

Accountability in Sadhana



“**The conditions (of Supramental transformation)** Sri Aurobindo gives in detail in *The Synthesis of Yoga* and in still greater detail in his last articles on the (book) *Supramental Manifestation*. **So now it is only a question of realisation.**”

The Mother

TMCW-8/The Questions and Answers-1956/p-322

Accountability in Sadhana:

“She (life) wrote the **account** of all that she had lost,” Savitri-117, (Accountability to the Self.)

“The Voice replied: “Is this enough, O spirit?

And what shall thy soul say when it wakes and knows

The work was left undone for which it came?

Or is this all for thy being born on earth

Charged with a mandate from eternity,

A listener to the voices of the years,

A follower of the footprints of the gods,

To pass and leave unchanged the old dusty laws?” Savitri-475 (Accountability to the Self)

“To account for the Actual’s unaccountable sum,” Savitri-269, (Accountability to the Divine.)

“Is this then the report that I must make,

My head bowed with shame before the Eternal’s seat, —

His power he kindled in thy body has failed,

His labourer returns, her task undone?” Savitri-476 (Accountability to the Divine.)

“And in the transactions of our positive consciousness, even Unity has to make its **account** with Multiplicity; for the Many also are *Brahman*.” CWSA/21/The Life Divine-39 (Accountability to the world)

“In transparent systems bodied termless truths,

The Timeless made **accountable** to Time” Savitri-273,

“He (Avatar) has given his life and light to balance here

The dark **account** of mortal ignorance...

Pays with the body’s death his soul’s vast light...

He dies that the world may be new-born and live.” Savitri-445-447 (An Avatar’s accountability to the world.)

“We must fill the immense lacuna we have made,” Savitri-56

“But whatever his (Sadhaka’s) aim, however exalted his aspiration, he has to begin from the law of his present imperfection, to **take full account** of it and see how it can be converted to the law of a possible perfection.” CWSA-24/The Synthesis of Yoga-631, “Each time you have to make progress, you have to undergo an examination.” The Mother/TMCW-14/p-43,

“To work for your perfection, the first step is to become conscious of yourself, of the different parts of your being and their respective activities. You must learn to distinguish these different parts one from another, so that you may become clearly aware of the origin of the movements that occur in you, the many impulses, reactions and conflicting wills that drive you to action. It is an assiduous study which demands much perseverance and sincerity. For man’s nature, especially his mental nature, has a spontaneous tendency to give a favourable explanation for everything he thinks, feels, says and does. It is only by observing these movements with great care, by bringing them, as it were, **before the tribunal of our highest ideal**, with a sincere will to submit to its judgment, that we can hope to form in ourselves a discernment that never errs. For if we truly want to progress and acquire the capacity of knowing the truth of our being, that is to say, what we are truly created for, what we can call our mission upon earth, then we must, in a very regular and constant manner, reject from us or eliminate in us whatever contradicts the truth of our existence, whatever is opposed to it. In this way,

little by little, all the parts, all the elements of our being can be organised into a homogeneous whole around our psychic centre. This work of unification requires much time to be brought to some degree of perfection. Therefore, in order to accomplish it, we must arm ourselves with patience and endurance, with a determination to prolong our life as long as necessary for the success of our endeavour.” The Mother/TMCW-12/On Education/p-3-4,

“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.” CWSA-19/Essays on the Gita/p-10,

“I regard the spiritual history of mankind and especially of India as **a constant development of a divine purpose**, not a book that is closed, the lines of which have to be constantly repeated. Even the Upanishads and the Gita were not final though everything may be there in seed. In this development the recent spiritual history of India is a very important stage and the names I mentioned [*Ramakrishna and Vivekananda*] had a special prominence in my thought at the time — they seemed to me to indicate the lines from **which the future spiritual development had most directly to proceed**, not staying but passing on. I do not know that I would put my meaning exactly in the language you suggest. I may say that it is far from my purpose to propagate any religion new or old for humanity in the future. **A way to be opened that is still blocked**, not a religion to be founded, is my conception of the matter.” CWSA-28/Letters on Yoga-I/p-411,

“So each one must find those activities which increase his aspiration, his consciousness, his deeper knowledge of things, and those which, on the contrary, mechanise him and bring him back more thoroughly into a purely material relation with things.” TMCW-8/Questions and Answers-1956/159,

“But he (Sadhaka) has to take account of the world and its activities, **learn** what divine truth there may be behind them and **reconcile** that apparent opposition between the Divine Truth and the manifest creation which is the starting-point of most spiritual experience.” CWSA-23/The Synthesis of Yoga-119, “The mind therefore must try to give to itself **some account** of this decisive transformation of the embodied consciousness, this radiant transfiguration and self-exceeding of our ever aspiring nature. The description mind can arrive at, can never be adequate to the thing itself, but it may point at least to some indicative shadow of it or perhaps some half-luminous image.” CWSA-23/The Synthesis of Yoga-474,

“The ordinary man who wishes to reach God through knowledge, must undergo an elaborate training. He must begin by becoming absolutely pure, he must cleanse thoroughly his body, his heart and his intellect, he must get himself a new heart and be born again; for only the **twice born** can understand or teach *the Vedas*. When he has done this he needs yet four things before he can succeed, (1) **the Sruti or recorded revelation**, (2) the Sacred Teacher, (3) the practice of Yoga and (4) the Grace of God.” CWSA-18/Kena and other Upanishads/p-169,

“He (Death) said, “Art thou indeed so strong,

O heart, O soul, so free?

And canst thou gather then

Bright pleasure from my wayside flowering boughs,

Yet falter not from thy hard journey’s goal,

Meet the world’s dangerous touch and never fall?

Show me thy strength and freedom from my laws.” Savitri-636 (Accountability to the Death God.)

(Death said) “So prove thy absolute force to the wise gods,

By choosing earthly joy! For self demand

And yet from self and its gross masks live free.

Then will I give thee all thy soul desires,

All the brief joys earth keeps for mortal hearts.” Savitri-636 (Accountability to the Death God.)

Sri Aurobindo’s Accountability of His own Sadhana: “The account given here of the supreme spiritual and supramental forms of highest Nature action corresponding to the gunas is not derived from the Gita, but introduced from spiritual experience. 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.” CWSA-19/Essays on the Gita/p-467, “All strong natures have the *rajasik* active outgoing force in them and if that were sufficient to unfit for the Yoga, very few of us would have had a chance. As for the doubt of the physical mind as to whether the thing is possible, who has not had it? In my own case it pursued me years and years and it is only in the last two years (written on 16th April 1923) that the last shadow of doubt, not latterly of its theoretical feasibility, but of the practical certainty of its achievement in the present state of the world and of the human nature,

entirely left me.” CWSA-36/Autobiographical Notes-360, “This is a difficult lesson to learn (rejection of revolt and impatience), but you must learn it. I do not find fault with you for taking long over it, I myself took **full twelve years** to learn it thoroughly, (written in the year 1919) and even after I knew the principle well enough, it took me quite **four years and more to master my lower nature** in this respect. But you have the advantage of my experience and my help; you will be able to do it more rapidly, if you consciously and fully assist me, by not associating yourself with the enemy Desire; *jahi ka mam dura sadam*, remember that utterance of the Gita, it is a **keyword of our Yoga.**” CWSA-36/Autobiographical Notes/p-229, “My yoga begun in 1904 had always been personal and apart; those around me knew I was a *sadhak* but they knew little more as I kept all that went on in me to myself. It was only after my release that for the first time I spoke at Uttarpara publicly about my spiritual experiences. Until I went to *Pondicherry* I took no disciples; with those who accompanied me or joined me in *Pondicherry* I had at first the relation of friends and companions rather than of a guru and disciples; it was on the ground of politics that I had come to know them and not on the spiritual ground. Afterwards only there was a gradual development of spiritual relations until *the Mother* came back from *Japan* and the *Ashram* was founded or rather founded itself in 1926. I began my yoga in 1904 without a *guru*; in 1908 I received important help from a Mahratta yogi and discovered the foundations of my *sadhana*; but from that time till *the Mother* came to *India* I received no spiritual help from anyone else. My *sadhana* before and afterwards was not founded upon books but upon personal experiences that crowded on me from within. But in the jail I had the Gita and the Upanishads with me, practised the yoga of *the Gita* and meditated with the help of *the Upanishads*; these were the only books from which I found guidance; *the Veda* which I first began to read long afterwards in *Pondicherry* rather confirmed what experiences I already had than was any guide to my *sadhana*. I sometimes turned to *the Gita* for light when there was a question or a difficulty and usually received help or an answer from it, but there were no such happenings in connection with the Gita as are narrated in the book. It is a fact that I was hearing constantly the voice of *Vivekananda* speaking to me for a fortnight in the jail in my solitary meditation and felt his presence, but this had nothing to do with the alleged circumstances narrated in the book, circumstances that never took place, nor had it anything to do with *the Gita*. The voice spoke only on a special and limited but very important field of spiritual experience and it ceased as soon as it had finished saying all that it had to say on that subject.” CWSA-36/Autobiographical Notes-98-99

“The physical Nature does not mean the body alone but the phrase includes the transformation of the whole physical mind, vital, material nature – not by imposing Siddhis [occult powers] on them, but by creating a new physical nature which is to be the habitation of the supramental being in a new evolution. I am not aware that this has been done by any Hathayogic or other process. Mental or vital occult power can only bring Siddhis of the higher plane into the individual life – like the Sannyasi who could take any poison without harm, but he died of a poison after all when he forgot to observe

the conditions of the Siddhi. The working of the supramental power envisaged is not an influence on the physical giving it abnormal faculties but an entrance and permeation changing it wholly into a supramentalised physical. I did not learn the idea from Veda or Upanishad, and I do not know if there is anything of the kind there. **What I received about the Supermind was a direct, not a derived knowledge given to me; it was only afterwards that I found certain confirmatory revelations in the Upanishad and Veda.**” CWSA-35/Letters on Himself and the Ashram/p-108-109

The Mother’s Accountability of Her own Sadhana: “It was in 1910 that I had this sort of reversal of consciousness about which I spoke the other evening – that is, the first contact with the higher Divine – and it completely changed my life.

