

The Evolution of World's Centre

“The individual does not owe his ultimate allegiance either to the State which is a machine or to the community which is a part of life and not the whole of life: his allegiance must be to the Truth, the Self, the Spirit, the Divine which is in him and in all; not to subordinate or lose himself in the mass, but to find and express that truth of being in himself and help the community and humanity in its seeking for its own truth and fullness of being must be his real object of existence.”¹

Sri Aurobindo

“An entirely new consciousness in many individuals transforming their whole being, transforming their mental, vital and physical nature-self, is needed for the new life to appear; only such a transformation of the general mind, life, body nature can bring into being a **new worthwhile collective existence.**”⁵⁸

Sri Aurobindo

After *Sri Aurobindo's* arrival, the three necessary elements of the *Avatara's* work took momentum. They are identified as the law of self-discipline, **Integral Yoga**, fellowship of those in whom that law is manifest, *Deva Sangha* and that which draws men towards felicity, liberation and transformation of nature, **the Integral Divine**.

Integral Divine consists of the seven gradations of manifest Divine, *Kshara*, the four gradations of unmanifest Divine, *Akshara*, and that which exceeds the manifest and the unmanifest Divine, *Purushottama*, *Para Brahman*. Integral Divine is manifested on earth as *Avatara* with His *Lila* of *Krishna and Kali*, further supported by the souls of strong, *Vibhutis*, *Jnani Bhaktas*; He enters the *Maya* of three worlds of mind, life and body and upbears the *sattwic*, *rajasic* and *tamasic men*, further extends Himself in animate and inanimate beings.

Seven-fold personal relation with the manifest Divine can be built for the fulfilment of man's emotional, volitional and intellectual mind. He is adored as **the Guru**, carrying within Himself the *Kshara*, *Akshara* and *Purushottama*, leading the disciples from ignorance to Knowledge by turning their mind and intellect God-ward; as **God the Father** He enters *Vedantic* experience of oneness with *Atma and Paramatma*, *Nara* and *Narayana*; as **Divine Mother**, She is the nourisher and liberator of the Soul and Nature of all beings; as **Divine Friend** He is the charioteer and helper of our long and difficult journey; as **Child-God**, comrade boy Play-fellow, He leads our Soul to joy and laughter; as **Divine Master**, He is the Lord of all action and through His universal action He upholds

the whole universe and as **Divine Paramour**, He gives the most intense union and joy of oneness between the Lover and the Beloved.

The five gradations of unmanifest Divine are:- **Higher Mind**, which is a more brilliant mind, a higher light, a spiritual idea, a new and superior consciousness, intended for a preliminary and slow transformation of ignorance. This higher mind enters into a foreign and inferior medium of mind, life and body and encounters their incapacities and negations. Truth thought is its chief instrument to enter world action. For greater action of this higher mind, it is necessary to acquire power for quietude, silencing of mind, life and body. The **Illumined Mind** is a Spiritual light, a Spiritual intelligence, a downpour of inwardly visible light, vast descent of peace, intended for swift and rapid transformation. Its action, are guided by vision, Truth-sight and Truth-light and it illumines the thought-mind through direct inner vision. It throws transforming light on the physical mind, emotional mind, intellectual mind etc. and breaks their limitations, conservative inertia and narrow thought-power. The **Intuitive Mind** is a superior light, a stable lightning and it has a fourfold transforming power that of revelatory truth seeing, truth hearing, truth touch and truth discrimination. It enters world relation through right relation of things and right relation of idea with idea. It has the power of penetration of flashes of truth lightning which can bring forward the concealed truth of things nearer to our comprehension. **Overmind** consciousness has great plasticity, multiple possibilities and global knowledge. In this large universality, the separative ego is entirely abolished; the cosmic delight and other cosmic forces become active. Overmind can hold any number of seemingly fundamental differences together in a reconciling vision and unite individual mind with cosmic mind and can bring dynamic Spiritual transformation, but it cannot dynamise the Divine in the original Inconscience. The fundamental Nature of **Supermind** in its application to all life is divided into three characteristics that of (1) the first character is a perfect knowledge by identity, (2) the second character of Supermind is that its knowledge is real and of total knowledge which is again sub divided into three status, that of (2a) in the first place its, right relation to the supreme and eternal reality from which it proceeds and of which it is an expression; (2b) in the second place all these individual figures in their right and complete relation to the universe; (2c) in the third place it knows each in its inmost essence of which all else is the resultant; (3) the third character of Supermind is that it brings us to the practical distinction between two kinds of Supramental and mental knowledge; one lives in unity though it plays with diversity the other lives in a separative action of diversity, though it may open to unity.

The two dangers here are that exclusive importance given to manifest Divine may lead to sectarianism, fanaticism and the birth of new religion; whereas exclusive importance given to the unmanifest Divine (except Supermind) may lead

to aggrandisement of ego, creating a permanent gulf between Matter and Spirit, division of things cannot be bridged and *Brahman* is realised in part excluding life and action. In the continuous pursuance of Divine life a balance between the manifest and unmanifest Divine is worked out; for the loss of this balance can drive the Spiritual quest towards a religious turn, and intensification of both the Psychic and Spiritual experiences will lead to That which exceeds them. In that *Para Brahman* state, the antinomy between the Matter & Spirit, *Purusha* and *Prakriti*, *Brahman* and the World are perfectly reconciled.

With the consideration of the above two dangers, four types of institutions, *Sanghas* can function in the Divine's name. They are related with ascension of Soul growth of individual and the community. The first danger can give birth to *tamasic Sangha*, the second danger can give birth to *rajasic Sangha*, the elimination of these two dangers can give birth to *sattwic Sangha*, and transcending the above two dangers can give birth to *trigunatita Deva Sangha*.

In the effort to enlarge the experience of Integral Divine union of three Powers that of the Will, *Ichha Shakti*, Knowledge, *Jnana Shakti* and Love, *Prema Shakti* in harmonising and transforming the earth nature, the Law of the Divine, cosmos, collectivity and individual Soul were evolved which gave birth to the ideals, norms and self-disciplines of Integral Yoga. These laws are temporary higher and higher standards as long as they are needed to serve the Divine in the world march and in the Supramental plane they become free automatic perception of right relations and inevitable execution in the action. Any rigidity of strict imposition, precise mental rules and artificial standards are abrogated because they stand as a barrier to the eternal onflow of Divine opulence. Its method has been the method of evolutionary Nature with many-sided wideness, catholicity, plasticity, universality, followed the outcome of the largest, deepest, widest and highest form of every possible line of Spiritual realisation and Spiritual self-discipline. Around the Integral Divine an **Integral Shastra** is framed, called Integral Yoga of its written as well as unwritten part, as truth of the infinite cannot be circumscribed within written *Shastra*.

A seeker of Integral Yoga develops a strong conviction that all the Divine possibilities are at his reach and all the imperfections of the world that has to be transformed. As a collective group, the *Deva Sangha* grows around the Spiritual experience of the Integral Divine. But the *Deva Sangha* will extend its Spiritual influence towards the perfection of the whole of humanity, as the Integral Divine contains within it self all *Avataras*, all Religions, all Clans, all Nations and the whole Creation and the *Sadhaka* of integral Yoga will be a possessor of universalised Consciousness preoccupied with the doing good of all creatures, *sarvabhuta hite ratah*.⁶³

Sectarian and Fanatic Institution or *Tamasic Sangha*:

“The Divinity mentioned by *Sri Aurobindo* is NOT A PERSON, but a condition to be shared and lived by all those who prepare themselves for it.”⁵⁷

The Mother

“*Buddhism* only became a **popular religion** when *Buddha* had taken the place of the supreme Deity as an object of worship.”⁵⁶

Sri Aurobindo

“The *sadhak* of the integral Yoga ...will 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 and fanatical spirit. All sectarianism, all fanaticism must be shunned; for it is inconsistent with the integrity of the divine realisation.”²

Sri Aurobindo

“I don’t want to put a photo of *Sri Aurobindo* or books (in *Auroville*) because it will look as if we want to start a new religion—I don’t want religions, an end to religions!”³

The Mother

“I am told that you (in *Auroville*) intend to distribute a reproduction of the portrait you did of me. It would be better not to introduce in this gathering anything personal that might suggest the atmosphere of nascent religion.”⁶¹

The Mother

“I am not at all anxious for advertisement or publicity for the *Ashram*. It is not necessary at all. It is not necessary to talk about the *Ashram*—(laughing) the true way to make it ‘occult’ is not to talk about it!”¹⁵

The Mother

““I don’t believe in advertisement except for books etc., and in propaganda except for politics and patent medicines. But for serious work it is a poison. It means either a stunt or a boom—and stunts and booms exhaust the thing they carry on their crest and leave it lifeless and broken high and dry on shores of nowhere or it means a movement. A movement in the case of work like mine means the founding of a school or a sect or some damned nonsense. **It means that hundreds and thousands of useless people join in and corrupt the work or reduce it to pompous farce from which the Truth that was coming down recedes into secrecy and silence. It is what has happened to the ‘religions’ and the reason of their failure.**”⁶⁰

Sri Aurobindo.

This passage should be typed and put up in Auroville. It is INDISPENSABLE. They all have a false idea about propaganda and publicity. It should be typed in big letters; at the top, “Sri Aurobindo said,” then put the quotation, and send it to Auroville.

