined to be fully evolved by awakening the Supermind in the embodied fully developed mental being and Nature. The phenomenon of Consciousness is certainly a Force, a formative movement of energies and all material forms are born out of meeting and mutual adaptation between unshaped forces. **Subconscious consciousness** is the Inconscient vibrating on the borders of consciousness, sending up its motions to be changed into conscious stuff, swallowing into its depths impressions of past experience as seeds of unconscious habit and returning them constantly but often chaotically to the surface consciousness; for **surface consciousness** is bound down to ego in all its activities and the first formation of **egoistic consciousness** is the dualities of life and death, joy and sorrow, pleasure and pain, truth and error, good and evil. The enlargement of the superficially active surface consciousness is possible either by some kind of untaught effort and casual ill-ordered effect or by a scientific and well-regulated practice. The surface consciousness is having three appearances; firstly, the **material consciousness** is a submerged consciousness, self-oblivious, and is lost in the form but really obeys faultlessly the laws of Right and Truth fixed for it by the Divine Will concealed in its own superficial expressive action; this **body consciousness** is a patient servant and what it craves for is long life, good health, physical strength and comfortable easy life and the right action of the **physical consciousness** is distorted by the pressure of separative consciousness of physical mind; secondly, the **vital consciousness** is an emerging consciousness seen as an important part in animal life and intuitively evident in plant, it acts in the cells of the body for purposeful movements, automatic vital function and a process of the growth, activity, attraction, repulsion and decay of form to which our mind is a stranger; it has the same initial reactions of pleasure and pain, sleep and wakefulness as that of mental consciousness but different in constitution of its self-experience; thirdly, the **mental consciousness** is not the completely illumined consciousness emerged out of the obscuration of Matter but it is the emerged individual limited consciousness, aware of things and forces in their apparent division and opposition to each other but not in their real unity, reflects

new ideas as facts of life, modifies comfortably the internal and the external existence of the being; delivers out of its imprisonment but it is not yet master of the act and form and is aware therefore only of a fragmentary movement of its own total progressive activities; it is a many-sided mental effort in order to arrive at an apprehensive knowledge. **Apprehensive Consciousness**, *Prajnana*, is a luminous mental activity in the body, sense mind and nerves unconsciously without any notice; it is active, formative of creative knowledge, originative, cognizant as the processor and witness of its own working; it is in its nature truth seeing, truth hearing and truth remembering; **apprehensive active consciousness** works as an energy throwing up knowledge and activity out of itself; **an apprehensive passive consciousness** does not act as an energy with absence of force of action; **mental waking consciousness** is only a small selection of the entire conscious being, it is a **perceptive consciousness** of waking state where the transcript of physical things and of our contacts with universe are recorded.

So, the hierarchies beyond intellect are elaborately defined in the integral Yoga as Higher Mind, Illumined Mind, Intuitive Mind and Over Mind. These can be reconciled with *the Gita's* hierarchies hinted as *dvija, yantra, Vibhuti and Avatara*.

The four gradations of unmanifest Divine in Spiritual Consciousness are:- **Higher Mind**, which is a more brilliant mind, a higher light, a spiritual idea, a new and superior consciousness, intended for a preliminary and slow transformation of ignorance. This higher mind enters into a foreign and inferior medium of mind, life and body and encounters their incapacities and negations. Truth thought is its chief instrument to enter world action. For greater action of this higher mind, it is necessary to acquire power for quietude, silencing of mind, life and body. The **Illumined Mind** is a Spiritual light, a Spiritual intelligence, a downpour of inwardly visible light, vast descent of peace, intended for swift and rapid transformation. Its action, are guided by vision, Truth-sight and Truth-light and it illumines the thought-mind through direct inner vision. It throws transforming light on the physical mind, emotional mind, intellectual mind etc. and breaks their limitations, conservative inertia and narrow thought-power. The **Intuitive Mind** is a superior light, a stable lightning and it has a fourfold transforming power that of revelatory truth seeing, truth hearing, truth touch and truth discrimination. It enters world relation through right relation of things and right relation of idea with idea. It has the power of penetration of flashes of truth lightning which can bring forward the concealed truth of things nearer to our comprehension. **Overmind** consciousness has great plasticity, multiple possibilities and global knowledge. In this large universality, the separative ego is entirely abolished; the cosmic delight and other cosmic forces become active. Overmind can unite individual mind with cosmic mind and can bring dynamic

Spiritual transformation, but it cannot dynamise the Divine in the original Inconscience.

If we develop our inner being, live more inwardly than most men do, then the balance is changed and a larger **dream consciousness** opens before us; our dreams can take on a subliminal and no longer a subconscious character and can assume a reality and significance; this is also **subliminal consciousness**, which is a witness to truth through truth vision, truth hearing, truth discernment, truth touch, truth thought and truth action and its testimony can be confirmed again and again in physical and objective field, it delivers us definitely from circumscription by the material and from the illusion of the obvious; on the border of subliminal consciousness there is **Psychic Consciousness**, which can identify itself with other Souls, can enter into them, can realise its unity with them and this can take place in perfect waking state, observes all distinctions of objective world and exceeds them. Above it there is **Spiritual Consciousness**, which is intrinsic, self-existent, more embracing, universal and transcendent, it can take up mind, life and body into its light and give them the immobile and featureless Divine touch; for it has a greater instrumentality of knowledge, a fountain of deeper light, power and will, an unlimited splendour and force of love, joy and beauty; its highest state is **Overmind Consciousness**, which can hold any number of seemingly fundamental oppositions together in a reconciling global vision. In **Sleep Consciousness** all the material and sensory experiences cease in the deeper trance when we enter into superconscience, no record from it or transcript of its contents can normally reach us; it is only by a special or an unusual development, in a supernormal condition or through a break or rift in our confined normality, that we can be on the surface conscious of the contacts or messages of the Superconscience. This Consciousness of the upper hemisphere, also known as the **Supramental Truth Consciousness** is at once a total self-awareness and ordering self-knowledge of the Eternal and Infinite and a power of self-determination inherent in that self-awareness by which the One manifests the harmonies of its infinite potential multiplicity; its other name, **the Gnostic Consciousness** is that in which all contradictions are cancelled and fused into each other in a higher light of unified plasticity, self-knowledge and world-knowledge, instead of ego-insistence on personal ideas there would be a unifying sense of a common truth in many forms, a common self in many consciousness and bodies; it is extended as an **original and ultimate Consciousness** which is a power of unity in diversity, it is integral, all-accepting, all-embracing, all-discriminating, all-determining and an indivisible whole-vision. In this **comprehensive Supramental Consciousness**, it is equally possible to regard and rank **waking, dream and sleep consciousness** together as three different orders of one Reality or as three different grades of embodied contact of self-experience and world-experience. If we can develop causal body or Supramental Sheath, which is not formed in the most of the human beings, then this faculty will remain active in conscious waking state. Beyond the Supramental

Consciousness is **the infinite Consciousness of Sachchidananda** which must always find and achieve itself in the Divine Bliss, an Omnipresent Self-delight. This highest state of Consciousness of the Self is also called *Turiya* of pure existence and our absolute state of Being with which it is difficult to have direct contact.

Hierarchy of undivine and Divine action:

“Patriotism, cosmopolitanism, service of society, collectivism, humanitarianism, the ideal or religion of humanity are admirable aids towards our escape from our **primary condition** of individual, family, social, national egoism into a **secondary stage** in which the individual realises, as far as it can be done on the intellectual, moral and emotional level, —on that level he cannot do it entirely in the right and perfect way, the way of the integral truth of his being, — the oneness of his existence with the existence of other beings. But the thought of *the Gita* reaches beyond to a **tertiary condition** of our developing self-consciousness towards which the secondary is only a partial stage of advance.”

Sri Aurobindo

The Gita develops clearly the hierarchy of ordinary action subject to three *gunas* and the hierarchy of Divine action, *Brahmakarma*.⁶⁵ All Divine work is dependent on the activation of the truth of triple Self, *Kshara, Akshara and Purushottama*, because the all-pervading *Brahman* is established through sacrificial action, sacrificial knowledge and sacrificial devotion.

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*,³² of three *gunas* into Divine action of *trigunatita*³³ 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. Work done out of ignorance, impatience, inertia and without sacrifice is known as **tamasic action**; work done out of attachment, desire of enjoying the fruit of action, ambition and ego is known as **rajasic action**; work done out of consecration, faith, gratitude, sincerity and without attachment to action is known as **sattwic action**. 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’³⁴ 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. So **Psychic activity** loses all character of abnormality, irregularity and discord and acquires its own right order within itself and right relation with physical life and Spiritual truth. 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 things change. Due to activation of Spiritual Self, the Divine comes unseen to our darker part and veiled 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 participant of bliss of Divine action born out of union of *Brahman* with *Maya*. The 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 mighty master action based on the foundation of immobile passive calmness is identified as the **last state** of the integral Yoga of Works and it can change the course of world event.

The Movement of Consciousness between Psychic and Spiritual Being:

“It is here that this consciousness lies (*Mother points to the chest*). That (*Mother points to the mind and above*) is light, light (*gesture of wideness*). But in this body, it is here that it lies, this consciousness (*Mother points again to the chest*). I mean the consciousness... that one is in the Lord.”

The Mother

TMCW-11/Notes on the Way-137-138

“Brahman always reveals himself to us in three ways, within ourselves, above our plane, around us in the universe. Within us, there are two centres of the Purusha, the inner Soul through which he touches us to our awakening; there is the Purusha in the lotus of the heart which opens upward all our powers and the Purusha in the thousand-petalled lotus whence descend through the thought and will, **opening the third eye in us**, the lightnings of vision and the fire of the divine energy.”¹¹⁸

Sri Aurobindo

“The human birth in this world is on its spiritual side a complex of **two elements**, (1) a spiritual Person and (2) a soul of personality; the former is man’s eternal being, the latter is his cosmic and mutable-being. (1) As the spiritual impersonal person he is one in his nature and being with freedom of *Sachchidananda* who has here consented to or willed his involution in the Nescience for a certain round of soul-experience, impossible otherwise, and presides secretly over its evolution. (2) As the soul of personality he is himself part of that long development of the soul-experience in the forms of Nature; his own evolution must follow the **laws and the lines of the universal evolution**. (1) As a spirit he is one with the Transcendence which is immanent in the world and comprehensive of it; (2) as a soul he is at once one with and part of the universality of *Sachchidananda* self-expressed in the world: his self expression must go through the stages of the cosmic expression, his soul experience follow the revolutions of the wheel of *Brahman* in the universe.” CWSA-22/The Life Divine-788-89,

“He who is in Yoga, the pure Soul, master of his Self, who has conquered the senses, whose Self (Psychic Being) becomes the Self of all existences (Spiritual Being), *sarvabhutatmabhutatma*, even though he does works, he is not involved in them.”