From that moment on, I was conscious that all one does is the expression of the indwelling Divine Will. But it is the Divine Will AT THE VERY CENTER of oneself, although for a while there remained an activity in the physical mind. But this was stilled two or three days after I saw Sri Aurobindo for the first time in 1914, and it never started up again. Silence settled. And the consciousness was established above the head.

In the first experience [of 1910], the consciousness was established in the psychic depths of the being, and from that poise issued the feeling of no longer doing anything but what the Divine wanted – it was the consciousness that the divine Will was all-powerful and that there was no longer any personal will, although there was still some mental activity and everything had to be made silent. In 1914, it was silenced, and the consciousness was established above the head. Here (*the heart*) and here (*above the head*), the connection is constant.

Does one exclude the other?

They exist simultaneously; it’s the same thing. When you start becoming truly conscious, you realize that it depends upon the kinds of activities you have to do. When you do a certain kind of work, (1) it is in the heart that **the Force gathers to radiate outwards**, and when (2) you do another kind of work, it is above the head that **the Force concentrates to radiate outwards**, but the two are not separate: the center of activity is here or there depending upon what you have to do.” The Mother’s Agenda-6.6.1958

“I destroyed whatever was left – there were five thick volumes in which I had written every single day (there was some repetition, of course): the outcome of my concentrations.... Five thick notebooks, year after year.... Even here I kept on writing for a while.

I wrote a lot in Japan.

Anyway, everything of general interest was kept. But that's why there are gaps in the dates, otherwise it would be continuous – **it was monumental**, you know!

It's only here that people started wanting to keep and keep and keep. (*Mother makes a gesture of throwing everything over her shoulder.*) The world is moving fast, the world is moving fast, fast, fast – **why keep anything?** ” The Mother’s Agenda/Vol-3/p-347,

“I began my *sadhana* at birth, without knowing that I was doing it. I have continued it throughout my whole life, which means for almost eighty years (even though for perhaps the first three or four years of my life it was only something stirring about in unconsciousness). But I began a deliberate, conscious *sadhana* at about the age of twenty-two or twenty-three, upon prepared ground. I am now more than eighty years old: I have thought of nothing but That, I have wanted nothing but That, I had no other interest in life, and not for a single minute have I ever forgotten that it was THAT that I wanted. **There were not periods of remembering and forgetting: it was continuous, unceasing, day and night**, from the age of twenty-four – and I had this experience for the first time about a week ago! So, I say that people who are in a hurry, people who are impatient, are arrogant fools.” **The Mother**/The Mother’s Agenda/01.05.1958,

“The Divine puts on an appearance of humanity, assumes the outward human nature in order to tread the path and show it to human beings, but does not cease to be the Divine. It is a manifestation that takes place, a manifestation of a growing divine consciousness, not human turning into divine. The Mother was inwardly above the human even in childhood, so the view held by “many” is erroneous.” **Sri Aurobindo**/CWSA-32/The Mother and Letters on the Mother/p-31-32

“When I was five years old...well I began with a consciousness. Of course I had no idea what it was. But my first experience was of **the consciousness here (gesture above the head), which I felt like a Light and a Force**; and I felt it there at the age of five. It was very pleasant sensation. I would sit in a little armchair made especially for me, all alone in my room, and I had a very pleasant feeling of something very strong, very luminous, and it was here (above the head) Then **I would pull it down**, for it was...it was truly my *raison d’être*.” **The Mother**/The Mother’s Agenda, July 25, 1962,

The Mother’s accountability when Sri Aurobindo left his earthly body: “And what comes to me is always this, **the most severe test** I could have been given: Sri Aurobindo’s departure. Because Sri Aurobindo used to speak as if he was not going to go.” The Mother’s Agenda-6/347,

“The Supermind had descended long ago—very long ago—into the mind and even into the vital: it was working in the physical also but indirectly through those intermediaries. The question was about the direct action of the Supermind in the physical. Sri Aurobindo said it could be possible only if the physical mind received the supramental light: the physical mind was the instrument for direct action upon the most material. This physical mind receiving the supramental light Sri Aurobindo called the Mind of Light... As soon as Sri Aurobindo withdrew from his body, what he has called the Mind

of Light got realised in me.” 29 June 1953/**The Mother**/The Mother’s Centenary Works/Vol-13/p-62-63,

"And I saw for *Sri Aurobindo* (although he hadn't yet started this systematic transformation; but still, he was constantly pulling the supramental force down into his body), even in his case, it took five days to show the first slight sign of decomposition. I would have kept his body longer, but the government always meddles in other people's business, naturally, and they pestered me awfully, saying it was forbidden to keep a body so long and that we should ... So when the body began to (what's the word?) shrink – it was shrinking and contracting, that is, dehydrating – then we had to do it. He had had enough time to come out, **since almost everything came into my body – almost everything that was material came into my body.**" **The Mother**/The Mother's Agenda/August 10, 1963

Accountability of a Sadhaka of Integral Yoga:

“When one takes sincerely to surrender, nothing must be concealed that is of any importance for the life of the sadhana. Confession helps to purge the consciousness of hampering elements and it clears the inner air and makes for a closer and more intimate and effective relation between the Guru and the disciple.” CWSA-29/Letters on Yoga-II/p-193 (Accountability of sadhana to Guru through confession..)

“In ancient times the disciple had to **undergo severe tests** to prove his ability for initiation. Here we do not follow that method. Apparently there is no test and no trial. But if you see the truth, you will find that here it is much more difficult. There the disciple knew that he was undergoing a period of trial and after he had passed through some outward tests, he was taken in. But here you have to face life and you are watched at every moment. It is not only your outer actions that count. Each and every thought and inner movement is seen, every reaction is noticed. It is not what you do in the solitude of the forest, but what you do in the thick of the battle of life that is important.

Are you ready to submit yourself for such tests? Are you ready to change yourself completely? You will have to throw off your ideas, ideals, values, interests and opinions. Everything will have to be learnt anew. If you are ready for all this, then take a plunge; otherwise don't try to step in.” **The Mother**/TMCW-14/The Words of the Mother-II/p-43-44,

“Therefore the first reckoning we have to mend is that between this infinite Movement, this energy of existence which is the world and ourselves. At present we keep a **false account**. We are infinitely important to the All, but to us the All is negligible; we alone are important to ourselves. This is the sign of **the original ignorance** which is the root of the ego, that it can only think with itself as centre as if it were the All, and of that which is not itself accepts only so much as it is mentally disposed to acknowledge or as it is forced to recognise by the shocks of its environment. Even when it begins to philosophise, does it not assert that the world only exists in and by its consciousness? Its own state of consciousness or mental standards are to it the

test of reality; all outside its orbit or view tends to become false or non-existent. This **mental self-sufficiency of man** creates a system of **false accountantship** which **prevents us from drawing the right and full value from life**. There is a sense in which these pretensions of the human mind and ego repose on a truth, but this truth only emerges when the mind has learned its ignorance and the ego has submitted to the All and lost in it its separate self-assertion. To recognise that we, or rather the results and appearances we call ourselves, are only a partial movement of this infinite Movement and that it is that infinite which we have to know, to be consciously and to fulfil faithfully, is the commencement of true living. To recognise that in our true selves we are one with the total movement and not minor or subordinate is the other side of the **account**, and its expression in the manner of our being, thought, emotion and action is necessary to the culmination of a true or divine living...But to settle the **account** we have to know what is this All, this infinite and omnipotent energy.” CWSA-21/The Life Divine/p-79-80

Instructions issued in The Synthesis of Yoga:

“The method we have to pursue, then, is to put our whole conscious being into relation and contact with the Divine and to call Him in to transform our entire being into His. Thus in a sense God Himself, the real Person in us, becomes the *sadhaka* of the sadhana (*Sadhana*, the practice by which perfection, *siddhi*, is attained; *sadhaka*, the Yogin who seeks by that practice the *siddhi*.) as well as the Master of the Yoga by whom the lower personality is used as **the centre of a divine transfiguration** and the instrument of its own perfection. In effect, the pressure of the *Tapas*, the force of consciousness in us dwelling in the Idea of the divine Nature upon that which we are in our entirety, produces its own realisation. The divine and all-knowing and all-effecting descends upon the limited and obscure, progressively illumines and energises the whole **lower nature** and substitutes its own action for all the terms of the inferior human light and mortal activity.” CWSA-23/The Synthesis of Yoga/p-45-46

“But usually the representative influence occupies a much larger place in the life of the *sadhaka*. If the Yoga is guided by a received written Shastra, — some Word from the past which embodies the experience of former Yogins, — it may be practised either by personal effort alone or with the aid of a Guru. The spiritual knowledge is then gained through meditation on the truths that are taught and it is made living and conscious by their realisation in the personal experience; the Yoga proceeds by the results of prescribed methods taught in a Scripture or a tradition and reinforced and illumined by the instructions of the Master. This is a narrower practice, but safe and effective within its limits, because it follows a well-beaten track to a long familiar goal.