Say I am the one who’s sending it.””⁴

The Mother

Sri Aurobindo wanted absolutely no propaganda of His teachings because of five specific reasons; firstly, the special Divine work which was entrusted to Him can be accomplished not by initiating, “hundreds and thousands of disciples”⁵, *arta & artharthi bhaktas*⁶, but by the collaboration of “one hundred true instrument of Divine,”⁵ *Vibhutis, Jnani bhaktas*, who have all the knowledge and experience of the principles of the Divine, *vetti tatwattah*⁷ and they will be able to transform the whole earth; secondly, ‘He also did not much like attempts to “explain things” to people and make them understand (through mind), because He very well knew how useless it is;’⁷⁴ the utmost one can understand is through the influence of the pressure of Consciousness force that is at work in the world; thirdly, the people those who are under constant Divine influence and are destined to do Divine work are from another world; they require no motivation for their assigned task; fourthly, the injunction issued in *the Gita*⁷⁵ for the man who has Knowledge ‘not to disturb the life basis and thought basis of the ignorant; for impelled by his example but unable to comprehend the principle of his action, they would lose their own system of values without arriving at a higher foundation;’⁷⁶ lastly, there is an injunction issued in *Savitri* for ‘too great’⁵⁸ Souls, not to waste their time to change others or ‘Vain is his labour to create his kind;’⁵⁸ rather they should preoccupy themselves in accumulating their own inner strength for the purpose of world transformation.

The all-pervading *Brahman* is fragmented through limited reception of mind. Advertisement and propaganda are mental means to retain the Divine in totality. It is more satisfying to man’s religious appetite. But the totality of the Divine can be regained by holding the unity and multiplicity of creation at a time, to which mind is incapable. So man has to go beyond mind. The birth of various sects is the product of this limited mind.

The sectarian institution is born around the *tamasic* devotees, *arta*⁶, who call the Divine during the moment of crisis and distress, unable to possess Him but entirely possessed by forces of ignorance, *pretan bhutaganam*^{18a}; it binds them by fear, negligence and indolence. They feel themselves insecure if the greatness of their Deity or *Guru* is not sufficiently advertised; or if there were not considerable expansion of devotees, study centres and institutions. They succeed to represent the Deity or the *Guru* as supreme over all other teachings and as a subject of entry into academic and institutional dispute, *buddhibheda*.⁷⁷ Large scale or small-scale

conversion of devotees is attempted through various lures and the Deity is represented to exclusively serve the interest of the devotees.

Tamasic devotees prefer to trace a shortcut path to the Divine and their nature revolt against the many sided Spiritual developments leading to integration of the being. Work, *Japa* and other askesis are performed for the emancipation of Soul and Nature, but the practice of such Spiritual disciplines are without any higher knowledge, not in the true order, *avidhi purvakam*⁸, without referring to the norms imposed by the *Shastra*; they even interpret *Shastra* to arm untruth. The descending truth is turned in to a creed and invading falsehood is turned into Soul slaying word and hence they are deprived from God's constant Grace. Similarly all their works are deluded by the *maya*⁹ of the three *gunas* and they miss the true law, aim and utility of life.

The above attitudes are justified in the preliminary stages of Soul evolution in ignorance. *The Gita* accepted all the four kinds of devotees including these *tamasic* devotees as noble Souls, *udarah*,⁷⁸ and declared 'if they take refuge with Me, they too cross beyond the *maya* of three *gunas* and attain the highest goal.'¹⁰

Man is the first son of earth who has become vaguely aware of the Divine within him, of his need of freedom and immortality, and the knowledge is a whip to purify. The organised religion has not fulfilled this human aspiration or changed human life and society because it has compromised with the lower parts of life and does not insist on the whole change of Nature. It could insist only on a credal adherence, a pursuit of piety, righteousness, virtue, a formal acceptance of its ethical standards or religious code of conduct in conformity with the law, ceremony and ritual. It can generalize to some extent an incomplete Spiritual tendency; but it does not transform the race, it cannot create a new principle of the human existence. The universalisation or generalization of true Christianity, the true Religion revealed in the heart of every man, *Sanatana Dharma*, is possible, which can be initiated through the reversal of Consciousness of a few individuals, *kaschit jatati siddhaye*⁷, who will pave the passages clear for the return of the Christ, the complete Godhead, *samagram-mam*⁷⁹ to the aspiring humanity and He holds together the whole race, *lokasangraham*,¹² through His Divine birth and Divine action. The Holy Spirit, the pure *Brahmic* Consciousness which descended on the Son of God, *Jesus Christ*, who is also the son of Man, *Manusim tanumasritam*,¹³ shall repeat in the numberless souls to Divinise humanity. The mental action of publicity and expansion will be overruled by the action of all pervading *Brahman*, an ordering self-Knowledge of the Truth-Consciousness, which is active in earth's atmosphere from its inception, can alone lift humanity beyond itself. Its harmonious Self-vision and compelling truth of its real Idea puts pressure on all the institutions, *Sanghas* of the world of all religious, political, economic, scientific, academic, industrial, agricultural community and forces them

towards their self development through new creation and brings the necessary transformation there.

The errors of falsification of knowledge, half-willful self-deception and a refusal to admit true knowledge of *tamasic Sangha* can be further corrected if the devotees recognise their deficiencies of a readiness to assert acceptable wrong knowledge as true knowledge and impatience and grow their Spiritual appetite by opening their doors towards the unmanifest Divine and relate themselves with the manifest Divine by turning their emotion God-ward. They will maintain their effort to overcome the fivefold *tamas*, inertia of mind, life, body, subconscious and inconscient domains through sacrificial work in the right order, *vidhi purbakam*, and enjoy all the opulence through this sacrifice. Thus, they can ascend to the next step of the ladder, the *rajasic Sangha*.

Egoistic and Asuric Institution or Rajasic Sangha:

“Just between eleven and twelve (night of April 2-3, 1962) I had an experience by which I discovered that there is a group of people—purposely their identity was not revealed to me—wanting to create a kind of religion based on the revelation of *Sri Aurobindo*. But they have taken only the side of power and force, a certain kind of (part) Knowledge and all of which could be utilized by *Asuric* forces. There is a big *Asuric* being that has succeeded in taking the appearance of *Sri Aurobindo*... What the *Asuric* Force that has succeeded in taking the appearance of *Sri Aurobindo* (and with whole group organised around him—people, ceremonies and so on) will create is a new religion or thought, perhaps cruel and merciless, in the name of the Supramental Realisation. But everybody must know that it is not true, it is not *Sri Aurobindo*’s teaching, not the truth of his teaching. The truth of *Sri Aurobindo* is a truth of love and light and mercy. He is good and great and compassionate and divine. And He will have the final victory.”¹⁴

The Mother

(The above passage confirms that a man with comprehensive knowledge can only lead himself or an institution or a State towards perfection. This passage also hints that the thorough knowledge on *Sri Aurobindo* is the condition of participating in Her Divine action.)

“One must accept infirmity and even accept looking like an imbecile, one must accept everything, and there is not one person in fifty millions who has the courage to do it (*Sri Aurobindo* told me I was the only one!...*[laughing]* It may be so!). Many have also gone off elsewhere, into other, more or less subtle worlds—you see, there are millions of ways to escape, but only one way to stay: that is to have courage and endurance, to accept all the appearances of infirmity, powerlessness, ignorance—the appearances of the very negation of truth. But if

one does not accept that, nothing will ever change. **As for those who want to go on being great, luminous, strong, powerful and so on and so forth, well, let them stay where they are, they cannot do anything for earth.**"⁷¹

The Mother

(The above passage indicates that those who have Supramental force at their disposal can enter the Subconscient and Inconscient domain to face all infirmity, powerlessness and negations and transform them. Others will be ambitious of their outer glory and cannot extend any real benefit to humanity.)

"They had wanted to give the Nobel prize to *Sri Aurobindo*, but He left the year before the decision was to be made. And as they don't give the prize to "dead" people, He never got it. Then they wanted to transfer it to me, and I wrote this note, **because the last thing I want is name and fame..**"¹⁶

The Mother

The all-pervading *Brahman* is manifested in the world through a heightening of individual capacity, which is deformed by the exaggerated ego to take the shape of magnified personality, increased power of vital and mind, forceful domination over humanity and tyrannous or anarchic strength. Any effort to recoil from this egoistic effort of Nature may lead humanity towards the worst consequence of inertia, confusion and destruction. In this egoistic phase of the individual evolution, the world and others are less important and even God too is less important and He is treated as if He existed for man, as a supreme instrument for satisfaction of his needs, wants and ambitions. In this established order of ignorant living he develops new ideas which are not governed by truth and light, meets formidable forces of darkness, supporters of evil and violence whose intention is to dilute all the descent of Divine force and destroy all higher Light that intends to enter into the human existence.

The egoistic and *asuric* institution is born around opulent and ambitious devotees, *arthartha*⁶, whose capacity to possess the Divine are restricted as they offer sacrifice to keepers of wealth and *Rakshasic* forces, *yajante yaksharakshyansi rajasah*.¹⁸ All their askesis are directed to 'get honour and worship from men, for the sake of outward glory and greatness and for ostension.'⁸⁰ They take hold of part of man's life and mind and draw them God ward, a portion of Divine knowledge is adhered to the exclusion of Divine Love, *Ananda* and Light. Thus, these institutions generate excellent talent in exclusive field like good artists, musicians, speakers, writers, athletes and expert professionals; they become successful in manipulating the creative activities of the past. They even seem to be actuated and debased by this soul of desire even those that wear the guise of altruism, philanthropy and service in order to ignite the cold flame of universal love.

These successes are fine flowers of mental plane and are a specious failure of Soul from integral point of view. Because people who have perfection in one field, their concentration are specialised and limited and have developed fixity in their mind. In integral development nothing should be set, definitive, a great suppleness is to be nourished which rejects nothing as useless and bad and sets nothing as truly superior and beautiful; but remains ever open to That which ever exceeds this manifestation. In the continuous persuasion of the unmanifest Divine one may come across all the above virtues successively or simultaneously; but that cannot cut short his goal or bring a halt to the continuous manifestation of new things. Ascension, widening of the field or base and integration are his continuous subject of preoccupation.