The Gita-5.7

“Equal visioned everywhere, the man whose self is in Yoga, sees the one Self in all beings, *sarvabhutastha atmanam* (**Spiritual Being**) and **all beings in the Self, *sarvabhutani chatmani* (Psychic Being).**”

The Gita-6.29,

“There are two *Purushas* in this world, the immutable *Akhara Purusha* and the mutable *Kshara Purusha*; *Kshara Purusha* is all these existences, *sarvabhutani*, the high seated Consciousness of the *Brahmic* status, *Kutastha* is called the *Akshara Purusha*. But other than these two is that highest spirit called the *Uttama Purusha*, who enters the three worlds and upbears them.”

The Gita-15.16, 17

“*The Gita* also insists on the giving up of actions, *sarvakarmani sannyasya*, but inwardly to the Brahman. Brahman in the *Kshara* supports wholly the action of *Prakriti*, Brahman in the *Akshara*, even while supporting, dissociates itself from the action, preserves its freedom; the individual soul, unified with the *Brahman* in the *Akshara*, is free and dissociated, yet, unified with the *Brahman* in the *Kshara*, supports but is not affected. This it can do best when it sees that both are aspects of the one *Purushottama*.”⁹⁴

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“These two then are the two spirits we see in the world; one emerges in front in its action, the other remains behind it steadfast in that perpetual silence from which the action comes and in which all actions cease and disappear into timeless being, *Nirvana*.”²⁸

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“**Two inner changes** help most to convert what now seems difficult or impracticable into a thing possible and even sure. There takes place (1) a coming to the front of some secret inmost soul within which was veiled by the restless activity of the mind, by the turbulence of our vital impulses and by the obscurity of the physical consciousness, the three powers which in their confused combination we now call our self. (2) There will come about as a result a less impeded growth of a Divine Presence at the centre with its liberating Light and effective Force and an irradiation of it into all the conscious and subconscious ranges of our nature. These are **the two signs**, (1) one marking our completed conversion and consecration to the great Quest, (2) the other the final acceptance by the Divine of our sacrifice.” CWSA-23/The Synthesis of Yoga-133

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“The **soul** (Psychic being) may dwell in the principle of **infinite unity of self-existence** and be aware of all consciousness, energy, delight, knowledge, will, activity as conscious form of this essential truth, Sat or Satya. It may dwell in the principle of **infinite conscious energy**, Tapas, and be aware of it unrolling out of self-existence the works of knowledge, will and dynamic soul-action for the enjoyment of an infinite delight of the being. It may dwell in the principle of **infinite self-existent delight** and be aware of the divine Ananda creating out of its self-existence by its energy whatever harmony of being. In these three poises the consciousness of unity dominates; the soul lives in its awareness of eternity, universality, unity, and whatever diversity there is, is not separative, but only a multitudinous aspect of oneness.” The Synthesis of Yoga-629 “This **spirit** (Spiritual being) is an **infinite existence** limiting itself in apparent being for individual experience. It is an **infinite consciousness** which defines itself in finite forms of consciousness for joy of various knowledge and various power of being. It is an **infinite delight** of being expanding and contracting itself and its powers, concealing and discovering, formulating many terms of its joy of existence, even to an apparent obscuration and denial of its own nature.” The Synthesis of Yoga-624 In the above para we find the source of Psychic and Spiritual being and their function as the delegate of their source.

An earth-bound Soul moves the consciousness (first phase) between three modes of nature that of *tamas*, principle of inertia, *rajas*, principle of desire and action and *sattwa*, principle of limited knowledge and happiness. A seeker of higher Spiritual life, *jijnasu*, has to (second phase) increase his *sattwic* Nature by practice of self-control. *Sattwic* Nature is identified as passage to higher Spiritual life beyond the *gunas*. When the Psychic being in the heart experiences partial opening or Spiritual being above the head experiences partial opening through partial Divine union, the Consciousness (third phase) undulates between three *gunas* and *trigunatita* state beyond the modes of Nature. Then in the fourth phase of *sadhana* of Spiritual man the consciousness moves ceaselessly between waking trance of Psychic being and non-waking *Samadhi* state of Spiritual being. After long movement in these planes, in the fifth phase of *Sadhana*, the Consciousness moves between Supramental/Bliss Self and Subconscious/Inconscious Self.

So, movement of Consciousness between Psychic and Spiritual plane is identified as long intermediate state of development beyond the *Gunas* and establishment of this state is very crucial in still ascending to higher state of comprehensive Consciousness.

Such long movement of consciousness between Psychic and Spiritual plane is observed in following King Aswapati and Savitri’s Spiritual experience: “Her (Savitri’s) spirit (Psychic) opened to the Spirit in all (Spiritual being), Her nature felt all Nature as its own.

Apart, living within (Psychic being), all lives (past, present and future) she bore;
Aloof, she carried in herself the world:"

Savitri-8

"Thus came his (King Aswapati's) soul's (Psychic) release from Ignorance,
His mind and body's **first spiritual change**.

A wide God-knowledge poured down from above, (Spiritual experience.)

A new world-knowledge broadened from within: (Psychic experience.)

His daily thoughts looked up to the True and One, (Spiritual experience.)

His commonest doings welled from an inner Light (Psychic)."

Savitri-44,

"A greater Personality (Spiritual being) sometimes

Possesses us which yet we know is ours:

Or we adore the Master of our souls. (Psychic being)

Then the small bodily **ego** thins and falls;

No more insisting on its separate self, (surface self of three gunas)

Losing the punctilio of its separate birth,

It leaves us one with Nature (Dynamic Spirit) and with God (Static spirit).

In moments when the inner lamps are lit (Psychic being)

And the life's cherished guests are left outside,

Our spirit sits alone and speaks to its gulfs. (Spiritual being)

A wider consciousness opens then its doors;

Invading from spiritual silences

A ray of the timeless Glory stoops awhile

To commune with our seized illumined clay

And leaves its huge white stamp upon our lives." (Transformation of Nature)

Savitri-47-48

"It is the origin and the master-clue,

A silence overhead (Spiritual), an inner voice (Psychic),

A living image (Spiritual Being) seated in the heart (Psychic Centre),

An unwall'd wideness and a fathomless point (of Spiritual being),

The truth of all these cryptic shows in Space,

The Real (Spiritual) towards which our strivings move,

The secret (Psychic) grandiose meaning of our lives."

Savitri-49

"His spirit (Spiritual being) breathed a superhuman (Supramental) air.

The imprisoned deity (Psychic being) rent its magic fence (of desire Soul)."

Savitri-82

"Tireless the heart's adventure of delight,

Endless the kingdoms of the Spirit's bliss,"

Savitri-97

"He has exhausted now life's surface acts,

His being's hidden realms remain to explore.

He becomes a mind, he becomes **a spirit and self**;

In his fragile tenement he grows Nature's lord.
In him Matter wakes from its long obscure trance,
In him earth feels the Godhead drawing near."

Savitri-133

"At last the struggling Energy can emerge
And meet the voiceless Being (Spiritual Being) in wider fields;
Then can they see and speak and, breast to breast,
In a larger consciousness, a clearer light,
The **Two (Psychic and Spiritual Beings)** embrace and strive and each know each
Regarding closer now the playmate's face."

Savitri-141

"The unfelt Self within who is the guide,
The unknown Self above who is the goal."

Savitri-168

"We are chased by a self we cannot now recall
And moved by a Spirit we must still become."

Savitri-199

"Two sun-gaze **Daemons** witnessing all that is"

Savitri-258

"The spirit wandering from state to state
Finds here the silence of its starting-point
In the formless force and the still fixity
And brooding passion of the world of Soul." Savitri-294 (universalisation of
Spiritual being)

"The Power, the Light, the Bliss no word can speak (Spiritual)
Imaged itself in a surprising beam
And built a golden passage to his heart (Psychic)
Touching through him all longing sentient things."

Savitri-312

"Our self shall be one self with all through her."

Savitri-314

"In her confirmed because transformed in her,
Our life shall find in its **fulfilled** response
Above, the boundless hushed beatitudes, (Impersonal Spiritual experience.)
Below, the wonder of the embrace divine." (Personal Psychic experience.)

Savitri-315

"Two beings he was, one wide and free above, (Spiritual being)
One struggling, bound, intense, its portion here. (Psychic being)
A tie between them still could bridge two worlds; (mutable and immutable world)
There was a dim response (of Psychic being), a distant breath (of Spiritual being);
All had not ceased in the unbounded hush."

Savitri-331

“A hand from some Greatness (Spiritual Being) opened her (Savitri’s) heart’s
locked doors (Psychic being)”
Savitri-375

“Find out thy soul, recover thy hid self, (Psychic being)
In silence seek God’s (Spiritual being) meaning in thy depths,
Then mortal nature change to the divine.”
Savitri-476

“Our larger being sits behind cryptic walls:
There are greatnesses hidden in our unseen parts
That wait their hour to step into life’s front:
We feel an aid from deep indwelling Gods;
One speaks within, Light comes to us from above.”
Savitri-485

“Here in this chamber of flame and light they met;
They looked upon each other, knew themselves,
The secret deity (Spiritual being) and its human part (Psychic being),
The calm immortal (Spiritual being) and the struggling (Psychic being) soul.
Then with a magic transformation’s speed
They rushed into each other and grew one.” (Spiritualised Psychic being)
Savitri-527

“On either side of one **two spirits** strove;
Silence battled with silence, vast with vast.”
Savitri-576

“The Timeless took its ground in emptiness
And drew the figure of a universe,
That the spirit might adventure into Time (Spiritual being)
And wrestle with adamant Necessity
And the soul pursue a cosmic pilgrimage.” (Psychic being)
Savitri-622

“A spirit within looks into Eternal’s eyes.”
Savitri-627

“He^a dwells in me,^b the mover of my acts,
Turning the great wheel of his cosmic work.
I am the living body of his light,
I am the thinking **instrument** of his power,
I incarnate Wisdom in an earthly breast,
I am his conquering and unslayable will.
The formless Spirit drew in me its shape;
In me are the Nameless^c and the secret Name.^d”
Savitri-634

(a: Divine, b: Savitri, c: Spiritual being, d: Psychic being.)

“Imperishable, a tongue of sacrifice,
It flamed unquenched upon the central hearth

Where burns for the high houselord (Spiritual being) and his mate (Psychic being)
The homestead's sentinel (Spiritual being) and witness fire (Psychic being)
From which the altars of the gods are lit."

Savitri-639

"The Power that from her being's summit reigned,
The Presence chambered in lotus secrecy,
Came down and held the centre in her brow
Where the mind's Lord in his control-room sits;
There throned on concentration's native seat
He opens that third mysterious eye in man,
The Unseen's eye that looks at the unseen,
When Light with a golden ecstasy fills his brain
And the Eternal's wisdom drives his choice
And eternal Will seizes the mortal's will.
It stirred in the lotus of her throat of song,
And in her speech throbbed the immortal Word,
Her life sounded with the steps of the world-soul
Moving in harmony with the cosmic Thought.
As glides God's sun into the mystic cave
Where hides his light from the pursuing gods,
It glided into the lotus of her heart
And woke in it the Force that alters Fate."