For the *sadhaka* of the integral Yoga **it is necessary to remember** that no written Shastra, however great its authority or however large its spirit, can be more than a partial expression of the eternal Knowledge. He will use, but never bind himself even by the

greatest Scripture. Where the Scripture is profound, wide, catholic, it may exercise upon him an influence for the highest good and of incalculable importance. It may be associated in his experience with his awakening to crowning verities and his realisation of the highest experiences. His Yoga may be governed for a long time by one Scripture or by several successively, — if it is in the line of the great Hindu tradition, by the Gita, for example, the Upanishads, the Veda. Or it may be a good part of his development to include in its material a richly varied experience of the truths of many Scriptures and make the future opulent with all that is best in the past. But in the end he must take his station, or better still, if he can, always and from the beginning he must live in his own soul beyond the limitations of the word that he uses. The Gita itself thus declares that the Yogin in his progress must pass beyond the written Truth, *sabdabrahmativartate* — beyond all that he has heard and all that he has yet to hear, — *srotavyasya srutasya ca*. For he is not the *sadhaka* of a book or of many books; he is a *sadhaka* of the Infinite.

Another kind of Shastra is not Scripture, but a statement of the science and methods, the effective principles and way of working of the path of Yoga which the *sadhaka* elects to follow. Each path has its Shastra, either written or traditional, passing from mouth to mouth through a long line of Teachers. In India a great authority, a high reverence even is ordinarily attached to the written or traditional teaching. All the lines of the Yoga are supposed to be fixed and the Teacher who has received the Shastra by tradition and realised it in practice guides the disciple along the immemorial tracks. One often even hears the objection urged against a new practice, a new Yogic teaching, the adoption of a new formula, “It is not according to the Shastra.” But neither in fact nor in the actual practice of the Yogins is there really any such entire rigidity of an iron door shut against new truth, fresh revelation, widened experience. The written or traditional teaching expresses the knowledge and experiences of many centuries systematised, organised, made attainable to the beginner. Its importance and utility are therefore immense. But a great freedom of variation and development is always practicable. Even so highly scientific a system as Rajayoga can be practised on other lines than the organised method of Patanjali. Each of the three paths of the *trimarga*¹ breaks into many bypaths which meet again at the goal. The general knowledge on which the Yoga depends is fixed, but the order, the succession, the devices, the forms must be allowed to vary; for the needs and particular impulsions of the individual nature have to be satisfied even while the general truths remain firm and constant.” CWSA-23/The Synthesis of Yoga/p-55-56

“Meanwhile certain general lines have to be formed which may help to guide the thought and practice of the *sadhaka*. But these must take as much as possible the form of general truths, general statements of principle, the most powerful broad directions of effort and development rather than a fixed system which has to be followed as a routine. All Shastra is the outcome of past experience and a help to future experience. It is an aid and a **partial guide**. It puts up signposts, gives the names of the main roads and the

already explored directions, so that the traveller may know whither and by what paths he is proceeding... The rest depends on personal effort and experience and **upon the power of the Guide.**" CWSA-23/The Synthesis of Yoga/p-57

"The development of the experience in its rapidity, its amplitude, the intensity and power of its results, depends primarily, in the beginning of the path and long after, on the aspiration and personal effort of the *sadhaka*. The process of Yoga is a turning of the human soul from the egoistic state of consciousness absorbed in the outward appearances and attractions of things to a higher state in which the Transcendent and Universal can pour itself into the individual mould and transform it. The first determining element of the *siddhi* is, therefore, the intensity of the turning, the force which directs the soul inward. The power of aspiration of the heart, the force of the will, the concentration of the mind, the perseverance and determination of the applied energy are the measure of that intensity. The ideal *sadhaka* should be able to say in the Biblical phrase, "My zeal for the Lord has eaten me up." It is this zeal for the Lord, — *utsaha*, the zeal of the whole nature for its divine results, *vyakulata*, the heart's eagerness for the attainment of the Divine, — that devours the ego and breaks up the limitations of its petty and narrow mould for the full and wide reception of that which it seeks, that which, being universal, exceeds and, being transcendent, surpasses even the largest and highest individual self and nature." CWSA-23/The Synthesis of Yoga/p-58

"But this is only one side of the force that works for perfection. The process of the integral Yoga has **three stages**, not indeed sharply distinguished or separate, but in a certain measure successive. There must be, **first**, the effort towards at least an initial and enabling self-transcendence and contact with the Divine; **next**, the reception of that which transcends, that with which we have gained communion, into ourselves for the transformation of our whole conscious being; **last**, the utilisation of our transformed humanity as **a divine centre** in the world. So long as the contact with the Divine is not in some considerable degree established, so long as there is not some measure of sustained identity, *sayujya*, the element of personal effort must normally predominate. But in proportion as this contact establishes itself, the *sadhaka* must become conscious that a force other than his own, a force transcending his egoistic endeavour and capacity, is at work in him and to this Power he learns progressively to submit himself and delivers up to it the charge of his Yoga. In the end his own will and force become one with the higher Power; he merges them in the divine Will and its transcendent and universal Force. He finds it thenceforward presiding over the necessary transformation of his mental, vital and physical being with an impartial wisdom and provident effectivity of which the eager and interested ego is not capable. It is when this identification and this self-merging are complete that the **divine centre** in the world is ready. Purified, liberated, plastic, illumined, it can begin to serve as a means for the direct action of a supreme Power in the larger Yoga of humanity or superhumanity, of

the earth's spiritual progression or its transformation." CWSA-23/The Synthesis of Yoga/p-58-59

"The personal will of the *sadhaka* has first to seize on the egoistic energies and turn them towards the light and the right; once turned, he has still to train them to recognise that always, always to accept, always to follow that. Progressing, he learns, still using the personal will, personal effort, personal energies, to employ them as representatives of the higher Power and in conscious obedience to the higher Influence. Progressing yet farther, his will, effort, energy become no longer personal and separate, but activities of that higher Power and Influence at work in the individual. But there is still a sort of gulf or distance which necessitates an obscure process of transit, not always accurate, sometimes even very distorting, between the divine Origin and the emerging human current. At the end of the process, with the progressive disappearance of egoism and impurity and ignorance, this last separation is removed; all in the individual becomes the divine working." 60-61

"The *sadhaka* of the integral Yoga will make use of all these aids according to his nature; but it is necessary that he should shun their limitations and cast from himself that exclusive tendency of egoistic mind which cries, "My God, my Incarnation, my Prophet, my Guru," and opposes it to all other realisation in a sectarian or a fanatical spirit. All sectarianism, all fanaticism must be shunned; for it is inconsistent with the integrity of the divine realisation.

On the contrary, the *sadhaka* of the integral Yoga will not be satisfied until he has included all other names and forms of Deity in his own conception, seen his own *Ishta Devata* in all others, unified all *Avatars* in the unity of Him who descends in the *Avatar*, welded the truth in all teachings into the harmony of the Eternal Wisdom.

Nor should he forget the aim of **these external aids** which is to awaken his soul to the Divine within him. Nothing has been finally accomplished if that has not been accomplished. It is not sufficient to worship *Krishna*, *Christ* or *Buddha* without, if there is not the revealing and the formation of *the Buddha*, *the Christ* or *Krishna* in ourselves. And all other aids equally have no other purpose; each is a bridge between man's unconverted state and the revelation of the Divine within him." CWSA-23/The Synthesis of Yoga/p-66

"The example is more powerful than the instruction; but it is not the example of the outward acts nor that of the personal character which is of most importance. These have their place and their utility; but what will most stimulate aspiration in others is the **central fact of the divine realisation within him governing his whole life and inner state and all his activities**. This is the universal and essential element; the rest belongs

to individual person and circumstance. It is this dynamic realisation that the *sadhaka* must feel and reproduce in himself according to his own nature; he need not strive after an imitation from outside which may well be sterilising rather than productive of right and natural fruits.” CWSA-23/The Synthesis of Yoga/p-67

“The *sadhaka* who has all these aids is sure of his goal. Even a fall will be for him only a means of rising and death a passage towards fulfilment. For once on this path, birth and death become only processes in the development of his being and the stages of his journey.

Time is the remaining aid needed for the effectivity of the process. Time presents itself to human effort as an enemy or a friend, as a resistance, a medium or an instrument. But always it is really the instrument of the soul.

Time is a field of circumstances and forces meeting and working out a resultant progression whose course it measures. To the ego it is a tyrant or a resistance, to the Divine an instrument. Therefore, while our effort is personal, Time appears as a resistance, for it presents to us all the obstruction of the forces that conflict with our own. When the divine working and the personal are combined in our consciousness, it appears as a medium and a condition. When the two become one, it appears as a servant and instrument.

The ideal attitude of the *sadhaka* towards Time is to have an endless patience as if he had all eternity for his fulfilment and yet to develop the energy that shall realise now and with an ever-increasing mastery and pressure of rapidity till it reaches the miraculous instantaneousness of the supreme divine Transformation.” CWSA-23/The Synthesis of Yoga/p-69

“But this is not always the manner of the commencement. The *sadhaka* is often led gradually and there is a long space between the first turning of the mind and the full assent of the nature to the thing towards which it turns. There may at first be only a vivid intellectual interest, a forcible attraction towards the idea and some imperfect form of practice. Or perhaps there is an effort not favoured by the whole nature, a decision or a turn imposed by an intellectual influence or dictated by personal affection and admiration for someone who is himself consecrated and devoted to the Highest. In such cases, a long period of preparation may be necessary before there comes the irrevocable consecration; and **in some instances it may not come**. There may be some advance, there may be a strong effort, even much purification and many experiences other than those that are central or supreme; but the life will either be spent in preparation or, a certain stage having been reached, the mind pushed by an insufficient driving-force **may rest content at the limit of the effort possible to it**. Or there may even be a recoil to the lower life, — what is called in the ordinary parlance of Yoga **a fall from the path**.