These aspirants of *rajasic sangha* are able to maintain the vigour and spirit of the growing devotees through organised ceremonies of various kinds and the felicity and strength they receive from Divine Grace are diluted through mental and vital association. All these exercises strengthen the mind's outward movement and all their ideas have turned into an excuse for the service and gratification of human ego. The untransformed *rajasic* urge, stands as an *asura*, who opposes all real Divine action, he becomes the leader of religious and spiritual institutions, repeats the Divine's name but the mind is exclusively preoccupied with soul slaying lower enjoyments, *mithyachara*¹⁷; associates with fellow beings with jealousy, *asuya*, and ill will etc.

Asuras are they whose minds and reasons are trained to serve the ego and desire without having any inclination towards higher life or higher nature and the vital mind or the mind of desire and sensation is identified as the creator of evil and discord. *The Mother's* above vision in the Subconscient plane is instructive and numbers of Supramental encounter are necessary to succumb the forces of darkness. Man's incapacity to realise the Divine integrally leaves him helpless in the hand of the *Asura*. In order to keep the individual and community free from *asuric* influence, fulfillment of two minimum requirements are envisaged; firstly there must be considerable integral purity of mind, life and body and secondly, there must be awakening of a direct higher knowledge and consciousness supported and subordinated by comprehensive study and practice of *Shastra*, Their writings. Any piecemeal reading and practice of *Shastra* is good to begin with but this exercise is not sufficient to resist the pressure of falsehood; this part concentration strengthens the church like activities of dull convention, routine and soul slaying laws but what the *jiva* aspires is the strengthening of *svabhava and svadharma* of the individual and the race and conversion of whole life into a conscious Yoga.

The error made by the *rajasic sangha* can be corrected if devotees' ambitions turn Godward, towards Souls' ambition of all high ascent to unmanifest Divine plane and its subsequent descent of Divine force to the manifested world. Mental and vital domination and possession will be replaced with the sovereignty of the Spirit over its own instruments and a revelation of Divinity from within. They can overcome their fivefold ego of mind, life, body, Subconscient and Inconscient domains and even go beyond Spiritual ego through action without desire and attachment and become formless and limitless individual to escape into its own infinity. Thus, the ground is prepared for entry into higher planes of Consciousness.

Transparent Institution or *Sattwic Sangha*:

“In transparent systems bodied termless truths,”

Savitri-273

“His seeking mind ceased in the Truth that knows;”

Savitri-319

“The indispensable basis of our Yoga is sincerity, honesty, unselfishness, disinterested consecration to the work to be done, nobility of character and straight forwardness. They who do not practice these elementary virtues are not Sri Aurobindo's disciples and have no place in Ashram.”¹⁹

The Mother

Transparent Institution grows at its centre with *Sattwic* seekers, *jijnasu*⁶, who receive surface contact of the Divine through exclusive concentration of the Soul in the heart and Spirit above the head.

Our egoistic dwelling in Ignorance, approach everything by a broken, partial and personal standard of knowledge and limited consciousness and are unable to give a Divine response or set the true value upon any part of the cosmic experience. The unripe Soul or the developing Soul is bound to social duty and family obligation like his unpurified desire and they can be used for their exhaustion for a brief time, after that they will be withdrawn and a Divine government will alone abide. The child Soul or infant Soul or its raw adolescence cries, condemns, revolts against suffering, failure and incapacity and exhibits its violence against the Master of the Being and marches ahead stumblingly in the decreed Divine development by turning its door of consciousness outward into appearances of things and it is not surprising that mind can also claim to be the leader of the journey and the only available guide or at least lead towards the direct and innermost door of the temple through its faculty of exclusive concentration. The *Sattwic* Mind has two possibility; the first possibility is that the mind can ascend into Divine planes in waking state and derive from them a stream of influences and experiences which can transform his nature; secondly the mind

can call down Divine through its power of pure, clear and passive reflection, so that its mentality is changed in to the image of the Divine.

The askesis of *sattwic* men, are service offered to the *Guru Shakti and Matri Shakti* through consecrated action, cleanliness, candid dealing, sexual purity, avoidance of injury to others, study of scripture, gladness of mind, silence, constant remembrance of the Divine, rightly ordered and harmonized action, fellow feeling, self-control and purification of whole temperament.

Individuals or institutions can never maintain transparency in all their activities unless they have three inner weapons of Psychic, Spiritual and Supramental force at their disposal. But this achievement is difficult to attain, that is why most of the sincere individual and collective efforts end in dispute, corruption and division.

The error made in *Sattwic Sangha* can be corrected by development of four Spiritual perspectives towards the world, which can be extended towards these three ascending hills of institutions. Firstly, the original force that drives these institutions are *Para Prakriti* of the Divine Mother and *the Mother's* force has entered into the *asuric* ignorant world who are to be 'conquered on their own terms in their own long-conquered fief and province,'⁷³ for the redemption of the individual and collectivity; secondly, it is not necessary to give too much importance to the surface perversions and imperfections of the individuals concerned because behind these surface instincts there still dominates a vast Spiritual force for its manifestation; thirdly all sincere effort towards the growth of institutions of all types are to be encouraged and strongly supported as they are part of the exercise of the Divine manifestation; fourthly, big gatherings for meditation and spiritual discourses, cultural and athletic demonstrations or other creative demonstrations are recognised as occasions of descent of vast Divine Force, Love and *Ananda*.

If tolerance and fellowship can be developed through practice of above four Spiritual guidelines, then it is possible to unite *arta, artharhi, jijnasu and jnani* devotees for a single Divine work and all these institutions can perfect their activities by drawing force from a single Divine Source.

The Divine Centre or *Trigunatita Deva Sangha*:-

“A **station** of the all-inhabiting light,”

Savitri-325

“A **splendid centre** of infinity's whirl
Pushed to its zenith's height, its last expanse,
Felt the divinity of its own self-bliss
Repeated in its numberless other selves:”

“A **living centre** of the Illimitable
Widened to equate with the world’s circumference,
He turned to his immense spiritual fate.”

Savitri-79

“The process of 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 transformation of our whole conscious being; last, the utilisation of our transformed humanity as a **divine centre** in the world.”⁷²

Sri Aurobindo

“If on the other hand the soul moves in its impulse of freedom towards the discovery of another and **divine centre of control** through which the Infinite can consciously govern its own action in the individual, it is moving towards the gnosis where that **centre** pre-exists, **the centre of an eternal harmony and order.**”

Sri Aurobindo

“There are **four main standards** of human conduct that make an ascending scale. The **first** is the personal need, preference and desire; (which gives birth to *tamaso-rajasic sangha*) the **second** is the law and good of the collectivity; (which gives birth to *rajaso-sattwic sangha*) the **third** is an ideal ethic; (which gives birth to *Sattwic Sangha*) the **last** is the highest divine law of the nature. (which gives birth to *Deva Sangha*)”

Sri Aurobindo

In the past, Spiritual Centres had evolved without much success with the triple religious solution that of (1) guidance through the man of Spiritual attainment, *the Guru*, the man of knowledge, *Jnani*; due to the one pointed devotion, *ekabhakti*²¹, and union with *Purushottama*, the *Jnani* is dear to the Godhead; His leadership will liberate humanity through extension of Spiritual influence born from exclusive knowledge, *Jnana* and comprehensive knowledge, *Vijnana*; (2) unity of the same faith through brotherhood, (3) Spiritualisation of life replacing the old ordinary, mechanised, ethical and religious life. Initially they will be exposed to the ‘love of solitude’²⁰ for disposition towards knowledge and finally arrive at ‘a settled perception of solitude in the crowd, in the battle and in the mart.’²⁰ They will prepare themselves as stations of powerful Soul forces from which Divine chooses to watch, receive and execute His own creation.

The future Spiritual Centre will succeed in transforming humanity if it recognises the two deficiencies of its Spiritual predecessors. Firstly, the Spiritual growth of the individual liberated Soul Centre of the Divine Centre will be universalised and secondly after universalisation of the Self for liberating humanity he will act as a centre of individual transformation of Nature followed by universalisation of Nature to act as centre of world transformation. Thus, he acts as a channel of invisible Omnipotent and Omniscient Spiritual Influence without depending much on the external aid and machinery.

The *Naimisaranya*, the ancient Spiritual Centre, a forest land was famous for its accumulation of *Yoga Shakti* to such degree that even the *Yama*, the king of Death was unable to enter that protected forest. All remained ever young including birds and animals and there was no disharmony, violence, suffering, old age, decay and death.

If a number of *Deva Sanghas* will emerge from *Sri Aurobindo's* vision, then it can be centred around the Integral Divine, represented by the man of Spiritual realisation at its centre symbolised in *Savitri* as 'sun-eyed children'⁶² or 'virgin bridals'²² of marvellous dawn, and they shun all compromise with the lower nature as it is inconsistent with the normal functioning of Supramental consciousness. They will manifest *the Mother's* force through three successive realisations of INCLUSION, which means to realise *the Mother* in the heart centre; INDWELLING, of realising the whole creation within *the Mother* and IDENTITY, of oneness with the Supreme Mother.

The central Divine representative's relation with the own Self, with the World and with the Divine are perfected through the triple realisation indicated in *the Isha Upanishad* of, all things are in *Brahman*, *Brahman* is in all things and all things are *Brahman* or this identity with the Divine in *the Gita's* term of, 'of the self, in the self and by the self', *atmani atmanam atamna*. There will be no more division between the knower, knowledge and the known, *jnata, jnanam, jneyam* and there will be no division between the Lover, the Beloved and the Love.