Savitri-665

"For not for ourselves alone our spirits came
Out of the veil of the Unmanifest,
Out of the deep immense Unknowable
Upon the ignorant breast of dubious earth,
Into the ways of labouring, seeking men,
Two fires that burn towards that parent Sun,
Two rays that travel to the original Light."

Savitri-720

The Movement of Consciousness between Psychic and Supramental Being:

"Her spirit (Psychic being) opened to the Spirit (supramental Self) in all,"

Savitri-8

"Only the Self that builds this figure of self"

Savitri-12

"His soul breaks out to join the Oversoul,"

Savitri-24

"The bounded mind became a boundless light,
The finite self mated with infinity."

Savitri-25

"To find his soul in the world's single Soul,"

Savitri-282

“But not for (Psychic) self alone the (supreme) Self is won:” (Object of integral Yoga) (but for transformation of world and Nature, Self must be won.)

Savitri-537

“The soul draws back into its deathless Self; (object of traditional Yoga) (Psychic being draws back to supreme Self.)

Man’s knowledge becomes God’s supernal Ray.”

Savitri-627

“He who has met the Self, renounces self.” (He who has met supreme Self renounces Psychic being.) (This is later Vedantic doctrine.)

Savitri-635

“I have met Spirit with spirit, Self with self,”

Savitri-649

Infallible Supramental Action:

“After many births of preparation, a *Jnana Yogi* with strong foundation of *Karma* and *Bhakti Yoga*, attains My *Purushottama* or Supramental state of Consciousness. He also realises the intermediate stair that all this existence is Divine, the Cosmic Consciousness, *Vasudevah sarvamiti*. Such great Soul or integral Yogi is very rare.”

The Gita-7.19

In this integral 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. This all-embracing Supramental Consciousness works on our **surface nature** and by its pressure, “even our lowest and perversest activities are refashioned into the truth of the *Vijnana*”³⁵ and elevates the surface consciousness to intense waking trance. In this intense waking trance where Supramental is individualised for action and active perfection of material life, a *Sadhaka* can live in his several subtle bodies and can involve in manifold universalised subtle action of self-concentration and self-expansion. The two results of Supramental transformation of **Psychical Consciousness** are that (1) elevation of Psychical sense to Supramental sense, *samjnana*, complete realisation and secure possession of oneness with mind and Soul of others and (2) universalisation of individual consciousness. By the activation of this Consciousness a **swift Spiritual evolution** of the race is practicable and the danger of Inconscient darkness swallowing the whole earth can be nullified and we arrive at the verge of ‘grand solution’ to

resolve all problem of existence. Objective of Supramental action is also 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. A perfected, entire and **constant Supramental action** is possible only when the substance of lower consciousness is changed, filled potently and swallowed up by greater energy. Supermind is finally dissolved in the still higher *Sachchidananda* consciousness where the Soul is carried up into absolute freedom, absolute existence and enlarged into self-existent absolute bliss of the Infinite.

Spiritualised and Supramentalised Psychic Being:

“And it (Spiritual Force) will also be able to conduct a full action of the **spiritualised psychic being** not falsified, degraded or in any way marred by the lower instincts of the body and to use physical action and expression as a free notation of the higher psychical life.” CWSA-24/The Synthesis of Yoga-731

“The great World-Mother now in her (Savitri) arose:

A living choice reversed fate's cold dead turn,

Affirmed the spirit's tread on Circumstance,

Pressed back the senseless dire revolving Wheel

And stopped the mute march of Necessity.”

Savitri-21

“The toiling Thinker widened and grew still,
Wisdom transcendent touched his (King's) quivering heart:
His soul could sail beyond thought's luminous bar;
Mind screened no more the shoreless infinite.”

Savitri-33

“For into ignorant Nature's gusty field,
Into the half-ordered chaos of mortal life
The formless Power, the Self of eternal light
Follow in the shadow of the spirit's descent;
The twin duality for ever one
Chooses its home mid the tumults of the sense.”

Savitri-34-35

“A glory and a rapture and a charm,
The All-Blissful sat unknown within the heart (of King Aswapati);
Earth's pains were the ransom of its prisoned delight.” (Bliss Mother lived in
King's heart)

Savitri-43

“A living image seated in the heart (of King Aswapati),”

Savitri-49

“The One keeps in his heart (of King Aswapati) and knows alone.”

Savitri-52

“A **mystic Form** that could contain the worlds,
Yet make **one human breast** its passionate shrine,
Drew him (King Aswapati) out of his seeking loneliness
Into the magnitudes of God's embrace.”

Savitri-81

“Call in the Omniscient and Omnipotent,
Awake a forgotten Almightyness within.”

Savitri-85

“In a human breast her occult presence lived;
He (King Aswapati) carved from his own self his figure of her:
She shaped her body to a mind's embrace.
Into thought's narrow limits she has come;
Her greatness she has suffered to be pressed
Into the little cabin of the Idea,
The closed room of a lonely thinker's grasp.”

Savitri-275

“On peaks where Silence listens with still **heart**
To the rhythmic metres of the rolling worlds,
He (King Aswapati) served the sessions of the triple Fire.”

Savitri-299

“A boundless Heart was near his (King's) longing heart,”

Savitri-334

“The One (Supreme Mother) he (King) worshipped was within him now:”

Savitri-334

“Authors of earth's high change, to you (Savitri) it is given
To cross the dangerous spaces of the (desire) soul
And touch the **mighty Mother** stark awake
And meet the Omnipotent in this house of flesh
And make of life the million-bodied One.”

Savitri-370

“Open God's door, enter into his **trance**.
Cast Thought from thee, that nimble ape of Light
In his tremendous hush stilling thy brain
His vast (Supramental) Truth wake within (the heart) and know and see.”

Savitri-476

“A portion of the mighty Mother came (Spiritual Mother)
Into her as into its own human part:
Amid the cosmic workings of the Gods
It marked her the centre of a wide-drawn scheme,
Dreamed in the passion of her far-seeing spirit
To mould humanity into God's own shape
And lead this great blind struggling world to light
Or a new world discover or create.”

Savitri-486

“Imprisoned in his body and his brain
The mortal cannot see God’s mighty whole,
Or share in his vast and deep identity
Who (Supreme) stands unguessed within our ignorant hearts (as Psychic being)
And knows all things because he is one with all.”

Savitri-517

“Here in this chamber of flame and light they met;
They looked upon each other, knew themselves,
The secret deity (Spiritual being) and its human part (Psychic being),
The calm immortal (Spiritual being) and the struggling (Psychic being) soul.
Then with a magic transformation’s speed
They rushed into each other and grew one.” (Spiritualised Psychic being)

Savitri-527

“In its deep lotus home her (Psychic) being sat
As if on concentration’s marble seat,
Calling the **mighty Mother** of the worlds (Supramental Mother)
To make this earthly tenement her (Savitri’s) house.” (Supramentalised Psychic being)

Savitri-528

“She was the godhead hid in the heart of man,” (Supramentalised Psychic being)

Savitri-557

“A Force descended trailing endless lights;
Linking Time’s seconds to infinity,
Illimitably it girt the earth and her:
It (Supramental) sank into her soul and she was changed.”

Savitri-573

“Only the spirit knew the spirit still,
And the heart divined the old loved heart, though changed.”

Savitri-576

“As knowledge grows Light flames up from within:” (Supramental action from within the Psychic being.)

Savitri-626

“It (Psychic being) hears the Word to which our hearts were deaf,
It sees through the blaze in which our thoughts grew blind;
It drinks from the naked breasts of glorious Truth,
It learns the secrets of eternity.”

Savitri-627

“At last the soul turns to eternal things, (Supramentalised Psychic being)
In every shrine it cries for the clasp of God
Then is there played the crowning Mystery,
Then is achieved the longed-for miracle.”

Savitri-631,

“My heart is stronger than thy bonds, O Death. (Supramentalised Psychic being)

It sees and feels the one Heart beat in all (cosmic consciousness),
It feels the high **Transcendent’s sunlike hands**,
It sees the cosmic Spirit at its work;
In the dim Night it (Savitri’s heart) lies alone with God.”

Savitri-635

“Imperishable, a tongue of sacrifice,
It flamed unquenched upon the central hearth
Where burns for the high **houcelord** and his **mate**
The homestead’s sentinel and witness fire
From which the altars of the gods are lit.”

Savitri-639

“The All-Blissful smites with rapture the heart’s throbs, (The Bliss Mother in the Psychic heart centre)
A pure celestial joy is the use of sense.”

Savitri-663

“The Power that from her being’s summit reigned,
The Presence chambered in lotus secrecy,
Came down and held the centre in her brow
Where the **mind’s Lord** in his control-room sits; (Supramentalisation of Spiritual Being)
There throned on concentration’s native seat
He opens that third mysterious eye in man,
The Unseen’s eye that looks at the unseen,
When Light with a golden ecstasy fills his brain
And the Eternal’s wisdom drives his choice
And eternal Will seizes the mortal’s will.”

Savitri-665

“As glides God’s sun into the mystic cave
Where hides his light from the pursuing gods,
It glided into the lotus of her heart (Supramentalisation of Psychic Being)
And woke in it the Force that alters Fate.”

Savitri-665

“The incarnate dual Power shall open God’s door,
Eternal supermind touch earthly Time.
The superman shall wake in mortal man
And manifest the hidden demigod
Or grow into the God-Light and God-Force
Revealing the secret deity (Supramental Mother) in the cave (Heart Centre).”

Savitri-705

“Awakened to the meaning of my **heart**
That to feel love and **oneness** is to live

And this the magic of our golden change, (Supramentalised Psychic Being)
Is all the truth I know or seek, O sage.”

Savitri-724

“A purified mind and heart and a strong and fine psychical intuition may do much to protect from perversion and error, but even the most highly developed psychical consciousness cannot be absolutely safe unless the psychical is illumined and uplifted by a higher force than itself and touched and strengthened by the luminous intuitive mind and that again raised towards the supramental energy of the spirit.”¹⁰⁷

Sri Aurobindo

The impersonal Divine union in Spiritual plane is more ‘direct liberating force,’⁹⁵ than the personal Divine union in Psychic plane and the former has to enlarge itself into highest intensities before the perfection of the latter. Or the Psychic transformation has to call down Spiritual energy for its completion and similarly the Spiritual transformation has to call down Supramental energy in order complete its change.⁹⁶ So ‘the pure Psychic (results) are only **accessories** of the Spiritual’⁹⁷ and Supramental action. The Psychic inward movement ‘must be completed by an opening upward to a supreme spiritual status.’⁹⁸

Spiritual being or *Akshara Purusha* and Supramental being or *Purushottama* Consciousness help a traditional *Sadhaka* to depart into *Param-dham*. Psychic being in the heart centre helps an integral *Sadhaka* to reconcile Spirit with Matter in waking trance. Here Psychic being attains perfection by the aid of Spiritual being and Supramental being. Thus, we meet Spiritualised Psychic being and Supramentalised Psychic being in the heart centre as two gradations of perfection.