This lapse happens because there is a defect at the very centre. The intellect has been interested, the heart attracted, the will has strung itself to the effort, but the whole nature has not been taken captive by the Divine. It has only acquiesced in the interest, the attraction or the endeavour. There has been an experiment, perhaps even an eager experiment, but not a total self-giving to an imperative need of the soul or to an unforsakable ideal. Even such imperfect Yoga has not been wasted; for no upward effort is made in vain. Even if it fails in the present or arrives only at some preparatory stage or preliminary realisation, it has yet determined the soul's future." CWSA-23/The Synthesis of Yoga/p-70-71

"There is another direction in which the ordinary practice of Yoga arrives at a helpful but narrowing simplification which is denied to the *sadhaka* of the integral aim. The practice of Yoga brings us face to face with the extraordinary complexity of our own being, the stimulating but also embarrassing multiplicity of our personality, the rich endless confusion of Nature. To the ordinary man who lives upon his own waking surface, ignorant of the self's depths and vastnesses behind the veil, his psychological existence is fairly simple. A small but clamorous company of desires, some imperative intellectual and aesthetic cravings, some tastes, a few ruling or prominent ideas amid a great current of unconnected or ill-connected and mostly trivial thoughts, a number of more or less imperative vital needs, alternations of physical health and disease, a scattered and inconsequent succession of joys and griefs, frequent minor disturbances and vicissitudes and rarer strong searchings and upheavals of mind or body, and through it all Nature, partly with the aid of his thought and will, partly without or in spite of it, arranging these things in some rough practical fashion, some tolerable disorderly order, — this is the material of his existence. The average human being even now is in his inward existence as crude and undeveloped as was the bygone primitive man in his outward life. But as soon as we go deep within ourselves, — and Yoga means a plunge into all the multiple profundities of the soul, — we find ourselves subjectively, as man in his growth has found himself objectively, surrounded by a whole complex world which we have to know and to conquer." CWSA-23/The Synthesis of Yoga/p-74-75

"But for the *sadhaka* of the integral Yoga this inner or this outer solitude can only be incidents or periods in his spiritual progress. Accepting life, he has to bear not only his own burden, but a great part of the world's burden too along with it, as a continuation of his own sufficiently heavy load. Therefore his Yoga has much more of the nature of a battle than others; but this is not only an individual battle, it is a collective war waged over a considerable country. He has not only to conquer in himself the forces of egoistic falsehood and disorder, but to conquer them as representatives of the same adverse and inexhaustible forces in the world. Their representative character gives them a much more obstinate capacity of resistance, an almost endless right to recurrence. Often he finds that even after he has won persistently his own personal battle, he has

still to win it over and over again in a seemingly interminable war, because his inner existence has already been so much enlarged that not only it contains his own being with its well-defined needs and experiences, but is in solidarity with the being of others, because in himself he contains the universe.” CWSA-23/The Synthesis of Yoga/p-77-78

“Whoever sincerely enters the path of works, must leave behind him the stage in which need and desire are the first law of our acts. For whatever desires still trouble his being, he must, if he accepts the high aim of Yoga, put them away from him into the hands of the Lord within us. The supreme Power will deal with them for the good of the *sadhaka* and for the good of all. In effect, we find that once this surrender is done, — always provided the rejection is sincere, — egoistic indulgence of desire may for some time recur under the continued impulse of past nature but only in order to exhaust its acquired momentum and to teach the embodied being in his most unteachable part, his nervous, vital, emotional nature, by the reactions of desire, by its grief and unrest bitterly contrasted with calm periods of the higher peace or marvellous movements of divine Ananda, that egoistic desire is not a law for the soul that seeks liberation or aspires to its own original god-nature. Afterwards the element of desire in those impulsions will be thrown away or persistently eliminated by a constant denying and transforming pressure. Only the pure force of action in them (*pravritti*) justified by an equal delight in all work and result that is inspired or imposed from above will be preserved in the happy harmony of a final perfection. To act, to enjoy is the normal law and right of the nervous being; but to choose by personal desire its action and enjoyment is only its ignorant will, not its right. Alone the supreme and universal Will must choose; action must change into a dynamic movement of that Will; enjoyment must be replaced by the play of a pure spiritual Ananda. All personal will is either a temporary delegation from on high or a usurpation by the ignorant Asura.” CWSA-23/The Synthesis of Yoga/p-209-210

“The social law, that second term of our progress, is a means to which the ego is subjected in order that it may learn discipline by subordination to a wider collective ego. This law may be quite empty of any moral content and may express only the needs or the practical good of the society as each society conceives it. Or it may express those needs and that good, but modified and coloured and supplemented by a higher moral or ideal law. **It is binding on the developing but not yet perfectly developed individual in the shape of social duty, family obligation, communal or national demand, so long as it is not in conflict with his growing sense of the higher Right.** But the *sadhaka* of the Karmayoga will abandon this also to the Lord of works. After he has made this surrender, his social impulses and judgments will, like his desires, only be used for their exhaustion or, it may be, so far as they are still necessary for a time to enable him to identify his lower mental nature with mankind in general or with any grouping of mankind in its works and hopes and aspirations. But after that brief time is over, they will be withdrawn and a divine government will alone abide. He will be

identified with the Divine and with others only through the divine consciousness and not through the mental nature.” CWSA-23/The Synthesis of Yoga/p-210-211

“For, even after he is free, the *sadhaka* will be in the world and to be in the world is to remain in works. But to remain in works without desire is to act for the good of the world in general or for the kind or the race or for some new creation to be evolved on the earth or some work imposed by the Divine Will within him. And this must be done either in the framework provided by the environment or the grouping in which he is born or placed or else in one which is chosen or created for him by a divine direction. Therefore in our perfection there must be nothing left in the mental being which conflicts with or prevents our sympathy and free self-identification with the kind, the group or whatever collective expression of the Divine he is meant to lead, help or serve. But in the end it must become a free self-identification through identity with the Divine and not a mental bond or moral tie of union or a vital association dominated by any kind of personal, social, national, communal or credal egoism. **If any social law is obeyed**, it will not be from physical necessity or from the sense of personal or general interest or for expediency or because of the pressure of the environment or from any sense of duty, **but solely for the sake of the Lord of works** and because it is felt or known to be the Divine Will that the social law or rule or relation as it stands can still be kept as a figure of the inner life and the minds of men must not be disturbed by its infringement. If, on the other hand, **the social law, rule or relation is disregarded**, that too will not be for the indulgence of desire, personal will or personal opinion, **but because a greater rule is felt that expresses the law of the Spirit** or because it is known that there must be in the march of the divine All-Will a movement towards the changing, exceeding or abolition of existing laws and forms for the sake of a freer larger life necessary to the world’s progress.” CWSA-23/The Synthesis of Yoga/p-211-212

“At first, the higher Love and Truth will fulfil its movement in the *sadhaka* according to the essential law or way of his own nature. For that is the special aspect of the divine Nature, the particular power of the supreme Shakti, out of which his soul has emerged into the Play, not limited indeed by the forms of this law or way, for the soul is infinite. But still its stuff of nature bears that stamp, evolves fluently along those lines or turns around the spiral curves of that dominating influence. He will manifest the divine Truth-movement according to the temperament of the sage or the lion-like fighter or the lover and enjoyer or the worker and servant or in any combination of essential attributes (gunas) that may constitute the form given to his being by its own inner urge. It is this self-nature playing freely in his acts which men will see in him and not a conduct cut, chalked out, artificially regulated, by any lesser rule or by any law from outside.” CWSA-23/The Synthesis of Yoga/p-212-213

“This ego or “I” is not a lasting truth, much less our essential part; it is only a formation of Nature, a mental form of thought-centralisation in the perceiving and discriminating mind, a vital form of the centralisation of feeling and sensation in our parts of life, a form of physical conscious reception centralising substance and function of substance in our bodies. All that we internally are is not ego, but consciousness, soul or spirit. All that we externally and superficially are and do is not ego but Nature. An executive cosmic force shapes us and dictates through our temperament and environment and mentality so shaped, through our individualised formulation of the cosmic energies, our actions and their results. Truly, we do not think, will or act but thought occurs in us, will occurs in us, impulse and act occur in us; our ego-sense gathers around itself, refers to itself all this flow of natural activities. It is cosmic Force, it is Nature that forms the thought, imposes the will, imparts the impulse. Our body, mind and ego are a wave of that sea of force in action and do not govern it, but by it are governed and directed. The *sadhaka* in his progress towards truth and self-knowledge must come to a point where the soul opens its eyes of vision and recognises this truth of ego and this truth of works. He gives up the idea of a mental, vital, physical “I” that acts or governs action; he recognises that Prakriti, Force of cosmic nature following her fixed modes, is the one and only worker in him and in all things and creatures.” CWSA-23/The Synthesis of Yoga/p-214

“If this is the truth of works, the first thing the *sadhaka* has to do is to recoil from the egoistic forms of activity and get rid of the sense of an “I” that acts. He has to see and feel that everything happens in him by the plastic conscious or subconscious or sometimes superconscious automatism of his mental and bodily instruments moved by the forces of spiritual, mental, vital and physical Nature. There is **a personality on his surface** that chooses and wills, submits and struggles, tries to make good in Nature or prevail over Nature, but this personality is itself a construction of Nature and so dominated, driven, determined by her that it cannot be free. It is a formation or expression of the Self in her, — it is a self of Nature rather than a self of Self, his natural and processive, not his spiritual and permanent being, **a temporary constructed personality**, not the true immortal Person. It is that Person that he must become. He must succeed in being inwardly quiescent, detach himself as the observer from the outer active personality and learn the play of the cosmic forces in him by standing back from all blinding absorption in its turns and movements. Thus calm, detached, a student of himself and a witness of his nature, he realises that he is the individual soul who observes the works of Nature, accepts tranquilly her results and sanctions or withholds his sanction from the impulse to her acts. At present this soul or Purusha is little more than an acquiescent spectator, influencing perhaps the action and development of the being by the pressure of its veiled consciousness, but for the most part delegating its powers or a fragment of them to **the outer personality**, — in fact to Nature, for this outer self is not lord but subject to her, *anisa*; but, once unveiled, it can make its sanction or refusal effective, become the master of the action, dictate sovereignly a change of