A Supramental community is practicable if the Gnostic individual finds others who have the same kind of inner life and form with them a group. Or Gnostic individuals at different places of the world will enter subtle physical relation and their collective force will have domination over earth life. A perfect community is practicable through the perfection of its individuals and this perfection can only come by the discovery of their Spiritual being and the discovery of their Spiritual unity and as a result the unity of life.

The Central Representative of the Divine Centre will fulfill the following three norms:

1) Development of own path and Direct Contact with the Divine:-

“So also one may say that the perfection of integral Yoga will come when each man is able to follow his own path of Yoga, pursuing the development of his own nature in its upsurging towards that which transcends the nature.”²³

Sri Aurobindo

“Long and narrow is the ancient Path, --I have touched it, I have found it, -- the Path by which the wise, knowers of the Eternal, attaining to salvation, depart hence to the high world of Paradise.”

Brihadaranyaka Upanishad-4.4.8

“But he, who sees everywhere the Self in all existences and all existences in the Self, shrinks not thereafter... He in whom it is the Self-Being that has become all existences that are Becomings, for he has the perfect knowledge, how shall he be deluded, whence shall he have grief who sees everywhere oneness?”

Isha Upanishad-6, 7

“That in which the mind becomes silent and still by the practice of Yoga; that in which the Self is seen within in the Self by the Self, *atmana atmanam atmani*, and the soul is satisfied.”

The Gita-6.20

“This knowledge of the Self that has become all things, the Self is in all things and all things are in the Self, *atmani atmanam atmana*, comes by an inner meditation. Or it comes by Yoga of *Sankyas*. Or it comes by the Yoga of works.”

The Gita-13.25

“The Blessed Lord said: The greater form of *Viswa rupa* that thou hast seen is only for the rare highest souls. The Gods themselves ever desire to look upon it. Nor can I be seen as thou hast seen Me by the study of scriptures (Veda) or austerities or gifts or sacrifice, It can be seen, known, entered into only by that *bhakti* which regards, adores and loves Me alone in all things.”

The Gita-11.52-54

The Divine exists and the secret formulae of meeting Him are indicated in our ancient *Shastras*. A path is traced by entering contact either with our Spiritual being above the head or with the Psychic being within the heart. This contact with the Divine is first intermittently felt and then subsequently established.

A comprehensive contact with the Divine is pursued through fourfold relation, that of seeing the Divine form or the vision of Truth seeing, hearing Divine voice or Truth hearing, receiving Divine's touch or Truth touch and

accumulation of Divine wisdom or Truth discrimination. In Integral Yoga the Divine is extended in the ten worlds, represented by the ten Purushas or the ten selves for the purpose of totality and the fourfold Divine relation can be experienced distinctly over ten worlds. Thus, we have Divine contact scattered over forty domains with various intensities which can be repeated till the Oneness is achieved in all its totality.

The Truth seeing universalises the individual consciousness by the extension of the vision of Godhead in all things. The mortal eye cannot bear the Spirit's absolute potencies. Beyond this external sight, there is an inner eye which awakens in the voiceless heights of trance and looks towards greater heights and 'eyes with their closed lids see all things'. We have to develop that vision which can at once see all the ten worlds and successive visions of the *Purusha*, for fulfilling His comprehensive mission on earth. These are Bliss vision, Supramental vision, Spiritual vision, Universal vision, Psychic vision, Mental vision, Vital vision, Physical vision, Subconscient vision and Inconscient vision. These visions of the Selves are related with transformation action. Some of these visions of ten selves in ascending order are hinted below:

The inconscient seal is lifted from our eyes	<i>Savitri-108</i>
God's summits look back on the mute Abyss	<i>Savitri-541</i>
In the deep subconscious glowed her jewel lamp;	<i>Savitri-41</i>
In our body's cells there sits a hidden Power That sees the unseen and plans eternity.	<i>Savitri-169</i>
In days when yet his sight looked clear on life	<i>Savitri-403</i>
All things the eye had caught in coloured lines Were seen anew through the interpreting mind	<i>Savitri-404</i>
It was sight and thought in one all seeing Mind,	<i>Savitri-555</i>
Her fathomless soul looked at him from her eyes;	<i>Savitri-409</i>
Unsealed was Nature's great spiritual eye,	<i>Savitri-382</i>
And guards the world with its all seeing gaze	<i>Savitri-317</i>
And see in a single glance the Infinite's whole.	<i>Savitri-252</i>

And from her eyes the Eternal's bliss shall gaze.

Savitri-346

The Psychic being has a capacity of sure discrimination of what leads one towards Truth and what leads one away from it. Truth discrimination helps towards the assimilation of Integral Truth that is constantly descending through the tenfold selves and the integral rejection of falsehood that rules the fivefold nature of earth, *Apara Prakriti*. The comprehensive action of Truth force from Inconscient self to Bliss self, which strengthens our ten sheaths of *Para* and *Apara Prakriti*, are hinted below:

The Truth above shall wake a nether truth;

Savitri-709

With Truth-Light strike earth's massive roots of trance,
Wake the dumb self in the inconscient depths
And raise a lost Power from its python sleep

Savitri-72

The ordeal he suffered of evil's absolute reign
Yet kept intact his spirit's radiant truth

Savitri-230

At last clutched passionately the body of Truth,

Savitri-89

Truth made the world, not a blind Nature-Force

Savitri-484

Life would reveal her true immortal face

Savitri-201

A truth mind could not know unveils its face,

Savitri-48

Or stretched to find Truth-mind's divining rod,

Savitri-361

And bring the truth that sets the spirit free

Savitri-200

A greater Mind may see a greater Truth,

Savitri-256

In all things she sought their slumbering mystic truth,

Savitri-222

The Truth is known only when all is seen

Savitri-257

A Truth supreme has forced the world to be;

Savitri-658

Bliss was the pure undying truth of things

Savitri-324

Truth hearing helps to identify oneself with the Divine will, and acts, not by the prompting of desire will but by the command, *adesha* of the indwelling Deity. The most captivating Divine voice to which our souls are drawn helplessly are:

Although are witnessed there the joys of Time,
Pressed on the bosom the Immortal's touch is felt,
Heard are the flutings of the Infinite.

Savitri-279

His bliss laughs to us or it calls concealed
Like a far-heard unseen entrancing flute
From moonlit branches in the throbbing woods,
Tempting our angry search and passionate pain.

Savitri-614

An infant nursed on Nature's covert breast,
An infant playing in the magic woods,
Fluting to rapture by the spirit's streams,
Awaits the hour when we shall turn to his call.

Savitri-169

Truth hearing can also be extended over the ten planes of consciousness and some of them are as follows:

Heard the disjointed mutterings in sleep;
It grouped the golden links that they had lost
And showed to them their divine unity,

Savitri-90

A whisper falls into life's inner ear
And echoes from the dun subconscious caves,

Savitri-162

Voice of the Eternal in the temporal spheres,

Savitri-271

Heaven's raptures whisper to her heart and pass,

Savitri-195

To music that can immortalise the mind
And make the heart wide as infinity

Savitri-235

Can there be heard the Eternal's firm command
That joins the head of destiny to its base.

Savitri-694

Then a Voice was heard that seemed the stillness' self

Savitri-665

Lips chanting an unknown anthem of the soul,
Savitri-344
 I hear the murmur of the cosmic Voice
Savitri-594
 Sound of Wisdom's murmur in the Unknown
Savitri-264
 Hear in thy life the beauty of my laugh,
Savitri-701

Truth touch is indispensable for the transformation of lower nature and the building of various sheaths from Inconscient sheath to Bliss sheath for Divine perfection. Some of these experiences are hinted below:

The poised inconscience shaken with a touch
Savitri-129
 Mortality bears ill the eternal's touch:
Savitri-7
 His transience trembles with the Eternal's touch
Savitri-339
 An unseen Presence moulds the oblivious clay.
Savitri-60
 At his touch life's tired heart grew glad and young;
Savitri-352
 And uplift to heavenly scale by the touch of mind
Savitri-215
 But the god touched in time her conscious soul.
Savitri-395
 The superconscient beam shall touch men's eyes
Savitri-451
 And never lose the white spiritual touch
Savitri-636
 Calling his honeyed touch to thrill the worlds,
Savitri-123
 A touch supreme surprised his hurrying heart.
Savitri-237
 A touch of God's rapture in creation's acts,
Savitri-139
 And a touch of sure delight in unsure things
Savitri-173

2) Transformation of Individual Nature:

“But this is not what WE want, not this (individual contact with the Divine); what we want is the direct and integral contact between the manifested

universe and the Infinite out of which this universe has emerged. So it is no longer an individual or personal contact with the Infinite, it is a total contact. And *Sri Aurobindo* insists on this, He says that it is absolutely impossible to have the transformation (not the contact, but Supramental transformation) without becoming universalized—that is the first condition. You cannot become supramental before being universal. And to be universal means to accept everything, be everything, become everything—really to accept everything. And as for all those who are shut up in a system, even if it belongs to the highest regions of thought, it is not THAT.”²⁴

The Mother

If we accept the fact that the individual Supramental transformation can be pursued after the universalisation of the individual Consciousness, then the narrow doctrine of individual sadhana and individual salvation are superseded in the cosmic Consciousness of the Divine. In this context large transformation action can begin consciously after individual Consciousness is established in Overmind.

The three successive states of universalisation can be experienced, in which individual is identified with the universal miseries, sufferings etc. and a part of world suffering is experienced in his own body; next the universalisation of Ananda will predominate over the dark things of creation and partly transform them and lastly a substantial base is established in *Ananda* to such extent that the individual remains untouched of earth miseries during the transformation of these dark and ignorant universal problems.