The Gita hints about the Supramentalised *Kshara Purusha* or Supramentalised Psychic Being who is ‘at once the Witness, *Sakhi*, Sanctioner, *Anumanta*, Sustainer, *Varta*, Enjoyer, *Vokta*, almighty Lord, *Maheswara*, supreme Self, *Purushottama*, seated in this body (Psychic heart centre).’ (The Gita-13.23) ‘Because it is without origin and eternal, not limited by qualities, the imperishable supreme Self, though seated in the body (Psychic heart centre), O *Kaunteya*, does not act, not affected.” (The Gita-13.32)

Savitri also hints about the Spiritual Mother and Supreme Mother, who choose to stay permanently in *King Aswapati’s* and *Savitri’s* heart centre in the above verses.

The Divine Worker:

“For *the Gita* insists that we can and should, while we live, be conscious in the self and its silence and yet act with power in the world of Nature. And it gives

the example of the Divine himself who is not bound by necessity of birth, but free, superior to the cosmos, and yet abides eternally in action, *varta eva ca karmani*.”⁷⁹

Sri Aurobindo

Integral Yoga systematised the consecrated Divine Workers as the twice born Soul, *Dwijā*, Instrument, *Yantra*, Emanation, *Vibhuti*, and Incarnation, *Avatara*. Those seekers of truth, *jijnāsu*, by the sincerity of their personal effort, *tapasya*, open the door of their Soul; they experience the second Soul birth after the first material birth from the mother’s womb. They execute the four fold work of *chaturvarnyam*, from a higher Psychic plane of consciousness beyond the three *gunas*. Those who act by the pressure of strong Soul/Spiritual 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. Incarnations are destined for greater world action of both subjective and objective proportion and their surface personalities are Divinised. 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. An Emanation cannot become *Avatara*, but he can attain the *Avatara* Consciousness and can stabilise himself in that *Purushottama* or Supramental plane.

A *Sadhaka* of integral Yoga will pursue *sadhana* in four stages (1) that concentrates on the glories of second birth (material birth is considered as first birth, once born) of the Soul, twice born, *Dvijā*, (2) individual strong Soul power on the surface, Instrument, *Yantra*, (3) manifestation of special Divine Force from behind the veil, Emanation, *Vibhuti*, and (4) the aspiration to become one and possess the higher Spiritual evolution of Godhead, Consciousness of the *Avatara*, in ascending order.

***Dvijā*:**

“As much use as there is in a well with water in flood in every side, so much is there in all the written truth for a *Dvijā* who has knowledge.”

The Gita-2.46

“In the ancient *Indian* distinction between the **once born** and the **twice born** (*Dvijā*), 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** (*Dvijā*).”⁷⁶ “And for the (twice-born) soul that has passed the shining portals and stands in the blaze of the inner light, all mental and verbal description is as poor as it is superfluous, inadequate and an impertinence.”⁷⁶

Sri Aurobindo

“And finally, Sri Aurobindo has told us somewhere in *The Life Divine* that to follow the path of spiritual experience, one must have within oneself a “spiritual

being”, one must be “twice born” as it is said, for if one doesn’t have a spiritual being within, which is at least on the point of becoming self-aware, one may try to imitate these experiences but it will only be crude imitation or hypocrisy, it won’t be a reality.”¹¹⁷

The Mother

“A new life dawns, he looks out from vistas wide;
The Spirit’s breath moves him but soon retires:
His strength was not made to hold that puissant guest.”

Savitri-165

“He (King Aswapati) came new-born, infant and limitless
And grew in the wisdom of the timeless Child;
He was a vast that soon became a Sun.”

Savitri-301

“For now I (Satyavan) know that all I lived and was
Moved towards this moment of **my heart’s rebirth**;
I look back on the meaning of myself,
A soul made ready on earth’s soil for thee (Savitri).”

Savitri-406

“The (twice born) soul that can live alone with itself meets God;”

Savitri-460

“Aspiring he transcends his **earthly self**;
He (man) stands in the largeness of his soul new-born, (*dvija*)
Redeemed from encirclement by mortal things
And moves in a pure free spiritual realm
As in the rare breath of a stratosphere;
A **last end** of far lines of divinity,
He mounts by a frail thread to his **high source**;
He reaches his fount of immortality,
He calls the Godhead (Supreme Self) into his mortal life.”

Savitri-486

The common initial object fixed for beginners of all traditional *Yoga* is liberation of Soul in the heart from Ignorance, release of Spiritual being above the head and their union with supreme Self and one life span seems to be sufficient to realise these objectives. This is further extended for the **beginners of integral Yoga** who are identified as ‘unconquerable pilgrim souls’⁵³ in Spirit’s endless journey extending over many births and bodies. Their outstanding object of *Yoga* is possession of mind, life and body by a hierarchy of higher Consciousness and enlargement of partial being and consciousness into complete Being and comprehensive Consciousness. They must reject the opposition of their own sceptical instrumental Nature and begin their long slow preparation with the faith that nothing can prevent them from overcoming the present imperfection and constantly filling them with more Spiritual experiences leading to this inevitable

goal. They do not accept themselves as conscious creatures crawling on the globe with aimless circling, nor cling to half way resting place or half found truth between Matter and Spirit, nor weeping earth, a senseless whirling around sun to serve a purposeless task in the grooves of Ignorance. Both the individual and the earth are an incomplete account of integral Truth and they have a mystic motive, a golden glorious Spiritual future, the Divine destiny and happy completeness waiting for their ecstatic manifestation.

A traditional *Brahmin* represents *Sattwic Guna* and when he becomes *Dvija*, the Soul Force of **Self-knowledge and World-Knowledge**, that *trigunatita* state of consciousness is identified as Divine Nature of *Brahma Shakti*. A traditional *Kshatriya* represents *Rajaso-sattwic Guna* of bound Nature and when he becomes *Dvija*, the Soul Force of **Strength and Power**, that *trigunatita* state of consciousness is identified as Divine Nature of *Kshetra Shakti*. A traditional *Vaisya* represents *Rajasic and Tamasic Guna* of bound Nature and when he becomes *Dvija*, the Soul Force of **Mutuality and New Creation**, that *trigunatita* state of consciousness is identified as Divine Nature of *Vaisya Shakti*. A traditional *Shudra* represents *Tamasic Guna* of bound Nature and when he becomes *Dvija*, the Soul Force of consecrated **Works and Service**, that *trigunatita* state of consciousness is identified as Divine Nature of *Shudra Shakti*. *Arjuna*, a traditional *Kshatriya* by birth, was identified in *the Gita* as *Dvija*, and his human Teacher, *Dronacharya*, as the best among the twice born Soul, *Dvijottama*.⁷⁷

The fourfold Divinised Psychic action, *chaturvarnyam*,⁸⁷ pursued by a twice born Soul, *Dvija*, is the extension of fourfold undivine action bound to three *gunas* of once born Soul. They are synthesised in integral Yoga and for emergence of integral personality all the four dynamic Soul faculties of Wisdom, Power, Harmony and Perfection are reconciled in a single individual. They are:

An **Integral Brahmin** calls down the Divine Mother's swift invasion of mightier Light, calm wideness, Truth of eternity, blaze of comprehensive wisdom, inevitable Word, tranquil benignity, sovereign and surpassing majesty and all ruling greatness to life's closed and obscure room and transforms all triple lower mechanical energies of *sattwa*, *rajas* and *tamas* into energies of illumined Seer and subsequently to Supramental Nature, *madbhava*.⁵⁰ Not by rejecting life and action but by accepting and uplifting them he will realise the supreme Self in his own being and subsequently in all-beings and transforms all mundane knowledge in to activities of self-existent infinite Divine Consciousness. Thus God-Knowledge and World-Knowledge become two sides of one Transcendent seeking.

An **Integral Kshatriya** casts his transparent Soul upon the Divine Mother's lap and calls down her sweet Presence of violent loving heart, intolerant flame, splendid strength, irresistible white passion of her mighty Force. She leads his small beginning of *Sadhana* through slow mental evolution towards complete enjoyment and possession of Divine Soul and transforms Nature through swift Spiritual evolution, fulfils *Ananda* with its most absolute intensities, drags knowledge towards conquering glories and shortens the long way of perfection. He reconciles the gentle soul of Love with the formidable need of Power; fuses the Soul's passive nature that lives satisfied with transcendent calm with perfect activity of Divine worker and warrior. He shall possess God's infinite Wisdom and king Idea what the dwarf mind cannot imagine and shall open God's door what the heart of the mortal cannot dare.

An **Integral Vaisya** calls down the Divine Mother's deep, secret, vivid, wonderful and fine rhythm of beauty, healing touch of love, truth and delight, alchemist energy, sunlit sweetness and harmony, her intricate and subtle opulence, compelling attraction of beatitude, bound all the decreed Souls with her golden tie and captivating magic Grace. He does all action in the love of Divine and in love of the world and transforms all transient earthly emotional human relation into joy of the All-Loving, the All-Blissful and the All-Beautiful.

An **Integral Shudra** is not satisfied with his exclusive liberation, lonely freedom and solitary joy and asks the Divine Mother's Light, Peace and Perfection for earth and men. He calls down her persistent, flawless and integral action, efficient technical knowledge, competent administrative skill, Truth of order, close and profound intimate knowledge, power of silence and quiet and exact perfection in all things. A vast surrender or wide self-giving is his only source of strength to confront Time and Space. While accepting all works of life, he is able to transform even the smallest and meanest work into glad and glorious golden sacrifice; a higher knowledge is applied to all the activities of existence to lift all common ordinary work into strange Divinity and in every simplest movement of will, action and thought he fills the Divine Presence and can bring her Divine oneness. His object in Arts and Crafts is not mere mental, vital and aesthetic gratification but to adore and manifest the Divine Artist everywhere. His aim and object in Science and Technology is not mechanical and mental manipulation of the energies and opulence of Nature but to enter into the processes and workings of the faultless Divine mysteries. He must remember that he carries within him a fragment of integral Godhead and its total revelation in his bodily life is the inevitable consequence of his integral faith.

Yantra:

“Our **instruments** have not that greater light, (of Jnana Yoga)
Our will tunes not with the eternal Will, (of Karma Yoga)

Our heart's sight is too blind and passionate." (of Bhakti Yoga)
Savitri-161

"Our tasks are given, we are but **instruments**;
Nothing is all our own that we create:
The Power that acts in us is not our force."

Savitri-542

"He (Divine) dwells in me (Savitri), the mover of my acts,
Turning the great wheel of his cosmic work.
I am the living body of his light,
I am the thinking **instrument** of his power,
I incarnate Wisdom in an earthly breast,
I am his conquering and unslayable will.
The formless Spirit drew in me its shape;
In me are the Nameless and the secret Name."