Nature. Even if for a long time, as the result of fixed association and past storage of energy, the habitual movement takes place independent of the Purusha's assent and even if the sanctioned movement is persistently refused by Nature for want of past habit, still he will discover that in the end his assent or refusal prevails, — slowly with much resistance or quickly with a rapid accommodation of her means and tendencies she modifies herself and her workings in the direction indicated by his inner sight or volition. Thus he learns in place of mental control or egoistic will an inner spiritual control which makes him master of the Nature-forces that work in him and not their unconscious instrument or mechanic slave. Above and around him is the Shakti, the universal Mother and from her he can get all his inmost soul needs and wills if only he has a true knowledge of her ways and a true surrender to the divine Will in her. Finally, he becomes aware of that highest dynamic Self within him and within Nature which is the source of all his seeing and knowing, the source of the sanction, the source of the acceptance, the source of the rejection. This is the Lord, the Supreme, the One-in-all, Ishwara-Shakti, of whom his soul is a portion, a being of that Being and a power of that Power. The rest of our progress depends on our knowledge of the ways in which the Lord of works manifests his Will in the world and in us and executes them through the transcendent and universal Shakti.” CWSA-23/The Synthesis of Yoga/p-217-218

“Here too, in this movement by which the soul divests itself gradually of the obscure robe of the ego, there is a progress by marked stages. For not only the fruit of works belongs to the Lord alone, but our works also must be his; he is the true lord of our actions no less than of our results. This we must not see with the thinking mind only, it must become entirely true to our entire consciousness and will. The *sadhaka* has not only to think and know but to see and feel concretely and intensely even in the moment of the working and in its initiation and whole process that his works are not his at all, but are coming through him from the Supreme Existence. He must be always aware of a Force, a Presence, a Will that acts through his individual nature. But there is in taking this turn the danger that he may confuse his own disguised or sublimated ego or an inferior power with the Lord and substitute its demands for the supreme dictates. He may fall into a common ambush of this lower nature and distort his supposed surrender to a higher Power into an excuse for a magnified and uncontrolled indulgence of his own self-will and even of his desires and passions. A great sincerity is asked for and has to be imposed not only on the conscious mind but still more on the subliminal part of us which is full of hidden movements. For there is there, especially in our subliminal vital nature, an incorrigible charlatan and actor. The *sadhaka* must first have advanced far in the elimination of desire and in the firm equality of his soul towards all workings and all happenings before he can utterly lay down the burden of his works on the Divine. At every moment he must proceed with a vigilant eye upon the deceits of the ego and the ambushes of the misleading Powers of Darkness who ever represent themselves as the one Source of Light and Truth and take on them a simulacrum of divine forms in order to capture the soul of the seeker.” CWSA-23/The Synthesis of Yoga/p-229-230

“When the *sadhaka* has once stood back from the action of Prakriti within him or upon him and, not interfering, not amending or inhibiting, not choosing or deciding, allowed its play and analysed and watched the process, he soon discovers that her modes are self-dependent and work as a machine once put in action works by its own structure and propelling forces. The force and the propulsion come from Prakriti and not from the creature. Then he realises how mistaken was his impression that his mind was the doer of his works; his mind was only a small part of him and a creation and engine of Nature. Nature was acting all the while in her own modes moving the three general qualities about as a girl might play with her puppets. His ego was all along a tool and plaything; his character and intelligence, his moral qualities and mental powers, his creations and works and exploits, his anger and forbearance, his cruelty and mercy, his love and his hatred, his sin and his virtue, his light and his darkness, his passion of joy and his anguish of sorrow were the play of Nature to which the soul, attracted, won and subjected, lent its passive concurrence. And yet the determinism of Nature or Force is not all; the soul has a word to say in the matter, — but the secret soul, the Purusha, not the mind or the ego, since these are not independent entities, they are parts of Nature. For the soul’s sanction is needed for the play and by an inner silent will as the lord and giver of the sanction it can determine the principle of the play and intervene in its combinations, although the execution in thought and will and act and impulse must still be Nature’s part and privilege. The Purusha can dictate a harmony for Nature to execute, not by interfering in her functions but by a conscious regard on her which she transmutes at once or after much difficulty into translating idea and dynamic impetus and significant figure.” CWSA-23/The Synthesis of Yoga/p-236

“If one has walked long and steadily in the path, the faith of the heart will remain under the fiercest adverse pressure; even if it is concealed or apparently overborne, it will take the first opportunity to re-emerge. For something higher than either heart or intellect upholds it in spite of the worst stumblings and through the most prolonged failure. But even to the experienced *sadhaka* such falterings or overcloudings bring a retardation of his progress and they are exceedingly dangerous to the novice. It is therefore necessary from the beginning to understand and accept the arduous difficulty of the path and to feel the need of a faith which to the intellect may seem blind, but yet is wiser than our reasoning intelligence. For this faith is a support from above; it is the brilliant shadow thrown by a secret light that exceeds the intellect and its data; it is the heart of a hidden knowledge that is not at the mercy of immediate appearances. Our faith, persevering, will be justified in its works and will be lifted and transfigured at last into the self-revelation of a divine knowledge. Always we must adhere to the injunction of the Gita, “Yoga must be continually applied with a heart free from despondent sinking.” (Th Gita-6.23) Always we must repeat to the doubting intellect the promise of the Master, “I will surely deliver thee from all sin and evil; do not grieve.” (The Gita-

18.66) At the end, the flickerings of faith will cease; for we shall see his face and feel always the Divine Presence.” CWSA-23/The Synthesis of Yoga/p-245

“The last two sentences contain indeed the whole gist of the matter. The true salvation or the true freedom from the chain of rebirth is not the rejection of terrestrial life or the individual’s escape by a spiritual self-annihilation, even as the true renunciation is not the mere physical abandonment of family and society; it is the inner identification with the Divine in whom there is no limitation of past life and future birth but instead the eternal existence of the unborn Soul. He who is free inwardly, even doing actions, does nothing at all, says the Gita; for it is Nature that works in him under the control of the Lord of Nature. Equally, even if he assumes a hundred times the body, he is free from any chain of birth or mechanical wheel of existence since he lives in the unborn and undying spirit and not in the life of the body. Therefore attachment to the escape from rebirth is one of the idols which, whoever keeps, the *sadhaka* of the integral Yoga must break and cast away from him. For his Yoga is not limited to the realisation of the Transcendent beyond all world by the individual soul; it embraces also the realisation of the Universal, “the sum-total of all souls”, and cannot therefore be confined to the movement of a personal salvation and escape. Even in his transcendence of cosmic limitations he is still one with all in God; a divine work remains for him in the universe.” CWSA-23/The Synthesis of Yoga/p-270-271

“To arrive then at this settled divine status must be the object of our concentration. The first step in concentration must be always to accustom the discursive mind to a settled unwavering pursuit of a single course of connected thought on a single subject and this it must do undistracted by all lures and alien calls on its attention. Such concentration is common enough in our ordinary life, but it becomes more difficult when we have to do it inwardly without any outward object or action on which to keep the mind; yet this inward concentration is what the seeker of knowledge must effect.⁶ Nor must it be merely the consecutive thought of the intellectual thinker, whose only object is to conceive and intellectually link together his conceptions. It is not, except perhaps at first, a process of reasoning that is wanted so much as a dwelling so far as possible on the fruitful essence of the idea which by the insistence of the soul’s will upon it must yield up all the facets of its truth. Thus if it be the divine Love that is the subject of concentration, it is on the essence of the idea of God as Love that the mind should concentrate in such a way that the various manifestation of the divine Love should arise luminously, not only to the thought, but in the heart and being and vision of the *sadhaka*. The thought may come first and the experience afterwards, but equally the experience may come first and the knowledge arise out of the experience. Afterwards the thing attained has to be dwelt on and more and more held till it becomes a constant experience and finally the dharma or law of the being.” CWSA-23/The Synthesis of Yoga/p-323

“Ordinarily, once this state is obtained, strenuous concentration will be found no longer necessary. A free concentration of will using thought merely for suggestion and the giving of light to the lower members will take its place. This Will will then insist on the physical being, the vital existence, the heart and the mind remoulding themselves in the forms of the Divine which reveal themselves out of the silent Brahman. By swifter or slower degrees according to the previous preparation and purification of the members, they will be obliged with more or less struggle to obey **the law of the will** and its thought-suggestion, so that eventually the knowledge of the Divine takes possession of our consciousness on all its planes and the image of the Divine is formed in our human existence even as it was done by the **old Vedic Sadhakas**. For the integral Yoga this is the most direct and powerful discipline.” CWSA-23/The Synthesis of Yoga/p-324-325