The complex nature of transformation can be identified by following hierarchies of the Yoga.

A dedicated *Ashramite* turns into a *Sadhaka* in whom the Law of Integral Yoga is intensified in its process of manifestation. Each *Sadhaka* in this path is preoccupied with his own scientific method of Yoga developed and confirmed by regular experiment, practical analysis, psychological observation, constant revelatory results, verified spiritual experiences and profounder understandings. He does not act according to a construction of fixed and routine system but with a sort of free, scattered and gradually intensive purposeful working based on his temperament, helpful material his nature offers and obstacles which he experiences to purification and perfection. An integral aim is pursued through integral and synthetic method to arrive at the result of integral purification, realization, liberation, perfection, Delight and Divine manifestation. In a *Sadhaka* the waking consciousness is extended to **Cosmic Consciousness** by an inner enlargement from individual into universal existence.

A growing *Sadhaka* through arduous *tapasya* emerges into a consecrated **Child**, no longer cherishes a duality between a *Sadhaka* and *the Mother*, but identifies as a part and indispensable portion of Her Divine Consciousness. This working of Her **Consciousness-Force**, *Shakti*, in Knowledge through Her children is defined as possession of Calm within to accommodate the fine entries of celestial Fire into the manifesting Nature and welling out from its silence the perennial source of inexhaustible Action, Creation and *Ananda*. His action is appreciated by entire consecration of inner and outer living.

An Integral Yogi is at once a consecrated Child and a *Sadhaka* of arduous effort.

Of all the Yogis **the greatest Yogi**, *yoginam api sarvesam*²⁵...*yogi paramo*⁵⁹, as indicated in *the Gita*, is a state in which he lives, acts in perfect union with the Divine, *mayi nivasyasi*, in all possible human condition, in all possible world action his Consciousness does not fall from the oneness and constant communion with the Divine. The largest formulation of this Spiritual change is a total liberation of Soul, mind, heart and action, a casting of them all into the sense of the cosmic Self and the Divine Reality. A certain change of Nature is experienced by this Spiritual illumination but this is not complete and integral transformation of Nature which establishes a secured and established new principles and permanent new order of being in the field of terrestrial Nature.

In this established state a traditional Yogi can pursue Integral Yoga by inverting the gained Supreme Divine Consciousness earthward. An Integral Yogi lives in the great totality of Truth of Universal Consciousness, a totality, which is capable of infinite enlargements as there is no end to the extension of Divine Will, Knowledge, Love and Delight, *nastyanto vistarasya me*,²⁶ and there is still much of the height to be reached and a wideness to be covered by the eye of vision, *bhuri aspasta kartvam*. Through intensification of Psychic and Spiritual contacts, he becomes able to enter the lower realms of Supermind and inverts this gained Divine State towards lower sheaths of individual and universal Mind, Vital and Physical sheaths and transforms them.

The **great Integral Yogi**, due to his integral surrender of Soul and Nature and particularly most of the dark domains of Inconscient and Subconscient sheaths, and integral *Sraddha* of pouring down of Divine Supramental attributes of Light, Love, *Ananda*, Force, Wisdom and Truth and direct them to the yet untouched realm of Subconscient and Inconscient sheaths and continue transformation action there.

The **greater Integral Yogi** can put forth many states of Consciousness at a time and is able to trace the Supermind concealed in the Inconscient and Subconscient sheath and activates the Inconscient and Subconscient Self; as a result the source of Supramental Force and Delight can burst open and spread

from Inconscient and Subconscient Self towards the untransformed Inconscient, Subconscient, Physical, Vital and Mental sheaths for large and mighty transformation action.

The **greatest Integral Yogi** is he, who is able to activate the Supermind concealed in all the sheaths, identified as ten *koshas*, builds, purifies, transforms and perfects them and there is penetration of Supramental force from all the multiple sources of **ten Selves**; first intermittently, then constantly becomes a normal issue. Thus, ten-fold personality is superimposed and combined to enrich his single new personality and his strong central being holds all together and works towards harmonization and integration of multiple Selves and Nature.

3) Transformation of the World:

“Ourselves are **citizen of that mother state**”

Savitri-262

“A deeper consciousness welled up in her:
A citizen of many scenes and climes,
Each soil and country it made its home;
It took all clans and peoples for her own,
Till the whole destiny of mankind was hers.”

Savitri-377

“The old forest-dwelling anchorites even are described continually as busily engaged in doing good of all creatures. This can only be done in the spiritual realisation, not by an effort, for effort is a diminution of freedom, but by a spiritual influence or by a spiritual mastery over the minds of men and workings of Nature, which reflects the divine effective immanence and the divine effective mastery.”²⁷

Sri Aurobindo

Much importance is given on “one man’s perfection” to control, guard, protect and harmonise world event through extension of Spiritual and Supramental faculties.

The central representative of the Divine Centre will enter relation with the world in three successive stages. Firstly, a subjective Spiritual life can be established by refusing or minimizing the commerce with the world by shielding the circumconscient sheath; this sheath is located at the border of the subliminal and universal sheath. In the past Rishis were conversant with this process and kept themselves immune from disease, decay, disharmony invading from the subconscious or universal sheath; secondly if the inner Spirituality is to be objectivised in the form of world action, this can be done dynamically by receiving world influences and as soon as they enter the circumconscient sheath they either become obliterated without any result or their negative influences are

nullified and lastly the circumconscient sheath is so steeped with light that the world influence is received through its thick Spiritual layer and returned with a transforming power on world event.

For building the circumconscient sheath, to be steeped with the light, this sheath has to be more and more exposed to the Spiritual, Universal, Supramental and Bliss selves. If this layer is weak or hazy then world influence may affect the physical, vital and mental organs and make them susceptible to the attack of all kind of negative influence of lower sheaths.

This is the hardest of all work, to force the conversion of negative and dark universal forces, who are attached to the present unstable creation through Supramental invasion and reversal of consciousness and the Divine truth must be established in all its plenitude in the Inconscient sheath.

The citizens of mother-state will renounce all laws of mind, life and body and take refuge in the highest law of Divine consciousness. The two opposing norms of (1) deep isolation from all external contact for Divine union and (2) uniting with the Divine through all external contacts are reconciled in their *svabhava and svadharma* for their individual transformation and world action are self explanatory from the following two verses:

1) **“Or like a high-bred maiden with chaste eyes**

Forbidden to walk unveiled the public ways,
She must in close secluded chambers move,
Her feeling in cloisters live or garden paths.”

Savitri-496

2) “In the world’s contacts meet his (Divine’s) single touch;”

Savitri-476

“All contacts it assumes into its trance,”

Saviri-356

A *Deva Sangha* will be the play field of high Souls and interpenetration of Spiritual faculties of various intensities and high creations are constant phenomena; their exposure to the external world can be restricted, although they have realised the concealed Divinity through all external contact. They will meet all contacts of the world and men with a purified flame force as a part of world transformation exercise.

The earlier exercise of Psychic training through Psychic being’s entry into ignorance of the vast diversity of external world is a progressive manifestation of the Spirit which gather out all contacts and happenings into Divine delight. It will be further concentrated towards the development of Spiritual and Supramental

faculties through subjective plunge into the unknown depths of Consciousness. Thus, the responsibility of harmonisation of the diversities of the world, their unification and integration are truly worked out in an extended Divine Centre or the World's Centre.

The *Shastra* of Integral Yoga:-

“He who, having cast aside the rules of the *Shastra*, followeth the promptings of desire, attaineth not to perfection, *siddhi*, nor happiness, nor the highest soul status. Therefore let *Shastra* be thy authority in determining what ought to be done or what ought not to be done. Knowing what hath been declared by the rules of the *Shastra*, thou oughtest to work in this world.”

The Gita-16.23-24

“And several times I thought how unfortunate it was that I had never studied or pursued certain ancient Indian disciplines.”²⁸

The Mother

“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 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 varieties 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.”²⁹

Sri Aurobindo

The secret formula of the Soul's ascent to supreme Consciousness and the descent of supreme Consciousness to lower sheaths of mind, life and body are recorded in the *Shastra*. No written *Shastra* is necessary for a Soul established in *Brahman* state as he will receive the necessary guidance from within, but for further exploration in his own line of Spiritual experience, *Shastra* will act as an important aid. As our Yoga is concerned with a many sided Spiritual ascent and many sided Spiritual realisation and each ascent is followed by respective descent

to our complex system of mind, life and body, so with the advance of Spiritual experience, which can extend itself to cover the highest height of Supramental realm and lowest depth of Inconscient sheath for the purpose of transformation, and the record of this exercise is an important contribution to the yet unwritten part of the Integral Yoga.

Four approved *Shastra* of Integral Yoga:-

“And if you really want to please me (I believe you do!), if you want to please me, concentrate on the book on *Sri Aurobindo*—you cannot imagine how much I am interested! And as I LOOK, I see into the future (not with this little consciousness), I see that it is a thing of GREAT importance. It will have a great action...”³⁰

The Mother

“The best thing is for them to translate for themselves. That is the best way of reading; when you really want to understand a book, you should translate it.”³¹

The Mother

The Synthesis of Yoga is the principal *Shastra* because by development of *Yoga Shakti* one can alone hold *Prema shakti* of *Savitri*, *Jnana shakti* of *The Life Divine*, *Artha Shakti* and *the Mother's* four aspects represented in *The Mother* book. In this path each *Sadhaka* has his own method of Yoga depending on his *svabhava and svadharma*. Integral Yoga does not propose a fixed routine of specialised methods of Yoga, but there are certain broad lines of working common to all and gradually intensive and purposeful working of a many sided synthetic Yoga. Thus, the seeker is exposed towards myriad *siddhis* of exclusive kind, which have been increased to eighty-two (36+46) in numbers. These exclusive *siddhis* of heightening of individual capacity have directed towards the all-inclusive *siddhis* of Supramental planes. All those experiences hinted in *The Synthesis Yoga* can be further clarified by referring to *The Life Divine*. And for more experience than whatever hinted in *The Life Divine*, one can refer to *Savitri*. From the method of beginning the Yoga to the highest secrets are hinted but not developed in *The Mother* book.