Savitri-634

"Our work should be according to the truth within us, it should not be an accommodation with outward and artificial standards: it must be a living and sincere expression of the soul and its inborn powers. For to follow out the living inmost truth of this soul in our present nature will help us eventually to arrive at the immortal truth of the same soul in the now superconscious supreme nature. There we can live in oneness with God and our true self and all beings and, perfected, become a **faultless instrument** of divine action in the freedom of the immortal *Dharma*."¹⁰¹

Sri Aurobindo

"When once the object of concentration has possessed and is possessed by the three master instruments, the thought, the heart and the will, — a consummation fully possible only when the desire-soul in us has submitted to the Divine Law, — the perfection of mind and life and body can be effectively fulfilled in our transmuted nature. This will be done, not for the personal satisfaction of the ego, but that the whole may constitute a fit temple for the Divine Presence, a **faultless instrument** for the divine work."

Sri Aurobindo

"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

The principal support of a ***Sadhaka of integral Yoga*** is equality, surrender and oneness by which he gets unchanging silence, eternal peace, immense calm, liberated purity and power of concentration. He does not permit any exulted abnormality, great excitation of power, over-eager to accomplish any work, impose any partial will, infra-rational and irrational movement of any kind and the experiencing Consciousness must preserve a calm balance, sufficiently vigilant passive mind which is obedient to overhead guidance, an unfailing clarity, power of self-criticism, right discrimination, intellectual deliberation, a vivid perception, coordination, firm vision of things, pace of time must be respected, a sane grasp of facts, understands with sympathy the actuality of all energies behind the present appearance, a high Spiritual optimism, one pointed integral process with whole and many sided progress and moves forward towards the unfurling of their Divine possibilities. He can have no dealings with weakness, selfishness, claim of violent personal will and motive of personal fame; a Divine strength and courage, a passivity of the mind calmly and strongly open to the high Spirit, a Divine compassion and helpfulness are the very stuff of that which he would become in his continuous effort. He has the patience and courage to uncover the truth of existence, clarity and humility to admit the limitation of his existing knowledge, Spiritualised intelligence to develop an intermediate necessity of intuitive discrimination which dispels all darkness of understanding and dazzling confusion, Spirit's deep quietude which can reunite existence and consciousness with the Divine *Ananda*, higher aspiration that can call down true knowledge, open hearted to face and overcome the problem of integration, equal effort for Divine fulfilment of his volitional, emotional and intellectual parts and bringing in persistently the Psychic and Spiritual Light into recalcitrant parts of Nature. Accepting life and as per the capacity of his universalised body, he has to bear the great part of earth's burden in addition to his own heavy burden of surface and Subconscient sheath. In the Spiritual harmony of existence, the greater he accepts and embraces world's problems, miseries and sufferings, the greater the Divine Grace that seeks to descend upon his vessel and he has the responsibility of manifesting and calling down the Divine *Shakti* much more than his existing individual capacity.

Instrumental action culminates in an inner and not in an outer action, a Spiritual action and not giving up of physical works in to the *Brahman*. When the works are reposed on the *Brahman*, *brahmanyadhaya*,⁸⁵ the personality of the instrumental doer ceases; though he does all works he does nothing; for he has consecrated the work, doership of work and fruits of work and his highest realisation is that the Divine becomes the action, the result of action and doer of action.

The fourfold action of the Divine *Shakti*, the Power of *Akshara Purusha*, manifesting through Her instruments are:

She is the mediatrix universal Mother that draws her child to her arms to link earth consciousness with supreme Truth Consciousness and we adore her as Mother of all Godheads, ancient Mother, infinite Mother, a wonderful Mother of unnumbered species and an embodiment of mighty Mother. A force in her toiled since the beginning of creation to reverse the destiny's cold dead turn, forced to open the door of multiple selves that are denied and closed and when earth will be ready, she shall again take birth in Time as last *Avatara* to vanquish Fate and Death and establish Truth's victory [the *Maheswari* aspect].

The instrumental action of a *Sadhaka*, in whom *Karma*, *Jnana* and *Bhakti Yoga* are reconciled is fit to pursue integral *Jnana Yoga* and is opened towards the Divine Mother's *Maheswari* Spiritual energy. He is a scout, 'guarding Truth's diamond throne,'⁶⁹ a pioneer of new Consciousness in which the gulf between the Spirit and Matter is bridged and nameless world Teacher by universalisation of Consciousness and by becoming slave of all humanity.

She holds her perennial child upon her knees and we meet **her** warrior mood, overwhelming turbulent will, terrible in love, sovereign gaze, all-seeing Power to trace its path, impetus swiftness, flaming silence of her heart of violent Love, her mind free from all twilight thought and her world-shaking force that can transform Time's black dragon base of Inconscient Sheath and can trample the Nature's Iron Law of Death. Her unerring golden Hand can lift our Being and Nature to unimaginable height and calls down her infinite Ray. Her Timeless mighty action accomplishes centuries' toil in a day and if she is allowed to intervene in her almighty strength, then in one moment she slays many longing desires, destroys all that are false and obscure, saves all that are pure and true and Divinises all Time and all Space [the *Mahakali* aspect].

The instrumental action of a *Sadhaka*, in whom *Karma*, *Jnana* and *Bhakti Yoga* are reconciled is fit to accelerate the Power and shorten the long way of integral *Karma Yoga* and is opened towards the Divine Mother's *Mahakali* Spiritual energy. This energy also brings conquering might in the movement of integral *Jnana Yoga* and absolute flaming joy in the movement of integral *Bhakti Yoga*. An 'ideal instrumental *Sadhaka*'⁶⁸ in the initial phase of his *Karma Yoga* can live poorly and 'no sense of want will effect him or interfere with the full inner play of divine consciousness'⁶⁸ and as his subjective *Karma Yoga* attains maturity, he can expand his inner and outer kingdom and can live richly outwardly and 'never for a moment fall into desire or attachment to his wealth...' To activate more and more the Divine Will is his sole preoccupation and to live in the divine *Ananda* is its consequence.

Her worshiped feet have the power to heal the pain of life, breaks the seal of Ignorance to kindle rapturous Psychic fire, transforms earth's floor into her sweetness' home and one human moment is drawn towards all eternity. Her single glance makes the whole day marvellous; a strange new world peeps in her look; her clasp transforms all pain into ecstasy, fills our limbs with rapture of things, lifts wisdom, strength and perfection to pinnacles of wonder, builds a golden passage to our heart and brings into life's closed and obscured room a sense of Infinite Beauty and Harmony [*Mahalakshmi* aspect].

The instrumental action of a *Sadhaka*, in whom *Karma*, *Jnana* and *Bhakti Yoga* are reconciled is fit to pursue integral *Bhakti Yoga* and is opened towards the Divine Mother's *Mahalakshmi* Spiritual energy. By the force of his devotion, he will receive her direct guidance, instant and intimate command and the sure indication of the thing to be done and the way to do it and the corresponding fruit of action. He will realise that this Divine Shakti not only initiates work but carries the work to its last consummation. All the inner and outer movements are originated by her, mind, life and body are joyful instruments of her action, 'means for her play, moulds for her manifestation in the physical universe.'⁶⁷ This joyful Divine action born out of Divine union will carry him beyond the life of 'stress and suffering in ignorance'⁶⁷ into deep peace, harmony, intense Love, *Ananda* and sense of Beauty.

Her sacred voice is attuned with the harps of the perfect and rhythms of infinity, her sight breaks the transient sense to liberate the inner Godhead; her outstretched Hand of protection and ever present help is extended over all life; she is the Mother of our longing Nature, the Mentor who insists even after repeated and prolonged failure, sister of our ascending Soul, comrade of our undying hope and golden Messenger to untransformed Nature. She claims from all Time her Will's eternity overruling cosmic Law and manifestation of complete Godhead from passing and fleeting moments. For the fullness and perfect perfection of this blind struggling creation she is ready for arduous labour, long suffering and waits patiently for all eternity [*Mahasaraswati* aspect].

The instrumental action of a *Sadhaka*, in whom *Karma*, *Jnana* and *Bhakti Yoga* are reconciled is fit to pursue integral *Yoga of Self-perfection* and is opened towards the Divine Mother's *Mahasaraswati* Spiritual energy. He will experience the 'last dynamic perfection'⁶⁷ through complete identification with the Divine Mother. All his separate identity of Divine Worker, Instrument and Slave will be lost through this complete Divine union and he will emerge as a King child, an eternal portion of her Consciousness, one with the force of her universal and transcendent force and one with the *Ananda* of her supreme *Ananda*. Through this passage Supramental energy will be activated and move the Divine Work, Knowledge and Love towards perfect perfection.

Vibhuti:

“The Blessed Lord said: Yes, I will tell thee of My divine **Vibhutis**... Among the *Vrishnis*, I am *Krishna*, among the *Pandavas* I am *Arjuna*, among the sages I am *Vyasa* and among the seer poets I am seer *Usanas*.”

The Gita-10.19/10.37

Instead of isolation from mankind through the ochre robe of *Sannyasin*, which is a symbol of refusal of all compromise with falsehood and complete surrender of lower Nature, an **integral Yogi** wears the garb of the world and his robe is a radiating Light, Beauty and all-inclusive Love of which he is an emanation of ‘garb-less deity.’⁵² In him the Soul and Nature reveal equal Divine Presence and Balance and fuse in a wide harmony which lives in God’s extreme perfection that can exist by ever extending scroll of the Infinite. Thus, he establishes a Spiritual consciousness in the Being followed by extension of this Spirituality to all the parts of Nature. He can create what his Spirit has dreamed and his perfect action is the outcome of his perfect inner passivity. His dream of Beauty’s sunlit passage is realised in an eternal Love, Beauty and Delight, self-existent, all pervading and equal behind all outer appearances; his dream of perfect Truth in the eternal variation of existence is invariable and is the secret of all change and goal of all wisdom; his dream of comprehensive Divine Action in the omnipotent and self-revealed Will is inherent forever in all things and all creatures and translates itself in the eternal rhythm of the world movement.