“For the *sadhaka* of an integral Yoga none of these reasons are valid. With weakness and selfishness, however spiritual in their guise or trend, he can have no dealings; a divine strength and courage and a divine compassion and helpfulness are the very stuff of that which he would be, they are that very nature of the Divine which he would take upon himself as a robe of spiritual light and beauty. The revolvings of the great wheel bring to him no sense of terror or giddiness; he rises above it in his soul and knows from above their divine law and their divine purpose. The difficulty of harmonising the divine life with human living, of being in God and yet living in man is the very difficulty that he is set here to solve and not to shun. He has learned that the joy, the peace and the deliverance are an imperfect crown and no real possession if they do not form a state secure in itself, inalienable to the soul, not dependent on aloofness and inaction but firm in the storm and the race and the battle, unsullied whether by the joy of the world or by its suffering. The ecstasy of the divine embrace will not abandon him because he obeys the impulse of divine love for God in humanity; or if it seems to draw back from him for a while, he knows by experience that it is to try and test him still farther so that some imperfection in his own way of meeting it may fall away from him. Personal salvation he does not seek except as a necessity for the human fulfilment and because he who is himself in bonds cannot easily free others, — though to God nothing is impossible; for a heaven of personal joys he has no hankerings even as a hell of personal sufferings has for him no terrors. If there is an opposition between the spiritual life and that of the world, it is that gulf which he is here to bridge, that opposition which he is here to change into a harmony. If the world is ruled by the flesh and the devil, all the more reason that the children of Immortality should be here to conquer it for God and the Spirit. **If life is an insanity, then there are so many million souls to whom there must be brought the light of divine reason; if a dream, yet is it real within itself to so many dreamers who must be brought either to dream nobler dreams or to awaken; or if a lie, then the truth has to be given to the**

deluded. Nor, if it be said that only by the luminous example of escape from the world can we help the world, shall we accept that dogma, since the contrary example of great Avatars is there to show that not only by rejecting the life of the world as it is can we help, but also and more by accepting and uplifting it. And if it is a play of the All-Existence, then we may well consent to play out our part in it with grace and courage, well take delight in the game along with our divine Playmate.” CWSA-23/The Synthesis of Yoga/p-327-328

“Nor is it enough for the *sadhaka* to have the utter realisation only in the trance of Samadhi or in a motionless quietude, but he must in trance or in waking, in passive reflection or energy of action be able to remain in the constant Samadhi of the firmly founded Brahmic consciousness. But if or when our conscious being has become sufficiently pure and clear, then there is a firm station in the higher consciousness. The impersonalised *Jiva*, one with the universal or possessed by the Transcendent, lives high-seated above and looks down undisturbed at whatever remnants of the old working of Nature may revisit the system. He cannot be moved by the workings of the three modes of *Prakriti* in his lower being, nor can he be shaken from his station by the attacks even of grief and suffering. And finally, there being no veil between, the higher peace overpowers the lower disturbance and mobility. There is a settled silence in which the soul can take sovereign possession of itself above and below and altogether.” CWSA-23/The Synthesis of Yoga/p-364-365

“These ideas of dream and illusion are simply results in our still existent mentality of the new poise of *the Jiva* and its denial of the claim made upon it by its old mental associations and view of life and existence. In reality, the *Prakriti* does not act for itself or by its own motion, but with the Self as lord; for out of that Silence wells all this action, that apparent Void looses out as if into movement all these infinite riches of experience. To this realisation the *sadhaka* of the integral Yoga must arrive by the process that we shall hereafter describe. What then, when he so resumes his hold upon the universe and views no longer himself in the world but the cosmos in himself, will be the position of the *Jiva* or what will fill in his **new consciousness** the part of the ego-sense? There will be no ego-sense even if there is a sort of individualisation for the purposes of the play of universal consciousness in an individual mind and frame; and for this reason that all will be unforgettably the One and every Person or Purusha will be to him the One in many forms or rather in many aspects and poises, Brahman acting upon *Brahman*, one *Nara-Narayana* everywhere. In that larger play of the Divine the joy of the relations of divine love also is possible without the lapse into the ego-sense, — just as the supreme state of **human love** likewise is described as the unity of one soul in two bodies. The ego-sense is not indispensable to the world-play in which it is so active and so falsifies the truth of things; the truth is always the One at work on itself, at play with itself, infinite in unity, infinite in multiplicity. When the individualised

consciousness rises to and lives in that truth of the cosmic play, then even in full action, even in possession of the lower being the *Jiva* remains still one with the Lord, and there is no bondage and no delusion. He is in possession of Self and released from the ego.” CWSA-23/The Synthesis of Yoga/p-366-367

“For our real self is not the individual mental being, that is only a figure, an appearance; our real self is cosmic, infinite, it is one with all existence and the inhabitant of all existences. The self behind our mind, life and body is the same as the self behind the mind, life and body of all our fellow-beings, and if we come to possess it, we shall naturally, when we turn to look out again upon them, tend to become one with them in the common basis of our consciousness. It is true that the mind opposes any such identification and if we allow it to persist in its old habits and activities, it will rather strive to bring again its veil of dissonances over our new realisation and possession of self than to shape and subject itself to this true and eternal vision of things. But in the first place, if we have proceeded rightly on the path of our Yoga, we shall have attained to Self through a purified mind and heart, **and a purified mind is one that is necessarily passive and open to the knowledge.** Secondly, even the mind in spite of its tendency to limit and divide can be taught to think in the rhythm of the unifying Truth instead of the broken terms of the limiting appearance. We must therefore accustom it by meditation and concentration to cease to think of things and beings as separately existent in themselves and rather to think always of the One everywhere and of all things as the One. Although we have spoken hitherto of the withdrawing motion of the *Jiva* as the first necessity of knowledge and as if it were to be pursued alone and by itself, yet in fact it is better for the *sadhaka* of the integral Yoga to unite **the two movements.** (1) By one he will find the self within, (2) by the other he will find that self in all that seems to us at present to be outside us. It is possible indeed to begin with the latter movement, to realise all things in this visible and sensible existence as God or *Brahman* or *Virat Purusha* and then to go beyond to all that is behind the Virat. But this has its inconveniences and it is better, if that be found possible, to combine the two movements.” CWSA-23/The Synthesis of Yoga/p-370-371

“This realisation of all things as God or Brahman has, as we have seen, three aspects of which we can conveniently make three successive stages of experience. First, there is the Self in whom all beings exist. The Spirit, the Divine has manifested itself as infinite self-extended being, self-existent, pure, not subject to Time and Space, but supporting Time and Space as figures of its consciousness. It is more than all things and contains them all within that self-extended being and consciousness, not bound by anything that it creates, holds or becomes, but free and infinite and all-blissful. It holds them, in the old image, as the infinite ether contains in itself all objects. This image of the ethereal (Akasha) *Brahman* may indeed be of great practical help to the *sadhaka* who finds a difficulty in **meditating** on what seems to him at first an abstract and

unseizable idea. In the image of the ether, not physical but an encompassing ether of vast being, consciousness and bliss, he may seek to see with the mind and to feel in his mental being this supreme existence and to identify it in oneness with the self within him. By such meditation the mind may be brought to a favourable state of predisposition in which, by the rending or withdrawing of the veil, the supramental vision may flood the mentality and change entirely all our seeing. And upon that change of seeing, as it becomes more and more potent and insistent and occupies all our consciousness, there will supervene eventually a change of becoming so that what we see we become. We shall be in our self-consciousness not so much cosmic as ultra-cosmic, infinite. Mind and life and body will then be only movements in that infinity which we have become, and we shall see that what exists is not world at all but simply this infinity of spirit in which move the mighty cosmic harmonies of its own images of self-conscious becoming.” CWSA-23/The Synthesis of Yoga/p-371

“The *sadhaka* of an integral Yoga will take an integral view of his goal and seek its integral realisation. The Divine has many essential modes of His eternal self-manifestation, possesses and finds Himself on many planes and through many poles of His being; to each mode its purpose, to each plane or pole its fulfilment both in the apex and the supreme scope of the eternal Unity. It is necessarily through the individual Self that we must arrive at the One, for that is the basis of all our experience. By Knowledge we arrive at identity with the One; for there is, in spite of the Dualist, an essential identity by which we can plunge into our Source and free ourselves from all bondage to individuality and even from all bondage to universality. Nor is the experience of that identity a gain for knowledge only or for the pure state of abstract being. The height of all our action also, we have seen, is the immersion of ourselves in the Lord through unity with the divine Will or Conscious-Power by the way of works; the height of love is the rapturous immersion of ourselves in unity of ecstatic delight with the object of our love and adoration. But again for divine works in the world the individual Self converts itself into a centre of consciousness through which the divine Will, one with the divine Love and Light, pours itself out in the multiplicity of the universe. We arrive in the same way at our unity with all our fellow-beings through the identity of this self with the Supreme and with the self in all others. At the same time in the action of Nature we preserve by it as soul- form of the One a differentiation which enables us to preserve relations of difference in Oneness with other beings and with the Supreme Himself. The relations will necessarily be very different in essence and spirit from those which we had when we lived entirely in the Ignorance and Oneness was a mere name or a struggling aspiration of imperfect love, sympathy or yearning. Unity will be the law, difference will be simply for the various enjoyment of that unity. Neither descending again into that plane of division which clings to the separation of the ego-sense nor attached to an exclusive seeking for pure identity which cannot have to do with any play of difference, we shall embrace and reconcile the two poles of being where they meet in the infinity of the Highest.” CWSA-23/The Synthesis of Yoga/p-377-378

“Further, there are two kinds of realisation of Self or Sachchidananda. One is that of the silent passive quietistic, self-absorbed, self-sufficient existence, consciousness and delight, one, impersonal, without play of qualities, turned away from the infinite phenomenon of the universe or viewing it with indifference and without participation. The other is that of the same existence, consciousness, delight sovereign, free, lord of things, acting out of an inalienable calm, pouring itself out in infinite action and quality out of an eternal self-concentration, the one supreme Person holding in himself all this play of personality in a vast equal impersonality, possessing the infinite phenomenon of the universe without attachment but without any inseparable aloofness, with a divine mastery and an innumerable radiation of his eternal luminous self-delight — as a manifestation which he holds, but by which he is not held, which he governs freely and by which therefore he is not bound. This is not the personal God of the religious or the qualified Brahman of the philosophers, but that in which personal and impersonal, quality and non-quality are reconciled. It is the Transcendent possessing them both in His being and employing them both as modes for His manifestation. This then is the object of realisation for the *sadhaka* of the integral Yoga.” CWSA-23/The Synthesis of Yoga/p-391