The fourfold Divine contact that we have discussed earlier can be pursued by any of these four *Shastras*. But if we identify each *Shastra* with one particular aspect of the Divine, then *The Life Divine* can be used for Divine contact through truth discrimination; it proceeds by the methods of intellectual reflection to arrive at right discrimination. Divine is known integrally through exclusive knowledge, *Jnanam* and all-inclusive Knowledge, *Vijnanam* and emergence of the seven-fold knowledge out of seven-fold ignorance. The truth hearing or the Divine *adesh* or, “Her direct command or impulse, the sure indication of the thing to be done and the way to do it and the result,”³² can be pursued through the *sadhana* of ‘*The Mother*’ book. The truth seeing or the vision of the Godhead can be pursued

through practice of *Dhyana yoga, Karma, Jnana and Bhakti yoga* which are amply represented in *The Synthesis of Yoga*. And the most important contact of Divine touch can be received through entry into *Savitri's* influence, the Divine Mother's love.

1) *The Synthesis of Yoga:-*

“And no change can be more radical than the revolution attempted in the integral Yoga.”³³

Sri Aurobindo

“Personally, of all those I have read, it's the book (*The Synthesis of Yoga*) that has helped me the most. It comes from a very high and very universal inspiration, in the sense that it will remain new for a long time to come.”³⁴

The Mother

“So now I don't mind finishing *The Synthesis*. I was little bothered because I have no other books by *Sri Aurobindo* to translate that can help me in my sadhana: There was only *The Synthesis*.”³⁵

The Mother

This book proposes that the Integral Yoga, “starts from the method of *Vedanta* to arrive at the aim of the *Tantra*.”³⁶ The secret formula of ascension of consciousness is recorded in *the Veda, the Upanishad, the Gita, the Sankhya* and *Patanjali's Yoga Sutra*. The infinite variety of Soul ascension will be used for the descent of the *Shakti* to the untransformed domain of mind, life and body in order to fulfill the four objectives of *Tantra*, that of *suddhi*, purification, *siddhi*, perfection, *bhukti*, delight and *mukti*, liberation.

The *trimarga*, triple path of works, knowledge and devotion are the three principal means of sadhana out of which *Karma Yoga* is recognised as the base, starting point, continuation and culmination of Integral Yoga with *Jnana and Bhakti Yoga* as two powerful aids for the integral liberation of our dynamic, intellectual and emotional parts. Through this triple path, Integral Yoga ensures triple purity, that of purification of will and desire, purification of mind and reason and purification of emotions; confirms the triple perfection that of physical, mental and emotional faculties; descends triple Ananda to the physical, mental and vital part of the being; adheres triple liberation, *sadharmya mukti*, which is to put on the Divine nature, *sayujya mukti*, which is an identity with the Divine and *salokya mukti*, which is to live in proximity with the Divine; realises triple equality, that of *titikha*, which is the firm bearings of all pleasant and unpleasant contacts, *udasinata*, which is a type of indifference to all dualities of pain and pleasure, liking and disliking, joy and grief and lastly *nati*, which is joyful submission of the soul to the will of God; enjoys triple sacrifice, that of surrender of dynamic and volitional part, surrender of intellect and mind and surrender of emotional part.

Karma Yoga is pursued for exclusive release of Soul from the bondage of appearances and to the reaction of phenomenal activities followed by all-inclusive realisation of equality towards all, a perception of Divine in all things, in all happenings and in all activities and unegoistic participation of Soul in cosmic action. *Jnana Yoga* is pursued for the triple exclusive realisation of internal vision, complete internal experience and identity, followed by active conquest of the cosmic existence for the Divine and perception of oneness of all existence. *Bhakti Yoga* is pursued through triple exclusive realisation of emotional experience of Self through Love, aesthetic experience of Self through beauty and sensational experience of Self through Delight. The exclusive love experienced between the individual self and the Supreme self is extended to realisation of Divine object of Love in all beings and all things.

The Yoga of Self-Perfection is regarded as the extension of three paths of Works, Knowledge and Love, and here thirty-six exclusive *siddhis* and forty-six sub-*siddhis* are concentrated followed by all-inclusive *siddhis* in the Supramental plane. As Yoga of Self-Perfection is an incomplete exercise of *Sri Aurobindo*, so more experience in these lines are explored in *Savitri*, *The Life Divine* and the *Mother's Agenda*.

The thirty-six *siddhis* are: *samata, shanti, sukha, hasya, viryam, shaktih, chandibhavah, sraddha, Jnanam, trikaladristih, samadhi, vyapti, prakamya, aisvarya, isita, vasita, mahima, laghima, anima, garima, arogyam, utthapana, saundaryam, vividhanandah, krishnah, kali, kamah, karma, sarvam brahma, anantam brahmah, jnanam brahmah, anandam brahmah, suddhi, mukti, bhukti and siddhi.*

The forty-six sub-*siddhis* are: *titiksa, udasinata, nati, rasah, priti, anandah, jnanalipsa, jnanaprakasho, brahmovarcasyam, sthairyam, abhayam, sahasam, yasolipsa, atmaslagha, danam, vyayah, kausalam, bhogalipsa, kamah, prema, dasyalipsa, atmasamarpanam, mahattva-bodhah, balaslagha, laghuta, dharanasamarthyam, purnata, prasannata, samata, bhogasamarthyah, snigdhata, tejahslagha, kalyanasraddha, premasamarthyam, visuddhata, prakasah, vichitrabodhah, jnana dharanasamarthyah, saktiyam, bhagavati, dristih, srutih, smritih, pratibodha, vrutte tu karmani, satyadharmah.*

Concentration in all these faculties integralises the whole being and these exclusive *siddhis* are lifted up and universalised to their all-inclusive aspects.

The Mother had translated this book into *French* in order to pursue Her own *sadhana* after *Sri Aurobindo's* departure. There is no harm if each serious *Sadhaka* will either take this project of translation, not for publishing books but to pursue one's own *sadhana* or restate this book as all truth and practice must be constantly renovated for the highest benefit of the individual and the race.

Accumulation of *Yoga Shakti* is recognised as the highest means to help humanity invisibly in resolving their problems.

2) *The Life Divine*:-

The study of *The Life Divine* helps us to grow our God from the prison of narrowness and sectarian limitations to the comprehensive realisations of Integral Divine. The most important exercise of this book is, the gulf between the Matter and the Spirit is bridged through hierarchies of Consciousness and man has the capacity to explore the still missing planes of Consciousness that can Divinize his present material life. The lower hemisphere of physical, vital, soul and mind are separated from the higher hemisphere of Supermind, Bliss, Consciousness and Existence and by tearing the lid of Mind, a link is established and the influence of the higher hemisphere can penetrate the lower hemisphere for the transformation of nature.

The opposition of Existence to Spirit is identified by three difficulties of mind, life and body. The first difficulty is that mind, life and body are only aware of their small surface personality and are not aware of the vaster and more potent domain of subtle mind, subtle vital and subtle physical substance; they hold and govern the small surface personality. The second difficulty is that mind, life and body are separated from their universal mind, universal life and universal body; thus, they are not aware of their universal Source. The third difficulty of mind, life and body are that they are divided from each other and are divided from the soul. To change the centre of living from surface to the subtle domain where mind, life and body are related with their subtle and universal counterparts, is the beginning of true life on earth. From here the door opens to Superconscient, Supramental, Subconscient, Inconscient and Universal worlds.

The book gives ample scope to explore more on the fourfold concentration that of exclusive concentration, essential concentration, multiple concentration and Integral concentration and the fourfold knowledge that of separative indirect knowledge, separative direct knowledge, direct knowledge and knowledge by identity. These concentrations and knowledge are developed to come out of the sevenfold Ignorance and enter into the sevenfold integral Knowledge. This integral Knowledge helps to eliminate the four problems of existence that of Ignorance, Falsehood, Suffering and Death.

The future Divine communities that will evolve through four stages of Nature's attempt are religion, occultism, spiritual thought and an inner spiritual realisation. In the last two chapters the scope of action of Supramental man and Supramental communities are worked out. Here the antinomy between inner life and outer life, self and the world are perfectly reconciled. The Supramental

manifestation will be the unveiling of the unending opulence of the Divine Presence, Love, Truth, Light and Power of that identity and oneness.

3) *Savitri*:

“I am not doing it (translation of *Savitri*) to show it to people or to have anyone read it, but to remain in *Savitri*'s atmosphere, for I love that atmosphere.”³⁵

The Mother

From the study of *Savitri* we get an opportunity to experience the Divine Mother as ‘high-bred maiden’³⁸, ‘immaculate in (her) white virginity’⁵¹, ‘a single lamp lit in perfection’s house’⁵², is also the *Avatara* of the time, who is present in earth’s atmosphere physically always, since the beginning of creation, as *Vibhuti*, to carry her evolution to the point of completion where no human being is left untransformed. Here the *Lila* of *Radha and Krishna* is repeated again for a Supramental purpose and for full transformation of the race.

She declared that those who ‘wear the face of *Satyavan*’³⁹ deserve her love, care and protection. To possess the nature of *Satyavan* is to keep open the door towards *Savitri*'s fathomless Love.