A *Vibhuti*’s seven-fold wisdom of *Jnani*, sevenfold personality of Divine worker, *Karma Yogi*, sevenfold beatitude of *Bhakta*, culminate in sevenfold perfection of virgin Mother. They are:

Seven-fold Purity of the Virgin Mother:

‘Earth, water, fire, air, ether, mind, reason and ego is my eightfold divided Nature, *apara-prakriti*. Know too my other Divine Nature, ***Para-prakriti***, different from this *Apara Prakriti*; this Supreme Nature or the Supreme Mother which becomes the *Jiva* in the heart and by which this world is upheld. This ‘uphold’ means *Para-Prakriti* also penetrates into *Apara Prakriti* by which this world can be purified, transformed and perfected. ”

The Gita-7.4, 5

“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.”⁴⁹

Sri Aurobindo

In *Sri Aurobindo's* writings words are generally used as symbol of Spiritual rise and Spiritual fall of Consciousness and cannot be understood in too literal sense. For example, in *Essays on the Gita*, he has used the word 'harlot' as symbol of earth-bound Soul which is again in the Gita's language is '*striyah*' and the word virgin as symbol of *Para-prakriti*, higher Nature or feminine Divine incarnation. Similarly, in *Savitri* the word 'harlot' is used as symbol of 'Soul slaying truth' and the word 'virgin' is used as symbol of 'Soul saving truth.' '*The Life Divine*' points out that those who have achieved 'virgin stuff of mind and body'¹⁰⁰ through prolonged Psychic and Spiritual transformation action are fit to undergo Supramental transformation. *The Synthesis of Yoga* book proposes a *Sadhaka* to become 'virginally creative at each moment.'⁹⁹ *Sri Aurobindo* Himself adored and bowed down at the feet of harlots realising 'that these souls had accepted the terrible burden of evil and drained for all of us the greater portion of the churned poison of the world-ocean.'⁸¹

The Gita defines women, *striyah*,⁸³ in general as inferior human beings, unfit to pursue any Yoga and places them among other inferior human stuffs like, *vyapasritya*, out-caste, *papajonayah*, born from the womb of sin, *duracharo*, man of very evil conduct, *shudra*, slave of men and *vaisyah*, man belonging to merchant class. It also represented feminine *Vibhuti*, representing higher Consciousness and identified them as *Kirti*, *Sree*, *Vak or Vani*, *Smriti*, *Medha*, *Dhriti* and *Kshama*. It also hinted feminine *Avatara* as *Para-prakriti*, *Daivi Maya*. *Sri Aurobindo* further studied in the line hinted in *the Gita* of lower/lowest consciousness and higher/highest Consciousness of women who are symbolically represented as harlots⁸¹ and virgins⁴⁹ respectively where the former seems to lead a life of sense enjoyment and are under the possession of lower Nature, *Apara Prakriti* and the latter are the delegate emanation and incarnation from higher Nature, *Para Prakriti*. These Soul slaying harlot (Mother) Power and Soul saving virgin (Mother) Power are extensively⁸² developed in *Savitri*, where the former can lead one towards Spiritual fall of abyss⁸² and the latter can ignite the Psychic flame of Spiritual rise by her Divine touch.⁸⁴ *The Mother* defines, "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."⁸⁰ So we understand, integral Yoga points out that those who lead an enjoyable life predominated by inferior nature are helplessly drawn towards lowest abyss symbolised here as harlots' clutch and those who are under the possession of higher Nature, *Para-prakriti*, are under *Savitri's* virgin Influence and are lifted towards Truth Consciousness. Integral Yoga further proposes not to despise the lowest consciousness represented by harlot but resolves the issue by questioning, "If *Narayana* is without difficulty visible in the sage and the saint, how shall he be easily visible to us in the sinner, the criminal, the harlot and the outcaste?"⁸¹ Thus to love and adore equally all creatures from saint to sinner is the condition of becoming the greatest traditional Yogi.⁶⁶ This condition is extended in the greatest

integral Yogi to call down the highest Consciousness to divinise the lowest abyss and realisation of equal Divine Presence in all the planes of Consciousness.

The Mother's bare and absolute Power is represented through *Savitri's* Virgin Force, *Chit Shakti*, which burns in the solitudes of the thoughts of God and the whole world gets the Divine touch through the lonely ray of her sun. Her Divine Presence is eternally pure like Sun Light which questions changeless destiny and strives against the immutable Will from the inception of this creation. Her high nude Soul tramples fixed destiny and the groves of mortal law with her living feet.

Twenty-one distinct characters ($7 \times 3 = 21$) of *Savitri* are identified which form the basis of her virgin Mother status and from them the Law of Virginité is evolved. Adherence to this law gives a seeker capacity to reverse the course of world event from the worst to the best and accumulates Spiritual energy to fight against Ignorance, Falsehood, Suffering and Death.

Savitri searched her integral purity through the first door of entry of **physical virginité** which is reflected in her outward nature. She awoke among these common tribes like a parable of dawn and lived like a mighty stranger in the human field. Heaven guarded her physical purity till the arrival of some great Soul, her second Self, and the Godhead in the form of *Satyavan* leading her towards comprehensive virginité. The physical substance can open itself towards the pure Divine touch. Her single glance can make his whole day wonderful. The first sign of *Savitri's* **physical virginité** is that she took no interest in small earth-bound enjoyments, life's fragile littleness, heaven's brief light. She came to love, help and save all, spoke no word, strong, calm like a hill and a dark foreknowledge of *Satyavan's* early departure separated herself even from those she loved. *Savitri* gives us this message that she was absolutely not interested in any small happiness and sense-enjoyments because that cannot help her to resolve her single and sole issue which she concentrates on each birth, "This was the day when *Satyavan* must die."⁵⁶ Rather these small earthly enjoyments are door of escape and recoil from the problems of existence. The second sign is that she had disrupted and dislodged by her Soul's force her past that stood as a block in the Immortal's path or 'A giant dance of *Shiva* tore the past.'⁵⁸ In her inner adventure of Consciousness, each new peak of Consciousness she explored she would look up to the much that still can be explored and from each new height she would bring down its Power and Light to nether mortal members and illumine them. Thus, a flame that seemed the body of the God consumed the limiting figures of the past and made a large room for the new Self to live; to quote *the Mother's* word, "At every moment we must shake off the past like falling dust, that it may not soil the **virgin path** which, at every moment also, opening before us."⁵⁷ Thirdly, she was never interested in any solitary bliss; rather she aspired for her Spirit's Freedom and Joy for all. Her task

was to raise the world to God and deathless Light and called down a fire of Eternity to make the body's joy as vivid as the Soul's; earth she would permanently lift to the neighbourhood of Heaven, reconcile the Eternal and the Abyss through invasion of Divine Force and her greatness rose to 'stay the wheels'⁵⁹ of earth's Doom.

The physical virginity of *Savitri* can be linked with the Gita's *Karma Yoga* where all actions are pursued in waking trance and union with *Kshara Purusha*.

Savitri's fulfilled vital was flower-sweet, adamant, passionate and calm. The vital substance and sensory organs can open themselves towards pure Divine Delight which is an inlet of ocean's force and can retain their vital virginity. The first sign of *Savitri's* **vital virginity** is that an inner law of beauty shaped her whole life; by the pressure of the Soul force 'the proud ambition and its master lust'⁶⁰ were transformed into instruments of great calm sway; 'daily dwarf desire'⁶⁰ was changed into a sweet and boisterous play of delight; the second sign is that all her sense instincts or organs are in search of beyond sense pure delight; a power within and above shaped and moulded her sense; the body's sense renounced its earthly look and Eternity's contact broke the moulds of sense and kindled a Divine identity; thirdly she gives no interest in human association which generally takes a vitalistic turn. The common earthbound Souls who generally draw irresistibly towards the forbidden fruit of *Adam* and *Eve*, the Souls tempted by Nature have eaten, which is again mind and body's faltering search through *Prakriti's* possession of *Purusha* in Ignorance. A puritan God made pleasure a poisonous fruit or red drug in the market place of *Death*. *Savitri* symbolises all gross enjoyment of life as wine of desire and projects the lord of *Death* as the 'cup bearer of the wine';⁶¹ so in order to fight and conquer against *Death* one must give up all desire, ego and earthly enjoyment and must turn inward and upward.

The vital virginity of *Savitri* can be linked with the Gita's *Bhakti Yoga* where all emotions are purified by turning them to Divine.

The surface mind has to open itself towards the Divine wisdom which generally lives far from the authentic light and thus it retains mental virginity. The first sign of *Savitri's* **mental virginity** is that she loves mind's solitude which remains untouched in the battlefield, mart and crowded places; her mind was an enormously empty sea of white sincerity resulting in the simple purity which knelt down before the seat of the Eternal and all the mind's twilight thoughts were abolished and delivered to save her naked Self and transformed Nature. In the still mind a Timeless Ray descends into our heart and multiple subtle bodies and we are rapt into her eternity. Thus, the obscure physical mind and the impure vital mind can be transformed into plenary Supramental illumination. Secondly, she accepted the earth, the woods, the thatched house, never spared the labour of the

broom, the jar and the well and heap the fire and no slight task she allowed to others; thus in the simplest movement of action she could bring strange Divinity and Oneness with earth's growing robe of Light and her commonest, smallest and meanest doing welled from an inner Light; the third sign is that she is 'forbidden to walk unveiled in public ways'⁶² because the mental purity always insists seclusion as the highest and best opportunity to multiply the value of Time, use time as a bank to accumulate Spiritual force and economise the limited and passing moments towards God union.

The mental virginity of *Savitri* can be linked with the Gita's *Jnana Yoga* where mind and intellect love to live in seclusion and intellect is purified.

The Psychic being is the perennial virgin stationed in the heart of this mutable form, by whose influence the surrounding desire soul can regain its purity and retain the virginity of Psychic sheath. The first sign of *Savitri's Psychic virginity* is that her Psychic being was that half opened lotus bud of the heart which bloomed and stood disclosed to the earthly ray and she called the mighty Mother of the worlds to the heart centre to make this earthly tenement her house; the waking witness Soul looks at the Truths unseen and scans the Unknown and all assumes a new marvellous face; secondly, after the Psychic being is opened, a mighty movement rocked the inner space and out of Inconscient's mindless and soulless night a flaming serpent rose and climbed mightily and stormily on its way and touched her six occult centres with its flaming mouth. Those centres, lotus of the head, lotus of the throat, the lotus of the heart, navel lotus and two nether lotus centres bloomed and laughed surcharged with light and bliss and then at the crown of the head they joined the Eternal's space. Thus, a firm ground was made for Heaven's descending Spiritual Might, Love, Light, Wisdom and Force and the third sign is that she surrendered herself entirely into the great World-Mother's hands and she obeyed her sole supreme command in the enigma of Inconscient's world. Thus, her Psychic being entered complete Divine union in Supramental plane and the Supramental Mother consented to stay permanently in the heart centre.

The Psychic virginity of *Savitri* can be linked with the Gita's *Karma Yoga* where one does all action by opening of *Kshara Purusha* in waking trance.

The Spiritual Being is the eternal virgin whose release can dim the moon and it is stationed in an immutable form, by whose influence the Fate's dark and lethal orb over *Satyavan's* cherished head was transformed into a golden circle of mystic Sun. The first sign of *Savitri's Spiritual virginity* is the grace and beauty of Spiritual light which is a blank pure immutable Consciousness of celestial fire that replaced the mind and ascends to the emptiness of the Supreme so that all in her may reach the blank absolute state; the second sign is that Spiritual virginity

opens the doors of sheer truth discernment, sheer truth vision, sheer truth hearing and sheer truth touch, it understands without the aid of thought, utters what is needed to be said, does what is needed to be done, a pure perception is her only power; she has come down to this suffering world to help a blind and suffering mortal race, to open to Light the eyes that could not see and to bring down bliss into heart of grief; thirdly activation of Spiritual Virgin Being ensures a secured and enlightened earthly life without any danger of Spiritual fall and possession of a Bliss that none can ever hope to taste and experience of a Love without the Lover and the Beloved. So *Savitri* recommends that 'we must search our nature with spiritual fire'⁶³ and 'must break'⁶³ all earth's smallness, pettiness and narrowness. It further asks not to remain content with one conquered realm of subtle world and adventure all the subtle bodies to make the whole world under her possession.