“But the *sadhaka* of the integral Yoga has to harmonise all so that they may become a plenary and equal unity of the full realisation of Sachchidananda. Here the last difficulty of mind meets him, its inability to hold at once the unity and the multiplicity. It is not altogether difficult to arrive at and dwell in a pure infinite or even, at the same time, a perfect global experience of the Existence which is Consciousness which is Delight. The mind may even extend its experience of this Unity to the multiplicity so as to perceive it immanent in the universe and in each object, force, movement in the universe or at the same time to be aware of this Existence-Consciousness-Bliss containing the universe and enveloping all its objects and originating all its movements. It is difficult indeed for it to unite and harmonise rightly all these experiences; but still it can possess Sachchidananda at once in himself and immanent in all and the continent of all. But with this to unite the final experience of all this as Sachchidananda and possess objects, movements, forces, forms as no other than He, is the great difficulty for mind. Separately any of these things may be done; the mind may go from one to the other, rejecting one as it arrives at another and calling this the lower or that the higher existence. But to unify without losing, to integralise without rejecting is its supreme difficulty.” CWSA-23/The Synthesis of Yoga/p-399

“When the *sadhaka* has followed the discipline of withdrawal from the various identifications of the self with the ego, the mind, the life, the body, he has arrived at realisation by knowledge of a pure, still, self-aware existence, one, undivided, peaceful,

inactive, undisturbed by the action of the world. The only relation that this Self seems to have with the world is that of a disinterested Witness not at all involved in or affected or even touched by any of its activities. If this state of consciousness is pushed farther one becomes aware of a self even more remote from world-existence; all that is in the world is in a sense in that Self and yet at the same time extraneous to its consciousness, non-existent in its existence, existing only in a sort of unreal mind, — a dream therefore, an illusion. This aloof and transcendent Real Existence may be realised as an utter Self of one's own being; or the very idea of a self and of one's own being may be swallowed up in it, so that it is only for the mind an unknowable That, unknowable to the mental consciousness and without any possible kind of actual connection or commerce with world-existence. It can even be realised by the mental being as a Nihil, Non-Existence or Void, but a Void of all that is in the world, a Non-existence of all that is in the world and yet the only Reality. To proceed farther towards that Transcendence by concentration of one's own being upon it is to lose mental existence and world-existence altogether and cast oneself into the Unknowable." CWSA-23/The Synthesis of Yoga/p-401

"The difficulty is created by the exclusive concentration of the mental being on its plane of pure existence in which consciousness is at rest in passivity and delight of existence at rest in peace of existence. It has to embrace also its plane of conscious force of existence in which consciousness is active as power and will and delight is active as joy of existence. Here the difficulty is that mind is likely to precipitate itself into the consciousness of Force instead of possessing it. The extreme mental state of precipitation into Nature is that of the ordinary man who takes his bodily and vital activity and the mind-movements dependent on them for his whole real existence and regards all passivity of the soul as a departure from existence and an approach towards nullity. He lives in the superficialities of the active Brahman and while to the silent soul exclusively concentrated in the passive self all activities are mere name and form, to him they are the only reality and it is the Self that is merely a name. In one the passive Brahman stands aloof from the active and does not share in its consciousness; in the other the active Brahman stands aloof from the passive and does not share in its consciousness nor wholly possess its own. Each is to the other in these exclusivenesses an inertia of status or an inertia of mechanically active non-possession of self if not altogether an unreality. But the *sadhaka* who has once seen firmly the essence of things and tasted thoroughly the peace of the silent Self, is not likely to be content with any state which involves loss of self-knowledge or a sacrifice of the peace of the soul. He will not precipitate himself back into the mere individual movement of mind and life and body with all its ignorance and straining and disturbance. Whatever new status he may acquire, will only satisfy him if it is founded upon and includes that which he has already found to be indispensable to real self-knowledge, self-delight and self-possession." CWSA-23/The Synthesis of Yoga/p-407

“In the *Vijnana* the right relation and action of *Purusha* and *Prakriti* are found, because there they become unified and the Divine is no longer veiled in *Maya*. All is his action. The *Jiva* no longer says “I think, I act, I desire, I feel”; he does not even say like the *sadhaka* striving after unity but before he has reached it, “As appointed by Thee seated in my heart, I act.” For the heart, the centre of the mental consciousness is no longer the centre of origination but only a blissful channel. He is rather aware of the Divine seated above, lord of all, *adhisthita*, as well as acting within him. And seated himself in that higher being, *parardhe*, *paramasyam paravati*, he can say truly and boldly, “God himself by his *Prakriti* knows, acts, loves, takes delight through my individuality and its figures and fulfils there in its higher and divine measures the multiple *lila* which the Infinite for ever plays in the universality which is himself for ever.” CWSA-23/The Synthesis of Yoga/p-496-497

“On the other hand, the way of devotion is impossible if the personality of the Divine cannot be taken as a reality, a real reality and not a hypostasis of the illusion. There can be no love without a lover and beloved. If our personality is an illusion and the Personality to whom our adoration rises only a primary aspect of the illusion, and if we believe that, then love and adoration must at once be killed, or can only survive in the illogical passion of the heart denying by its strong beats of life the clear and dry truths of the reason. To love and adore a shadow of our minds or a bright cosmic phenomenon which vanishes from the eye of Truth, may be possible, but the way of salvation cannot be built upon a foundation of wilful self-deception. The bhakta indeed does not allow these doubts of the intellect to come in his way; he has the divinations of his heart, and these are to him sufficient. But the *sadhaka* of the integral Yoga has to know the eternal and ultimate Truth and not to persist to the end in the delight of a Shadow. If the impersonal is the sole enduring truth, then a firm synthesis is impossible. He can at most take the divine personality as a symbol, a powerful and effective fiction, but he will have in the end to overpass it and to abandon devotion for the sole pursuit of the ultimate knowledge. He will have to empty being of all its symbols, values, contents in order to arrive at the featureless Reality.” CWSA-24/The Synthesis of Yoga/p-577-578

“But the moment the individual soul leans away from the universal and transcendent truth of its being, leans towards ego, tries to make this will a thing of its own, a separate personal energy, that will changes its character: it becomes an effort, a straining, a heat of force which may have its fiery joys of effectuation and of possession, but has also its afflicting recoils and pain of labour. It is this that turns in each instrument into an intellectual, emotional, dynamic, sensational or vital will of desire, wish, craving. Even when the instruments *per se* are purified of their own apparent initiative

and particular kind of desire, this imperfect tapas may still remain, and so long as it conceals the source or deforms the type of the inner action, the soul has not the bliss of liberty, or can only have it by refraining from all action; even, if allowed to persist, it will rekindle the pranic or other desires or at least throw a reminiscent shadow of them on the being. This spiritual seed or beginning of desire too must be expelled, renounced, cast away: the *sadhaka* must either choose an active peace and complete inner silence or lose individual initiation, *sankalparambha*, in a unity with the universal will, the tapas of the divine Shakti. The passive way is to be inwardly immobile, without effort, wish, expectation or any turn to action, *niscesta*, *aniha*, *nirapeksa*, *nivritta*; the active way is to be thus immobile and impersonal in the mind, but to allow the supreme Will in its spiritual purity to act through the purified instruments. Then, if the soul abides on the level of the spiritualised mentality, it becomes an instrument only, but is itself without initiative or action, *niskriya*, *sarvarambha-parityagi*. But if it rises to the gnosis, it is at once an instrument and a participant in the bliss of the divine action and the bliss of the divine *Ananda*; it unifies in itself the *prakriti* and the *purusa*.” CWSA-24/The Synthesis of Yoga/p-676

“This equal poise in action is especially necessary for the *sadhaka* of the integral Yoga. First, he must acquire that equal assent and understanding which will respond to the law of the divine action without trying to impose on it a partial will and the violent claim of a personal aspiration. A wise impersonality, a quiescent equality, a universality which sees all things as the manifestations of the Divine, the one Existence, is not angry, troubled, impatient with the way of things or on the other hand excited, over-eager and precipitate, but sees that the law must be obeyed and the pace of time respected, observes and understands with sympathy the actuality of things and beings, but looks also behind the present appearance to their inner significances and forward to the unrolling of their divine possibilities, is the first thing demanded of those who would do works as the perfect instruments of the Divine. But this impersonal acquiescence is only the basis. Man is the instrument of an evolution which wears at first the mask of a struggle, but grows more and more into its truer and deeper sense of a constant wise adjustment and must take on in a rising scale the deepest truth and significance — now only underlying the adjustment and struggle — of a universal harmony. The perfected human soul must always be an instrument for the hastening of the ways of this evolution. For that a divine power acting with the royalty of the divine will in it must be in whatever degree present in the nature. But to be accomplished and permanent, steadfast in action, truly divine, it has to proceed on the basis of a spiritual equality, a calm, impersonal and equal self-identification with all beings, an understanding of all energies. The Divine acts with a mighty power in the myriad workings of the universe, but with the supporting light and force of an imperturbable oneness, freedom and peace. That must be the type of the perfected soul’s divine works. And equality is the condition of the being which makes possible this changed spirit in the action.” CWSA-24/The Synthesis of Yoga/p-700-701

“The first business of the *sadhaka* is to see whether he has the perfect equality, how far he has gone in this direction or else where is the flaw, and to exercise steadily his will on his nature or invite the will of the Purusha to get rid of the defect and its causes. There are **four things** that he must have; **first, equality** in the most concrete practical sense of the word, *samata*, freedom from mental, vital, physical preferences, an even acceptance of all God’s workings within and around him; **secondly, a firm peace** and absence of all disturbance and trouble, *santi*; **thirdly, a positive inner spiritual happiness** and spiritual ease of the natural being which nothing can lessen, *sukham*; **fourthly, a clear joy and laughter of the soul** embracing life and existence. To be equal is to be infinite and universal, not to limit oneself, not to bind oneself down to this or that form of the mind and life and its partial preferences and desires. But since man in his present normal nature lives by his mental and vital formations, not in the freedom of his spirit, attachment to them and the desires and preferences they involve is also his normal condition. To accept them is at first inevitable, to get beyond them exceedingly difficult and not, perhaps, altogether possible so long as we are compelled to use the mind as **the chief instrument** of our action. The first necessity therefore is to take at least the sting out of them, to deprive them, even when they persist, of their greater insistence, their present egoism, their more violent claim on our nature.” CWSA-24/The Synthesis of Yoga/p-721-722,