The Divine’s touch demands substantial purity of mind, life and body in order to hold the Divine *Soma*, the nectar of Divine delight, love and beauty, and Love force is considered the greatest of all Divine aspects missioned for the swiftest development of the individual and collectivity.

Savitri's touch can make the difficult and complex nature of integral Yoga easy, because her protection to the virgin stuff of our mind, life and body drive our Soul towards the greatest adventure of Consciousness in the Inconscient and Subconscient sheath.

It is difficult to keep this love force unalloyed that is why many people are deprived of the ‘Golden Path’⁴⁰. Only the pure in Soul can walk in light, and this ‘sunlit path’ is followed by building ‘a golden passage’⁴⁶ where *the Mother*'s direct leading will take the responsibility of the whole course of Yoga.

It is felt that ‘only a small minority in mankind has developed’⁸¹ their Soul, and they are the ‘instrument of pure love, joy and the luminous reaching out to fusion and unity with God and our fellow-creatures.’⁸¹ King *Aswapati*'s entry into the darker world, where he met ‘harlot Power’⁴¹ who can ‘slay the living soul’⁴¹ is instructive in pursuing the Yoga of Love. In Spiritual pursuit, those who cannot open themselves sufficiently towards *Savitri*'s Soul saving virgin Influence or fail to consciously ascend their Consciousness to her absolute virgin state are helplessly drawn towards inferior human beings’ clutch. In Spiritual life, harlot is a

representative symbol of Soul slaying force or the lowest Consciousness, *apara-prakriti*, and this Spiritual down-fall is avoided by leaning towards the Divine Mother's force of purity, *Para-prakriti*, and by rejecting attachment to all other human influence, *sangam tyaktva atmasuddhaye*.⁶⁴ So those who hold *the Divine Mother* in the Psychic heart Centre, their purities are automatically protected under all circumstances. They are undoubtedly identified as the forerunners of a Supramental world. If earth has to be made equal and peer of heaven to hold the Divine Love then a select humanity are to be made aware of *Savitri's* virgin Influence and a few can call down her Divine Love.

The Divine Mother's absolute virgin Power or 'creatrix Bliss'⁶⁵ power is amply narrated in the book *Savitri*, who can give Her Divine touch to all and yet remains eternally untouched, pure and virgin. People from all corner of life are helplessly drawn towards Her Divine Love, Beauty and Delight. Her Presence was too pure 'for small souls to breathe'⁶⁶ and 'Some near approached, were touched, caught fire,'⁶⁶ then extinguished. They could not measure Her Consciousness but 'bore her touch'⁶⁷ and answered Her call like a flower to the Sun. It is only few strong and capable Souls can hold Her Divine touch and burn uninterruptedly as eternal Psychic and Spiritual flame.

Savitri's Power is represented through Psychic, Spiritual, Universal and Supramental Love with its source form Bliss Self. These fivefold Love forces can reject, destroy and transform the limitation of human love and possess and transform fivefold sheaths of *Apara Prakriti*. Apart from Divine Love, all other Divine faculties are also sufficiently experienced in order to lead humanity towards its 'last salvation'⁵³.

If Divine Love of *Savitri* is our subject of concentration, then various manifestations of Love will visit not only the thought, but in the heart, vision and various sheaths of the seeker. Thought, experience and knowledge come one by one and finally it becomes constant experience, *dharma* or law of being.

To repeat *Savitri's* Spiritual experience is the greatest opportunity before the individual and the race and from this point of view the present hour is more gracious than all previous occasions. It teaches us this lesson that the motherhood is the prerogative of a virgin and *Savitri's* virgin influence can draw one irresistibly towards the Divine only.

4) *The Mother*:

All *Shastra* are incomplete account of eternal unfolding of Knowledge. He who knows the Divine in all the principles of His existence is identified as integral Yogi. Integral Yoga explores all (ten) the planes of existence comprehensively. *The Mother* book briefly hints all the planes of consciousness and extensively

explores the intermediate dynamic Spiritual planes in transforming mind, life and body which prepares the human vessel for Supramental action in Subconscious and Inconscient Sheaths.

The Mother book gives the message of drawing benefit from *The Mother's* external *Avatarahood*, who is worshipped throughout the ages under myriad names and forms. She reveals Herself in the physical world some ray of Her Divine Power, Divine Quality and Divine Presence through 'limited temperament and action'¹⁰ of Divine Workers, illumined Disciples, inner Warriors, ideal Sadhakas, good Trustees, Instruments, King Children and Emanations. Through Her help one can ascend in the ladder of Psychic, Spiritual and Supramental plane and can experience largest development in shortest possible time. Here the Soul's (*Jivatma*) relation with the Divine (*Paramatma*) in the form of Divine and Devotee, Teacher and Disciple, Master and Slave, 'the Father and the Son of certain symbolisms, the Divine Being (*Narayana*) and the divine Man (*Nara*)'⁶⁹ is transformed into *the Mother* and consecrated Child relation and one will be established in the Consciousness of Soul's childhood after one ascends in the stair of Worker, Servant, Instrument and Slave. This state of oneness with the Divine Mother is a developed Soul status closer to Supramental world and is different from the unripe 'child-soul' as hinted in *The Synthesis of Yoga* and the unripe child-soul, *bala*,⁷⁰ as hinted in the Gita.

Integral Yoga can begin with the aid of this book. Here simultaneous growth of triple aspiration, triple rejection and triple surrender of *Apara Prakriti* of mind, life and body followed by triple growth of sincerity and triple faith are to be practiced. The simultaneous growth of the above fifteen faculties are practicable only in Integral concentration, and since we at present live with our mind with its exclusive concentration so we can concentrate on the development of one faculty at a time and thus, one by one we will have to concentrate on the development of the fifteen faculties.

Prakriti's concentration around the *Purusha* is defined as Sincerity, similarly *Prakriti's* submission before *Purusha* is defined as surrender. *Purusha's* manifestation in *Prakriti* is supported by faith. The withdrawal of deformed nature of *Apara prakriti* by the indwelling *Purusha* is defined as rejection. Aspiration is the unveiling of the pure flame of the *Purusha*.

Aspiration, rejection and surrender are related with ascending movement of consciousness and a contact with the Divine is established. Similarly faith, sincerity and surrender are related with manifestation of Divine in the lower sheaths through descent of Divine consciousness. A balance between the Divine union and Divine manifestation can be established by strengthening of all the five elements of Yoga. Out of these Surrender is treated as the crown and central truth

of integral Yoga. Absolute surrender to the Divine *Shakti* is identified as the right condition to live in Divine's absolute Presence.

If we take care to understand *The Mother* in the light of *the Gita* where emphasis is given on triple *Purusha*, of *Kshara*, *Akshara* and *Uttama* and double *Prakriti* of *Apara* and *Para*, we will be able to go deeper in this direction. Here the aspiration of *Purusha* is three fold that of Psychic or *Kshara*, Spiritual or *Akshara* and Supramental or *Uttama*. Thus, we are aware of sixfold aspiration of our being. Since rejection is the subject of *apara prakriti*, so the rejection of lower nature will remain as it is that of threefold in nature. Surrender is connected with *Prakriti*'s sacrifice before the *Purusha*, so we have threefold surrender of *Para Prakriti*, that of psychic, spiritual and Supramental, thus, we have sixfold surrender of *Para* and *apara Prakriti*. Similarly we have to grow sixfold *Sraddha*, faith and sixfold *Nistha*, sincerity.

If we study *The Mother* in the light of *The Synthesis of Yoga and The Life Divine*, then here the *Purusha* and *Prakriti* are divided into tenfold aspect.

The fivefold *Apara Prakriti* is Inconscient Sheath, Subconscient Sheath, Physical Sheath, Vital Sheath and Lower Mental Sheath. The fivefold *Purushas* or Selves or Divine contained within these sheaths are Inconscient Self, Subconscient Self, Physical Self or True Physical, Vital Self or True Vital, Mental Self or Truth Mind. Similarly fivefold *Para Prakriti* is Psychic Sheath, Higher Mental Sheath or Spiritual Sheath, Universal Sheath, Supramental Sheath and Bliss Sheath. And the *Purusha* or the Divine within these Sheaths are Psychic Self, Mental Self or Spiritual Self, Universal Self, Supramental Self and Bliss Self. In Integral Yoga we have to develop simultaneously tenfold aspiration of the tenfold *Purushas*, fivefold rejection of fivefold *Apara Prakriti*, tenfold surrender of tenfold *Prakriti*, as it is *Prakriti* who surrenders herself near the *Purusha* or *Shakti*'s surrender near the *Ishwara*; tenfold *sraddha* of tenfold *Purusha*, as *sraddha* is the original nature of the *Purusha*, *Sraddhamayoyam Purusha*⁴, and tenfold sincerity of *Prakriti* concentrated around the tenfold *Purusha*.

The aspiration, rejection of lower nature and surrender in the inconscient and subconscient sheaths can be pursued either in waking state or in trance or in dream vision. Similarly aspiration, surrender, sincerity and faith of the fivefold *para prakriti* can be pursued in deep meditation.

Through practice of these fivefold austerities scattered over forty-five zones, it is possible to activate and enter into relation with the three *Purushas* and double *Prakriti* of *the Gita* or the ten-fold *Purushas* and the tenfold *Prakritis* of integral Yoga.