The Spiritual virginity of *Savitri* can be linked with the Gita's *Jnana Yoga* where *Akshara Purusha* or the Spiritual Being opens and it establishes the Consciousness in an impersonal state.

The Supramental Being is the virgin Source of all existence, by whose movement this whole existence can retain the integral virginity including the purification of the Subconscious and Inconscious Sheath. It is this integral virginity that gives birth to the status of eternal Bride and eternal Bridegroom for which *Savitri* and *Satyavan* were destined for the earthly play. The first sign of **Supramental virginity** is that in its Truth Consciousness there is no place of negation and division and she stands firmly on earth united with the Divine who represents 'the Lover's everlasting Yes;'⁶⁴ an invisible sunlight ran within her veins, flooded her brain with overwhelming light and woke a wider sight than earth could know; a lightning from the height entered the hell of the abyss; it is a flame that cancels death in mortal things and radiates the human limbs that knows not birth and death; her kindly care is a sweet temperate sun which has the capacity to embrace all human contacts without any disturbance, discord and disharmony; the second sign is that she wishes to make all one immense embrace and she might house in it all living things; there are regions where her absolute Powers meet and made circle of bliss with married hands, light stood embraced by light and fire wedded fire to find all the world within her lonely breast; Superconscious thoughts rose in her that no earthly mind can hold; *Savitri* had developed in her lonely days the inner capacity in Consciousness of serving the earth from above like the strong splendid Sun and lighting around her, she kindles all other suns representing ten Selves and the whole world lives in a lonely ray of her Supramental Sun; thus she moulded her life like golden maid; thirdly, a mighty transformation came on her as heaven's light consented to descent; her forehead's span vaulted the Omniscient's gaze, the Presence of virgin Sun came down as Divine Force and held the lotus centre of her brow and opens the third mysterious

eye; when the golden ecstatic Light seized the brain then eternal Wisdom and Will captures the mortal being; it stirred in the lotus of the throat the song and in her speech throbbed the immortal Word; the God's sun glided into the lotus of her heart and woke in it the Force that alters the Fate and when it came to the navel lotus centre made desire a pure celestial flame and when it broke into the nether centre where coiled World-Energy sleeps, smote the thousand hooded serpent Force and it climbed to clasp the World-Self above.

The Supramental virginity of *Savitri* can be linked with the Gita's *Bhakti Yoga* where the *Purushottama* Consciousness becomes active to take all the burden of life.

Savitri had brought with her human form the calm delight that weds one Soul to all and that is the key to the flaming door of ecstasy and the All Blissful smites with rapture the heart's throb. Bliss Self is the ultimate virgin Power of the existence, the Creatrix Mother, the artist Bride of the Supreme, by whose intervention the whole existence retains its oneness with the Supreme and seeks for forms to manifest the Truth Supreme, sustains all other intermediate worlds for the dynamisation of multiple delights and illumines the Inconscient and Subconscient Sheath with intensest *Ananda*. The first sign of all-creating unmanifest **Bliss virginity** is the manifestation of utter gladness in the trinity of the Enjoyer, the Enjoyed and the Delight that unites them; a giant drop of Bliss unknowable shatters the mortal flesh and with immortal pleasure cleansed and purified the whole Nature and the Soul became a fiery ocean of felicity; His bliss laughs to us or its call concealed like a far-heard unseen entrancing flute from the moonlit branches of the throbbing wood tempting our angry search and passionate cry; the second sign is that it manifested as trinity of the Lover, the Beloved and the Love, where Love has the capacity to heal all disorder and bitter cruelties of earth, turns worst into the best and sustains this creation; her love was not the hunger of the heart, nor was it the craving of a flesh and it came to her from All Bliss and to All Bliss it returns, and the third sign of Bliss virginity is that it is manifested as trinity of possessor of Beauty, the Beauty possessed and the Beauty. In beauty she treasures the sunlight of her smile. The All Beautiful's ray is a miracle in each shape and it is caught and flowered in Art and Life.

The Bliss virginity of *Savitri* can be linked with the Gita's *Yoga of Self-perfection* where the highest state of *Bhakti Yoga* or the Divine Love of absolute *Turiya* state becomes active and penetrates into life, mind and body.

A Child having the Consciousness of the Avatara:

“There looked out from the shadow of the Unknown
The bodiless Namelessness that saw God born
And tries to gain from the mortal's mind and soul

A deathless body and a divine name.”

Savitri-40

“He who knoweth thus in its right principles My Divine birth and My **Divine work** (*Avatara’s work*), when he abandons his body, comes not to rebirth, he comes to Me, O *Arjuna*.”

The Gita-4.9

“When in your heart and thought you will make no difference between Sri Aurobindo and me, when to think of Sri Aurobindo will be to think of me and to think of me will mean to think of Sri Aurobindo inevitably, when to see one will mean inevitably to see the other, like *one and the same Person*, - then you will know that you begin to be open to the supramental force and consciousness.”⁹⁰

The Mother

“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 conscious-ness and force.”¹¹⁹

The Mother

In the fourth stage, a *Sadhaka* realises the eternal and universal Self, an increasing manifestation of the Divine, *the Ishwara* in all his being, nature and action. Now he is constantly and uninterruptedly aware of the Divine Presence in him. The Divine is felt as the possessor of his Being and Nature, above him as the Ruler and Over-ruler of all the workings. All his consciousness becomes Divine Consciousness, all his knowledge becomes Divine Knowledge, all his will becomes Divine Will, all his feelings becomes Divine Love and all his action becomes Divine action. The distinction between *Shakti* and *Ishwara* begins to disappear in their sole Oneness, there is only the conscious Indwelling, Over-dwelling and Identity with the Divine. The Ignorance of the ego is entirely removed and there is only the eternal portion of the Self, *amsa sanatana*⁵⁴ or ‘truly a child and eternal portion of her consciousness and force’¹¹⁹ and he becomes a conscious centre of unity and freedom. He lives fulfilled in the complete Presence, Power and Joy of the Divine. His emanative identity uplifts to the Consciousness of the Supreme in His totality where his meeting of *Shakti* and *Ishwara* in Spiritual plane is further elevated as *Maya* and *Brahman* in the Supramental plane, *Vijnana*; he emerges and establishes himself in holding together the dual *Avatara* consciousness of *Para-Shakti* and *Purushottama* state, assumes a human name and form and extends his greatest world action and Divine *Lila*.⁹¹

The eye of the spirit can see and mark out ‘the rising godhead of man in the great *Vibhuti*.’⁹³ Such ascension of Consciousness is observed from the state of *Vibhuti* to state of dual *Avatara* in King *Aswapati’s* following Spiritual experience:

“There he beheld in their mighty union’s poise (dual *Avatara’s* Divine union.)

The figure of **deathless Two-in-One**, (symbol of Supramental Oneness)
 A single being in two bodies clasped, (symbol of Spiritual Oneness)
 A diarchy of two united souls, (symbol of Psychic Oneness)
 Seated absorbed in deep creative joy; (symbol of Bliss Oneness)
 Their trance of bliss sustained the mobile world.”⁹² (symbol of dual *Avatara*’s new creation and holding together the race.)

Through these four stairs mankind can develop the capacity for indefinite ascending and descending movement of comprehensive Consciousness, ‘which will enable him progressively to manifest God in the body, --the universal Incarnation.’⁵⁵ Thus, the vision of universal incarnation of Godhead concealed in all humanity is revealed and realised in all life superseding the Mother Nature’s earlier success of manifesting individual Incarnation of Godhead, *Avatara*, in man.

OM TAT SAT

References:

- 1: The Mother’s Agenda, October 6, 1962,
- 2: SABCL-27/433-34,
- 3: The Gita-2.61/6.14,
- 4: The Gita-4.18,
- 5: The Gita-9.8,
- 6: CWSA-19/Essays on the Gita/562,
- 7: CWSA/23/The Synthesis of Yoga-542,
- 8: CWSA/24/The Synthesis of Yoga-624,
- 9: “I am *Bhrigu* among the great *Rishis*; I am the single syllable *OM* among words; among sacrifices, I am *Japa-Yajna*, among the immovables, *the Himalaya* I am.” The Gita-10.25,
- 10: The Gita-3.14, 15,
- 11: “All the doors of the senses restrained, the mind shut into the heart, the life-force taken up into the head, he who, established in concentration by Yoga, utter the single syllable word OM and remembers Me when he goes forth, abandoning the body, he attains to the highest Consciousness.” The Gita-8.12, 13,
- 12: “The acts of sacrifice, giving and askesis as laid down by the scriptures are always commenced by the adherents of Brahman with the utterance of OM.” The Gita-17.24,
- 13: “This was the double *Vedic* movement of the descent and birth of the gods in the human creature and the ascent of the human powers that struggle towards the divine knowledge, power and delight and climb into the godheads...” CWSA-23/The Synthesis of Yoga-417,
- 14: The Gita-7.1, “The Divine is infinite and a single experience or poise of experience cannot exhaust all the truth of the Divine. The seers have experienced

each some aspect or aspects of the Divine Reality. Their mental differences have been illustrated in the apologue of the blind men who all felt the elephant and described it in different figures according to the part they felt. One must go beyond mind altogether, even beyond the spiritualised mind, to have the real complete experience. “Rare”, says Sri Krishna, “are the few among the seekers who know me in my totality in all the truth of my being.” In fact, it is only in the supramental light that all opposition disappears and the aspects are indivisibly united in the Whole. One must go on enlarging knowledge, adding experience to experience till all the limitation disappears.” CWSA-28/Letters on Yoga-7,

15: “I support this entire universe with an infinitesimal portion of Myself.” The Gita-10.42, “The whole world lives in a lonely ray of her sun.” Savitri-276, ‘Creation an (tiny) incident in its consciousness,’ Savitri-537

16: The Gita-2.72,

17: The Gita-8.21,

18: The Gita-13.3,

19: CWSA/19/Essays on the Gita/305,

20: The Gita-7.19,

21: The Gita-9.7,

22: The Gita-7.5,

23: The Gita-4.6,

24: The Gita-8.5/10.6/13.18, “Self and Nature are in the end one thing; a total and perfect spirituality makes us one with all the Divine in self and in nature. In fact this becoming *Brahman*, this assumption into the self of eternal silence, *brahma-bhuya*, is not all our objective, but only the necessary immense base for a still greater and more marvellous divine becoming, *madbhava*. And to get to that greatest spiritual perfection we have indeed to be immobile in the self, silent in all our members, but also to act in the power, *Shakti*, *Prakriti*, the true and high force of the Spirit.” CWSA/19/Essays on the Gita-531,