“The test that we have done this is the presence of an undisturbed calm in the mind and spirit. The *sadhaka* must be on the watch as the witnessing and willing Purusha behind or, better, as soon as he can manage it, above the mind, and repel even the least indices or incidence of trouble, anxiety, grief, revolt, disturbance in his mind. If these things come, **he must at once detect their source**, the defect which they indicate, the fault of egoistic claim, vital desire, emotion or idea from which they start and this he must discourage by his will, **his spiritualised intelligence**, his soul unity with the Master of his being. On no account must he admit any excuse for them, however natural, righteous in seeming or plausible, or any inner or outer justification. If it is the prana which is troubled and clamorous, he must separate himself from the troubled prana, keep seated **his higher nature in the buddhi and by the buddhi school** and reject the claim of the desire-soul in him; and so too if it is the heart of emotion that makes the clamour and the disturbance. If on the other hand it is the will and intelligence itself that is at fault, then the trouble is more difficult to command, because then his chief aid and instrument becomes an accomplice of the revolt against the divine Will and the old sins of the lower members take advantage of this sanction to raise their diminished heads. Therefore there must be a constant insistence on one main idea, the self-surrender to the Master of our being, God within us and in the world, the supreme Self, the universal Spirit. **The buddhi dwelling always in this master idea** must discourage all its own lesser insistences and preferences and teach the whole being that the ego whether it puts forth its claim through the reason, the personal will, the heart or

the desire-soul in the prana, has no just claim of any kind and all grief, revolt, impatience, trouble is **a violence against the Master of the being.**

This complete self-surrender must be the chief mainstay of the *sadhaka* because it is the only way, apart from complete quiescence and indifference to all action, — and that has to be avoided, — by which the absolute calm and peace can come. The persistence of trouble, *asanti*, the length of time taken for this purification and perfection, itself must not be allowed to become a reason **for discouragement and impatience.** It comes because there is still something in the nature which responds to it, and the recurrence of trouble serves to bring out the presence of the defect, put the *sadhaka* upon his guard and bring about a more enlightened and consistent action of **the will to get rid of it.** When the trouble is too strong to be kept out, it must be allowed to pass and its return discouraged by a greater vigilance and insistence of the **spiritualised buddhi.** Thus persisting, it will be found that these things lose their force more and more, become more and more external and brief in their recurrence, until **finally calm becomes the law of the being.** This rule persists so long as the mental *buddhi* is **the chief instrument;** but when the supramental light takes possession of mind and heart, then there can be no trouble, grief or disturbance; for that brings with it a spiritual nature of illumined strength in which these things can have no place. There the only vibrations and emotions are those which belong to the *anandamaya* nature of divine unity.” CWSA-24/The Synthesis of Yoga/p-722-724

“This however is a stage and not the whole perfection. The existence, however comparatively large and free, is still subject to the inferior nature. The sattwic, rajasic and tamasic ego is diminished but not eliminated; or if it seems to disappear, it has only sunk in our parts of action into the universal operation of the *gunas*, remains involved in them and is still working in a covert, subconscient fashion and may force itself to the front at any time. The *sadhaka* has therefore **first** to keep the idea and get the realisation of a one self or spirit in all behind all these workings (universalization of Consciousness). He must be aware behind Prakriti of the one supreme and universal Purusha. He must see and feel not only that all is the self-shaping of the one Force, Prakriti or Nature, but that all her actions are those of the Divine in all, the one Godhead in all, however veiled, altered and as it were perverted — for perversion comes by a conversion into lower forms — by transmission through the ego and the *gunas*. This will farther diminish the open or covert insistence of the ego and, if thoroughly realised, it will make it difficult or impossible for it to assert itself in such a way as to disturb or hamper the farther progress. The ego-sense will become, so far as it interferes at all, a foreign intrusive element and only a fringe of the mist of the old ignorance hanging on to the outskirts of the consciousness and its action. And, **secondly**, the universal Shakti must be realised, must be seen and felt and borne in the potent purity of its higher action, its supramental and spiritual workings. This greater vision of the *Shakti* will enable us to escape from the control of the *gunas*, **to convert them into their divine equivalents**

and dwell in a consciousness in which the *Purusha* and *Prakriti* are one and not separated or hidden in or behind each other. There the *Shakti* will be in its every movement evident to us and naturally, spontaneously, irresistibly felt as nothing else but the active presence of the Divine, the shape of power of the supreme Self and Spirit.”
CWSA-24/The Synthesis of Yoga/p-763

“There is however a possibility of arriving at this result without the passage through the passivity of the mental *Purusha*, by a more persistently and predominantly kinetic Yoga. Or there may be a combination of both the methods, alternations between them and an ultimate fusion. And here the problem of spiritual action assumes a more simple form. In this kinetic movement there are **three stages**. (1) In the **first** the *Jiva* is aware of the supreme *Shakti*, receives the power into himself and uses it under her direction, with a certain sense of being the subordinate doer, a sense of minor responsibility in the action, — even at first, it may be, a responsibility for the result; but that disappears, for the result is seen to be determined by the higher Power, and only the action is felt to be partly his own. (2) The *sadhaka* then feels that it is he who is thinking, willing, doing, but feels too the divine *Shakti* or *Prakriti* behind driving and shaping all his thought, will, feeling and action: the individual energy belongs in a way to him, but is still only a form and an instrument of the universal divine Energy. (3) The Master of the Power may be hidden from him for a time by the action of *the Shakti*, or he may be aware of *the Ishwara* sometimes or continually manifest to him. In the latter case there are **three things** present to his consciousness, (1) himself as the servant of *the Ishwara*, *the Shakti* behind as a great Power supplying the energy, shaping the action, formulating the results, *the Ishwara* above determining by his will the whole action. (2) In the second stage the individual doer disappears, but there is not necessarily any quietistic passivity; there may be **a full kinetic action**, only all is done by *the Shakti*. It is her power of knowledge which takes shape as thought in the mind; the *sadhaka* has no sense of himself thinking, but of *the Shakti* thinking in him. The will and the feelings and action are also in the same way nothing but a formation, operation, activity of the *Shakti* in her immediate presence and full possession of all the system. (3) The *sadhaka* does not think, will, act, feel, but thought, will, feeling, action happen in his system. The individual on the side of action has disappeared into oneness with universal *Prakriti*, has become an individualised form and action of the divine *Shakti*. He is still aware of his personal existence, but it is as **the Purusha** supporting and observing the whole action, conscious of it in his self-knowledge and enabling by his participation the divine *Shakti* to do in him the works and the will of *the Ishwara*. The Master of the power is then sometimes hidden by the action of the power, sometimes appears governing it and compelling its workings. Here too there are **three things** present to the consciousness, (1) *the Shakti* carrying on all the knowledge, thought, will, feeling, action for *the Ishwara* in an instrumental human form, *the Ishwara*, the Master of existence governing and compelling all her action, and ourself as the soul, *the Purusha* of her individual action enjoying all the relations with him which are created by her

workings. (2) There is another form of this realisation in which *the Jiva* disappears into and becomes one with *the Shakti* and there is then only the play of *the Shakti* with *the Ishwara, Mahadeva* and *Kali, Krishna* and *Radha, the Deva* and *the Devi*. (3) This is the intensest possible form of *the Jiva's* realisation of himself as a manifestation of Nature, a power of the being of the Divine, *para prakritir jiva-bhuta.*” CWSA-24/The Synthesis of Yoga/p-768-769

“The faith demanded of us both in its general principle and its constant particular application amounts to a large and ever increasing and a constantly purer, fuller and stronger assent of the whole being and all its parts to the presence and guidance of God and the Shakti. The faith in the Shakti, as long as we are not aware of and filled with her presence, must necessarily be preceded or at least accompanied by **a firm and virile faith in our own spiritual will and energy and our power** to move successfully towards unity and freedom and perfection. Man is given faith in himself, his ideas and his powers that he may work and create and rise to greater things and in the end bring his strength as a worthy offering to the altar of the Spirit. This spirit, says the Scripture, is not to be won by the weak, *nayamatma balahinena labhyah.* . All paralysing self-distrust has to be discouraged, all doubt of our strength to accomplish, for that is a false assent to impotence, an imagination of weakness and a denial of the omnipotence of the spirit. A present incapacity, however heavy may seem its pressure, is only a trial of faith and a temporary difficulty and to yield **to the sense of inability is for the seeker of the integral Yoga a non-sense**, for his object is a development of a perfection that is there already, latent in the being, **because man carries the seed of the divine life in himself**, in his own spirit, the possibility of success is involved and implied in the effort and victory is assured because behind is the call and guidance of an omnipotent power. At the same time this faith in oneself must be purified from all touch of rajasic egoism and spiritual pride. The *sadhaka* should keep as much as possible in his mind the idea that his strength is not his own in the egoistic sense but that of the divine universal *Shakti* and whatever is egoistic in his use of **it must be a cause of limitation and in the end an obstacle**. The power of the divine universal Shakti which is behind our aspiration is illimitable, and when it is rightly called upon it cannot fail to pour itself into us and to remove whatever incapacity and obstacle, now or later; for the times and durations of our struggle while they depend at first, instrumentally and in part, on the strength of our faith and our endeavour, are yet eventually in the hands of the wisely determining secret Spirit, alone the Master of the Yoga, the Ishwara.” CWSA-24/The Synthesis of Yoga/p-779-780

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