Here we can concentrate on aspiration spreading over ten different planes of Consciousness:

- ‘An aspiration in the Night’s profound,’ (Inconscient Self)
Savitri-50
- ‘For even Ignorance there aspires to know’ (Inconscient Self)
Savitri-184
- ‘Aspiring to heaven she turns her steps towards hell.’ (Subconscient Self)
Savitri-118
- ‘The Might that came upon the earth to bless,
Has stayed on earth to suffer and aspire.’ (True Physical)
Savitri-133
- ‘Forces to aspire the inert brute elements;’ (True Physical)
Savitri-354
- ‘Aspiring he transcends his earthly self;’ (True Physical)
Savitri-486
- ‘It yearned to know, to aspire, to enjoy, to live.’ (True Vital)
Savitri-129
- ‘A formless yearning passions in man’s heart,’ (True Vital Being)
Savitri-133
- ‘In the heart she kindled a fire of passion and need,’ (True Vital)
Savitri-134
- ‘Aspiring to bring down a greater world.’ (True mental)
Savitri-76
- ‘Built by the aspiring soul of man to live’ (Psychic Being)
Savitri-98
- ‘Our souls forget to the Highest to aspire.’ (Spiritual Self)
Savitri-113
- ‘Aspired the strong discoverer, tireless Thought,” (Spiritual Self.)
Savitri-277
- ‘Aspires in vain to change the cosmic dream.’ Cosmic Self)
Savitri-336
- ‘Aspiring to the monarchy of the sun’ (Supramental Self)
Savitri-185
- ‘An aspirant to supernal Timelessness:’ (Supramental Self)
Savitri-26
- ‘Her aspiration called high destiny down;’ (Supramental Self)
Savitri-358
- ‘Its boughs aspire in hushed felicity.’ (Bliss Self)
Savitri-356
- ‘Self-racked with the pains of hell aspires to joy,’ (Bliss Self)
Savitri-371
- ‘He shall aspire to Truth and God and Bliss.’ (Bliss Self)
Savitri-709

With our entry into Spiritual Self or *Akshara Purusha*, it is possible to enter into relation with *the Mother's* four *Shaktis* of *Maheswari, Mahakali, Mahalakhmi and Mahasaraswati* aspects and thus, accelerate the individual transformation of mind, life and body and it strengthens the Psychic being, *Kshara Purusha* and the fourfold Soul forces of *Brahmana, Kshyatriya, Vaisya and Shudra*.

With the deeper entry in to Spiritual Self, one comes in contact with the Universal Self and Supramental Self, in these domains *The Mother's* Supramental *Mahashakti* resumes its transforming action.

A special chapter is devoted towards money, as this force is an important means of building the material world and money will have a great role in the Divine work and Supramental manifestation. Those who are pure, desireless, renounced the result of all action, do all work for the Divine; they can have greater control over the money force for Divine manifestation.

A special chapter is devoted towards money, developed from *Tantric* acceptance of *Artha, Kama, Dharma* and *Mokha*, as this force is an important means of perfecting and building the material life. Money will have a great role in the Divine work and Supramental manifestation if it can be reconciled with the Divine Power and Divine Love. If developing Souls are allowed to utilise money for the Divine purpose then they can reconcile money with *rajasic* power and human love which can generate *asuric* action. So it seems that these Souls are unfit to handle money power for Divine purpose and they can adhere to the *Vedantic* self-discipline towards money which insists 'on a complete self-control, detachment and renunciation of all bondage to wealth and of all personal and egoistic desire for its possession. Some even put a ban on money and riches and proclaim poverty and bareness of life as the only spiritual condition.'⁶⁸ But this rejection, error and limitation of *Vedantic* self-discipline can be corrected by acceptance of more powerful *Tantric* self-discipline which is the prerogative of the developed Soul, here identified as *Sadhaka*. He will reconquer it from the hands of hostile forces for Divine action and uses it for the Divine life. In the Supramental life, world, Self and God are reconciled and also four Divine powers recognised in *Tantra*, that of *Artha*, money power, *Kama*, Divine Love, *Dharma*, the Divine Truth and *Mokha*, liberation of Soul are reconciled. So those who are pure, desireless, renounced the result of all action, do all work for the Divine, they can have greater control over the money force for Divine manifestation.

In this book, the first secret of transformation action, "a fixed unflinching aspiration that calls from below and a supreme Grace from above that answers,"⁴³ and the last secret of physical transformation, "feel all her powers permeating from above and below and around it and thrill to a supreme Love and Ananda,"⁴⁴ are included in its discussion. Cellular transformation is the last transition through

which humanity can proceed through practice of three elements of Yoga that of awakening integral consciousness in all parts of being, integral plasticity of *Para* and *Apara prakriti* and integral surrender.

It asks the seekers to fulfill at least four conditions for the constant flow of Divine Grace that can annihilate all difficulties of Physical nature. These four conditions are, “total and sincere surrender,” “exclusive self opening to the divine Power,” “constant and integral choice of the Truth that is descending,” and “integral rejection of falsehood of the mental, vital and physical Powers and Appearances that still rule the earth Nature.”⁴⁵ The highest declaration with which it confirms the transformation action is to depend on “*The Mother’s Power*”⁴⁷ alone in preference to “any human endeavour and *tapasya*”⁴⁷ which alone can “bring down into this world of obscurity and falsehood and death and suffering Truth and Light and Life divine and the immortal’s *Ananda*.”⁴⁷

So *Sri Aurobindo’s ‘The Mother’* book is identified as the initiator of supreme affirmative energy and through contact with this dynamic Divine realisation the individual, the community and the race can experience supreme Divine transformation. It speaks of triple truth, the truth that rejects falsehood, the truth that is supremely destructive of all falsehood that are unwilling to transform and transforms all falsehood that are willing to change; the former is the activation of Psychic and Spiritual energy and the latter two are the result of activation of Supramental energy. After *The Mother* and *Sri Aurobindo’s* arrival, a new Consciousness or Supramental Consciousness is already active in earth’s atmosphere very close to material world and more and more young aspirants will be open towards it unknowingly and witness miraculous result. But the flash of this Supreme consciousness can be stabilised after the intermediate planes are thoroughly explored through prolonged *sadhana*.

Integral Divine or *Samagram Mam*:-

“If we are to attempt an integral Yoga, it will be as well to start with an idea of the Divine that is itself integral...Not only should we avoid a sectarian religious outlook, but also all one-sided philosophical conceptions which try to shut up the ineffable in a restricting mental formula. The dynamic conception or impelling sense with which our Yoga can best set out would naturally the idea, the sense of a conscious all-embracing but all-exceeding Infinite.”⁴⁸

Sri Aurobindo

“It is not usual to use the word *Guru* in the supramental Yoga, here everything comes from the Divine himself. But if anybody wants it he can use it for the time being.”⁴⁹

Sri Aurobindo

“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 Devatta* in all others, unified all Avatars in the unity of Him who descends in the *Avatara*, welded the truth in all teachings into the harmony of the Eternal Wisdom.”⁵⁰

Sri Aurobindo

In order to live in the Integral Divine, Integral Yoga proposes the *Sadhaka* to get himself established in an all-inclusive Integral Concentration. The present faculty of exclusive concentration of mind with its sectarian and asuric approach towards Divine life can be corrected by personal effort of triple concentration, that of strenuous method of meditation, strenuous method of contemplation of one object of thought vision and stilling of the mind either by standing back from mental action or by rejecting thought suggestions, thus, establishing a firm quietude of mind and settled peace. Exclusive concentration can dwell on one thing at a time; this concentration will drive the surface instincts of mind, life and body, inward and the centre of living changes from surface to the subliminal self. Then the essential concentration becomes active and the consciousness undulates in between the Superconscient sheath and Inconscient sheath with its triple concentration of subtle physical, subtle vital and subtle mental planes. With the activation of essential concentration we begin to remove our constitutional ignorance, which is related with *Para and Apara Prakriti's* part transformation; psychological ignorance is removed through partial activation of the tenfold *purushas*; temporal ignorance is removed through full activation of the psychic being and contact with our eternal becoming is retained. With the intensification of essential concentration it is possible to move in different hierarchies of higher plane such as higher Mind, illumined Mind, intuitive Mind and Overmind planes. Overmind plane is the highest range of lower hemisphere and the border of the higher hemisphere, and once this consciousness is established, the multiple concentrations becomes active and the universalisation of Consciousness resumes action and the centre of living is shifted from subliminal Self to Spiritual Self. In this concentration, the egoistic ignorance and cosmic ignorance are removed by activation of the universal Self and the spiritual Self respectively. Its influence can partly illumine the subconscious and inconscient sheath and for full action of illumination, the Integral concentration can resume its action. This concentration can build all the hierarchies of sheaths from bliss sheath to inconscient sheath and lead the individual and universe towards the perfection. Still there are varying intensities of Integral concentration, which have to be explored for greater manifestation of Divine in the material life. Once this concentration is established the centre of living is shifted from Spiritual self to Supramental self and one lives in comprehensive knowledge and remains preoccupied with the transformation of the world. The Original ignorance is removed by entry in to the Source of our existence related with the activation of Bliss Self and Supramental Self. All the

ten-fold Selves are fully activated in Integral Concentration and one comes out of Practical ignorance.

Recapitulation:

“A little figure in infinity
Yet stood and seemed the Eternal’s very house,
As if the **world’s centre** was her very soul
And all wide space was but its outer robe.”

Savitri-664

The *Avatara’s* main work of bringing down this New Consciousness to earth’s atmosphere is already dynamised. The next work is to retain the New Consciousness by pure vessels and then the retention of the same by the whole of humanity. Humanity will arrive at Divine Life by generalisation of Yoga as Science seeks to make all mankind fit for mental life. The pressure of indwelling, overdwelling and universal Deity will help mankind to raise themselves from the perfection of mental life to the higher evolution of Spiritual and Supramental existence. World Centres will evolve, scattering over different parts of the world where the Individual Soul Forces are concentrated to burst the bounds of limited divisible Consciousness and assist the transformation of humanity.

OM TAT SAT

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