25: The Gita-9.13,

26: The Gita-7.24/9.11,

27: The Gita-14.2,

28: Essays on the Gita-437

29: Savitri-10,

30: Savitri-19,

31: Savitri-705,

32: “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,

33: “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,

34: Savitri-532,
35: CWSA-23/The Synthesis of Yoga-492,
“The sceptic Ray disrupted all that seems
And smote at the very roots of thought and sense.” Savitri-284
36: The Gita-8-16,
37: “The Blessed Lord said: Many are My lives that are past, and thine also, O *Arjuna*; all of them I know, but thou knowest not, O scourge of the foe.” The Gita-4.5, “I know all the past and all the present and the future existences, O *Arjuna*, but Me none knows.” The Gita-7.26,
38: “We are ignorant of our eternal becoming in Time; we take this little life in a small span of Time, in a petty field of Space, for our beginning, our middle and our end, — that is the fourth, the temporal ignorance.” CWSA-22/The Life Divine-681,
39: The Gita-5.25, 12.4,
40: The Gita-9.11, 7.24,
41: The Gita-15.8,
42: “It is **an eternal portion of Me as *Purushottama* that has become the *Jiva*** in the world of *Jivas* and draws to itself the six senses, including the mind, that abide in the *Prakriti*.” The Gita-15.7,
“This is the lower nature, *apara Prakriti*. Know too, O mighty-armed, My Supreme Nature, *Para Prakriti*, different from this *apara Prakriti*; **this supreme *Prakriti* has become the *Jiva*** by which this world is upheld.” The Gita-7.5,
43: “For the supreme Spirit is one as Purusha or as Prakriti, conscious being or power of conscious being, and as the *Jiva* in essence of self and spirit is one with the supreme Purusha, so on the side of Nature, in power of self and spirit it is one with Shakti, *parā prakṛtir jī vabhū tā* . To realise this double oneness is the condition of the integral self-perfection. The *Jiva* is then the meeting-place of the play of oneness of the supreme Soul and Nature.” CWSA/24/The Synthesis of Yoga-760, “On the Purusha side of him he is one with the Divine and participates in the divine mastery of the Ishwara. On the nature side of him he is in his universality one with the power of the Divine, while in his individual natural being he is an instrument of the universal divine Shakti, because the individualised power is there to fulfil the purpose of the universal Power. The *Jiva*, as has been seen, is the meeting-place of the play of the dual aspect of the Divine, *Prakriti* and *Purusha*, and in the higher spiritual consciousness he becomes simultaneously one with both these aspects, and there he takes up and combines all the divine relations created by their interaction. This it is that makes possible the dual attitude.” CWSA/24/The Synthesis of Yoga-768, “The distinction between the Shakti and the Ishwara begins to disappear; there is only the conscious activity in us of the Divine with the great self of the Divine behind and around and possessing it; all the world and Nature is seen to be only that, but here it has become fully conscious, the *Maya* of the ego removed, and the *Jiva* is there only as an eternal portion of his being, *am śa sanā tana*, put forth to support a divine

individualisation and living now fulfilled in the complete presence and power of the Divine, the complete joy of the Spirit manifested in the being.” CWSA/24/The Synthesis of Yoga-770,
 44: CWSA-23/The Synthesis of Yoga-5,
 45: “He is called the unmanifest immutable, him they speak of as the supreme soul and status, and those who attain to him return not; that is my supreme place of being.” The Gita-8.21, “Arjuna said: Thou art the supreme Brahman, the supreme Abode, the supreme Purity, the one Permanent, the divine Purusha, the original Godhead, the Unborn, the all-pervading Lord.” The Gita-10.12, “They who with the eye of knowledge perceive this difference between the Field and the Knower of the Field and the liberation of beings from Prakriti, they attain to the Supreme.” The Gita-13.35,
 46: The Gita-10.8,
 47: “The action of three *Gunas* is the subject matter of *the Veda (Prakriti Yajna)*; but do thou, O *Arjuna*, become free from the triple *Guna, nistraigunya*, without the dualities, ever based in the true being...” The Gita-2.45,
 48: CWSA/21/The Life Divine-528,
 47: CWSA/19/Essays on the Gita-136-137,
 48: The Gita-9.8,
 49: CWSA/19/Essays on the Gita-162,
 50: The Gita-13.19, 10.6,
 51: CWSA-19/Essays on the Gita-140,
 52: Savitri- 430,
 53: Savitri-683,
 54: The Gita-15.7,
 55: CWSA/21/The Life Divine-64,
 56: Savitri-10,
 57: CWM/1/p-42,
 58: Savitri-343,
 59: Savitri-19,
 60: Savitri-530,
 61: Savitri-431,
 62: Savitri-496,
 63: Savitri-240,
 64: Savitri-310,
 65: The Gita-4.24, 18.42,
 66: The Gita-6.31, 32,
 67: SABCL/25/The Mother-16-18,
 68: SABCL/25/The Mother-13-14,
 69: CWSA-34/Savitri-358,
 70: Savitri-709,
 71: CWSA/19/Essays on the Gita-62,
 72: CWSA/19/Essays on the Gita-196,

73: The Gita-13.35,
74: The Gita-7.4, 5,
75: CWSA/19/Essays on the Gita-467,
76: CWSA/23/The Synthesis of Yoga-23, 94,
77: The Gita-1.7,
78: CWSA/23/The Synthesis of Yoga-68,
79: CWSA/19/Essays on the Gita-440,
80: The Mother's Agenda/6/119-120,
81: "When I knew nothing, then I abhorred the criminal, sinful and impure, being myself full of crime, sin and impurity; but when I was cleansed and my eyes unsealed, then I bowed down in my spirit before the thief and murderer and adored the feet of the **harlot**; for I saw that these souls had accepted the terrible burden of evil and drained for all of us the greater portion of the churned poison of the world-ocean." *Sri Aurobindo*, SABCL/17/The Hour of God-94-95. This statement of *Sri Aurobindo* is a restatement from the following words of *the Gita* and *Essays on the Gita*, "Those who take refuge in Me, O *Partha*, be they out-castes, born from the womb of sin (even a man of very evil conduct, The Gita-9.30), **women**, *Vaisyas*, even *Shudras*, they also attain to the highest Goal." The Gita-9.32. "A divine compassion for the ignorance of the struggling mind, a divine will to pour forth on it all light and power and happiness there will be, indeed, for the apparent man; but for the divine Soul within him there will be more, there will be adoration and love. For from all, from the thief and **the harlot** and the outcaste as from the saint and the sage, the Beloved looks forth and cries to us, "This is I." "He who loves Me in all beings," — what greater word of power for the utmost intensities and profundities of divine and universal love, has been uttered by any philosophy or any religion?" CWSA/19/Essays on the Gita-208. "If *Narayana* is without difficulty visible in the sage and the saint, how shall he be easily visible to us in the sinner, the criminal, **the harlot** and the outcaste?" CWSA/19/Essays on the Gita-359, Thus equal adoration of all, is the condition of becoming the greatest Yogi.

82: "Awaits him armed with **soul-slaying word**:" Savitri-336,
"Or lie with the **harlot** Power that **slays the soul**." Savitri-185,
"A strong and fallen goddess without hope,
Obscured, deformed by some dire Gorgon spell,
As might a **harlot** empress in a bouge,
Nude, unashamed, exulting she upraised
Her evil face of perilous beauty and charm
And, drawing panic to a shuddering kiss
Twixt the magnificence of her fatal breasts,
Allured to their **abyss the spirit's fall**." CWSA/33/Savitri-212,
"O Death, thou speakest truth but **truth that slays**,
I answer to thee with the **Truth that saves**." Savitri-621,

- 83: “Those who take refuge in Me, O *Partha*, be they out-castes, born from the womb of sin (even a man of very evil conduct, The Gita-9.30), women, *Vaisyas*, even *Shudras*, they also attain to the highest Goal.” The Gita-9.32,
- 84: ‘Some near approached, were touched, caught fire,’ Savitri-365-66,
- 85: The Gita-5.10,
- 86: CWSA/19/Essays on the Gita-10,
- 87: The Gita-4.13,
- 88: CWSA/19/Essays on the Gita-133
- 90: The Mother’s Centenary Works/13/32,
- 91: CWSA/24/The Synthesis of Yoga-770,
- 92: Savitri-295,
- 93: “**Finally**, it (the liberated man) sees the upward urge of the striving powers of the Will to be towards Godhead; it respects, welcomes, encourages all high manifestations of energy and quality, the flaming tongues of the Divinity, the mounting greatnesses of soul and mind and life in their intensities uplifted from the levels of the lower nature towards heights of luminous wisdom and knowledge, mighty power, strength, capacity, courage, heroism, benignant sweetness and ardour and grandeur of love and self-giving, preeminent virtue, noble action, captivating beauty and harmony, fine and godlike creation. The eye of the spirit sees and marks out the rising godhead of man in the great Vibhuti.” Sri Aurobindo/CWSA/19/Essays on the Gita-373-74,
- 94: CWSA/19/Essays on the Gita-232,
- 95: “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
- 96: CWSA-22/The Life Divine-951,
- 97: CWSA-23/The Synthesis of Yoga-529-530,
- 98: CWSA-22/The Life Divine-943,
- 99: CWSA-24/The Synthesis of Yoga-637,
- 100: CWSA-22/The Life Divine-948,
- 101: CWSA/19/Essays on the Gita-524-25,
- 102: The Gita-8.27,
- 103: The Gita-8.07,
- 104: Savitri-104,
- 105: Savitri-284,
- 106: CWSA-21/The Life Divine-291,
- 107: CWSA-24/The Synthesis of Yoga-896,
- 108: CWSA-23/The Synthesis of Yoga-94,
- 109: CWSA-22/The Life Divine-1022-1023,

110: “I have never said that my Yoga was something brand new in all its elements. I have called it the integral Yoga and that means that it takes up the essence and many processes of the old Yogas — its newness is in its aim, standpoint and the totality of its method.” CWSA-29/Letters on Yoga-II-399,
111: CWSA-19/Essays on the Gita-14,
112: CWSA-19/Essays on the Gita-80,
113: CWSA-19/Essays on the Gita-125,
114: CWSA-19/Essays on the Gita-290,
115: CWSA-19/Essays on the Gita-459,
116: CWSA-19/Essays on the Gita-551,
117: TMCW-9/Questions and Answers-1957/p-344-345,
118: CWSA-24/The Synthesis of Yoga-596,
119: CWSA-32/The Mother with letter on The Mother/-p-13,
120: “That is all right in the ordinary karmayoga which aims at union with the cosmic Spirit and **stops short at the Overmind** — but **here a special work** has to be done and a new realisation achieved for the earth and not for ourselves alone. **It is necessary to stand apart from the rest of the world** so as to separate ourselves from the ordinary consciousness in order to **bring down a new one.**” CWSA-35/Letters on Himself and the Ashram- 812-813, “The Gita at its cryptic close may seem by its silence to stop short of that solution for which we are seeking; it **pauses at the borders of the highest spiritual mind** and does not cross them into the splendours of the supramental Light.” CWSA-23/The Synthesis of Yoga- 94-95,

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